CHURCH CALENDAR.

February 2 .- Purification of Virgin Mary.

- 7.—Septuagesima Sunday. 14.—Sexagesima Sunday.
- 21.— Quinquagesima Sunday. 24.—Ash Wednesday.
- 25 .- St. Matthias. 28 .- First Sunday in Lent.

RURAL FUNERALS.*

Among the beautiful and simple-hearted customs of rural life which still linger in some parts of England, are those of strewing flowers before the funerals, and planting them at the graves of departed friends. These, it is said, are the remains of some of the rites of the primitive church; but they are of still higher antiquity, having been observed among the Greeks and Romans, and frequently mentioned by their writers, and were, no doubt, the spontaneous tributes of unlettered affection, originating long before art had tasked itself to modulate sorrow into song, or story it on the monument. They are now only to be met with in the most distant and retired places of the kingdom, where fashion and innovation have not been able to throng in, and trample out

all the curious and interesting traces of the olden time. In Glamorganshire, we are told, the bed whereon the corpse lies is covered with flowers, a custom alluded to in one of the wild and plaintive ditties of Ophelia:-

> "White his shroud as the mountain snow, Larded all with sweet flowers: Which be-wept to the grave did go, With true love showers.

There is also a most delicate and beautiful rite observed in some of the remote villages of the south, at the funeral of a female who has died young and unmarried. A chaplet of white flowers is borne before the corpse by a young girl nearest in age, size, and resemblance, and is afterwards hung up in the church over the accustomed seat of the deceased. These chaplets are sometimes made of white paper, in imitation of flowers, and inside of them is generally a pair of white gloves. They are intended as emblems of the purity of the deceased, and the crown of glory which she has received in heaven.

In some parts of the country, also, the dead are carried to the grave with the singing of psalms and hymns: a kind of triumph, "to show," says Bourne, "that they have finished their course with joy, and are become conquerors." This, I am informed, is observed in some of the northern counties, particularly in Northumberland, and it has a pleasing, though melancholy effect, to hear, of a still evening, in some lonely country scene, the mournful melody of a funeral dirge swelling from a distance, and to see the train slowly moving along the landscape.

"Thus, thus, and thus, we compass round Thy harmless and unhaunted ground, And as we sing thy dirge, we will The daffodill And other flowers lay upon The altar of our love, thy stone."

There is also a solemn respect paid by the traveller to the passing funeral in these sequestered places; for such spectacles, occurring among the quiet abodes of nature, sink deep into the soul. As the mourning train approaches he pauses, uncovered, to let it go by; he then follows silently in the rear; sometimes quite to the grave, at other times for a few hundred yards, and having paid this tribute of respect to the deceased, turns and resumes his journey.

The rich vein of melancholy which runs through the English character, and gives it some of its most touching and ennobling graces, is finely evidenced in these pathetic customs, and in the solicitude shown by the common people for an honoured and a peaceful grave. The humblest peasant, whatever may be his lowly lot while living, is anxious that some little respect may be paid to his remains. Sir Thomas Overbury, describing the "faire and happy milkmaid," observes, "thus lives she, and all her care is, that she may die in the springagain in glory.'

marble.

and exists only in the most remote and insignificant impulses, to distrust its sallying emotions, and to supply its most affecting and picturesque usage, by studied form and pompous ceremonial. Few pageants can be more stately and frigid than an English funeral in town. ling mourners, who make a mockery of grief. "There is a grave digged," says Jeremy Taylor, "and a solemn that he should walk in them; some of the poor and ig- "Beautiful," he repeated; "the filthy garments all mourning, and a great talk in the neighbourhood, and norant to instruct, some dying believer to visit and enwhen the days are finished, they shall be remembered courage. Such thoughts naturally arose when I heard is soon forgotten; the hurrying succession of new inti- visited in a distant place, and whose gratitude for the mates and new pleasures effaces him from our minds, incessantly fluctuating. But funerals in the country are solemnly impressive. The stroke of death makes a by the ancient gate leading to the cathedral precincts. bell tolls its knell in every ear; it steals with its per- present themselves to the mind as we tread; but memvading melancholy over every hill and vale, and saddens all the landscape

also, perpetuate the memory of the friend with whom the solemnities of death, were presented to the mind. dying chamber; there was the Lord of angels Himself we once enjoyed them; who was the companion of our We first descend one step, and then must ascend a dark there, waiting to receive his ransomed one. most retired walks, and gave animation to every lonely and narrow staircase; on the top we come to a landing scene. His idea is associated with every charm of place of large size: there is much that is picturesque in nature; we hear his voice in the echo which he once de- a building not originally intended for a dwelling-house, lighted to awaken; his spirit haunts every grove which but altered from time to time in order to adapt it to its he once frequented; we think of him in the wild upland present purpose; this wide landing-place is now fitted solitude, or amidst the pensive beauty of the valley. up like a kitchen, with all the homely and useful things In the freshness of joyous morning, we remember his commonly seen in the cottages of the poor, arranged beaming smiles and bounding gaiety; and when sober with neatness and order; this kitchen, or landing-place, evening returns with its gathering shadows and subduing led to a yet larger room, in one part of which was a quiet, we call to mind many a twilight hour of gentle pillar projecting from the wall, in another a pendent talk and sweet-souled melancholy.

* From the works of Washington Irving,

"Each lonely place shall him restore, For him the tear be duly shed; Beloved, till life can charm no m And mourn'd till pity's self be dead."

Another cause that perpetuates the memory of the deceased in the country, is, that the grave is more immediately in sight of the survivors. They pass it on their way to prayer; it meets their eyes when their hearts are softened by the exercises of devotion; they linger about it on the sabbath, when the mind is disengaged from worldly cares, and most disposed to turn aside from present pleasures, and to sit down among the solemn mementos of the past. In North Wales, the peasantry kneel and pray over the graves of their deceased friends for several Sundays after the interment; and where the tender rite of strewing and planting flowers is still practised, it is always renewed on Easter, Whitsuntide, and other festivals, when the season brings the companion of former festivity more vividly to mind. It is invariably performed by the nearest relatives and friends; no menials nor hirelings are employed; and if a neighbour yields assistance, it would be deemed an insult to offer compensation.

I have dwelt upon this beautiful rural custom because s it is one of the last, so is it one of the holiest offices of love. The grave is the ordeal of true affection. It is there that the divine passion of the soul manifests its superiority to the instinctive impulse of mere animal attachment. The latter must be continually refreshed and kept alive by the presence of its object; but the love that is seated in the soul can live on long remembrance. The mere inclinations of sense languish and decline with the charms which excited them, and turn with shuddering disgust from the dismal precincts of the tomb; but it is thence that truly spiritual affection arises, purified from every sensual desire, and returns like a holy flame to illumine and sanctify the heart of the survivor.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal-every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every ecollection is a pang? Where is the child that would willingly forget the most tender of parents, though to emember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of her he most loved; when he feels his heart, as it were, crushed in the closing of its portal, would accept of consolation that must be bought by forgetfulness? No, the love which survives the tomb is one of the noblest attributes of the soul. If it has its woes it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish, and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness-who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it, even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave ! - the grave ! It buries every error - covers every defect-extinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave, even of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him.

THE OLD VERGER,*

There is a beautiful account given of the journey of Hegesippus, one of the ancient Christians, among his and a reaching forth unto the things that are before, for bear the thoughts of endless confusion, of virtue depressed and "He met," it is said, "a Melchizefellow believers. sheet." The poets, too, who always breathe the feel- dek in every city, who refreshed not his body only, but ing of a nation, continually advert to this fond solicitude his soul too, with bread and wine; and he and they were about the grave. The custom of decorating graves was one in the Lord, through one loaf and one cup, through once universally prevalent: osiers were carefully bent one faith and one Spirit. When he came to a strange over them to keep the turf uninjured, and about them city, he was no stranger; in the moment that he prewere planted evergreens and flowers. "We adorn their sented himself to its Church, a holy family was ready to Lord Jesus." grave," says Evelyn, in his Sylva, "with flowers and take him in. Thus he went from blessing to blessing, and redolent plants, just emblems of the life of man, which from the blessed to the blessed." The writer of this has been compared in Holy Scriptures to those fading | beautiful account goes on to introduce an affecting conbeauties, whose roots being buried in dishonour, rise trast. "It is," he writes, "an interesting speculation, what would be the thoughts, the feelings of a man, who should at this day traverse the visible Church of Christ: There is certainly something more affecting in these where is the one and same faith in accordance with the prompt and spontaneous offerings of nature, than in the law, the prophets and the Lord? Instead of finding Saviour Jesus more than ever before, and had been enmost costly monuments of art; the hand strews the church after church, he would find sect after sect;" this abled to receive more of His fulness. flower while the heart is warm, and the tear falls on the is too true; and yet, many as are the nominal distincgrave as affection is binding the osier round the sod; tions among Christians, there is one point of union bebut pathos expires under the slow labour of the chisel, tween those who are born again, and made new creatures and is chilled among the cold conceits of sculptured in Christ Jesus; there is one Lord, one faith, one baptism, one God and Father of all, who is above all, and It is greatly to be regretted that a custom so truly through all, and in them all: one chord being touched, elegant and touching has disappeared from general use, is often enough to awaken a responsive chord, and to enkindle the soul's deep affections. We are told, indeed, villages. But it seems as if poetical custom always that this is a cold selfish world: we know too well that shuns the walks of cultivated society. In proportion as it is so; yet there are those who are not of the world, people grow polite they cease to be poetical. They even as their divine Master was not of the world, and talk of poetry, but they have learned to check its free they can still, even as the primitive Christians did, love one another with a pure heart fervently.

And as the Christian meets with some fellow Christians at every stage of his heavenward journey, with whom to take sweet counsel together, and to walk to The sound of the metre aroused him; he stretched out through the very bowels of it? Is it because there is not corrup-It is made up of show and gloomy parade; mourning the house of God as friends, so the Christian will, in his wasted arm, and opened his eyes, and said again the carriages, mourning horses, mourning plumes, and hire- every place, find his master's work awaiting him, the line:works, the employments which God has before ordained The associate in the gay and crowded city of the dismissal to eternal glory of one whom I had visits of an uninvited stranger was deep and affecting: flowers: at length his turn came; the dear friend who and the very scenes and circles in which he moved are I may be indulged in a review of some of these visits, first gave me the privilege of seeing him, and of whom wider space in the village circle, and is an awful event Kings and conquerors have passed beneath that lofty speak, but he clasped his poor skeleton hands, and lifted in the tranquil uniformity of rural life. The passing- arched gate-way, and visions of the olden time will often up his eyes in answer to some text she repeated. low door close by the gate-way, for since we were about and when she came back the spirit was gone. "He is nothing else but want of opportunity to do the wickedness they The fixed and unchanging features of the country, to pay a visit to a dying man, the realities of life, and died alone," did we say? Nay, there were angels in that have a mind to! And how many forbear sinning, not because column. It was evident that whatever the building had

* From the Penny Sunday Reader.

once been, it was built for a very different purpose from a token of emptiness, and is below a solid mind. Though Chrisbut decent bed, lay, supported by pillows, the emaciated they (as it indeed deserves) do despise it. Nor is it that graver they must be seeing him for the last time.

had talked and read to him of Jesus: "I love Him," he said; "I love His name and His word."

but Christ; none but Jesus Christ." He much en- the mind and carriage. It doth indeed bar and banish all vanity joyed the hymn beginning-

"Rock of ages cleft for me, Let me hide myself in Thee :"

the Lord Jesus Christ?"

cumstances of that brilliant summer's day. In the precincts of an ancient cathedral,

" A temple shadowy with remembrances Of the majestic past."

how naturally does the mind go back to scenes long past away; what traces do we see of the times gone by. We had found one sheltered corner where stones were piled on stones, fragments of marble and granite: how long both unanswered questions; but the wild lychnis flower here among the ruins,—even He who makes the wildertered by lofty walls that had once formed the sides of a silent cloister, or of the banquetting room of some mighty

ruby and amethyst. of them, and then kindly told them to look from the on securely to destruction. - Bishop Hopkins. window how pleasant the prospect was: how cool the turf looked, shadowed by the dark elms, and how picturesque the varied dwelling-houses, and the stately towers of the cathedral. There was not a murmur, not a sigh of complaint, that he should never look upon that view ed to the eye of his mind. And, for the present, he was content to wait. All in his humble home was neat and decent; there was a range of plants both inside and and geranium, and southernwood.

The Christian may have "a good hope through grace:" more than hope; he wanted certainty; and his frame of dour, who wished to find the evidence of the gospel satisfactory, mind seemed a forgetting of the things that are behind, and did not find it so. Dull imaginations and hard hearts can he said, "I want a signal that I am the Lord's child." I reminded him of the declaration. "The Spirit itself beareth witness with our spirit, that we are the children of God," and his reply was, " Jurselves are nothing. The Lord is a good God to us." Another time he was able to say "I am happy in my Saviour; I trust in the

Thus he went on day by day, and week by week, sometimes extremely ill, and then a little revived. Being asked how he had felt one day when he had been thought to be dying, he said, "I thank the Almighty God, I had a better hope in the Lord Jesus." "A better hope," I thought; it seemed as though, then in the immediate view of death, he had felt the need of the

Another time he listened to the sacramental hymn :-

"This is the feast of heav'nly wine, And Christ invites to sup: The juices of the living vine Were pressed to fill the cup.

Approach, ye poor, nor dare refuse The banquet spread for you: Blest Saviour! this is welcome news; Then I may venture too."

He repeated the line, "Then I may venture too." Another day he lay so still, he scarcely looked like a

living man. A hymn was repeated:-

"Jesus thy spotless righteousness

My beauty is, my glorious dress."

" And all my filthy garments gone." gone: the Lord grant it may be so."

Still the patient sufferer lingered on; months passed,

The Garner.

BE COURTEOUS.

Religion doth not prescribe, nor is satisfied with such courtesy as goes no deeper than words and gestures, which sometimes is most contrary to that singleness which religion owns. These are the upper garments of malice; saluting him aloud in the morning, whom they are undermining all the day. Or sometimes, though more innocent, yet it may be troublesome, merely by the vain affectation and excess of it. Even this becomes not a wise man, much less a Christian. An over-study or acting of that, is Toronto, October 30, 1840.

that to which it was now applied; for here, on a humble tians know such things, and could out do the studiers of it, yet form of the aged verger of the cathedral. Two years and wiser way of external plausible deportment, that answers already had he lain there, and from week to week, and fully this word: it is the outer-half indeed, but the thing is a rafrom month to month, his visitors had often thought that dical sweetness in the temper of the mind, that spreads itself into a man's words and actions; and this not merely natural, a gentle, On the occasion of the first visit I paid him, when I kind disposition, (which is indeed a natural advantage that some have,) but this is spiritual, a new nature descending from heaven, and so, in its original and kind, far excelling the other; it supplies In general, he could speak but little, but would lie it where it is not in nature, and doth not only increase it where it quietly listening, his dark eyes full of intelligence, and is, but elevates it above itself, renews it, and sets a more excellent his manner most deeply respectful and attentive. Being stamp upon it. Religion is in this mistake sometimes, in that once asked in whom he put his trust, he said, "in none men think it imprints an unkindly roughness and austerity upon and lightness, and all compliance and easy partaking with sin. Religion strains, and quite breaks that point of false and injurious courtesy, to suffer thy brother's soul to run the hazard of perishing. and having listened to it, he said, "what a fine thing it and to share in his guiltiness, by not admonishing him after that is to have a good Saviour. What should I do without seasonable, and prudent, and gentle manner (for that indeed should be studied) which becomes thee as a Christian, and that particular Many visits to him so much resembled each other that respective manner which becomes thy station. These things I cannot particularly distinguish them; but one is dis- rightly qualifying it, it doth no wrong to good manners and the tinctly remembered, because two dear little companions, courtesy here enjoined, but is truly a part of it, by due admoniat their own wish, accompanied me, and the incidents of tions and reproofs to seek to reclaim a sinner; for it were the that visit are remembered in connection with other cir- worst unkindness not to do it. Thou shalt not hate thy brother, thou shalt in any wise rebuke thy brother, and not suffer sin upon him. Levit. xix. 17 .- Archbishop Leighton.

DUTIES OF MASTERS TO THEIR SERVANTS.

As the master is to make temporal provision for their bodies, so much more is he to provide for their spiritual welfare, and the good of their souls; inasmuch as their souls are incomparably to be preferred before their bodies. Every master is to be both a they have been there, and who placed them there, are priest and a prophet within his own family, as well as a king; he is to instruct them in the will and laws of God, to inform their and the bright valerian, we can tell who planted them ignorance, resolve their doubts, excite and quicken them to the service of God, to rectify their errors and mistakes, to pray with ness and the solitary place look gay, delighting to throw them and for them, to direct them in the way that leads to heaven beauty around us everywhere. Sunny and fertile spots and happiness, and, above all, to walk before them in it by his were the little gardens in the cathedral precincts, shel- holy and pious example. But how few are there that do conscientiously perform this duty. 'Do not the most think it enough if they provide necessaries and conveniencies for the body, the dull, monarch, now adorned with wall-flowers, and valerian, outward, and earthly part of man. And indeed, it were enough and rich moss; here was an archway, there a column of if they had only beasts to look after. But remember, thy serwhich some tale of the olden time might be told; here vants, and those who belong to thy charge, have precious and were vines or virginian creepers in all their vivid fresh- immortal souls, capable of eternal glory and happiness, but liable ness, mantling the old time-worn battlements. And to eternal misery and torments: and God hath intrusted thee with here we might stoop beneath an archway, and go on these souls of theirs, and will require them at thy hands. What through a dark subterranean recess, wondering why an heavy and tremendous doom will pass upon thee, when God such an excavation was made, and who had trodden that shall demand at thy hands the souls of thy servants, or of thy silent path before us; then emerge again, and enjoy the | children, which have perished through thy default.' Will it be bright sunshine on the soft turf, and gather beautiful enough then to plead, Lord, I fed and clothed them, and was caremoss-roses, and long wreaths of the graceful fuschia, whose ful of their health and welfare? Yea, indeed, if their bodies only every trembling blossom looks like a jewel wrought of were committed to thy care, this were enough; but see, there they stand condemned, and ready for eternal flames, for the ignorance In such a garden had we been, and my dear young which thou oughtest to have informed, for the profaueness which companions had not wanted occupation and amusement; thou oughtest to have chastised and hindered, for those neglects for to collect the drooping rose-leaves, and spread them of holy duties in the which thou oughtest to have gone before to dry on a broad rhubarb leaf, was enough to interest them; and therefore, though they shall die and perish in their sins, them. But they left their play to go and visit the aged yet their blood will God require at thy hands, whose carelessness dying man; he stretched forth his wasted hand to each or evil example hath hardened them in wickedness, and led them

FOLLY OF THE SCEPTIC.

It is remarked by a very ingenious and amiable writer, that "many philosophers have been infidels, few men of taste and sentiment." (Dr. Gregory's Comparative View).-This, if I mistake again; there was, I doubt not, a fairer prospect present- not, holds equally true of our sceptics in philosophy, and infidels in religion; and it holds true of both for the same reason .- The views and expectations of the infidel and sceptic are so full of horror that to a man of taste, that is, of sensibility and imagination, outside of the arched and heavy barred window, verbena, they are insupportable. On the other hand, what true religion and true philosophy dietate of God, and providence, and man, is so charming, so consonant with all the finer and nobler feelings in human nature, that every man of taste who hears of it must I trust he had; but he could not rest there; he wanted wish it to be true: and I never yet heard of one person of canvice triumphant, of an universe peopled with fiends and furies, of creation annihilated, and chaos restored to remain a scene of darkness and solitude for ever and for ever: but it is not so with the benevolent and tender-hearted; their notions are regulated by another standard; their hopes and fears, their joys and sorrows, are quite of a different kind. The moral powers and the powers of taste are more congenial than is commonly imagined .- Dr. Beattie [Essay on Truth].

PREVENTING GRACE.

Where can a man be so safe as in the arms of sin-preventing grace? The sovereign influence of which will appear not only from those peculiar effects of it, upon the pious and the virtuous, but also from those great things done by it, even for the worst and wickedest part of mankind, and those indeed so great, (how little soever taken notice of) that without them common society could not possibly subsist; but the moral and political frame of the world would fall back into a fouler and more deformed chaos, than that out of which this material one was first produced. For how come men generally, and that so extremely against the bent of nature, to submit to laws? laws which for the most part lay a restraint upon their strongest appetites, and which, if they would but generally agree to break, and to throw off, could signify nothing. How comes the multitude to have such an awe upon their spirits for governors and magistrates, though they know themselves so vastly superior in strength to those who govern them? And why rather is not all order and government upon these terms utterly confounded and turned topsy turvy, by thefts, rapes, incests, perjuries and murders, and irresistibly borne down by an overflowing torrent of all kinds of villany, forcing its way tion enough in man's nature to prompt and carry him out to all these enormities? Or, because there are not sinful objects enough to inflame and draw forth this corruption? No, it is but too sadly manifest, that there is too plentiful a stock of both, to suffer the world to be quiet one moment, if they could but once, like two mighty seas, meet and join, and flow in together. But all the stop is from an infinitely wise, preventing power, which and young and blooming ones had been cut down like keeps all in order here below, by separating between ill objects and worse appetites, by cutting off the opportunities of sin, and so both diverting and defeating the temptation. For how many might, and without doubt would have stolen, as Achan did, had the same allurement been played, before them? How many might have committed David's murder and adultery, had they been under David's circumstances? How many might have denied and He died alone: his wife who had carefully attended forsworn Christ with St. Peter, had they been surprised with the ory and imagination were silenced as we entered the on him, had left the room to send some one on an errand, same danger? How great a part of the innocence of the world God's grace has wrought upon their wills, but because a merciful Providence has kept off the occasion! - South.

Advertisements.

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. 17-tf Rev. S. D. L. Street,

THOMAS STINSON, GENERAL DEALER IN BRITISH, AMERI-CAN, 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.

far below the usual prices, calmot an to acceed the 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.

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 Sucedish Iron; Cut and Wrought Nails. Of which articles there is a very full supply; all of which will

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.

S-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 Westend of the Brick Block, and next door to Mr. Juson's Hardware Store.

THOMAS STINSON.

THOMAS STINSON.

Hamilton, December 7, 1840. BILTON, Woollen Draper and Tailor, 128, King-street.—Always
on hand a large assortment of West of England Cloths, Cassimeros, Twoods, &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.

CLARKE & BOYD, grateful for past favois, respectfully announce arrival of their Fall and Winter Stock of LONDON HATS, the most approved makers, and of the very best London and bashons, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840.

AXES! AXES! AXES!

AXES: 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.

A CARD.

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.

BANK OF BRITISH NORTH AMERICA.

THE COURT OF DIRECTORS hereby give notice that a Half - Yearly Dividend of Fifteen Shillings, Sterling, per share will be ne payable on the shares registered in the Colonies, on and after the ird day of August, during the usual hours of business, at the several anch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the of Exchange current on the third day of August, to be then fixed by Local Boards.

the Local Boards.

The Books will close, preparatory to the Dividend, on the Nineteenth lay 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,

London, June 3, 1840.

DR. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Carlile.

Cobourg, June 19th, 1840.

51-14 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 hich are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal, Esq., Belleville, or to Robert Elliot, Cobourgf by letter, post-paid.

January 1st, 1840. 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.

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, ingreat variety.

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.

Is published for the Managing Committee, by HENRY ROWSELL Toronto, every Saturday. TERMS:—FIFTEEN SHILLINGS per annum, when sent by mail or delivered in town. To Post Masters, Ten Shillings per annum. Payment to be made yearly, or, at least, half yearly, in advance.

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