THE POET, WITHER.*

Perhaps no poetry ever received such unmerited neglect as that of this author. The popularity which it enjoyed on its first publication soon died away; and from that period to the present time, contumely and scorn have been its only portion. His own political heresies, and the violent party-feeling of the times in which he lived, blinded the judgment of his contemporaries to the real merits of his compositions; while more modern critics have probably often pronounced a judgment without sufficiently examining the volumes they condemu. Among others who thus indulged in vituperations against Wither and his poetry, were Wood, Heylin, Butler, Philips, Dryden, Swift, and Pope; while Bishop Percy, Ritson, and D'Israeli, deal out such qualified praise as almost amounts to censure. Though this array of opposing critics is truly formidable, I yet hope to convince my readers that George Withers merits a more honourable appellation than that of "a prosing satirist," or the "English Bavius."

One great poet and distinguished scholar of modern times has done him justice. It has ever been the delight of Dr. Southey to rescue the fruits of genius from that oblivion which time heaps upon them, and to clear away the tangling weeds and wild briar from many a neglected grave in the burial-ground of the earlier poets. With his usual discernment, he has perceived in these poems "a felicity of expression, a tenderness of feeling, and an elevation of mind;" and with his usual fearlessness, he has dared to avow it.

I proceed to consider those of Wither's works which entitle him to the character of a sacred poet. He composed the "Shepherd's Hunting" when in prison.† The following extract from a hymn, to which he alludes in eclogue the first, thows the poet "from seeming evil still educing good;" and we see him, in every stanza, turning the affliction of his body to the profit of his soul.

"Sweet are the uses of adversity, Which, like the toad, ugly and venomous, Wears yet a precious jewel in its head."§ Wither saw the circumstances and things by which he was surrounded, as types of spiritual truths, and sweetly has he illustrated them :

> "First, think, my soul, if I have fees That take a pleasure in my care, And to procure these outward woes Have thus enwrapt me unaware; Thou should'st by much more careful be, Since greater foes lay wait for thee

By my late hopes that now are crost, And make the freedom I have lost A means that may remember thee; Had Christ not thy Redeemer been, What horrid state hadst thou been in !

Or when through me thou seest a man Condemn'd unto a mortal death, How sad he looks, how pale, how wan Drawing with fear his panting breath; Think, if in that such grief you see, How sad will 'Go, ye cursed,' be!

These iron chains, these bolts of steel. Which often poor offenders grind, The wants and cares which they do feel, May bring some greater things to mind; For by their grief thou shalt do well To think upon the pains of hell.

Again, when he that fear'd to die, (Past hope,) doth see his pardon brought,
Read but the joy that's in his eye,
And then convey it to thy thought;
Then think, between thy heart and thee,
How glad will 'Come, ye blessed,' be!"

Wither had, in his time, wielded the lash of satire with an unsparing hand. Many a stout heart had quailed in secret before the power and vigor with which he delineated Vice and her votaries. In his " Motto,' which I consider the most delightful of his poems, he leaves the contemplation of the "outer world," and in solemn and profitable meditation, turns "that inward eye, which is the bliss of solitude," upon his own soul. He aims at self-knowledge, and endeavours to trace the torkings of that heart, which is "deceitful above all ing passag desperately wicked." I extract the followturn to the poen. olf:

"Yet I confess, in this my inke some infant am of tender age,
For, as the child, who from his father the Stray'd in some grove, through many a crook. Is sometimes hopeful that he finds the way, And sometimes doubtful he runs more astray;

So in this life, this grove of ignorance, As to my homeward I myself advance, Sometimes aright, and sometimes wrong I go, netimes my pace is steady, sometimes slow; One while my ways are pleasant unto me, Another while as full of cares they be; I doubt and hope, and doubt and hope again, And many a change of passion I sustain In this my journey, so that, now and then, I lost, perhaps, may seem to other men; Yea, to myself awhile, when sins impure Do my Redeemer's love from me obscure: My Father, who above the clouds doth dwell. An eye upon his wandering child doth cast, And he will fetch me to my home at last."

In the four last beautiful lines we see him leaning with humble, yet firm confidence, on those everlasting arms of love which our heavenly Father spreadeth out beneath all them who "hope in his mercy.

His "Songs and Hymns of the Church" are more generally known than any other of his productions. Simple and affecting in themselves, they derive an additional interest from the circumstances under which they were composed. Alone and friendless in the solitary cell of a prison, he alleviated his sufferings by "rendering into lyric verse the hymns dispersed throughout the canonical Scriptures, to which he subsequently added spiritual songs, appropriated to the several times and occasions observable in the Church of England."

* From "Sacred Poetry," by James Chambers, Esq.

† It is interesting to observe how many works of merit have been composed in exile or imprisonment; at such seasons the mind is not distracted by the petty cares or anxieties of every-day life, and it is urged to vigorous exertion by the necessity of banishing those melancholy contemplations, which would other-wise be ever present to the thoughts of the captive. No situation can be more favorable for cultivating the energies, or eliciting the powers, of a *great mind*. Boethius wrote his "Consolations of Philosophy" when confined, under sentence of death, in the castle of Pavia; Buchanan commenced his elegant translation of the Psalms in a dungeon at Coimbra, in Portugal; Christopher Smart wrote one of the most powerful lyrics in our poetry on the walls of a madhouse, where he was kept under restraint; Sir Walter Raleigh's "History of the World" was written in the Tower; Bunyan's "wondrous allegory," in Bedford jail; James the First of Scotland, when detained as a prisoner at Windsor Castle, composed that beautiful poem, "The King's Quhair." The histories of Wither, Lady Jane Grey, and Lovelace, prove that, as the latter has sweetly sung,
"Stone walls do not a prison make,

Nor iron bars a cage; Minds innocent and quiet take That for an hermitage.' ‡ "He that first taught his music such a strain, Was that sweet shepherd, who, until a king, Kept sheep upon the honey-milky plain That is enriched by Jordan's watering; He in his troubles eased the body's pains By measures raised to the soul's ravishing; And his sweet numbers only most divine Gave the first being to this song of mine." Shepherd's Hunting, Eclogue i.

How often, when afterwards tossed in the troubled waters of political strife, must he have thought, with melancholy pleasure, on those profitable prison-labours, in the prosecution of which he had communed with his God in the silent watches of the night, and felt the holy dew of peace descend from on high to water and refresh his drooping soul.

Piety, simplicity, and pathos, are the prevailing characteristics of these prayers and praises: the "Petition for Seasonable Weather" is a fair example:

> "Lord, should the sun, the clouds, the wind, The air, and seasons, be To us so froward and unkind As we are false to Thee, All fruits would quite away be burn'd, Or blasted be, or overturn'd, Or chilled on the ground.

But from our duty though we swerve, Thou still dost mercy show, And deign thy creatures to preserve That men might thankful grow; Yet though from day to day we sin, And thy displeasure gain, No sooner we to cry begin,

But pity we obtain.

The weather now Thou changed hast, That put us late to fear,
And when our hopes were almost past,
Then comfort did appear:
The heaven the earth's complaint hath heard, They reconciled be; And Thou such weather hast prepared, As we desire of Thee."

In his "Improvement of Imprisonment," I find a touching supplication for his beloved wife and children, from which I extract some lines:

> "And when thou me shalt gather Out of this land of life, Be Thou my children's father, A husband to my wife.

Preserve them from each folly, Which, ripening into sin, Makes root and branch unholy, And brings destruction in Let not this world bewitch them With her hearting wine, But let thy grace enrich them With faith and love divine.

And whilst we live together, Let us upon Thee call Help to prepare each other For what may yet befall; So just, so faithful-hearted, So constant let us be, That when we here are parted, We may all meet in Thee."

"Hallelujah, or Britain's Second Remembrancer," is divided into three parts; the first containing hymns occasional, the second hymns temporary, the third hymns personal. The following piece for Anniversary Marriage-days presents a faithful transcript of his feelings towards her who had been the beloved partner of his joys and sorrows:

> "Lord, living here are we, As fast united yet, As when our hands and hearts by Thee Together first were knit; And in a thankful song Now we will sing Thy praise, Because Thou dost as well prolong Our loving as our days.

The frowardness that springs From our corrupted kind, Or from those troublous outward things Which may distract the mind,
Permit not thou, O Lord,
Our constant love to shake,
Or to disturb our true accord, Or make our hearts to ache.

My quotations from the works of this interesting author have been rather long, but I would fain believe that every reader wishes they had been still longer. His Emblems are interesting and instructive, no small praise for a work of that class. Of his poems generally, it may be said, that, with little to astonish, they have much to please. In seasons when the sublime song of a Milton or Young falls unheeded on the ear, we find peace and joy in the simple strains of Wither: Mercy to continue till the coming of Christ, and then the Evangelical again appears arrayed in robes of compassion, and Hope relights her torch at his cheering lamp.

Garsden, 1839.

WHITFIELD AND WESLEY.

It is sometimes urged that our Church is much in-debug to Whitfield and Wesley; and that if we will not praise nam, we must either be ungrateful to good men, or paradoxically deny their instrumentality in bringing about the present seriousness and activity which exists within its pale. Now we fully grant that they have been instruments in the hands of Providence of raising the standard and extending the influence of religion in the land, and yet we do not see that the Church should be called their debtor at all. In the view indeed of their followers, the Church is indebted to them of course; for what is the Church, as they would say, but an earthly and voluntary society, and what were they but immediately commissioned ministers of grace acting upon it? But though their conclusion is clear enough upon their principles, it does not follow that it is clear upon ours; on the contrary, that it is plainly illogical and unsound a very little consideration will show. For Churchmen would maintain, as a first principle in the question, that whatever spiritual gift Whitfield and Wesley possessed, it came, as from the Most High, so through his Church. By the Church they were baptized, by the Church they were ordained; from the Church they received the creed, whatever portion of it they preserved inviolate: they have nothing to boast of, nothing which they did not receive through her who was providentially made their greatest of earthly benefactors. As well may a son have a claim on a parent, or a servant attempt works of supererogation towards his master, as ministers of the Church become her patrons.

What Scripture says of meritorious works of a servant towards his master, applies to the relation of these great preachers towards her whose sons and ministers they were. "Doth he thank that servant because he did the things that were commanded him? I trow not." She gave them the grace of baptism in order that they might show forth their light, or rather her light in them; she ordained them in order that they might preach repentance and gather souls into her bosom. As far as they did this, they only did what they had vowed to do; as far as they did something else, they did not benefit her, but were unnatural children and false priests. They had devoted themselves to her service for God's sake: whatever natural gifts they might possess were made over to her who had made these gifts, what by nature

they were not, gracious. by those who do not allow that the Church can forgive and motions. "Since the fathers fell asleep," said the scoffers in sins or convey grace; but, because they refuse to accept | St. Peter, "all things continue as they were;" and they were ready our doctrinal principles, it is very hard that they should to infer, therefore, that all things went on of themselves, without think it incumbent upon us to acquiesce in theirs. Now a superior power, or influence, to control them. But, when the we are persuaded that the Church is a living body; it great scene of government is shifted all at once, and the causes, will ever have life unto the end; any branch of it that that visibly contribute to the production of this effect, bear no does not show life is no real part of it. The English proportion of it; then we look out for others of a more extended Church could not but have had a revival, if it be a branch force; we perceive a Divine Providence interesting itself in our of the true Church; that Wesley and Whitfield were affairs, and adore the footsteps of it. When these national judgthe instruments of that revival, (as far as they were ments or mercies of God are "abroad in the earth, the inhabitants

promise from the beginning.

have abundant cause for thankfulness, so far as we have from her lethargy, but an instance of a great, ordinary and universal law of the Gospel, that "all her children shall be taught of the Lord," and that "their ears shall hear a word behind them, saying, This is the way, walk depart out of her mouth for ever." In a word, these men either spoke truth or falsehood; if and as far as continually moving round us.—Bp. Atterbury. they spoke falsehood, they have nothing to boast of; if and as far as they spoke truth, they did but receive from her a gift, and they did but fulfil for her a prophecy. What they did ill was their own, what they did well was hers. They were honored, not she benefited. - British Critic.

LORD BROOK.

The Lord Brook was now in action. A bitter enemy he was to the Church, and her government by Bishops, [against whom he had written a book accusing them, in respect of their parentage, to be of the dregs of the people, rc. FULLER'S CHURCH HISTORY]. On March 2, [1642-3], he was going to give onset upon the close of the Cathedral at Litchfield: and, he was taking view of the place from a window in a house opposite to the close, and his beaver up, so that a musket at such a distance could have done him but little harm; yet was he shot in the left eye, and killed dead in the place without speaking one word. Whence I shall observe three things. First, that this great and known enemy to Cathedral Churches died thus fearfully in the assault of a Cathedral. A fearful manner of death in such a quarrel. Secondly, that this happened upon St. Chad's day, of which Saint the Cathedral bears the name. Thirdly, that this Lord coming from dinner about two years since, from Lord Herbert's house in Lambeth, upon some discourse of St. Paul's Church, then in their eye upon the water, said to some young Lords that were with him, that he hoped to live to see that one stone of that building should not be left upon another. But that church stands yet, and that eye is put out that hoped to see the ruins of it. Many heavy accidents have already fallen out in those unnatural wars; and God alone knows how many more shall, before they end. But I intend no history but of my own sad misfortune; nor would I have mentioned this, but that it relates to the Church, which, for my calling sake, I take as a part, and a near one, of myself .- Archbishop Land's History of His Troubles, &c.

The Garner.

DESIGN AND OBLIGATIONS OF GOVERNMENT. The Apostle saith that it is good and acceptable, and very

expedient that we live in peace and quiet; a peaceable life, in regard of outward invasions, and a quiet life, in regard of inward tumults, and intestine troubles. Now if the natural father and mother could perform this alone, as they did for some time, in the infancy of the world, and a little after the flood, before mankind multiplied and increased to greater numbers, there should have ends. But shortly after the flood, there comes one Nimrod, with a by the Holy Ghost implies that the deserved no better name); quiet. Hence then comes a necessity of appointing a supreme force and violence; and withal a spiritual power and authority to instruct and govern men in respect of their souls, as God did after- heretic .- Archbishop Bancroft. ward when he settled the Levitical Priesthood in the tribe of Levi, Priesthood of Christ, to be continued in the Apostles, and their successors to the end of the world. For because the natural parents could not so well perform both these, as they did at the first, therefore God appointed and ordained these two functions and dignities, and for this cause honour and obedience is required to both. "Obey those that have the rule over you," (that is, your spiritual governors) "and submit yourselves, for they watch for your souls;" and for this cause it is required, that we pray for Kings and all that are in authority, that we may lead a peaceable and quiet life under them. Thus God not only allowed, but also instituted outward government for resisting of outward enemies, and suppressing of inward tumults; for the Apostle saith, that every soul must be "subject or subordinate to the higher and supereminent powers, because there is no power but from God; the powers that be are ordained by God, or set in their order or rank under God, He being above all, and the rest put in their rank under him." So that we see, though man's necessity required such a power for his defence, yet the power itself, whereby men are bound and united together in one society, is from God, and so ought to be accounted of us, not as a human invention, found out by men for their own necessity, but a divine ordinance instituted by God for the good of human society; and therefore it is said that God, not the people nor multitude by their own inherent power, hath put the sword into his hand, that he might be an avenger to execute wrath upon him that doeth evil, that disturbs the public peace; without which men cannot so well intend to learn, nor others to teach the way to live godly and honestly, and so to attain salvation; and by consequent, that he must be a cherisher of good men, and of such as desire to live a godly and honest life in peace and quietness .- Bp. Andrewes.

REVOLUTIONS OF GOVERNMENT. The providence of God concerns itself in producing such surprising events, in order to have its influence on things below observed and acknowledged; which would go near to be forgotten. did he not by some remarkable instances of his interposition in human affairs, raise men up at fit times, into a lively and vigorous sense of it. Though we know that we live, move, and have our being in God, that we are supported every moment by his power, and conducted in all our actions by his unerring wisdom and goodness; yet the impression which this knowledge makes upon our minds, is but faint, and is quickly effaced. His concurring influences in this case are so secret and so difficult to be distinguished from the working of natural and moral causes, that we are too apt to rest in the contemplation of these, without any recourse to those; and to resolve all that happens to us, in our own concerns into the power of such principles as be nearest to us. And, even in the greater and more public transactions of the world, when they go on in such a manner as to look like the effects of human foresight and contrivance, we are apt to stop short in our reflections upon them, without carrying our thoughts up to that invisi-All this of course will not be granted for an instant ble Hand, which wields the vast machine, and directs all its springs

such,) was what may be called an accident of Provi- of it will learn righteousness." And that lesson of divine wisdom dence; but that the Church should revive, is an inspired | then learnt will be applied by them to other circumstances, and on far different occasions. For when once a true principle of The Church established, if so be, may not be a true piety, and of a religious dependance on God is duly excited in us, branch: the English people, if so be, may have forfeited it will operate beyond the particular cause from whence it sprang, the gift; and surely we are all most unworthy of it, and and give a general turn and tendency to all thoughts and reflections; as one wise rule of behaviour, deeply imbibed, will be useful reason to suppose that we still have it. But taking for to us in hundreds of instances, and spread its influence throughout granted what we all maintain, that she is a true branch, the whole course and conduct of our lives and actions. Since, then it is no strange accident, no special Providence, no therefore, we are so apt to forget God's administrations of the deed of Wesley's or Whitfield's that she has roused her great affairs below, when they go on evenly and regularly, he is pleased, I say, by awakening notices, now and then to put us in mind of it; to present to our view some astonishing revolution of state, like a glaring comet, hung up in the air, whose extraordinary appearance and irregular motion shall sooner lead our thoughts up ye in it," and that "His words in her mouth shall not to the Author of nature, and imprint a deeper awe of him on our minds, than the sight of the whole host of heaven, in orderly array

> RELIGION THE PRESERVATIVE OF NATIONS. All things with which we are acquainted in this world, however healthy and beautiful to the eye, contain within themselves the principles of decay and of their own dissolution. That destructive principle in nations is vice. A moral and frugal people rise, from the healthy tendency of their habits, to wealth and power: wealth and power bring prodigality in their train, and that same nation, its disinterestedness, its patriotism, its high-mindedness, its social affections debased or extinguished, falls yet more rapidly than it had risen; such has been the history of the rise and fall of every powerful empire upon record, and such it will probably be to the end of time. The only means we know of by which we can pro long the date and give health and vitality to the political existence of any people, however extensive their resources, or however unprecedented their knowledge, is by reversing this deterioriating process, and making them moral and religious. One vicious generation (and a vicious generation will always tread upon the heels of an indolent one) is fully competent to squander and extinguish all the acquisitions, all the hoarded wealth, of their more sober ancestry. We may recruit our armies, we may fortify our coasts, we may extend our commerce, till it embrace the whole globe, and turn the accumulated ingenuity of an enterprising people to the acquisition of wealth unheard of in the annals of mankind; but all this after all, without the directing and steadying principle of religious feeling, is but splendid wretchedness, the semblance of vigorous health, beneath which the canker is already at work .- Bishop Shuttleworth.

> > ADVERSITY GOD'S FAVOUR.

We thank God, perhaps, when we do thank him, for prosperity, for health, plenty, success, and honour. We do well. They are the gifts of God's Providence, and demand our acknowledgements. But they are not the only blesings his goodness confers on us. Adversity should be added to the number of his favours, and remembered in our most devout thanksgivings. Blessed be God for pain, sickness, disappointments, distress; and every one of those various evils with which the life of man is filled, and which are the subjects of our hasty complaints: evils, which are our greatest good; which afflict but purify, tear and harrow up the soul, but prepare it for the seeds of virtue. Blessed be God that he is not so unkind as will be exchanged. to try us by the most dangerous of all temptations, uninterrupted prosperity: that we are not undone by the accomplishment of our wishes: that he is pleased to chastise us with his legitimate children, and with his dear and only begotten Son, whom we hope to follow through the gate of the grave to a joyful resurrection .- Rev. Dr. Ogden.

A SCHISMATIC DEFINED.

This hath ever been reckoned a most certain ground and principle in religion, that that Church, which maintaineth without error, the faith of Christ; which holdeth the true doctrine of the needed no other office to be instituted for the attaining of these Gospel in matters necessary to salvation, and preacheth the same; which retaineth the lawful use of those sacraments only which company of hounds at his tail, (for the metaphor of hunting used | Christ hath appointed, and which appointed vice to be punished, and virtue to be maintained; notwithstanding, in some other rewith these sons of Belial he takes upon him to be a Hunter, that spects and in some points, it have many blemishes, imperfections, is, a chaser of men up and down, and disturbs their peace and nay, divers and sundry errors, is yet to be acknowledged for the mother of the faithful, the house of God, theark of Noah, the pillar civil power over men's bodies and estates, to restrain all outward of truth, and the spouse of Christ. From which church whosoever doth separate himself, he is to be reckoned a schismatic or an

Advertisements.

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

y previous year; on which account he has thought it expedient to take it generally known, by thus giving it publicity.

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

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 this 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 stupply; 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

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

To 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.
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THOMAS STINSON. Hamilton, December 7, 1840. Earthen, China, and Glassware Establishment, No. 10, New City Buildings,

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Containing several useful Tables; the Outlines of Geography, a comprehensive sketch of Grammar, with Moraing and Evening Prayers for every day in the week. For sale at the Methodist Book Store No. 9, Wellington Buildings, and at Henry Rowsell's, Stationer and Book-seller, King Street, Toronto.

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Also just received from London, a large assortment of VOCAL AND INSTRUMENTAL MUSIC.

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JUST PUBLISHED, by Henry Rowsell, at "The Church" Office,
Toronto, a new edition of THE CATECHISM OF THE
CHURCH OF ENGLAND, taken from the Common Prayer Book.—
Price—one penny each, or six shillings per hundred.
Toronto, August 27, 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.

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.

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HAS just received from London a large assortment of ACCOUNT
BOOKS AND STATIONERY, of every description. His stock
of Printed Books also is unusually extensive, and comprises a great
variety of Theological and General Literature, Illustrated Works, the
alest volumes of the Church of England and Saturday Magazines, &c. &c.
The English Annuals, Pocket Books and Almanacs for 1841.

Toronto, Nov. 19, 1840.

PRINTING INK.

SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by

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WATERLOO HOUSE. and STAPLE DRY GOODS, suitable for this Sec and STAPLE DRY GOODS, suitable for this Season, consisting of French and English Merinos, Mousseline de Laine and Chaly dresses, Plain and Shot Silks, Hosiery, Gloves, Bleached and Fancy Shirting, Cottons of every quality, and an excellent assortment of best West England Black and Invisible Green Cloths. In addition to his usual business, he has made arrangements with a first-rate Shirt-Maker, by whom Gentlemen can have their Shirts made to any pattern. A large supply of Cotton and Linen Shirts always on hand.

W. M. WESTMACOTT.

Nov. 1, 1840.

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.

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, Toronto, 10th October, 1840.

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. 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.

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

Cobourg, June 19th, 1840. 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.—
It by letter post-maid

TORONTO AXE FACTORY.

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-

BRETISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTURER, RESPECTIFULLY 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.

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. 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 bullt to order.

The Church

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