

EXTRACT FROM THE JOURNAL OF AN IRISH COUNTRY CURATE.

(From the Achill Missionary Herald.)

Walked with one of the Readers to spend part of the day amongst a few converts residing in the village of C., parish of K.—The first house in which we sat down being that of a Romanist we there had a long and favourable opportunity of proclaiming the glad tidings to several who would not have been in our way elsewhere. Some of them freely, but offensively, spoke their sentiments, asked questions, and attentively hearkened to our answers, but all miserably ignorant. We thence proceeded to the village of K.—the farthest off in this parish, and beautifully situated at the foot of a picturesque range of bold and lofty mountains, with a vast and diversified landscape view spread out in front, equally enchanting as magnificent. This village abounds in ecclesiastical antiquities, the principal of which—the oil parish church—presents a curious and handsome specimen of ancient architecture. In the burying ground attached to it are some stones inscribed with ogham characters supposed by some to have been the sacred and mystical characters of the Druids, but by others to have belonged to a period considerably subsequent to the introduction of Christianity into our island. At the head of one of the graves stands a colossal stone cross measuring nine feet above the surface of the ground. Almost every thing that could inspire the worshippers with a sacred awe appears to have been aimed at in the structure and arrangement of the church, especially in the small quantity of light admitted into it, the only original inlets for that element to the body of the building being two small apertures facing each other at opposite sides and each only eight inches wide. In what seems to have been the place cut off for the high altar there is an end window through which, though not much wider than those in the sides, women in a state of pregnancy are constantly to be seen forcing themselves, from a persuasion that if they succeed in doing so they shall not die in their approaching confinement. Just over the entrance door, on the exterior, is to be seen a stone face which, though something defaced, presented as fine and benevolently expressed a countenance as any thing in either ancient or modern sculpture can boast of, but you no sooner enter the building after having dwelt for some time with admiration on the benign aspect thus exhibited to your view, than you are almost driven back again with an instinctive horror by the appearance of two other faces over the door leading to the end apartment, half canine half human, and as hideous and diabolic in expression as can well be imagined.

Within a few yards of the church stand the walls of another edifice, of course ecclesiastical, consisting of two rooms in length, and before unroofed, two in height. This is a totally different style of architecture from the other and evidently of a later date, perhaps a popish Priory erected in the 15th century by the Spaniards, by whom the church also is erroneously supposed by some to have been built. We were shown within the walls, by a farmer of the village, a stone about three feet long which he assured us was once found in its place in the morning after his own father had brought it out the evening before to use it as a sharpening stone. But this was not all, another part of the story being that the sacrilegious act received a visible impress of the Divine displeasure in the punishment of the delinquent by the withering up of his right hand until by a due course of penance he atoned for his impiety. I said that if he would only bring it with me I would be answerable for its remaining in my possession until the following morning, to which he replied that he would not stir it for a thousand pounds.

In the same direction from the church, but a little farther off, is a stone-roofed cell which, with one more still nearer, and another about a mile away in an opposite direction, the villagers denominate "little chapels." As might be expected, the place is not without its "holy well," with two small heaps of stones adjoining, round which the pilgrims take their "rounds." Honesty is not always associated in the minds of Romanists with a fondness for holy wells—"I'm astonished at you, Sheehan, to keep so wicked a dog on this pathway," said the worthy rector of a parish in the Diocese of Cloyne once to a man who lived close to one of those resorts of superstition and vice, and was himself well known and esteemed amongst his neighbours as a Romanist devotee. "Ah," replied Sheehan, "if you knew how much I want his protection, you would not blame me; if I hadn't him here with me the people that are always coming to the holy well would not leave me a sod of my little rick of turf without stealing." Here, however, is to be seen such a standing memorial of the danger of being dishonest as may contribute to keep the pilgrims more honest than those frequenting the parish of my friend were reputed to be; for on the road leading from the well we were shown a small hole in a stone, which we were told was an impression made by the foot of a widow's cow that once stuck there as a thief was trying to take her off—and on another stone, on the opposite side of the road, two similar impressions made by the sticking of the robber's knee and hand into it as he vainly endeavoured to effect his escape when terrified by the wonderful thing he had just seen befall the cow. The story goes on to say that there he stuck until he died. In short it is altogether a locality of wonders and wonderful in its appearance, presenting more the look of a city in ruins than of a mountain village, nor has it added a little to its look of dilapidated antiquity, that some time ago a large number of tenants, who were there ejected, were allowed to take with them the roofs of their houses, leaving nothing behind but the bare walls. No wonder that in such a locality the inhabitants should be superstitious—it would indeed be wonderful if they were not.

After saying much to our guide upon the great point, and to a few others who here came in our way, we returned to the village of C.—through which we had already passed paying only a visit to the house of a Romanist. Here we had two particularly interesting meetings in the houses of two of the converts, our hearers being chiefly composed of Romanists, all attentive, inquisitive, and interested in what they heard—and a third meeting, still larger, outside the door of another convert, where, the longer we staid, the greater number gathered round us. One man argued freely, but was respectful and civil in his entire deportment, as were indeed the whole of them. Nothing seemed to touch them more than my now and again sometimes repeating off, and sometimes reading, portions of our Irish prayers.

The only person we met here apparently bent upon mischief was a woman—the wife of an intelligent man who, with a small share of education, and some knowledge of the Holy Scriptures, professes to be convinced of the falsehood of Romanism, but has not yet had sufficient courage to make an open confession of the truth. He might well say, as I have heard another poor man, somewhat similarly situated, once say—"It's not every one who has a wife that can rule his wife." She candidly confessed to us that had he not sent away his Irish Bible she would have burned it, and he, though the ablest looking man in that whole tract of country, with equal candour confessed that it was the dread of his wife made him send it away. We did not however leave the house without some reason to hope that we were leaving this terrible woman a little softened, for, on being asked by one of us, after a good deal of conversation, if she would now burn a Bible, she replied that she did not know what she might do again, but that certainly she would have done so before she met us, and she even gave us a blessing at our departure. As we must sometimes take them on their own ground and try to turn their superstitious fears to good account, perhaps there was no harm in my asking her if she was not afraid that in the very attempt to burn such a blessed book her hand might drop into the fire after it, and in the Reader telling her that he had once heard of a priest who went mad after burning a Bible. But what seemed to have most effect in making her think more favourably of our books than she had before thought of them, was my assuring her that part of our Prayer-book was composed by the Blessed Virgin. This I showed her by reading for her the MAGNIFICAT out of the Irish Prayer-book, in which I was corroborated by the husband, who satisfied her of the truth of what I said by giving her—as he held before him a Douay Bible which he had purchased in America for four dollars—an Irish translation of it by himself, and almost literally corresponding to that of the Prayer-book. This copy of the Douay, known and respected in the village as "the Priest's Book," he was induced to purchase by the remembrance of what he had learned before he left home, out of an Irish Primer or portion put into his hand by our Irish teacher, and it seems to have had no small share in opening his eyes to see those errors which it is hoped ere long he will neither be ashamed of the neighbours, nor afraid of his wife, openly to disavow. We also made him assist us in showing out of the same volume to the several Romanists who were present, that while their Bible differs from their catechism in its version of the Ten commandments, it bears testimony to the correctness of our catechism version. Out of the same box with the Bible he produced two other books for our inspection, one a collection of Popish tracts which, though written with considerable subtlety, he appeared to value no further than they deserved, and the other a work entitled—"Doctor M'Hale's Letter to the Bishop of Exeter anatomised by the Rev. E. Nangle"—which he very emphatically designated a good book. Many of the Romanists round here are the descendants of Protestants who apostatized to Popery in days when there were no persons to look after them and draw from them the exclamation—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

Where shall I begin to wonder at thee, O thou divine and eternal Peace-maker, the Saviour of men, the Anointed of God, Mediator between God and man; in whom there is nothing which doth not exceed not only the conception but the very wonder of angels, who saw thee in thy humiliation with silence, and adore thee in thy glory with perpetual praises and rejoicings. Thou wast for ever of thyself as God, of the Father as Son, the eternal Son of an eternal Father; not later in being, not less in dignity, not other in substance; begotten without diminution of Him that begot thee, while he communicated that wholly to thee which he retained wholly in himself, because both were infinite; without inequality of nature, without division of essence; when being in this estate, thine infinite love and mercy caused thee, O Saviour, to empty thyself of thy glory, that thou mightest put on our shame and misery.—Wherefore not ceasing to be God as thou wert, thou beganst to be what thou wert not—man; to the end that thou mightest be a perfect Mediator between God and man, which wert both in one person—God, that thou mightest satisfy; man, that thou mightest suffer;—since man had sinned and God was offended, thou which wert God and man might satisfy God for man. None but thyself, which art the eternal Word, can express the depth of this mystery, that God should be clothed with flesh, come down to men, and become man, that man might be exalted to the highest heavens, and that our nature might be taken into fellowship of the Deity; that he to whom all powers in heaven bowed, and thought it his honour to be servicable, should come down to be a servant to his slaves, a ransom for his enemies; together with our nature taking up our very infirmities, our shame, our torments, and bearing our sins without sin; that thou, whom the heavens were too strait to contain, shouldst lay thyself in an obscure cot; thou, which wert attended of angels, shouldst be derided of men, rejected of thy own, persecuted by tyrants, tempted with devils, betrayed of thy servant, crucified among thieves, and which was worse than all these in thine own apprehension, for a time forsaken of thy Father; that thou, whom our sins had pierced, shouldst for our sins both sweat drops of blood in the garden, and pour out streams of blood upon the cross.—Bishop Hall.

Believing in Christ, and professing Christianity, puts men into such a safe and advantageous state, that, if they live according to their faith, they shall be saved. If we should say to one who earnestly desired to be saved, "Put yourself under the direction of a proper master, and provide yourself with proper books, this would be the certain way to learning; but this is not all; he must read and write, and get by heart, and do such things as are required of a student; else his master and his books will profit him nothing. When St. Peter required of the Jews, and St. Paul of the jailer, to believe, these were persons who had not as yet received the Gospel; and faith was the only method to bring them to that state of salvation. But if they did not proceed to observe those precepts which belong to believers, they would forfeit and lose their Christian privileges.—Therefore, when Christ speaks to his disciples, and when they address themselves to their converts, they not only remind them that faith is the first Christian accomplishment on which the rest are founded, but they exhort them to obedience, to good works, to live as it becometh the Gospel, and to adorn their holy profession with all manner of virtues, which are no less necessary to salvation than faith itself. If ye keep my commandments, if ye observe my sayings, says our Lord, ye shall abide in my love. Ye are my friends, if ye do whatsoever I command you. If ye know these things, happy are ye if ye do them. Not every one that saith to me, Lord, Lord, or that merely believeth in me, shall enter into the Kingdom of heaven, but he that does the will of my Father. St. Peter, in an epistle addressed to all Christian people, says, Giving up all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. Nothing avariteth, says St. Paul to the Corinthians, but the keeping the commandments of God. In Jesus Christ, that is, in the Christian religion, nothing avariteth but a new creature; that is, a new temper of mind and habit of life. Such are the terms of acceptance. Be not deceived, but take heed to comply with them. So shall you have good grounds of peace and comfort in this life; so shall you depart hence in the Lord, and live with him in the future ages of eternity.—Dr. Jordan.

THE TERMS OF SALVATION. Believing in Christ, and professing Christianity, puts men into such a safe and advantageous state, that, if they live according to their faith, they shall be saved. If we should say to one who earnestly desired to be saved, "Put yourself under the direction of a proper master, and provide yourself with proper books, this would be the certain way to learning; but this is not all; he must read and write, and get by heart, and do such things as are required of a student; else his master and his books will profit him nothing. When St. Peter required of the Jews, and St. Paul of the jailer, to believe, these were persons who had not as yet received the Gospel; and faith was the only method to bring them to that state of salvation. But if they did not proceed to observe those precepts which belong to believers, they would forfeit and lose their Christian privileges.—Therefore, when Christ speaks to his disciples, and when they address themselves to their converts, they not only remind them that faith is the first Christian accomplishment on which the rest are founded, but they exhort them to obedience, to good works, to live as it becometh the Gospel, and to adorn their holy profession with all manner of virtues, which are no less necessary to salvation than faith itself. If ye keep my commandments, if ye observe my sayings, says our Lord, ye shall abide in my love. Ye are my friends, if ye do whatsoever I command you. If ye know these things, happy are ye if ye do them. Not every one that saith to me, Lord, Lord, or that merely believeth in me, shall enter into the Kingdom of heaven, but he that does the will of my Father. St. Peter, in an epistle addressed to all Christian people, says, Giving up all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. Nothing avariteth, says St. Paul to the Corinthians, but the keeping the commandments of God. In Jesus Christ, that is, in the Christian religion, nothing avariteth but a new creature; that is, a new temper of mind and habit of life. Such are the terms of acceptance. Be not deceived, but take heed to comply with them. So shall you have good grounds of peace and comfort in this life; so shall you depart hence in the Lord, and live with him in the future ages of eternity.—Dr. Jordan.

THE SACRAMENTS. Instruction and prayer are duties which serve as elements, parts, or principles to the rest that follow, in which number the sacraments of the Church are chief. The Church is to us that very mother of our new birth, in whose bowels we are all bred, at whose breasts we receive nourishment. As many, therefore, as are apparently to our judgment, born of God, they have the seed of their regeneration by the ministry of the Church, which useth to that end and purpose not only the word, but the sacraments, both having generative force and virtue. The use of sacraments is but only in this life, yet so that here they concern a far better life than this, and are for that cause accompanied with "grace which worketh salvation." Sacraments are the powerful instruments of God unto eternal life. For as our natural life consisteth in the union of the body with the soul, so our life supernatural in the union of the soul with God.—Sundry the same effects and benefits which grow unto men by the one sacrament, may rightly be attributed unto the other. Baptism, however, doth challenge to itself but the inchoation (commencement) of those graces, the consummation whereof dependeth on mysteries ensuing. We receive Jesus Christ in baptism once as the first beginner; in the eucharist often, as being by continual degrees the finisher of our life. By baptism, therefore, we receive Christ Jesus, and from him that saving grace which is proper unto baptism. By the other sacrament we receive him also, imparting therein himself and that grace which the eucharist properly bestoweth. So that each sacrament having both that which is general or common, and that also which is peculiar to itself, we may hereby gather that the participation of Christ properly belongeth to any one sacrament, is not to be obtained otherwise than by the sacrament whereunto it is proper. Seeing, then, that we admire and honour the holy sacraments not respecting so much the service which we do unto God in receiving them, as the dignity of that sacred and secret gift which we thereby receive from God; seeing that sacraments consist altogether in some such gift or grace supernatural as only God can bestow, how should any but the Church administer those ceremonies as sacraments, which are not thought to be sacraments by any but by the Church?—Hooker.

THE ENDS OF RELIGION AND INFIDELITY. These are the easiest terms that sinners can flatter themselves with; and yet even upon this view, the pleasures of sin will prove a dear bargain. But should the punishments of another life be, what we have but too much reason to fear they will be, what words can then express the folly of sin? Short are your days in this world, and soon they shall expire; and should religion at last prove a mere deceit, we know the worst of it: 'tis an error for which we cannot suffer after death: nor will the infidels there have the pleasure to reproach us with our mistake; they and we, in equal rest, shall sleep the sleep of death. But should our hopes and their fears, prove true; should they be so unhappy as not to die for ever, which miserable hope is the only comfort that infidelity affords; what pains and torments must they then undergo? Could I represent to you the different states of good and bad men: could I give you the prospect which the blessed martyr St. Stephen had, and show you the blessed Jesus at the right hand of God, surrounded with angels, and "the spirits of just men made perfect": could I open your ears to hear the never-ceasing hymns of praise, which the blessed above "sing to him that was, and is, and is to come; and to the Lamb that was slain, but liveth for ever": could I lead you through the unbounded regions of eternal day, and show the mutual and ever-blessing joys of saints who are at rest from their labour, and live for ever in the presence of God! Or could I change the scene, and unbar the iron gates of hell, and carry you, through solid darkness, to "the fire that never goes out," and to "the worm that never dies": could I show you the apostate angels fast bound in eternal chains, or the souls of wicked men overwhelmed with torment and despair: could I open your ears to hear the deep itself groan with the continual cries of misery; cries which can never reach the throne of mercy, but return in sad echoes, and add even to the very horrors of hell! Could I thus set before you the ends of religion and infidelity, you would want no other proof to convince you that nothing can recompense the hazard men run of being forever miserable through unbelief. But, though neither the tongues of men nor of angels can express the joys of heaven, or describe the pains of hell; yet if there be any truth in religion, these things are certain, and near at hand.—Bishop Sherlock.

REJOICE WITH MODERATION. When we do rejoice we should rejoice with trembling; and in the brightest sunshine forget not the cloudy and dark day which may be fast approaching. Nor will this wise forecasting damp with gloom such tempered joy as the Christian will permit himself to feel. It will only restrain its flight into regions whither it is not safe for us now to soar. It will, it is true, rather soften it down to the temperature of serenity and peace, than elevate it to ecstasies and transports. But surely a due balance best becomes a pilgrim on his journey to the grave. The apostle, when he twice repeats his exhortation to rejoice, and to rejoice in the Lord, immediately subjoins, "Let your moderation be known unto all men;" as if, by the latter, to guard against an elevation and full stretch of the mind and spirits which, by the laws of our nature, must soon dissipate themselves in sadness. If then every joy in God should be compressed to the limits of the mortal vessel, which contains it, how much more should all other joys, though sanctified and tending upwards, be restrained within the bounds of a sober and vigilant discretion?—Rev. H. Woodcock.

UNITY. All things preserve themselves by unity, and the nearer the approach to unity, the farther they are from fear of dissolution. This lesson old Sillurus taught his sons by a bundle of rods; whilst they were tied together all their conjoined strength could not so much as bend them; but when the bundle was divided, and every son had his single rod, they did easily snap them asunder. So, said he, You, my sons, are invincible whilst you preserve unity, but if you suffer yourselves to be divided, you are lost. This lesson Menenius Agrippa taught his hearers by the well-known apologue of the belly, and the other members; whilst they did nourish unity, and all acted for the public advantage of the whole body, each member had his share and dividend in this happiness; but when they began to mutiny and divide interests, and to weigh their own particular merits too narrowly, and all to grumble at the belly, as an idle, gluttonous, and unprofitable member, they found by costly experience that their well and ill fare were inseparably interwoven together, and that they wounded that member which they malign'd through their own sides. On the other part, disunion is the ready way to destruction. Si cullidimus, frangimur, if we be beaten one against another, we are both broken in pieces. It was not the power of Rome, but the divisions and subdivisions of the Britons, which rendered them an easy prey to their conquerors. It was not Philip, but the dissensions of Athens, Thebes, and Sparta, that ruined Greece. It was not Scipio, but the factions of Hanno and Hannibal, that destroyed Carthage. Our own eyes have seen a small handful of confederated provinces able to oppose the greatest monarch in Europe, and were so far from sinking under the weight of such a war, which had been able to break a back of steel, that, like palm-trees, they did grow up under the weight, from distressed orders, to high and mighty states; or, like Moses' bush, not only not consumed, but sprouting and blossoming in the midst of the flames. This virtue of unanimity, is that wherewith our riches, our honour, our religion, our laws, our liberties, our King and Country, our fires and altars, and all our hopes do depend.—Achtildrop Broomhall.

THE BIRD. Casting away the feat of being accounted superstitious, cultivate the habit of looking at a Bible with respect and reverence.

Open it with a kind of solemn pleasure; for God is there, in all his greatness, and holiness, and love. Read it with thankfulness; for it is a grant to you under the hand of God, and it is sealed to you by the blood of CHRIST; and the grant comes to you, if you be a humble believer, forgiveness and sanctification, and victory and heaven. It secures to you "all things," for "you are CHRIST'S, and CHRIST is God's." When good old Bishop Latimer was led to the stake, he took the Bible with him. He clung to it with holy affection. It had pointed out to him a SAVIOUR; it had taught him how to live with comfort; it was now to teach him how to die with triumph. There is scarcely a page in the Bible which does not show more of God than all the wonders of creation.—Life of the Rev. R. Hoimann.

Advertisements. J. E. PELL, FROM LONDON, ENGLAND, CARVER, GILDER, LOOKING GLASS & PICTURE FRAME MAKER, Corner of Yonge and Temperance Streets, Toronto. MANUFACTURES every thing in the above lines in the first style and on the most reasonable terms. J. E. P. has, at the present time, some splendid French plates on hand; Window Cornices, Room Bordering, and Miniature Frames, of the latest London fashions. Toronto, Sept. 15, 1841. 11-2a

Earthen, China, and Glassware Establishments, 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 the Printed Earthenware Sets of ditto, the 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 MULLHOLLAND & Co. Toronto, October 30, 1840. 17-1f

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON. ALEXANDER DIXON respectfully informs the Mill. Lary and the proprietors of Canada, that he is always supplied with a superior assortment of Saddlery, Harness, Whips, &c. &c. imported direct from the best Houses in Great Britain, and which constitutes a FIRST-RATE ENGLISH ESTABLISHMENT. N.B.—Every description of Harness, &c. made to order, from the best English Leather, by very superior workmen. 41-1y

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order. 47-1

THOMAS J. PRESTON, WOOLLEN DRAPER & TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimeres, Deansing, &c. &c. Also a selection of Superior Vestings, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms. Toronto, August 3rd, 1841. 5-1y.

FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO And King Street, KINGSTON, (opposite Bryce & Co's) REDUCED PRICES!! G. & T. BILTON respectfully inform their friends, that they are receiving, DIRECT FROM ENGLAND, a choice selection of West of England Broad Cloths, Cassimeres, Dimmed Beaver Cloths, Mixtures, &c. ALSO, A BEAUTIFUL ASSORTMENT OF Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take of TEN PER CENT OFF of his old residence, where he has fitted up superior accommodation for the carrying on of the above business, by strict attention to the manufacturing of his goods, and by executing orders entrusted to him, with reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him. Feather Beds, Hair and Cotton Mattresses, &c. furnished on the shortest notice. Window and Bed Draperies, and Cornices, of all descriptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841. SAMUEL SHAW. 15-1f

REMOVAL. JOSEPH WILSON, UPHOLSTERER AND CABINET MAKER. UNPHELSORINGLY thankful for the liberal patronage he has received, G. desires to acquaint his friends and the public that he has now removed to No. 12, New City Buildings, Toronto, and has purchased the above Establishment, formerly owned by the late HENRY STRONG, and recently by C. W. WELCH, ALEX. & Co., where he is now manufacturing CASES, WREATHS, &c. of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed. Cutlery and Edge Tools of every description manufactured to order. Toronto, October 6, 1841. 15-1f

WATCH AND CLOCK MAKERS, JEWELLERS AND SILVERSMITHS. HAVING removed from No. 4, Wellington Buildings, to their Old Stand, WATERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jewellery, the Plate Ware, German Silver Ware, Work Boxes, Writing Desks, &c. &c. which they are determined to sell at unprecedented low prices for Cash. S. H. Chronometers repaired and restored to their original accuracy and precision of performance, also Clocks, Watches, Jewellery, &c. Toronto, November 27, 1841. 21-2a

REHEW AND GERMAN. MR. J. M. HIRSCHFELDER, LATE OF THE UNIVERSITY OF HEDLERBERG. WILL give Private Instructions in the above languages—Applications made to Messrs. J. & B. BIRD'S MUSIC SALOON, and at Messrs. ROWSELL'S, Booksellers, King Street, will meet with punctual attention. Toronto, July 10, 1841. 1

MR. WOOD, Surgeon Dentist, HAS returned, and continues his office at the same place as heretofore, in Chewett's Buildings, King Street, west, where he may be consulted at any hour of the day. Mr. Wood is well acquainted with all the modern improvements in the art of fastening Artificial Teeth, by plates, clasps, spiral springs, atmospheric pressure, double plates, &c.; and with the principles which should govern the treatment of Decayed Teeth, irregularities, atfections of the gums, and all operations in the Dental Surgery—some few of which Mr. W. has had the honour of explaining to a number of Professional Gentlemen and others in this city—to whom, by their kind permission, he is at liberty to refer any stranger who may wish to consult him. For Artificial Teeth, Mr. W. makes use of Stockton's Mineral Teeth, from Philadelphia, which, for strength, and beauty of colour and shape, are preferable to any others; and which are used by many eminent Dentists in London and Paris, and by all respectable Dentists in America. Mr. Wood takes this opportunity to express his gratitude for the distinguished patronage he has received during a residence of five years in this city, and begs to assure his patrons that his residence will be permanent here, and that there is no truth in the report that he was preparing to remove from the city. Toronto, October 27, 1841. 17-1f

THE PHENIX FIRE ASSURANCE COMPANY OF LONDON. APPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorized to receive premiums for the renewal of policies. ALEX. MURRAY, Toronto, July 1, 1841. 3

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may be obtained by application to FRANCIS LEWIS, General Agent. No. 5, Chewett's Buildings, Toronto. 48-1f

THE Church IS published for the Managing Committee by E. & W. ROWSELL, Toronto, every Saturday. TERMS—Fifty Cents, Quarterly; or Thirteen Dollars and Sixty Cents, per annum. AGENTS—The Clergy in Canada; and Samuel Rowzell, Esq., 31, Chesapeake, London.

FOOTNOTES. * In one of those frightful tumults instigated by the priests at the funeral of converts, and in some of which they had the mob, when the infuriated people were about to throw the officiating Clergyman into the grave and trample on him, the Clergyman had the presence of mind to command the Lord's Prayer in Irish: instantly the whole tumult ceased, and the people were dispersed. The ceremony was allowed to be performed with perfect quiet, and, a few days afterwards, when the Clergyman was walking, a peasant came up to him almost in tears, and trying to kneel down before him. He had been on the point of striking the Clergyman down with a cleaver, at the very moment when he heard the Lord's Prayer, and now came to ask forgiveness.—Quarterly Review, March, 1841.]