IRISH COUNTRY CURATE.

(From the Achill Missionary Herald.)

Walked with one of the Renders to spend part of the day amongst a few converts residing in the village of C-, parish of K-r. 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 inoffensively, 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 old 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 unlofted, two in height. This is a totally different style of architecture from the other and evidently of a later date, perhaps a popish Friary 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 sacrilewithering 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

"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 | Sheepfold, a name "applied to those monastic buildthis pathway," said the worthy rector of a parish in the lings wherein the archimandrite presided over his dis-Diocese of Cloyne once to a man who lived close to one of those reserts of superstition and vice, and was himself well known and esteemed amongst his neighbours as a Romish devotee. "Ah," replied Shechan, 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 soil of my little rick of turf with- | cutal name of Mandrog. out stealing." Here, however, is to be seen such a atunding 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 rains 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 the Western church." If, however, it can be shown, whole of them. Nothing seemed to touch them more than my now and again sometimes repeating off, and continued to exist for three centuries after in our own sometimes reading, portions of our Irish prayers.*

• [In one of those frightful tunults instigated by the priests at the • [In one of those frightful tunuits instigated by the priests at the funerals of conterts, and in some of which they had the mole, when the infuriated people were about to throw the officiating Clergyman into the grave and trample on hum, the Clergyman had the presence of mind to confineme the Lord's Frayer in Irish; instantly the whole tunuit ceased, spades and pitchfocks were dropped, the ceremony was allowed to be performed with perfect quiet, and, a few days afterwards, when the Clergyman was walking, a present came up to him almost in tears, and ready 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 sound of the Irish,—and now came to ask forgiveness.—Quarterly Review, March, 1841.]

EXTRACT FROM THE JOURNAL OF AN The only person we met here apparently bent upon ny other fair portions of the Western church had long mischief was a woman—the wife of an intelligent man fallen. The truth is that as the great multiplication of who, with a small share of education, and some know- Bishops in Ireland, was with many others, as observed ledge of the Holy Scriptures, professes to be con- by Dean Murray, "a striking proof of the eastern and, say,-"It's not every one who has a wife that can subjection by the Roman pontiff, was a still more rule his wife." She candidly confessed to us that striking proof of her long continued independence .had he not sent away his Irish Bible she would have It is believed that at one time Ireland could boast of burned it, and he, though the ablest looking man in | no less than 300 Bishops, and it is stated upon the that whole tract of country, with equal candour confessed that it was the dread of his wife made him send | ment to the interests of Rome,-that "in the seventh 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 bishops to consecrate Wilfred-all being of Irish conwould 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't in my asking her if she was not afraid that in the very attempt to burn such a blessed mish) one." It was not, however, until after the exbook 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 Prayerbook was composed by the Blessed Virgin. This I showed her by reading for her the MAGNIFICAT out of the death of a rural or village bishop, or of bishops 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 Prayerbook. This copy of the Donay, 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 frish 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 entechism 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."

Besides a ruin of several apartments, on the mountain side of this village, there is another between it and the road not generally believed to be ecclesiastical, gious act received a visible impress of the Divine dis- | but fully as remarkable as any of those at K---, and pleasure in the punishment of the delinquent by the much more unique. It is said to be the ruin of an extensive fortress, and enclosed, within a circular wall, wide enough for a car to drive on, several detached little buildings resembling very much in appearance and structure (but more circular) the stone roofed anchorite cells. It is from it the village takes its name C-D-, which in English means "the city of D-," so called from a chieftain, or ruler of some kind, of that name, by whom it is said to have still nearer, and another about a mile away in an oppo- | been built and occupied. The probability is that it site direction, the villagers denominate "little chapels." | had more to do with the peaceful pursuits of religion As might be expected, the place is not without its | than with the troublesome occupations of warfare, as | in one person-God, that thou mightest satisfy; man, that it answers very much to the account given by our antiquarian Lapwich of a description of building which prevniled throughout Ireland, as far back as perhaps the 5th century, and in the east called Mandrog or ciples as the shepherd superintended his flock in the fold." He adds that "there are many of these Mandrogs dispersed over this kingdom hitherto unnoticed, a remarkable one of which is Donargus in the greater isle of Arm, on the coast of Galway." It is worthy of observation that they are still called sheepfolds in Irish by the country-people, in unison with the ori-

M- from whom the parish is named K-

M-, or the church of M-, is said to have been a Bishop whose seat it was, probably one of the numerous chorepiscopi or "Rural Bishops," with which our island abounded before it became subject to the domination of Rome. There is certainly something in the whole appearance of the place, which would point it out as a spot that possessed some share of ecclesiastical importance and jurisdiction beyond the ordinary run of parishes, and its connection with the cathedral, as part of the corps of the Chancellorship, may be regarded as more or less a corroboration of this supposition. What if the name of the supposed Bishop could be shown to be purely Oriental. and thus afford a presumption that he came from one of the eastern churches-being a composition of two Hebrew words, the latter of which means "an age or generation," and the first differing only in the second vowel from the first part of the name of one of the most remarkable characters mentioned in both the old and new Testaments, and which part imports a King? The institution of this class of bishops Mosheim refers to the first century, when he tells us, they were appointed by the Diocesan bishops to occupy a middle place between themselves and the presbyters, and assist them in the discharge of their episcopal functions. No unimportant admission this, from a Lutheran divine, of the antiquity of an Episcopacy essentially prelatical. Bingham in his Christian antiquities (vol 1. book 2, 14, and sect 12.) informs us that from "the first blow given to this order by the council of Laodicea in the year 360, their power went on to decay and dwindle by degrees, till at last in the ninth century, when the forged decretals were set on foot, it was pretended that they were not true bishops, and so the order by the popes' tyranny came to be laid uside in as an incontrovertible historical fact, that this order country, in the full undisputed enjoyment of its ancient privileges, what can more clearly show the Irish church to have been independent of Rome during at least the whole of that period, and to have maintained a noble and distinguished position from which so ma-

t [We think there was a great deal of harm. Ibdus an vistus, quis hoste requirat? is a maxim that may hold good in war, but not in hition. Poper, must be opposed by scriptural weapons, and not by quish decelts. We do not at all mean that the Curaire and the Reader practised deceit on this occasion; but it is evident that they worked upon the woman's superstitious tears.—En. Ch.]

authority of Bede, a historian of well known attachcentury they swarmed in Britain," so exclusively in fact 'supplying the churches in Scotland and in the north

of England that there could not be found three Romish secration and natives of Ireland." The consequence of this was, that in the year 670, Theodore, Archbishop of Canterbury-apprehensive lest the authority of the see of Rome should thus come to be regarded with as much contempt in Britain as it was in Ireland-decreed "that they who were consecrated by Irish or British bishops should be confirmed anew by a Catholic (Ropiration of a period of near five centuries more that those who thus insulted and disowned our episcopacy in another country, were able to limit or interfere with its authority at home—and that was at a council held at Kells in the county of Meath, in the year 1152 at which-Cardinal Paparo being present as legate of pope Eugenius the Third-it was directed "that on who possessed small sees in Ireland, Rural Deansshould be appointed by the Diocesans to succeed them, who should superintend the clergy and laity in their respective districts, and that each of their sees should be erected into a rural deanery." A similar effort to reduce the episcopal ranks is said to have been made at another council held in the same county a few years before, but with what extent of success does not appear to have been clearly ascertained; nor do even the enactments at Kells appear to have proved as rapidly successful as their Romish concoctors could desire, for there is evidence to shew, that from the opposition with which they met amongst the great majority of both the bishops and inferior clergy, the changes contemplated by them "were far from being completed in the thirteenth century," notwithstanding the compact entered into, in the intervening period, between Henry the Second and pope Adrian the Fourth, which compact was afterwards confirmed by Adrian's successor Alexander the Third. The great reason by which Rome was actuated, in the progress of her subjugation of the Irish church, to do away with our chorepiscopi and substitute for them that more dependant order of officials called Rural Deans, is well expressed by Ledwich, when he says, that it "rendered the church more manageable by the pope and his legates."

The Garner.

GOD THE SON.

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 augels, 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 thou mightest suffer;-that 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 their honour to be serviceable, 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 thieres, 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.

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 learned. 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 we know these things, happy are we 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 beaven, but he that does the will of my Father. St. Peter, in an epistle addressed to all Christian people, says, Giving all diligence, add to your faith virtue, and to virtue knowledge, and patience godliness, and to godliness brotherly kindness, and to and mighty states; or, like Moses his bush, not only not to the Corinthians, but the keeping the commandments of God. Hames. This virtue of unanimity, is that whereupon our habit of life. Such are the terms of acceptance. Be not de- depend .- Architichop Bramhall. ecised, but take heed to comply with them. So shall you have good grounds of peace and constort in this life; so shall you depart hence in the Lord, and live with him in the future ages of eternity .- Dr. Jortin.

THE SACRAMENTS.

Instruction and prayer are duties which serve as elements, parts, or principles to the rest that follow, in which number the fulness; for it is a grant to you under the hand of Gon, and it parts, or principles to the Church are chief. The Church is to us that is sealed to you by the blood of CHRIST; and the grant secures ledge of the Holy Scriptures, professes to be con- by Dean Murray, "a striking proof of the eastern and, secure winced of the falsehood of Romanism, but has not consequently, the anti-Romi-h origin of the Irish very mother of our new birth, in whose bowels we are all bred, to you, if you be a humble believer, forgiveness and sanctifies. vinced of the falsehood of Romanism, but has not consequently, the anti-Roman origin of the area in the area in the specific services and succision of the preservation of this distinguishing at whose breasts we receive nourishment. As many, therefore, tion, and victory and heaven. It secures to you "all things," of the truth. He might well say, as I have heard mark of her orientalism, long after all other parts of as are apparently to our judgment, born of God, they have the of the truth. He might well say, as I have neard mark of ner orientaism, long after six of the truth. He might well say, as I have neard mark of ner orientaism, long after six of the when good another poor man, somewhat similarly situated, once the Western church had been reduced to complete seed of their regeneration by the ministry of the Church, which old Bishop Latimer was led to the stake, he took the Bible with useth to that end and purpose not only the word, but the sacra- him. He clung to it with holy affection. It had pointed out ments, both having generative force and virtue. The use of to him a SAVIOUR; it had taught him how to live with comfort; 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 haptism 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 haptism. 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 which properly belongeth to any one sucrament, 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 you 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 marter 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 nhove "sing to him that was, and is, and is to come; 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-blooming 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 desnair; 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 bazard men run of being for ever miscrable 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 feet. 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 screnity and peace, than elevate it to eestacies 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 com pressed 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. Woodward.

ENITY.

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 heavers be 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 maligned through their own sides. On the other part, disunion is the ready way to destruction. Si collidinur, 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 prorinees 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 to knowledge temperance, and to temperance patience, and to did grow up under the weight, from distressed orders, to high brotherly kindness charity. Nothing availeth, says St. Paul consumed, but sprouting and blossoming in the midst of the In Jesus Christ, that is, in the Christian religion, nothing riches, our honour, our religion, our laws, our liberties, our availeth but a new creature; that is, a new temper of mind and King and Country, our fires and altars, and all our hopes do

THE BIRGE.

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

Open it with a kind of solemn pleasure; for GoD is there, in all his greatness, and boliness, and love. Road it with thank. for "you are CHRIST'S, and CHRIST is GOD'S." When good it was now to teach him how to die with trimmph. There is scarcely a page in the Bible which does not show more of Gon than all the wonders of creation .- Life of the Rev. R. Housener.

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128, KING STREET, TORONTO And King Street, KINGSTON, (opposite Bryce & Co's)

G. E. BILTON respectfully inform their friends, that West of England Broad Cloths, Cassimeres, Diamond Beuver Cloths, Mixtures, &c. ALSO, A BEAUTIPUL ASSORTMENT OF

REDUCED PRICES!!

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for eash, at reduced prices, are able to take off TEN PER CENT of their usual charges.

3.5- Clergymen's and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

TORONTO AXE FACTORY, HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late Harvey Suprana, and recently by Cusurion. Brothers & Co., where he is now manufacturing CAST STELL AXES 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. Torouto, October 6, 1841.

SAMUEL SHAW.

REMOVAL.

UPHOLSTERER AND CABINET MAKER. SINCERELY thankful for the liberal patronage he has received, desires to acquaint his friends and the public that he has now D desires to acquaint his friends and the public that he has now REMOVED INTO HIS NEW BRICK PRESIRES, corner of Yunge and Temperance Streets, (directly opposite his old residence), where he has futed up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his goods, punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has hereto are received, and that a continuance of their favours will be thankfully acknowledged by him.

ov num.

Feather Beils, Hair and Cotton Mattrasses, &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.

GEORGE SAVAGE & Co.

Watch and Clock Makers, Jewellers and Silversmiths,

HAVE removed from No. 4, Wellington Buildings, to their Old Stand, WAVERLOO BUILDINGS, West end of King Street, between Bay and York Streets, having just received direct from the Manufacturers a splendid assortment of Watches, Clocks, Jevellery, Plated Ware, German Silver Ware, Work Boxes, Writing Deskayer, Se. and which they are determined to sell at unprecedented low prices, for Cash.

prices, for Cash.

N.B.—Chronometers repaired and restored to their original sound-ness and precision of performance, also Clocks, Watches, Jewellers, de-Toronto, November 27, 1841.

HEBREW AND GERMAN. Mr. J. M. HIRSCHFELDER, ATR OF THE UNIVERSITY OF REIDELBERG,

WILL give Private Instructions in the above languages.
Applications made at blesses, J. & J. Mean's Music Saleon, and at Messes. Rowselle's, Booksellers, King Street, will meet with punctual attention. Toronto, July 10, 1841.

Mr. Wood, Surgeon Dentist,

IIAS returned, and continues his office at the same place as formerly, in Chewett's Buildings, King Street, west, where he may Limerly, 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 method of fastening Artificial Teeth, by pivots, claspiral springs, atmospheric pressure, double plates, &c., and with the principles which should govern the treatment of Decayed Teeth, irregularities, affections of the gums, and all operations in Dentality, Surgery—some few of which Mr. W. has had the honour of esplaining to a number of Professional Genth men 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 Teetls, 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 gratitu'e for the distinguished patronage he has received duri g a residence of six and the strength in the residence.

distinguished patronage he has received duri g a residence of sur-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 tha he was preparing to remove fre Toronto, October 27, 1841. re from the city.

THE PHENIX FIRE ASSURANCE COM-

A PPI-ICATIONS for Insurance by this Company are requested.

to be made to the understance, who is also authorised to receive premiums for the renewal of policies.

ATEX MURRAY. ALEX. MURRAY.

Toronto, July 1, 1841.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON.

CAPITAL, ONE MILLION, STERLING.

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