## Church Missionarn Intelligence.

THE BISHOP OF MADRAS.

The following letter from the Lord Bishop of Madras to the Secretary (the Rev. W. Parker), was laid before the Board \* :-

"Dwanah Roondah,
"En route to Hydrabad, 18th Nov. 1841.

"REV. AND DEAR SIR,-If you could have seen my arrival this morning at this place, a little mud-walled dilapidated village of the Ceded Districts, you would have smiled at the strange cortége which had been drawn together to escort a Christian Bishop. From a village seven miles off, where, after a night's 'run' in that really not uncomfortable conveyance a releakers. not uncomfortable conveyance, a palankeen, I mounted my horse, I was met by a guard of honour of almost naked men, armed with long bamboo spears, which they certainly did not brandish in very warlike fashion, but carried most awkwardly; and although I rode tolerably fast in order to escape the European's enemy, the sun, they kept up with me with ease, shouting from time to time doubtless some complimentary address, accompanied by the incessant thumping of their tom-toms, the noise of pipes, and the harsh monotonous blast of the colaroon

"Under the guidance of this escort I reached my tent,a strange escort, some may be inclined to say, for a Bishop. But, would it be wise, setting aside the question of its unkindness, churlishly to drive the poor people away, and to repel their attentions, because they are somewhat troublesome and incongruous? Their noisy and barbarous honours signify nothing to me, but they are of great importance to themselves, because the Bishop passing through their district gives them a kind of holi-day. It seems to me even a duty to make these poor day. It seems to me even a duty to make these poor people happy in their own way, when it can be done without impropriety. I mention this, however, chiefly to give you an idea of the curious alternations of a Bishop's life in India. One day he is engaged in preaching Christ life in India. One day he is engaged in preaching Christ crucified to a large European congregation, or administering some solemn rite belonging to his office, and the next may find him miles and miles from any Christian dwelling, and among people who are now much what they were a thousand years ago.

"I left Bellary yesterday, after passing there a most gratifying fortnight; and it may be interesting to the Society to know how I passed it, as they will have thus

some idea of the state of Christian knowledge in a large Indian Cantonment. Bellary, being always the head-quarters of an English royal regiment, as well as of a considerable native force, affords ample work for a Chaplain. The gentleman who was stationed there for several years was carried off lately by that awful scourge of India, the cholera, with which he was seized at the bed-side of a dying fellow-Christian. He was a nephew of the late excellent Bishop Otter, and was honoured and loved by all who knew him. I reached the place on Wednesday the 3rd instant, and preached that evening in the Church, to a very attentive congregation, principally of soldiers, whom I was very glad to have such an oppor tunity of speaking to, in a more familiar style than could perhaps have adopted on a Sunday, on several matters of great importance to them. It is impossible not to feel deeply interested in the British soldier in India, exposed as he is to so many temptations, while his comforts are necessarily so small. These, however, may be much augmented by the kindness of his commanding officer; and I am bound to say, that the gentleman who now commands her Majesty's regiment stationed at Bellary is most anxious to improve the condition of his men, and most judicious in his system. He is a warm friend to Christian training, to temperance on sound principles, and to seasonable and innocent amusement. The next day, I think, after my arrival, I visited the regimental school, where I found all as I could wish it to be, except a sad lack of books. Those they have are good; but they want many more; and this want is general through-out this part of India. And here I may remark that we have by no means so many of the Society's publications in circulation in this diocese as we ought to have. Pious works, but of a questionable soundness on some points of Christian doctrine, find their way abundantly into the country; but I do not meet with those which bear the venerable badge of our Society by any means so frequently as I could wish. The poor soldiers, cooped up for ten hours every day in a comfortless barrack, as they them-selves often tell me, must either read or drink. The fact is well known, and eagerly caught at by those who seek to inculcate among them peculiar religious opinions, and they are plentifully supplied with such publications, while those of our Society are seldom seen among them. The consequence is, that those who cease to be drunkards often learn to be dissenters. I could wish that they would cease to be drunkards, and learn to be Churchmen. The following morning I assembled in the Church the candidates for confirmation, which I always use if possible candidates for confirmation, which I always use it possible for all meetings connected with religion, and gave them an address on the solemn responsibility they were about to take on themselves. The Society will be pleased to hear that through the zealous labours of the present Chaplain, many soldiers, young and old, were among the answer the heap of letters which always tracks a Bishop in India from one station to another. On Sunday morning I went to the hospital, where I was met by the colonel, and the indefatigable surgeon of the regiment. Those who have never been there cannot enter into the feelings of a Clergyman, when addressing his countrymen on the ped of sickness, and too probably of death, in an Indian Hospital. It is indeed a melancholy sight to see so many of our countrymen broken down by tropical disease, and lying there day by day, and week by week, through the long wearisome hours of heat and pain; and it is most peculiarly affecting to pray with them under such circumstances in the beautiful Liturgy of our Church, and to speak to them a word in season, with their sad condition.

I spoke to them kindly, though I believe faithfully, and
they were evidently pleased: God grant that they were
benefited. At morning service in the Church we had a
large and one of the most earnestly attentive congregations I ever measured to, and many communicants. I cons I ever preached to, and many communicants, I am thankful to say, at the Lord's Table. I was too much exhausted to attend the evening service. Monday and Tuesday were given up to local business; on Wednesday I again preached at the Church, and on Thursday I repeated my visit privately to the hospital. I came upon the poor fellows quite unexpectedly, and they were evidently delighted to see me again. On Friday I had the dently delighted to see me again. On Friday I had the comfort of confirming upwards of eighty persons, whom I addressed as usual at some length, and exhorted them to walk henceforth worthy of their Christian vocation.— On Sunday I consecrated the Church, and preached on the Sacraments; and the next morning I consecrated the Both ceremonials were witnessed with great interest by all, and by very many for the first time. How little is our Church system known in India! Would that these things were much oftener seen here! But, with God's blessing, the time will come. Tuesday was devoted to the unavoidable duty of letter-writing; and on Wednesday I left with hearty regret a place where I have been treated by all with a respect and affection which I can never forget; and I am now on my way

You will see, from this brief account of my visit, that Bellary is an important place, and that a Clergyman may do much good there. Public ministering, preaching, and catechising; privately warning the vicious and the thoughtless, the unruly and the drunkard, the self-sufficient and the indifferent; consoling the sick, praying with the dying, and burying the dead—alas! a very frequent duty in India—and mixing himself up in all the little charities of social life, while he keeps himself clear from all party-spirit, and is content to walk simply and faithfully in the path marked out for him by the Church. A Chaplain whose heart is thus in his work, is in such place a blessing to hundreds. Such Clergymen, thanks be to God, we have; but we want many such. Our people are ready enough, anxious enough, to be taught; but we want teachers. I have not given, therefore, the sketch of my work at Bellary to magnify my office, far less to magnify my capability of discharging its many duties; but to show the friends and advocates of the diffusion of Christian Knowledge throughout this country the inesti-mable value of good Clergymen at every station in India where there are British residents. The Bishop's visit to such a place can at best only produce a healthy excitement; it is its minister who must regularly feed the sheep and the Society may be assured that the cause of sound religion and piety only needs a larger body of Clergy, in order that it may triumph from the Himalayah to Cap Comorin. In their hearts the natives highly respect our religion, and recognise its vast superiority as fully as they appreciate European knowledge, perseverance, and skill, compared with Asiatic torpor. Give us, plenty of Chaplains and Missionaries. once begged this of England, now demands it of her .-

towards Hydrabad.

\* At the February meeting of the Society for Promoting Christian

distant when her right will be fully recognised.

"Wherever I go, I find great cause for thankfulness.
What shall I do to be saved? is a question now constantly asked in places, where not many years ago such a question seldom suggested itself, it is to be feared, to the minds of many British residents; but I cannot repeat too often, that India wants and claims a much larger body of Clergy to help them to the right answer to this important enquiry. Christ is preached wherever there is a minister preach him, both to Europeans and natives; but very many places still want a minister. The occasional visits of a Clergyman, although very welcome, can have no lasting effect; while a resident Clergyman is, at the very lasting effect; while a resident Clergyman is, at the very best, as great a blessing to an Indian cantonment as to an English town or village. There are many out-stations, as they are termed in this country, where a Clergyman qualified to combine the duties of Chaplain and Missionary might be incalculably useful; and for this reason I am anxious to see the land occupied far more fully than it is by the Society for the Propagation of the Gospel in Economy Parts.

"I have promised, on the part of the Society, a service of communion plate to the value of 50% for the intended new Church at Bangalore. It will be paid for out of the sum so liberally placed by the Society at my disposal; and as a large portion of the expense of erecting the Church will be met by private contributions, principally from the residents, I trust that such a donation in the Society's name will not be considered inappropriate.

"I am now, as I have already said, on my way to Hydrabad, from whence I hope to write to you again, as I expect to find there much to interest me. In any case I know that the Society will receive my communications with that indulgence which I have always met with at "My health is much broken. A three years' residence

in India as a Bishop tells upon a delicate frame. Frequent and excessive fatigue of body, and unremitting tension of mind, do here the work of time very rapidly upon an European constitution. God, however, will give me strength as long as it shall please Him to give me

"Believe me the Society's devoted servant, "G. T. MADRAS."

### English Ecclesiastical Intelligence.

THE DEAN OF YORK .- Many of our readers will remember that, on account of the proceeding at the late Visitation in the Minster, a penny subscription was set on foot to present the Dean with some token of respect. This subscription had made considerable progress when it reached the ears of the Dean, who immediately wrote it reached the cars of the Dean, who immediately wrote its reached the cars of the Dean, who immediately wrote its reached the cars of the Dean, who immediately wrote its reached the cars of the Dean, who immediately wrote its reached the cars of the Dean, who immediately wrote its reached the cars of the Dean, who immediately wrote the cars of the Dean, who immediately wrote the cars of the Dean with some token of the Dean to a gentleman in this city to request him to use his best endeavours to stop it, adding, that although it would be much more agreeable to him to receive a small present from a leavesent from a large number of his fellow-citizens, than a large one from a few, yet he hoped that the contest, in which he was unhappily engaged last summer, was now nearly forgotten, and that he did not wish to revive angry feelings which were gradually subsiding. In making these sentiments known to his numerous friends, he begged they would not suppose that he was not most proud of their good opinion, and grateful for their many proofs of attachment. This letter had the effect of preventing any further progress with the subscription, but as a certain sum had already been collected, and could not conveniently be re-turned to so many subscribers, it was determined that it should be laid out in some piece of plate to be presented to the Dean. Accordingly, a correct model of the great bell of the Minster was agreed upon. It is beautifully executed in silver by Messrs. Barber and North, and mounted on a four wheeled carriage of the same metal, and thus forms an elegant ornament. The top takes off, and it becomes a sugar vase. The bell is nine inches in diameter, and is gilt inside. Upon it are engraved the Dean's crest, with the motto, Accendit cana, a view of the Minster, and the following inscription:—" Presented by nearly 400 of the inhabitants of the city of York, to the Very Rev. William Cockburn, D. D., Dean of York, as an humble tribute of their respect and esteem, and in testi-mony of the high sense which they entertain of his con-stant and benevolent solicitude for the welfare of the city.

York, Feb. 1842."—York Courant. CHURCH EXTENSION.—Nottingham, Feb. 2.—A public meeting for the purpose of establishing a Church Building Society for Nottingham and Nottinghamshire was held at the Assembly Rooms this day. The Lord Bishop of Lincoln presided. There was a numerous attendance of of the nobility, clergy, and gentry, who seemed to take a lively interest in the proceedings. The various resoluions were moved and seconded by Earl Manvers; the Lord Lieutenant of the county (Earl of Scarborough); Mr. Gally Knight, M. P.; Mr. Ichabod Wright; the Venerable Archdeacon Brown, the Rev. C. Williams; Mr. Barrow; the Rev. H. W. Plumptre; Mr. Sherwin; the Hon. and Rev. J. V. Vernon; the Rev. H. R. Harrison; the Rev. J. J. Vaughan; the Rev. J. Downall; the Ven. Archdeacon Wilkins; and Mr. Smith Wright. The munificent sum of 4600l. was contributed; Mr. F. Wright of Lenton Hall, nobly heading the list with a donation of

DESTRUCTION OF OKEHAMPTON CHURCH BY FIRE.-We are sorry to have to announce the all but total destruc-tion of this ancient and venerable fabric on Sunday, the The church is situate on a hill, little more than half a mile from the town; and in less than a quarter of an hour after the congregation had left the church in the forenoon it was discovered to be in a blaze, near the organ loft. Such was the rapidity of the flames that in ess than half an hour the fire raged from one end of the building to the other. The roof soon fell in with a tremendous crash. The inhabitants were most prompt in their attendance, and every effort was used to check the progress of the devouring element; but it had obtained such a head before the engines could be brought into efficient service, that nothing but the bare walls and the tower remain. The fire is attributed to a stove which has lately been erected in the church, the flue of which passed under and near the organ gallery. A few years since, the church was new pewed, a beautiful altar piece erected, and the fine organ was presented by the late Mr. A. Saville. We regret to state that every monument is destroyed; and, although great fears were at one time entertained that the bells would be displaced, and perhaps broken by the fall among the ruins, by the exertions of the people and the application of the engines the tower was preserved from

general wreck.—Devonshire Chronicle. TIME OF BAPTISM .- "At this Font the children, &c., are to be ready, 'immediately after the last Lesson at morning or evening prayer, as the Curate by his discretion shall appoint.' The reason of which I take to be, because by that time the whole congregation is supposed to be assembled; which shows the irregularity (which departing of the congregation) to almost private baptisms."

derable excitement has prevailed in this city for the last few days, in consequence of its being known that a person named Charles Southwell, late one of the principal "Soial Missionaries," was to take his trial for a series of lasphemies of the very worst character, published in a periodical edited by himself, and entitled the Oracle of Reason. The trial, as was expected, lasted nearly the whole of yesterday, and was not concluded until nearly five o'clock this afternoon, and the defendant's address to the jury occupying upwards of ten hours. The indictional process of the contract from the defendant's works. ment contained the extracts from the defendant's works, which formed the subject of the charge. In these he denied the existence of our Saviour in the most revolting terms, denounced the Holy Bible as a revoltingly odious Jew production, which "appeared to be the outpouring of some devil," and expressed his belief that no such being as a God had ever existed. Mr. Grace Smith conducted the production of the black of the ducted the prosecution, and the publication of the blasemies having been brought home to the prisoner, the ary returned a verdict of Guilty, and he was, after an npressive address from Sir Charles Wetherell, the re-

order, sentenced to twelve months' imprisonment. London.—Repeal Meetings are being held in various parts of London by papists every Sunday!!! when the most revolutionary trash is spouted by the priestly and

-Thirty-six popish recusants have lately presented to Mr. Render, the popish priest in Hull, a handome inkstand, complete, as a mark of their esteem for him for having perverted them to the novelties of popery.

DUBLIN.—POPISH EVASION OF THE LAW.—The Rev. Father Doyle, of St. Michael and John's chapel, celebrated mass at the Mansion-house, Jan. 9, in presence of the Right Hon. the Lord Mayor and suite. His Lordship, it is supposed, adopted this mode of attending divine worship for the landable purpose of sporting his gold chain and cocked hat to the admiring congregation. As the room set apart for the performance of the service could not be construed into a "place of public worship," the Lord enrich or support that.—Archbishop Secker.

She has a right to it; and I trust the time is not very distant when her right will be fully recognised.

"Wherever I go, I find great cause for thankfulness."

Mayor has had the gratification of putting one of his favourite boasts into execution—namely, that there was no act of Parliament through which he could not drive a

DUBLIN.-A question relative to the disposal of a sum DUBLIN.—A question relative to the disposal of a sum amounting to 10,000l. is in litigation. It appears that a wealthy Roman Catholic lady, named Whelan, bequeathed this sum to her son, to be given to the Archbishop of Dublin, to be disposed of by him in charitable purposes, in the event of his dying without issue. Mr. Whelan has died, and a question arises whether the Protestant or Roman Catholic archbishop is entitled to the money.—The commissioners of charitable donations and bequests claim the same upon behalf of the Protestant archbishop, the law not reognising any other. It would seem that the law not reognising any other. It would seem that the name of Dr. Murray was mentioned in the will: but not in the part bequeathing the money.

#### The Garner.

THE TEN COMMANDMENTS.

vidence in the choice of them, as, were there neither pain nor tions, and compassionate their difficulties, and pity their failprofit adjoined to the observing or not observing of them; were ings, and pray for their good proceedings, and acknowledge the there no divine power at all, nor any religion among men; yet, blessings we enjoy by them. They may sometimes over-drip if we did not for our own sakes strive to observe these laws, all us, but they are a shelter to us. As Tully saith of the Sicisociety of men, and all endeavours, all happiness and content- lians; they enjoyed those benefits by the Roman government, ment in this life would be taken away, and every state and that they would not be quarrelling for petty grievances. - Bishop common-weal in the world fall to the ground and dissolve. Brownrigge. Therefore these laws were not imposed as a burthen, but as a blessing: to the end that the innocent might be defended, that every man might enjoy the fruits of his own travail, that right might be done to all men from all men; that by justice, order, and peace, we might live the lives of reasonable men, and not of beasts; of free men, and not of slaves; of civil men, and not of savages. And hereof making our human reason only judge, let us see the inconveniences in this life, which would follow by the breach and neglect of these laws. As first, what would the issue be, if we acknowledged many gods? would not a far greater hatred, war, and bloodshed follow, than that which the dif- of the Spirit of Christ, and all on whom that Spirit rests are ference of ceremony, and diversity of interpretation, hath al- thereby guided into the Jerusalem above. Rev. W. Howels. ready brought into the world, even among those nations which acknowledge one God, and one Christ? And what could it profit mankind to pray to idols, and images of gold, metal, dead stones, and rotten wood, whence nothing can be hoped, but the loss of time, and an impossibility to receive thencefrom either help or comfort? The breach of the third commandment bringeth therewith this disadvantage and ill to man, that whosoever taketh the name of God in vain shall not at any time benefit himself by calling God to witness for him, when he may justly use his holy Name. The observing the Sabbath holy, giveth rest to men and beasts, and Nature herself have designated himself-"My name is Christian, my surname requireth intermission from labour. If we despise our parents, is Catholic. By the one I am known from Infidels, by the who have given us being, we thereby teach our children to other from Heretics and Schismatics." And to this name and scorn and neglect us, when our aged years require comfort and this surname our Church is justly entitled .- But besides these help at their hands. If murder were not forbidden, and se- two names, those to whom I have alluded sometimes added a verely punished, the race of mankind would be extinguished; third,-agnomen, it was called,-on account of some distinand whosoever would take the liberty to destroy others, giveth guishing action, as Scipio was called Africanus after the conliberty to others to destroy himself. If adultery were lawful quest of Carthage in Africa. Now the Church of England and permitted, no man could say unto himself, This is my son: and Ireland has such an additional name, and that is Protesthere would be no inheritance proper, no honour descend to | tant, by which she may claim to be distinguished as well as by the posterity, no endeavour by virtue and undertaking to raise other two, and of which she may be justly proud. I am not families; murders and poisonings between man and wife would one of those who would repudiate for the Church the title of filthy and unclean diseases. If stealth and violent rapine to her high dignity to be numbered among the multitude of were suffered, all mankind would shortly after perish, or live as heterogeneous Protestant sects, I consider it, indeed, an hothe savages, by roots and acorns. For no man laboureth, but nour and a distinction which, by the singular favour of God she to enjoy the fruits thereof. And such is the mischief of rob- enjoys, that she is a Protestant Church. Such, then, are the bery, as where Moses, for lesser crimes, appointed restitution distinctions of the Church, on account of her title to which she fourfold, policy of state and necessity hath made it death. To is entitled also to the love and support of her childrenpermit false witnesses, is to take all men's lives and estates from | Christian, whereby she is distinguished from infidels, and world. The coveting of that which belongs to other men, from those who have separated themselves from the primitive and fruitless hopes, so long as we do but covet; and if we do a steadfast adherence to a pure and Scriptural form of doctrine, attain to the desire of the one or the other, to wit, the wives or and a holy, reasonable, and spiritual worship, free from sense goods of our neighbours, we can look for no other, but that less mummeries on the one side, or indecorous want of solemourselves shall also, either by theft or by strong hand, be de- nity on the other. - Archdeacon of Down. rived of our own. Wherein then appeareth the burthen of God's commandments, if there be nothing in them, but rules and directions for the general and particular good of all living? Surely, for our own good, and not in respect of himself, did the most merciful and provident God ordain them; without the observation of which, the virtues of heavenly bodies, the fertility of the earth, with all the blessings given us in this life. would be unto us altogether unprofitable, and of no use. For

far more unhappy condition.—Sir Walter Raleigh.

we should remain but in the state of brute beasts, if not in a

A LIFE OF PLEASURE. Yet all the while, what they call a life of pleasure is very often only an affectation of being pleased. They put on airs of great gaiety, and in truth their pleasures are flat and insipid: they relieve one tasteless scene by another a little different; are miserable in the intervals of their amusements, and far from happy during the continuance of them. Nay, indeed under colour of relaxations, they are to those who engage thoroughly in them, sore fatigues; from which, whether they will confess it or not, relaxation is much wanted: and some undergo a speedy, and many a lingering, martyrdom to them. If religion enjoined men to mortify and macerate themselves at this rate, what dreadful names would it be called! In all likelihood, were the truth known, numbers would choose a quieter way of living, if one part of them could be sure that the other would prevails in some churches) of putting off christenings till the whole service is over, and so reducing them (by the departing of the congregation) to almost private haptisms." fashion: and not go on together in wild chases of imaginary TRIAL FOR BLASPHEMY .- BRISTOL, Saturday .- Consi- pleasure, when they had all rather sit still. But farther, sevethey have done, or course they are in. Now as this can be no better than a palliative cure, and will usually exasperate the disease, they ought to seek a more effectual remedy. And we should all consider, that probably the same entertainments will not for ever afford the same delight: and yet by long use it may grow or seem hardly possible to do without them, though they not only misbecome, but even tire us. Nay some, when they have once fixed it in their minds, that happiness consists in gaiety, and find the innocent sorts of gay enjoyments are become tasteless, venture, for the sake of a higher relish, on such as are pernicious even in this world. Another consideration, both of prudence and duty is, that the many expenses of this public sort of life are excessive; and to supply them, creditors are frequently left unpaid, except the least deserving; due provision for children is omitted, and ignominious arts for raising money practised. Or if the votaries of pleasure do observe justice, let them ask their consciences, what proportion of their income goes in works of piety, mercy, encouragement of useful undertakings, and what in luxurious trifles. It will be said, that these last do good by setting the poor to labour. But is our intention to do good by them, or only to gratify our vanity and voluptuousness? Besides, much more good is done by procuring health to the sick, right education to the young. instruction to the ignorant and vicious, or by desirable works of general utility and national honour. And employing the lower part of the people in ministering to the luxury of the higher, can no more enrich or support a kingdom, than em-

PERSONS IN HIGH STATION EXPOSED TO ENVY.

'Tis the lot of these servants and ministers of God to be liable to the quarrels of disaffected men. Moses met with contradictions; even his own kindred, Aaron and Miriam, began to malign him. And David, though for a time the people had loyal and honourable thoughts of him ("Whatsoever the king did pleased all the people"), yet discontents arose against his ernment. Absalom would charge him with neglect of his kingly office. Well: what said God of him? He approves his service, commends his fidelity. "He fed them with a faithful and true heart, and ruled them prudently with his power;" that's the testimony God's Spirit gave of him. So Solomon's government was complained of as heavy and burthensome; and yet all the burthens we read of were, that he laded the people with a surcharge of wealth. Those levies and taxes for the building of the Temple, and the Royal Palace, which some conceived the people complained of, were not imposed upon the Israelites, but only upon aliens and strangers If we consider advisedly, and soberly, of the moral law, or that lived amongst them; (2 Chron. ii. 18.) The spirit that's ten commandments, which God by the hand of Moses gave in us lusteth to envy; and it shows itself no where more than unto his people, it will appear, that such was his merciful pro-

OUR SAVIOUR RIDING ON AN ASS.

There was something typical in our Saviour riding the ass into Jerusalem: it was, we are told, an ass on which never man before rode: the ass is an emblem of fallen man; "Vain would be wise, though man be born as a wild ass's colt:" the ass on which Jesus rode was quite untrained, yet was he perfectly trained by him. And man, who is by nature wild, abandoned to his lusts, the servant of Satan, and the slave of sin, can alone be restrained in his passions by the indwelling

THE NAMES OF THE CHURCH. It was the habit of the ancient Roman families, particularly those of higher rank, to be distinguished by at least two names besides that which belonged to each individual of a family. One of these, called the name, distinguished the family from those of other tribes or clans; the other, the cognomen or surname, distinguished one family of a clau from others. It was in allusion to this circumstance, and using these distinctive words, that an ancient Christian in primitive times, is recorded to be daily committed; and every man would be subject to most | Protestant; on the contrary, while I do consider it degrading them by corruption; the wicked would swear against the vir- on account of which her exertions have been foremost in tuous; the waster against the wealthy; the idle beggar and spreading the Gospel and converting the heathen—CATHOLIC, loiterer, against the careful and painful labourer; all trial of as distinguished from heretics and schismatics, alike from 32-3 m light were taken away, and justice thereby banished out of the those who have rejected the pure doctrine of the Apostles, and bringeth no other profit than a distraction of mind, with an polity and discipline of the Apostles' fellowship-PROTESTANT, inward vexation: for while we covet what appertains to others, as distinguished above all churches in the world in her undewe neglect our own; our appetites are therein fed with vain viating opposition to Romish error and Popish practices, and

# Advertisements.

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J. L. PERRIN & Co.
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Toronto, March, 1842. Tea, Wine, and Spirit Warehouse.

No. 197, KING STREET, TORONTO.

THE Subscribers having now completed their extensive Winter Strock of Groceries, Wines, and Spirits, offer-for Sale the undermentioned articles, which having been purchased on the most favourable terms in the best European and American Markets, they can confidently recommend to the attention of City and Country Storekeepers: 200 hhds Porto Rice and Cuba Sugars, 30 hhds London Refined Sugar, 25 cases New York Refined Sugar, 25 hhds and 70 bbls London Crushed Sugar, 25 hhds and 70 bbls London Crushed Sugar, 200 bags and bales Mocha, Java, Laguira, and St. Domingo Coffee, 200 boxes, half boxes, and quarter boxes, fresh Muscatel Raisins, 20 kegs Spanish Grapes, 20 tierces Carolina Rice, 120 boxes and kegs Plug and Cavendish Tobacco, 185 pipes and hhds Port, Madeira, Sherry, and Marseilles Wines, from the most respectable Houses in Oporto, Cadiz and Madeira, 20 pipes and 40 hhds pale and coloured Cognac Brandy, 40 hhds Spanish Brandy, 20 puncheons East and West India Rums, 100 barrels London Porter and Edinburgh Ale, Also, an extensive and general assortment of articles connected with their business.

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Toronto, December 8th, 1841, Earthen, China, and Glassware Establishment No. 10, New City Buildings,
NEARLY OFFOSITE THE ENGLISH CHURCH,
KING STREET,

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JOHN MULHOLLAND & Co.

Toronto, October 30, 1840.

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A LEXANDER DIXON respectfully informs the Mili-tary and Gentry 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

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SINCERELY thankful for the liberal patronage he has received,
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REMOVED INTO HIS NEW BRICK PREMISES, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has fitted
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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 heretofore received, and
that a continuance of their favours will be thankfully acknowledged
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Feather Beds, 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 Toronto, Nov. 1, 1841.

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Velvet, French Chine, Satin, & Marsella Vesting, They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges. Clergymen's and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

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TORONTO.

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Also—a selection of Superior Vestinos, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.

terms.

Cassocks, Clergymen's, and Queen's Counsels' GOWNS, Barristers' ROBES, &c. made on the shortest notice and in superior style.
Toronto, August 3rd, 1841.

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#### 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 Hange Sheppard, and recently by Champion, Brothers & Co., where he is now manufacturing CAST STEEL 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. SAMUEL SHAW.

Toronto, October 6, 1841.

Toronto, October 6, 1841.

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Oil Paste Blacking in Tin Boxes, 35 inches diameter by 1 Oil Paste Blacking in Tin Boxes, 3 inches diameter by \(\frac{1}{2}\) deep, per gross.

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Sponge Blacking or Leather Varnish in 6 oz. square bottles per dozen.

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DOCTOR SCOTT,

LATE House Surgeon to the Londonderry City and County Infirmary, and Physician to the Fever Hospital, 144, KING STREET, Three doors west of Yonge street. Toronto, February 25, 1842.

MR. SAXON, Attorney, &c. 179, KING STREET, TORONTO.

March 3, 1842. Mr. S. WOOD, SURGEON DENTIST, CHEWETT'S BUILDINGS, KING STREET.

Toronto, February 5, 1842. A. V. BROWN, M.D. SURGEON DENTIST, KING STREET,
ONE DOOR EAST COMMERCIAL BANK.

WANTED. A STUDENT in the profession of Dental Surgery, by
A. V. BROWN, M.D.
Surgeon Dentis Toronto, December 31, 1841.

DR. PRIMROSE, (Late of Newmarket,) OPPOSITE LADY CAMPBELL'S, DUKE STREET.
Toronto, 7th August, 1841.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1, PRINCES STREET, BANK, LONDON. CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.)

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A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive oremiums for the renewal of policies. ALEX. MURRAY. Toronto, July 1, 1841.

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The business of Mrs. Crombie's Seminary will also be resumed on the same discount.

M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841.

ORDERS IN CHANCERY,

REGULATING the Practice in the Court of Chancery in Canada West, for sale by H. & W. ROWSELL, Toronto. February 16th, 1842.

STATUTES OF CANADA. C OPIES of the Statutes passed in the late Session of the Provincial Parliament, for sale by H. & W. ROWSELL, Toronto.

February 16th, 1842.

THE CANADA GAZETTE, PUBLISHED by Authority at Kingston. Subscriptions, & received by H. & W. ROWSELL, Toronto. February 16th, 1842.

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AGENTS—The Clergy in Canada, and Samuel Rowsell, Esq'r.

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