

collected and embodied by Mr. Robert Chambers, in his *Records of the Bishops* in 1635-50, 1639, 1715, and 1743. Of the Bishop's anecdotes of old Scottish men, of which he possessed a most abundant and curious store, few, it is to be feared, are preserved—although some were likewise taken down by Mr. Chambers, and published by him in a collection of Scottish anecdotes several years ago.

But the above form the least of the late Bishop's claims to regret and remembrance. A most kind and noble heart gave a charm to his daily intercourse, inexpressible by words; while the devotion of his every thought to the cause of religion and the special interests of the Episcopal Church of Scotland, gave a consistent dignity, amounting to grandeur, to his whole life and conversation. His personal habits were of the most simple and austere description—denying himself, not to say the luxuries, but the very necessities of life, in order that he might give to others. A more generous spirit never departed this earth."

THE NUMBER OF JEWS IN THE KNOWN WORLD.—It is a most difficult task to form a correct estimate of the number of Jews in the known world. Jost and Louisohn give some grounds upon which calculations can be formed; and a statement was published some twenty years ago, which has been much relied on by many; but all, whose special attention has been directed to the subject, concur in thinking the numbers given too small. Milman has also paid much attention to the subject; and to these various authorities I am indebted for the following statistics. The grand total of the various estimates differs from three to six millions. At the present time there are from five to six millions, in all probability; but, even in Europe, a close approximation to the truth is most difficult: how much more so must it be then in Africa and Asia, where we have no statistical data to go upon, and where the habits of the people are essentially nomadic?

In Africa, but little is known of their numbers; they are found along the whole coast from Morocco to Egypt; they travel with the caravans into the far interior, and, as has been already stated, they exist in great numbers in Ethiopia and Abyssinia.

In Egypt, 150 families alone inhabit that once magnificent city, Alexandria, which occupies so sanguinary a pre-eminence in Jewish history, where the blood of the devoted race has flowed like water, and where their wealth ever excited the rapacity of their Macedonian tyrants. In Cairo there are 2,500, including several Karaites families. The Wiener statement gives the following numbers as those of the Jews of Africa: In Fez and Morocco, 500,000; Tunis, 150,000; Algiers, 30,000; Haleb, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, 504,000.

It is impossible to assign a limit to the number of Jews in Asia. The total given by the Wiener authority is three quarters of a million; but we can form no correct idea of the extent to which they are to be met with in China and the far interior, where undoubted traces of them are known to exist. In Malabar, there are about 1000; Bokhara, 2000 families; and Balkh, 150. In Persia they number close upon 4000 families; their chief communities are at Ispahan, Shiraz, Kashan, and Yezd; they groan under the most oppressive tyranny, and are subject to the heaviest exactions.

In Palestine, of late years, they have much increased; it is said that 10,000 inhabit Safet and Jerusalem, and among them are many Karaites. In Arabia, the Beni-Khazir still maintain their Jewish descent and faith: in Yemen there are nearly 20,000. Damascus counts seven synagogues and four colleges; Mesopotamia and Assyria, the ancient seats of the Babylonian Jews, are still occupied by 5,300 families, exclusive of those in Bassora and Bagdad.

In the Turkish dominions, irrespective of Barbary, their number is estimated at 200,000; in Asia Minor they are numerous and fanatical. There are 40,000 in Constantinople: they are at perpetual variance with the Greeks, and sanguinary tumults are of no unfrequent occurrence. Adrianople numbers 800 families, with thirteen synagogues; Salonica, 20,000, with thirty synagogues. This has ever been one of the great strongholds of Judaism. In the mountains of the Crimea there are 1,200 Karaites. In the Russo-Asiatic dominions of Georgia and Circassia they are numerous; but an exact estimate is wanting. In Georgia some of them are perfectly attached to the soil; and some among the wild tribes of the Caucasus are bold and marauding horsemen, like their Tartar compatriots.

But the great seat of modern Judaism is the ancient kingdom of Poland, including Lithuania, Moldavia, and Wallachia. In Austria there are 63,000; in the Prus-

sian territory 50,000; which is about the number in the rest of Germany. There are many Jews in Denmark and Sweden: they enjoy freedom of commerce and the protection of government. In Copenhagen, in the census of 1819, their number was 1,492; in the Netherlands there are 80,000; in France from 60,000 to 65,000. In Spain there are few or none; Gibraltar has 3,000 or 4,000. In Italy their numbers are considerable; Milman estimates them at 100,000, but this is exaggerated; in the Austrian possessions in Italy they are also numerous; and they abound in Mantua, Tuscany, and the States of the Church. In Great Britain there are from 30,000 to 40,000; they are entitled to every privilege of British subjects, except certain corporate offices and seats in Parliament, from which they are excluded by the act which requires an oath to be taken "on the faith of a Christian." A struggle is at the present time going on, with regard to the last remnant of exclusion, and there can be no doubt, however acrimoniously it be supported, that its days are numbered, and that, ere very long, the Jews will have the full and unrestricted rights that are enjoyed by every other class of British subjects.

In America, which was the first to accord to them such privileges, there were about 6,000, twenty years ago; this number, it is known, is amazingly increased at the present day; but correct statistics are wanting.—*Extract from Past Bible-History of the Jews.*

SANDWICH ISLANDS.—There are accounts from Honolulu received at San Francisco to January 13. The funeral of the late King, Kamehameha, took place on the 10th January. The ceremonies were of the most imposing character. The procession was by far the largest ever witnessed in the Islands, extending upward of half a mile, and composed of not less than five thousand persons. Upward of fifteen thousand of the inhabitants of Oahu and the adjacent islands were assembled to witness it. All the public bodies, and all in any manner connected with the Government, participated in the ceremonies. The next day Kamehameha IV. made his first public appearance as King in the large native church. The late King's will was read, and the new King then took the following oath, administered by the Hon. Wm. L. Lee, Chancellor of the Kingdom: "I solemnly swear, in the presence of Almighty God, to maintain the Constitution of the Kingdom whole and inviolate, and to Govern in conformity with that and the laws." The Kotina Nui, repeated the words, "God preserve the King!" which re-echoed throughout the church with loud cheers; His Majesty's Royal Standard and the National Ensign were hoisted, and a royal salute fired from the fort. Afterwards the King made a solemn and eloquent address, in native, to his subjects, which was received by them with great enthusiasm. In concluding this address he said:—"On my part I shall endeavour to give you a mild and liberal government, but at the same time one sufficiently vigorous to maintain the laws, secure you in all your rights of persons and property, and not too feeble to withstand the assaults of faction. On your part, I shall expect you to contribute your best endeavours to aid me in maintaining the Constitution, supporting the laws, and upholding our Independence." He afterwards made an animated address to the foreign-born citizens, in the course of which he said:—"I cannot fail to heed the example of my ancestors. I therefore say to the foreigner that he is welcome. He is welcome to our shores—welcome so long as he comes with the laudable motive of promoting his own interests and at the same time respecting those of his neighbour. But if he comes here with no more exalted motive than that of building up his own interest, at the expense of the native—to seek our confidence only to betray it—with no higher ambition than that of overthrowing our Government, and introducing anarchy, confusion, and bloodshed—then he is most unwelcome."

THE SALE OF LIQUOR PROHIBITION BILL.—The following is a synopsis of this Bill now under consideration in the New York Legislature. Upon the first of May next, licenses are to cease. Hotels must close their bars, drinking-shops shut up, and bottles and barrels disappear from behind the counters of wholesale dealers. Liquor to drink can neither be sold nor given away. It is declared a public nuisance. If a shop be found open, the police are to give information of the fact to a magistrate. If a man be found reeling along the street, he is to be taken into custody, kept till sober, then questioned as to where he got drunk. Any one who knows where liquor is kept may complain to the magistrate. Any one who knows that

other people know where it is kept may demand that they shall be brought into court and made to tell. The place being ascertained in any of these ways, the court will issue a warrant. The sheriff, or constable, or policeman, will go there, search cupboards, closets, shelves, cellars, &c., seize all the bottles, decanters, barrels, kegs, and hogsheads, containing intoxicating stuff, convey them to a safe place, and lock them up. If any one is found serving it out, he will be taken along.

If no one is found, written notice will be given to the owner of the seizure. The case will then be tried immediately, but for good cause shown may be adjourned from time to time, not exceeding twenty days. Either complainant or defendant may demand a jury, by whom the case shall be tried the same way, and with the same forms, as other criminal cases. If adjudged guilty, the defendant will be fined for the first offence \$50, for the second \$100, and thirty days' imprisonment in the jail or penitentiary, for the third \$100 to \$300, and imprisoned from three to six months. Besides this, he must pay the costs of the suit, and forfeit the liquor, which the sheriff will then, in presence of witnesses, destroy. In case no owner is found for it in two weeks, it will be destroyed in the same way. Magistrates, sheriffs, constables, and policemen, who neglect or refuse to perform these duties, may be fined anything under \$500, and imprisoned any time less than a year, or both. This is the substance of the prohibitory features of the bill. But they are subject to the following exceptions: Cider may be freely bought and sold in quantities over twenty-eight gallons, if not drunk on the premises of the seller. Alcohol and wine made from the native grape, may be manufactured, kept, or sold to persons authorised to retail them, and other pure and unadulterated spirits, or wine, for mechanical, chemical, or sacramental purposes.

There shall be such a person in each election district. He must be a man of good moral character, and not interested in any place where intoxicating drink is usually retailed, and must give ample proof and security that he will not sell it as a beverage. No dwelling-house unconnected with a dram-shop can be searched, except where the occupant or owner of it has been convicted within the previous year of selling in violation of the law.

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FOR THE CHURCH TIMES.

PROVISION FOR THE CLERGY.

THERE is no duty more incumbent on the Members of Christian Churches, than that of making suitable provision for the temporal wants of those, who are appointed to minister to them in spiritual things. A duty so clearly enforced in Scripture, that it is difficult to conceive how any person at all acquainted with the sacred volume, can neglect it. For instance, how expressive is the language used in the following passages: "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" "Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel." It is to be feared that many who attend upon the services of the Church, are not sufficiently alive to what is required of them in this particular, otherwise the small amounts contributed in some Parishes would certainly be increased. The necessity of securing a due provision for the Clergy must be at once apparent to every reflecting mind, and if we duly estimate the privileges which they are made the channel of conferring upon us, we will never slacken in our efforts to preserve them from anxiety as to their bodily wants.

On every returning Sabbath, the "Chokreb-going bell" summons thousands of our fellow countrymen through the length and breadth of the land, to the House of Prayer, to offer up their united thanks for mercies received. There the indefatigable Parish Priest strives to lead them to the Saviour, to enjoy that peace which the world can neither give nor take away. Through his untiring exertions Churches and School Houses are built, which after his body has mingled with its kindred dust, shall be the means of good to future generations. In how many places has the wilderness been made to blossom as the rose and bring forth fruit? What a large number of such duties have been performed by those who were obliged sometimes to feel the want of many of the common comforts of life.

Put in one scale the aggregate amount paid to all the Clergymen of the Church in Nova Scotia in any given year, and in the other, the toil and hardships they undergo, the blessings they convey—in short, all the good which under God they are the means of establishing, and in the eye of an impartial judge, does not the latter considerably outweigh the former? It often happens that these Clergymen, who are the most extensive, and whose labours are the most arduous, receive less from the people than those whose duties are confined within a smaller circle. Compare a Minister of applied in this respect, with one who occupies a situation exactly the reverse. The first is engaged in all his labours of love, to feel his straitened