

of your fathers. Frenchmen, would you gain the plenary indulgence of the jubilee by the restoration of the Papacy? Why do you not call back the Popes to Avignon, which is as much a Papal seat as are Rome and its provinces? In your expedition to Rome, you have the appearance of robbers going to replace by force a great robber in another man's house, not wishing to have him in your own. Frenchmen!—But I waste too much time on these Frenchmen, these *sbirri*\* of the Papacy, over which still hangs the vengeance of the people. I would rather address the English, and, with the experience of the Papacy before my eyes, I will give you a warning fitted to be salutary. The world is like the wheel of fortune. Nations, which to-day are at the top, tomorrow are at the bottom. The Italians, without Popes, were for ages at the summit of the wheel; the weight of the Pope dragged us to the bottom of it. To-day, in our attempts to shake off the yoke of the Papacy, we hope to rise to the place whence we fell. Englishmen! Englishmen! The Pope desires to force upon you his authority. Beware! His fatal weight will cause you to descend from your present glorious position into the veriest opprobrium of slavery and barbarism. (The Padre was listened to throughout with the utmost interest and attention, and was frequently cheered.)—*Abridged from the "Scottish Press."*

The foregoing extract would have appeared more seasonably in our number for November, and was in type with that view; but we postponed its appearance in order to give place to the account of the proceedings at the dedication of a new church in South Georgetown, with which a much valued correspondent favoured us. The perusal of this communication, we were persuaded, would revive reminiscences of a very gratifying kind in the minds of very many of our readers, whose similar experience enabled them to duly appreciate the striking changes to the better, which the lapse of less than a quarter of a century has often produced upon the circumstances of thousands of our countrymen expatriated amidst the dense "Bush" of the lands of their adoption. The article besides contains reflections on matters of the deepest import to our infant Colony, well entitled to consideration, inasmuch as they are those of a writer whose mature experience, extensive research, and profound cast of mind are generally admitted.

#### THE SABBATH; GOVERNOR OF MISSOURI.

The last number of the *Buffalo Christian Advocate* contains the following pleasing intelligence.

The following description of the manly stand, taken in favour of the Sabbath by the Governor of Missouri, is going the round of the papers. The Governor is a member of the Methodist Church. An attempt was made in St. Louis to get up a grand military procession on Sabbath, the 14th of Sept., in honour of the men who were executed in Cuba. One of the German military companies sent to Governor King for arms to be used on that occasion. The Governor, to his honour be it spoken, refused their request in the following manly language:

"If no other reason operated on my mind in not sending you arms, the one given by you would be sufficient. The 14th of this month is

Sabbath, and, when I am asked, if possible, to send arms to you that day, so that you may join in a grand military parade, I do not hesitate to inform you that I cannot send you the arms for that occasion, and I take the responsibility of saying further that I shall not send them until I am satisfied there is a greater disposition evinced among those, who are to use them, to observe the moral restraints imposed upon all good citizens, to say nothing of what I consider to be the absolute legal enactments upon the subject.

"I am one of those who have ever been willing to open wide the door for the reception of our foreign population, who have sought a home and an asylum in our happy country; yet, when they come, I think it evinces a much better spirit on their part to set about Americanizing themselves, adopting their habits to our institutions, our moral, social and law-abiding habits.

"As American citizens, our habits, our social, moral, and religious restraints are based upon principles handed down to us by our fathers of the Revolution; and we profess to know more of the influences which have served to elevate us as a people to a high rank among the nations of the earth than it is possible for those foreigners to know who have just come among us."

The conduct of the Governor on this occasion is the more to be approved, when it is known that the Germans in Missouri are very numerous, and command a very large vote. We know not whether the Governor is a professed Christian or not, but we honour him for rebuking this attempted outrage upon the Sabbath. The Germans of St. Louis have held a public meeting to denounce him for an alleged infringement upon their rights. We trust, however, that the Christian portion of the community will rally to his defence, and show their people that they cannot put down a man for standing in defence of the laws of God and man.

#### SELECTION.

##### CHRISTIAN LIBERALITY.

The following advertisement, which has appeared in several of the Newspapers at Home, solicits fuller information for guiding the practice of professing Christians in the discharge of a duty of paramount obligation, namely, to what extent Christians are required on Scriptural warrant to contribute from their income and means towards benevolent and religious enterprises generally. We recommend the subject to the serious consideration of our readers.

PRIZE ESSAYS.—Several treatises have recently been published on the subject of Christian Liberty, and in these the fearful prevalence of Covetousness has been ably exposed. But after all it is to be feared that no satisfactory method of bringing home to the consciences of individuals the guilt of this insidious evil has been elicited. The measure of liberality is still left to the decision of the selfish, and, though covetousness is a sin of the deepest dye, and excludes from the kingdom of Heaven, the question, "Who is covetous?" still receives no definite answer.

There is still, therefore, the most urgent necessity for further inquiry on the subject; and, if the Holy Scriptures are indeed an all-sufficient rule of faith and practice, "that the man of God may be perfect, thoroughly furnished unto all good works," we may expect to find in them some measure or standard of Christian almsgiving, if not by direct precept, yet by fair and conclusive inference, the general adoption of which would be of essential advantage to the piety and usefulness of the Church of Christ.

In reading the biography of the most eminently pious and useful in different ages, one must have been often struck with the fact that almost all of

them devoted a regular proportion of their income to the Lord in pious and charitable uses. We might mention many, whose names are familiar, whose writings are venerated, and whose memory is precious, e. g., the Lord Chief Justice Hale, the Hon. Robert Boyle, Archbishop Tillotson, the Revs. Drs. Hammond, Annesley, Watts, and Doddridge, the Revs. R. Baxter, J. Wesley, T. Gouge, Brand, and R. Treffry, jun., together with the excellent Countess of Huntingdon, Mrs. Rowe, and Mrs. Bury. None of these gave less than one-tenth of their annual means or income, while several of them gave much more, and some of them gave away all they had beyond the Scriptural provision, "food and raiment."

R. Baxter, that great and exemplary master of practical theology, says in his Directory, that on the whole he believes it is the duty of Christians generally to devote some fixed proportion of their income to the Lord; "that the one-tenth is as likely a proportion as can be prescribed, and that the devoting that amount to the Lord is a matter that we have more than human direction for." Whilst an able living expositor of Scripture says, "that he thinks it may be demonstrated from the Scriptures, that no one believing them can consistently give less than a tenth of his income annually to the cause of God, however much more he may give."

A few friends in the North of Ireland, of Evangelical views, desirous to obtain for cheap and gratuitous circulation an able and persuasive statement of the Scriptural argument in favour of "giving in proportion to means and income," with special reference to Prov. iii. 9, 10; Gen. xxviii. 22, and 1 Cor. xvi. 2, hereby offer a prize of £50 for the best, and of £20 for the second best essay on that subject, not exceeding 100 pages, 8vo. \* \* \* \* \*

#### MISCELLANEOUS.

Intelligence has been received of the foundation-stone of the Protestant Church at Turin having been laid by General Beckwith.

GLASGOW CITY CHURCHES.—From a statement of the number of sittings let in the various City Churches from the month of April, 1851, to the 30th ult., a period of six months, the result, compared with the corresponding six months of 1850, exhibits an increase of 210 sittings. The total number let in 1850 was 6457, and in 1851, 6667.

THE INFANT SON OF THE MARQUIS OF STAFFORD.—At Tarbat House, on Friday last, the infant son of the Marquis and Marchioness of Stafford was baptized, according to the forms of the Presbyterian Church, by the Rev. Mr. Macpherson, the minister of the parish.

News of the death of Dr. Philip, the African Missionary, in his 76th year, have just been received. Many of our readers will remember his visit to Britain some 14 years ago along with other missionaries. He was pastor of George's Street Independent Church in Aberdeen, previous to his departure for the Cape.

THE CONGREGATIONAL UNION.—The autumnal meeting of the Congregational Union of England and Wales was held this year in the town of Northampton. The sittings for conference have been held in the very place of worship in which, as a tablet commemorates, the learned, pious, and amiable Philip Doddridge presided for twenty-one years as pastor. The sitting of Tuesday was chiefly occupied with the reading of a short paper upon British missions. Hitherto the efforts of the Congregationalists have been comparatively wasted in attempting to sustain feeble congregations in Presbyterian Ulster.—*Patrol.*

ROMAN CATHOLICS DO NOT GIVE THE BIBLE TO THE HEATHEN.—It is 300 years since Rome entered on the work of Missions. Within this period she has made converts among people speaking 60 or 70 different languages; but not a single

\* i. e. Bailiffs or Constables.