

American Provinces. Many a one in that island will mourn her loss, while they bless God that He so long honoured her to be the instrument of keeping alive among them the faith and the piety of their Fatherland.—*Edinburgh Witness.*

CITY CHURCHES, EDINBURGH, SCOTLAND.

Returns prepared by the City Accountant, of which the following is an Abstract, of the seats let and unlet in the City Churches for the year 1850-51, as at 20th February, 1851, showing the results as compared with 1849-50, were laid upon the Table:—

CHURCHES.	Years.				In	
	1850-51.		1849-50.		Sittings	Let.
	Let.	Unlet.	Let.	Unlet.	Increase.	Decrease.
I.—OLD TOWN.						
1. Tolbooth (Assembly Hall),	51	671	46	672	5	...
2. New North,	393	973	385	954	8	...
3. Old,	65	627	58	634	7	...
4. High,	158	1029	132	1055	26	...
5. Iron,	169	529	142	555	27	...
6. College (Calton Conventing Hall),	58	118	76	700	...	1
7. Lady Yeaster's,	967	17	922	164	165	...
8. Old Greyfriars (Assembly Hall),	105	...	109	4
9. New Greyfriars,	623	588	673	538	...	50
10. St. John's,	439	480	373	546	66	...
II.—NEW TOWN.						
11. St. Andrew's,	957	...	957
12. St. George's,	853	696	606	975	247	...
13. St. Mary's,	530	1030	534	1026	...	4
14. St. Stephen's,	904	706	929	681	...	25
15. Green-side,	1062	...	1042
Totals,	7354	7463	6904	7930	551	101
Deduct Decrease on certain Churches,					101	
Nett Increase,					450	

In this number are included 198 sittings in St. George's Church, let for the first time to Donaldson's Hospital. Of the 7354 sittings let for the current year, 1250 were let to persons residing or carrying on business in the ancient Royalty of the City, and 3826 in the extended Royalty; 2044 to persons residing in St. Cuthbert's parish, 42 in Canongate, 154 in South Leith, 10 in North Leith, and 28 in other parishes.—*Scotsman.*

ST. PAUL'S SABBATH SCHOOL, GLASGOW.—The fifth Annual Soiree of St. Paul's Parish Sabbath School Society; was held in the City Hall on Tuesday evening. The area of that immense room was completely filled with the children and members of the Congregation. The Chair was occupied by the Rev. Dr. Jamieson; and on the platform we observed, besides the Members of Kirk-session, the Rev. Dr. Reid, of the College; * Rev. Mr. Johnstone, of Maryhill; Messrs. Wallace and Dewar, the two Parish-missionaries; Thomas Davidson, Esq.; John Watkins, Esq.; John Forbes, Esq.; John Buchanan, Esq.; Mr. Barr, Mr. Neilson, and a number of other members of St. Paul's Congregation, together with Mr. Morrison, President of St. George's Parish Sabbath School Society; Mr. Robertson, from St. Matthew's; and Messrs. Clow, Kincaid, and Smith, from the Middle District Sabbath School Union. The Secretary read a very eloquently written Report, from which it appeared that the children attending the Sabbath Schools amount to seven hundred, and that both these and the Evening classes for Apprentice boys are in a very flourishing condition. The whole details of the Report reflected the highest credit on the teachers, to whose zeal and energy it is owing that St. Paul's Parish is so well provided with those useful and necessary institutions, and afforded much gratification to the numerous company assembled on this occasion. The Rev. Dr. Jamieson delivered an eloquent and admirable

*We regret to learn by the last Mail the announcement of Dr. Reid's death.—*Ed.*

address to the children, who seemed much interested in the whole proceedings. The Rev. Mr. Johnstone, of Maryhill, Mr. T. Davidson, and several other gentlemen, delivered excellent speeches.

The *Baptist Register* says, a letter just received from Mrs. Judson, of the 13th of October last, gives the melancholy intelligence that her health has become so impaired "by continued disease for the last five months that there is but little hope of permanent relief except in a return to America." "The Mission," she also says, "is enfeebled by sickness and death."

RONGE IN ENGLAND.—We understand that Ronge, who created so great a sensation in Germany some years ago, and who, from the boldness with which he advocated a Second Reformation, after leaving the Romish Church, in which he was a priest, was designated the Second Luther, has arrived in London, and is about to give a series of lectures in the same place, and on essentially the same subjects, as Father Gavazzi.—*London Paper.*

The Rev. Hibbert Binney, Fellow and Tutor of Worcester College, Oxford, has been appointed to the Bishopric of Nova Scotia, vacant by the demise of the late Dr. Inglis. He is a grandson of the late respected Collector of Excise in Nova Scotia, the Hon. H. B. Binney.

Halifax Guardian.

We have received from a friend a newspaper about the size of an ordinary foolscap sheet, published at St. Paul Minesota by the Dakota Mission. The paper is called *Dakota Tuwazitka Kin*, or the Dakota Friend, and is mostly printed in the Indian language. This is an interesting evidence of Missionary enterprise.

American Paper.

THE REV. DR. THOMPSON, OF COLDESTREAN, is well known as the man who, with the noblest Christian philanthropy and heroic courage, assailed and broke-down the monstrous evil of Bible monopoly in this country. The history of this transaction would present instructive instances of grasping cupidity, in which the message of God's mercy was made subservient to snug and selfish sinecurism, yet forced to yield to indomitable resolution and persevering zeal, aided by the force of public opinion. It is, however, to be deplored that the devoted man who embarked in this enterprise has become a martyr to the cause of Bible emancipation, and lies, in the wane of life, on a bed of sickness, paralysed and impoverished. It affords us much satisfaction to learn that his case has excited great sympathy in this town, as well as in other places. Several of the clergy are prepared to solicit assistance in their respective circles, and we understand that the Rev. Thos. Adkins intends to place the claims of this meritorious sufferer before his congregation in the Chapel, Above Barr, on Sunday (to-morrow.) We sincerely hope that his appeal will be liberally responded to, especially at a time when the wider diffusion of the Word of God, now so easily effected, affords the most reasonable hopes of counteracting the pernicious errors of Romanism and Puseyism.—*The Hampshire Independent.*

ROMISH MISSIONS.—Many Protestant communities might receive a lesson from the efforts of a Missionary nature made by the Romanists to extend the reign of darkness and delusion. The income raised last year for this purpose by the Romish Church amounts to £140,000, of which France is said to have supplied £72,000. Nor, in estimating the aggressive efforts of Popery, should it be forgotten, that its agents proceed single and unencumbered, while they are ready to submit to any privations called for in the cause of their Church. Many of their number are besides insinuating and unscrupulous, and can employ money and influence with great effect.

We extract the following details relative to this subject from the *Christian Journal*:—

"There are at present 806 Catholic priests in Great Britain. They have 10 bishops, and 1411 priests in China. They are actively engaged in America. Lower Canada, long the stronghold of Popery in the North, is pouring her well-trained Missionaries into the Hudson's Bay Territory. The Valley of the Mississippi has become particularly the sphere of Jesuit operations. There are no fewer than 21 Theological seminaries for training young men for the priesthood; there are 12 Roman Catholic colleges; and from 1000 to 2000 Religious houses. There are now in Oregon about 30 Missionaries under the direction of 10 fathers of the Jesuits, and others are soon to join them; 1500 Romanists have gone from Lower Canada to co-operate with them. 14 churches have already been furnished and dedicated according to the principles and forms of the Popish ritual; 6000 Indians have been baptized; 15,000 Indians have passed the proper course of training for the same rite. Immense sums of money have been sent from France during the past year, both to the Archbishop of Oregon, and the Jesuits in the Rocky Mountains. A diocese subject to the Pope of Rome has been created in Texas, and 10,000 dollars were sent them by the French Society.

The Jesuits are busy in India. Catholic priests are busy in the South Seas. Lately, when some extraordinary conversions took place in Lakemba, they tried every effort to dissuade the king from becoming a Protestant; and, when they could not succeed, they afterwards attempted to win him over to them, or turn him back to Heathenism. And, when they cannot succeed, they use intimidation. They tell the people that a French man-of-war will soon be at the island, and then they shall be punished for rejecting the Romish religion, and that the whole of their books, including the Bible (their great enemy), shall be collected together and burned.

But while Popery is busy in every part of the world, the friends of Christ are not idle. They are not, indeed, a match for the Jesuits in policy, in intimidation, and in other arts; but they are more than a match for them in knowledge, simplicity, and the Word of God. Hence in the South Seas the Catholics have had little success. There is, too, a very noble determination formed by the Auxiliary Bible Society of Madras, to give to the whole population of Southern India a portion of God's Word, at the suggestion of the Rev. Mr. Arthur. The Committee of the Society has resolved to print large editions of the Gospel by Luke, and the acts of the Apostles, in Tamul, Teluga and Hindustani, especially for the Heathen population, and also to apply to the Parent Society for permission to draw upon them to the extent of £1500 in the coming three years. In a letter recently received from the Parent Society, they have most cheerfully granted the request of the Committee. This is a good undertaking, to which we cordially wish success."

UNITARIANISM.

We have had transmitted to us through the Post Office, accompanied by an anonymous note, a recent copy of the *New York Christian Inquirer*, together with Dr. Channing's Discourse on the Distinguishing Opinions of Unitarians. The *Christian Inquirer* contains a letter, addressed to *The Presbyterian*, complaining that the views of Unitarians have been misrepresented in the *Presbyterian*, and another letter complaining that the proffered explanation has been suppressed. We have no wish whatever, to "suppress" the publication of any paper, which any person may write in defence of his