

an advertisement respecting which appears on our last page. We understand that these publications are now in general use throughout Western Canada, and we should be glad to hear of their being as extensively introduced in this section of the Province. When Messrs. Armour and Ramsay of this City, a few years ago, brought out the *National Books*, they met with the approbation of the Governor General, and their use was sanctioned by the Bishops of the Roman Catholic Church, by many influential Clergymen of the Church of England, by the Synod of the Church of Scotland, by Clergymen in connection with the Methodist, Baptist, Congregational, and other Churches, by the Municipal Councils of many Districts, by a great number of Teachers, by the Chief Superintendents of Education in Eastern and Western Canada, and, as far as the Subscribers have yet been informed, by all the District and Township Superintendents in the Province. We understand that since that period the demand for these Books has been so great as to necessitate the Publishers to procure new stereotype-plates. The editions, copies of which are before us, are printed on excellent paper, and the typography is remarkably clear.

We have received the first and second Nos. of "*Le Semew Canadien*," a journal of useful knowledge in Politics, Literature, Morals, and Religion, to be issued bi-monthly at Napierville, C. E., under the editorial management of Mr. Narcisse Cyr, who is also the proprietor. We have also to acknowledge the receipt of "*The Canada Evangelist*," a monthly periodical to be devoted to the revival of Religion through the exhibition of the Gospel in its fulness, fitness, and freeness for all. It is published at Anherstburg, C. W., and the Rev. Robert Peden is Editor. We wish our fellow-labourers success in their enterprise, and it will afford us pleasure to transfer occasionally from the columns of their periodicals to our own. Both the paper and typography are highly creditable as specimens of Canadian improvement.

#### CLIPPINGS AND GLEANINGS.

STANDARDS OF THE CHURCH OF SCOTLAND.—The Rev. Dr. Cumming of the Scotch Church, Crown Court, London, has addressed the following letter to the editor of the *Morning Chronicle*:—"Sir—I find every week a notice from a correspondent, whose ignorance is to me amazing, stating that I signed certain atrocious persecuting acts of the Scotch Parliament, as bad as the penal laws of the English Parliament, lately repealed, and only eclipsed by the Draconian code of Rome. 1. I beg to inform your correspondent that the Confession of Faith consists of some thirty sections, which I signed at my ordination, and shall be happy to sign again. 2. There happen to be bound up with it, or rather added to it—(why or wherefore, or by whose authority, I know not) certain covenants and extracts from the Acts of the ancient Scotch Parliament, which

covenants and acts your correspondents have been writing out and laying at my door. Those covenants, I beg to state, never were signed by me, nor by any clergyman of the Church of Scotland for at least 160 years; and, odd enough, there is a body of Dissenters who secede from the Church of Scotland just because her clergy repudiate and abhor these very documents. To make me responsible for the penal acts of the Scotch Parliament is just as reasonable as to make Lord John Russell responsible for those of the British statute-book long ago repealed. But, if it will gratify your correspondents, I will at once admit that Knox, and Cranmer, and Calvin, held persecuting principles. But is it at all surprising that, having been schooled in the Romish Church, they retained some of her principles, and this her leading one? The wonder to me is, that these Reformers got rid of so much. But here lies the difficulty; the Protestants admit these errors of the Reformers, and renounce them. Knox and Cranmer are not our Popes; we do not admit their infallibility, we are reformed and a reforming Church, rejoicing that God used the Reformers, not because of their errors and sins, but in spite of them. But the Church of Rome holds and avows the sanguinary canon law of 1850, pledges her bishops to persecute, denounces in her most solemn rescripts "liberty of conscience" and the freedom of the press, intrudes on national sovereignty, sanctions equivocation, and perjury, and bloodshed, in the pages of her most applauded divines. The Scottish Churchman makes no oath to hold or enforce the opinions of Knox. He is not canonized. Romanists on the contrary embosom Pius V., the persecutor and denouncer of Elizabeth, and the filthy St. Liguori, and the murdering St. Thomas Aquinas, in their missals and breviaries, and are thus schooled in persecution, pray in persecution, and subscribe to persecution. Let any man show my signature attached to any persecuting principle, and I engage instantly to renounce and reprobate it publicly, and either induce the Church holding it to abjure it, or I will abjure the Church. I am amazed at the ignorance of several of your correspondents on this matter.—I am, sir, your obedient servant, JOHN CUMMING.—Dec. 27.

FATHER GAVAZZI.—We call attention to the address of Father Gavazzi in another column. Gavazzi is gifted with a rare eloquence, which he is now wielding with prodigious power against the Papacy. Those of our readers who took an interest in continental affairs will remember the appearance he made in various parts of Italy two years ago, and the electrical effect he produced upon popular assemblies during the brief but memorable period of the Republic. He has recently arrived in London, and his appearance there has made a profound sensation. He is now employed in delivering weekly addresses on the Papacy to his countrymen, and the more highly educated classes of Englishmen. His manner is said to rival, and even to excel in grace, the most finished orators of our own country. His style is nervous and classic as that of an old Roman of the Augustan era. Every sentence falls like a thunderbolt upon the Popedom. His denunciations, breathing, as they do, fierce defiance and immeasurable contempt, remind us of the terrible invectives which Luther was wont to hurl against the occupant of the Seven Hills. His appearance in England at this moment is singularly opportune. He is a preacher from the shades of the Papacy, come to warn Protestants, lest they, too, come into the place of darkness. We trust he is but the first of a small band of men destined to arise within the Church of Rome to expose, in the face of the world, those abominations which their eyes have seen, and the rigours of that yoke which their necks have borne, and which some Protestants appear, if not to welcome, yet to oppose with a zeal so lukewarm that it invites rather than repels aggression. Father Gavazzi delivers himself, of course, in the Italian tongue, but even those who, from ignorance of the language, are

unable to follow the current of his thoughts, are deeply moved by the moral earnestness and power accompanying his address.—*Scotch Paper*.

THE WALDENSES AND ITALY.—By the wonderful providence of God a door is opened for the entrance of the Gospel into Italy at the very time when Romish emissaries are producing religious agitation in Britain. A countering influence is at work on the purest principles of religious liberty, and is such as every Protestant may conscientiously promote. The agency is at once convenient, powerful, and complete. The Truth could have no more devoted messenger, Rome no more determined adversary, and Italy no more faithful regenerator than the ancient Church of the Waldenses. This primitive community, after being Divinely protected for centuries in the seclusion of their sub-Alpine valleys, witnessing for the Truth amid many trials, have been recently enabled to set up their candlestick in the plains of Piedmont. They are authorised by the Sardinian Government to build a church, and to conduct religious services at Turin. Within recent years, through the aid of contributions from this and other Protestant countries,—for the community, being chiefly composed of peasants and shepherds, was unequal to the task,—a college has been erected and endowed, accommodation provided for the professors and masters, and the building of a new church begun at La Tour. And, now that an opportunity offers for extending their operations, and proclaiming the freedom of the Truth to the thousands of Italy who are panting for liberty, Civil and Spiritual, the Waldenses again left up their eyes towards Britain for pecuniary assistance to enable them to meet the necessity. We observe from our advertising columns that the Rev. D. T. K. Drummond is to preach a sermon to-morrow evening in behalf of this most important and interesting work.—*Edinburgh Paper*.

#### DEATH OF THE REV. DR. PYE SMITH.

THIS venerable man expired at his residence in Guildford, whither he had gone to reside. Although he was in the 77th year of his age, it is gratifying to reflect, that his fine intellect remained unimpaired to the last, and that he was enabled to continue his functions as a pastor and a tutor nearly to the close of his life; so that he realised the eager wish of the admirable poet of Methodism, Charles Wesley, and

"Ceased at once to work and live."

Nevertheless his labours will remain a lasting treasure to the Church of God, and his name as the representative of a spotless and admirable character will long survive in the memories of an affectionate and reverential circle of admiring readers, counted not by hundreds but by thousands and tens of thousands.

Dr. Smith was a native of Sheffield, where his father conducted the business of a book-seller, which John was intended to pursue; but Providence for his own honour and the good of mankind otherwise ordained. He relinquished the shop for the study; and, after passing through a course of Academic tuition in Rotherham College, at the very early age of twenty-five was introduced to the College at Homerton, which he continued so long to adorn. After the copious commentaries upon his character and labours which recently appeared in our columns, it were a work of supererogation here to enlarge. The honoured remains have been brought from Guildford to Homerton College, where they will lie till the funeral. It is expected that Dr. Raffles will pronounce the funeral oration, and that Dr. Harris on Sunday next will preach the funeral sermon to Dr. Smith's late pastoral charge.—*British Banner*.

DEATH OF THE REV. ANDREW BRANDRAM.—We deeply regret to announce the death of the Clerical Secretary to the British and Foreign Bible Society. This event took place at Brighton on the 26th ult. after an illness of many