

what they were accustomed to. They still acknowledged it to be the same.

But I obtained more direct evidence of the spiritual improvement of some individuals at least among the new converts. M. Panchaud conducted me one evening to see an old soldier, whose wife had been confined to bed for nearly two years, by some paralytic affection. She was reduced to such a state of weakness that her voice was scarcely audible; but she said her heart was well, and that the love of Jesus did not fail her. Her husband prayed at M. Panchaud's request. The old man's language was far from correct, and some words betrayed his former connection with Popery; but this only showed the more clearly that it was no dead form got by the heart, but the pouring out of the soul to God, which also appeared from the simple, thrilling tones of his voice. I attended a meeting of the Church Session at Chireleran. Two of the members also prayed; and the simple and even rude style of those miners, in their blue smock-tracks, showed that they could not be strangers before the throne of grace. I would say, if any man wanted to see what earnest prayer is, let him go among the Belgian converts from Popery.—*Edinburgh Witness.*

### CANTON DE VAUD.

#### DRAUGHT OF A LAW AGAINST RELIGIOUS LIBERTY.

The Council of State (of the Canton de Vaud) has just presented to the Grand Council two bills against religious assemblies. The first is a draught of a law (*projet de loi*); the second a draught of a decree conferring anew on the Council of State plenary powers anent religious assemblies. The latter is only proposed in case the Grand Council should judge it expedient to adjourn the discussion of the former.

#### DECREES.

Art. 1. Religious assemblies or meetings not connected with the forms of worship guaranteed by the Constitution or authorized by the law, are tolerated as far as they are compatible with public peace and order.

This toleration neither implies legal recognition nor obligation on the part of the State.

These meetings, or their representative, shall neither draw up nor promulgate any civil enactment. Their religious enactments have no legal effect, no obligatory character.

Art. 2. The assemblies or meetings mentioned in the preceding article shall be always open to the public, and subject to the surveillance of the police.

Art. 3. The Council of State will interdict the meetings referred to in article 1. when they shall be the occasion of disturbance, or when the fact of their existence shall threaten seriously to compromise public order.

In case of urgency, and while waiting upon the decision of the Council of State, the Prefet, upon the express desire of the municipality, will interdict these assemblies.

Art. 4. The Council of State may dissolve, even by the employment of force, religious assemblies held contrary to its interdict.

### JEWISH FEMALES.

The young Jewess whom I baptized on the first day of this year, has been, as I fully trust, taught the truth of the Gospel by the Lord himself, and has indeed been added to the number of such as shall be saved. It strikes me often how grateful all, and especially Christian, females should be to their Lord and Master, when they compare their own state with that of Jewesses, and think how highly Christ has exalted them. For wherever Judaism still reigns, Jewish females are wholly neglected in their education, and are not allowed to enter a synagogue till they are married. Of this truth I was forcibly reminded when reading yesterday evening, with some Jews and proselytes, 1 Cor. vii. 3, 4. For some of the strict Jews present could scarcely believe and understand the rights allowed there to the female sex—they could

scarcely believe that, before God, there is neither male nor female, having been accustomed to thank God daily that he has not created them women; whilst the poor female thanks God, or submits mournfully to that God who has created her according to his own pleasure.—*Rec. C. Schwartz, Free Church Missionary at Berlin.*

I had the great joy of seeing in Constantinople, Sarah, the Jewess who has been suffering so much for making public the profession of her faith in the Saviour. She is a living monument of God's grace. God has made her also the instrument of leading her own husband to Jesus. He was the instrument of all her persecutions, but the man is now changed; old things have passed away, and all things have become new. Deeply convinced of his sins when I saw him, he walked humbly and in peace with his wife Sarah, seeking the blood of the Son of God as that only and all-sufficient fountain in which he can be washed and made clean from all his sins. Oh, that we could cry to God more earnestly and with more faith for the gathering of souls under the banner of the Cross! Oh, that these single drops would stir us up more to thankfulness to God, and raise our expectations and our hopes for the great shower to come!—*Rec. H. Philip, of Jassy.*

### PRESBYTERY OF EDINBURGH.—POPERY.

Mr. TWEDDIE, at a late meeting, read an interim report with regard to the present state of Popery, and the best means that could be adopted to arrest its progress. To accomplish the latter, the Committee suggested five measures, viz: 1st, That a Catechism should be prepared showing the difference between the errors of the Church of Rome and Christianity; 2d, An address to the people on the subject; 3d, A course of lectures to be delivered by members of the Presbytery and others on the leading topics of the Popish controversy; 4th, The employment of a living agency, whereby Roman Catholics would be visited, and have explained to them the Word of the living God in opposition to Romism; and 5th, The formation of an extensive well-furnished library of works on the Popish controversy for the use of ministers and students. The Report was approved of without any remarks, and the Committee continued, with instructions to carry out the scheme proposed.

OXFORD.—Professor Pusey has appointed the Rev. W. Kay, Fellow and Tutor of Lincoln College, to be his Assistant Hebrew Lecturer, in the room of the Rev. J. Morris, who has joined the Roman Catholic communion.

THE PROSELYTES TO ROME.—On Wednesday, the Octave of the Epiphany, the Right Rev. Dr. Wiseman, administered the sacrament of confirmation to Messrs Walker, Laing, Macmillan, Haigh, and Wilkinson, all recent converts, at St. Mary's, Oseult.—*Tablet, Roman Catholic.*

MUNIFICENT DONATION.—The Treasurer to the United Secession Church has received anonymously from "A Friend to Missions" the very handsome donation of one thousand pounds, two-third parts of which are directed to be applied to the Foreign Mission Fund, and one-third to the Home Mission Fund.

NEW BISHOPS.—The Bishops, at their recent meeting, accepted Lord John Russell's proposal to have four new Bishops created, without seats in Parliament, but to succeed to seats as vacancies occur, and the four junior Bishops to be always without seats. The Bishops accepted this in preference to a new Bishop of Manchester with a seat. Thus the number of spiritual peers will not be increased.

PERVENSIONS.—On Thursday last, Mr. George Hague, second brother of Mr. Hague of Leeds, was received into the Romish Church at St. Chad's, Birmingham. On Saturday morning last, the Rev. Joshua Dixon, curate of Fawston, near Harrogate, Yorkshire, and nephew of the Bishop of Cork, Cloyne, and Ross, was also received into the same Church, by the Rev. Mr. Moore. Mr. George Renorden Kingdon, B. A., scholar of Trinity College, Cambridge, has seceded to the Church of Rome.

CONVERSION TO THE CHURCH OF ROME.—We have to announce the conversion of another clergyman of the Establishment to the Roman Catholic Church, in the person of the Rev. Edward Caswall, M. A., of Brasenose College, Oxford, who made his profession of faith at Rome about three weeks ago, according to letters received from that city. Mr. Caswall's brother, a member of Cambridge University, was received into the Roman Catholic Church a few months back. The number of clergy who have joined the Church of Rome during the last eighteen months, is now about seventy; the converts from the middle and upper ranks of the city considerably exceed the number.—*London Morning Post.*

OUR COUNTRY.—Our country is the most extraordinary one on earth. Within its widely extended limits it embraces strong representations from most European nations; and all remarkably harmonizing under our republican institutions. We learn from the *Lutheran Observer*, that cold Norway has contributed its quota. In Wisconsin, besides scattered families, there are ten settlements containing about thirty-five hundred Norwegians. In Illinois also, there are many more. Among these there are ten Lutheran churches, numbering about one thousand seven hundred communicants, and presided over by only two ministers. The school house and Church should keep pace with the rapid increase and spread of population over an almost immeasurable territory.—*Presbyterian.*

TAKE YOUR BIBLES TO CHURCH.—One thing as a hint to English readers, I cannot omit; to wit, that in a whole church full of people, not one shall be seen without a Bible, a custom almost forgotten in England. On the other hand, in a church in Scotland, if you shut your eyes when the minister names any text of Scripture, you shall hear a little rustling noise over the whole place, made by turning the leaves of the Bible; nay, if a blind body be at the church he will give to the person next to him, to fold down the texts quoted, that he may cause somebody to read them to him when he comes home.—*Dufresne's Memoirs.*—[Whitfield made the same observations when he first visited Scotland. On making a reference to a passage of Scripture, the whole multitude turned up their Bibles, as if taking nothing for granted without examining for themselves the Word of God, and the surprised preacher had to wait till the rustling and reading was over.]

MUNIFICENT BEQUEST TO THE BIBLE AND MISSIONARY SOCIETIES.—The sum of £12,000 is vested in the undermentioned religious institutions, under the will of the late Mr. John Wilkinson, of High Wycombe, Bucks, who died on the 24th of December last, and such bequests are payable on the decease of his widow, in the following proportions, viz:—To the British and Foreign Bible Society, £3000; London Missionary Society, £2000; Church Missionary Society, £1500; Baptist Missionary Society, £1500; Wesleyan Missionary Society, £1000; Religious Tract Society, £1000; London Association in aid of Missions of the United Brethren, called Moravians, £5000. Pastoral Aid Society, £250; Irish Society of London for Promoting the Education and Religious Instruction of the Native Irish through the medium of their own language, £250. The testator has given as a reason for disposing of so large a portion of his property to be ultimately applied towards the extension of Christian knowledge, that he viewed the great cause of the gospel as of paramount importance, having in his own experience enjoyed its influence, without which life would have been a burden, though surrounded with its outward comforts; and with Christian love and gratitude to the Great Giver, it was his bounden duty to extend that blessing to others; and it was his firm belief that these institutions, by the help of God, are the means of bringing tens of thousands to an acquaintance with Divine truth, who might otherwise, for aught we know, continue in hopeless debasement and darkness. With these feelings, he considered that the bulk of his property could not be better applied than to these purposes,—having made provision for those who have claims of kindred upon him.