

The Provincial Wesleyan.

multi-plies, their individual progress must necessarily be exceedingly slow. But for their growth much more might be accomplished. When early estranged from their parents, their natural tendency to indolence may be counteracted without too difficult an effort, and their moral powers brought under the control of religious principles. In the weight of these matters, the despised aborigines I feel deeply interested. On the local government they possess very powerful claims. I trust that specially sound efficient measures will be adopted for extending the benefits, more especially of this institution.

Many here suppose that the native heart is impervious to all right impressions, and that the curse of God has doomed them as a race to irretrievable ruin. But let it be known that some have already hopefully passed into the eternal world, and that others are now leading consistent lives, and admitting of the Lord. "When British Christians present the heathen world before God let them not be unmindful of the denigrated aborigines of Australia. "Who gave himself a ransom for all." Here is our hope and ground of confidence. We ask not for pecuniary aid, but we want much your sympathies and your prayers. May the sceptre of Immanuel soon be swayed over every land, and all families of the earth be blessed in Him.

I remain, Gentlemen,
Yours most obediently,
J. N. CARVOSO.

Another Child in Heaven.

It was mid-day when, softly and unobserved, I entered the chamber of death. A silence, broken only by the occasional outpouring of grief, reigned there. On the couch before me lay the almost lifeless form of one who was just on the verge of heaven. An aged father, whose emaciated form and tremulous voice told of the many years he had spent in winning souls to Christ, a tender mother, brothers, sisters, and dear friends had gathered around the bedside of this dying girl—a lovely young lady of nineteen summers, who had in the morning of life learned to love Jesus. Not a tear fell from the eyes of that father; but with a countenance lighted up with heavenly radiance, he sat watching the short breathing of his child, and as she sank in death, he exclaimed, "Another child in heaven!"

Scarcely had these accents fallen from his lips when the bereaved almost involuntarily knelt, and commended themselves to that God who has promised that "he will never forsake those who put their trust in him."

What was it that so cheered and sustained this father, as he saw his darling child in the embraces of death? It was this: he had trained her for heaven. He felt that she had gone to that blessed home, whether he and his family were fast gathering.

Reader, are you a parent? What is the influence you are exerting over your children? Are you preparing them for a blessed immortality? Are you so training them that you can have the assurance when death enters your family circle and removes one therefrom, that you have a "child in heaven?"—S. S. Advocate.

Obituary Notices.

Died, in Westmoreland, Point de Bute, on the 8th of February, after a lingering illness, which she bore with patience and Christian resignation, OLIVIA, wife of William L. Freeman, leaving three daughters and a bereaved husband to experience a heavy loss. During a protracted illness of fourteen months her whole soul was engaged in the all-important object, a preparation for death. She was remarkably cautious in examining the foundation on which she built her hopes, and searched the Scriptures daily, whether these things were so. She evinced much concern about her children's welfare; and if an error may be attributed to her, it was her indulgence towards them. About a week before her death, finding herself gradually sinking, she thought much of her last conflict, and said, she thought God would give her supporting grace at that trying moment. Two days before her death she said to me, "I cannot tell how it is, but I have no fear of death. I said, 'Thy enemy shall be destroyed by death, and you have fully overcome. On the morning of her death, finding that she was going, I sent for Mrs. Smith, who to her was a mother in Israel and spiritual guide. She soon stood at her bedside, asking questions and sympathizing with the afflicted one. When asked if Jesus was precious to her, she said, 'I believe the last word she was understood to say was Jesus—giving indubitable proof of her acceptance through a crucified Redeemer, and realizing that support she had anticipated. She calmly passed away without a struggle, a fully trust in the power with the Lord. We may well say, blessed are the dead who die in the Lord, even so saith the Spirit—they rest from their labours, and their works do follow them.'

On the Sabbath following her remains were interred in the last resting-place (in the Methodist burying-ground) by a large congregation of relatives and friends. The occasion was improved by the Rev. Mr. Smith, much to the comfort and satisfaction of the relatives, and I trust to the spiritual edification of the whole congregation.

W. S. TREWMAN.

MARGARET BROWN.
Died, at Sargentville, S. Carolina, 7th Dec. 1854, MARGARET, the beloved wife of John Brown, Esq., and daughter of the late John Edger, Esq., of Fairmount, Nova Scotia. In youth, she was the subject of religious convictions, but no lasting impression was made on her mind, until she was nineteen years of age—when at a protracted meeting, conducted by the Rev. Mr. Crosscomb, she became more deeply convinced of sin, and ere the succeeding dawn she could testify that God for Christ's sake had forgiven all her sins. She entered into the blessedness of those whose iniquities are forgiven, while the following words were being sung:

At Jesus' Royal altar,
I have my sins forgiven;
His blood is my life;
His love is my crown;
Before his throne I surely stand;
My name is written on his hand.

She then became a member of the Methodist Society, and felt it a privilege to be associated with the people of God. Six years after she was united in marriage, to Mr. Brown, with every prospect of happiness and comfort, but her health began to decline and symptoms of consumption appeared. Her friends became alarmed, and various means were used to arrest the progress of the disease. In the autumn of 1854, her husband went with her to South Carolina, hoping that spending a few months in a warmer climate would be a salutary effect—which appeared to be the case for a short time—but there being no probability of her health being restored, she was quietly and peacefully confined in her Saviour who was her support and comfort—and whose precious name was the last word she spoke of parting from her beloved friends, on leaving home for a land of strangers, as she never felt herself with hopes of recovery—yet she expressed no regret that such a step had been taken, even when all hope

was taken away of ever returning from the land to which she had gone for the benefit of her health. She mentions in her letters with great thankfulness, that she has met with many kind and Christian friends, both on the journey, and in the place where she spent the last days of her life. "Tell dear Sarah," she said, "if still living, I am trusting in Jesus." And in her last letter after hearing of her sister's death—"dear Mother do not grieve, but dry your tears and rejoice that your children are going home before you." I have no fear—I am going to my Saviour—blessed Jesus—blessed Jesus.

JAMES ENGLAND,
Windsor, Feb. 23rd, 1855.

Provincial Wesleyan

THURSDAY, MARCH 1, 1855.

This Paper is sold, and may be seen free of charge at Holloway's Pill and Ointment Establishment, 244, Strand, London, where advertisements and notices will be received for this Periodical.

No communications will be inserted without the writer furnishing us with his name and address. We are not responsible for the opinions or statements of correspondents unless editorially endorsed. Correspondents are requested to send their names and addresses with their communications.

Religious Liberty in Turkey.

In a late number of *Ecological Christendom* we find a communication on Turkey, a portion of which we think will, at the present crisis, be perused with great interest by all our readers. It is important that we have accurate knowledge of the condition of that country, to maintain whose integrity as a political power the best blood of Europe is now being poured out on the Crime, and the nations of Europe, if not of the whole of civilized society, are threatened with one of the bloodiest actual participants in a protracted war. The recent changes in the British Ministry will, in our opinion, secure a vigorous prosecution of the hostilities feebly commenced, and will operate to exclude the sovereigns of continental Europe from any longer shielding themselves under the semblance of neutrality.

Already, we understand, has Palmerston sent forth his mandate to Prussia to take her side—Unless, then, we are greatly deceived, we shall hear no more the prattle of peace, when peace could only be achieved with dishonour to our arms, disgrace to our country, and disaster to our religion. And if the present war is to be carried to a successful issue, so far as its political issues are concerned, how important its bearing upon the future of Christianity in that land where under the crushing weight of a lying imposture, the people have for ages been doomed to darkness visible! On this account it is that we avail ourselves of every opportunity to place before our readers, the most correct accounts we can glean of the state of Turkish Society, in order that Christians may perceive what openings for usefulness in that country may be presented to the churches of the Redeemer, should victory crown the allied Arms.

The writer from whom we are now about to quote, describes the universal corruption that reigns among officials in Turkey, and then proceeds—

But it is asked, Is there not perfect religious liberty in Turkey? And does not this show a considerable degree of progress on the part of the Turks towards justice? Is not civil liberty a twin sister of religious liberty? I answer that, although it is a fact that Protestantism, as well as the other forms of the Christian religion, is tolerated in Turkey, and missionaries from America and England have the most perfect freedom of action among the Christian races, and go and come whenever and wherever they like, with no one to ask them why or wherefore, still the true idea of religious liberty has never yet entered into the Turkish mind. There is a mistake on this subject, very currently spread in England and America, which I am afraid is working mischief. Because, in Turkey, missionaries have far more freedom of operation than in almost any other country in Europe; therefore, it is concluded that the Turks have made corresponding progress in their ideas of religious liberty. Now, I am persuaded that this is all a delusion. Nothing that the Turkish Government has ever done on this subject has emanated from enlightened and liberal views of religious liberty. Had there been any progress in this direction it would surely have shown itself in the gradual breaking down of the odious law that consigns all who forsake the Mussulman faith to a violent death. But that law still stands unimpaired, and is here put to the sword. Subsequently he pretended to have received another revelation, which led to the adoption of a softer motto, "Death or tribute," to all unbelievers. It has, consequently, been always a standing rule in Turkey that all Christian and Jewish subjects should pay the *kharaq*, or capitation tax, as the price of being allowed to live; while all apostates from Mohammedianism have been consigned to death. In both these respects the rule remains unchanged to this day. The only modification has been, that some years ago, in order to prevent a rupture with England and France, which was seriously threatened, the Sultan pledged his word that henceforth if a Christian subject of Turkey became a Mohammedian, and then relapsed to his former faith, the law should not be indicted on him. For all original Mohammedians it remains to this day in full force.

Now there have always existed in Turkey several different forms of the Christian religion, as the Greek, the Armenian, the Jacobite, the Nestorian, &c.; and the Turkish Government being as indifferent to the questions that separate these from each other, as Galileo was in a similar case, has never cared how many converts were made from one of these sects to another, so long as no Mohammedian becomes a Christian. A Greek might become an Armenian, or an Armenian a Greek, or a Jacobite a Nestorian, &c.; and the Turkish Government neither knew nor cared anything about it. Their active interference to prevent such proselytism has been sometimes secured by money, but as soon as the strength of the bribe was wasted by time, or the other party furnished a larger sum, the proselytism was allowed to go on. What I mean to say is simply this, that in the system of the Turks there is no rule against such changes. I have myself seen *Arabic* and *Sinhalese*—the high priest of their religion—in which it was officially declared that Mohammedianism knows no distinctions among Christians, all being regarded as equally "unbelievers," the object of the *feteiha* being to allow of proselytism to the Roman Catholic Church, from the Greeks and Armenians, through the intervention, probably, of the French Ambassador. This law remains the same to this day, that it has ever been; the only change being that *Protestants* have now been added to the acknowledged sects of the country, whereas they had no exist-

ence here before. Protestant missionaries have had the same freedom of operation in Turkey that Papal missionaries have had for centuries past—that is, among their Christian sects; but both are strictly forbidden by law to make any attempt among the Mussulmans. What progress does all this show of Turkish ideas on the subject of religious freedom? None at all. On that subject they are just where they were when Mohammed II. took possession of Constantinople. True, the freedom allowed to missionary operations in Turkey is a great boon; but so far as the Turkish Government is concerned, it comes out of the fact that views on religious views are the established religion of Mohammedanism in the established religion of Mohammedanism, and so long as that is allowed the Turks care not for the rest.

Missionary Meetings, River Philip.

MR. EDITOR.—Having just returned from a Missionary Meeting—the last of a series—on the part of the Circuit, I hasten to record the results; which I am sure must prove gratifying to your numerous readers.

Our first Meeting was held at Westchester, on Tuesday evening, and exhibited at the close a most pleasing result; and on Wednesday evening the congregation assembled in our neat and commodious Chapel, at East Branch, pledged themselves nobly to assist the Missionary enterprise; but the Meeting of this evening covers the whole, our Subscription list at the River, being fifty per cent in advance of last year.

Brother Smith has kindly assisted me in all these services, and with great liberality and power. His Addresses abounding in valuable information—rich in soul stirring eloquence—powerful in union from so high were listened to by delighted audiences with breathless attention; and the happy responses in the form of grateful offerings placed at the feet of perishing millions, speak volumes as to their effect upon the hearts and consciences of all.

The Missionary Meeting at the Head of the Tide is deferred until the opening of a new Chapel in that place just upon the verge of completion; and next week we hold our regular Missionary Services at Macon. We confidently anticipate in the total amount of Subscriptions for the Circuit an advance on the past year.

J. HARRISON STARR.

River Philip, 15th Feb.

Tea Meeting at Head of the Tide, River Philip.

MR. EDITOR.—You will please pardon me for soliciting again—and so soon after a similar report—a small space in your columns for an account of a Tea Meeting.

The Trustees of the new Chapel at the Head of the Tide being in want of funds to pay some small existing liabilities incurred in its erection, a week ago a Tea Meeting was proposed, and to use an old saying, "no sooner said than done," and last evening the social gathering took place.

I have not a word to say in condemnation, and much in commendation of said Tea Meeting. The arrangement of tables and preparation for the reception of the ladies—thanks to the kindness of J. Read and A. Black, Esq., and others—exhibited much taste and kind attention to the comfort of the audience. The tea and establish were excellent; and I speak from experience; for carrying out the system of itinerancy, I drank many cups of tea at several different tables. Our Chairman, Amos Black, Esq., did his duty well, both in the excellence of his speech and the good order maintained; and the address of several brethren present were interesting and appropriate. I hope to attend many more such Tea Meetings.

The amount raised was £14 0s 6d.

J. HARRISON STARR.

River Philip, Feb. 25, 1854.

Sydney Circuit.

DEAR SIR,—Although this Circuit has not recently been visited by any remarkable outpouring of the Divine Spirit, yet we have not been left to mourn its entire absence, nor have evidences been wanting that God still has power on earth to forgive sin.

Our Watchnight Service was an unusually large and solemn gathering; and on New Year's day, the Lovefeast and renewal of the Covenant were impressive scenes. Some were present, with whom it was the first public act of self-consecration to the Lord's service, since the era of their second birth.

A protracted Meeting at "the Forks," has resulted in refreshing results to believers, and in the addition of souls to the fold of Christ.

Two new Churches are now in contemplation for erection, one at Cataras, and the other at "the Forks." For the latter, most of the frame now lies on the spot selected as its site, and our Brethren Howie, Blacket, and Nichol, with others, seem to have got about it in real Methodist earnest.

The Town Missionary list shows monies already collected to the amount of fifty per cent. above last year.

From these and other conclusive reasons, we feel joyfully to repeat the words of our apostolic founder, "The best of all is, God is with us," and especially to urge the prayer:—

Oh Jesus, who wilt all our sins;
Thy mercy cannot know our needs;
Display thy wondrous love;
To every nation, and people, and tongue.

A. M. DESBRIAY.

Sydney, C. B., Feb. 12, 1855.

Clerical Breakfast in Montreal.

Our readers, generally, are aware that several clergymen from the United States have recently been in Montreal, in attendance on the religious anniversaries held in that city. On Friday week, after the English fashion, a farewell breakfast was given to those American visitors at the St. Lawrence Hotel. The Montreal Gazette speaks of it, as a most pleasant reunion, and gives a general report of the speeches made on the occasion. There were between 80 and 90 persons present, of whom a goodly number were ladies. After the edibles had been disposed of, the President, A. F. Holmes, M. D., tendered the thanks of the Evangelical Christians of Montreal to the Rev. gentlemen, who had come from their distant homes to aid in the celebration of the Canadian religious anniversaries.

The Rev. Mr. Kirk, of Boston, first responded. Kind words, he said, were gems, and there was nothing so hearty for their kind expressions to-ward him and his brethren. He had seen many of the Christian festivals, but never passed so many days so satisfactorily before as on this occasion. He rejoiced at the growing unity between the two countries. He alluded with satisfaction to various acts of legislation, adapted to cement this unity, particularly to the Reciprocal Treaty. He referred to the kind and liberal offer of English Christians to support the American missionaries in Turkey. He also alluded to the war, and expressed the sympathy generally felt in the United States with the Allies.

The Rev. Dr. Worcester, of Salem, next spoke. In contrast with what he had seen and enjoyed during the week, he recalled the remarks of a

good old missionary made many years ago? "Why," said he, "if you don't take care and civilize and Christianize those Canadians, they will be coming down on us as the barbarian hordes from the north did on Southern Europe." He alluded to the saying of Caninger, "England and America, mother and daughter, united, may defy the world." He rejoiced that they were so closely allied in Christian works. He mentioned the fact that the American missionaries at Constantinople were assembled to pray for the success of the allied arms. The heart of the American people, he said, was thoroughly with the allies; and if now and then an unkind paragraph appeared in our newspapers, it should be attributed mainly to the irritation occasioned by unkind words which come across the water; such, for instance, as "when England and France had done with Russia, they would turn their attention to the affairs of the American Continent."

The Rev. Mr. Wood, Secretary of the American Board, spoke of his expectations of English hospitality, in several foreign countries, particularly in Turkey; and it was impossible to have lived there as he had done for ten years, without feeling admiration and affection for the British Ambassador, Lord Stratford de Redcliffe. Britain and the United States were really allied—not by a political alliance, such as that existing between Britain and France—but for Christian objects, and among them for the annexation of Turkey to Christianity. Everywhere in the heathen world the missionaries of Britain and the United States were working side by side and hand in hand. He could not but look upon the two countries as specially raised up by Providence to spread abroad the light of Evangelical Christianity throughout the globe.

Speeches were also made by Mr. Hickey, Mr. Joo. Dougal, Rev. Mr. Fraser, and Rev. Drs. Taylor, McGill and Wilkie. The Rev. Mr. Wilkie, in referring to this clerical breakfast and to the visit of the New England clergymen to Canada, said:—"Their visit was exceedingly valuable in a political as well as in a religious point of view; inasmuch, as coming from different parts of the States they each testified that the apparent sympathy with Russia and against Britain, which excited the some of the American papers, was entirely at variance with the general sentiment of the people, which were on the side of liberty and England, and against despotism and Russia. Over and over again did these excellent and experienced ministers declare that the heart of the American people was with Britain in this struggle."—*Am. Traveller*.

American Missionaries in Persia.

Our readers will be gratified to learn that the safety and labors of missionaries in Persia are in no way compromised by the existing state of war in the East. One of them writes:—"Thus far our situation has been unaffected by the war, though we have fears, should the struggle be long protracted, that Persia will be inevitably involved, sooner or later. In that case, remote as we are, and on the borders of both Turkey and Russia, we might be greatly exposed, and our time would be the time involved in all our operations. We do not borrow time. It is best to live by the day. We are in good hands. 'The Lord reigneth, let the earth rejoice.' 'Though a host should encamp against me, mine heart shall not fear; though war should rise against me, it will be confident.' How delightful is it to trust—to lean on Him who is infinitely wise, powerful, and good!"

"We recently lost a packet of letters from America, and to show you how things are done in this country—so different from Turkey—I will mention the circumstances under which the packet was recovered. Now while we regret the loss of the packet, we are not at all dissatisfied with the result. On hearing that the foot-messenger, who probably had packets for him as well as for us, had been robbed and wounded by the Koords, made a representation of the facts to the prince governor of Northern Persia. At his command three hundred soldiers were dispatched to the place—the 'pakets' or demands of the Koords, either the 'pakets' or the robbers. Both were refused, in consequence of which a battle took place, and several were killed and wounded on both sides. Hyder Khan, a Koordish chief, who took part in the engagement, was wounded and carried captive to Koy, and most of the packets were recovered. Now while we regret the loss of this bloodshed, we cannot but feel very grateful to the Persian government, which, in these times of commotion, bestirs itself so effectually for our protection. The government is oppressive enough towards its own subjects, but the case stated above is an instance of the many obligations to us we are personally under. Indeed it is often a case of wonder to me that we are allowed here, year after year, to sit so quietly on our own vine and fig-tree, and that we are not only tolerated, but so highly respected by the authorities. The other day the new governor of the province of Orumiah paid us a visit, and seemed to be highly gratified with our exertions for the salvation of the infidel, and the instruction of the Turkish converts, and the defence of the Russian declaration of a purely defensive attitude, while the acceptance of the Four Points as a basis of negotiations is shown to be no guarantee that one of them will be really accepted after all. There is a tremendous amount of talk about the peace, 'basis of negotiations,' and Count Butch marks the bottom out of her line, in as much as it merely means that the points are accepted as something to be talked over, and consequently not yet submitted to at all. It is impossible, in plainer terms, for Austria to tell Prussia and the world that she has no confidence whatever in the promises of the Court of Russia, than she has done in this despatch. The cabinet of France has spoken out most emphatically in this respect, and Prussia's claim to be considered one of the great Powers, and as such to take part in the negotiations. The French minister says—'So much is certain—that France will never allow that a Power, which from its own free will, took no part in the great events which are taking place in the world, shall afterwards claim a share in dictating the consequences thereof.' This is, without mistake, shutting the door in Prussia's face; and if a spark of even pride is left in Frederick William, he must feel it no easy task to be resigned on the occasion. As we have more than once shown, falsehood is at the bottom of this matter. The truth is, that the world is coming to a close. Could the world of the Czar be trusted a week—were it not palpable in every promise and pretence that truth is utterly abandoned, the strong desire of Europe to be done with the terrible conflict would end in a day. If the cause of mischief is to be regarded as worse than that misery itself, it will be found out at last that international falsehood is all that worse

Prussia and Her Pride.

The publication of the diplomatic correspondence between Prussia, Austria, and France, throws a very clear light on the present position of affairs in regard to negotiations for peace. The conclusion of the treaty of the 26th of December, and the interpretation of the Four Points, from both of which Prussia found herself excluded, have been followed by a very keen feeling on the part of that people. The king evidently feels it deeply, and declares that he will defend his right to be regarded as one of the great Powers of Europe. He insists that there is no intention of an attack on Austria on the part of the Czar, and that the Russian aggression on Austrian forces, either on their own territory or in the Principality. He points to the Emperor of Russia's having accepted the terms of the contending powers, and makes his case so clear that we are confirmed in the statement of Prussia's ambassador that Austria, indeed, to know what all this war is about. There is, however, another side of the question. Austria replies that she has "no guarantee" for the promise of the Czar. What must Nicholas think of this? Moreover, the troops of Prussia have crossed the Danube, and attacked the Turkish territory, in defiance of the Russian declaration of a purely defensive attitude, while the acceptance of the Four Points as a basis of negotiations is shown to be no guarantee that one of them will be really accepted after all. There is a tremendous amount of talk about the peace, 'basis of negotiations,' and Count Butch marks the bottom out of her line, in as much as it merely means that the points are accepted as something to be talked over, and consequently not yet submitted to at all. It is impossible, in plainer terms, for Austria to tell Prussia and the world that she has no confidence whatever in the promises of the Court of Russia, than she has done in this despatch. The cabinet of France has spoken out most emphatically in this respect, and Prussia's claim to be considered one of the great Powers, and as such to take part in the negotiations. The French minister says—'So much is certain—that France will never allow that a Power, which from its own free will, took no part in the great events which are taking place in the world, shall afterwards claim a share in dictating the consequences thereof.' This is, without mistake, shutting the door in Prussia's face; and if a spark of even pride is left in Frederick William, he must feel it no easy task to be resigned on the occasion. As we have more than once shown, falsehood is at the bottom of this matter. The truth is, that the world is coming to a close. Could the world of the Czar be trusted a week—were it not palpable in every promise and pretence that truth is utterly abandoned, the strong desire of Europe to be done with the terrible conflict would end in a day. If the cause of mischief is to be regarded as worse than that misery itself, it will be found out at last that international falsehood is all that worse

Efforts for the Jews.

The London Jewish Society, which is supported by the members of the Church of England, has missionary laborers among the Jews in England, Central Europe, Western Asia, and Northern Africa, viz., 25 ordained missionaries, and 73 unordained missionaries, colporteurs, teachers and readers. Of these ninety-eight persons, fifty one are of Jewish birth; the rest of the Society, the English, and the French. The missionary of this Society in London reports that seventy-two Jews, during the year he had expressed a wish to receive from him regular Christian instruction, founded on the reading of the word of God. Twenty-six of the number, all young men, desired only to embrace Christianity, and were initiated into some trade, by which they could earn a livelihood as Christians. Fifteen have joined the Church within the year. The Operative Jewish Converts' Institution is a society which receives Jewish young men as apprentices to a useful trade, and when they are instructed in the English language, they are then sent to their respective countries. During the year the gospel has been preached to the Jews wherever they have afforded a witness, and great numbers have called on the missionary to hear of Jesus Christ, the great Messiah. The Bible has been distributed among them, and many have taken the name of Christ. Seven inquirers have openly professed the Christian faith within the year, and about twenty have been under Christian instruction. The numerous proselytes exert generally a favorable influence upon their brethren.

In Constantinople, in as many as three or

four schools, Jewish children are receiving thorough Christian education. One of them suffered severe persecution before taking this step. There is a feeling of great thankfulness toward any one suspected of the slightest leaning to Christianity, and this circumstance is a great obstacle in the way of the Missionaries. An inquirer recently was cited to appear before a synagogue, where he bore an honorable testimony to the gospel, and was dismissed with medals and abuse. His son, a youth twenty years of age, was seized and confined in the dungeon belonging to the chief rabbi; but through the intervention of authorities he obtained his release.

At Jassy, five adults have made a profession of Christianity the last year, and there is a large number of inquirers under instruction. There is evidence that the New Testament is not only circulated, but also read and studied; for it is often quoted in discussion by persons unknown to the missionaries.

At Bucharest, there has been for several years a remarkable demand for the Scriptures. They have been largely circulated and often accepted with tokens of profound respect. The Jews have sometimes been observed to raise the New Testament to their lips on receiving it—an indication of the reverence in which it is held. At Ibraila the chief port of Wallachia, of twenty baptised Jews, five owed their conversion wholly to the study of the New Testament, which a rabbi at Bucharest had, for a short time distributed among a temporary assemblage of Christians. He was led to take this step solely from a careful study of the Bible. At a school for Jewish children, twenty boys and girls are daily instructed in the Scriptures, and not only read the New Testament, but short portions of it are given to be committed to memory. Twenty-three Israelites have been under constant instruction, and two have made a profession of Christianity.

At Sawlki many bibles, New Testaments, and controversial tracts have been distributed with encouraging results. A young Jew in one instance begged a New Testament for himself and his brother-in-law, saying that they could read it without the walls of the town, without fear of molestation. The next Sabbath they were overheard in a field, reading together the sixth chapter of Matthew. Their remarks on the verses were very interesting. In another instance, a wealthy Jew procured a New Testament, which he kept in the same satchel with his Jewish liturgy. He engaged a father-in-law happening to discover the book, tore off the cover and would have destroyed it. But the young man sprang forward to rescue it, pleading its cause, and having led it rebound, he still studies it with diligence.

Warsaw is the central point of the Polish mission. Judaism here is said to be everywhere on the decline. A Jew from Russia is reported to have been a missionary there in two places which he could name, there were hundreds of Jews favourably disposed to Christianity. And this opinion is confirmed by reliable authorities.

In the North of Africa the Jews are very numerous; and the missions among them have many points of encouragement. A missionary settled at Tangiers has lately travelled to witness the general success in that country, from east to west, circulating two thousand volumes of the word of God, and proclaiming the gospel to many thousands of Jews. The Jewish population at Tangiers is estimated at between three and four thousand; and their condition is extremely poor. The missionary has secured, however with great friendship, believing him to have their true welfare at heart.—There is also a station at Tunis. Circumstances of touching interest came to light in the course of the tour above alluded to, and the field of labour is believed to be one of boundless promise.—*Wesleyan Magazine*.

Various Items.

RELIGIOUS NEWSPAPERS.—Bishop—thus writes as to their utility and necessity: "I have long been satisfied in my own mind that a well conducted religious paper is the very best tract which can be put into circulation. Everybody in the house will read a religious paper, it is like sitting down to a book of many pages; its articles are brief and spicy; and then there is a great variety of other subjects, that the most thoughtful may be tempted to look into it, and that look may lead to important results. And besides, it comes every week, and there is an air of freshness about it—it is NEWS. Now, we can never succeed without enlightening the people; and to succeed in doing this, we must employ whatever medium of communication will be most likely to reach the greater number of minds and hearts; and if my views are correct, the religious newspaper is that medium."

RELIGION IN THE EARLY CHRISTIANS.—An interesting discovery has been made and communicated by the Rev. N. M. Ely, missionary of the American Board in Aleppo, Syria. On a visit to Antioch, he found the remains of an old church, which tradition, whose authority in this case may be unquestioned, ascribes to the early Christians. The ruins are in the face of the rocky side of the mountain, and the part that remains is the part which was hewed out some thirty feet deep in the rock, with two arches which support the roof and the remainder of the church here.

Some of the points yet remains on its arched walls, and many remains of a baryte ground before it, and many tombs of considerable size cut in the rock at its sides. Nothing upon Gal's green cushioned (cot) was intended to mourn. If the world was intended for a house of mourning, every flower would be a black bird; every bird would be a crow or a black-bird; the ocean would be one vast ink-pot—a black veil would be drawn over heaven, and an everlasting string of crape hung around the border of creation.—*Am. Paper*.

EXTRAORDINARY COINCIDENCE.—The 23d Sept., the day on which the Russians sunk their ships of war in the entrance to Sebastopol, is the first day of the French year, according to the Revolutionary calendar, the first day of the Jewish year, and also the first day of the Malabar year. The commencement of the French year is concurrent with the autumnal equinox; the Jewish year is a regular lunar year; and the Malabar year consists of only 354 days; the strange concurrence of the three new-year's days has never happened before, and will not be witnessed again for thousands of years.

ASTRONOMY'S CONQUESTS IN 1854.—Professor Challis announces, as the conquest of Astronomy during the past year, four new planets, of the same number of new comets, most of the latter have been, as yet, identified with any of their predecessors, which, unfortunately, is also the case with respect to the planets—the number of which, instead of being the mystic seven, bids fair to increase to seventy; equally to the incongruity of astronomers and the juvenile students of Astronomical Catechisms.

Cleanings.

The new constitution of Spain, is at length before the world. It has some redeeming features, but not a few dark ones. The sovereignty is in the people. This sovereign people binds itself to support the religion of Rome, but not to persecute for opinions that may differ from this. Opinions are to be tolerated, but not public acts contrary to religion. There is to be freedom of the press, and offenses connected with it are to be tried by jury. This is about the most liberal thing we see in the programme. No Spaniard can be imprisoned or his house entered except according to legal form. No capital punishment for political offenses, and no confiscation of property. No law of Spain to be promulgated without the consent of both chambers of the Cortes. There will be three years of deputies to be elected for three years; and representation to be at least, at the rate of one deputy to 50,000 of the people. Such are the chief features of this new and momentous arrangement for a much distracted people. Would that it were likely to be faithfully carried out! Perhaps it will, and may be even improved. It speaks well at least for the good intentions of those who have framed it. Grievous distresses have among the lower orders of the people of Madrid, £200,000 to employ those out of work and out of food. Starvation is urging crowds to demand work or bread from the authorities, and when such is the state of things, with a government like that of Spain, in the frail condition of one just recovering from the terrible fever of revolution, no one can say what is to occur next day. An attempt has been made to overthrow the ministry of Espartero, but resisted by a large majority. Efforts are being made to set up a Carlist insurrection, and this will probably prove a serious trial to the government. We only hope, as we have weakened so far, that they may be able to hold on.—*Christian News*.

We have been somewhat startled by the return of Cardinal Wiseman from Rome, and a proclamation which he has just issued to the people of England, in which he gives a glowing account of the ceremony at which the Pope declared as the doctrine of the church, the Immaculate Conception of the Virgin. He declares that this proclamation of the new doctrine by the Pope, filled every heart with joy. For the opponents of anti-Christ, this sign of the times is full of hope. It is always when the common sense of mankind is outraged by some monstrous dogma, that the greatest revolts from the authority of the Roman Church have taken place. Luther might have done no saving—have died quietly in his monastery, had not Tetzel crossed his path; and the holy coat of Treves raised a schism which has not yet been healed in Germany. Even at the present moment, and before this revolting doctrine can yet have produced its natural effects, the Pope is called upon to witness the general success in that country, from east to west, circulating two thousand volumes of the word of God, and proclaiming the gospel to many thousands of Jews. The Jewish population at Tangiers is estimated at between three and four thousand; and their condition is extremely poor. The missionary has secured, however with great friendship, believing him to have their true welfare at heart.—There is also a station at Tunis. Circumstances of touching interest came to light in the course of the tour above alluded to, and the field of labour is believed to be one of boundless promise.—*Wesleyan Magazine*.

Parliamentary Intelligence.

(Compiled from the Morning Papers.)

LEGISLATIVE COUNCIL.

House in Committee.—The Medical Society incorporation Bill was taken up. Hon. Mr. Bell, with reluctance opposed any measure introduced by the hon. gentleman who had submitted this bill, but he doubted the propriety of giving corporate powers for the object contemplated. The hon. gentleman stated and illustrated his views at length, and in confirmation of his opinion the language of an eminent English lawyer.

Hon. Dr. Grigor thought the object of the bill had been misunderstood. The object of the measure was, to elevate the profession throughout the Province, and to increase its information and skill; and to elevate its character generally. At present there was a want of uniformity and acquaintance—the society contemplated was to include the whole profession of the Province—to concentrate the feelings and practice of medical men in one system.

Hon. Mr. McLaughlin referred to the present law, as giving the Governor the right to grant a practicing license. Hon. Dr. Grigor. The bill now under consideration does not repeal the existing law. The Lieut. Governor might apply to the society, or to others, respecting examination of candidates for license to practice.

Hon. Mr. Fairbanks had not heard any argument for the Bill, sufficient to induce his approval. Hon. E. Kenny would like to see the profession exalted in usefulness and character, but doubted whether a bill of this kind would have the effect. The measure might place impediments in the way of competent persons wishing to practice in the province.

Hon. Dr. Grigor explained. Hon. Mr. Harris stated some objections to the Bill, on the ground of the inconvenience or impediment it might cause to medical men in the country. The law at present be considered sufficient for such affairs.