

presence of the Governor and the chief of the police, who were there on pretence of preventing them, they knew that they were doing what was in reality agreeable to these functionaries, and that there was little danger of punishment ensuing. And, accordingly, when the accounts left Malacca on the 17th of August, though the ringleaders in the attack on Dr. Kiley were quite well known, not one of them had been arrested. As the Government had no law for ejecting Dr. Kiley from the island, they were very well pleased to see him driven out by the violence of the priesthood and their mob.

But where is this to end? There is a large number of converts from Popery, converts to Christ, in Malacca. Are the Christian families in this island to show them no kindness? Are they to have no sympathy with them in their many trials and afflictions? Are they to have no feeling for them when they are forbidden to read the Bible, or to pray together? These things cannot be.—When one member suffers, the other members suffer with it. Our Christian countrymen cannot but feel for these persecuted and interesting people—they must, and we believe they will try to help and shelter them. And are our Christian countrymen, for this, to be suspected to the deadly assaults of Popish priests, and their tools, infested popish mobs? Shame to Britain if this be allowed. And all the more willingly and vigorously might British power be employed in this instance for the protection of British citizens, since a real kindness and not injury and injustice would thereby be done to Portugal.

The British residents and visitors in Malacca have presented a memorial, numerously signed, to the British consul, calling upon him to request the presence of a man-of-war immediately at Malacca, for the protection of their persons and property. Several families besides those mentioned above, have taken refuge in the consulate, and certainly some immediate and efficient protection is imperatively necessary. Let the voice of the British public be raised against such outrages—voiced so distinctly and emphatically as to convince our rulers that they may no longer look on in silence, while the rights and privileges, civic and sacred, of British subjects are suffering such intolerable wrong. Should Government refrain from interposing to protect British liberty abroad, suspicion may well arise with regard to their sincerity in seeking its extension and maintenance at home. Let them see to it in time; otherwise a day of reckoning may come.

#### THE BISHOP OF CALCUTTA AT OXFORD.

The appearance of Bishop Wilson in the University pulpit, attracted an unusually crowded audience to hear and see a man so distinguished in the religious history of the last thirty years. Long before service commenced the spacious edifice was crowded in every part. His lordship took his text from Titus, chapter ii. 14. It was evidently a great exertion to the Bishop, worn out by his labors in India, to deliver a discourse at all—much more so on this important occasion, when the public curiosity and interest were so highly raised. His lordship's physical powers, formerly so vigorous and energetic in delivering his great message, are no longer equal to the task of preaching, and those who recollect what he was twenty-five years ago, in the zenith of his fame and popularity, listened with saddened feelings to the subdued and altered voice, once so thrilling and impassioned. The most striking passages in the sermon, were his lordship's brief address to the young men of Oxford, urging them not to fritter away their too brief academical term, in attending to the mere externals of religion—the traditions of men—and the popish and semi-popish teaching of the last ten years. The people of England, the Bishop said, detest Popery, and are strongly and firmly attached to Protestantism; and there was no fear for the Church of England, provided the bishops and nobles were true to their duties. The bishop's charge, however good, he added, is not enough—he must follow it up by the whole of his conduct. Another striking passage related to India, the chosen scene of the preacher's dying labors. He strongly urged the claims of India, both upon missionaries and medical men, and stated that the medical practice of the Hindoos is in the same barbarous state now, that it was two thousand years

ago. The bishop thanked the University for its liberal contribution to the cathedral of Calcutta, where, he said, he was going back to die, and rest with his predecessors in his episcopate, among whom was the eminent Heber, whose life had truly borne out his high expectations formed of him by his University prize poem of "Palatium," written in his youth. He heard delivered in the lecture forty-three years ago. We may add, that in the same year the last of him (it gained the prize essay—"Common Sense.") The collection after the service amounted to £90, being £10 more than last year.—*English paper.*

#### THE REV. M. MONOD IN LIVERPOOL.

We have Adolphe Monod with us in Liverpool, and his appearance has awakened a very considerable interest. On Friday, 4th September, he addressed a meeting in St. George's Presbyterian Church, when he expounded the state of the Protestant Churches on the Continent, and especially in France. His address was peculiarly valuable, as it was throughout a series of facts, of which M. Monod was personally cognizant; and its extreme simplicity, combined with the striking humility of the lecturer, produced a most impressive effect upon the audience. He was succeeded by the Rev. M. Fréchet, of Lyons, who very briefly spoke of the persecution in the Canton de Vaud, claiming the sympathy and the prayers of English Christians in behalf of that far-off, suffering Church.

On the evening of Monday, the 7th September, M. Monod delivered a second lecture in Pembroke Baptist Chapel, (Rev. C. M. Birrell's,) in continuation of that delivered on Friday evening. The first address was illustrative of the general state of religion in France, which he followed up in the second, by special instances of conversion, which had occurred under his own eye—evidencing the reality of the work that is going on among our French brethren. We have seldom enjoyed the privilege of attending more interesting meetings, and this was most agreeably proved by the fact, that so many evangelists (and among them several clergymen of the Established Church) appeared at both the meetings. M. Monod, in the course of his addresses, alluded to an Institution, comparatively little known in this country—viz: The Religious Book Society of Toulouse—very much akin to our London Tract Society, which he strongly recommended as an instrument which was effecting incalculable good on the Continent.

But the most interesting appearance made by M. Monod was in the pulpit on the Sabbath evening. The Sacrament of the Lord's Supper was dispensed that day in St. George's Presbyterian Church; and M. Monod's special object in coming to Liverpool was to assist Mr. Ferguson on the occasion. A large congregation assembled on the Sabbath evening to listen to this prince of French preachers, who lost little of his power, even though not speaking in his native tongue. His discourse was upon the work of the Holy Spirit, and more than fulfilled all that was expected of the preacher, exhibiting the *moral, intellectual, and spiritual*, in beautiful combination. It was a discourse not to be soon forgotten. If the French church has many such men as M. Adolphe Monod within her pale, we will expect to see her an instrument of much good in the Lord's hands.—*Correspondent of the Edinburgh Witness.*

JOHN NEWTON PRAYING FOR WILLIAM WILMINGTON.—Mr. Wilmore was born in the year 1759, and baptized in this church in the month of September. In early life he was a scholar of our grammar-school, under the superintendance of the revered Joseph Milner, whose preaching appears, even at that time, to have made a considerable impression on his mind. But at twelve years of age he attended a school in the neighborhood of London, residing with a pious uncle and aunt; the latter of whom, on some occasion, introduced him to the notice of the venerable and beloved John Newton. When, nearly fifteen years after, altered views and revived religious impressions led him again to seek the acquaintance of that excellent man, Mr. Newton surprised and affected him much by telling him that, from the time of the early introduction just alluded to, he had not failed constantly to pray for him! We may well suppose that Mr. Newton discerned in the child something striking, as well as felt interested for him on ac-

count of the respected relative who had introduced him.—*London Christian Observer.*

THE PRUSSIAN PROTESTANT SYNOD.—The General Protestant Synod of Prussia, which opened on June 2, closed on the 30th August, after having held fifty-six sittings. Out of thirty-five subjects which have come under its consideration, only seven have been decided on. It has declared as to the sanctity of the oath—has expressed a wish that pastors and ecclesiastical superintendents should be relieved from a part of the administrative functions imposed on them—has declared that there is no necessity to submit young men who aspire to become ecclesiastics, to preparatory studies different from those followed by the students of other faculties—has decided on forming a fund to provide pensions for ecclesiastics—has determined that in the ordination of preachers there shall be required of them an oath to maintain the unity and purity of their dogmas, the maintenance of the union between the Lutherans and the other reformers; and, in fine, the extension of the ecclesiastical constitution of the six eastern provinces of the kingdom. The three last questions alone occupied thirty-eight sittings. The Synod will be again convoked by the king in the course of next year.—*Galignani.*

TRUCK.—It is with much pleasure we learn the arrival in Scotland, upon a short tour, of the distinguished theologian and divine, Dr. Tholuck of Germany. Thus, we believe, is his first appearance in this part of the kingdom, and we trust that the health of the amiable and learned Professor, impaired, as we understand it to be, by his arduous labours at home, and his unremitting contributions to the cause of evangelical truth in Germany, and on the Continent of Europe indeed, may derive much benefit from a short sojourn in our more northern climate.

PREACHING ABOARD THE STEAMSHIPS.—Some dissatisfaction occurred on board the steamship Cambria, on her last trip to Boston. There were on board several ministers returning from the World's Convention at London, among whom was Mr. Kirk, and a general request was made by the passengers that one of them should be allowed to preach. But the captain informed them that he was placed in an unpleasant position, it being enjoined on him as a rule, that none other than the Church of England service should be used in the vessel; that when there were no Episcopal ministers to officiate, he himself should read the prayers and some published sermon. He expressed his regret that the rule should be imperative upon him.

NOTICE.—An Abstract of the Minutes of the Synod of the Presbyterian Church of Canada, for the Sessions in the years 1844 and 1846, will be through the press in a few days. Price 7½d.—to be had at the Book Stores of Mr. J. F. Westland, Toronto, and Mr. McLellan, Hamilton. Parcels will be forwarded to John Fraser, Esq., London; John Redpath, Esq., Montreal; Mr. Milne, Cobourg, and Messrs. A. & D. Shaw, Kingston.

We hope that the Treasurer for the Collections made for the Foreign or Jewish Missions of the Free Church will be able to furnish us with a report of the Collections against our next publication. Need we remind congregations that the collection was due on the first Sabbath of September, or the first convenient Sabbath thereafter, and that John Redpath, Esq., of Montreal, is Treasurer?

#### HOME MISSION FUND.

Aug. 18.—Dunville Congregation,....£2 12 9  
Sept. 15.—London do. .... 9 10 0  
" 19.—Aldborough do. .... 5 5 0

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