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MERY

LETTERS TO YOUNG MEN.

ON MONEY GETTING.

In a community like our own, where the road wealth, like the road to market, lies open to il; where every one, for aught which can be a predominating trait or element of human character; and of the character of young men as well as old. For young men are older men in miniature, and soon learn to copy them in their employments, habits, virtues and vices.

Nor is it strange, that in denouncing the love of money as the root of all evil, many worthy redividuals should be found, who pass to the ex-treme of inculcating—what, indeed, they may not themselves always practice—an utter disregard of property. Nay, it is not strange, even, if a few should hold forth, especially to the young, that money is not only to be neglected, but to be

Now it happens that truth in this matter, as in many others, lies somewhere between ex-tremes. To the old and the young, as a means to an end, or rather as as instrument to an end, money has its value. In truth, there are not a few Christians so low in the scale of moral progress, as not to know that there is a higher or more laudable means to secure the ends they seek, than getting money. They may outgrow this ignorance by and bye; if Christians, indeed, they will outgrow it. But to say to them as they now are, that the pursuit of wealth in every degree, and in all circumstances, is morally wrong, would be not merely to check their upward progress, but to put an end to it.

Nature, in the material world, abhors a vacuum; and so of human nature. To take away the pursuit of property, or even the love of it, entirely, and at once, would be to take from some men all motive to exertion; and to make their minds and hearts a vacuum. This is not to deny the general truth of the Scriptures, nor to raise the slightest doubt in regard to their statements on this subject. The love of pleasureanother personage of the world's trinity-is a root of all kinds of evil, as well as the love of money; and yet who is there that would utterly reject it as a motive in human action?

The truth is, we are to do our daty; in doing which, as society is now constituted, money or property, will inevitably come. And when reved, it is to be taken care of as a means of doing good. It is blessed to receive; but more blessed to communicate and give. Now, such is the usual connection between labor and its reward-work and pay-that most men come insensibly to confound things that may not form. naturally belong together. Duty is the end; money a means only. Just as it is in regard to seeking happiness. The great end of human exertion should be holiness. Nevertheless, the general arrangement of things being such that holiness secures happiness, we come to confound them, or to seek both, the latter as well as the former; and sometimes the latter, chiefly, without thinking of the former. Here and everywhere, let us do our duty and take the conse-

Let me not be understood as inclining to the opinio of a few eminent men, that the more business a man does, and the more money he gains in being thorough in his business, the better it is even for his spiritual growth. I believe it was Dr. Adam Clark who said, in relation to this subject: 'The more irons you have in the fire the better.' But this is carrying the matter

Nevertheless it is true-and may every young man give heed-that God has made you to live in this world, and to do business in it. The road to heaven lies through earth, and, so far as man is concerned, always will. There is, doubtless, such a thing as buying, and selling, and getting gain in a lawful manner. There is such a thing as doing business, and receiving the avails of doing business in such a manner as will please God, and in the language of Scripture, glorify him. There is a more excellent way than that which is commonly pursued, and which has given rise to those prejudices against doing business which have often existed in contempla-

tive minds. But what is this more excellent way? . Nume. rous answers to the question, in a genen I way, may undoubtedly be given. We may say it is to do as we would be done by. Or, we may say it is to look on the things of othere, as well as on our own. Or, again, it is to regard not solely our own, but also another's wealth or wel-Or, again still, it is to glorify God in whatsoever we do. Or, finally, it is to have HOLINESS TO THE LORD written on all we do: our business, of course, not excepted.

Let us, however, be a little more particular. A young man has something to sell, for which he desires as lawfully he may, an equivalent in money. In such a case, though he is entitled

Again, in exchanging property, we are to look, every man, on the things and rights of others. True, it often happens in buying and selling, but house of B would better accommodate A than his own does. Or, it may be the reverse; that A's house would better accommodate B than his own. Or, it may be that an exchange, while it secures to each all his just rights might also, give to each something more than the demands of mere justice. In other words, it may happen that one party may gain something without any loss to the other; or, in fewer instances, both may be gainers, and the exchange may make

party will, as a necessary result, be the loser,

and a state of the best of the

and above what is required to do strict justice to the party with whom we deal-whether, for example, when by receiving A's house for mine, I not only get the full value of my property, and he the full value of his, but there is a gain to me, by reason of peculiar circumstances, of five there grace in God to man the sinner?" There hundred dollars, and to him of but two hundred is grace, was God's own announcement. -whether, in such a case, I say, I am bound, as]

not in reality—which is to do what we suppose the sinner, that one may be condemned and the our Savior would do in our circumstances. And other acquitted; the one made the object of the

WHO SAYS REFORM?

wrapped their gorgeous robes around them, stretched out their portly forms upon their

"And I," wailed the Magdalene, as with shivering frame, and downeast, penitential eye, the mystery, he was prepared for hearing more. she vainly sought admission once more into the world of honor from which man had betrayed throughout all scripture is doing-it turned man's river's bank, pursued by the heartlessness of the truth. How truly, and how powerfully, has one world's cruel scorn, and unseen by the law in our own day written of this :- "The prerogawhich would have protected her: 'I,' shrinked tive of our Christian faith, the secret of all its waters-" I say reform."

whistled, as the ribald oaths, and jests, and as well. This is what makes it fit for way-faring blasphemies, begotten of legal crime, came up men; this is what makes it sun-light, and all else from the public meetings convened by govern- compared with it, but as moonlight: fair it may

outward to his chains, and upward to his God -" I say reform."

form !" "And have I no wrongs? Am I not a slave?" asked the toiler, as he drew his hand across his swart brow, and turned to the legislators who ised seed. If he is to be Satan's Conqueror, why taxed him, but would not give him the fran. is he bruised? Must not the brusing be neceschise of a freeman. "I, the producer, the sup- sary? Is it not through this bruising that vic-

ists, tyrants, drones, I say, reform." the strength of its spirit, declares in the voice | the University of Paris: "O unutterable ex from the mount-there must be reform .- [Chris. | change! the sinless One is condemned, the guilty

PRACTICAL DIVINITY.

It has been a defect of theological schools, that the students have been so exclusively confined to the study, and so little trained to the practice, of their intended profession. In almost every other pursuit, a practical participation in one, foreshadowing his suffering and his work. that which is to constitute the business of the In looking to the tomb, Adam was looking to this nay, take it with ready and eager gladness?pu il in after life, is deemed an important ele- bruised one. And, in looking, his conscience May he not wonder at your refusal? What !ment of his preparatory education. But the logy | was pacified, his soul was comforted. It was | Refuse eternal life! Reject a kingdom! and in hardly affords a place for the apprentice or the what he saw in that bruised heel that removed their stead take death, and shame, and weeping journeyman. There are no petty courts to plead bis fears, and brougot him once more close to as thy portion? Prefer an eternity of darkness before—no worthless timber at which the unture side of God. This man shall be "our peace," to an eternity of light! Turn away from an practiced beginner may safely try his hand. The was the inscription which his eye could read up- open Paradise, and choose the desolation of the consequence is, that with all their accomplish- on the altar. This suffering one was he who was everlasting wilderness! Does not all this seem ments, our clergy are apt to be deficient in the practical knowledge of their profession. They to be the channel through which that grace was Meanwhile the day is w know almost everything else better than they to find its way to man, as "the grace that bring- dows of the night, that has no morn beyond it, forget the rights of the person to whom he sells.
He is to have the full value of his money. In He is to have the full value of his money. In buying, also, the seller's rights are to be considered as well as our own. As we are entitled to the full value of our own money, so he is eatitled to the value, in full, of his property. And we are not only to consider this, but to see that he has it. As Christian young men we the full value of our own money are not only to consider this, but to see that he has it. As Christian young men we the full value of his money. In the is to be a conqueror. He was to fight our battles, as well as to pay our penalties.—

Against these he was to stand up for our help. For awhile the battle was to remain doubtful, but not long. The victory and the triumph were to be his; and, if his, then also that any should perish, but that all should come that any should perish, but that all should come our penalties.—

Against these he was to stand up for our help. For awhile the battle was to remain doubtful, but not long. The victory and the triumph were to be his; and, if his, then also the cannot be quiet." (Jer. xlix.

23.) The world is growing old; and the cry of Abel's blood, demanding speedy vengeance. That cry may soon be heard. For the whole reason of delay is the long-suffering of God, "not willing that most ministers find out, what century our battles, as well as to pay our penalties.—

Against these he was to stand up for our help. For awhile the battle was to remain doubtful, but not long. The victory and the triumph were to be his; and, if his, then also the cannot be quiet." (Jer. xlix.

23.) The world is growing old; and the cry of Abel's blood, demanding speedy vengeance. That cry may soon be heard. For the whole reason of delay is the long-suffering of God, "not willing that any should perish but that all should come the property are period to the cannot be quiet." (Jer. xlix.

24. The sto be a conqueror. He was to fight the cannot be quiet." (Jer. xlix.

25. The world is growing old; and the cry of Abel's blood, demanding speedy vengeance. That cry may soon be heard. For that he has it. As Christian young men we come quite a custom to employ theological students during the intervals of study as coln 3rd, it has the first to correct the difficiency. It mas become quite a custom to employ theological students during the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has, the thing the intervals of study as coln 3rd, it has the thing the intervals of study as coln 3rd, it has the study as the study as coln 3rd, it has the study as the study as coln 3rd, it has the study as the study as coln 3rd, it has the study as coln 3rd, it has the study as the st dents, during the intervals of study, as colpar- were to be complete and final. The head of, the teurs, and to send them upon the practical busi- enemy was to be bruised. ness of doing good, in a way well adapted to azquaint them with life as it is, and with human nature in its different phases. The last Ameritage gained by Satan? Why was there any thing like wounds or weakness seen in this mighty wilder you? Where will be the spell of its beauty, respectably in exchanging property, that both parties may not only have their rights, but one party or the other something more. A and B, for example, have each a house to live in; but the house of B would be the spell of its beauty, the would or weakness seen in this mighty wilder you? Where will be the spell of its beauty, the music of its siren song? They "are not;" Conqueror? Because Righteousness stood up and "in one hour thou art made desolate." Its of Princeton students, who went on this errand of love in Pennsylvania. They represent it as house of B would be the spell of its beauty, wilder you? Where will be the spell of its beauty, the music of its siren song? They "are not;" against him, and demanded that, since he had and "in one hour thou art made desolate." Its blowled allow the unrighteous, he have gone up as dust; and its joys are They visited 2796 families, 289 of whom are destitute of all religious books, and sold more than righteousness. With the latter he could have ings of neighbourhood have ceased; the voices the practically useful minister than terms of study would do.

TEMPERANCE MOVEMENT IN GREAT BRITAIN .-both of them richer.

My opinion is, that no young man should buy,

TEMPERANCE MOVEMENTIN GREAT BAITAIN.

The Secretary of the American Temperance United Secretary Of the Secretary Of sell, or exchange in such a way that the other party will, as a necessary result, be the loser, both houses of the British Parliament prohibitsoless by his own consent. Nay, I am com- ing the sale of all intoxicating liquors on Sununless by his own consent. Nay, I am compelled to go even farther than this; I suppose we are bound to see that every one with whom we deal has his just rights; in other words, we must not suffer him to defraud himself if we can help it.

Now, as to an equal division of the gains over to the leaves had be should contrapted out only the sentence privatures of missionary with hear by yet dripping with good and the great they are

THE CONQUEROR.

An Illustration of GEN. III. 15.

THE question had now been answered, "Is

But how is this to be carried out? There equivalent for the sum, is quite another question. to flow down? How are they to get vent for There is, however, a higher rule than any I themselves, so that man may partake of them? have mentioned high at least in appearance, if Can the separation be so made between sin and if this consideration should not enable us to curse, the other of the blessing? God has andecide the question satisfactorily, nothing short swered this question also. He has told that of this should. Here is the grand test for young there is a way, a righteous way, of accomplishing the

There are three things regarding him of which only in the presence of those with whom you have dealt, but in the presence of an assembled universe.

There are three things regarding him of which the notice, at the Temperauce rian, St.

We get a glimpse in this first promise. 1st. He is to be the seed of the woman. 2nd. He is to be bruised in the heel. 3rd. He is to bruise the head of the serpent. In other words, he is to be a man, a sufferer, a conqueror.

I. He is to be a man; one "born of a woman;

than an angel, for he is to be the destroyer of donwy thrones, and opening their eyes with sur- Satan. A man, and yet more than a man; a and on which he left Adam to meditate, till hay- of hell. ing turned it on every side, and sought to fathom Still that little was much. It did-what God it offers, is laid up in a person. This is what has

and in our breath a deep-toned cry for 're- men Oh, how great the difference between come and share its fruits. He has conquered; submitting ourse ves to a complex of rules, and and he asks us to partake of his triumph. "I say reform," shouted the indignant slave, casting ourselves upon a beating heart, between each one of us he holds out the friendly hand, and turned his eye inward upon his humanity, accepting a system and cleaving to a Person !"* II. He is to be a sufferer. He is to be braised. has re-opened, and which now stands before us "And we, from the depths of our despair and agony, echo the hope aspiration," murmured the war-made widow and orphan. "Oh, in our sadness, loneliness and poverty, we say reform?"

"And we, from the depths of our despair and agony, echo the hope aspiration," murmured the war-made widow and orphan. "Oh, in our sadness, loneliness and poverty, we say reform?"

"And we, from the depths of our despair and being. His bruise is to be in an inferior member. It is this man, this sufferer, this conqueror, that God is pointing to, as he in whom it has pleased him that all fullness of grace should over the lone of the burning of two Jews, at once saw the advantage they had gained, and been subjected. It a bounded with thrilling incidents, amongst which by all the past follies of his life. His adversaries at once saw the advantage they had gained, and been subjected. It a bounded with thrilling incidents, amongst which by all the past follies of his life. His adversaries at once saw the advantage they had gained, and other than the war of the bounded with thrilling incidents, amongst which by all the past follies of his life. His adversaries at once saw the advantage they had gained, and other than the war of the bounded with thrilling incidents, amongst which by all the past follies of his life. His adversaries at once saw the advantage they had gained, and other than the war of the bounded with thrilling incidents, amongst which by all the past follies of his life. His adversaries at once saw the advantage they had gained, and other than the war of the war o yet not in any vital part, so as to terminate his with unfolded gates

heritage of life and liberty; autocrats, privileg- nounced that this suffering was to be for our benefit; the sacrifices which were immediately sts, tyrants, drones, I say, reform."

"And I," said the Christian, from the prison instituted told that it was to be in our stead. and which they dare to claim in the name of all that we are lacking in, changes place with us, Christ. This cannot, must not be .- The very | that we may get all that belongs to him, he tak- are "Him that cometh unto me I will in no wise unregenerated heart, in the fulness of its disgust, ing all that belongs to us. It was thus that, in decries such impiety; and Christianity, with all | 1512, Lefevre spoke from amid the darkness of

shame is covered with glory."

In the promise itself, these things might be

one, forthwith his triumph began, and Satan's Bonar. overthrow was secured. The only hope of vic-

tory to the enemy lay in having righteousness upon his side in the conflict. This weapon he wielded to the utmost, little knowing that in so doing he was really striking it out of his own hands, nay, turning it in upon his own vitals.—At every stroke this righteousness, which was the only thing that made him strong, was getting itself satisfied, till, when the last stroke was completely vindicated in all its claims, changed sides. Satan's ally was gone, and he was left helpless to battle with the whole unhindered

strength of the mighty warrior. Then the victory was secure. Satan's brief success was the beginning of defeat and shame. subject of his mission. Righteousness was now upon the side of the wo-

enemy is not yet driven from the field, nor all And the kings, Legislators and State priests a being of flesh and blood. Yet evidently more his victims wrested from his grasp. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. The property since who can be a seat at the right hand of Mr. De Sola. T pion, and enrol himself as his, becomes part of and excited a good deal of attention. prise and yawning, exclaimed half indignantly, "Who says Reform?"

Who says Reform?"

Satan. A man, and yet more than a man; a pion, and enrol limsel as als, becomes part of the rescued spoil. Yet the war shall not cease the rescued spoil. Yet the war shall not cease the rescued spoil. Yet the war shall not cease the rescued spoil. Yet the war shall not cease the rescued spoil. Yet the war shall not cease thill this conqueror shall appear the second time, luding to the sad and sorrowful cause which most comprehensive description of the deliverer's to bind the enemy, to undo the evil that he has had led the learned and pious Rabbi to come vict, as it kicked at the door of the ragged school, and pled in vain to be admitted to the number of its already over-crowded assembly—" I say great idea of the conqueror which God revealed, an atmosphere no longer poisoned by the breath

Thus hath the "horn of salvation been raised up for us," and God's purpose carried out, "that we should be saved from our enemies, and from the hand of all that hate us." (Luke i. 69-71.) her. "I," she cried as she tottered along the eye to a person, not a thing-to a person, not a The man, the sufferer, the conqueror has appeared-the woman's seed, the second Adam, who is the Lord from heaven. Now, then, we know of a truth, that God has so loved the world the Magdalene, as she plunged into the dark strength is, that all which it has, and all which as to give His only-begotten Son: that Christ Jesus, the seed of the woman and the Son of "And we, too," sighed the winds, as they moaned round the corpse of a man, who hung suspended by a black gallows, where he had been murdered by the law; "we, too," they who had a subject of the subject time without sin unto salvation." (Hebrews ix. 26-28.)

It is this man, this sufferer, this conqueror, mental authority at the foot of the gibbet-"we, oe, but cold and coill; while here the Light and | that presents himself to us, "full of grace and insersate as we are, yet bear upon our wings the Life are one; the Light is also the Life of truth." He has done his work, and asks us to offering to lead us into that Paradise which he

ing is evidently a most important point. Adam's told in words, but embodied in a person, the per- Mohamedan spectators retired in horror. eye must have been drawn to this, as something son of the God-man, the woman's seed. In him wonderful, something mysterious, in this prom- there is represented and contained "the manifold grace of God"-the "exceeding riches of his grace." It is not words that God has given us; it is far more than this. It is not abstract porter, the consumer, claim my God-created, tory is to come? The words here plainly and truth that he places before us. It is a person, a living person, a man like ourselves, that he sets before us, as the vessel in which all this truth is contained. He clothes his grace in the loving to which the State priest had borne him with | And is not this that very truth in which we form of manhood; he makes it beam forth from swords and with staves, as did the chief priests now rejoice? A Deliverer that has suffered? - a loving countenance; he gives it utterance bear the Savior of old; "and I, appealing to the One whose suffering avails to avert suffering from through a loving voice; he sends it to tell its oracles of the living God, declare that there us; nay one, one whose suffering is to take the own story to us in deeds that are without a parmust be reform. Men have come upon me, place of our suffering? In other words, it is not aliel from the beginning of the world. It is this and have spoiled my goods, and have borne me merely a suffering benefactor that is revealed, to prison, because of a debt I owe them not, but a suffering substitute—one who, possessing vites you to enjoy his blessings. All the day long he stretches out his hands; and his words

cast out." May he not then expect you to regard him. when thus pleading with you, to yield to his beckoning hand, and allow him to lead you to blessedness? This wuch at least he might surely goes free; the Blessed bears the curse, the cursed bears the bleswing: the Life dies, and the dead | count upon, when your own interests for eternity live; the Glory is covered with shame, and the are the matters on which he is so urgent and importunate. Especially when all is a free gift .-No merit, no money, no pre-requisite on your dimly seen; but when the sacrifice and the pro-mise were placed side by side, what light arose! part is asked for. Everything is already bought; bought by his deservings, and therefore not need-Meanwhile the day is wearing on. The sha-

saved and unsheltered? Will pleasure be plea-But why was there even a momentary advan- sure then : or will it not be gall and wormwood? highly useful to themselves, as from the record- should allow their penalty to be exacted of him. forgotten dreams. The freshness of youth has ed results, it was doubtless useful to others. For it was the cause of the unrighteous he had faded; the ties of kindred are broken; the glad-2000 volumes of the Society's publications. A nought to do; the former was the object of his of home are silent; and the old familiar melodies noble, thought not an inviting, discipline is thus furnished, which may do more towards forming and prevailed, till it was fully satisfied. Then ered with a cloud" in the day of the fierce angit ceased, and Satan had no longer this upon his er of the Lord! And for thee, unsaved one, side. The law too fought against him, and pre-vailed, till its claims were settled in full. Then ness which no star shall gladden, and on which it was silent: and Satan was deprived of this no hope shall rise. The judgment seemed long ally also. Law and righteousness being thus in coming; thou wert hoping that it would never taken out of Satan's hands, so that they could arrive. But it has come at last. And its comno longer be used by him against this mighty ing is the final quenching of all hope to thee!-

A large and influential meeting of Dissenters, held in London on Wednesday, deter-

JEWS AND CHRISTIANS IN PERSIA.

It was intimated some time ago that a Persian Jew had arrived in Montreal and was exciting much interest in the Synagogue, where he appeared in a rich oriental costume. Subsequently

Of this lecture we gather the following par-

But the whole victory is not yet secured. The congregations throughout Europe and America, before. occupied a seat at the right hand of Mr. De Sola. cess is going on just now, and every sinner who is willing to take this congring one for his cham-flowing robes, presented a singular appearance

on a mission of woe, to his co-religionists in various portions of the globe, in the hope of obtaining from them, and those among the Christian nations who would not withhold their sympathy, the means of alleviating in, some degree the intolerable persecutions under which the Jews of the Persian Empire laboured.

The Jews and Christians, he observed, were both hated and de pised by the Mohamedans perhaps the Christians were the objects of a deeper hatred than the Jews; although they did not so generally feel the effects of the persecutions so desply, as the Jews inhabited the towns chiefly, while the Christians were spread abroad these two oppressed classes of the subjects of Mahmoud Shah, and, as generally happens among the persecuted of any race, the oppressed Jews and Christians were always ready to afford to the other.

of the city of Chusar, and an account of the Louis Napoleon had been warned against the sufferingss to which the classes, whose cause he was pleading, had been subjected. It a his cause by this short attempt to speak than

the determination of sending forth messengers | heard, he was quite satisfied that his fears from tants of the Jewish quarter, in consequence of a child having been killed by falling from the that upon which Prince Louis Napoleon and his roof of a house in the Mohamedan portion of friends were seated. The Debats says that the the parents to charge the Jews with having most feared him quite at their ease. caused his death; remonstrance of course, was useless, and the jail, with the most cruel privations and inflictions was the doom of the oppressed. The king's brother purchased the of Mohamet, or otherwise on promising payment Y. Commercial Advertiser: of the whole sum, with 25 per cent. interest, gary: then it was resolved in a conclave of the all the crown that is left to me. almost maddened victims, to send forth messengers to pray for succour and relief; lots were cast, and three trust-worthy, learned and pious members of the community chosen, who departed on different routes, in hopes, by the recital of the sufferings of their tribes to awake a sympathy that might lead to an amelioration of their abject condition * * * * * was chosen to travel westward, over Europe and America. Some of his own family have been

crippled for life by the cruel application of the lash. This was in 1843. Since that period he has travelled through the principal cities of Europe and the United States, and has now come to Canada to solicit that aid which, in the cause of humanity, be it Jewish or Christian, has never been withheld.

Mr. De Sola related some particulars of the

reessed state of his Jewish and Christian subjects | Christian Times says:—

Christian Times says:—

"Should the decision be in favour of the Bishand devise means for the amelioration of their unafter the missive had been seat.

In America his success has exceeded his hopes, and he has everywhere met with kindness and sympathy.

At the close of the lecture, the Persian messenger expressed his gratitude to the assembly in a brief address, in the Hebrew language, which was translated by Mr. De Sola.

RONGE, THE REFORMER .- The Vienna correspondent of the London Daily News says :--Ronge is preaching his new dectrines here with | Elibu Burritt is arranging for a tour throughout unabated zeal, and with no slight success, his auditors in the Odeon being, every time he lectish public to the following subject:—"The tures, eight or nine thousand strong. He de-nounces the doctrine of the Trinity, Confession, the object of which shall be to form an Inter-Trench's Hulsean Lectures for 1846, p. 122.—Another of the same school has said in like words, "We man learn from Scripture, to feel that the center of a universe is one firm of the region of the region of the control of an order, as far as possible, to mined to offer vigorous resistance to all religious in person, God and man, not a dogma or a Popt."—Market's Review of Neuman's Theory of Developement.

Trench's Hulsean Lectures for 1846, p. 122.—Another the object of which shall be to form an Internounces the doctrine of the Trinity. Confession, national Code, in order, as far as possible, to mined to offer vigorous resistance to all religious endowments by the State, and, therefore to the monasteries, Celibacy of the Clergy, and praying in an unknown tongue."

Market Review of Neuman's Theory of Developements by the Roman Catholic clergy.

Scientific Propriecy .- About nineteen years ago, Mr. Hait, of Wilton, Conn., then a remarka-ble good student in his Collegiate course, was suddenly deprived of his reason and memory. In those circumstances, his father, Rev. Mr. Halt sent him to Hartford; but finding no relief, he sent him to Dr. Chaplin, of Cambridge, Mass. it was announced that the object of his visit The Dr. said there was no relief for him at that But how is this to be carried out? There ting itself satisfied, till, when the last stroke was foreseen, may become a Girard, or an Astor, it is not strange that the love of money should be is not strange that the love of money should be is not strange that the love of money should be is not strange that the love of money should be achange that the sum, is quite another question.

But how is this to be carried out? There may be free love in God, and a most sincere desire to bless but what if righteousness forbid these as if Satan had overcome, righteousness now and the community at large, in behalf of the would be a change: that the brain was too much suffering Jews and Christians. As the stranger expanded for the cranium, and there would at is unable to express himself in English, it was intimated that Mr. De Sola of the Portuguese hopes peremptorily deferred for nineteen years. That time has recently expired, and to their great joy, the prophecy is fulfilled. The man began and old. Here is the grand test for young and be wise.

Get property; but get it as the Lord Jesus Christ would, if placed in your own circumstances; righteous adjustment of the claims of law is to this same divine person- be made,

The lecture on the present state of the Jews and won it for us. These word that a sinne should was delivered by the Rev. Mr. De Sola, pursu- and to notice, at the Temperance Hall, St. to inquire for his books, as if he had just laid them

> NEWFOUNDLAND .- Extract of a letter from Bonavieta, dated 20th Sept. :

> "On Sunday last, between the hours of three and four in the afternoon, a most strange phenomenon (if it may be so called) was observed here, namely, the sudden receding of the water in this harbour, to such a frightful extent, that some of the boats grounded at their moorings on the collars, and by a return or a flow of the water in a few minutes, to a considerable extent covering the bedding or floor of the fishing stages in the place. Nothing of this kind has been known in this quarter, since 1755, the time of the destruction of Lisbon by earthquake. I expect this has been observed in other harbours in

> the Island. We understand (says the St. Johns Ledger of the 29th September), that some equally sudden and unaccountable rise of the tide was observed take place in this harbour on the same day; out no damage was sustained in consequent

LOUIS NAPOLEON'S FAILURE.

The Prince has damaged his cause inexpressibly by attempting a speech in the Assembly. He said but a few words, and broke down in the middle of a sentence. The German accent, such aid and shelter as lay in their power, each the confusion, the vagueness and inanity of the words spoken, the absence of all the qualities of The lecturer proceeded to give a description a popular orator, had done their work. Prince dangers of the tribune, and the warning has been thrown away upon him. He has more damaged tone of contempt which was not even disguised. The circumstances which immediately led to he said, that after the few short words they had of their tribe, to endeavour to stimulate the the 'Pretender' were exaggerated, and that sympathy of their foreign co-religionists in their this amendment which was to exclude the Prince behalf, was, the imprisonment, with grievous was needless, and that he therefore withdrew it.

The observation was received with loud plaudits the city, and carried to the Jewish quarter, out | words spoken by the oratorical novice produced of sheer enmity, for the purpose of enabling a marvellous effect, for that they set those who

THE KING OF PRUSSIA.

Mr. Gaillardet, late editor of the N. Y. Courcaptives for the sum of \$64,000-an immense rier des Etats Unis, and correspondent of that sum in Persia-and then going to the jail, he of- paper in France, relates the following anecdote fered them their liberty on embracing the tenets of the King of Prussia, as translated by the N.

"At Berlin the poor King of Prussia seeks in within three years. After some time, seeing no drunkenness relief from the troubles of the past, prospect of relief, and their friends and relations the present and the future. Recently, at the ying around them, the unfortunate Jews con- close of a repast at which the Queen and the sented to t. e terms of their oppresser, and were Princesses were present, he drank a bowl of liberated, only to find on their return to their punch at one draught, and then, placing the bowl homes, that robbery and spoliation had been at upon his head, exclaimed with the gaiety of work, and that they were reduced to utter beg- | Silenus and the philosophy of Diogenes, "This is

DEATH OF LORD CARLISTE.

On the 7th, occurred the death of Lord Carlisle, the father of Lord Morpeth, who now succeeds to the title and takes his seat in the upper house-thereby creating a vacancy for the West * Riding of Yorkshire. The age of Lord Carlisle was 75. He was an intellectual and accomplished, but diffident man, and before he attained 60 years began to fall into the decrepitude of age. He was a great friend of Canning, and had held government offices, but only for a short timethese being the chief commissionership of woods and forests (which has since been held by his son Lord Morpeth,) and the Privy Seal.

BAPTISMAL REGENERATION IN A LAWSUIT .result of the *****mission—especially the interest that the Rothschild family and Sir Moses versus the Bishop of Exeter. Mr. Gorham was Montefiore, the celebrated Jewish philanthropist, presented to a living by the Lord Chancellor, and had taken in behalf of their suffering country- excluded from it by the Bishop, because be men. The Queen of Great Britain has also sent would not subscribe to the doctrine of baptismal a letter to the Shah of Persia-requesting him regeneration. The case is now in court, and to in consideration of the friendship existing between be decided by the Lord Chancellor, whether it the two Courts, to take into consideration the op- was lawful for the Bishop to exclude him. The

happy condition. The result of this application op's right to refuse institution, it will help to is yet unknown, as the ***** left Europe short-precipitate an event long contemplated a probable and for which many good and wise men in the Establishment are preparing themselves—the formation of a free Episcopal church. The Lord hasten it in his time."

Cheap postage is becoming the order of the day.—Russia has adopted a uniform pen-ny rate; France a four sous rate or about twopence; and the United States propose a reduction from five to two cents. An ocean penny postage will ultimately complete the facilities for intercourse between all nations.

THE PEACE MOVEMENT. - We are informed that

aken a general agency Amongst these are the R YNGLIS. indas Street, London