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The Presbyterian;

A MISSIONARY AND RELIGIOUS RECORD



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 12, December, 1851.

VOLUME IV.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

LAY ASSOCIATION.

The Annual Meeting of this useful Institution was held in St. Paul's Church (basement story) on Tuesday evening, the 25th ult., the Hon. Peter McGill, President of the Society, occupying the Chair.

The meeting having been called to order, the Chairman briefly addressed the members present, urging upon them the duty of supporting and enlarging the operations of the Society. He thought it presented the means of accomplishing much good. The Bursary Scheme was an effort of much importance, and deserved their countenance. He trusted, also, the paper issued under the auspices of the Society would eventually become self-supporting. Mr. McGill, after some earnest and appropriate remarks, then concluded by expressing his regret at the discouraging lack of interest which was displayed towards the Society, although he felt encouraged to proceed with the Association, because he conceived it was effecting some good.

The Chairman then called upon the Recording Secretary to read the Annual Report, which was in the following terms:

The Officers of the Lay Association beg leave to submit the following, as the Report of the Annual proceedings:

Six years have now elapsed since the Association was called into existence with the view of aiding and strengthening the Church in Canada, then passing through a severe trial; and it is humbly submitted, that the Association has to some extent fulfilled the ends, which it was designed to serve.

The day of fiery trial to our Church has passed away, but all the members of the Church have duties to perform not the less urgent or important, because excitement has subsided—bitter

feelings have been allayed, and the every-day business [if we may so term it] of the Church, the evangelising and the preaching of the Gospel, can be calmly proceeded with. Other trials may arise, the assaults of politicians and the efforts of a secularising spirit may have to be contended with, and in such a struggle an Association, such as this, may, by the concentration of the energies of its members, effect much good. But, apart from such a view of the usefulness of the Association, it has other and high claims upon the countenance and warm support of its members. To their enlightened liberality and Christian philanthropy it has been owing, that it has been enabled to prosecute its humble and feeble, but yet useful labours, by which, during the course of its existence, many a struggling congregation has been enabled to complete the church which they had laboured long and earnestly to erect, but whose progress want of means had suspended. Many an adherent of the Church too settled [as in this part of the Province often is the case] among a people speaking a different tongue, and professing a different faith, has had his old recollections revived and his heart cheered by tidings of the progress the Church of his fathers was making in parts of the country favoured with Gospel ordinances, as dispensed by that Church. Such is a view of some of the benefits this Association has accomplished in times past, and with regard to its operations during the closing year, though much lukewarmness, much difficulty and discouragement may have been encountered, and though the sphere of its operations may have been contracted, the Officers feel that there is a field open to them, which the Association is in duty bound to occupy. The usual appropriation of Bursaries to Students at Queen's College has been made, and the recipients were the following Divinity Students: For the three years' Bursary, Mr. Peter Lindsay, Ormestown, C. E. For the two years' Bursary, Mr. John McHerras, Brockville, C. W. For the one year Bursary, Mr. James Gordon, Nelson, C. W.

The Office-bearers regard this scheme of the Society as deserving of special support. What our Church especially and urgently needs at the present time, is a supply of Ministers. There are many congregations perishing for lack of spiritual bread, and to Queen's College we must

mainly look for Pastors. This year, it is gratifying to state, three Clergymen, who had pursued their studies in that Institution, were ordained, and one of them has just been inducted to the pastoral charge of a vacant congregation. When a few years have passed away, it will be gratifying to the members of the Association to reflect, that they have been instrumental, to however limited an extent, in training-up a native Ministry to gather in the harvest, which is even now ready for the garner. The Office-bearers therefore earnestly commend this effort to the special favour of the members of the Association, feeling assured that it is eminently deserving of support.

The *Presbyterian* continues to maintain its circulation, and appears to be regarded with more interest by those within whose cognisance local matters of general interest to the Church more immediately come, as such communications have been made more freely during the past than any previous year.

The circulation might be very much extended, and the subscriptions might be remitted with greater promptitude from some quarters than has been the case; but on the whole the warm thanks of the Association are due to those kind friends, who have interested themselves in behalf of the *Presbyterian*. It is trusted that they will continue and increase their efforts, as it is very obvious that such a medium of communication with the various congregations of the Church is urgently required and may be made highly useful.

But a single application for aid has been submitted during the year, and the Association cheerfully granted the sum of £10 to assist in the completion of a church at New Richmond, in the remote and long neglected District of Gaspé, where the adherents of our communion, stimulated by occasional services from the Rev. Mr. Davidson, of New Carlisle, had organized a flourishing Sabbath School and erected a church, but were unable to advance it to such a stage of completion as would permit of its occupation during the winter.

In conclusion, the Office-bearers would confidently appeal to the Christian sympathies of the members of the Association, as well as of the Church throughout the Province, for renewed and enlarged support. They conceive that the Association is now a useful one, and to a still greater

extent may be made so; but to accomplish this, the lively interest, the ready assistance, the earnest support, and the active, energetic co-operation of the members of the Association are required; and they urgently submit to them that, if they thus strengthen the hands of their Officers, the Society may be privileged to accomplish a large measure of good and prove a valuable auxiliary of that section of the Church of Christ, to whose communion its members belong.

The whole respectfully submitted.

Montreal, 25th November, 1851.

Hugh Allan, Esq., then, after some preliminary remarks, moved, and Neil McIntosh, Esq. seconded the following resolution, which was unanimously adopted:

That the Report of the Office-bearers be received, adopted, and printed for the information of the members of the Society.

William Edmonstone, Esq., then addressed the Society with reference to the Bursary Scheme, which he thought one of peculiar importance. He was of opinion, that, other circumstances being equal, the sons of Clergymen, who designed prosecuting their studies for the Ministry, should have the preference over others in the distribution of the Bursaries of the Society. After some other practical remarks, he concluded by moving, seconded by T. A. Gibson, Esq., the following resolution, which was unanimously carried:

"That, in view of the urgent want of Ministers for the many vacant congregations in the Province, the Bursary Fund, affording, as it does, assistance to Students prosecuting their studies with a view to the Ministry, has peculiar claims upon the support of the members of this Society and of the Church at large."

Some other resolutions, relating to the management of the Society, having been passed, but which we think it unnecessary to report, the election of Office-bearers for the ensuing year was proceeded to, with the following result, a vote of thanks having been first given to the Hon. Peter McGill for his valuable services to the Society, and the warm interest he had taken in its management during the long period of six years past.

President:

HON. P. MCGILL.

Vice-Presidents:

JOHN SMITH.

HUGH ALLAN.

NEIL MCINTOSH.

JOHN GREENSHIELDS.

Treasurer:

R. BLACKWOOD.

Recording-Secretary:

ALEXANDER MORRIS.

Corresponding-Secretary:

A. DAVIDSON PARKER.

Managers:

WILLIAM EDMONSTONE, T. A. GIBSON, THOMAS ALLAN, DUGALD STEWART, JOHN FISHER, JOHN BRUCE, H. RAMSAY, J. MITCHELL, J. M. ROSS, C. A. LOW, DAVID GREENSHIELDS, WILLIAM SPEIRS, J. F. SMITH.

Chaplains:

REV. A. MATHIESON, D. D.

REV. R. MCGILL.

The result of the election having been announced, the Rev. Dr. Mathieson was then called upon to close the proceedings with prayer, which he did in a very earnest and impressive manner.

ALEXANDER MORRIS,

Recording-Secretary.

LOCAL INTELLIGENCE.

We have been favoured of late with more local intelligence than hitherto; but we are persuaded that a very large amount of interesting intelligence regarding the progress of our Church might be monthly conveyed through our pages, did those, within whose cognizance these matters more specially come, see it their duty to favour the *Presbyterian* with brief notices of all the efforts making by the congregations with which they are connected. The efforts made by one section of the Church would react upon all the others, and stimulate the whole to engage with renewed earnestness in their labour of love. We know that many of our congregations are contributing freely to various Missionary and other Religious enterprises; but we seldom, save by chance, hear of what they are doing. We may instance, as an evidence of this, what we recently learnt of the position of the church at Bytown. We were very much pleased, when lately passing through that town, to learn, that the church there, a very handsome stone edifice, had been reroofed with tin during the summer by a voluntary subscription among the adherents of the church. We also found a Tract organisation in effective operation, by the instrumentality of which, if our memory serves us, tracts to the value of £40 had been distributed, to wend their way in, let us hope, some instances as messengers of mercy. We also were gratified to learn that a Society existed among the ladies, for the relief of indigent females, and specially of that class who are generally employed as domestic servants. In addition to flourishing Sabbath classes amongst the ordinary members of the congregation, we were pleased to learn that a class was also conducted among the soldiery of the garrison.

Such are some of the evidences of life and Christian earnestness, which we observed, exhibited by the congregation at Bytown, and, though they were not mentioned to us with any view to publication, we conceived it to be our duty thus casually to notice them, for the whole Church is deeply interested in being made acquainted with the progress making by the congregations of which it is composed; and we are extremely desirous to make our periodical become the vehicle of communicating full and accurate information regarding the efforts making by that section of the Church with which we are more immediately connected. We trust our friends will give due consideration to this expression of our wishes, and favour us with communications to a still greater extent than hitherto.

THE CONGREGATIONS IN THE EASTERN TOWNSHIPS.

"The harvest truly is plenteous, but the labourers are few: Pray ye therefore

the Lord of the harvest, that He will send forth labourers into His harvest."

In September I paid a visit to my old congregation in the Township of Durham and Farnham. Arrangements having been previously made, I preached in Higgin's School-house on Thursday evening to a congregation of eighty persons. Their conduct was becoming the occasion of our meeting. On Friday evening I addressed an audience of about fifty at one of my old preaching-stations. On Saturday I went to Cowansville, and visited some of the families in that neighbourhood, and preached on Sabbath morning in the Court-house; then rode nine miles and addressed a second congregation at Wallace School-house, and finished the labours of the day at the place where I began on Thursday. During all these occasions, and in the different places, I had attentive and well-behaved audiences. Contrasting the past with the present, the difference was very great.

When I commenced my labours in these Townships nigh twelve years ago, external order in conducting the service of the House of God was not so well attended to, nor was the Lord's Day so well observed as it is now. It was no uncommon thing then to see the farmer engaged in agricultural pursuits, and fishing and shooting parties in common with him desecrating that hallowed season of rest. But now things wear a more pleasing aspect. Since I left that field of labour, it has been occupied by the Rev. Mr. Connal, an Independent clergyman, who is conscientious to promote the best interests of the people.

I found my old people still cherishing a warm regard to the Church of their fathers. A difficulty, which is common in many rural districts in collecting a congregation, is felt here. The people are not so numerous in any one locality as to form a congregation; they are scattered over a wide surface, and often the difficulties, which intervene between them and the main road, are such as to prevent them from travelling any distance to enjoy the ordinances of Religion. A minister settled in such a quarter is obliged to take in a wide range of country to make-up a congregation. He knows nothing of the ease and convenience of a City Clergyman, who has his congregation collected in one place; his eye has to wander miles between his first and last preaching-stations, and over roads which put his skill and patience to the test.

During the three years and half which I spent in the Townships, I preached three times every Sabbath in different sections of the county, traveling a distance of thirty miles from the time I left home in the morning until I returned in the evening. What was mine, I doubt not, is the experience of many a clergyman in the country. Add to this the week-day la-

bours, and I maintain there is not a class of men more heavily taxed, both as to body and mind, than ministers in rural districts, and at the same time whose labours are more poorly remunerated and often highly esteemed, not only by those for whose spiritual improvement they spend their strength, but also by others who know nothing at all of the hardships and discouragements of a country minister's life.

It was a matter of sincere gratification to me to know that, though we have been hitherto unable to grant a supply of service to this part of our vacancies, yet the people have not been destitute of the means of Grace. I hope the time may soon come when the number of labourers will be so increased as to bear some proportion to the demand for them.

Respecting the pecuniary support which is given by the people to the ministers of the different denominations in that locality, it must be altogether inadequate to meet the common demands of life. Were the foreign supplies, which of necessity they must receive, withdrawn, in a very short time they would be obliged to betake themselves to some other field of labour where they would be better remunerated, or according to the advice of an eminent clergyman prosecute some handicraft, which would ill suit the discharge of the important duties they have engaged to perform.

The time has not yet arrived for the Townships to support Religion upon the Voluntary principle. There are deficiencies there, which it will take time to supply. The country is not yet sufficiently settled; the people are yet too poor to give an adequate support to Clergymen; their own demands are such as to exact from them what little they can command; there is a great want both of mental and moral culture; the importance and necessity of a thorough system of education are to a great extent unfelt and unknown. The people are not yet ripe for a self-supporting system of Religion. And little do I estimate that man's philanthropy or patriotism that would wrest from a people so situated that which is instrumental in continuing among them the means of Grace. They must remain a little longer under the fostering care of other parties, and learn some important lessons, which as yet they know but very imperfectly.

Having sent notice to the congregation of Melbourne that I would preach to them on the first Sabbath of this month, I went out on Friday, intending to visit as many of the families as I possibly could during my short stay, but from the condition of the roads I was prevented from carrying my purpose into effect. On Sabbath I preached to a congregation of fifty people, the day being very unfavourable, and the roads almost impassable, so that the people could not come from any distance. The trying and painful circumstances, in

which this vacancy was lately placed, give it a demand upon our sympathies which, I hope, will be readily responded to.

A short time ago the congregation of Melbourne was in a flourishing condition; but, from causes well known to the readers of the Presbyterian, it has been checked in its growth, and blasted in its fondly cherished hopes. At the last meeting of Presbytery the Rev. Messrs. Thom and McGill were appointed to preach at Melbourne during the month of January; Mr. Thom to preach the preceding Sabbath, and Mr. McGill to succeed him to dispense the ordinance of the Lord's Supper. I trust that nothing will prevent these gentlemen from fulfilling their engagements. A disappointment to a vacancy tells sadly against it. The Clergymen who have visited Melbourne are impressed with the importance of rendering the congregation there all the assistance that can possibly be given.

In consequence of the Atlantic Railroad passing through it, Melbourne has become a place of importance. It commands the neighbouring Townships, where many of our countrymen are located. From its proximity now to Montreal (only four hours are spent in traveling between the two places), and from the prospect of equal, if not, greater advantages to be derived from its nearness to Quebec, when that part of the road will be finished, it will be an easy matter then, when emigrants arrive at Quebec, to visit the hitherto locked-up Townships, and find there inducements to settle, without proceeding farther. In a very short time Melbourne will be within an hour's travel of Sherbrooke, the capital of the Townships. Taking all things into account, we should not overlook the congregation of Melbourne. A little aid will do much to strengthen the weak and encourage the desponding. The flourishing congregations in the county of Beauharnois are much indebted to the Rev. Dr. Mathieson, and his elder Mr. Brodie, for their labours of love among them in times past when they were, like their neighbours, weak and scattered. Let us imitate the example, and stretch forth the helping hand to our brethren in the hour of need. By timely assistance being rendered, Melbourne will become a flourishing congregation. But let us not be anticipated. I trust the day is at no great distance when a faithful and zealous pastor shall be seen among this scattered flock, leading them to the green pastures and still waters which the Good Shepherd of Israel has so abundantly provided for the sheep of His fold. Let Melbourne be once well supplied, and in a short time our congregations in that District will increase.

Lachine, November 24th, 1851.

UNIVERSITY OF QUEEN'S COLLEGE.

The Eleventh Session of this University commenced on the 1st current, and the public opening

took place in the Hall of the College yesterday at two o'clock in the presence of the Principal and Professors, and other gentlemen belonging to the city. After prayer by the Principal, the Statutes of the University and the Laws and Regulations for its good government were read; the Principal then proceeded to deliver his Introductory Address to the Students, directing their attention generally to the course of Studies on which they were about to enter, and the proper mode of pursuing them. Towards the close of the Address a feeling allusion was made to the death of a promising Student who took his degree of Bachelor of Arts in April last, who was prematurely and suddenly cut off by fever during the Summer.

We understand the number of Students, now attending the University, is about the same as that of last Session, when there was a considerable increase. *Kingston Daily News.*

No doubt even that number of matriculated Students, as in the other Colleges in Canada, although in point of the number of these it will bear comparison with any of them, is but small, compared with those attending similar institutions in Great Britain. But in a thinly peopled country like Canada, in which the pecuniary means of its population are yet so scanty, and manual labour so general and necessary, in which the elementary instruction previously required is often very imperfect, though gradually being improved, and in which the rewards of a higher education are yet comparatively few, it cannot be expected that the number should be great for years to come; nor is it, if we may so say, desirable that it should. The taste for Literature and Art will grow and spread over the country; but, to be healthy, in the present circumstances of the Province, it must be a plant of somewhat slow growth. We do not want men quickly to issue from our Colleges, but to be thoroughly trained in all branches of useful learning and fitted to be the means of promoting the welfare and stability of the land. Under the assiduous and tender care of those entrusted with its management, the progress of the University of Queen's College will be steadily and surely onward. And we trust that in the system of instruction pursued in it, as well as in every other College within our borders, the example of our venerable fathers in Old Scotland will be followed. Let Literature and Science ever be made the handmaids of Religion; and then will rise up in Canada a virtuous and well-informed people, a right-hearted, as well as a gallant race, who will repel every attempt on the liberties and institutions of their country.

Our readers can hardly have forgotten the very interesting accounts, brought Home by both of the Deputations sent by the Colonial Committee to Canada, of the eagerness of the people, whom they addressed, to hear the Word of Life, and the fervour and delight with which they joined in the celebration of religious ordinances. We extract the following account of a communion-season at Dalhousie Mills, Canada, communicated to the Editor of the "*Presbyterian*" by one of the clergymen who officiated. It gives but a simple narrative of facts; but it may remind our congregations at Home of the duty which they owe to others less favourably situated.—*Home and Foreign Missionary Record.*

QUEEN'S COLLEGE, KINGSTON.

SINCE our last number the following additional subscriptions have been received in Glasgow:—

Messrs. Wm. Gourlie and Son,	L.5	0	0
Donald Cuthbertson, Esq., . . .	5	0	0
James Hannan, Esq.,	2	2	0
Thomas Watson, Esq.,	2	2	0
Adam Paterson, Esq.,	1	0	0
	<i>Ibid.</i>		

THE CHURCH IN THE LOWER PROVINCES.

ECCLESIASTICAL INTELLIGENCE.

We have received by the latest arrivals religious intelligence of a most gratifying nature from the Colonial Committee of the Church of Scotland, which we hasten to lay before our readers. We are assured by the Secretary of the Committee that there are at present eight or nine young preachers on trial as Missionaries for Canada, that a Missionary will soon be appointed to fill the vacancy at St. John's, Newfoundland, and that Missionaries will also be appointed without delay to other vacant stations in these Colonies. It appears indeed, from the intelligence communicated, that the minds of a number of young men are beginning to be animated with a spirit of noble and enthusiastic zeal for the spiritual welfare of the Presbyterians on this side of the Atlantic, aroused as they must have been by the frequent and heart-stirring appeals which have been lately made to their sympathetic feelings by the correspondents of the Society in British America; and that the difficulties, with which the Committee had to contend for several years in obtaining the consent of young men to accept of Missions in the Colonies, are now in a great measure overcome. The Colonies are now viewed by many as one of the best fields for beginning their ministerial labours, for acquiring a knowledge of the duties of a pastoral life, and that enlarged practical acquaintance with the varied characters and dispositions of mankind, so useful to the Christian Minister in more advanced years.

ORDINATION OF REV. F. NICOL.—On Thursday, the 23rd instant, the Presbytery of St. John, in connection with the Church of Scotland, met at Fredericton for the purpose of ordaining the Rev. Francis Nicol, of Halifax, N. S., to the sacred office of the Ministry. The Presbytery were engaged in the early part of the day in hearing the discourses, and examining Mr. Nicol on the various subjects prescribed by the Laws of the Church, in all which he acquitted himself most creditably, and to the entire satisfaction of the Presbytery. The public services commenced at 3 o'clock, when the Rev. Wm. Donald, A. M., of St. John, preached and presided. After an excellent and appropriate discourse from John xii. 46, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness," the usual questions were put, and Mr. Nicol was set apart to the sacred office by prayer and imposition of hands. Earnest and faithful addresses were then delivered by Mr. Donald to the young Minister on the nature of the duties he had undertaken, and to the congregation on their responsibility as members of the Church and hearers of the Word. The attendance on the occasion was large and respectable, and the solemn services of the day seemed to make a deep impression.—*St. John Observer.*

We extract the two foregoing paragraphs from the *Halifax Guardian* of the 31st Oct. We regret extremely to announce that the No. of the above date was the last to be issued, in the meantime at least, of a periodical that for 13 years has so faithfully contributed to the circulation of Religious Intelligence generally, and particularly of Ecclesiastical Intelligence relative to the Church in

the Lower Provinces in connection with the Kirk of Scotland. We embrace this opportunity of gratefully acknowledging our obligations to this weekly periodical for being enabled to bring under the notice of our Subscribers from month to month a large amount of interesting and useful information, which we could not otherwise have obtained. For the correctness of this we beg to refer our readers to the heading, "The Church in the Lower Provinces," in our "Contents for 1851," which accompanies the present number, being the last of the fourth year of our existence as a *Missionary and Religious Record*. A glance at its items will satisfy us to the amount of our indebtedness on this score. We regard as falling within the category of enterprises entitled to call forth Christian liberality, and as therefore incumbent on those who can easily spare out of their abundance two dollars and a half yearly for such a purpose, the support of this periodical, which brings weekly before its readers intelligence so interesting in regard to the highest interests of our fellow-countrymen in these Provinces, with whom we are so intimately connected by birth and many early associations, amongst which the religious customs of our Fatherland stand prominently forth. We shall feel happy indeed if our remarks shall have tended in any degree to secure the re-issue of the *Halifax Guardian* in an enlarged shape in the beginning of 1852. We may remind our readers too that the charge of postage for newspapers, passing between the British North American Province, has been recently withdrawn through the ready compliance of the Postmaster General with the satisfactory representations to him on the subject. Meanwhile we subjoin the following documents for consideration.

NOTICE TO THE PUBLIC.

When we reduced the size of our weekly sheet some months ago, it must have been obvious to every discerning person that we were acting rather from necessity than choice; and it might have been expected that our subscribers, who were in arrears, would have come forward, like honest men, and settled their accounts, and that all our friends would have made the most strenuous exertions to increase the resources and extend the circulation of our journal. This expectation has, no doubt, to a certain extent been realized. We have had, all along during our Editorial career, a number of very sincere and devoted friends, who regret, as much as we do ourselves, our want of success. But the exertions of a few, however generous and disinterested, are not always sufficient to overcome the apathy of the many. We have given the *Guardian* a fair and rather a lengthened trial, and we believe it has done some service in the Religious World, and been a welcome visitant at many a country fire-side. The objects to be attained by such a publication are as valuable and important at the present moment as at any former period, if duly appreciated. It is not, however, for us, but for the public, which we have served so long, to decide the matter. We intend to pause for a little, till we obtain an answer. On the 31st of October the paper will be discontinued till the beginning of the ensuing year. Should our agents and friends be enabled by that time to furnish us with four hundred new subscribers, we would then resume the publication of the *Guardian* in its usual enlarged form, and at the rate of 12s. 6d.

per annum. That we have not been premature in coming to this resolution will appear from the following narrative of facts.

TO OUR SUBSCRIBERS.

In June of the present year we announced that for a time the size of our sheet and the subscription to our paper would be diminished. We gave, as a reason for so doing, the backwardness of many of our subscribers in paying their accounts; expressing a hope at the same time that the necessity would be obvious of our receiving regularly the amounts due us, and that ere long we should be enabled to make the *Guardian* all that it had ever been, a good Protestant family paper.

That we might the more speedily bring this about, we employed a competent person to act for us as traveling agent, to gather our out-standing debts, and to receive the names of those who would be willing to subscribe to our journal. He left Halifax early in August, and proceeded through the Eastern part of the Province, and to New Brunswick, on his mission. He had accounts to a considerable amount with him, and we confidently expected such a return as would soon place us in a position to put the paper on its former footing. We have been disappointed. Out of subscriptions, which amounted to some 3 or £400, he received about £50!

From this fact our paying readers will perceive that not much inducement was held out to continue the publication of the *Guardian*, far less to enlarge it. Our determination, then, is, that the number, which we shall publish on the 31st of this month, must put a period, for the present at least, to the 13 years' existence of the *Guardian*.

CHURCH OF SCOTLAND.

CHURCH ENDOWMENT SCHEME.

A public meeting was held in the County Rooms in Aberdeen, on Tuesday afternoon, in behalf of the Endowment Scheme of the Church of Scotland, and to hear a Deputation from the General Assembly's Committee. From the interest which has been awakened in the Scheme in this locality, and from the announcement that the Earl of Aberdeen was to preside on the occasion, the attendance was very numerous. A great number of the landed proprietors and clergy of Aberdeenshire, and a few from other counties, as well as many of the most influential citizens of Aberdeen, were present, together with many ladies.

The Earl of Aberdeen addressed the meeting as follows:—Ladies and Gentlemen—As I have been requested to preside at this meeting, perhaps it may be expected that I should address to you some observations explanatory of the object which has brought us together. In doing so I need not detain you long, for I am aware that I shall be followed by those who are much more competent to bring the whole of this important matter before you, and, as I hope, to impress it on your hearts and consciences. The first question that I ask myself is, whether this movement of the General Assembly of the Church of Scotland is necessary, and called for by the wants and actual condition of the people? Now, without going into any minute statistical details, I think the mention of a few facts will convince you that such is really the case, and that we are constrained by every consideration of duty and interest to give it our best support. I shall not probably be thought guilty of exaggeration, or blinded by national partiality, if I say that Scotland, for a long series of years, has been eminently distinguished among the nations of Europe for the moral and religious and intellectual culture of its people. This has been generally, and indeed universally, admitted; but can we say that this is the case at the present moment? I greatly fear that at this moment we have no just claim to any such distinction, and that we are truly living on our former reputation. It is true that the population of the country has of late greatly increased, and with it there has also been a great increase to

our material prosperity and wealth; but I grieve to say that the increase of crime has been greatly beyond the proportion of increased population. I find that, in the last twenty years, the increase of crime has been six or seven times in an increased ratio to the population. By recent calculations, made in Glasgow and Edinburgh, it is found that in those cities alone there are not less than 150,000 of our countrymen living without any connection with any denomination of Christians whatever. Our populous towns and parishes are probably in no very different condition, and it has been estimated that more than 500,000 of the people of this country are living without God in the world. Now this is certainly a prospect that cannot fail to give uneasiness to every well-wisher of his country; and I do not think that the increase of crime is to be met effectually by severe laws or punishments. The remedy must be sought for elsewhere. Again, I may observe, with respect to the condition of the people, that I recollect, in the course of the last session of Parliament, a noble friend of mine making a statement in the House of Lords, which at the time appeared to me to be utterly incredible. The Duke of Argyll stated that in Scotland alone the amount of ardent spirits, annually consumed, was seven millions of gallons, thereby allowing more than three gallons for every man, woman, and child, in the kingdom. Doubts being expressed with respect to that statement, reference was made to official documents, when it proved that my noble friend was perfectly correct. Now you will see that, when the necessary deduction is made on account of those who take no part in this consumption, it will leave such a state of intemperance as, I believe, was never witnessed in any civilised country in the world; and I need not remind you that this vice, so degrading in its character, necessarily leads to, and is the fertile source of, outrage, violence, and crime. This, too, is a prospect anything but satisfactory to a well-wisher of his country. But this is not the worst. It is found that a very large proportion of our countrymen are entirely without any regard to religious denomination. This is deplorable, and I have stated to you the amount to which it exists; but even this is not the worst, for recently there has been a system of, I may say, diabolical activity exhibited in the circulation of immoral and irreligious publications, producing not only the mere absence of all religious observance, and creating an indifference to the most sacred truths, but actually establishing and confirming open infidelity and unbelief. Now, what is the remedy for this? Undoubtedly, in the first place, it is greatly connected with the system of education to be established and imparted throughout the country. I am not disposed to say anything on this subject further than this, that, without undervaluing the advantages of secular education, I believe it will be found that, where the heart is to be touched, as it must be in this case, the sanction of Religion will be found to be indispensable. (Applause.) Now, no doubt, it is a very laudable effort to build churches; the fabric must be provided: but I apprehend that no voluntary system of exertion will be found effectual. It is necessary to establish and aid the efforts and ministrations of devoted, faithful, and affectionate pastors, before these evils can be remedied or the moral wastes cultivated. It is to the certainty of the establishment of these means we are to look as the effectual remedy for the evils of which I have attempted to give you a description; and, in this view, the Scheme of the General Assembly, which is brought before you this day, is eminently calculated to effect this purpose; and I should say that to the indefatigable exertions of my reverend friend, Dr Robertson, this country is indebted for the prospect of success which now attends this undertaking. I most sincerely hope he may live to see this great work completed, and his efforts rewarded as they deserve. (Applause.) I presume that those, whom I have now the honour of addressing, are either members of the Church of Scotland, or else friendly towards the interests of the National Establishment. But it is

not, however, in the spirit of any exclusive or sectarian feeling that I now speak. This is truly a catholic work. (Hear, hear.) It is one in which every denomination of Christians may heartily concur. I rejoice to see the Established Church take the lead in a work of this description, but I would say God speed to any one who in sincerity and in truth will cooperate in a work so necessary, and so much to be desired. (Applause.) I have only one word more to say, and I approach it with awe and reverence. I cannot regard this meeting as a demonstration of any political or economic character. It has for its object the glory of God and the eternal welfare of our fellow-men. We have been told that righteousness exalteth a nation, and it is most true that, as a nation, we have enjoyed great blessings, and have been favoured very far beyond our deserts. Let us show our gratitude, then, by endeavouring to do that which we believe to be pleasing in the sight of the Almighty. We have already prayed for His blessing, and, if we prosecute this work with zeal, and carry it out in the spirit of charity and love, we may yet bring down increased blessings on our country, and on ourselves the light of His countenance. "Blessed are the people who have the Lord for their God; blessed are the people that are in such a case." The noble Earl, who spoke with impressive warmth towards the close of his address, sat down amidst general applause.

The Rev. Mr Wilson, of Falkland, one of the Assembly's Deputation, in moving the first resolution, stated that, while in the sixteenth century Scotland contained only about a million of inhabitants, the parochial economy had remained since that time almost stationary, although the population was now nearly three times that number. It was evident that the number of churches and clergy, provided for one million of inhabitants, could not be sufficient for three millions, unless, indeed, there were at first a great disproportion between the ecclesiastical institutions of Scotland and its inhabitants, which had never been alleged to be the case by any well-informed person. After making due allowance for all that had been done by Dissenters, and he had no wish to underrate their position or their services, there must be a great amount of spiritual destitution in the country. It seemed to be established on most satisfactory evidence, obtained by comparing the population with the attendance at places of worship of all denominations, that there were about 600,000 persons, or one-fifth of the whole community, for whom no church or minister had been provided. But even this sad deficiency in the means of Grace was not the full extent of the moral evil which existed. Those, who had not inquired into the matter, could have but little idea of the necessity of this Endowment Scheme of the Church of Scotland, for not only were these 600,000 persons in too many instances without God or a future, but they tainted the whole atmosphere of society, and their impiety, their ignorance, their crime, and their horrible recklessness, spread by a thousand channels throughout the whole community, injured the devotional habits of those for whom spiritual instruction had been provided. It was found from authentic sources that, while of late years the population had increased ten per cent., crime had increased sixty per cent., so that criminals were multiplying faster than men. From all these circumstances it was abundantly clear that large masses of the people were rapidly undergoing a process of deterioration, and, if that process be not stopped, which it could only be through the powerful agencies of Religion, where was it all going to end? In what could it end but in scenes of national tribulation, or in some great social crisis? If the Christian public were so basely selfish, or so strangely blind to the dangers of society as to refuse their aid in curing these evils, and to silently permit these vicious elements to ferment beneath their feet, they might one day explode with terrific violence, and scatter devastation on all sides. It was now twenty years since the General Assembly entered on the Scheme of Church Extension,

and the munificence of the country then enabled her to erect about 150 or 160 chapels. This was the first step towards providing a remedy; but experience had convinced all parties that the General Assembly begun at the wrong end, for it ought to have provided an endowment before it proceeded to erect so many chapels. It was for this purpose the General Assembly were now making an appeal to the Christian munificence of the country. The sum required to meet the exigencies of the case was £300,000 or £400,000; but even that sum was a bagatelle compared with the immense resources of the country. It might be said that it was impossible to raise so large a sum; but, though only five or six years had elapsed since the Scheme was instituted, but one-fourth part of the sum had been already raised. (Applause.) Mr Wilson concluded by impressing on the meeting that it was only by the united efforts of the whole Church that complete success could be achieved.

The Rev. Dr Robertson, in moving the second resolution, commenced by remarking that the question is echoed and re-echoed from one end of Europe to the other, from the Old World to the New—and from the New again back to the Old, "What is to be done with the masses?" And assuredly, to limit my observations to the social condition of our own sea-girt isle—for the subject is much too vast to be grappled with in whole; it is not without reason that the question, to which I have referred, is anxiously put and eagerly agitated among ourselves. All picture is presented to us, my Lord, in the last number of *The Edinburgh Review*, under the head of "Juvenile Delinquencies," which cannot be contemplated but with a chill of absolute horror. It appears from unexceptionable evidence, adduced by the reviewer, that in most of our large towns cheap theatres and saloons are open after work-hours for the youth of both sexes, of which it is not too much to say that, if it were their very design to corrupt and demoralise, their character could scarcely be different from what it now is. In the strong, and yet, from the facts brought forward, not too strong, language of the article referred to, these nightly gatherings are literally scenes of the grossest indecency, training-schools of the coarsest and most open vice. Nor is it only the ignorant that are reduced to this state of degradation. I have lately been informed by a clergyman of Glasgow that it is no uncommon occurrence to find placards posted in different parts of that city, announcing meetings at which are to be proposed for discussion such topics as those, the being of God, the immortality of the soul, the reality of a superintending Providence, the Divine authority of the Bible, &c. The Truth, my Lord, does not fear the fullest and most searching inquiry; but such questions are not questions for popular discussions, and their tendency under any circumstances, from the facilities of utterance which they afford to thoughts of proud, presumptuous daring, and inflated self-consequence, to steel the heart to every nobler sympathy of country, and kindred, and home, is too obvious to require to be insisted on. What, then, is to be done to avert the evil and to make the good sure? Many remedies have been proposed, benevolent, indeed, and wise, so far as they go, but still utterly unable to strike to the heart of the mischief. It is the object of one scheme to provide for our neglected families more comfortable dwellings, such as should secure for each the necessary number of apartments to accommodate both parents and children with a due regard to decency. Unquestionably decent lodgings, to have the wished-for effect, must be duly appreciated; and improved dwellings will be of consequence or not, just as they are or are not accompanied with the use of the means requisite for effecting a moral improvement in those for whom they may be provided. Another remedy often proposed, the efficacy of which is much insisted on, is education. Now, did those, who recommend this remedy, use the term education in its widest sense, comprehending under it the education of the heart and conscience as

well as of the intellect, I should be at one with them. I am far from meaning to speak disparagingly of the value of secular education. That education, in its own place, is worthy of all praise. It can fit the man, when once made by an education of a higher character, for every department of life. It may multiply his usefulness a thousand fold; but the man himself, the essential ground-work of the good citizen, the good subject, the good son, the good husband, the good father, the man, in a word, on whom rests the spirit of power and of love and of a sound mind—him it cannot make. The man, my Lord, can be made only in the school of Christ; and this brings me at length to the true and only and wholly efficient remedy for all the ills by which we are beset. That the Gospel of Christ is such a remedy, if we admit the Bible to be the Word of God, and therefore receive the testimony which it bears to itself, we shall not dispute. Armed, then, with the Bible, if we receive this testimony in the simplicity of unwavering faith, we are armed with a power adequate in all respects to the regeneration of society, which will fit us to cope with the necessities of every case, and against which no adversary can make good his ground. For a work of this character we must look to the Gospel, and to the Gospel only. It is but when its mighty energies are applied that we see the lost found, the dead made alive, the wanderer in darkness brought anew under the attraction of the Prime Source of Light, the slave of the devil translated into the glorious liberty of the sons of God, a Saul of Tarsus transformed into Paul the Apostle—in one word and that a Scriptural one, and the only adequate expression of the change effected—the work of a new creation, a new heaven and a new earth. The resolution, which has been put into my hand, proposes as the end which we should strive to attain, such an extension of our parochial economy as may secure for the inhabitants of every poor destitute locality the blessings of an active and assiduous Christian ministry. An essential element of an efficient parochial or territorial ministry, is such an amount of endowment for the clergyman as shall secure to him, at least, a moderate competency. I am not now, however, asking the meeting to assist in building additional churches: I am asking them only to assist in adding to the efficiency of churches already built. But, even if my request were granted, and the Scheme, of which I appear before you as a very humble advocate, crowned with complete success, I frankly tell you that I think it highly probable that not a few of the pews in the new parish churches might remain unoccupied for a considerable time. The Church of a new territorial district, which has been hitherto neglected, is much less likely to be soon filled than a new church in the same quarter founded on the Voluntary principle, supposing both to be provided with efficient ministers. In the one case the congregation can be drawn from all sides; whereas, in the other, it has to be worked up from among the inhabitants of the given locality. Though the work of this harvest may not attract vulgar observation, yet, assuredly, one sheaf after another will be gathered; first, the individual, and then the family will be won, the latter, in one case, perhaps, through a newly awakened tenderness in a parent; and, in another, through a newly developed piety in a child, until the highways of Zion come again to be frequented. I will not deny that the undertaking, in which the Church has engaged with this view, is an arduous one. I will not hold out the flattering hope that it can be accomplished without sacrifice. It is time, I think, that we should learn that there is no undertaking, worthy the pursuit of earnest men, which is not arduous; and that no great and good object was ever yet achieved, which did not demand for its achievement sacrifice and self-denial. If the undertaking is arduous, it is also deeply important. The cause is one which cannot fail from any weakness that attaches to itself—it can fail only from a culpable distrust, on the part of those who should support it, of its intrinsic indomitable strength.

Witness the imperishable triumphs of Wilberforce and Buxton, triumphs that gild, and that will gild for ever, the brightest page of England's history—triumphs the most illustrious by far of England's mighty deeds of renown, and triumphs, too, the very surest pledge of England's stability and permanent greatness. Still, my Lord, a triumph yet brighter would be achieved, and a pledge of national safety yet stronger obtained, would, as I have said, but all that is of living Christianity in this land, only now rise up as one man, firmly resolved, in the strength of Almighty God to make known to the inhabitants of every alley and hamlet, through its breadth and length, the saving power of the Gospel of Christ. There wants but this to make the nation, which could produce that literally unparalleled Exhibition—so grand in conception and so truly admirable in execution—which has but now been closed, in very truth the first nation of the world. But infuse into the multiform mental developments, that were there displayed, the genuine spirit of the Gospel—the fervent love of God and of the brethren—and we cannot but hope that there would result, with the Divine blessing, an all-pervading national cultivation, Christian, civil, and industrial, to which the history of the human race cannot present a parallel. It is the last and highest effort—it is the very end of Christian patriotism—actively to cultivate in each individual of a nation that love of God and man which shall make God's glory and his neighbour's good the rule of his future life. Would to God that of the reign of the beloved Sovereign who now fills, and who, filling, adorns, the throne of these realms, it may be the distinguishing glory to promote the triumphs of the Gospel, both at Home and Abroad,—that, more and more, she may find herself surrounded with a people as animated by its spirit, resolute of purpose, earnest and energetic in action, and directing their efforts to ends worthy of the privileges which they enjoy, and worthy especially of their most holy faith; and that, as regards our relations with foreign states, it may be the lofty commission of the British nation in her day—not to disperse their navies—not to trample their banners in the dust—but, by a bright Christian example, and the exercise of a deep Christian interest in their welfare, to win them to consecrate themselves to a policy of the like high and lasting honour. To what height of true glory might not our nation rise, my Lord—what solid and enduring strength might we not attain—what unspeakable blessings might we not dispense to many people, and kindreds, and tongues, were but our Christian cultivation equal to the immeasurably lofty destinies which have been opened up to us—were we but prepared to improve aright our literally unparalleled advantages? Equal to our destinies, we should be the bulwarks of social order, the rallying point of distracted nations, the pledge of the world's peace, and the joyful hope and confidence of a reviving humanity. Dr Robertson concluded his lengthened and eloquent address amidst loud cheers.

Mr. Innes, of Raemoir, said he thought it right that this Scheme, advocated with such ability and energy, and which, he hoped, would be responded to by the members of the Church of Scotland, should also be recognised by members of other Churches, and he had no doubt the assistance derived from this last source would be no less welcome than from the members of the Church. (Applause.) He appeared there as a member of the Episcopalian Church, and he was glad to see present so many of his own persuasion, and trusted his being a dissenter could be reckoned no disqualification for taking part in the proceedings. (Applause.) He would shrink from the imputation that he, and others of the same Church, in thus acting, were lax in their religious views or feelings. He looked upon the proceedings of that day, and the resolutions entered into, as constituting an impressive declaration in favour of the great cause of Religion, in its most extended sense; and he thought the people of this country would act wisely and well in responding to this appeal, which would tend to keep alive the national faith in the National Church.

Dr Pirie intimated to the meeting the following munificent contributions to the Scheme:—The Earl of Aberdeen (additional) £.100, the Earl of Crawford and Balcarres £.100, Sir James Carnegie of South Esk, Bart. £.100, Mr. Dyce Nicol of Ballogie £.100, Lord Haddo £.50.

Mr. Smith then proposed the thanks of the meeting to Dr. Robertson and the Deputation, which was unanimously tendered.

The Lord Provost moved a vote of thanks to Lord Aberdeen for his kindness in taking the Chair, and for his excellent address, which was cordially responded to.

Lord Aberdeen expressed his acknowledgements for the honour the meeting had been pleased to confer upon him by this vote. He could assure them that it would give him the greatest happiness if in the smallest degree his presence had contributed to promote the success of this great object. (Applause.)

The Rev. John Wilson, M.A., of the second charge, Dysart, has been presented by Mrs Home Drummond of Blair-Drummond, to the parish of Foulis-Wester, in the Presbytery of Auchterarder, vacant by the death of the Rev. Mr. Maxtone.—*John o' Groat Journal*.

PARISH OF KILMUIR EASTER.—The Marchioness of Stafford has granted a presentation in favour of the Rev. Wm. Macpherson, St Andrews-Ishanbryd, to the Church and parish of Kilmuir Easter in the Presbytery of Tain. The parish has been vacant for some time by the translation of the Rev. Mr. Macbide to the parish of Little Dunkeld in Perthshire.—*Edinburgh Evening Post*.

PRESENTATION.—The Commissioner for the Earl of Kintore, and in his Lordship's absence abroad, has issued a presentation in favour of the Rev. Robert Grant, at present assistant at Rothiemay, to the church and parish of Strictharrow.—*Id.*

CHURCH OF SCOTLAND EDUCATION SCHEME.—On Tuesday evening, the Rev. Dr. Cook of St. Andrew's, delivered an address in the West Church, Perth, to a numerous audience on the subject of the Education Scheme of the Church of Scotland. Interesting addresses were also delivered, on moving the various resolutions, by the Rev. Messrs Buchanan, of Methven, Campbell, of Caputh, Dr Crombie, of Seone, and Mr McDonald, of Comrie; and were respectively seconded by Mr P. Inmie, ex-Dean of Guild Sangster.—*Ibid.*

DEATH OF THE REV. MR. CARRUTHERS OF KEMBACK.—We have to record the death of this Rev. gentleman, which took place in the Crichton Asylum, Dumfriesshire, on Wednesday last. This event of course puts an end to the proceedings lately instituted against him in the local Church courts. His funeral took place on Wednesday at Kemback, in presence of a numerous body of the parishioners, and of a number of the members of St. Andrew's Presbytery, heritors, elders, and relatives. The Presbytery appointed the Rev. Mr. Watson, of Leuchars, to preach in the parish Church on Sunday first, and to declare the church vacant.—*Fifehire Journal*.

HOME MISSION.

We quote from the able Report of the current year:—

"At Pathhead, in the parish of Dysart, the communicants have increased from 141 to 193, and the congregation now amounts to 550. At Barrhead, in the parish of Neilson, 71 communicants have been added to the roll, and the congregation has increased to about 400. In St. Peter's, Glasgow, the communicants have increased from 200 to 479, and there is now a congregation of nearly 800. In Laurieston Church, Glasgow, there has been an increase of communicants from 106 to 220, and the congregation amounts to nearly 600. At Newhaven, there has been an increase of 61 communicants, and the

congregation is now 400. In South Church, Kirriemuir, there has been an addition of 57 communicants. At Elderslie, in the Abbey Parish of Paisley, the communicants have increased from 160 to 202, and the congregation amounts to 320. At Ardoch, in the parish of Muthil, the communicants have increased from 140 to 165; and in St. Andrew's Church, Kilmarnock, from 107 to 130. In St. Mark's Chapel, Glasgow, the communicants are now 156, and the congregation 240. In Bridgeton Church, there, there are 194 communicants, and a congregation of 400. At Ladhope, in the parish of Melrose, the communicants have increased from 225 to 278, and there is now a congregation of about 400. And at Lochee, in the parish of Liff, there has been an increase of communicants from 419 to 467."

MISSIONARY AND RELIGIOUS INTELLIGENCE.

THE JEWS IN COCHIN.

The White Jews are becoming daily more friendly in their intercourse, and visit my house as they formerly used to do. I have pointed out to some of their more respectable people the necessity of having their children instructed in the Word of God, and already my words have had some effect. Mr. Isaac Sargon, a very respectable man, has sent his son to our school at Cochin, expressing, at the same time, a hope that a school will ere long be opened among his own people. The lad, who is 16 years old, is very eager to learn the Truth. I have no doubt that this example will be followed by others, and that matters will turn in our favour. All our schools among the Black Jews are doing well. They evidently seem to value the instructions that are imparted to them. About three weeks ago, I was accompanied, in visiting some of my out-stations, by two friends, the commanding officer of this station, Captain Robertson, who is a Scotchman and a Presbyterian, and Mr. Cullen, the magistrate. They were much pleased to see so many children receiving instruction in the knowledge of the Gospel. Six schools were collected, and about 200 children were present. Mr. Cullen put a variety of questions to the different classes, chiefly upon subjects connected with Christianity, to which they gave most satisfactory replies.—*Extracted from a letter of Mr. Laseyron, dated July.*

THE JEWS IN CHINA.

At the request of the Jews' Society, the journey of which an account follows, was planned by the Rev. Mr. Medhurst, Shanghae, with whom the Bishop of Victoria had put himself into communication. It will be seen that the Jews who were visited were ascertained to be in a state of much depression. The investigation was conducted by two native Christians, trained under the auspices of the London Missionary Society, one of them a literary graduate from Chiu-keang-foo, and the other, a young man who had been brought up in the Mission Schools at Batavia, who could read and write English, and, after having had his Christian character tested by long experience, had been already employed as a tract colporteur in the interior, and given every satisfaction.

On the arrival of the Bishop in Shanghae, the plan and the persons, to whom it was to be entrusted, were brought before his attention; while the journal kept by the young man on a previous tour, and written in English, was submitted to his inspection. The Bishop was not long in perceiving the propriety of the measure, and the persons alluded to were despatched accordingly. The name of the graduate was Tséang-yung-ché, and that of the young man, K'he-w't'heen-sang.

On the 15th November, last they started from Shanghae in a boat which was engaged to convey them directly to Ts'hing-kéangpoo, a town situated in the prefecture of Hwaeg-nan-foo, on

the banks of the grand canal, where it joins the Yellow River. (Lat. 33.33 N., Lon. 2.50 E. of Pekin.) In order to reach this place, they availed themselves of the grand canal, which passes through the cities of Soo-chow, Chang-chow, and Chin-kéang-foo, where it crosses the river Yang-tsze-keang, and pursues its course in a northerly direction past Yang-cho-foo, Kaou-yew, and Paou-ying, until it reaches the Yellow River. Arrived at that point, they had to pursue their journey by land, for which purpose they hired a cart, drawn by two mules; and, following the course of the Yellow River, sometimes on the north bank, and at other times on the south, they reached the place of their destination. The travelers represent the Yellow River as at that season rather shallow, inasmuch that at one place it could be forded by means of a cart. Its banks, however, were very high, and frequent indications appeared of its having overflowed the same way during the rainy season as exhibited in the marshes and lakes which abound along its course, in the midst of which garden trees and the remains of ruined houses are to be seen. The country in the neighbourhood of the river is, in consequence, but thinly peopled; and the few inhabitants that are left are poor and miserable in the extreme: Places that figure on the map as district cities, presented to the travelers nothing but an assemblage of thatched cottages, with the walls, which once surrounded them, entirely demolished, and a solitary gateway here and there, to tell of what once existed. The roads were very rough, causing the cart to jolt excessively; they led sometimes along the top of the bank, and at other times pursued the bed of the stream, in those parts which had been left dry by the receding tide. Here the cart was knee-deep in sand, and there tumbling over rugged stones. Their driver, whose good graces they were obliged to propitiate, insisted on starting every morning at three or four o'clock, which, on the dark and cold winter days, was anything but pleasant; and it was generally mid-day before they could reach a place where refreshments were to be procured. At the close of the day they generally stopped to rest for the night; and yet, with all those hours employed in traveling, they did not make above twenty or thirty miles a-day. The cart sometimes went so slowly, that the passengers were fain to get out and walk, which they did much faster than the mules. At length, after a very tedious journey, they arrived at C'haefung-foo. (Lat. 34.55. N., Lon. 1.50. W. of Peki)

They found many Mohammedans residing there, who made no secret of their religion, but wrote on their sign-boards the faith to which they belonged. These Mussulmen were the principal tavern-keepers, and with one of them the travelers put up. Their first inquiry was for the Jews, whom they asked for under the designation of the Theaou-kinkeou, or Pluck-sinew-religion,—an appellation which had been assumed or assigned in consequence of their plucking the chief sinew of the legs of all animals slaughtered for food. (See Gen. xxxii. 32.) The Mohammedan host immediately informed them of the existence of the people in question, and directed them to their synagogue. As it was late in the evening when they arrived, they deferred their visit to the next day. There was no difficulty in finding it; but "oh! how changed, how fallen!" from the time when the Jesuit missionaries visited it a century ago. The outer wall of the enclosure was broken down, the front gate choked up with rubbish, the monumental inscription tablets, the stone balustrades in front of the temple, and various other ornamental appendages broken or prostrated and the very walls of the temple in many places dilapidated. The side apartments which had been designed as chapels in honour of the patriarchs, cut poorly served to afford shelter to the few wretched sons of Israel, who were huddled together in them, sleeping on the bare ground, with scarcely a rag to cover them, and barley sufficient to support nature. So much indeed were they reduced in

circumstances that they had begun to dispose of the fallen bricks and prostrate timbers, of which the various apartments once consisted, to procure for themselves the necessaries of life. Yea, they had gone so far as to sell a piece of the ground of the enclosure, by which the temple was surrounded, to the neighbouring heathen, who were encroaching on its precincts by their ever-enlarging pagan temples. Yet there was enough to show what had been its former glory. The gateways and inscriptions were still there; the holy place was in existence, and its interior was beautifully decorated with gorgeous paintings and elaborate gildings. Our travelers entered the holiest of all, from which polluted feet are now debarred, and saw the tubes containing the rolls of the Law, which they unrolled and examined. These rolls, twelve in number, were each about thirty feet in length, by two or three in width, written on white sheep-skins in a small character. But the room in which they were found was so dark that our travelers could not examine them thoroughly. Perhaps it may be asked, how it is that strangers are now permitted to intrude into the holy precincts, when a century ago the Jesuit Missionaries, backed with all the influence derived from the Imperial Court, were not allowed to enter, or examine the records. The reply to this is easy, and solves the difficulty—they have had no rabbi for fifty years! and there is not one of the professors of Judaism, in the present day in K'haefung-foo, who can read one word of Hebrew. They have even discontinued the practice of circumcision, and our travelers conceived that in a dozen more years few or no traces of the Israelitish religion will there be found. They did what they could, however, to rescue what remained from oblivion; they gave money to the bystanders, and urged them to set up one of the two inscription-tablets in front of the temple, which had fallen down. This they copied; as well as the writing that was traceable on the tablet that was still standing. They took down memoranda of all the inscriptions yet preserved over the door-ways, and in front of the temple; they even copied the Hebrew inscriptions in the interior of the building, which are found to correspond exactly with those given by the Jesuit Missionaries; while they measured accurately the length and breadth of the buildings, and brought away a very intelligible ground-plan of the whole enclosure, as well as of the interior of the principal buildings. The most important achievement, however, and that which may tell on the interests of Religion and the science of Biblical criticism is, the bringing away of eight Hebrew manuscripts; six of them containing portions of the Old Testament Scriptures; and two of them consisting of the liturgy used in the weakly services of the Hebrew people, and on holyday occasions; in which latter documents also various portions of Scripture are to be met with. The portions of Scripture are from the 1st to the 6th chapters of Exodus, from the 38th to the 40th chapters of the same book, Leviticus 19th and 20th chapters, Numbers 13th, 14th, and 15th chapters. Deuteronomy from the 11th to the 14th chapters, with the 32nd chapter of that book. Various portions of the Pentateuch, Psalms, and Hagiographa occur in the books of prayers, which have not yet been definitely fixed. The character in which these portions are written is an antique form of the Hebrew, with points. They are written on thick paper, evidently by means of a style; and the material employed, as well as the silk in which the books are bound, exhibit marks of a foreign origin. Two Israelitish gentlemen to whom they have been shewn in Shanghae, say that they have seen such books in Aden; and the occurrence here and there of Persian words, written with Hebrew letters, in the notes appended, seem to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arabia. There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners residing in China, or who have come from a foreign country. Regarding

their age, it would be difficult to hazard even a conjecture. It is most likely that they are not recent importations into China; it is also more than probable that no person in China has transcribed them within these fifty years, as the Rabbi has been dead for that period of time. The Jesuit Missionaries discovered the Jews in China about 150 years ago. How long before that time they had resided there, we cannot exactly say. The temple at K'hae-fung-foo is said to have been built A. D. 1198; but the Jews themselves assert that their tribes visited China during the Han dynasty, which corresponds with the Christian era. The text from which these copies were taken, may have been brought to China at any period between the first visit of the Jews to this country, and the time of their discovery there by the Jesuit Missionaries. Could the rolls of the Law which were seen by our travelers be obtained, some light might be thrown on this interesting inquiry. In the meantime, the manuscripts now obtained will be of some value, as independent, if not very ancient, evidences in favour of the Sacred writings, and as such they should be deposited in the British Museum, where learned men of all sections of the Christian Church will be able to examine and assign to them their true age and value.

It is intended to have facsimiles of these manuscripts engraved, and published for the inspection of the curious; and the journals of our travelers, one kept in Chinese, and the other in English, with their description of the temple, will as speedily as possible be printed and circulated. In the mean time this brief account of their discoveries is given to the public, who will no doubt be anxious to see the whole.

The whole time occupied in going and returning was fifty-five days,—five of which were spent at K'hae-fung-foo.—*The North-China Herald.*

EMANCIPATION OF THE WALDENSES.

Abridged from the Edinburgh Evening Post.

A public meeting of the inhabitants of Edinburgh was held in the Music Hall "to congratulate the Evangelical Church of the Valleys on their recent emancipation; and to aid them in taking advantage of the liberty, granted to them by the King of Sardinia, to erect a Protestant Church in Turin." The immense hall was filled in every part by a highly respectable and intelligent audience.

The meeting having been opened, with prayer by the Rev. Dr. Hunter, and the Lord Provost having stated the object for which they had met, the Rev. Dr. Thomson was called upon to move the first resolution.

I look upon it (said the Rev. Doctor) as one of the most gratifying signs of the times, that a deep interest is being awakened among Protestants in the cause of oppressed Protestant Churches. Partly in consequence of the increased facilities of intercourse, and partly, I trust I may add, in consequence of a revived religious feeling, the time has come when no Protestant Church can be oppressed without the whole family of Protestant Churches being aggrieved by the oppression, and being roused to condemn and remove the injury; and the words are being verified to an extent in which they had not been verified for centuries before. The interesting society of Churches, that has brought us together this day, can scarcely, in strict propriety of language, be called Protestant, at least, in the historical sense of that honourable name. The peculiar honour belongs to the Waldensian Church that it never separated from Rome, because it was never connected with it, or corrupted by it (Applause), and that it never threw off the authority of the Pope for the best of all reasons, that it had never acknowledged it. (Renewed applause.) The Waldensian Church holds a position in the past history of the Church of Christ as singular as it is glorious, and has all along had a mission to discharge peculiarly its own. Far back, many centuries before the days of Luther,

its light can be traced, shining in the midst of the surrounding and deepening Papal darkness, and realizing its own beautiful emblem and motto of a light surrounded by seven stars, "The light shineth in darkness." One of its most characteristic documents, the "Noble Lesson," dates as far back as the year 1100; and it is matter of history that, before the art of printing, when only a few copies of the Scriptures in manuscript were possessed by those Christian mountaineers, large portions of them were committed to memory, "hidden in their hearts," and in this way transmitted from sire to son. The existence of these churches, even from the earliest period, was proved by the persecutions which they endured from Rome, which from century to century, in the words of our great Christian poet, "dragged them into light, and drove them up to Heaven." (Applause.) If we are asked, then, tauntingly by the Romanist, where was your religion before Luther? it might be sufficient to answer, "In the Bible, where, assuredly, yours is not to be found." But they have another answer. There, we can say to them, in the midst of those Cottian Alps, (as if God had there with His own hand prepared for them an asylum and a fortress, which the persecutor could not reach) there the True Gospel, first kindled, it is believed, by Paul, or by one of Paul's disciples, was kept burning from age to age with pure and steady flame: the rocks of Piedmont were the ark where the manna was hidden; and, if you ask for the only apostolical succession that is worth caring for, there it was in the succession of apostolic doctrine, and apostolic institutions, and of spiritual life, for, "wherever the Spirit of God is, there is the Church of God." (Hear.) But there is another fact that must strengthen our affection; and that is, that these churches have not merely been faithful, but sorely tried, and have stood the test. If ever there was a Church on earth that more than another fulfilled to the letter the ancient emblem of "the bush burning, but not consumed," it was that of the Waldenses. (Applause.) Other Churches have had seasons of fiery trial, followed by rest; with them the only difference has been in the degree in which the furnace has been heated. In the case of many other Churches the aim of the persecutor has been to restrain; in the case of the Waldenses the aim has again and again been to exterminate. Their enemies have not been satisfied with single martyrs: they have immolated hecatombs. I might narrate facts on this subject that would make the blood curdle in the veins, and give fearful illustrations and vividness to the apocalyptic description of prophecy, as "drunk with the blood of the saints." Why, our very English literature is marked with the memorials of the tragedies of Piedmont, as in that immortal sonnet of Milton, which is, I believe, familiar to the greatest portion of the audience. (Applause.) It is interwoven with some of the noblest parts of our national history. The intelligence of the persecution drew tears from one not accustomed to weep, that man of his age, Oliver Cromwell, and elicited from him that noble acknowledgement. "The sufferings of these poor people lie as near, or rather nearer, to my heart than if it had concerned the nearest relations that I have in the world." (Applause.) The Universal Church of God owes something to these men of the Valleys; they have been the constituted guardians of God's Truth, and they have kept it; they have given such noble illustrations of the sustaining power of faith, that, were another eleventh chapter of the Hebrews to be written, their names would deserve to be added to that shining roll; and, for my own part, I should be disposed to receive a descendant of the Waldenses with something of the same feeling with which an ancient Greek may be supposed to have welcomed the son of a soldier who had fought at Marathon, or who had fallen at Thermopylae. (Applause.) Meanwhile Turin, the capital of Piedmont, is, in consequence of the liberty enjoyed by them, a sort of city of refuge and sanctuary for all who are beginning to become dissatisfied with Rome, and to ask, "What must

I do to be saved?" A Protestant place of worship has become a great necessity. The Waldenses wish to build one; but oppression has made them poor, and they are unable and they come seeking aid from you. And what is our answer? We will aid you, for the strong are recommended to help the weak. We will aid you, for your cause is Christ's cause, and therefore it is as much ours as yours. We will aid you, for we are ambitious of the reward of Him who has promised that a cup of cold water given to a disciple in the name of a disciple shall not lose its reward. We will aid, for we are persuaded that that, which has made you happy, can alone give to the kingdoms around you true peace and prosperity. We will aid you as an expression of our claim of brotherhood to you, of gratitude to your honoured sires, and of love above all to Him who hath redeemed us, not with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot. (Applause.)

The Rev. Mr. Revel then fluently addressed the meeting in French, dividing his address into two parts; and his remarks were translated into English by the Rev. Dr. Stewart, of Leghorn. He gave an account of the history and present state of the Waldensian Church, which, we regret to say, the crowded state of our columns prevents us from giving.

The Rev. Dr. Chilly said, perhaps they might ask him why it was, that, where there were so many demands upon their sympathy, considering there were so many voices crying, "Come over and help them," from India, from all parts of Europe, from Ireland, they were so anxious about the Vaudois, and were bringing them in so marked a manner before the public. He would endeavour to answer the question. It was because they were following the leading of Providence, because Almighty God had been pleased to open the door for the spread of the Gospel in Italy, and they were desirous that that door should be kept open, and might be made as large as they could make it. (Hear, hear.) He stated that he could not on that occasion enter so fully into the subject as he could wish; but, as it had been signified, he might take another opportunity of addressing an audience in Edinburgh on this subject. He then pointed out on a map on the platform the geographical position of the Vaudois, to correct a mistake entertained by some that they were Swiss, while they were Italians, and to show how they were surrounded on all sides by their enemies, while they were far removed from their friends in Switzerland. Their population consisted of men of virtuous habits and of holy living, and their children were all under instruction. The number of those who were now at school was about twenty-two in every hundred, or more than one-fifth of the whole population. Speaking of their loyalty, their morality, and their domestic and their public virtues, he could say that their recent emancipation was the best proof of it. (Hear, hear.) They might look with confidence to the royal edict which restored to them their civil and religious liberty, because in Piedmont the King and his Ministers were true to those principles upon which they professed to act, and to the oaths they swore.

Dr. Candlish moved the third resolution, and concluded by reading a list of the contributions which had already been received in Edinburgh on behalf of the church to be erected in Turin.

The benediction was then pronounced by the Rev. Dr. McCrie.

FATHER GAVAZZI IN EDINBURGH.

On Wednesday evening this celebrated Italian delivered in the Music Hall here, one of his characteristic orations against the Papacy, and in favour of political and religious freedom in Italy, which have created some sensation in London. The hall was crowded to excess by a highly respectable assemblage notwithstanding the charge for admission; and a great number were unable to gain entrance. The Rev. Father was re-

ceived with prolonged cheering. He wore his monastic garb; and his stately bearing and impassioned countenance excited expectation and interest in the audience. Among those on the platform were John Learmonth, Esq. of Dean, Adam Black, Esq., Count Krasinski, Signor Nicolini, &c. Although the large proportion of the audience must have been utterly ignorant of the language in which the Rev. Father spoke, yet they listened with the most rapt attention to the oration, which was delivered with great eloquence of tone and action.

Father GAVAZZI then came forward, and was received with the most enthusiastic cheers.—[His address was divided into three sections, an outline of which was read in English by Mr Greig from a previously prepared translation by some person acquainted with the Italian language, Mr. Greig claiming the indulgence of the meeting on account of the shortness of the notice he had got to perform the duty which had been assigned to him.]—I here represent, said Father Gavazzi, in my person an idea and a principle. My name is henceforth associated with that great event, the fall of the usurping Papacy,—with the disappearance of that monstrosity, and the return of the Church of Rome to the holy simplicity of the Gospel. But, while certain of the result as regards my native country, and while I can boldly announce that my orations in England already begin to bear wholesome fruit in Italy, I perceive with sorrow not indeed the few conversions of English to Romanism, because these are attributable to ignorance or duplicity, but I perceive with sorrow the weakness of England in respect to the Papal Aggression. Britons, be ye attentive to your situation. We can and must be tolerant towards all creeds and towards every sect except towards that of Rome, because Rome is intolerance personified. (Loud cheers.) The Pope must be treated in England just as he treats the English in Rome. The Roman Catholics should obtain nothing beyond what is absolutely necessary for the free exercise of their religious worship; otherwise before the lapse of a few years you will be inundated with Cardinals and Jesuits, and you will groan under the horrible tortures of the Inquisition. If the legislation of the session just closed has been rather weak and condescending, let the application of the new law be quick and vigorous. (Loud cheers.) Rid yourselves immediately of Papal pretension, or you will infallibly become Papists, and you will be obliged to embrace the sanguinary spectre which we shall have driven out of Italy. Unite with me, second my endeavours, and let us work together to bring about that desirable event, the fall of the usurped throne of the Pope. When we Italians have sworn to liberate ourselves from this monstrosity, let it not be said that Cardinal Wiseman is forging for England the chains which we have cast from us. The throne of the Pope is the throne of a usurper; therefore it must fall; and may God grant that it may be speedily. (Loud cheers.) The Pope presides at the Vatican, not as a minister of Religion, but as a spectacle of worldly pomp. He has converted the Church of Christ by his earthly vanities into a den of thieves. Father Gavazzi went on to illustrate the abuses of Popery by tracing many of its superstitions to Paganism. Under the Roman Emperors and Consuls, he said, we were the lords of the world, under the Pope we are slaves. (Cheers.) The Pope, by causing himself to be styled Pontifex Maximus, destroyed that equality which Christ established among His disciples. He claims jurisdiction over the Universal Church, he interprets Scripture after his own fashion—he is infallible? Was Leo the Tenth, the atheist, infallible? Was Alexander the Sixth, although guilty of incest, infallible? Was John the Twelfth, although convicted of revolting crimes, infallible? Is Pio Nonno, that bombardier of his people, infallible? And yet they are all *santissimi*. I am willing to be a friend with the whole world, even to embrace the murderer of my bro-

ther; but with the Jesuits, the secret police and props of the Papacy, I will keep no terms. There are no demons on earth worse than the so-styled Company of Jesus; for the followers of Loyola there must be no pity, no mercy. (Great cheering.) These have invented the infallibility of the Pope. God alone is infallible; and yet, say cardinals and priests, let the Word of God go, but not so the dictum of the Pope. This flagrant usurpation of the Pope perfectly resembles the Devil; with this qualification, however, that, whereas Lucifer said, "I will be," the Pope says, "I am" equal to God. The one was the sin of thought, an ambitious hope, the other is an actual sin of fact. Ye Romanist bigots, and ye Anglicans, vacillating between Protestantism and Romanism, listen till I tell you. Who calls himself the Vicar of Christ? The Pope. Who calls himself *Vicegod*? The Pope. Who calls himself God on earth? The Pope. According to him, we have two Gods—one in Heaven, and the other on earth—the one on earth superseding the one in Heaven, and that one being the Pope. To our Heavenly Father, in the Roman Catholic Eucharist, the believer is required to bow with one knee on the ground; but to the Pope, that humble servant of the servants of God, as he styles himself, we must bow three times on both knees. It is a privilege only conceded to a few favoured ones to address him erect. Let us imagine the Apostle Peter rising from his grave in search of his successors on earth. The poor fisherman, who was commanded by our Saviour to go forth and preach the Gospel, taking with him neither shoes nor scrip, nor two garments, would naturally begin his search on the banks of the Tiber among the boats and nets of his former profession on earth. No, poor Peter! 'tis time and labour lost. Where, then, will he go to look for his successor? Among the poor and needy within the prisons and in the fields? No; all is lost time. My good St Peter, if you want to find your humble successor, you must look for him in the Palace of the Vatican. You must have a ticket from the major-domo, for unless you have that, you cannot get in, you are a poor fisherman. Look at Pio Nonno, French and Swiss sentinels guard his gates. In the ante-chambers are gendarmes in the waiting-room chamberlains and footmen. The door is opened, and there sits Pio Nonno, clothed in scarlet and fine linen, laces, and jewels, and embroidery, the fisherman's ring on his third finger, sparkling with diamonds. Down on your knees, St Peter, and kiss the toe of your own successor. (Loud cheers.) He is no longer a fisher of souls, but a ruler of bodies. He must either be a priest or a prince; if both, he is a bad priest and a bad prince. If a bad priest, he betrays the Church of God; if a bad prince, he betrays the liberty of the people, and he is a tyrant. But the throne, which is founded upon the trunkless head of its subjects, and supported by foreign bayonets, is near its fall. The blood of the subjects of Pius cries from the ground against him. This tyrant, who has canonised despotism throughout Italy, we have sworn on the altar of our country to overthrow. The force of union is irresistible; let the people of England unite in the cause of my oppressed country; and the freedom for which we strive will be the sooner obtained. We will have no longer a Pope-King, because we will not have priests kings; we will only have priests priests. And for this, which is a virtue in the face of God, but a crime in the eyes of the Pope, Rome has been bombarded; and we are exiles. We hope to see the day when all this will be checked; but you must unite with us. Public opinion will do miracles. The French and Austrians now support the tottering throne of the Papacy, and have become the auxiliaries of the shameful apostate Masto. But let the English assist us Italians, and speedily nothing will remain of the Papacy, not even its memory. (The *Padre* concluded an oration, of which the foregoing is but an outline, amid loud and reiterated cheering. Of the striking effect of his declamation it is utterly impossible to give the slightest idea.)

ON Thursday night Father Gavazzi made his second appearance before an Edinburgh audience, and, as on Wednesday week, the Music Hall was densely crowded with a respectable and intellectual assemblage. Bailie, Fyfe introduced the *Padre* to the meeting.

Father GAVAZZI then stepped forward, and was received with loud and continued bursts of applause. The following is an outline of the *Padre's* exordium, which was read in English by Mr Greig from a previously prepared translation by some person acquainted with the Italian language:—I am here an exile in your hospitable land, a victim to the Papal fury; and I bear in my own person the proof that the Papacy is a perpetual war against liberty, both civil and religious. He errs greatly who believes that the Papacy is a religion. Christ never made a Pope. His name and his power are both of them usurpations. The Pope can only be defined by what he is in fact; and in fact the Papacy is nothing but a secret and odious conspiracy against all liberty. Wherever, therefore, the Papacy puts its foot, discord and slavery enter along with it. It is like the most violent poison; whatever be the form it assumes, it always kills. The Papacy is like hell, it neither ends nor changes. It is the tremendous Fate which weighs upon humanity—always despotic, never liberal. From the time of Gregory VII. to Pius IX. you will find the Pope-Kings in most friendly league with all the most infamous tyrants on the face of the earth. You will find this stupid Pius IX., who seeks to regain the favour of European despotism, giving a fraternal embrace to the Hyena of Italy, the Tiger of Naples, the bigoted assassin of the two Sicilies—Ferdinand the Bourbon. You will find this imbecile Mastai, ex-officer of Austria, in order to take vengeance on the three kingdoms of Europe that are truly Constitutional—you will find him stirring up in Belgium all the mud of Jesuitism for the purpose of disturbing concord—you will find him exciting in Piedmont the blinded Archbishop Frouzoni to arrest midway the development of liberal reforms—and you will find him pouring upon England a volley of his bulls, and sending a cloud of vermin, and worse than Egyptian locusts, bearing the name of Cardinals and titular Bishops, to gnaw to the very roots the plant of English liberty. So long as the Papacy is monarchical, it will always be consistent with itself. It will always be despotic, and the enemy of all social progress; otherwise it would no longer be the Papacy. The last two Popes are samples of the whole. When the Poles attempted to emancipate themselves from the gigantic tyranny of the Czar, the Pope blessed the Czar and cursed the Poles. When the Hungarians with the strength of heroes attempted to shake off the ignominious yoke of Austria, the Pope blessed the Austrians and cursed the Hungarians. And what shall we say of Italy? From the time of Charlemagne down to the present day she has attempted again and again to shake off the Papal yoke, opposed, as that is, to the Italian Unity; and the Papacy has always invoked the aid of barbarians to prevent the loss of a kingdom, the existence of which is dishonouring to the priesthood and to Christianity. This bigot, Pope Pius IX., in whose hands God had placed the fiat of the social recreation of his country, by the omnipotence of his ignorance has thrown it back upon the chaos of despotism. He abandoned his country at the time of the War of Independence; when the Italians endeavoured to rid themselves for ever of the yoke of the usurping House of Hapsburg, the apostate Pope gave his benediction to the usurping House of Hapsburg and his curse to the Italians. And, when at Rome we combated for our liberty—that liberty which was legitimately ours from the moment that the Pope the coward Pope, had fled from Rome, this renegade Mastai brought down upon Rome the crusade of four barbarous armies, and re-entered the city under the escort of the French bombardiers. Ye Frenchmen! Ye Frenchmen! What do ye at Rome? Perjured as you are to your republican charter, would you make amends for the sins

* Most Holy, a title of the Popes!

of your fathers. Frenchmen, would you gain the plenary indulgence of the jubilee by the restoration of the Papacy? Why do you not call back the Popes to Avignon, which is as much a Papal seat as are Rome and its provinces? In your expedition to Rome, you have the appearance of robbers going to replace by force a great robber in another man's house, not wishing to have him in your own. Frenchmen!—But I waste too much time on these Frenchmen, these *sbirri** of the Papacy, over which still hangs the vengeance of the people. I would rather address the English, and, with the experience of the Papacy before my eyes, I will give you a warning fitted to be salutary. The world is like the wheel of fortune. Nations, which to-day are at the top, tomorrow are at the bottom. The Italians, without Popes, were for ages at the summit of the wheel; the weight of the Pope dragged us to the bottom of it. To-day, in our attempts to shake off the yoke of the Papacy, we hope to rise to the place whence we fell. Englishmen! Englishmen! The Pope desires to force upon you his authority. Beware! His fatal weight will cause you to descend from your present glorious position into the veriest opprobrium of slavery and barbarism. (The Padre was listened to throughout with the utmost interest and attention, and was frequently cheered.)—*Abridged from the "Scottish Press."*

The foregoing extract would have appeared more seasonably in our number for November, and was in type with that view; but we postponed its appearance in order to give place to the account of the proceedings at the dedication of a new church in South Georgetown, with which a much valued correspondent favoured us. The perusal of this communication, we were persuaded, would revive reminiscences of a very gratifying kind in the minds of very many of our readers, whose similar experience enabled them to duly appreciate the striking changes to the better, which the lapse of less than a quarter of a century has often produced upon the circumstances of thousands of our countrymen expatriated amidst the dense "Bush" of the lands of their adoption. The article besides contains reflections on matters of the deepest import to our infant Colony, well entitled to consideration, inasmuch as they are those of a writer whose mature experience, extensive research, and profound cast of mind are generally admitted.

THE SABBATH; GOVERNOR OF MISSOURI.

The last number of the *Buffalo Christian Advocate* contains the following pleasing intelligence.

The following description of the manly stand, taken in favour of the Sabbath by the Governor of Missouri, is going the round of the papers. The Governor is a member of the Methodist Church. An attempt was made in St. Louis to get up a grand military procession on Sabbath, the 14th of Sept., in honour of the men who were executed in Cuba. One of the German military companies sent to Governor King for arms to be used on that occasion. The Governor, to his honour be it spoken, refused their request in the following manly language:

"If no other reason operated on my mind in not sending you arms, the one given by you would be sufficient. The 14th of this month is

Sabbath, and, when I am asked, if possible, to send arms to you that day, so that you may join in a grand military parade, I do not hesitate to inform you that I cannot send you the arms for that occasion, and I take the responsibility of saying further that I shall not send them until I am satisfied there is a greater disposition evinced among those, who are to use them, to observe the moral restraints imposed upon all good citizens, to say nothing of what I consider to be the absolute legal enactments upon the subject.

"I am one of those who have ever been willing to open wide the door for the reception of our foreign population, who have sought a home and an asylum in our happy country; yet, when they come, I think it evinces a much better spirit on their part to set about Americanizing themselves, adopting their habits to our institutions, our moral, social and law-abiding habits.

"As American citizens, our habits, our social, moral, and religious restraints are based upon principles handed down to us by our fathers of the Revolution; and we profess to know more of the influences which have served to elevate us as a people to a high rank among the nations of the earth than it is possible for those foreigners to know who have just come among us."

The conduct of the Governor on this occasion is the more to be approved, when it is known that the Germans in Missouri are very numerous, and command a very large vote. We know not whether the Governor is a professed Christian or not, but we honour him for rebuking this attempted outrage upon the Sabbath. The Germans of St. Louis have held a public meeting to denounce him for an alleged infringement upon their rights. We trust, however, that the Christian portion of the community will rally to his defence, and show their people that they cannot put down a man for standing in defence of the laws of God and man.

SELECTION.

CHRISTIAN LIBERALITY.

The following advertisement, which has appeared in several of the Newspapers at Home, solicits fuller information for guiding the practice of professing Christians in the discharge of a duty of paramount obligation, namely, to what extent Christians are required on Scriptural warrant to contribute from their income and means towards benevolent and religious enterprises generally. We recommend the subject to the serious consideration of our readers.

PRIZE ESSAYS.—Several treatises have recently been published on the subject of Christian Liberty, and in these the fearful prevalence of Covetousness has been ably exposed. But after all it is to be feared that no satisfactory method of bringing home to the consciences of individuals the guilt of this insidious evil has been elicited. The measure of liberality is still left to the decision of the selfish, and, though covetousness is a sin of the deepest dye, and excludes from the kingdom of Heaven, the question, "Who is covetous?" still receives no definite answer.

There is still, therefore, the most urgent necessity for further inquiry on the subject; and, if the Holy Scriptures are indeed an all-sufficient rule of faith and practice, "that the man of God may be perfect, thoroughly furnished unto all good works," we may expect to find in them some measure or standard of Christian almsgiving, if not by direct precept, yet by fair and conclusive inference, the general adoption of which would be of essential advantage to the piety and usefulness of the Church of Christ.

In reading the biography of the most eminently pious and useful in different ages, one must have been often struck with the fact that almost all of

them devoted a regular proportion of their income to the Lord in pious and charitable uses. We might mention many, whose names are familiar, whose writings are venerated, and whose memory is precious, e. g., the Lord Chief Justice Hale, the Hon. Robert Boyle, Archbishop Tillotson, the Revs. Drs. Hammond, Annesley, Watts, and Doddridge, the Revs. R. Baxter, J. Wesley, T. Gouge, Brand, and R. Treffry, jun., together with the excellent Countess of Huntingdon, Mrs. Rowe, and Mrs. Bury. None of these gave less than one-tenth of their annual means or income, while several of them gave much more, and some of them gave away all they had beyond the Scriptural provision, "food and raiment."

R. Baxter, that great and exemplary master of practical theology, says in his Directory, that on the whole he believes it is the duty of Christians generally to devote some fixed proportion of their income to the Lord; "that the one-tenth is as likely a proportion as can be prescribed, and that the devoting that amount to the Lord is a matter that we have more than human direction for." Whilst an able living expositor of Scripture says, "that he thinks it may be demonstrated from the Scriptures, that no one believing them can consistently give less than a tenth of his income annually to the cause of God, however much more he may give."

A few friends in the North of Ireland, of Evangelical views, desirous to obtain for cheap and gratuitous circulation an able and persuasive statement of the Scriptural argument in favour of "giving in proportion to means and income," with special reference to Prov. iii. 9, 10; Gen. xxviii. 22, and 1 Cor. xvi. 2, hereby offer a prize of £50 for the best, and of £20 for the second best essay on that subject, not exceeding 100 pages, 8vo. * * * * *

MISCELLANEOUS.

Intelligence has been received of the foundation-stone of the Protestant Church at Turin having been laid by General Beckwith.

GLASGOW CITY CHURCHES.—From a statement of the number of sittings let in the various City Churches from the month of April, 1851, to the 30th ult., a period of six months, the result, compared with the corresponding six months of 1850, exhibits an increase of 210 sittings. The total number let in 1850 was 6457, and in 1851, 6667.

THE INFANT SON OF THE MARQUIS OF STAFFORD.—At Tarbat House, on Friday last, the infant son of the Marquis and Marchioness of Stafford was baptized, according to the forms of the Presbyterian Church, by the Rev. Mr. Macpherson, the minister of the parish.

News of the death of Dr. Philip, the African Missionary, in his 76th year, have just been received. Many of our readers will remember his visit to Britain some 14 years ago along with other missionaries. He was pastor of George's Street Independent Church in Aberdeen, previous to his departure for the Cape.

THE CONGREGATIONAL UNION.—The autumnal meeting of the Congregational Union of England and Wales was held this year in the town of Northampton. The sittings for conference have been held in the very place of worship in which, as a tablet commemorates, the learned, pious, and amiable Philip Doddridge presided for twenty-one years as pastor. The sitting of Tuesday was chiefly occupied with the reading of a short paper upon British missions. Hitherto the efforts of the Congregationalists have been comparatively wasted in attempting to sustain feeble congregations in Presbyterian Ulster.—*Patrol.*

ROMAN CATHOLICS DO NOT GIVE THE BIBLE TO THE HEATHEN.—It is 300 years since Rome entered on the work of Missions. Within this period she has made converts among people speaking 60 or 70 different languages; but not a single

* i. e. Bailiffs or Constables.

instance is known of her having translated the Scriptures into the languages of people where she has her missions.—*Zion's Advocate*.

Of public spirit, in the true British signification of the term, France does not appear to possess a particle. We mean that principled love of country which connects itself with truth and justice, with reverence towards the Deity, and with kindly sentiments towards denizens of the same soil. Lacking these noble, conscientious convictions, the public heart of a country becomes void of all animating impulse, all conservative wisdom, all restorative zeal; and the dangers of the state increase with the moral feebleness of the people.—*Mulock on the State of France*.

WESLEYAN UNIVERSITY, MIDDLETON, CONNECTICUT.—The joint Board of Trustees and Visitors of the Wesleyan University, Middleton, Connecticut, yesterday with great unanimity elected the Rev. Dr. McClintock to the presidency of that institution. Ever since the death of the late incumbent, the truly great and good Dr. Olin, the friends of the University have felt that much of its prosperity depended upon the selection of a competent successor; and with remarkable unanimity their attention seems to have been directed to the reverend gentleman upon whom the choice of the Board has fallen, and who is at present editor of the *Quarterly Review*, published by the Methodist Church. A better selection could not have been made. Dr. McClintock is a thorough and profound scholar, possessing great strength and vigour of mind, an independent and original thinker, quick to perceive and skilful to analyse, and has a native force of character which will make its impression in whatever sphere he moves. He shares largely also in that spirit which shed so beneficial an influence around the character of his predecessor, an enlightened and genial but practical piety, which will season all his instructions to the students, while his intercourse with them will always be that of the true Christian.

GUTZLAFF THE MISSIONARY.—The death of this distinguished missionary to China is announced by the last arrivals in Europe as having taken place at Hong Kong. Mr. Gutzlaff was born in the Prussian province of Pomerania, in 1803. He early displayed a strong thirst for knowledge, and wished to receive a liberal education, with a view to entering the Christian ministry. The poverty of his parents, however, compelled them to bind him as an apprentice to a trade. A poem which he wrote at this period attracted the attention of the King of Prussia, who procured his admission into the Missionary School at Berlin. After remaining here for two years, he was taken under the patronage of the Dutch Missionary Society at Rotterdam, and was destined to a mission on the island of Sumatra. He continued his preparations for this difficult and dangerous service until 1826, when, starting for the field of his mission, he was prevented from entering it by a war which had broken out, and took up his residence in Batavia. Here he commenced the study of the Chinese language, and in a short time made so great proficiency that he was induced to devote himself to the establishment of Christianity in the Chinese Empire. His first efforts were directed to Siam, where he labored with eminent success for some time. He then took up his abode at Macao, and in connection with Dr. Morrison, engaged with great energy in the duties of his mission. He established schools, circulated tracts, and commenced a new translation of the Bible into the Chinese language. Under his auspices, a society was formed for the diffusion of useful knowledge in China—a monthly magazine was issued, and a large number of presses employed in printing his own writings. At the same time, he was assiduous in preaching, making frequent journeys for that purpose, of which we have an interesting account in his "Journal of Voyages." He took an active part in the negotiations of peace between England and China in 1842.

OTAGO, NEW ZEALAND.—This new British settlement, according to the statement of the Rev.

W. Burns, contains above 1600 inhabitants, of whom there are between 100 and 150 natives, 1043 Presbyterians, 230 Episcopalians, 61 Independents, 15 Wesleyans, 11 Roman Catholics, and 85 others. Of 1445 emigrants from home, about 220 are English, between 20 and 30 are Irish, and the rest are Scotch.

EPISCOPAL CONVENTION.—It will be seen from our Report that the Convention of the Protestant Episcopal clergy and laity in this diocese terminated their labours last evening. The Rev. Dr. William Creighton, of Tarrytown, was, on the eighth ballot, elected Provisional Bishop. Although not apparently the first choice of any large party in the Church for this office, his election seems to be generally satisfactory. We believe that he is a moderate High-Churchman, conciliatory in his views, and not disposed to push his personal predilections to extremes. The brief address, in which he acknowledged his election, is indicative of the modesty and sincerity of his Christian character, and visibly affected the members of the Convention. He is a native of this city, and graduated at Columbia College in 1812. For some years after his ordination he performed the duties of assistant minister in Grace Church, and subsequently rector of St. Mark's in the Bowery for fifteen years. He is possessed, we are informed, of ample private means, from his own resources erected a handsome church in his parish at Tarrytown, in which he has for a number of years past officiated gratuitously. During the suspension of Bishop Onderdonk he has been unanimously chosen to preside at the Annual Convention of the diocese. *N. Y. Comm. Advertiser*.

EXECUTION OF A PRIEST IN CHINA.

A letter from Hong Kong, addressed to the *Univers*, gives the following details of the execution of M. Scoffler, a missionary priest:—

On the 4th of May, about noon, by order of the Grand Mandarin, elephants and horses were prepared, and two regiments of satellites were under arms. The muskets were loaded, and every one expected that it was an expedition against the rebels which was being fitted out, or that an attack was to have been made on the haunt of some brigands. It was soon, however, understood that all these preparations had been ordered for the execution of M. Scoffler. The mandarin, fearing that the Christians would endeavour to rescue their missionary by force, wished to intimidate them by this display of troops. When his intentions were known, all the town showed the greatest affliction. The gaolers, the prisoners, and all those who had known the missionary, expressed their sorrow and regret. M. Scoffler, on the contrary, was smiling with delight, and he prepared to walk to the place of execution with greater ease by dressing himself as lightly as possible. The mandarin being apprehensive of a riot, the execution took place outside the town. The cortege of the martyr was arranged in the following manner: Before him marched a soldier, carrying a board affixed to a pole, on which was written, "Notwithstanding the severe prohibition against the religion of Jesus, a European priest, named Augustin, has dared to come here clandestinely to preach and to seduce the people. When arrested, he confessed everything—his crime is evident. Let Augustin have his head cut off, and thrown into the river, Fourth year of Tu Du; First of the Third Moon." Eight soldiers, with drawn sabres, marched by the side of M. Scoffler; one hundred men, armed with muskets or lances, formed the head of the procession; two elephants formed the rear-guard. The martyr held up his chains when walking; he walked quickly, as if hastening towards his triumph, and continually offered up thanksgivings. He was surrounded by an immense crowd; the greater number of these pagans were struck with religious admiration; there were some, however, who railed and blasphemed. On arriving at the place of execution the martyr fell on his knees, kissed the cross three times, and at the request of the executioner, he

took off his coat and turned down the collar of his shirt. The executioner having afterwards tied his hands behind his back, the martyr said to him, "Do your business as quickly as possible." "No, no," replied the Mandarin, who was informed of what M. Scoffler had said, "follow the signal of the cymbal, and only strike at the third sound." The signal was given. The hand of the executioner trembled. He struck three blows of his sabre on the neck of the victim, and was at length obliged to cut the flesh with a knife, in order to detach the head from the body. In Cochin those who are present at executions are accustomed to disperse immediately it is over; but on this occasion, although the greater number present were pagans—for there are very few Christians at Son Tay—they rushed forward to collect some-drops of the blood, and to get some portion of the garments of the martyr. It was remarked that an inferior Mandarin, a pagan, before the execution threw a coat of white silk and a piece of white linen at the feet of the martyr, in the hope that it would be stained with his blood. M. Scoffler, thinking doubtless that they belonged to some Christian, took them up and placed them inside his shirt next his heart. When the Chief Mandarin was informed of what his subordinate had done, he ordered him to receive several blows with a stick; he however went off delighted with the possession of his precious relics. The Christian obtained the body of M. Scoffler, but the head had been thrown into the river, and had not been found when the above letter was written.

POETRY.

(From the *New York Observer*.)

Much, that is truly valuable, might be added to the Psalms of the Church by the publication of the whole of those hymns which have been cut down by the compilers of our Hymn Books to six or eight verses. The following hymn by Toplady was written while in distress, and is founded on Psalm civ. 34. Six or eight verses of this hymn are printed in most of our books; but we have never met with a single modern version, in which some of the verses have not been altered for the worse. C. E.

HYMN.—BY TOPLADY.

"My meditation of Him shall be sweet: I will be glad in the Lord."

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.
Sweet to look inward, and attend
The whispers of His love;
Sweet to look upward to the place
Where Jesus pleads above.

Sweet to look back, and see my name
In life's fair book set down;
Sweet to look forward, and behold
Eternal joys my own.
Sweet to reflect how grace Divine
My sins on Jesus laid:
Sweet to remember that His blood
My debt of suffering paid.

Sweet on His righteousness to stand,
Which saves from second death;
Sweet to experience day by day
His Spirit's quickening breath.
Sweet on His faithfulness to rest,
Whose love can never end;
Sweet on His Covenant of Grace
For all things to depend.

Sweet in the confidence of faith
To trust His firm decrees;
Sweet to lie passive in His hands,
And know no will but His.

Sweet to rejoice in lively hope
That, when my change shall come,
Angels shall hover round my bed,
And waft my spirit home.

Then shall my disimprisoned soul
Behold Him I adore ;
Be with His likeness satisfied,
And sin and grieve no more ;
Shall see Him wear that very flesh
On which my guilt was lain ;
His love intense, His merit fresh.
As though but newly slain.

Soon, too, my slumbering dust shall hear
The trumpet's quickening sound ;
And, by my Saviour's power rebuilt,
At His right hand be found.
These eyes shall see Him in that day,
The God that died for me ;
And all my rising bones shall say,
Lord, who is like to Thee ?

If such the views which grace unfolds,
Weak as it is below ;
What raptures must the Church above
In Jesus' presence know !
If such the sweetness of the stream,
What must the fountain be !
Where Saints and Angels draw their bliss
Immediately from Thee.

O may the unotion of these truths
Forever with me stay ;
Till, from her sinful cage dismissed,
My spirit flies away !

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 PETER II. 25.

I was a wandering sheep,
I did not love the fold ;
I did not love my Shepherd's voice,
I would not be controlled.

I was a wayward child,
I did not love my home ;
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought His sheep,
The Father sought His child ;
They followed me o'er vale and hill,
O'er desert, waste, and wild.

They found me nigh to death,
Famished, and faint, and lone ;
They bound me with the bands of love,
They saved the wandering one.

They washed my filth away,
They made me clean and fair ;
They brought me to my home in peace,
The long-sought wanderer !

Jesus my Shepherd is,
'Twas He that loved my soul,
'Twas He that washed me in His blood,
'Twas He that made me whole.

'Twas He that sought the lost,
That found the wandering sheep ;
'Twas He that brought me to the fold,
'Tis He that still doth keep.

I was a wandering sheep,
I would not be controlled.
But now I love the Shepherd's voice,
I love, I love the fold !

I was a wayward child,
I once preferred to roam ;
But now I love my Father's voice,
I love, I love His home !

Edinburgh Christian Magazine.

OBITUARY.

On Thursday last, 6th November, at his residence, Ormstown, County of Beauharnois, C. E., at the advanced age of 82 years, Mr. William Elliot, a native of the County of Roxburgh, Scotland, and father of our highly respected townsman, Andrew Elliot, Esq. The deceased was an Elder in the Presbyterian congregation under the pastoral care of the Rev. Mr. Anderson. The pure blamelessness of his life, regulated as it was by an active and sincere love of his Saviour, yielded him at the hour of trial the never failing consolations which sustain the pious Christian in his every trial, but especially in the last conflict so full of terrors to the ungodly. For him death was disarmed of all dreaded power; his lively faith and confidence in the love of Christ bade him look upon the last struggle but as a prelude to a happiness as eternal as the source of his faith itself. It is in the death of such men as Mr. Elliot was that we see displayed the might and divinity of a religion that pours out the fullness of its gracious riches, when the mightiest of earthly resources would yield no succour whatever, when the pure and living faith of a humble Christian achieves a triumph compared with which all the means and might of this world are but dross and foolishness.—*Cornwall, (C. W.) Constitutional.*

On Friday, 28th ult., at her residence, Lacolle, SARAH FISCHER,, widow of the late Henry Hoyle, Esq., and formerly widow of the late Major Henry T. E. Schuyler, of Troy, N. Y.

FRENCH MISSION FUND.

Remittances received since last month :
Hornby, per Rev. William Barr, £1 0 0
Bytown, per Rev. Alexander Spence, 3 0 0
Do do do do

Master Stewart's missionary box, 0 6 3
The last two sums were received in June, but were not before publicly acknowledged.

HUGH ALLAN, Treasurer.

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Subscribers, who have not yet remitted their subscriptions for the past year, are earnestly requested to do so together with the amount for the ensuing year. The friends of the publication will oblige the conductors by giving the matter their attention.

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