

The Evangelical Pioneer.

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Christian Faith and Practice.

The Efficacy of the Gospel in India.

In order to be fully assured of this, let us simply ask, what is the central point around which the whole scheme of Hinduism, in its theory and practice, is made to turn? It is,—that sinful man by his own sufficiency, his own services, his own works, his own meritorious obedience, can propitiate God, and earn to himself a right and title to immortal bliss. If man really knew God in His holiness, and God's law as the perfect transcript of that holiness, he would be overwhelmed with the conviction of his utter inability to propitiate his offended Maker, or fulfil the whole of his law. Hence, would he be filled with hatred and enmity against that law which must denounce, and that God who must punish, all transgression. Hence, too,—as he could not altogether shake of the impression of the being and providence of God, or of the obligation of obeying His holy law,—he would in time be tempted and impelled to feign a deity like unto himself, and a divine law suited to his own impaired capacity of obedience:—a deity whom he could appease if he willed:—a law which he could fulfil if it suited to his own good pleasure. Hence accordingly, the fundamental cause, source, and origin of Hinduism; and of every other scheme of false religion. The system of Hinduism is nothing else than a stupendous superstructure raised upon this one grand central principle as its foundation-stone,—namely, the principle of *exclusive self-reliance*—*exclusive self-righteousness*,—a self-righteousness far more absolute than that of Roman Catholicism itself, which would combine and harmonize grace, and desert faith and good works. Hence, the countless round of daily and almost hourly rites, ceremonies, and observances,—the countless round of fastings, pilgrimages, and rehearsals of holy texts,—the countless round of gifts, offerings, and sacrifices,—the countless round of ablations, expiations, and atonements,—the countless round of austerities, self-inflicted tortures, and religious suicides,—the countless round of inquiries into the nature of things, meditations, and absorbed contemplations;—all, all circulate for ever around the grand central, but false and detestable, principle that man, though fallen and sinful, may work out by his own unaided strength a title to the divine favour, a right to celestial rewards or to supreme beatitude. The colossal scheme of Hinduism, as has already been shown, does embrace, and intimately incorporate with itself, all imaginable departments of Tradition, Literature, Science, and Art. —but these are like so many columns, capitals and minarets, designed to garnish the inner citadel of self-righteousness; or so many walls, towers, and buttresses, intended to render it more firm, secure, and unassailable.

This being the foundation stone of the immense fabric of Hinduism, let us now see with what divine precision Christianity is adapted to wrench it from its position, overturn the superimposed edifice, and drive the ploughshare of destruction over the crumbling ruins. For what, in the mighty system of Revelation, is that central truth around which all other truths revolve? It is,—that not by any exertions, endeavors, works, or sufferings, of our own, can we ever be justified before God; but solely through the "righteousness of God," revealed from heaven—the righteousness which God Himself hath effected and provided,—the real, true, and everlasting righteousness, or perfect obedience to the divine law both in its threatened penalties and inflexible requirements which was exemplified by Christ, our Immanuel;—a righteousness which is freely and gratuitously, out of undeserved love and mere mercy imputed to us; and—without money or price, doing or suffering, service or merit of any kind—received by faith alone;—a righteousness which, when so imputed and received, is as really made over to us, as if we ourselves had wrought it out by a perfect fulfilment of the law in all its penalties and threatenings, as well as precepts and commands—as really accounted to be our own as if we ourselves had endured the infinite and eternal punishment due to our transgressions; and at the same time had magnified the law and made it honorable by a perfect conformity to all its demands, whether in the way of duties to be performed, or of prohibitions to be inviolably respected. The moment this perfect righteousness is—through the instrumentality of that faith which is itself the gift of God—imputed to the believer, he is pardoned and justified from all sin; freed from the sentence of condemnation; acquitted of the guilt of transgression; and entitled to "an inheritance which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven." No wonder that the bringing in of this finished, this spotless righteousness, should be extolled as the chief even of Jehovah's works,—the clear manifestation thereof,

as the crowning excellency of Revelation,—the universal proclamation thereof, as "the Gospel of the Gospel,"—and the free imputation thereof to hell-deserving rebels, as the very consummation of Infinite Wisdom, Holiness, and Love!

What a revolution would the effectual lodgement of this single primal truth—"that we are made righteous before God, and continue so, by grace alone;—through the mere imputation of the righteousness or meritorious obedience and sufferings of Christ; the only perfect righteousness which can be maintained against wrath, sin, death, and hell,"—achieve in the national mind of a people so impregnated with the spirit of self-righteousness as the native inhabitants of India! And blessed be God, that in attempting to secure an effectual lodgement of it in the understandings and hearts of men, we are not left to mere human instruction, to mere human persuasion. No; we have the promise of the presence of the Divine Redeemer Himself, and of the efficacious influence of His Almighty Spirit. Behold, then, how the believing and influential embracement of his one vital and fundamental doctrine would hurl away the entire mass of morbid fears, and legal sentiments, and meritorious observances, which, in the course of ages, have grown up into a gigantic system, crushing and paralyzing the souls and bodies of myriads of myriads! Let the great body of the people be once brought—through the word of truth, sent home by the energy of the Holy Spirit—to sing along with Luther, "Thou Lord Jesus art my righteousness, but I am thy sin; Thou hast taken to thee what was mine, and hast given to me what was thine; Thou hast taken upon thee what thou wast not, and given to me what I was not,"—and how must the all-comprehending system of Hinduism vanish! An absolute confidence in one almighty, omniscient, omnipresent Mediator and Advocate, would at once supersede the necessity of applying to any one of the legions of secondary mediators whether on earth or in heaven. Hence would the power and tyranny of the Brahmanical and celestial hierarchies be for ever broken; and the constantly recurring demand for gifts and invocations, to secure their favor and intercession, be for ever removed. An absolute belief that an almighty and all-merciful Redeemer hath actually fulfilled, to the uttermost, all the righteous ordinances of an immutable law, in the stead of sinners—and that he is both able and willing to impute to them, on believing, his own all-perfect obedience or active righteousness,—would at once expose the futility of their own poor, lame, inadequate self-justifying performances.—Hence would follow a clear perception and operative conviction of the worst than uselessness of the attempts to restore peace and comfort in a troubled, pained, and restless conscience, or to earn a heavenly recompense, by resorting to the endless rites, forms, and ceremonies,—with all the half-gorgeous, half-barbaric pomps and vanities of Brahmanical worship,—and the whole vast apparatus of works and services of minor, secondary, or transcendent merit. For who, to adopt, once more, one of Luther's pointed expressions, "Who, that could soar with eagle's wings to the Sun of Righteousness itself, would not be rejoiced to throw his crutches away?" An absolute assurance that an almighty Saviour hath actually offered himself in the stead of sinners, as a complete oblation and satisfaction to divine justice—and that he has thereby drained off the full cup of merited retribution, and exhausted the full measure of threatened vengeance,—must lay bare the utter negativeness of the endeavor to supplant or supplement, in whole or in part, and all-perfect and freely imputed passive righteousness, by any voluntary sufferings of their own. Hence, at once, would be swept away the boundless variety of self-inflicted austerities, penances, and mortifications, which are intended to diminish and gradually to exhaust the amount of penalties incurred by transgression; as well as the entire host of expedients designed to affect a deliverance from the purgatorial processes of transmigration in this world, and of penal severities in the regions below.

In this way would the gospel of salvation at a single stroke,—by its one grand essential doctrine of justification through faith alone in the meritorious obedience and sufferings, or all-sufficient all-prevailing righteousness, of Immanuel—"God manifest in the flesh,"—smite the stupendous fabric of Hinduism and grind it to powder;—and, over its scattered dust erect a temple, the foundation of which would be the Rock of Ages; and every stone of which would be a living stone, glistening in the radiance of celestial truth, and tuneful with the hosannahs of seraphic melody. How different the Divine from every human instrument of reformation! How wise, how grand, how mighty the scheme of Divine appointment compared with the weak, partial, inadequate, temporary expedients and devices of man! The former, the latter, confine itself to mere external works. It is not satisfied with the attempt

to do?" show you the way. Both these sinners not only laid down, before God, those arms which they had previously borne against him and his ways; but they also surrendered the fortress of self-righteousness, in which they expected to be able to force from the Almighty the prize of his good pleasure, and renouncing all self-justification, despairing of all self-redemption, and not knowing what to do, they appealed for free mercy in Christ, and committed their fate, in self-condemnation, as sincere as their surrender was unconditional, whilst confessing, weeping, and supplicating, into the hands of eternal love. The Lord then inclined the sceptre of his grace, and the words, "Ye are forgiven!" descended into their wounded hearts like harp notes from on high. Heaven celebrated the happy peace with loud acclamations; hell murmured; and two new names were added to the citizens of God's kingdom.

There is only one refuge from the terrors of judgment—Christ, sought as the last resource, under the pressure of inward distress, and hell and clung to as the only tenable point. In Him who presents us to the judge, divested of our sins, we only hear the soft and gentle music of peace. The heavens are azure over us; light and free the air we breathe. The thunders aloft terrify us no longer; nor does the blood cease to flow in their veins, when a passing funeral reminds us of the nearness of our own exit from this world. That which so often lay like a heavy and oppressive incubus on our souls, even in our happiest hours, entirely leaves us, for it was nothing else but the special consciousness of our misunderstanding with God, and the horrible dangers to which it exposed us.

Whoever, therefore, wishes to save his soul, let him flee to Christ. Our Zoar, our Pella, lies where the cross is exhibited. Embrace the horns of the altar on Calvary, and ye are safe. Around this city of refuge, the Divine command, "Hitherto shalt thou come, but no further," sets bounds to every hostile power.—"One thing is needful." Long for and entreat till you obtain it; and what is that? "Ye that hath ears to hear, let him hear," is resounded in the following lines:

Sprinkle the threshold of my heart,
Thou Prince of Peace, with thy dear blood;
And bid each stain of sin depart,
Wash'd out by that all cleansing flood.

Whatever else may dark remain,
Let me thy cross in glory see,
And teach me what those words contain;
'Tis finished, Christ hath died for me!

Then boldly I pursue my way;
My soul the curse no longer heeds;
I seek no other guiding ray,
Than that which from thy cross proceeds.

'Tis there that wrath was turned to grace,
Thine mercy gained the victory;
Redemption for our fallen race,
Was purchased on Mount Calvary.

Krummacher.

An Illustration of the Value of the Fathers as Guides to Faith.

The 1st epistle of St. Clement to the Corinthians is esteemed by the admirers of tradition, the earliest preserved piece of writing produced during the apostolic age. Of Clement, its author, the following things are pretty generally believed;—that he is the Clement so honorably referred to by Paul, in Phil. 4: 3—that he became bishop or pastor of the church at Rome, through the united recommendation of the apostles, Peter and Paul—and that he wrote his first epistle to the Corinthians, in the name of the Church of Rome, not very long after the martyrdom of the apostles, Peter and Paul, about A. D. 70 or 75.

The epistle of St. Clement appears to have been held in high esteem by many of the early churches. By some of them it was even read in their public religious assemblies, together with the holy scriptures. In the Alexandrian MS., it is found to have been written in the same volumes with the books of the New Testament. Eusebius designates it "that wonderful epistle of St. Clement to the Corinthians."

It has been disputed, indeed, by some learned men, whether we possess the genuine epistle of this holy father. It appears to us however, that there is not sufficient reason for the indulgence of this doubt, seeing that the passages which are quoted by the succeeding fathers from this epistle, are found to agree exactly with the copy which we possess.

The manner in which this epistle was first published in this country was as follows:—Cyril, patriarch of Alexandria, having removed to Constantinople, there met with Sir Thomas Roe, the British Ambassador to the Sultan. Through this gentleman, Cyril sent as a present to Charles the First, then King of England, a very ancient manuscript copy,

Christian Refuge.

Truly "our God is a consuming fire!" Let no deceitful inferences be drawn from the forbearance and long suffering which he exercises, frequently for years together, towards the vessels of wrath.—"Though it may rest for a time, his sword does not rust in its scabbard. Oh, whatever may be your pursuits, my friends, do not think yourselves happy, so long as you have not concluded a lasting peace with God? But this peace is not made merely by your showing the white flag; he must unfurl it also; and this he only does when the individual surrenders at discretion, and calls out for mercy. The "remembrance" of the dying thief, as well as the exclamation of the overthrown disciple of the Pharisees, on his way to Damascus, "Lord what wilt thou have me to

Both of the Septuagint Old, and of the Greek New Testament, written but little more than 300 years after Christ. This precious document was placed in the royal library at St. James's. Mr. Patrick Young, the learned keeper of the King's library at that time, examined the volume, and discovered the first epistle of Clement to the Corinthians, with part of another, at the end of the New Testament. This, then, is the copy which we now possess, written, in all probability, not much more than 200 years after the composing of the original; and which is found to harmonize with all the patristic quotations from the epistle.

The letter is certainly a very pious production, and does not contain anything which indicates that its author was very corrupt, either in doctrine or in practice. But it is manifestly an uninspired composition, and contains some mere nonsense;

Even the earliest and purest fragment of the writings of uninspired ministers who lived in the apostolic age, contains a sufficient quantity of trash to prove that tradition is a deceitful guide. The uninspired Clement, though a fellow-laborer of the apostle Paul, cannot be taken as an authority in religion.

Let the reader ponder the following grave attempt made by Clement to prove the doctrine of the resurrection, from the ancient fable of the Phoenix.

"Let us consider that wonderful type of the resurrection, which is seen in the eastern countries, that is to say, in Arabia. There is a certain bird called a Phoenix, of which there is never but one at a time, and that lives 500 years!! And when the time of its dissolution draws near that it must die, it makes itself a nest of frankincense, and myrrh, and other spices, into which, when its time is fulfilled, it enters and dies; but its flesh putrifying, breeds a certain worm, which, being nourished with the juice of the dead bird, brings forth feathers; and when it is grown to a perfect state, it takes up the nest in which the bones of its parent lie, and carries it from Arabia into Egypt, to a city called Heliopolis; and flying in open day, in the sight of all men, lays it upon the altar of the sun, and so returns from whence it came! The priests then search into the records of time, and find that it returned precisely at the end of 500 years.—And shall we think it to be any great and strange thing for the Lord of all to raise up those that religiously serve him, in the assurance of a good faith, when even by a bird he shews us the greatness of his power to fulfil his promise? For he says," &c., &c. (Epistle.)

Now if this be a sample of the very earliest apostolical tradition, the writer must confess he feels no great inclination to bow his neck to its yoke. He remembers to have heard the late lamented Dr. Carson once say in his own Hibernian style, "As for the FATHERS, I put so much value upon their teaching, that I would not ask them what o'clock it is."—Prim. Ch. Mag.

Rev. J. A. James' Conversion.

If the present lecturer, says Rev. J. A. James, has a right to consider himself a real Christian—if he has been of any service to his fellow creatures, and has attained to any usefulness in the church of Christ, he owes it in the way of means and instrumentality to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious and yet so unconcealed, roused my slumbering conscience, sent an arrow to my heart: for though I had been religiously educated I had restrained prayer, and cast off the fear of God; my conversion to God followed, and soon afterwards my entrance upon College studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten, even amidst the splendor of heaven and through the ages of eternity.

REPENTANCE.—It is a common error, and the greater and more mischievous for being so common, to believe that repentance best becomes and most concerns dying men. Indeed, what is necessary every hour of our life is necessary in the hour of death too, and as long as he lives he will have need of repentance, and therefore it is necessary in the hour of death too; but he who hath constantly exercised himself in it in his health and vigour, will do it with less pain in his sickness and weakness; and he who hath practised it all his life, will do it with more ease and less perplexity in the hour of his death: as he who hath diligently cast up every page of a large account, will better be able to state the whole sum upon a little warning in the lastleaf, than he can do who must look over every one of them.

AN INDIAN'S THEOLOGY.—A white man and an Indian were both brought under conviction for sin about the same time. The Indian, whose conviction was pungent, soon found joy and peace in believing—while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion, "Why (says the white man) should there be such a difference? Why has God forgiven your sins, while I go mourning?—I have done all that I can do, but find no comfort."—Suppose (says the Indian) there come along a great

prince. He holds out to you a suit of clothes, and says, 'Here, take these, and welcome!' You look around, feel ashamed, and say, 'No, my clothes pretty good yet; they do little longer, thank you, sir.' Then the prince, rather angry, says, 'Here, san, take the suit.' I look; my old blanket all rags, cold, and dirty. 'Thank you, thank you, kind sir!' Poor Indian now be warm and happy!"

Original Poetry.

Lines on the Death of a Fair Boy. Where is my darling with the laughing eye, The downie cheek haloed with rosy light, And the bright sunny curls that cloud-like lie, Clustering around a brow as clear and bright As summer's balmyest day? And where the sound Joyous and clear, of the young reveller's glee, Bursting from out his heart; and where the bound Of his free steps in boyhood's bravery.

Ah! lies he there! woe me, that eye is dim, And on that cheek is fever's flush, and there, With restless clutch, feebly those fingers slim Wander amongst the dank and tangled hair. The sound of joy is silenced now, and lone His mother sits and watches earnestly; But, save a sigh-like breath or weary moan, No sound she hears. Where is his chaunt of glee? Can that be he?

Hush in this presence! For, on airy wing, An angel hovereth o'er him, and doth seem To hang well pleased, and eye all fluttering His own fair image in some mirror stream. Hush! For he smiles and beckons graciously, Whispering like summer winds in forest leaves—"Brother," he murmurs, "earth's no home for thee. "Where sinful man his web of sorrow weaves, "And pining grieves.

"Come, brother, stay not in this world of woe, "Earth will deceive thee with its hopes to win— "Write its deep wrinkles on thy sunny brow, "And taint thee with its poison breath of sin. "Come to our land of light my gentle boy, "Come to thy Friend, the Lamb, amid the throne, "Don the white robe, and strike the harp of joy." Fond mother watch no more—thy child hath gone! Our boy hath gone!

Evangelical Progress.

RELIGIOUS SUMMARY.

The influence of French interference in the affairs of Italy and the Popes' consent to be restored temporal sovereignty by the bayonets of France, and the adherents of the papal superstitions, we have anticipated in former commentaries on passing events. It may have been feared by some of our readers, that the wish was father to the thought, and that we have been too sanguine in our confidence, that he who brings good out of evil, would turn this unjust and hypocritical crusade against liberty to the furtherance of spiritual emancipation. Father Ventura the most eloquent of Roman Priests—the chosen eulogist of O'Connell, will be regarded as a more disinterested observer on this point; and we observe that his fears go farther than our hopes. In a letter written during the bombardment, the Father says:—"The cannon now working destruction in the walls of Rome, is as steadily destroying the Catholic faith in the hearts of the Romans. I have already told you what fearful impression the 'Confetti di Pio V. vno mandati a suoi figli' have produced upon the Roman people; what hatred they have excited against the priests. But all this is nothing to the rage which the sight of French bombs has awakened against the Catholic religion."

He excuses the Pope as the dupe of the wicked and imbecile men who surround him at Gaeta, but remarks that the people at large do not know how to make such excuses. They see in it all only Pius IX. and they conclude that reason and charity are banished from the heart of him whom they have worshipped as the father of the faithful. Referring to the Pope's letter, he exclaims "what impudence!" and states that it fills the hearts of the people with fury against the Pope, Cardinals, and Priests en masse.

"They will neither confess, nor communicate, nor assist at the mass, nor hear the word of God. One cannot now preach at Rome for the want of hearers. No one wishes anything at the hands of a priest, or anything priestly."

The following he gives as the prevailing sentiments of the youth of Rome and all men of intelligence:—

"The Pope means to reign over us by force. He claims for the church, that is for the priests, the sovereignty, which belongs only to the people, and he believes, he says indeed, that it is his duty to act thus, because we are Catholics, and because Rome is the center of Catholicism. Very well: what is to hinder us, then, from becoming Protestant if necessary, and then what political right can he have over us?—For is it not horrible to think of, that because we are Catholics, and sons of the Church, we must be mastered by the Church, abjure our rights, receive from the liberality of the priests as a concession, what is due in justice, and condemned to the lot of the miserable of people!"

Contemplating the probability of the success of Gen. Oudinot, he concludes:—

"It is impossible that the Pope may enter Rome bearing a sword instead of the cross, preceded by soldiers, as if Rome were Mecca, and the Gospel the Koran. But he will never reign again over the hearts of the Romans. In this respect his reign is destroyed, finished forever. He will be Pope but to a small number of the faithful. They will practise no more the Roman Catholic religion, so great will be their hatred of the priesthood. Our preaching will be of no effect. It will be impossible for us to cause the Catholic church to be loved, or even tolerated by a people who will have been taught to hate and despise it in a chief imposed upon them by force, and in a clergy dependent upon this chief. It will be impossible for us to persuade them that the Catholic religion is the mother, the instructress, the guardian of the liberty of the people, and the guarantee of their happiness."

The news of the last steamer affords abundant confirmation indirectly of these views, and it becomes manifest every hour, regarding the reign of this superstition in Europe, that that which decayeth and waxeth old is ready to perish.

Amid the gratitude which the downfall of anti-christian power awakens, we must not forget the grave responsibility which these events devolve on the Christian Churches. The destruction of papal influence is one thing,—the advancement of Christian influence is another. The emancipation of men's minds from priestly thralldom is one thing,—the conversion of men's hearts to God is another. The former French bayonets and the counsels of the ungodly may accomplish. The latter demands a faithful, fervent, praying church for its agents, the sword of the spirit for its instrument, the mighty power of God as its great cause. Now, whilst every-thing without the church is favorable to the advancement of the work of salvation, it is much to be feared that the internal state of the church is not equally promising. Nay, why mince the matter; the church displays nothing like the alacrity and zeal, the earnestness and faith which such an exigency demands. We sit by as spectators when we ought to be girding up the loins of our minds, and pressing on as actors. Our Bible and Missionary societies are voting hundreds of dollars for Italy and Germany, and we congratulate ourselves on the Christian liberality and enterprise of the age. When we ought to be bending our hearts with intense interest to a crisis of human history; and with tears and strong cries pleading for the perishing nations, now vacillating between a dark superstition, and a darker atheism. Where are the faithful watchmen who seem even to discover the signs of the times? Where are the hearts sensitively alive to the promise and the peril of our circumstances? Where the listening ears strained to hear God's call in his providence?

Pioneer Sketches by the Way.

No. 4.

BY J. CRELLIN.

What last I wrote, it was surrounded by circumstances highly favorable to the general interests of the denomination, although local influences presented a more unfavorable aspect. Several brethren, deserving of esteem, living in the place from whence I mailed my last, were there suffering under misguided and high handed measures; measures which had assailed the independence, and degraded the dignity of the Church. Hastening away, I visited Paris and received a cordial welcome from Bro. Cleghorn and his lady. The church in Paris, still continues to enjoy refreshing visitations from on high, and its pastor has had the pleasure of leading many converted souls in the footsteps of Him who said "Suffer it to be so now for thus it becometh us to fulfil all righteousness."—In the family of the worthy president of the Union, I met with that kind of reception which Burns has immortalized as a highland welcome.

The next day I had a spice of true Canadian hospitality at Bro. C. Kitchen's, Dumfries, who assured me of his efforts to further the especial object of my visit.

Bro. Clutton, of Dundas, was rejoicing in the tender mercies of the Head of the church. Lately he had been permitted to mark with heartfelt gratitude the progress of a good work which had reached even to the bosom of his own family, embracing as the subject of divine grace, his son Joseph, who with three others, all promising young men, have been buried with Christ in Baptism." I next visited Hamilton, and Toronto, and had occasion to remark with what cool indifference the presence of the pestilence appeared to be regarded by the people. Truly man is depraved, dead to holiness, blind to interest.—And if any one feature may with propriety be regarded as predominant, it is that of carelessness. When this scourge first visited our land "men's hearts failed them of fear," and many souls insincere of purpose, for the while played hypocrite, imposing even on themselves. But now it may be said, "and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and sores, and died not of their deeds." The haunts of vice are not now forsaken. The drunkards laugh less loud, nor fear the giddy to jeopard their health in the pestiferous atmosphere of the

theatre. The semi-infidelity of Byron, painted in crimson, and varnished o'er with thought, would appear to have daguerreotyped itself upon the age. The sighings of faith, and the struggles of scepticism hovering over society, amalgamated, married—Breathing out its sentiment, even in its folly sublime:—

"Between two worlds life hovers like a star
'Twixt night and morn, upon the horizon's verge
How little do we know that which we are,
How less what we may be. The eternal surge
Of time and tide rolls on and bears afar
Our bubbles: as the old burst, new emerge
Lashed from the foam of ages, while the graves
Of Empires heave but as some passing waves."
Carried like the straw down the stream; drifting rudderless to eternity!!

Free Church Mission in Calcutta.

According to the late accounts from India the mission of the Free Church of Scotland in Calcutta is in a very prosperous condition. There were, in the different seminaries attached to the mission in or near that city, about 1700 native youths, of different ages from six to twenty, receiving a course of Christian and general instruction, from the lowest rudiments to the highest branches in theology and philosophy, literature and science.

These 1700 are independent of female day-scholars, under instruction by the wife of one of the missionaries, and of girls in Miss Laing's orphan asylum.—Twelve of these orphan girls, in the course of eight months, gave credible evidence of a saving conversion. Of a portion of them it is said, "for months they manifested deep heart-concern for their sins of word and deed, but specially, of heart sins. At times they sobbed and wept bitterly under strong convictions of sin, its guilt and danger." Their accounts of sin, of faith and hope, were so satisfactory to the missionaries, that they could not refuse to baptize them.

In the course of the past year also, a native church has been commenced in connection with this mission; and a congregation of Hindoos now regularly assemble to call on the name of the Lord in their own tongue. A deep impression seems to have been made on the native Hindoos by the conversion of one of their number, Dinonath Adhya, a studious and reflective young man, who had, after long and close attention to the subject, renounced idolatry and been received into the church of Christ. The native press, convinced of the impossibility of putting down the missions either by violence, threats, or rival institutions, is now proposing such a modification of Hinduism as will make the return of the converted to idolatry easy and simple.

In view of these facts, and of "the entire drift and tendencies of things in India," it is believed that the day of the spiritual emancipation of that vast peninsula is rapidly approaching.

Baptismal Regeneration.

The recently appointed Archbishop of York, has come out very decidedly in opposition to the doctrine of Baptismal regeneration. At his primary visitation held at Thirsk, he says:—

"You are not called upon to take it as a rule of the Church, that all who are baptized, are spiritually regenerated. No such doctrine is taught by the Articles, and you are not to force upon them a construction they will not admit. The service is the language of Martin Luther, and the words are intended only to be expressive of hope and charity."

This language of the Archbishop gives great offence of course to the Puseyites; and the Oxford Herald indulges its bad humor against His Grace in the following language.

"There is a considerable party of those who profess themselves members of the Established Church, whose unhappy lot it seems to be, continually to remind us of the faults and imperfections of the Church system. As surely as a transient gleam appears, to cheer for a few brief moments, the hearts of Churchmen, leading them to hope that the "good time" is near at hand, so surely do these worthies make their appearance like a dark cloud on the ecclesiastical horizon, and painfully remind us that it is within the bounds of possibility that our last state should be worse than the first. It is doubtless highly advantageous to be guarded against undue elation; but this perpetual memento mori is enough to drive one into a galloping consumption. It is not enough that we have the Romanists on one side, and the Dissenters on the other, continually reminding us of our flaws and imperfections, but we must needs have the kind assistance of His Grace, the Archbishop of York, for fear we should for a moment forget that there is no doctrine under the sun, however heterodox, which a Bishop may not hold, but openly proclaim as the truth.

"The matter lies in a nut-shell. If the doctrine of the English Church is represented by His Grace, she is undoubtedly at variance, on a fundamental point of faith, with the rest of Christendom: if, on the other hand, the heterodoxy is not in the English Church, but in her Primate! then, the conclusion is also obvious. Such are some of the consequences of the nomination to Bishopsrics being in the hands of the First Lord of the Treasury, for whose creed, or shade of opinion, there is not the slightest guaranty in the world. Can we wonder that the Romanists re-baptize the perverts from the English Church, on the ground that our views on Baptism are so strange, that

they have no security that even the rite is properly performed!"

On the other hand the Puseyites are in high spirits, from the expectation that a case involving the question of Baptismal Regeneration now pending before the Court of Arches in London, will be decided in their favor.

"It was expected that judgment would be given this week, in the Court of Arches in Mr. Gorman's case; but the term has ended without Sir Herbert Jenner Fust having done so. It cannot now, therefore, be given before next November. It is whispered, however, in the purlieus of Doctor's Commons, that Sir Herbert has made up his mind; and more important still, how he has made it up. How it can have oozed out, if it really has done so, it is impossible to say. Sir Herbert Jenner Fust is always most cautious in what he reveals to any one; but it is said, and said too, by learned doctors of his Court, that he is prepared to pronounce a judgment in favor of the Bishop of Exeter; that is, establishing the doctrine of Baptismal Regeneration, as plainly the teaching of the Church of England, and which all her ordained ministers are required to hold and maintain."

The Editor of the New York Churchman says, "This is almost too good to be true."

Destitute of the Bible.

From recent investigations, as appears by the American Bible Society's monthly report, there has been found a large portion in almost every State without the scriptures.

The county of Ulster, on the Hudson River, was recently explored, and in five thousand six hundred and ninety-six families, one thousand one hundred and four were destitute of the Bible; about one fifth.

In Maryland, in one election district explored, one fourth of the families were destitute.

In Potter county, Pennsylvania, one fourth of the families were destitute, though the county was supplied five years before.

In four counties of Virginia, more than one fourth were found destitute: in other counties even a greater portion.

In some portions of Western Virginia one half of the families visited were without a Bible.

In Kentucky, eight entire counties and a part of two more were examined, and more than one half of the whole number of families were destitute of the Bible.

In Ohio, ten counties were explored and one fifth of the families was without the whole Bible.

In Illinois, the agent visited twenty-six counties, and reports the families destitute of the whole Bible at one sixth.

In Missouri, the agent traversed the State with great fidelity, and writes: "In regard to the destitution of our State, I may say at least one third of the population over eighteen years of age, has not a copy of the Bible."

In Wisconsin, about one sixth of the families has been found without an entire Bible.

The agent of the South Carolina Bible Society says: "The destitution in South Carolina cannot be less than one family in every five."

MISSIONARY TOUR IN INDIA.—The Rev. Dr. Duff, one of the most distinguished ministers of the Free Church of Scotland, and for some time one of their missionaries in India, is now on a tour in that country; in the course of which he expects to visit the principal missionary stations of all the religious denominations. He has already been at Madras, and other places in Southern India, and he expected in the course of the present month, to be at Calcutta; whence he would proceed up the Ganges, and through the northern and north-western provinces, terminating his land travels at Bombay; from which port he hoped to sail for Britain early in the spring of 1850. Great benefit is expected in Scotland to accrue to the cause of missions in general from this undertaking; and especially it is hoped, that the missionary spirit in the Free Church will be roused by the statements and exhibitions which Dr. Duff will be able to make, after his return.

THE AMERICAN FOREIGN CHRISTIAN UNION.—We are happy to learn that the American and Foreign Christian Union—the new society into which the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance were merged at the late Anniversaries in New York—has commenced its work with spirit and much encouragement. The Executive Committee have appointed Rev. Drs. Higgins and Hagus, (the former of the Methodist church, the latter of the Baptist,) both of them popular ministers, and well known in these parts, as Financial Secretaries.

HUGUENOTS IN NEW-ORLEANS.—The New Orleans Presbyterian is urging the erection of a suitable house of worship for the French Protestant congregation there, in the belief that "hundreds would then flock to be taught the Gospel, through the plain but grave forms of Huguenot worship."

"It will cheer our friends to hear again of this interesting little nucleus of a French church in New-Orleans. They meet now every Sabbath in the Senate Chamber of the old State House, on Canal street, and the average attendance varies from 49 to 70—all French or Swiss and French Creoles."

Three Things about Romanism.

Rev. R. S. Storer, Jr., in his speech at the late anniversary of the American Home Missionary Society, said that "there are three things to be noticed in regard to Romanism. One is, that its theology is irreconcilably opposed to the nature and spirit of Christianity. Another thing is, that its principles and spirit, and ecclesiastical organization are against the spirit of the age and of the land. And the third thing is, the history of the Inquisition and of those arbitrary acts and binding policy which have so long held back the nations that were under its sway. And now, if we, with this ministry and this Bible, in this land of freedom, with these advantages, and working as we may and ought—if we cannot stay the progress of Romanism, let Romanism triumph. If it can live through all this, it will thereby prove that it has a right to live. But Romanism cannot live, if we do our duty. It was well said here yesterday, that nothing which is of God can be destroyed by that which is good."

MASSACHUSETTS DENOMINATIONAL STATISTICS.—The Massachusetts State Record and Year Book of General Information, published this year, gives the names of the churches and ministers of every denomination in each town. Casting up the list, we get the following summary of the principle denominations:—

Table with 2 columns: Denomination and Number. Includes Trinitarian Congregationalist churches (465), Calvinistic Baptist (230), Methodist (207), Unitarian (167), Universalist (138), Episcopalian (57), Roman Catholic (27).

SECESSION FROM THE CATHOLIC CHURCH.—There was a public secession from the German Roman Catholic Church on Sunday evening last, of between two and three hundred, and a new organization formed, denominated the Primitive Church, under the pastoral care of the Rev. Mr. Giustiani. The Ceremonies took place at the Pearl Street Church—late Dr. Lord's—and are represented by those present to have been highly interesting. Mr. Giustiani has been laboring here for some time past—calling his flock the "Free Catholic Church"—and has had much success in converting large numbers to his views. We are not advised of the points of difference, except that the new organization adopts the Bible as a book of general instruction among its people—in opposition to its exclusion by the old Church.—Buffalo Adv.

The Spirit of the Press.

Statistics of the Jews.

Opinions as to the number of Jews in the different parts of the globe are at great variance with one another; nor do the learned agree as to the number of Christians, Mahometans, and Pagans, and their proportion to each other, any better than they agree as to the population of the whole world. The following is the result of their researches on the subject:

Table with 2 columns: Source and Population. Includes VIII. According to Rabbi (1829.) (737,000,000), III. According to the Catholic Magazine (699,000,000), IV. According to Greburg (699,000,000), V. According to Pinkerton (871,401,000), VI. According to Hassel (965,855,000), VII. According to Hoeschelmann (875,338,000).

VIII. According to Rabbi, (1829.) 560,000,000 Christians 4,000,000 Jews 96,000,000 Mahometans 377,000,000 Pagans

Total, 737,000,000. If we take the average number of each creed, according to the aforesaid writers, we shall find— 243,007,625 Christians 4,411,000 Jews 122,988,125 Mahometans 437,065,000 Pagans

Total, 807,261,750. There, according to this calculation, in every 1,000 persons on the globe, 301 Christians 5 Jews 150 Mahometans 544 Pagans

The following are the proportions of the population of the Christian and Jewish creeds to the total population of the globe, according to each of the eight authorities: Proportion of Christians to the total Population. According to I. like 1 to 2-8649 II. " " 1 " 4-9975 III. " " 1 " 3-2528 IV. " " 1 " 2-9067 V. " " 1 " 2-9787 VI. " " 1 " 3-7434 VII. " " 1 " 3-2675 VIII. " " 1 " 2-8346

The average number of the eight opinions leaves the population of Christians to the rest of the world like 1 to 3-3566.

Proportion of Jews to the total Population. According to I. like 1 to 130-6 II. " " 1 " 329-8 III. " " 1 " 260-3009 IV. " " 1 " 137-4 V. " " 1 " 140 VI. " " 1 " 267-3475 VII. " " 1 " 132-652 VIII. " " 1 " 184-25

Which leaves an average population of 1 to 203-6813.

The Proportionate number of Jews to Christians. According to I. like 1 to 46-6 II. " " 1 " 80 III. " " 1 " 82-1751 IV. " " 1 " 47-2 V. " " 1 " 47 VI. " " 1 " 63-6132 VII. " " 1 " 40-6017 VIII. " " 1 " 65

Which leaves an average of 1 to 58-8987.

Father Mathew.

The apostle is thus sketched by the Boston Chronicle:—

"Father Mathew is approaching his fifty-ninth year, having been born in October, 1790, though his appearance does not indicate that he is more than fifty years old. His hair is coarse and dark colored, rather heavily sprinkled with grey, his countenance when in profile has nothing striking about it, and seen by a stranger he would be passed by as an ordinary man. His eye, which is the most expressive feature, is a large, blue and languid. When not engaged in conversation the eye wears a dull expression, the lids are compressed firmly together, and the whole eye bears the impress of great gravity. He seems neglected and lost to the circumstances surrounding him. But, when his attention is aroused, those large orbs are lighted up with a beautiful lustre, and become, indeed, as the windows of the soul. That countenance is relaxed from its firmness, and a winning smile plays around it, until the whole countenance is reformed, and we see the Father Mathew of the temperance reformation. In view of his immense success as a reformer, it is asked by thousands and tens of thousands wherein his great strength lies.—It is known that he is no great orator in his best estate; he has never called to his aid the beauties and force of eloquent speaking; and now less than ever, because he is suffering under a stroke of paralysis, which for a time deprived him of the use of his tongue, and he only speaks now with great difficulty. But where is the secret of his strength? It is his simplicity, his humility, his unfeigned boasting of his firm conviction that his mission is from heaven, and that he has an all-supporting God for his sure defence. Thus prepared, he goes forth with singleness of purpose, and turning neither right or to the left, he urges the high claims of the great cause he has espoused with an earnestness that never fails to draw men unto him."

AT THE PLOUGH! AN INSOLVENT WHISTLER.—Mr. Alexander Somerville, well known as "Whistler at the Plough," the author of the Autobiography of a Working-man, &c., &c., is at present, and has for some time been a debtor in Lincoln Castle, at the suit of the printer of the National Wealth Tracts." In a letter to the editor of the Manchester Examiner, in reply to an attack published in a London paper, Mr. Somerville attributes his present position to losses sustained by the National Wealth Tracts, "Fairy Tales," travel-

ing expenses, and other charges incidental to the investigation of the Chartist Land Scheme, &c. He adds that he had refused the pecuniary aid of friends to release him, hoping to earn sufficient by his literary efforts in Lancaster goal to pay his debts in full; but having, after five months of toil, found this impossible, he has petitioned for his release under the Insolvent Debtor's Act. But he says,—"I have faith in my future ability to pay all my debts in full."

A TEXT WITH A SERIOUS COMMENTARY.—A Liverpool paper says, that when Mr. Nicholson, who was Mr. Hudson's (the English defaulter), brother-in-law, went out and committed the melancholy act which terminated his life, he left on his desk a note containing the following passage, Jeremiah xvii. 11:—"As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

St. Lawrence and Champlain Canal.

Our enterprising and public spirited townsman, John Young, Esq., has set to work in good earnest to secure the commencement of this important work.—With this view a meeting was held at Troy on Saturday last, which was presided over by General Wool, and attended by a number of the most influential residents and men of business of that wealthy city. At this meeting a Committee was appointed to confer with Mr. Young, who was present, relative to the subject, and the best method of presenting it to the meeting. This Committee consisted of Messrs. Geo. Gould, L. G. Cannon, and Geo. M. Seldin; and after a short delay, Mr. Young, on the part of the Committee, proceeded to lay before the meeting full particulars connected with the survey of Caughnawaga route by Mr. Mills, the advantages to be expected from the Canal, with the prospect of a large return on its completion. When Mr. Young had concluded, Mr. Gould, from the Committee, reported the following resolutions, which were unanimously adopted:—

Resolved, That in the opinion of this meeting, the construction of a canal to connect the St. Lawrence river with Lake Champlain, whereby vessels drawing 9 feet water, and carrying 3000 barrels, could sail direct and without breaking bulk, from any of the interior Lake ports to any port on Lake Champlain, would be a work, the effect of which is not only calculated to advance the interests of all the Northern and Eastern States, but will also prove highly remunerative.

Resolved, That during the last session of the Parliament of Canada, a most liberal charter was granted for building this canal, and no time should be lost in taking such measures as will result in its completion.

Resolved, that this meeting, believing that the remarks of Mr. Young, on the advantages likely to result from the construction of this work, are in general correct, request that he will furnish a copy of the same with his comparisons of rates of freight on the St. Lawrence and Erie Canals, and such parts of the report of Mr. Mills, the Engineer, appointed by the Canadian Government to survey the line of canal, as he may deem useful.

Resolved, That Messrs. Timothy Follet, G. L. Schuyler, G. M. Davidson, L. G. Cannon, John L. Cooper, Henry H. Ross, John H. Boyd, David S. Kennedy, Charles H. Russel, Gen'l Wool, and James H. Titus, of New York; Nathan Rice, Benj. H. Read, and Jno. How, of Boston; John Young, Esq., Montreal; with power to invite, in their discretion, persons from other places to co-operate with them, (accompanied by one or more Engineers) be appointed a committee to visit the site of the proposed canal, and to obtain every possible information thereon; and that this meeting stand adjourned till Tuesday, the 21st day of August next, at the United States Hotel, at Saratoga, to receive the report of said committee.

General Wool said that he presumed there would be no objections urged against this project as conflicting with our State Works, and remarked if it should however be the case, the objection would probably be overcome by annexing Canada to the United States.

Judith Ellsworth, Esq., of Saratoga, made some remarks confirming the facilities for constructing the proposed work, giving the opinions of several gentlemen, who had examined the subject. He also explained some provisions in the Charter, showing that the Provincial Government was friendly to the enterprise.

Charles Adams, Esq., of Burlington, stated that the people of his section were strongly in favor of the work. He and the people of his section regarded this as one of the great works of the age, taking rank with the proposed Railroad to the Pacific. Mr. A. glanced at the probable increase of this country in population and territory. He believed that we were to expand on the North, the interests of Canada and the United States were identical. Canada was to increase, under whatever government. She would soon have ten millions of souls. We were making improvements for the future. Our children would need space and field for enterprise. Though some of them would go to California and the West they would soon come to understand that Upper Canada and Northern New York had mines, agricultural and mineral, equal to anything in California. These would invite enterprise and labor. Mr. A. also glanced at the growth of the West and its probable increase, in connection with the importance and practicability of the Champlain Canal.

Mr. Adams offered the following resolution, which was unanimously adopted:—

Resolved, That the Committee raised on the subject of the location of the Canal, be directed to meet such general Committee as shall be resolved by the friends of the measure in Canada, and after conferring they be requested to make the said report to the next meeting.

The thanks of the meeting, Mr. Cannon in the chair, were given to General Wool, for the able manner in which he presided.

We understand that the Committee thus appointed to represent the citizens of Troy, are expected in Montreal at an early date; and are certain they will be met with friendship and cordiality.—*Transcript.*

The Confessional.

(From the London Christian Times.)

There are two men, who place their mysterious pantoufles at the door which they enter as a sacred bar to observation: these are the Pasha and the priest. The one acts by the absolute right of marital authority, the other under the plea of the sanctities of religion. He claims a secret intercourse with female mind, which neither the husband nor the father may invade. This is, however, a privilege which true religion neither justifies nor requires. The religion of revelation is the supply of a few essential principles which operate as effective motives in all the variety of human conduct; and, when applied ministerially, under pastoral care and superintendence, they adapt themselves to all the details of temptations and difficulties, and to all the specialties of character, situation, and vice, with a simplicity of power which is felt to be effective, without the necessity of entering into that detail with a fellow-creature. Out of the heart of man wells up, as from a spring, "evil thoughts," and every evil and corrupt affection called out by the many varying circumstances and combinations of life; but the demonstration of the love of God in the cross of Christ, calls for a reciprocal love of God, and a consequent love of man, and, under its influence, conscience and common sense find little difficulty in detecting and condemning whatever is contrary to either. "The love of Christ constraineth us . . . to live not to ourselves, but to Him who died for us, and rose again." And such is the power of the evangelical motive, that, in practice, excepting some few extraordinary cases—and the fewer the better—there is no need whatever for an entrance upon the detailed minutiae of sin and temptation between a minister and any of his people. Years of close and effective ministrations roll on, issuing in sincere and vital conversion of heart to God, in the broad and cheerful paths of the Christian life, without the necessity of entering, even once, upon the joint contemplation of sinful fact, specific temptation, or sinful tendency; and if any such case has occurred, it has worn, more than any other, to both parties, the aspect, at the same time, of impropriety and danger.

This is undoubtedly the sentiment of the great mass of Protestant pastors of all evangelical denominations. They recognise as the peculiar value of the remedy, that it acts with a renewing power on that mysterious deep, the human heart, without the dirty work of a defined dissection, and outward demonstration of its propensities to evil. And it is in the face of this testimony to the powerful economy of grace, that the conspiracy of Romish priestcraft now advocates among us the power of the confessional. They have not the same object with the Christian ministry. They seek not the subjection of the heart to an Omnipotent God by the power of redeeming love; but the enslaving of the heart to the power of the Church through its individual ministers. They have lost sight of the great central power—the constraining love of Christ—and they substitute the infinitely amplified inspection of all minute duty or disobedience at the extremities. The one is the work of God, simple, comprehensive, and effectual—the other is the scheme of man, pretentious, intrusive, endless, and, after all, utterly inefficient. There are depths below depths that no casuists can fathom. Again and again the cunning of even the inexperienced girl, in possession of her own secret, baffles the practised guile of the confessor. The sincerest confession is often, if not always, in some sense, a pretence and a lie. It is a business bargain with conscience, to let out so much, for so much authorised repose.

And this is the system, which, by the cunning of smooth-faced smirking Jesuits, and the treacherous countenance of insincere and Rome-dispensed Protestant pastors, is now to be revived in the midst of us, and pressed, in each vicinity, as an advantage upon Christian families. We are invited to turn aside from the effective dominion of a reigning Saviour, applying by the power of his Spirit one great motive of universal adaptation to the hearts; and, instead of this, we are solicited to surrender the practically pure bosoms of our wives and daughters, to the detailed and privileged questioning, and to the withering touch of a pretended god, who may probe and uncover everything that innate modesty would shrink from even in silence and in darkness. We are to call to our aid, for the moral government of our females, some attractive fascinating celibate, to closet him with the dearest objects of our care, ourselves to place his sacred prohibitory slippers at the door, and then to stand

aloof and call the horrid farce religion. Religion!—A stale, threadbare, immoral, repudiated humbug, against which the insulted feelings of the whole Continent has revolted, and protested in the most plain and unequivocal terms—a scheme for practical impurity, which has made all the men of Romanist nations irritated and scolding infidels, and all the women aliens to the charities of home. This is the system which now spreads its vile birdlime in our thorough streets, and invites, by its little doors of Eusebian secrecy, the approaches of our women. English, what are you about? Fathers, brothers, husbands, are you to go on slumbering in listless vacuity of thought, while all that endears life, and all that dignified your country with superior virtue, is thus filched from you? The epidemic is all around you. Fever, plague, cholera are nothing to it. They may taint the spring of natural life. But this virus pollutes the fountain head of national and domestic virtue, purity, and peace; and in whatever country it comes and preponderates, it covers with external theatrical pretence at religion, the peace-destroying dominions of celebrate sensuality.

Ask the Romans why they resist to the death.— Ask the high-bred Spanish gentleman what has been the principle of their half century of civil war.— Ask even the frivolous Frenchman, with all his libertinism, where he learned to slight the domestic hearth, and whence came the laxity of his morals. They trace it all to a privileged sanctimonious association which they hate, but have never yet been able to shake off. And shall the repudiated of Europe migrate here, in the day of an extending and almost universal anathema, to start their lost gates afresh, amidst the simplicity and practical innocence of our Scriptural Churches? God forbid! We trust that the phalanx of scriptural female virtue in our land will stand firm and inapt for such prurient intrusion upon the secrets of the heart; and that the combined opposition of the men of all sound religious denominations, will throw round the holy sanctuaries of home, a defence against which no casuistry shall prevail, and into which no serpentine or lubricated Jesuitism shall insinuate. Low as our tone of piety is in many respects, it has secured to us homes which we love, because they are cheered with all the bland and blessed charities of unchecked and unguided affection. It has given us pastors whom we reverence, because, as sharers with us in the common duties, ties, and affections of life, they keep their own place, they understand their own principles, and feel with us naturally in all our tenderness and trials; and, thankful for our own mercies, we would regard the intrusive mystic surveillance of the solitary and

Hungary.

The interest awakened by recent events in Hungary may render the following geographical description acceptable. A reference to any School Atlas will render them intelligible:—

Hungary, with all its legal provinces, Transylvania in the East, Slavonia in the South, Croatia in the South West, and the Military Boundaries (limited to the South of Croatia, Slavonia, and Transylvania, as an area of 130,000 square miles, and a population of nearly 13,000,000, of whom 4,500,000, are Magyars, 4,200,000 Slavonians, 1,800,000 Germans, 1,500,000 Wallachians, 600,000 Greeks, Jews, Italians, Armenians and Zigeuner (gypsies). Boundaries.—At the North, Hungary is divided from Galicia (Poland) by the Carpathian mountains; East, by the Bukovina (the South part of Galicia) and Moldavia; South, by the Turkish provinces of Moldavia, Wallachia, Servia and Bosnia; West, by Styria, Austria and Transylvania.

The Carpathian Mountains bound on the north the vast plains which form the principal part of Hungary, in which the Danube appears to pause the midst of its course. Geologists think that the plain was at the deluvian period a large lake.

Transylvania comprehends three great valleys. On the east of that plain, between the branches of the Carpathian range, Slavonia extends on the west between the Drave and Save (rivers); Croatia, farther west, joins the Julian Alps (mountains).

The Carpathian range extends along a semi-circular line of 200 leagues. It does not form a chain, rather a table land, intersected by small chains of mountains bounded on the north-west and south-east by masses of mountains.

Rivers.—The principal river is the Danube, or Theiss. By this river Hungary proper is divided into four great parts—Lower Hungary in two, Upper Hungary in two. The former on the left side of the Danube, and the latter on the right side of the Danube. The other large rivers are the Drau and Sau (Drave and Save) in the March Waag Gran and Hernath in the north, and the Naros in the East (Transylvania). In the part of Hungary, are the two lakes of Neusiedel and Boloton. These lakes and the Forests of the Carpathians are highly important in a military point of view, in conjunction with the fortress of Carnorn, they form the capital cities of Buda-Pesth on the west side.

The principal cities in West Hungary, on the left side of the Danube, are Oedenburg, Eisenstadt, Moor, Guns, Gran, Wislburg, Pann. F. F. K. Gr Kaniecha, Kestelly, Stuhl.

left side, Presburg, Carmorn, Neutra, Tyrnau, Kremnitz.

On this side is now the theatre of war.

In the centre of Hungary proper, in a semi-circle, are the large cities of Buda-Pesth, Erlau, Debreczin, and Gross-Wardin. Here are the great battle fields of Azod, Hatwan, Kopolna, Maklar, Jacs, Barany, Solneik, and Saroksar, where the Austrian army was so defeated by Gorgei, Dembinsky, Klapka, and Vetter, that they were forced to retreat to the Hungarian-Austrian boundaries of Oedenburg and Presburg.— In the Siavakey in the North-west, Gorgey earned his first laurels as a military genius.

In the South, where the highly distinguished Hungarian hero Moritz Peczeli achieved his triumphs, are the fortresses of Peserwardein, St. Thomas, Esseks the cities Agram, Carlovitz, Panscova, Wersschetz. In the East (Transylvania, where the celebrated General operated with such wonderful success), are the cities of Klausenburg, Maros, Warshahelly, Herrmannstadt, and Cronstadt. The seaport of Fiume on the Adriatic Sea, is the South Western extremity of the country.

Congress at Paris on Peace.

The men engaged in this movement, and the preparations already made for it, on both sides of the Atlantic, are encouraging tokens for good. Some of the master-spirits of the Old World, such as Cobden in England, and Lamartine in France, are not only pledged to it, but at work themselves in preparing for it, and expected to take a leading part in its deliberations. There are many arguings of its success; and the bare fact of such men enlisting in behalf of any enterprise, is proof that it is pretty sure, ere long, to gain a strong, commanding hold on public favor.— The power will of course be only moral; but five hundred or a thousand men, the number expected at this Congress, and among them the Cobdens and Lamartines of the age, cannot assemble in the great focus of Christendom, to deliberate on so vast and vital a question as international peace, without producing an impression for good.

Our own country, we understand, will be numerously represented. Among a large company of delegates, that recently sailed from Boston, we notice the names of the Rev. Josiah Allen, D. D., of Northborough, Mass., and the Rev. William Allen, D. D., formerly President of Bowdoin College. Others of like character had already gone; and we learn that several members of our Congress are expected to attend at Paris as delegates. The whole number from this country, it is said, will exceed fifty.

Every friend of God and man, whether hopeful or sceptical about the result, must wish success to such an enterprise, and every good man must rejoice. We shall await the result in some hope, that it will be the first of a series of effective measures to abate the enormous evils of the war system, and bring it in due time to a perpetual end.

Affairs in Jamaica.

We select the following additional paragraphs, from our files of Kingston (Ja.) papers, received by the Crescent City. They are to the 21st inst.

The General Assembly of the Island of Jamaica having been dissolved, writs were issued and the elections were going on spiritedly, at last accounts. The Kingston Morning Journal of the 9th July, speaking of the closing of the late Assembly says:—

The last fortnight has witnessed the meeting and the dissolution of our Assembly. Readers at a distance are aware that the sitting of the Legislature, in March, terminated unsatisfactorily. The Council had refused to give its assent to the bill, passed by the Assembly, for reducing the salaries of public officers and the latter body had declared its want of confidence, in the former. It had further applied to the Crown, for a reform of that board. The Council had also petitioned her Majesty, complaining of the conduct of the assembly, and justifying the course it had pursued in reference to the measure in question.— Having received her Majesty's determination, upon the question referred to her by the two branches of the Legislature, the Governor summoned the House to meet on the 25th of June, for the discharge of business. To this speech, the House replied very shortly, on the 28th. On the following day, the Governor sent down copies of the despatches from her Majesty's Secretary of State for the Colonies, in reply to the memorial respecting the Council, and his despatches relative to the conduct of the Assembly. There were referred to a special committee, which made a report on the 3d instant, and subsequently passed the following resolution:—

"That as there seems to be no disposition on the part of her Majesty's government to afford the reliefs so urgently prayed for and demanded by the House and the people as set forth in various memorials and petitions, but, on the contrary, every desire as been evinced to continue the present extravagant expenditure, which the impoverished condition of the inhabitants renders it impossible longer to sustain, the House considers that it will best consult the rights and interests of the constituency, by abstaining from any attempt at the farther exercise of legislative functions until the people shall expressed their decision on the course which has been hitherto pursued by the House."

The Irish Convicts.

The following address from Mr. Smith O'Brien and his fellow-prisoners, appears in the Freeman's Journal:—

"Fellow-countrymen—If your efforts to procure a mitigation of the penalties to which we are about to be subjected had been as successful as you desired, we could not have offered to you more sincere and grateful acknowledgments than those which we now tender for the sympathy and solicitude which you have displayed in our behalf.

"At this moment, whilst we are bidding our last sad farewell to our native land, the reflection that our fellow-countrymen have not witnessed with indifference our removal from among them is a sweet source of consolation; and be assured that this remembrance will hereafter be a soothing alleviation to whatever suffering it may be our lot to endure.

"Knowing we address many who do not concur with us in political opinions, we do not feel ourselves at liberty to offer any observations upon the policy by which this country is governed—upon the policy which gave occasion to our resistance to British power—upon the policy which now consigns us to exile. We are compelled to repress even the emotions which we feel in reflecting upon the awful condition in which we leave the land that we have deeply loved; nor is this a fitting occasion to point out the means by which its disasters may be repaired; but we cannot refrain from the expression of a hope that you will not despair of your country; and we may be permitted to offer to our fellow-countrymen a parting exhortation, that they will lay aside those unhappy dissensions which have so long paralysed the intrinsic strength of the Irish nation, and henceforth learn to love and confide in each other.

"We feel that it is not necessary to say anything to you in vindication of our motives. Even those who most condemn our conduct know that we have not been animated by considerations of a personal nature in hazarding all that was dear to us for the sake of our native land; but we owe it to our feelings to declare that, whatever may be the sacrifice we incur by devotion to its interests, our latest aspiration will be a prayer for the prosperity, the honor, and the independence of Ireland.

WILLIAM S. O'BRIEN,
THOMAS FRANCIS MEAGHER,
TERENCE BELLEW M'MANUS,
PATRICK O'DONOHUE.

"Richmond Prison."

SCHOOLS IN NEW HAMPSHIRE.—We have received from Mr. Rust a copy of his report as School Commissioner. It is a pamphlet of some 200 pages, well written and well filled with useful information and suggestions, connected with our Schools, and the best means for promoting their highest advancement.— Some of the popular faults of our present system are pointed out and remedies suggested.

It appears that during the past year, in 2,137 districts, 80,072 pupils have been taught in our Winter, and 64,026 in our summer Schools. About 2,000 Teachers have been employed and \$160,000 expended.

On the whole, the Commissioner presents rather an encouraging view of the present state of our Schools and shows a very creditable ambition on his part, to perform the responsible official duties imposed upon him according to the best of his information and abilities.—*Lebanon Whig.*

MARRIAGE.—"To honor marriage more yet, or rather to teach the married how to honor one another it is said that the wife was made of the husband's rib; not of his head, for Paul calleth the husband the wife's head; not of his foot, for he must not set her at his foot; the servant is appointed to serve, and his wife to help. If she must not match with the head nor stoop at the foot, where shall he set her then? He must set her at his heart; and therefore she which should lie in his bosom, was made in his bosom, and should be as close to him as his rib, of which she was fashioned."

NEVER BUY WHAT YOU CAN'T PAY FOR.—A correspondent of the Boston Courier, in a notice of the Hon. John R. Adan, recently deceased, relates an anecdote of his conversation with Dr. Bowditch, with whom, though their tastes were different, he was on the most intimate terms:

Dr. Bowditch was desirous that Mr. Adan, should become a stockholder in the institution under his charge, and offered him certain shares, which, by the death of a former stockholder, had become at the disposal of the directors; and he said to Mr. Adan, "You can pay a small part in cash, and the rest may remain on your note, with a pledge of the shares, as long as you please." Mr. Adan replied, "I will take the stock, and call in with my check to-morrow. I never give my note. It is one of my rules never to buy anything which I cannot pay for." Bowditch, (with his usual animated manner when pleased) jumped up and clapped him on the shoulder, exclaiming, "You are a man after my own heart." This expression, Mr. Adan, while living, appreciated as a high eulogy. He would have wished no better epitaph.—*Lowell Courier.*

The Portuguese Exiles.

In the bark Henry Trowbridge, which arrived here yesterday from Trinidad, came passengers 74 of the

600 Protestant Portuguese who fled thither some time since from the Island of Madeira. The following letter from Rev. Mr. Gonsalves, himself a Portuguese, to the American and Foreign Christian Union of which he is a missionary, was received by the same arrival.

TRINIDAD, PORT SPAIN,
July 13, 1849.

Reverend Herman Norton and Mortimer DeMotte,
Esq.,

My Dear Sirs:—By the bark Henry Trowbridge, Capt. Frisby, I send to your care 74 of the exiles of Madeira. Another bark and brig will sail in a few days with 76 and 74 more exiles, as the condition of the people is so heartrending. They are anxious to go to America, but not knowing how much funds you have received for the exiles, I dare not venture any more at present, though my heart aches for them.—they are a devoted, pious, patient people. The people of this Island are very angry because the Portuguese are going to America. They think the British Government ought to have given them lands in this Island and not suffer such a good people to go to another country. This poor people have sold their furniture and have made every sacrifice, so great is their desire to reach American soil, and unite their prayers and tears with their brethren already in America's favored land. I know that in this emergency I have gone beyond my limits. No other motive but heart yearning compassion has led me to take a step for which I may be blamed. But I will suffer all things cheerfully for the sake of God's poor persecuted of the 19th century.

Yours in the best of Bonds,
M. J. GONSALVES.

Perseverance of Audubon.

"An incident which happened to two hundred of my original drawings, nearly put a stop to my researches in ornithology. I shall relate it, merely to show how far enthusiasm—for by no other name can I call my perseverance—may enable the observer of nature to surmount the most disheartening difficulties. I left the village of Henderson, in Kentucky, situated on the banks of the Ohio, where I resided for several years, to proceed to Philadelphia on business. I looked at all my drawings before my departure, placed them in charge of a relative with the injunction to see that no injury should happen to them. My absence was of several months; and when I returned, after having enjoyed the pleasure of home for a few days, I inquired after my box, and what I was pleased to call my treasure. The box was produced and opened; but reader, feel for me—a pair of Norway rats had taken possession of the whole, and they had reared a young family among the gnawed bits of paper, which but a month previous, represented nearly a thousand inhabitants of the air! The burning heat which instantly rushed through my brain, was too great to be endured without affecting my whole nervous system. I slept not for several nights, and the days passed like days of oblivion—until the animal powers being recalled into action, I took up my gun, my note book, and my pencils, and went forth to the woods as gaily as if nothing had happened. I felt pleased that I might now make better drawings than before. And ere a period not exceeding three years elapsed, my portfolio was again filled."

Dispose of Your Wealth in Time.

"Leave the world as you found it; and seeing you must go naked as you came, do not stay for death to pluck off your clothes; but strip yourself, and owe your liberty to your own hands. It will not be long, you are well assured, ere that debt to nature must be paid; and then there cannot be a greater contentment, than to feel that you are your own at that hour; that you can dispose of yourself to God without any let or hindrance, and that you can die in the freedom wherein you were born. If you stand engaged to the world, it will be sure to put in its claim and challenge an interest in you at that time.—It will let you know that it is your mistress and still requires your service. And therefore, follow your resolution, and forsake it betime; that so it may not give you any trouble then, but suffer you to go out of it as quietly and with as little care as you came into it."—Patrick's Parable of the Pilgrim.

Self-ignorance well Illustrated.

"I remember it was a wonder to me, before I knew this city, to hear of families living so near all their lives, as but one chimney-back between them, and yet their doors opening into several streets, and the persons of those families never knowing one another or who they were. And methought that passage of Martial was a strange one, when I first met with it, —'Nemo est tam prope tamproculque nobis?' and that observation of the Jews remarkable—that sometimes two verses in Scripture be joined as close together for apace as close can be, and yet as distant for sense and matter as distant may be: and that relation of Seneca wondrous—if I miss not my author—that a man through sickness did forget his own name:—and that of the naturalists, as wondrous—that there is a beast, that as he was eating his meat if he did but once turn his head from it he forgets it. But now a sad experience within mine own self hath lessened these wonders, and doth make a thousand of such strangenesses as these seem nothing; for I and my heart were born together, grew up together, have lain together, have always been together—and yet have

had so little acquaintance together, as that we never talked together nor conversed together; nay, I know not my heart, I have forgotten my heart. Ah! my bowels, my bowels—that I could be grieved at the very heart, that my poor heart and I have been so unacquainted! And is not the same case yours, too? I appeal to your own hearts, if they but speak; and I beseech you to put them to it."—Lightfoot.

PRESENT FROM THE IMAUM OF MUSCAT TO THE QUEEN OF ENGLAND.—The ship Artemisia, Captain Hemet, arrived in the London Docks on Saturday from Zanzibar. Her mid-deck is fitted up as a temporary six stalled stable, which contains five Arabian horses, four greys and a bay, of a small but singularly perfect make, although somewhat out of condition from a long sea voyage—these horses, with another which died on the passage, were sent over for presentation to Her Majesty from the King of Muscat. Whilst at sea, their provender was oil seed and dates. The Artemisia has been brought over by an Arab crew, assisted by an English boatswain.

Science and Art.

Morning Twilight.

Twilight, like every other phenomenon of nature, is doubtless intended for our benefit. It is nothing more than a prolongation of day, which at one time prepares our eyes to support the brilliancy of day, at another to bear the darkness of night. The twilight is not always the same; it differs according to climate and season. Towards the poles it continues longer than in the torrid zone, where the people see the sun rise directly above the horizon, and dip in the same direction beneath the lower hemisphere; hence they suddenly pass from the light of day into total darkness. Whilst, on the contrary, the sun darting his rays obliquely towards the poles, and not descending far below the horizon of the neighboring people, it happens, that their nights, though long, are almost always accompanied by twilight, and therefore are in some degree luminous.

As for us, who are placed at nearly an equal distance from the inhabitants of the torrid and those of the frigid zone, we plainly observe that the twilight becomes sensibly shorter as the length of the days diminishes, and longer in proportion as they lengthen. In the evening, after the sun sets, we enjoy an hour, and sometimes more, of twilight. This useful arrangement is owing to the atmosphere, which to a certain height every where surrounds the earth. And such is its nature, that the rays of light that pass through it perpendicularly are not diverted from their straight direction; but when the rays fall obliquely, they are refracted, descending a little lower, in such a manner that the greater number of rays which penetrate the atmosphere on the side of the earth, fall in consequence of this inflection upon it; and thus, instead of passing directly through the air, they are bent by it and directed towards the earth. Thus when the sun approaches our horizon, many of his rays which pass near us in an oblique direction, and which would not reach us, meeting the volume of air which surrounds our earth, become refracted by it, so as to effect our vision in such a way that we see daylight some time before the sun appears.

This law of the refraction of the rays of light in the surrounding mass of air, is a work equally full of wisdom and goodness towards all the people of the earth; and more particularly so to the inhabitants of the frigid zones, who without the blessing of twilight would be for whole months in a state of total darkness. Perhaps this explanation of the origin of twilight may not be sufficiently intelligible to many readers. Recommending such as these to consult the works of more enlightened philosophers for fuller information on the subject, let us conclude with reflecting upon it as rational beings and Christians. To do this nothing more is requisite than a willing mind and a pure heart, that seeks to glorify the Father of mercy. And the upright man who, however unlettered and deficient in learning, ever finds cause to bless the Creator in His works, is wiser than the philosopher who, intent upon explaining and investigating the phenomena of nature, loses sight of that great Being who created the light and formed the universe.

EVENING TWILIGHT.

The evening twilight is that faint light which after sunset continues still to illumine our atmosphere, particularly towards the west. It is partly occasioned by the refraction and reflection of the sun's rays in our atmosphere, and in part by the proper atmosphere of the sun, which is known by the name of zodiacal light, which sometimes appears, particularly in spring, towards the evening, and in autumn, towards morning. When the sky is clear we may see the smallest stars during the twilight; which continues from the time the sun has entirely disappeared till dark night, generally lasting about two hours. In the island of Senegal, where the nights are nearly as long as the days, the twilight only continues a few moments; the interval between sunset and the darkness of night being scarcely a quarter of an hour.—Thus as soon as the sun has sunk from ten to fifteen degrees below the horizon, the whole country is immersed in the profoundest darkness.

In our climate the shortest twilight is about the

first of March and the eleventh of October. When the northern declination of the sun is such that he only passes eighteen degrees below the horizon, the twilight continues all night. And this is the reason that in the summer solstice we have in these climates scarcely any night, and in the more northern climates they have no night at all, though the sun is below the horizon. This occurs, when the difference between the depression of the equator and the northern declination of the sun is less than eighteen degrees; and takes place in this climate from the 17th of May to the 23th of July.

The advantages which we derive from twilight are very evident. To pass at once from broad day to dark night would be very inconvenient: such a sudden change from light to darkness would hurt the organs of vision. The wise Author of Nature has therefore prevented these inconveniences, by giving us an atmosphere which prevents us from losing the light suddenly, although the sun is below the horizon; and thus, by means of the twilight, we pass by insensible degrees from the light of day to the obscurity of night.

Advice for Summer.

Don't gormandize. We hate a glutton at all times, but especially in the summer. It is monstrous to see men, when mercury is up to 90, cram a pound of fat meat down their throats. Don't you know that animal food increases the bile? Eat sparingly, and be sure and masticate what you eat. Don't bolt your food like an anaconda. Take exercise early in the morning. Ah! what fools we are to sweat in bed, when the cool breezes of the morning, invite us forth, and the birds and the dew, and the streams are murmuring, in their own quiet way, pleasant music, which arouse a kindred melody in the soul.

Be good-natured. Don't get into an angry discussion on politics or religion. There will be time enough to talk the former over when the weather becomes cooler, and as for the latter, the less you quarrel about it the better. Religion is a good thing, but when you fight in its name, you show yourself ignorant of its principles, and unswayed by its influence.

Bathe often—three times a week—every day. The exposure is nothing to the benefits derived. If you would enjoy health, have a clear head, a sweet stomach, a cheerful disposition, put your carcasses under the water every day, and when you emerge use the brush vigorously for five minutes. There is nothing like the pure bracing water. We never dip beneath its surface without thanking God for having placed such a health-promoting element within our reach. —*Yonah.*

Electricity.
Rev. Dr. Olin, of Yale College, has an article on this subject in the New Haven Palladium, in which he denies that there is any unusual and mysterious connection between the condition of atmospheric electricity and the prevailing epidemic, and seems to be of opinion that the present dry state of the atmosphere is very favorable in its effects upon the public health. The facts which have usually been alleged in proof of this connection, he explains on the supposition that certain causes which change the electrical state of the atmosphere tend also to increase or diminish the ravages of cholera. The relations of the atmosphere the electricity are controlled chiefly by the combined agencies of heat and moisture.—Thunder storms occur most frequently when the air is hot and damp. But this state of atmosphere is unfavorable to the action of the electric machine and other apparatus for the artificial production of electricity. The hot and humid air which generates thunder storms and impairs the action of electrical apparatus, is remarkable for promoting chemical changes in animal and vegetable substances. In such state of the air, meat soon spoils, bread sours, butter grows rancid, milk curdles and sweetmeats ferment. Here we perceive, the professor argues, that the same condition of the atmosphere which precedes thunder storms and impairs electrical action, aggravates malignant diseases, and if at any place where the pestilence is prevailing there is an unusual absence of thunder and lightning, we may regard it as an obstacle to the progress of the epidemic. A copious supply of rain, however, has a tendency to lessen the ravages of disease. The professor concludes that the disposition of the cholera to variations in the electrical state of the atmosphere are not in accordance with the views of the inductive philosophy.

Diarrhoea—Cholera.

It seems now to be pretty well established that Diarrhoea is Cholera—not another disease which may pass into that, if neglected, but really the first stage of that disease itself. When Dr. Drake, of Cincinnati, published the proposition it was not a little scouted, but the Gazette says since then it has been commonly received as the true theory, not only by the profession in Cincinnati, but by medical writers who have since written and printed their views of this disease. The Gazette adds:—This admitted and received as the ruling feature of Cholera, we have at once a much better indicator of the disease, and a much surer guaranty of prompt treatment and certain cure. For only let the people fully understand, that diarrhoea certainly indicates the presence of veritable Cholera and the commencement

of its ravages, and they will unflinchingly submit themselves to proper treatment without the delay that is found uniformly to be dangerous and frequently to be fatal. And with the prompt and proper treatment of diarrhoea, the cure of cholera is proven to be much less difficult than that of many other diseases.

Of course the diarrhoea here referred to, is that which attends the prevalence of Cholera, and has peculiarities different from those of ordinary diarrhoeas.

An Artificial Leech.

We learn from an article in the Paris Journal des Debats, that an important discovery, which is likely to be of great service to humanity, occupies, at this moment, the attention of the French scientific world. It is a mechanical leech which M. Alexander, civil engineer, already celebrated for his useful discoveries, has submitted to all the scientific bodies, which, after satisfactory trials, have caused this leech to be adopted in all the hospitals, after having proved, not only the immense economy of its use, but, what is better, the decided advantage which it has over the natural leech, often so rare, always repugnant to the patient, and sometimes dangerous. The President of the French Republic has given orders for the supply of the apparatus in every commune where it may be found serviceable to indigent patients.

THE DIFFERENCE.—When the Isthmus Railroad is completed, by the aid of steamers, running 12 miles an hour—a voyage will be made from the city of New York to

Calcutta in	47 days.
Canton in	36 "
Shanghai in	35 "
Valparaiso in	17 "
Callao in	12 "
Guayaquil in	9 1/2 "
Panama in	7 "
San Blas in	12 "
Mazatlan in	14 "
San Diego in	16 "
San Francisco in	18 "

Then the trip will be rapid and pleasant—now it is a long and dangerous one—and there are comparatively few who have the courage to undertake it. In nothing is the progress of the arts and of the age, more conspicuously demonstrated, than in the present facilities of travel.

ZINCOGRAPHIC PRINTING AND ENGRAVING IN COLORS.
We noticed, a few days ago, the transfer of copper and steel engravings to zinc plates, by Mr Bourquin. A German artist, Mr. Louis Rosenthal, has taken a step far in advance of this, and presented for our inspection a new method of zincographic printing and engraving in colors. The engravings are prepared upon zinc plates by Rosenthal from designs by artists. The printing in black from zinc plates has been practised in Europe, but the mode of coloring is an invention of Mr. Rosenthal.—*Phil. Ledger, Monday.*

Correspondence.

Obituary.

Died at her residence, in Woodhouse, 17th inst., Mrs. Rebecca Ann, wife of Philip Pegg, and daughter of Jacob and Elizabeth Freman, of Woodhouse, after a long and painful illness, which she endured with christian fortitude and pious resignation to the will of God; she has left a husband and six children, to mourn their loss. She was afflicted with a lingering consumption, which gave her warning that her cares on earth would soon end. She turned her thoughts to God, and sought him who never said seek ye my face in vain. About five months before her death, she gave her heart to Jesus, and from that time, sorrow gave way to joy, and fear to hope, she continued to enjoy the presence of Jesus to the end of her life: never in any mortal could the power of the gospel shine with brighter lustre; by those who attended her bed-side it was evident, that she was fully prepared and anxious to depart and be with Christ, which is far better; she said on one occasion, that nothing could entice her to wish to stay longer from her Saviour, whom she loved; she set her house in order, exhorting her husband and children to prepare to meet her in heaven. When bidding adieu to her children, she said, God's will be done. To those who beheld her, her dying appeared as the setting of the summer sun, when no breeze disturbs the forest leaves, nor ruffles the becalmed oceans' breast. Her countenance was calm and serene, no struggle, not a feature discomposed; she fell asleep in Jesus; her spirit is gone to its haven of eternal rest, where there is no more pain, and sorrow and sighing shall flee away. Her body sleeps in the dust, to awake at the resurrection morn and be re-united to its kindred spirit.

Calm on the bosom of thy God,
Fair spirit rest thee now:
While yet with us thy footsteps trod,
His seal was on thy brow.

Dust to its narrow house beneath,
Soul to its rest on high:
They that have seen thy looks in death,
No more may fear to die.

Woodhouse, July 19, 1849.

A. AUSTIN.

The Evangelical Pioneer.

LONDON, THURSDAY, AUGUST 9, 1849.

SUMMARY.

HUNGARIAN VICTORIES.

The affairs of Hungary lose none of their interest. The cause of war begins to be understood and appreciated, for the Hungarian leaders have well vindicated their claims to be heard: they speak with the prestige of success. Kossuth has issued a protest in the name of the Hungarian nation against the Austro-Russian invasion, in which he asserts the justice of the national resistance of the claims of a perjured and criminal dynasty, and denounces the course of Russia, at the call of the house of Hapsburg, invading Hungary without any declaration of war. The Hungarian nation is resolved to repel this fresh aggression, against which it protests in the consciousness of the duty of its self defence to which it has been reduced. It protests in the name of the eternal right of nations, which has ever been the sacred foundation of the mutual relations between States. It protests in the name of treaties, of declarations, and of guarantees, which place under the wings of the sentiments of justice common to all people, the existence of him who is threatened with death. It protests in the name of the balance of power in Europe, in the name of liberty and civilization. It protests in the name of humanity and of the innocent blood which cries for vengeance to the God of Justice.

The reported defeat of Paskiewitch with 110,000 men mentioned in our last, seems to want confirmation. The English papers make no mention of it, and it would seem to have originated in the fertile genius of some manufacturer of Telegraphic reports on this side the Atlantic. Be this as it may, the Hungarians are manifestly prepared for a brave and desperate struggle. The news by the Cambria, of which a summary is given below, almost makes up for the loss of the rumored triumph.

IRELAND AND THE QUEEN.

The accounts from Ireland are almost too harrowing and horrible to read. The effects of famine furnish the letter-writers with such materials of horror, as leave all fiction far in the distance. At the same time the meek suffering of the people removes all interruption of the flow of pity. One writer remarks that it would be merciful if the Government would send troops to shoot a million of the people, who must otherwise, in the course of the summer, perish by the most appalling of all deaths. These sufferings in their commencement aroused the pity of all nations, and called forth on this side of the Atlantic, efforts to their relief which were honorable to human nature. How is it that their continuance has dried up the sympathies of our nature. Is it that the heart has grown callous because the eye has become accustomed to the sight of wretchedness? Or is it that we have abandoned the effort because it became hopeless? In either case, how humbling; in the latter case, how inexpressibly sad. But let us enquire if we stand idly by while millions of our fellow subjects perish? It is evidently a hopeless task to continue to send supplies to a starving people. But can nothing be done to remove them to a position in which they may help themselves. Emigration is their only remaining hope; but how is a starving family to find the means of embracing this way of escape? It is easy to say let the Government transport them. It is easy to throw the responsibility upon the landlord. But is there nothing for us to do? The Government has done more than any government ever thought of doing, and a national attempt to carry thousands of paupers across the Atlantic would be found impracticable, from the opposition it would excite here. The landlords are almost as much to be pitied as their tenants. The voluntary contributions of an openhanded charity would excite sympathy everywhere instead of opposition. It is scarcely to be hoped that means should thus be furnished adequate to the necessities of the case, but to snatch a few hundred from such a doom would be a charity worthy of the Province. To contribute towards the salvation of one family, would be a better reflection to any of us on a death-bed, than to have conquered at Buena Vista. Brethren of the Press! what if you should let the fends of party sleep for a time and join hands in an effort for humanity? Tell the sorrows of Ireland, and call forth the generous aid of a highly favored Province in behalf of the suffering. It will give new dignity to the Press—it will bring down upon your hearts and homes the blessings of him that was ready to perish,—it will pour oil upon the troubled waters through which you have been called to steer,—and bind up the sundered bonds of social life, with the silver cord of holy, twice-blessed love. You can do it.

The Queen is about to visit that unhappy land. She will not see its misery, and there will probably be an unhappy contrast between the festivities her visit will occasion, and the suffering and sorrow which will be carefully concealed from the eyes of Royalty. Nevertheless we are glad she goes. It will remove a painful impression in Ireland, that she either slights or suspects that part of her dominions. It will encourage the sufferers, and it may be hoped will set an example to absentees which will not be lost.

CANADA.

The columns of our contemporaries are occupied with the doings of the Convention at Kingston. The labors of that body result in an address to the inhabitants of Canada, in which three subjects are presented as demanding earnest attention. The first is a union of all the British American Provinces. Without entering upon the discussions of this question, we may suggest that the welfare of this Province evidently demands great caution before we proceed to agitate organic changes in the State. One of the greatest hindrances to our prosperity, is the impression that nothing is settled and established among us. The second is retrenchment and economy in the public expenditure; a reform which men of all parties sustain. If it is to be a ground of difference between rival competitors

for popular favor, either party must definitely state the lengths to which they will go in retrenchment. It will be the simplest political controversy that ever occupied a people; a mere affair of figures. The sheriff on the hustings may call in the aid of the auctioneer, and in the very outset economize election expenses. There are few men out of office in Canada, who do not feel that the high salaries of officials are not only great economical evils, but exercise a most injudicious influence on the social condition of a new country. From whatever quarter the exposure of these evils comes, it is a public benefit. The third and last subject is the protection of home production; by what means we are not informed.

Cholera continues in many quarters to extend its ravages; and in many places where it is not supposed to prevail, a sickness of a severe character with some of its symptoms exists. A few cases of one or the other have occurred in this town. A most exaggerated account of these has been circulated in the country, as it seems to us to the unnecessary interruption of business. The first alarm is however subsiding.

News.

European.

ARRIVAL OF THE CAMBRIA AT HALIFAX.

SEVEN DAYS LATER FROM EUROPE.

Important News from the Continent.

The Cambria, Captain Shannon, arrived at Halifax at 3 o'clock this morning, and will be due at Boston at 4 o'clock to-morrow afternoon. She has fifty-six through passengers, and brings European news seven days later.

The Cambria spoke the Niagara about fifteen hours out of Liverpool, and on the fourth day out passed the packet ship Shannon of New York.

Commercial Summary.

LIVERPOOL, July 21.

MARKETS, &c.—Trade continues active and the business done this week has been large, and in general at improved prices. The produce markets are well supplied. A healthy feeling continues to prevail and a fair extent of business has been done at steady prices.

Cotton has continued in favor at advancing prices, and money to a considerable extent is being invested in the article. The consumption of cotton is now greater than it was ever known to be, and the conclusion of our armistice between the Germans and Danes, just announced at London, will doubtless increase the present demand. At Manchester and other manufacturing marts the market has been firm, and spinners, influenced by the buoyant state of the cotton market have claimed in many instances an advance of a half-penny per pound.

The prospects of the harvest throughout the parts of the United Kingdom are encouraging and satisfactory.

The reports from the Continent of Europe relative to the state of the growing crops are conflicting, but upon the whole the appearance of the growing crops is encouraging.

All the leading grain markets of England are dull, and prices, as harvest approaches, show symptoms of a decline.

The metal trade is firm, and within the last few days there has been an increased demand for all kinds of iron. Scotch pig has advanced two shillings per ton.

Money continues abundant and is readily obtained at 2 @ 2 1/2 per cent.

ENGLAND.

Parliament is to be prorogued on the 9th instant. The motion which Lord Brougham previously announced his intention to make, with reference to the French expedition to Rome, was laid upon the peers' table on Friday. The resolutions embraced a wide range of subjects, and implied a direct censure of the foreign policy of the government; and it is understood that the envoys and agents in Northern Italy and in Sicily, will be fully notified.

In the debate which took place on the 20th, in allusion to the cholera, Lord Ashley, the Chairman of the Board of Health, stated in the House of Commons, on Tuesday last, that he had reason to know that not one-half of the cases were reported. Enough, however, is officially known to render it certain that the epidemic is raging, in many parts of the country, to a dreadful extent. During the last week 339 deaths by cholera were reported in London, which is more than double the number of the preceding week. At Bristol, Plymouth, Portsmouth, and along the whole of the south coast, it is raging in a very malignant form, and the mortality is very great. At Liverpool the disease is rapidly increasing; the number of cases reported for four days previous to Thursday, were respectively 64, 74, 102.

Scotland continues to be generally exempt from the scourge.

Mr. Macready, the celebrated tragedian, is editing and will shortly publish an edition of Pope's works.

IRELAND.

On the 12th July, the anniversary of the battle of Anghran, a very serious collision took place between a party of armed Orangemen and Catholics, near Castle William, in County Down. The Orange party having marched the day at Ballymore, and being on their march home, whilst passing a defile called Dolly's Brae, found their party waylaid. All the pass and surrounding hill occupied by an immense number of Roman Catholics, provided with pikes and fire arms, and plainly contemplating a general massacre. The Protestants, aided by a small party of police and military, stood upon their defence and succeeded in forcing their way through the pass after a short struggle in which 40 or 50 persons are said to have

been killed or wounded, on both sides, much the greater portion being of the Roman Catholic party. Thirty-eight Ribbonmen had been taken prisoners.

On Friday two medical gentlemen drove through the country round about the scene of the contest, with the view of administering relief to those who were wounded, but were refused admittance at almost every house where they called.

The Cork Examiner, in alluding to the potato crop says the disease has appeared in a few fields; there can be no doubt but it is equally positive that as yet the general crop is saved, and in almost all places unusually abundant and thriving. The general impression is that it is so far advanced, that supposing a blight to set in, the tuber will have been out of the ground before such time as the disease could have reached it.

Offers of several private residences have been made for the accommodation of her Majesty during her sojourn at Cork, which, as it is not her intention to stop out of the Royal yacht, have been graciously declined.

FRANCE.

The Committee of the Legislative Assembly, to which the question of the prorogation was referred, has come to the unanimous decision of recommending that the Assembly should be prorogued from the 15th August to 15th October.

The Budget will not be brought forward until after the meeting of the Assembly in October. We learn from the department of Enu that the Socialist agents, undismayed by previous reverses, are still very active in making proselytes among the peasants. The National announces that Prince Canino, the son of Lucien Bonaparte and ex-President of the Roman Constituent Assembly, has been arrested at Orleans by order of the Government, on his road from Marseilles to Paris. It is said that having a claim against his cousin, Louis Napoleon, for money lent in aid of his election, the Prince came to France to demand it. The cousin's conduct against Rome having stirred up his ire. It is said that the Prince will not be imprisoned, but that he will be forced to embark for England or America.

The report of M. Combarere Leyel, on the law of the Prose, has been distributed. It is favorable to the measure of the Government.

The Siele says Mole is to be President of the Council, Thiers Minister of the Interior, and Falon of Foreign Affairs.

By a decree of the 13th inst. Gen. Lamoriciere has been appointed Envoy and Minister Plenipotentiary of France to Russia, and he is said to have left Paris for the headquarters of the Emperor of Russia.

Baron de Rothschild is about to leave Paris on a trip to Italy. It is said that his journey is in connection with the indemnity to be paid by Piedmont, which would necessitate a loan; and also the unpaid half year's interest on Roman bonds.

The progress of the investigation into the affairs of the 13th June has become less active, owing to some arrests recently made, and to the discovery of important correspondence. There is a talk, also, of certain revelations which will increase the number of the accused, who are to figure before the high courts of justice.

ITALY.

The Pope has addressed an autograph letter to General Oudinot, on the occasion of receiving the keys of the city of Rome. His Holiness congratulates the General on the triumph of order in Rome, and expresses his hope that the Pope will move the difficulties that may still exist. He adds that he does not cease to direct his prayers to Heaven for the General, the army, and the French nation. The letter was dated Gaeta, July 5.

Cardinal Picoli and the Marquis Sacchetti arrived in Rome from Gaeta on the 9th. The latter is Grand Chamberlain of the Apostolic Palace.

Preparations are making at Rome which lead to the impression that Pius 9th is expected soon to return to the Quirinal. All the wounded have been removed from that Palace.

The French are doing all they can; distributing money &c., to get up a cry in his favour, but in vain.

The Roman troops who had agreed in the first instance to do duty with the French, are all leaving, and the whole force remaining now amounts to less than 1000 men. Of these many were anxious to leave, but Gen. Oudinot would not give consent. The Pope's engineers being asked to make a demonstration in his favor, preferred quitting his service. Thirty-nine out of forty-three resigned, and all the rank and file were disbanded. The same occurred in the artillery—all the officers having resigned, with the exception of three captains and a sergeant. The reason given is, that the French authorities refused to give them any promise or guarantee as to the protection of the rights of the people.

Garibaldi has succeeded in making his escape good from the French division, who were put upon a false scent, and he is now on the mountains of Arbezzi. Previous to his departure from Rome, he had secured the ammunition and the military stores. Another account states that Garibaldi is on the Neapolitan frontier, where he has been joined by another body of fugitive troops, and formed, it is said, a body of 20,000 men.

The Romans, in their receptions of the French troops to their fallen capital, behaved with a spirit worthy the days of Fabius. The streets were deserted—no curious nor rejoicing population hailed the barbarian conquerors. The modern Gauls were obliged with their own hands to pull down the abandoned barricades. It was indeed a barren triumph for France: a Republic put down, with not a soul among the captives to do the victors honor.—N. Y. Sun.

The besieged operations against Venice have been discontinued, in consequence of the fatal prevalence of fever and sickness amongst the Austrian troops by the excessive heat and hard work.

The American Charge d'Affairs has been compelled to take down his arms, in consequence of his house having been forcibly entered by the French patrol, in pursuit of two deserters.

HUNGARY, AUSTRIA, AND RUSSIA.

Although, numerically considered, the hostile forces are of appalling superiority, the Hungarians are very far indeed from being in any desperate extremity.

A Turkish Ambassador in Paris received a despatch on the 19th inst., by courier, announcing that the Polish General, Bem, had again completely defeated the Russians under the command of Luders, in Transylvania, and that the latter had been obliged to take refuge in Wallachia, with a small remnant of his army.

Advices from Vienna of the 13th of July, state that Buda-Pesth surrendered to the Austro-Russian troops on the 11th inst. without resistance. From a report of General Haynau, addressed to the Emperor of Austria, it appears that a very sharp conflict took place on the 11th be-

fore Comora, between the combined armies of the Magyars. The Hungarians fought with furious impetuosity, but the Austrians claim the victory.

Another and probably more reliable account of this battle, states that 180 pieces of cannon were brought into the field by the Hungarians, and the loss sustained by the latter in artillerymen may be estimated from the circumstance that several of the guns had to be served latterly by the Dutchmerstr infantry. Nothing could be more complete than the defeat of the united Russo-Austrian armies under Haynau. He was obliged to fall back on Raab, where his quarters are at present, and which city is filled with the wounded. He has been obliged to send 3000 wounded to Presburgh.

But for the timely arrival of the Russians to cover his retreat, Haynau and his staff would have been taken.

GERMANY.

The north of Germany is again quiet, but in the south the insurgents still hold out within the Fortress of Radstadt. The whole of the Grand Duchy of Baden, with that exception, is occupied by the Prussian troops. The lives of the captive Republicans are to be spared, and General Radowitz has ordered to transport them to the United States.

PRUSSIA AND DENMARK.

The armistice between Prussia and Denmark has been ratified. A suspension of hostilities, both by sea and land, for 6 months agreed to. At the close of this period the armistice, if not to be renewed, is to continue six months longer. The blockade is to be raised as soon as the German troops have been moved to the south of Flinsburg.—The captured vessels, with their cargoes, are to be restored on both sides.

EVICIONS IN IRELAND.—The Hon. and Rev. Sidney Godolphin Osborne, son of Lord Godolphin, and a well-known correspondent of the London Times, under the signature of S. G. O. has been recently travelling through the South and West of Ireland. Speaking of the evictions or clearances in the country through which he has passed, he says:—

"I have no hesitation in asserting, that no account yet given in England, has conveyed to the English public any just idea of the number of houses which have, within these two years past, been razed to the ground, or allowed to remain roofless. I have travelled successive days' journeys, on both sides of the road, with far the greater proportion of the houses unroofed. I have seen what appeared to be whole villages in this condition. It seems, in the West, the one, general, prevailing system."

United States.

Fire at St. Louis.

St. Louis, July 20, 1849.

We much regret to state that a dreadful fire broke out this morning at 3 o'clock, on board the steamer Algoma, which immediately communicated to the steamers San Francisco, Dubuque, Mary, and Phoenix, all of which were entirely consumed to the water's edge.

After the fire a terrible fracas ensued between the firemen and a party of Irishmen, who gave the provocation. Captain Grant, of the Missouri fire company, during the *melee* received a pistol shot which slightly wounded him. The houses of the Irishmen, which were a resort for boatmen, were then assailed, and one of them severely stabbed in several places. The disturbance continued till 12 o'clock, when quiet was somewhat restored by dispersing the rioters.

The Mayor, fearing a renewal of the disturbances, has very properly ordered out a company of St. Louis volunteers; and fearing this force would be insufficient, he promptly despatched a request to the commanding officer at Jefferson barracks, for the assistance of the United States troops.

Cholera in Sandusky.

The Cleveland and Sandusky papers are filled with the melancholy accounts of the ravages of the Cholera at Sandusky. Several eminent physicians from Cleveland and Cincinnati have gone there, and are devoting their energies to checking it. Prof. Ackley writes that it "rages as an infectious and epidemic disease. On Saturday there were 31 deaths, on Sunday 37, on Monday 33, and on Tuesday 18."

The cholera in Sandusky has raged to a fearful extent. A despatch says not a hotel, store or other place of business is open and that not 1000 persons are left in the place. The deaths have averaged nearly 30 per day since its appearance. Even the physicians have fled.

The cholera is sweeping off the black population in Louisiana in great numbers. The victims have no prophylactic symptoms. They are taken with a weakness in the legs, and in two hours they are dead. They have neither diarrhoea nor vomiting. It is awful to see how they drop down in the field—at one moment perfectly well and hearty, and by the time they are carried to the house they are no more. Every morning there are numbers reported dead on the different plantations. I will say no more on this subject; it is too awful to dwell upon. As yet no white persons have been affected on the coast.—Lett. from South.

On Saturday evening, July 28th, a young man lately from Ireland, came to Fort Credit by the steamer *Eclipse* in a state of intoxication. He went up to the Tavern and after treating a man who helped him to carry his trunk, returned again to the pier, and either fell or leaped into the water and was drowned. His body was obtained in about an hour, and after the usual proceedings was consigned to the silent grave.—Christian Messenger.

Provincial.

Shocking Accident.

On the 3rd of May last, while Wm. Freeman, the son of Elijah and Clarissa Phelps, was loading manure in the barn-yard of his father, Township of Bayham, his attention was diverted by the attempts of a sow to run past him to the barn; with the fork in his hand he immediately gave chase, and tried to prevent it getting under the floor; he plunged the handle of the fork into an aperture, when such was the force of its speed that he could not recover command, and completed himself upon the toins of the fork, which entered his groin, passing through his body, causing his death in half an hour. His parents were both absent, and his mother arrived only in time to witness his dying agonies and hear his dying sigh, when she saw before her the body of her son, a motionless corpse, whom but an hour ago she had seen healthy and vigorous, and had looked forward to as the stay of her declining years. The deceased was 16 years of age. His funeral was attended

THE EVANGELICAL PIONEER.

by the Rev. Mark W. Hopkins, who preached a sermon upon the occasion from James 4: 14, "Ye know not what shall be on the morrow, &c."

"Since on this winged hour,
Eternity is hung:
Wake, Lord, by thine almighty power
The aged and the young."

—Com.

GROSS ISLE.—By the return of the Medical Superintendent for the week ending 14th July, 1849, it appears that five persons have died during the week, which is less by two than the week previous. The state stands thus:—

Remaining in Hospital	180
Admitted since	58
Total	238
Discharged during the week	68
Dead	5
Remaining sick in Hospital	165
Total	238

Of 165 remaining sick, the diseases are:—Typhus fever 17; com. contd. fever, 97; bowel complaint, 4; dysentery 12; phlegmoneous erysipelas, 1; confluent small pox, 2; small pox, 4; measles, 6; debility, 4; convalescents, 18. *Quebec paper.*

CHOLERA IN MONTREAL.—On Sunday after vespers our Roman Catholic fellow citizens held a solemn procession in honor of the Virgin Mary, to obtain the intercession in Heaven, for the cessation of the scourge of Cholera, which is now ravaging this city. The multitude numbered from 15,000 to 20,000. In double file it took two hours to pass by any stationary point. A statue of the Virgin Mary was in the procession, which was also accompanied by music, choristers, banners, &c., and by two of the fire companies in uniform.—*Gazette.*

Wild Cat Killed.

One day last week a large wild cat was seen swimming in the St. Lawrence, about two miles above the village of Matilda. Some Indians in canoes started in pursuit, and with spears and paddles, after a severe contest, succeeded in killing it. The animal's body is stated to be four feet in length, and its legs two feet, and very powerful. It had swum from the American shore, and was making for the British side. That a ferocious wild beast, with claws as large as man's fingers and teeth two inches long, should at this particular time, attempt to invade her Majesty's dominions in Canada, is an ominous circumstance, inasmuch as this is the second strange animal which has been making the attempt to come to the assistance of the Tories. This ugly-looking customer carried his head, and was wrapped in a somewhat singular manner. It was lucky that this unwelcome guest was in the hands of our Indians, as had it been in the hands of the Tories, what the Tories would have done is a subject for conjecture.—*Graph.*

Celebration

The London Juvenile Temperance Society, in pursuance of their purpose to hold a meeting on the morrow, at 3 P. M., at the Court-House, will assemble in the most temperate manner possible, and will be the body of the Society. We are glad to hear that the Temperance Society will begin

NEW SUBSCRIBERS.

Letters, with the names of new Subscribers, have been received as follows:—

W. Freeman, 1; A. Cleghorn, 1; W. Wilkinson, 1; J. Crellin, 2; T. A. Haines, 1; A. Chute, 1.

Acknowledgment of Receipts for the Evangelical Pioneer.

For the sum of 10s.—Joseph Kitchen, Gabriel Shearer, C. Kern, E. Beaupre, E. Ward, Justus A. Ford, H. Nichols, C. Moore, C. Kitchen, B. Beemer, J. Carter, John Davis, William Wakeling, W. B. Mabec.

Mr. Brown, 12s. 6d.

For the sum of 5s.—Truman Wilcox, W. McClellan, J. Goble, B. Palmerston, M. A. Baker, J. Bogue, Thomas Anderson, S. Read, Dr. Williamson, A. Wicks.

MARRIED,

Here, on the 4th inst., Mr. Isaac Carter, of the Niagara District, to Miss Catharine Alwood, of the same District.

DIED.

On the 26th ult., Mrs. Henry Webster, of the same District.

On the 28th ult., Henry Webster, of the same District, above, for many years a highly respected member of the Baptist Church, and Treasurer of the same. His relatives and Friends mourn the loss of a highly respected member in which the earth is bereft.

Also, on the 1st inst., after an illness of five days, Mr. Isaac Carter, of the same District.

M'KF

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THE EVANGELICAL PIONEER.

Stove Warehouse.

...opposite the Hay-Scales,
...greatly Reduced Prices, a
...and Parlor Stoves, of
...construction.
...Sheet-Iron Wares,
...an extensive assort-
...tioned Wares, al-

...be found
...Ridout-

Timothy Seed.

WANTED, all the **TIMOTHY SEED** in Upper
Canada, for which Cash, and the highest prices,
will be paid, on delivery at the store of
M. ANDERSON,
Dundas-street. 1

Apothecary and Druggist.

G. E. CARTWRIGHT, (sign of the Red Mortar,)
corner of King and Hughson Streets, HAMILTON,
respectfully intimates to parties visiting the city, that his
stock of Drugs, Chemicals, Patent Medicines, Perfumery,
Oils, Paints, and Dye-Stuffs, is now complete, and em-
braces all the articles usually kept by a Druggist. As he
will keep none but genuine articles, and undertakes the
sole charge of his business, parties sending their orders or
recipes to him, may depend upon having them executed
promptly and with despatch.
Hamilton, 1848.

SCHOOL BOOKS.

ROD & CO., YONGE-STREET, TORONTO, and
ROD & CO., HAMILTON, are prepared to supply
teachers, country merchants, pedlars,
and all who require **SCHOOL BOOKS**, in any quan-
tities, and upon the most liberal terms.
at the highest prices.
Carpenter's, Canada, and Cobb's

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...Grammars.

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BOOKS.

Removal.

WILLIAM BEGG, BOOT AND SHOEMAKER,
respectfully intimates that in consequence of the
late fire on Dundas-street, destroying the premises he oc-
cupied, he has removed to Ridout-street, next door to the
Pioneer Office, where he hopes by attention to orders, and
the quality both of the workmanship and material of the
boots and shoes manufactured by him, to merit a share of
public patronage.

All those indebted to him will please pay their accounts
immediately, and thus give a practical test of their sym-
pathy.

London, January 29, 1849.

51f

Buffalo and Port Stanley.

1849.



1849.

THE Fast sailing Low-pressure STEAMBOAT
DESPATCH,

Will leave till further notice—

PORT STANLEY.

Monday and Thursday Mornings, at Eight o'Clock, and

BUFFALO,

Tuesday and Friday Evenings, commencing Monday,

APRIL 16.

For Passage or Freight, enquire on Board or to

F. A. HOADLEY,

Port Stanley. 14tf

Removal.

A. W. GIBBS, CHEMIST AND DRUGGIST,
Has removed his business opposite the
ENTRANCE TO COVENT GARDEN MARKET,
DUNDAS STREET,

Where will be found an Assortment of the Very Best
Drugs, Dye-stuffs, Perfumery, &c.

PRESCRIPTIONS ACCURATELY DISPENSED.

London, June 20, 1849.

25w6

Celebrated Remedy for Fever and Ague.

DR. BUCHAN'S TONIC MIXTURE and **ANTI-**
BILIOUS PILLS; a sure and speedy cure for Fever
and Ague, and the numerous train of severe complaints
arising from the marsh miasma, so prevalent and fatal in
the parts of the country; also one of the best known
remedies in cases of Dyspepsia, and derangement of the
stomach; giving rise to many fatal and distressing
cases, such as nervous and sick Headaches, Rheuma-
tism, and General Debility.

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...91 WALL-STREET, NEW YORK.
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