

MONTREAL WITNESS,

WEEKLY REVIEW AND FAMILY NEWSPAPER.

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THE NEWS.

CANADA.

MEASURING.—A few days since a *habitant*, who brought a quantity of Pease to the city, disposed of the article in two lots to different merchants, and discovered that the measures which had been used in the operations were not alike, the one agreeing with his own measures, and the other turning out to be somewhat larger: complaining of the circumstance to a friend, a note was written to the Inspector, who immediately proceeded to the store where the incorrect measure was in use, and having tested it on the spot, seized it, and thereby caused the *habitant* to be paid the amount in dispute immediately. This is the mode which should be adopted in all cases of suspicious weighing and measuring. Information should at once be conveyed to the proper officer, who has the power, under the new law, of proceeding in the above summary manner. The Inspector's Office is in the old building immediately West of Government House.—*Pilot*.

DISASTROUS EVENT.—A circumstance of a most melancholy nature occurred on Thursday, the 27th December, at the old and respectable Tavern Stand of Mrs. Dewey, and her daughter, Lindy, in the parish of St. Remi, County of Huntingdon. While the old woman was in the act of drawing a portion of high wines from a cask in the cellar, the spirits came in the contact with the flame of a candle, which caused immediate ignition of the spirits and caught the old woman's clothes. The daughter, hearing her cries, ran to her assistance, and, in her endeavors to assist her mother, her own clothes caught fire, and nearly consumed the whole of the clothes she wore at the time. They, however, were able to reach the top of the stairs leading from the cellar, in a most shockingly burnt condition. The old woman survived the accident, only three hours; and her daughter, Miss Lindy Dewey, languished in extreme pain until Wednesday night last, when death terminated her mortal sufferings. Mrs. Dewey's remains were attended to the grave by a large number of friends, relatives and neighbors, and few indeed deserve to be more honored. She was ever ready to assist the sick, and feed the hungry. Her memory will be long remembered, and her mournful death much regretted by a large number of the recipients of her bounty.—*Courier*.

THE JUDGESHIP.—His Excellency the Governor General has been pleased to offer the vacant Judgeship to Robert E. Burns, Esq., who has accepted the appointment.—*Globe*.

THE UNIVERSITY VISITATION COMMISSION.—The University Reform Bill of last Session empowered the Government to appoint Commissioners to report "a code of proper Statutes, Rules and Ordinances for the government of the University." His Excellency has, we learn, been pleased to appoint the following gentlemen Commissioners for this purpose:—the Hon. the Chancellor of Upper Canada, the Hon. John Hillyard Cameron, John Wilson, Esq., M. P. P., David Buchan, Esq., Dr. Richardson.—*Ibid*.

THE CLERGY RESERVES.—The opinions of our French Canadian fellow-reformers on this question have not yet been declared, and it is not just to presume that they will throw obstacles in the way. If they do, it will be for the first time, as they have always stood generously by their Upper Canada political friends. We again repeat, that the Ministry will fully vindicate themselves on this question before the public, and that their anxiety for a just settlement of it, is the very consideration which makes them approach it with prudence.—*Ibid*.

SCHOOLS.—We are happy to see that the principle of supporting Common Schools by a property tax, is gaining ground in this County. We have heard of nearly a dozen School Sections, where the principle will be tried this year. We have not the slightest doubt but that it will have the effect of filling the School Houses, and relieving the Trustees from their present anomalous position. Where the property and the children are pretty equally divided there can be no injustice in it.—*Picton Gazette*.

CANALS.—From an article in the *Whitby Freeman*, we learn that the Welland Canal, 42 miles in length, cost £270,000, or nearly £6,500 per mile; it has 37 Locks, 100 feet in length by 22 in width; height of Lock, 330 feet. The Rideau Canal (made by the British Government), 135 miles in length, cost £300,000, or about £3,700 per mile; it has 47 Locks, 142 feet in length, by 33 in width; height of Lockage, 283 feet. The Lachine Canal, about 8 miles long, cost £120,000, or £15,250 per mile.—The Erie Canal, in York State, is 363 miles, and cost £7,000,000, or upwards of £19,000 per mile; it has 93 Locks; height of Lockage, 636 feet.

SENTENCE OF DEATH.—Jacob Nell, residing near Templeton, was tried at the County of York Assizes on the 15th inst., for the murder of his wife, Maria Nell, on the 9th day of November last, while on his way home from Toronto. He was found guilty and sentenced to be hanged on the 7th day of next month.

GREAT BRITAIN.

ENGLAND.—The plan propounded by Mr. Sydney Herbert for carrying out a comprehensive scheme of emigration by means of private subscriptions, has been responded to with a promptitude which shows a laudable anxiety, on the part of many benevolent persons, to alleviate, as far as possible, the misery and destitution which exists amongst a large portion of the laboring classes of Great Britain. The accounts from the manufacturing districts are of a favorable character, and the prospects for the next year are good. The report of Lord Denman's resignation of the Chief Justiceship of the Court of Queen's Bench, is now confirmed. Lord Campbell succeeds to the vacant post. The office of Chancellor of the Duchy of Lancaster, and the seat in the Cabinet which Lord Campbell now occupies, must, of course, be vacated, but nothing certain is yet known as to his Lordship's successor in the Administration. Mr. Fox Maule, Secretary at War, is mentioned as likely to succeed to the seat in the Cabinet.

THE LATE ACCIDENT OFF THE TYNE.—Her Majesty the Queen has presented 100 guineas towards the relief of the bereaved families of the unfortunate pilots who were drowned at the mouth of the Tyne in attempting the rescue of the crew of a vessel wrecked on the Herd Sands on the 4th inst. The Corporation of Newcastle have also forwarded 100 guineas, and the Master and Brethren of the Trinity-house have subscribed the same sum.

THE QUEEN DOWAGER'S FUNERAL.—Her death has bequeathed to us a memorable lesson and an important example, never, we hope, to fade from public memory, or to be lost on public habits. Her Majesty's unostentatious and private funeral will no doubt be followed by similar unostentatious and private funerals amongst the upper classes, and will, from them, descend to all. In this age of reform, perhaps no reform is more called for than one in funerals and undertaker's bills. We pity that class of tradesmen, doomed from this time as surely to decay as innkeepers on turnpike roads; but no labor is so profitless, no money can so well be spared, none so unprofitably wrong from weeping children and friends, as the labor and money now wasted on the pomp and trappings of funeral woe. It is one of the last remains amongst us of a poor ambition to assure ourselves that we are of great importance; in reality, a pompous attempt to convey a contradiction to the sublime truth with which we commit the body to the grave, "Dust thou art, and to dust thou shalt return." Being at length happily disencumbered by those in high places, and the expense being a sore grievance to most families, we may anticipate that, in future, people will follow the Royal example of having a quiet and modest funeral. We may hope, too, as the rich cease to lay aside their dead with vain and mocking pomp, that the funerals of the poor will lose nothing in decency and respect.—*Economist*.

CULTIVATION OF AMERICAN COTTON IN INDIA.—Most of our readers must have seen with regret the repeated statements which have been made, on the authority of letters and newspapers from India, to the effect that the growth of American cotton in Dharwar had been virtually discontinued, and that the natives had generally resumed the cultivation of the indigenous plant. It is, therefore, with very great pleasure that we are enabled to state, that intelligence of a perfectly authentic and unquestionable character, has just reached the directors of the Manchester Commercial Association, presenting a much more favorable view of the matter. It is undoubtedly true, that, owing to difficulties which had no connection with the success or failure of the experiments in an agricultural or commercial sense, the improved cultivation by the natives had greatly fallen off during the year 1848. During the present year, however, there has been a very striking increase; and the number of acres planted with New Orleans seed is, in round numbers, 15,400, against 3400 in 1848. We are glad to learn, also, that the monsoon

in Dharwar has been very favorable; and that, at the date of the last advices, there was every prospect of a very productive season.—*Manchester Guardian*.

CHEAP GAS.—It has been stoutly insisted that the quality of the gas will be deteriorated in consequence of the reduction in price. Now, we will undertake very easily to show that it must, on the contrary, be improved in purity, even to the utmost, in consequence of these and such as these, very reductions. The manufacturers, old and new, will soon find that increased consumption in private dwellings will constitute their grand field of profitable operations, and with all our hearts we will second their efforts in this direction; for that is the real goal of all our past exertions in this good cause. But to this anticipated and almost illimitable diffusion in private dwellings—from hall to kitchen, from kitchen to parlour, and from parlour to drawing-room and bed chamber—purity, extreme purity, is absolutely essential. There can and will be no such diffusion without it, and hence the bringing of the price within the reach of all classes in domestic life will inevitably be accompanied by an increase, not by a deterioration, of purity. Moreover, the advancement of chymical economy is rendering this very purification itself a self-compensatory and profitable branch of the manufacture.—*Bulldog*.

MACAULAY'S HISTORY OF ENGLAND.—Inquiries are often made respecting the continuation of this work with special reference to the probable time of the appearance of the next volume. We conversed with a gentleman last evening who had recently seen Mr. Macaulay, who said he was laboring hard at the work every day, but that he did not expect to have the third volume ready for the press in less than a year, and that it might not be ready in less than fifteen or eighteen months.—*Commercial Advertiser*.

AWFUL CATASTROPHE.—The *Limerick Chronicle* gives the following account of a melancholy catastrophe at Kilrush, by which 41 human creatures were hurried to a premature grave. Of the number which thus perished 37 were paupers, the remaining four being a ferryman, and two young girls (one a farmer's daughter, the other a servant), and a child 18 years old:—"On Wednesday evening, at 5 o'clock, intelligence reached the town of Kilrush that a large number of persons, most of whom were paupers, who had been seeking outdoor relief, were drowned while crossing the ferry on their return to Moyarta. Captain Kennedy, accompanied by Dr. O'Donnell, proceeded immediately to the scene, taking with them such restoratives as are generally used in recovering the drowned; but none of the bodies were washed on shore that night. Those gentlemen remained out all night, and the scene next morning (Thursday) was most distressing. No less than 33 dead bodies were washed ashore on the northern side of the ferry. It appeared upon inquiry, that no less than 43 or 45 persons were allowed to crowd into a rotten boat, which has been plying on this ferry for the last 40 years. The boat moved on as far as the middle of the ferry, when a sea broke over her stern, and filled her at once, the wind blowing strong from the south-east at the time. She upset instantly, and her miserable freight were immersed in the waters, while four who were eventually saved clung to her until a boat came to their assistance. The verdict of the coroner's jury was as usual in such cases, but imputing gross neglect and attaching censure to the owners of the boat for admitting such a number of persons into so frail a craft. With the exception of four the victims were all paupers who had frequently come into the town in vain to seek outdoor relief, and were returning that sad evening to their wretched hovels in the parishes of Moyarta and Kilballyowen."

UNITED STATES.

WARLIKE.—Great activity prevails in the manufacture of muskets at the Springfield Armory. A larger number of men are at present employed by Government than at any previous period in the history of the establishment.

OCEAN STEAMERS.—It is announced that the Southampton and Bremen line of steamers are to commence running on the 29th of February, instead of waiting until March. The first vessel of the season will be the Washington.

EXPORTS OF WISCONSIN.—The exports of wheat from the three principal ports of Wisconsin for 1849, were 2,678,045 bushels.

HOMESTEAD EXEMPTION.—During the last few months, bills have passed as follows:—Maine exempts a Homestead to the value of \$500, and, in the absence of a Homestead, personal property to that amount. Vermont exempts a Homestead to the value of \$500; Iowa and Minnesota, 40 acres of land, or a lot; California, 320 acres of land, or a lot worth \$2,000; Deseret, it is said, secures a home to every family. Georgia, Texas, Michigan, Wisconsin, Pennsylvania and Connecticut had previously enacted similar laws.—*Chronotype*.

FREE SUFFRAGE.—At the recent election in Wisconsin, the question of free suffrage was voted upon, and decided in the affirmative; the vote showing 4090 for, 3603 against it. This establishes the right of every male citizen, of whatever color, over the age of twenty-one years, to vote at all elections in the State.

MOBE DEFEAT.—Information from Washington seems to confirm the following from the Commercial of Monday. B. F. Brown, of Ohio, the democratic caucus candidate for doorkeeper, has been detected in forging drafts on Government, estimated at \$50,000, and has fled the city.

MASSACHUSETTS LEGISLATIVE TEMPERANCE SOCIETY.—One hundred and twenty-three representatives have signed the book publicly in front of the Speaker's chair, and one executive councillor and one senator have done likewise. On comparing time, the number of signatures shows a large "relative gain over last year."

CUBA REVOLUTIONISTS.—A despatch from Washington announces that the Cuban revolutionists are again at work—that their expedition is again pretty well under way—that they have plenty of arms and ammunition for war, &c.—but that now they will act according to law. They will not concentrate their forces within the territory of the United States, but will assemble on a fixed day on the Isthmus of Darien, or it may be on Yucatan, or on some island, not yet known.

COLORADO SETTLEMENT IN MICHIGAN.—There is in Cass county, Michigan, a large settlement of colored people, mostly from the Southern States. They have a fine location, well tilled farms, neat and comfortable cottages and buildings, and live an industrious and happy life. The Goshen (La.) Democrat says:—"Yesterday morning, about fifty colored persons passed through our village on their way to Cass county, Michigan. They had just been manumitted by a wealthy planter in Virginia. Michigan affords many advantages to the colored man which he cannot have in any other State, South or North; and we are happy to be informed that of many hundreds who have availed themselves of a home in Michigan, there are but few who make unworthy citizens."

NEWS FROM CALIFORNIA.—The intelligence from the mining districts is to the 24th of Nov. The rains had not then abated, and the prospects were generally discouraging for the miners. Many of them who intended to winter at the settlements, instead of the mines, were caught by the storm before their preparations for removal were completed, nearly destitute of provisions, for which they were forced to rely upon the stores of the mountain trading posts. As a consequence, the supply of these depots was becoming very scanty, and prices had become very high. Much is said on the subject of some specimens of gold-bearing quartz, which had been received at San Francisco, said to be taken from inexhaustible masses or quarries in the mountainous regions which form the western slope of the Sierra Nevada. The canvass of votes cast at the State Election shows that about 15,000 were given in all, a smaller number than that of the citizens entitled to vote, and much smaller than was anticipated. Peter H. Burnett is elected Governor, and John McDougall Lieutenant-Governor. The members elect to the U. S. House of Representatives are George W. Wright and Edward Gilbert. All these gentlemen are Democrats. No disturbance of any kind had occurred here or in other regions of California since the sailing of the last steamer. Public order throughout the whole country is complete. Labor is becoming constantly cheaper at San Francisco, on account of the great number of persons coming down from the mines to spend the winter, and seeking occupation in every department of industry. The growth of San Francisco is still without parallel even in the records of magic. It now numbers twenty thousand regular inhabitants, to say nothing of the vast number of its transient population. Commerce with other ports is growing more and more active. The departures of vessels during the month of November equalled the arrivals in number; and the trade with all parts of the Pacific is not only becoming active, but regular,

and is steadily undergoing a vast increase. The last of the overland emigration that is to be expected this year has crossed the Sierra Nevada.—The quantity of gold dug still continues to increase. The yield of the River is great; they are as rich as ever. Companies are now being formed to work the strata of quartz, which are very rich in gold. Tests which have been made in San Francisco, give from one dollar and a half to three dollars' worth of gold from every pound of quartz.—*New York Evangelist*.

POSTAGE IN FREE AND SLAVE STATES.—The net postage paid by the free States, in the year 1847, according to a compilation which appears in the Troy Budget, was \$1,659,412; and the expense of transporting the mails in the same States, for the same year, was \$1,088,308, leaving a clear surplus to the Department of \$571,104. From the slave States (exclusive of the District of Columbia, where the postage is mostly paid by the Government itself, on franked matter), the postage received, during the same time, was but \$684,079; while the expense of transporting the mails therein was \$1,318,541—leaving a deficit of \$654,462; to be made up by the surplus paid by the free States, and from the Treasury.

THE WHISKY TRADE IN CINCINNATI.—We learn from *Cist's Advertiser*, that 276,000 barrels of whisky, averaging fifty gallons each, are sold here during the year, while thirty-six thousand are manufactured into alcohol, to be used in medicine and the arts. The cost of this immense number of gallons is two millions two hundred and thirty-seven thousand dollars. It will be seen, that the far larger part of this quantity of liquid fire is for drinking, and is, of course, devoted to the destruction of health, character, happiness, life, and the hope of heaven. More than two millions of dollars every year changing hands in this city, in the Satanic work of human destruction! In the manufacture of this whisky, which is sent all over the country, four millions and fifty-six thousand bushels of corn are consumed. Thus it is, we repay God's kindness, in giving us a fruitful land. Its rich products we convert into agents to mar his handiwork and ruin his creatures eternally.—*Central Watchman*.

THE PUBLIC LANDS.—From the report of the Commissioner of the General Land Office, it appears that during the past year upwards of six millions of acres of land were advertised for sale, and more than six and a half millions are prepared for market, a great part of which will be proclaimed during the ensuing year. The report shows that the quantity of land disposed of in 1847, by warrants equivalent to cash, amounts to \$3,596,254.08 and in 1848 to \$5,482,815.26. In the first three months of 1849 it amounted to \$3,937,160.30, and the first three months of 1849 it amounts to \$4,297,737.26; showing that the increase in the amount of land disposed of keeps pace with the increase of population.

ANOTHER CITY OF CHURCHES.—The Cincinnati Christian Herald states that Indianapolis, the capital of Indiana, has a population of 6,750, with 17 churches, 1,800 church members, and 1,500 members of the Sabbath-schools.

PAUPERS IN MASSACHUSETTS.—From a statement of the alien passenger agent, it appears that the total cost of pauperism in Massachusetts for eleven years, from 1838 to 1849, has been \$3,462,888.74, of which \$885,927.06 has been paid for alien paupers. The amount of head money received from alien passengers during this period, deducting expenses, was \$149,176.61, and deducting this from the expense of alien paupers, the balance against foreign paupers is \$736,755.47.

WEALTH OF METHODIST CHURCHES.—It is said that the property of the Methodist Episcopal churches of New-York City amounts to about half a million of dollars. There are 25 chapels in all. They are indebted \$200,000.

MISCELLANEOUS NEWS.

IONIAN ISLANDS.—In the *Athena*, published at Athens, the official organ of the British embassy, it is stated, that after men were executed, the barbarity of brutal vengeance was carried, under British orders, to the extent of pulling down their houses above their families, and carrying away even the stones, pouring wine and oil to waste in the street, uprooting and chopping down vineyards, &c. And why? "Because the inhabitants could not capture and deliver to the authorities the two chiefs of the disorder, viz., the Priest-Lawyer and Vlachos." The punishments which the court martial award are two—death and flogging. Death is inflicted in some cases by hanging, in others by shooting or beheading, according to the taste of the judges. The flogging is performed as follows: The victim is brought out naked in the public place; the disgusting exhibition is announced by the ringing of a bell; and immediately an instrument, composed of seven straps of leather, with pieces of lead fitted on them at certain intervals, tears and lacerates both the skin and flesh from the back of the sufferer. From this horrible punishment the greatest part of the victims have, up to the present moment, died, and those who survive can scarcely be recognised by their friends. Up to October 17 about twelve men had been either shot, hanged, or beheaded, and more than thirty flogged! The houses of all suspected persons, or rather, of whoever may be dissatisfied with the Government, are pulled down, and the very stones are removed to six or eight hours' distance, at the expense of the proprietor; the casks of wine and oil are set running in the streets of the villages, they destroy and dig up the gardens and the current plantations, and sink the boats and vessels without any examination or formality. Sir G. H. Ward says, in his proclamation, that he has sufficient force, and therefore demands from the Cephalonians the surrender of the two assassins, or he will continue the same murderous measures.

NAPLES.—At Naples, the Jesuits have it all their own way. The Minister of Public Instruction has issued a decree to regulate the religious discipline of the students of the colleges and universities. Four ecclesiastics are to superintend their conduct. Every student is to belong to some *Congregazione di Spirito*. Residence will be granted to no student who does not produce a certificate from one of the said congregations, whose meetings he is bound to attend on every holiday. He is also to present once a month to the congregation, a certificate proving that he has followed the lessons of a master approved by the Minister of Public Instruction. No student can obtain academical degrees, unless he has attended a congregation for at least eight months. The same period of attendance is required for every successive degree. The directors of institutes, moreover, are bound to take their pupils above ten years old to one of the congregations, and to present once a month to the Commission a certificate of attendance. Even the day scholars frequenting the lycées and private schools, are subject to the same obligations. Other Italian matters remained unchanged—indeed, the character of the foreign intelligence this week is that of unusual barrenness.

BIRTHS.

Montreal—9th inst, Mrs S H May, of a son. 18th inst, Mrs Thomas Hood, of a daughter. 20th inst, Mrs John Gibson, of a daughter. 21st inst, Mrs Digby Campbell, of a son. 23d inst, Mrs John Leeming, of a son. 25th inst, Mrs George Clark, of a son.
Branford—6th inst, Mrs J R Ballachee, of a daughter. Mrs George Ballachee, of a son.

MARRIAGES.

Montreal—29d inst., Mr. Charles Gordon of Russelltown, to Anna Bruce, second and youngest daughter of John Edwards, Esq., Keithburn, Hemmingford.

DEATHS.

Montreal—12th inst, Mrs Clara Talon dite L'Esperance, wife of Mr James Neuter, aged 63 years. 17th inst, Ernest Charles M'Ivor, infant son of Capt Lovelace, late H M 15th Regt. 18th inst, Caroline Fanny, infant daughter of Mr William Benjamin. 23d inst, Mr Wm Garish, aged 84 years, fifty of which he has been in this country. 24th inst, Catherine M'Culloch, wife of Mr Michael Moreau, aged 38 years.
Boston—21st ult, John, son of Michael M'Cormick, and nephew of Christopher M'Cormick, of Montreal, aged 25 years.
Compton—11th inst, of scarlet fever, Wm James, only child of the Rev C F Reid, aged 4 years and eleven days.
Danville, Shipton—8th inst, Mary Stimson, wife of George White, Esq, aged 30 years and four months. 10th inst, Christina, daughter of Dennison Gullup, aged 19 years and seven months.
Frelighsburg—11th inst, R V V Freligh, Esq, at an advanced age.
Napane Mills—14th ult, Mr Robert Cooper, a native of Lunenburg, Scotland, aged 49 years.

CONTEMPORARY PRESS.

THE NECESSITIES OF THE PROTESTANTS OF HUNGARY. (Translated in the Christian Times By Dr. Merle D'Aubigné.)

For months past, Hungary has rivetted the attention and the sympathy of Europe. With astonishment, it has beheld a people scarce heard of in recent times make head against the mighty armies of two powerful empires. The cry which she sent forth on her fall went to the heart even of those who condemned her, and the blood of some of her bravest defenders, shed on the scaffold, has every-where awakened sad and generous emotion.

But the peculiar claims of Hungary upon the sympathies of evangelical Christians, are not sufficiently known. The Magyars comprise four millions of Protestants, and, but for unheard-of persecutions, almost all Hungary would have been Protestant.

The sufferings of Protestantism in France—the history of all the cruel edicts applied for by priests, granted by the civil power, and put in force by the dragons, through the different quarters of that kingdom, have long had an abiding place in the mind of evangelical Christendom; but, if the history of Hungary were known, the persecutions which our brethren in the faith have endured in these distant countries, would perhaps exceed in interest those of the Huguenots under the Valois and Bourbons.

At his coronation, every king of Hungary was obliged to take an oath of fidelity to a Constitution which guaranteed the equality of religious confessions. But, alas! what is a Constitution to the partisans of the Papacy? In 1669 (under Leopold II.), at the instance of the Jesuits, the evangelical ministers were cited to Presburg; they were shut up in the dungeons of Tyrnau. Some were forced to recant, others were banished, others still, after frightful tortures, were sent in chains to the galleys at Naples, many were tortured to death. From 1702 to 1783, the evangelical Churches of Hungary, with few exceptions, were without pastors. Though some districts, under the Turkish Government, enjoyed religious liberty, whenever they again became subject to their former princes, that liberty was anew withdrawn.

Evangelical Christians were excluded from offices of public trust, and, when they ventured to complain of this, were subjected to heavy fines or to corporal punishments. Did it happen that a Romish procession passed a Protestant temple, and could get admission, the priest muttered some prayers, and by this process took possession of it in the name of the Church. Such a procession took place, on one occasion, at Vadasfa. The Protestants, fearing that their adversaries might look with envy on their church, surrounded it with carriages, forming on all sides a solid entrenchment, and themselves mounted guard inside. Suddenly, the sound of chanting was heard, the great Popish procession drew near, the more zealous of the devotees attempted to throw down the barriers, a conflict ensued, and, unfortunately, a Papist fell dead. Immediately after, that neighborhood was subjected to military occupation, numerous arrests were made, and the venerable pastor, M. Fabry, was, notwithstanding his innocence, himself put in fetters in the prison of the Comitât. His unhappy wife rushed to Vienna, and threw herself, in an agony of grief, at the feet of Maria Theresa. That princess, however—unfortunately perverted by the Jesuits, though so mild and enlightened—repulsed her from her feet, saying, "Begone, Lutheran courtesan!"

Joseph II., by the edict of toleration, restored to the Protestants of Hungary their pastors and churches; but the oppression under which they had groaned for seventy years, rendered this benefit almost illusory. More than three thousand pastors were wanted at once. All that could be found were employed, and hence men were placed over new churches who were not worthy of the office. In process of time, a theological college, of a character to be deplored, was founded at Vienna. The Rationalism, worldliness, and immorality of the majority of the pastors, did more injury to the evangelical Churches of Hungary than persecution itself. The schoolmasters were still worse than the ministers. If a peasant had a son who was good for nothing, he devoted him to one of these offices.

In this state of things, a pious pastor of Hungary, actuated by that faith which worketh by love, besought of God to send a remedy for the misery of his people. He thought the first thing to be done was to obtain for the Protestants of Hungary the Word of God. The Holy Scriptures were so rare that when the father of a family died, it happened sometimes that the brothers, who had easily agreed about the partition of the worldly goods, contended eagerly for the Bible, and even appealed to the courts, which generally decreed that the sacred volume should circulate through the family, remaining three months in each house. The Magyar pastor at first obtained copies of the Scriptures from London, but the second parcel was seized at Vienna. "We want no packets from foreign societies," said the Minister of the Emperor to our brother. "Well," replied he, "one mode of arranging the matter would be to print Bibles and Testaments in Hungary itself." The Minister consented to this. A printing-press was established for the purpose; and since that time (about ten years ago), 200,000 copies of the Scriptures, in six different languages, have been printed under the superintendence of our friend, and have been distributed among the different Magyar populations.

At the same time, the wants of the children and of the schools appealed as powerfully to the feelings of our friend. He resolved to do something towards remedying the deplorable condition of primary instruction, and he established an institution for schoolmasters. The buildings which it was necessary to erect required funds beyond his resources. Twice he thought himself on the point of seeing his scheme utterly fail. But one day, the proprietor of the place, noticing his grief, took up a pen and gave him an order to take from his forests all the wood required for the buildings. Another day, our brother having gone to Silesia to collect contributions, was presented to the King of Prussia, who was there, and that Christian and generous monarch, after inquiring how much he still required to complete the undertaking, gave him the amount.

The institution being established, pious and enlightened men drawn chiefly from Prussia and Saxony, devoted to their work, and abstaining from all political matters, dispensed their useful and Christian instruction. A report of the state of the establishment, by Dr. Hagenbach and the Rev. M. le Grand, appeared in the thirtieth circular of the Protestant Ecclesiastical Society of Bâle.

One Christian enterprise led to another. Hungarians, of a wealthy class, having visited the Magyar pastor's institution for schoolmaster felt a strong desire that their children should receive such a solid and evangelical training. Space failed, but they set to work anew, and soon about fifty young people were receiving, in a separate building, a training very superior to that afforded by the colleges of Hungary. The pastor earnestly sought to do something towards training young Christian ministers capable of benefiting the Protestant Churches of their country, and already some of the young men brought forward by him are seeking, by the grace of God, to devote themselves to the ministry of the Word.

We say nothing here of what the Magyar pastor has done for his countrymen, as a fellow-citizen; there is scarcely a branch of Christian philanthropy in which he has not rendered service. He introduced the practice of vaccination, against which the people entertained the most violent prejudices—in one day, three hundred infants were vaccinated by his own hand and that of his wife. Uniting nobles and peasants, he has succeeded in abolishing serfdom, employing methods by which both the parties interested equally found their advantage in it. He has introduced new modes of agriculture, and has taught the peasants to surround their cottages with shrubs and flowers.

But it is the present state of the Magyar institutions which we are anxious to make known. The calamities which have fallen upon Hungary have smitten it also. More than once in the course of the year 1849, its pious directors have thought their work on the verge of destruction, but the Lord has come to their aid.

In the month of July, 1849, twelve pupils who had completed their studies, left the establishment to commence their labors. The superintendent addressed a numerous auditory, from the text, "Keep that which is committed to thy trust," and when he had finished, his own

and his hearers' feelings found expression only in tears. Twelve new pupils have been admitted into the institution; and besides that, several orphans, who lost their fathers on the field of battle or the political scaffold, have there found refuge. But, if the unfortunate abound in Hungary, help has become very scarce. The undertaking of our brother, deprived of the contributions it was accustomed to receive from the Protestants of Hungary, claims, for this year at least, the beneficence of the brethren of other lands. Ought it to be in vain that Hungary has, in so eminent a degree, attracted universal regard? Shall we, Protestants of Western Europe, not hearken to our brethren's voice? Shall we not look upon the Magyar Church as a member of our own body, hitherto almost unknown—lost—but suddenly come to view in the depth of its great affliction? It is "stripped of its raiment, wounded, and left half dead." Shall we, like the priest and the Levite, "pass by on the other side?" shall we not "have compassion on it, and bind up its wounds?"

THE ROCHEDALE SAVINGS-BANK (From the Manchester Courier.)

As the time wears on, and opportunity is afforded for further investigation, the affairs of the Rochdale Savings-Bank present themselves in a point of view still more disastrous and alarming than we or our readers were prepared to anticipate. The defalcations of the late actuary, George Haworth, were at first supposed to be some £35,000, a sum certainly alarming enough, but now the actual deficit amounts to from £71,000 to £74,000. As far as at present ascertained, the total deposits amount to something like £100,000, to meet which there has been lodged with the Commissioners for the Reduction of the National Debt a sum of not more than £26,000 or £27,000, besides a sum of £2,000 or £3,000 in the hands of Mr. Clement Roys, the Banker and treasurer of the institution. It is impossible, however, to say what is the actual amount of the defalcation, as all the pass-books of the depositors have not yet been sent to the bank.

It is said that the widow of the late actuary offers no great facilities to the trustees in the management of their difficult task, but insists upon the maintenance of her rights, founded upon the will of the deceased. It is scarcely necessary to say that that will is to all intents and purposes null and void, although it dealt with property to the amount of £50,000. During the week an agent from the office in which Mr. Haworth insured his life has visited Rochdale, with a view of ascertaining the cause of death. Various rumors have been afloat on the subject—one that he had died from the effects of poison, and another that he was not dead, but had left the town in disguise, and that a sham funeral had taken place. The agent, however, was assured by Mr. Bower, one of the medical gentlemen who attended him, that Mr. Haworth was really dead, and that the cause of his death was a disease of the heart. We have not been able to ascertain whether the policy of insurance of his life for £3,000 was effected before or after his marriage, but we have good authority for stating it will be taken possession of by the trustees. It is supposed, although not yet ascertained with accuracy, that the defalcations commenced about 13 years ago. When the business of the Rochdale Commercial Bank was discontinued in 1836 there was a balance against Mr. Haworth at that establishment of £5,000, which it was supposed he was at that time unable to meet, and that he then had recourse to the money of the Savings-bank depositors. We believe that the managing clerk of the bank, Mr. James Ecroyd, has entertained some suspicion of the system followed by Mr. Haworth for at least five years.

Within the last month, and prior to Mr. Haworth's death, we are informed by an excellent authority that many packages have been sent from the house of the deceased, supposed to contain valuable property. One of these boxes or packages, supposed to contain silver plate, or something equally valuable, was directed to a gentleman of Denbigh, in North Wales; but instead of finding its way to Denbigh, it went first to Haslingden, then to Bury, then to Liverpool, thence to America—it is said its destination was Cincinnati. In order to take some of the packages out of the house, one of the front windows had to be removed, so large were they. The amount of private debts of the deceased is said to be very considerable, and the probability is they will never be paid. We have heard it rumored, with what truth we know not, that the members of the Society of Friends, of which Mr. Haworth was a leader, are about to come forward and make good the entire amount of the defalcations. We give the report as we have heard it, without saying more than that we hope it is true.

CODIFICATION.

(From Montreal Gazette.)

Mr. Solicitor General Drummond is reported to have expressed himself as follows at the dinner lately given to Mr. Justice Meredith:—

Mr. Solicitor-General Drummond commenced by some flattering allusions to Mr. Justice Meredith's well-earned reputation, as an able and high-minded Advocate, cherishing a hope that a new era was opening for the Bar; and in Upper Canada he was charmed and gratified with the courtesy and kindly feelings which were maintained between the Bench and Bar, so very different from the usage hitherto observable in Lower Canada, where the members of the Bar were treated by some of the Bench as if not belonging to the same profession. He next entered into the consideration of a question involving a thorough revolution in the Judicature, being nothing less than a codification of the English law of Upper Canada, and the Civil law of Lower Canada—a blending of the two, retaining the salient features of the French law, with the simplicity in the working of the English law. He said he was one of those men who long silently meditated over an idea ere he gave it utterance, and that a codification of the laws was one of those ideas which had occupied his leisure hours for many years.

The idea is one which we have been revolving in our minds also for several years. Mr. Drummond deserves great credit for bringing it forward now; it does him honor as an officer of the Crown and as a lawyer; and his having selected an occasion for enunciating it, when the whole bar was assembled to receive it, gives us hope that he has made up his mind to prosecute it farther.

The difference in the system of law between Lower Canada and Upper Canada, is the principal ground for the separate legislation which goes on respecting them, and which will continue so long as that ground exists. The Provinces, indeed, never will be United until a code of laws embracing the good points in both systems shall be framed. There are a vast many points in French Law and French practice, which are superior to the English. To instance none other—the mode of making up and administering estates, in case of minors and insane persons, and the union of Equity Jurisdiction with Common Law powers in the same Court (if the expression Common Law be permitted where it is the Civil Law which reigns,) are of greater benefit than the practice of the English law in similar cases, and the abomination of a Chancery Court.

A Court of Chancery itself we hold to be one of the greatest curses to a country, and we are only astonished that the people of Upper Canada, with their boasted intelligence, have ever permitted such a nuisance to be established in the country.

The codification of the two systems, after the example of Louisiana, would give to Canada a code which might be the admiration of the world. An eminent lawyer from Upper Canada might be united in a commission with an eminent French lawyer from Lower Canada, having at its head Mr. Buchanan, who is the most learned man in both systems that is to be found in the Province. A code from such hands would be worth thousands of pounds to the Province, while its value to individuals would be beyond calculation.

We hope Mr. Drummond will bring the subject before Parliament next Session.

THE PROJECTED RAILROAD.

(From the Toronto Examiner.)

The scheme for creating capital to construct a railroad from this city to lakes Simcoe and Huron, by lottery, has at length been published, and we must confess, on reviewing it, we cannot give our countenance

to the undertaking. From the aspect in which the scheme appeared to us on reading the bill, and from the explanations given of it by the projector, we were inclined to believe that the more objectionable features of a lottery, in the ordinary meaning of the term, would have been effaced from this; but we are now obliged to question whether there be, in fact, any real difference between them, except as to the value of the object in this case, if gained,—its value, we mean commercially, to the public. To the introduction of the lottery principle, among our population, we have always had a very strong repugnance; yet, we supposed, from the modified form in which it was to appear, the scheme would have been divested of the common evils of the game of chance. We honestly confess, however, that we see no difference now that the programme has appeared.

There are, in all public lotteries, some very large prizes. Two of them in this case are \$100,000 each, and others of a lesser value, the number increasing with the decrease of the sum; and in the whole exhibition about 16,000 prizes, requiring about five or six blanks to each prize; or 84,000 blanks in order to raise the sum required for the undertaking.

There is here presented a strong temptation to obtain wealth without labor—a temptation which, it is presumed, may lead thousands, or tens of thousands, to hazard \$20 each, in the hope of being one of two persons who shall obtain the largest prizes, or of the more numerous class at least, who shall obtain the smaller ones. Supposing the drawing to be conducted fairly, the large multitude of persons led into the scheme, from a mere hope of gain, will certainly lose every sixpence of their investment, while a comparatively small number will reap the advantages and be the ultimate holders of the road, or at least, of the cash. An equality as to the number and value of the prizes, and as to the number of the blanks although involving the gambling principle, would have been, perhaps, less injurious, but in all probability would have failed to excite the spirit of gambling to the point required—viz; to the creation of a capital of \$2,000,000. The moral effect of the scheme, as a whole, upon society at large, would, we fear, be of the most injurious character: the commercial advantages to the city and country, we admit, might be very great. Besides the essential evils connected with the scheme, viewed in its most favorable light, there is the bare possibility of a few artful gamblers, who may be connected with the lottery, managing the affair so as to secure the larger prizes for themselves. We can easily suppose that a board of upright men in the direction of such an affair, may be ignorant of the tricks of the lottery gamblers, and may give their sanction to arrangements which might fleece both themselves and others.

The reformed gambler, Green, could no doubt explain the polished arts by which swindling could be carried on under the pretext of promoting an object of vast utility to the public. We expressly disclaim, however, making any allusion in these remarks to any party now in connection with the project, but to the danger generally which must attach to any thing of the kind. There are doubtless presented immense temptations to avarice and to the employment of the arts of deception in such an affair.

It is said that efforts are on foot to induce the Corporation to become a party to the scheme by a purchase of tickets on account of the city. We earnestly hope that the citizens generally will set their face against such a departure from the obvious functions of the municipal office. The members may act in such a matter for themselves, but it would be preposterous for the Council to commit the citizens to be taxed for such a purpose, or to compel them to be parties to such a gambling transaction. We question, indeed, the legal authority to perpetrate such an offence against the citizens should they undertake it, and we equally question the right of Parliament to confer such powers upon any body whatever.

With such views of the whole undertaking, as it has now been fully developed, we respectfully decline publishing the Advertisement.

LAW REFORM IN THE STATE OF NEW YORK.

(From the same.)

We publish to-day the report of the Commissioners of Practice and Pleadings, introductory to the Civil Code of Procedure, to the Legislature of the State of New York. In our next, we shall present the report on the Code of Criminal Procedure. The herculean labors of the Commissioners may be judged from the fact that "the two Codes of Procedure, Civil and Criminal, cover the whole ground of remedial law, and are intended to dispense with all previous Statute and Common Law in that Department, and that together they constitute an entire Code of remedies." The labour may not indeed have been equal to that undertaken by Justinian in the reform of Roman jurisprudence, when the accumulated laws and legal opinions of ten centuries had to be digested, and which were comprised in "many thousand volumes, which no fortune could purchase, and no capacity could digest;" and from which the Code, the Pandects, and the Institutes were framed. The famous Code of Napoleon, in modern times, is a vast monument of human industry and genius. Succeeding ages may class with these gigantic reforms of jurisprudence of Rome and of France, the labors of the Commissioners by whom this great work has been executed, in the State of New York. That the whole system of jurisprudence there has been in confusion for two years past is not matter of surprise, when we consider that it has been in that condition of unfixedness peculiar to a state of transition. To draw an argument against the change from the inevitable inconvenience of that transition state, is like condemning the principles of a political revolution by pointing to some unpleasant incident connected with its accomplishment. It is surely evidence of improvement that "the expense of legal proceedings has been greatly diminished;" that needless distinctions and repulsive technicalities have been swept away; that the system of judicial procedure has been so simplified, and the practice of the Courts laid down in the Code "in such a manner that no person need have occasion to witness a legal proceeding, read a pleading, or render a verdict, the meaning of which he does not understand."

A comprehensive and rational system of Law Reform, in Canada, has yet to be planned and executed. Will our present Legislature take the first step in the right direction? A labor so self-sacrificing—considering the ingredients of the present House—and patriotic; and requiring for its accomplishment the exercise of great talents and industry, would entitle the Legislature to the lasting gratitude of the country. If no step in this direction be taken, will not our people reflect with feelings of envy upon the fact, stated by the New York Commissioners, that "in a country where the people are sovereign, where they elect all officers, even the judges themselves, where education is nearly universal, it was not long possible to keep the practice of the Courts enveloped in mystery?"

CHEAP PAPERS.

The Zion's Herald, with the advantages of an already large circulation and a moderate sized sheet, and what is more, with the pledge and concerted aid of the Methodist ministry in a body, made the experiment, the last year, of reducing its price to \$1.50 in advance, with the understanding that there should be an increase of its list to sustain the loss. At the opening of the new year, we gather from the Editor's remarks, that the experiment was found to be an essential failure. He says—"We regret to say, that not only with us, but with the cheapened papers generally, so far as we can learn, the experiment is thus far one of much uncertainty and solicitude. We regret this the more because we are the committed advocate of cheap publications, and the failure of the measure, in respect to our denominational press, would be a serious obstacle to it in all respects."

The same Editor says of the Christian Advocate, which is the great organ of the Methodists, with its immense subscription list, that it is compensating somewhat its loss from its coming upon the cheap system, by increasing its space devoted to advertising.

These experiments may be taken as proof that the religious papers in Boston—being a half dollar cheaper than those of the same size in New York—are as cheap as justice or safety, even with a large subscription list, will allow.

ANNIVERSARIES.

MONDAY EVENING, JANUARY 21, 1850.—RELIGIOUS TRACT SOCIETY.

(All the Anniversary Meetings were held in the Wesleyan Church, Great St. James' Street.)

The Rev. J. Jenkins opened the meeting with prayer, and Joseph Wenham, Esq., was called to preside. After an appropriate introductory address from the Chairman, the report was read by Mr. James Milne, Depositary of the Society, instead of Rev. J. Girdwood, Secretary, who was absent from the city.

The following is an abstract of the report:—

Number of Issues in 1849.	73,235
Value of Gratuitous Distribution.	£ 53 19 8
Income of the Society for the year.	328 5 0
Expenditure in the same time.	318 17 9
Value of the entire Issues.	383 7 6

The Montreal association for the distribution of religious tracts reported much willingness to receive tracts generally, with some violent opposition. The distribution to emigrants had been a peculiarly pleasing duty—an interesting case of awaking and hopeful conversion, through the means of a tract, was mentioned, in the St. Lawrence Suburbs. Tracts were well received in the prison.

Rev. J. McLoud moved the adoption of the report. He said this society should be considered of equal importance with the other great religious societies, as its end and object was the same—the glory of God and salvation of men. Suppose you give up the Tract Society, who would object? There would be objection in heaven, from those who have been saved by the instrumentality of tracts, and in all parts of the world, from those who have been benefitted by tracts. The Tract Society is more needed now than ever. This is a reading age. The nations are learning to read, all are reading, but what kind of books does the natural heart choose? Books of an immoral and injurious tendency, and therefore we need an opposing influence, a society which will publish and circulate good books, Baxter, Howe, Bunyan, Flavel, &c., as a counteracting force, and this is what the Tract Society in Britain and the United States is doing. Colporteurs are also wanted to scatter these books. There are hundreds employed in the States: how many have we in Canada? Yet they are as much needed here as there. Two things are necessary in tract distribution:—1st, the tract; and 2nd, the tract distributor. The kind word and manner of the distributor are of great importance to render the tract effective, and the work is beneficial to the distributor himself. The church wants work to employ all her energies; every man that has a talent should exert it, and he will prosper in proportion to his usefulness. Tracts are sometimes torn up, but some of them prove useful. The rain falls in barren places, but it also falls on fertile soils. He would just make two practical applications, addressed to the present audience:—

1st. Buy good books and lend them.

2nd. Distribute tracts: the society needs distributors. Are there any ready to engage in this work. You may thus win souls to Christ, and I leave the matter between you and him.

The Rev. Mr. Lavel seconded the resolution, and advocated the substitution of publications of a religious nature for those of a polluting kind. The young are the hope of the church, and if we do not pay more attention to the young than we have yet done, the victory cannot be obtained. Let the young, then, come up to the help of the tract enterprise. There is nothing insignificant in nature: a single drop of water was of immense importance to the wretched man in perdition; when Lock or Isaac Newton were in the cradle, they might be considered insignificant enough, but one measured the human mind, and the other the solar system. Luther was a poor monk when Leo X. was in his magnificence, but he lighted a candle which the Devil would never be able to put out. Tracts, though apparently insignificant, were of vast importance. Mr. Dwight visited Constantinople in '36 and left a copy of the Dairyman's daughter, which was instrumental in converting several followers of a corrupted christianity. The Tract Society is something like the rock which Moses struck in the wilderness, it gives forth a constant gush of refreshing waters. It is sometimes objected that there is much drudgery connected with tract distribution. It is such drudgery as the Saviour spent his life in; such drudgery as the highest archangel would rejoice to engage in. There is toil and self-denial connected with this work, but without them it would not be a work at all. An unemployed soul, like a stagnant pond, sends forth poisonous influences; a piously employed soul is like a limpid stream on a mountain side, beautiful and useful. To committee men he would say a word: when called to a meeting at 7 do not come in at half-past 7; be punctual, and zealous, and the work will go on.

Rev. C. DeWolf moved the second resolution as follows:—

2. That we gratefully acknowledge the increasing liberality of the Parent Institution, and feel the continued success which has attended their operations, and those of the American Tract Society, as a motive to renewed effort on our part; that under the Divine blessing, we may be permitted to realize the same measure of success.

The Speaker compared the Tract Society to little Benjamin, who was not the least important tribe of the Lord's Host. He eulogized the colporteur effort of the American Tract Society; they were doing a great work which would one day manifest itself. The islands of the Pacific were formed by microscopic insects under water, till by and by a tiny branch of coral appeared above the surface, and then it increased and collected the drift of the ocean till it became an island. The Tract Society is doing a great work by small means. No, we cannot spare little Benjamin from the many thousands of Israel.—He (Mr. D.) was selected to speak about the "vast American Republic," probably because his loyalty was unquestionable; but he scarcely knew how to set about it. An American had said that in his country the mountains were higher, the rivers longer, the lightning brighter, and the thunder louder, than in any other; and there could therefore be no doubt that, to use a phrase of their own, America beat all creation. America was to renovate the world. The immense tide of immigration that was pouring into it from France, Germany, Sweden, Norway, England, Scotland and Ireland, put him in mind of the classical story of the witch Medea, who made old men young again. Her process was to cut them in pieces, boil them in her cauldron, and turn them out fresh and blooming again; and in a somewhat similar manner the vast American republic was boiling up old Europe. The Tract Society is doing a work which the whole church could not do without this flying artillery. You cannot put down this Society.—Like the Parthian host it can fight flying.—You may tear Tracts in thousands, but that does not destroy the Society.

It is also doing for the American church what nothing else could do. It is training young preachers in a new and most efficient manner, by employing them in the Colportage. Professor Raymond says this system is strengthening the minds and bodies of the future ministers of America so much, that he expects never again to see those outward and visible signs of the ministry a sunken chest and goggle eyes.

The resolution was seconded by B. Lyman, Esq., who suggested that every merchant and shopkeeper should have his supply of Tracts, and distribute them as he had opportunity—especially sending a few in every box of merchandise that goes to the country. He took that opportunity of rendering credit to the Montreal public for liberality—this community is fond of giving.—He had great pleasure in collecting for the Tract Society; there were certainly some hard cases, but the greater part of persons on whom they called contributed most cheerfully.

The Chairman suggested the propriety of carrying Tracts when travelling, on account of the eagerness with which they were received in the country.

3. That the newly settled parts of this Province deserve our serious attention, as presenting a very favourable opportunity for the circulation of our publications amongst a scattered population, possessing in many instances, but few religious advantages.

The Rev. J. Burns moved the third resolution. He had been grieved beyond measure, to find that a large proportion of his own countrymen in Canada East, had very few religious advantages; could this destitution not be removed in some degree by the Tract Society? It could do much if it had the means; but from the Report he learned that they would need to expand their liberality, if they would do any thing for the province, for they could not with their present means, it seemed, even overtake Montreal. He mentioned a case of a congregation in Scotland, which had a minister settled over them by bayonets. The congregation was poor, and met together for several years in a separate place, leaving a vacant church to the minister, who had been intruded upon them. Here they had been edified from Sabbath to Sabbath, by reading sermons published in a cheap form by the Tract Society, namely, Burder's Village Discourses, and Cooper's Cottage Sermons. A friend of his, newly licensed, who was rather backward in speaking to strangers, never travelled without a pocket full of Tracts. One day he left one on the top of a dyke, hoping it might be useful to the next passer by, but the wind blew it up in the air, and over a hedge, and he thought it lost. An elderly man about three months after wished to speak with him about his soul, who said he had been a careless man all his life, till about three months ago, when a very curious circumstance happened. One day he was lying at the back of a hedge, taking his twelve hours, and saw something white in the field; he picked it up and found it a Tract. The title was, "Careless sinner, I have a message of God to thee," and he thought that means me, and this is from God. He ceased then to be careless, and was afterwards a consistent God-fearing man. He was a minister who left that tract, but any child could have done the same. There is not one here who could not in tract distribution, be a worker with God. We had heard of many arrivals of emigrants in the United States, but the last arrival was the most important, perhaps, since the pilgrim fathers—he meant the Portuguese exiles. These five or six hundred Portuguese, brought out of the thickest darkness, owe their conversion under God, to a tract of the Tract Society. The man who was honored to begin that work, like which there has been none since the reformation, was Dr. Kalley; but what was Dr. Kalley's conversion owing to? He had publicly acknowledged that it was the perusal of a religious publication. He had been an infidel, and a bold one; but he met with Dr. Keith's work on the prophecies, and he was an infidel no longer. This book is published by the Tract Society in many languages, and by tens of thousands of copies. That was the commencement of Dr. Kalley's religion, who was the instrument in beginning a work, the end of which no man could foresee.

Rev. H. Wilkes, in seconding the resolution spoke of the importance of punctuality. About six months ago, he had attended a meeting of the Committee of the Religious Tract Society of London, and they commenced the instant the clock struck the hour. In advertising to the desirableness of introducing the colporteur system into Canada, he said, if we could take Canada, east of Kingston, and so organise auxiliaries as to employ suitable colporteurs for our rural population, the results might be such as no one could anticipate. How few books they have in the country! They have leisure, but are lamentably scarce of books. Their libraries are very small. In Montreal we have perhaps as much to do as we can overtake; but surely the means might be found to employ colporteurs for the country, by a semi-national organization.

The meeting was then closed by singing the Doxology.

The collection amounted to £12 10s.

TUESDAY EVENING.—CANADA SUNDAY SCHOOL UNION.

The Chair was occupied by the Hon. James Ferrier, and the Report read by Mr. Gibson, of the High School.

The following is an abstract:—

Issues of Publications	16,712
Number of Libraries issued, mostly at half-price and containing about 100 volumes each.	73
Income	£403 12 1
Expenditure for purchase of books, &c.	399 8 10
Free grants in books to Schools in the country to the value of	£96 19 9

Rev. C. Lavel, in moving the adoption of the Report, said that plans for the renovation of the world were abundant among benevolent men of the world, but they were all abortive because they knew not the true character of the human mind—innate depravity, nor the only adequate remedy for the evil—the Gospel. But the Sabbath School was an agency just suited to attain the desired object. Here the light of God shines into the heart; His word cleanses—His spirit sanctifies. Knowledge is power; yes, but take care. Unsansitized knowledge is unsanitized power. Unless it be holy heavenly knowledge it is destructive in its results; but the Sabbath School communicates knowledge of the right kind. It is a guard and asylum for impetuous youth, separating him from the company of the ungodly. The dignity of the Sabbath School Teacher's work is great; he is working in the mint of Heaven—impressing the image of God on the immortal spirits around him. Sunday School Teachers are primary planets in the system of the Gospel, reflecting upon their satellites the beams of the Sun of righteousness. He might also advert to the importance of beginning this work early. A distinguished Minister in addressing his people, over whom he had been settled twenty years, informed them that he had never known but three persons over the age of forty-five who had enquired the way to be saved. Sabbath School Libraries too are most important. A little boy took home "Baxter's Call," and read it to his mother and

neighbours; this proved instrumental in the salvation of twenty-two souls. A Roman Catholic boy received a New Testament at a Sabbath School and took it home. His mother and sisters were much pleased, but the Priest came in, and noticing it, this messenger of mercy took up the word of God and put it into the fire. The mother and family were surprised and distressed, but the kind and considerate man went away without any explanation, leaving them in tears. The boy said, Oh mother don't cry, I have the first nine chapters of Matthew by heart, and the Priest cannot burn that. We wish you, said the speaker, addressing the audience, to give to the rising generation of Canada what the Priests cannot burn.

Rev. Mr. McGill proposed the second Resolution as follows:—

2. That this meeting recognises the vast importance of Sabbath School instruction, in conveying to the minds of the rising generation a knowledge of the "truth as it is in Jesus;" and that the signal success which has attended Sabbath School labors throughout the world, whilst it affords great encouragement to all Sabbath School Teachers, should act as an incentive to others to engage in so blessed a work.

—He said there was a prominent provision made for the instruction of children in the New Testament. All truth is important to be known, but what truth is equal to the truth as it is in Jesus? This is the object of Sabbath Schools. Let us remember that the young of the church are the seed which is to increase it; and it is by instructing the young that the gates of hell shall not prevail against the church. The Scriptures are well adapted to arrest youthful attention—a striking proof of their origin in Divine wisdom. It is to communicate and illustrate these Scriptures that the Sabbath School Teacher devotes himself in the midst of the solemnities of the school, and all the adjuncts and helps connected with it. When he (Mr. M'G.) reflected on the Missionary Maps, Missionary Records, and Missionary Addresses delivered in Sabbath schools, he could not help thinking that the Missionary spirit which the church so much needed and desired to see evoked, would emanate from Sabbath Schools.

Rev. Mr. McLoud seconded the motion. The Sabbath School Society has a direct bearing upon ourselves. Religious Societies were usually for the benefit of others than the supporters of them, but this was for our own churches and families. A part of God's plan for the salvation of the world was the selection of Abraham and his seed for his church, and as this church, under the new dispensation in which believers are Abraham's spiritual seed, extends and fills the world, what means does he provide for its edification? He gave a holy, just, and good law to the Israelites, which was to be taught to their children day after day, week after week, and year after year, at all opportunities. What has been the effect of this system? Why, that the Jew remains a Jew to the present day. His system is so burned into his mind in youth by this drilling, that he remains a Jew wherever he goes. The child of the Catholic is also thoroughly trained and remains a Catholic; the Hindoo mother takes her child to the idol temple, and it remains a Hindoo; the nominal christian's training of his children too often produces infidels. There is a law here. Plants will grow as they are trained. Soldiers, owing to their training, are always ready for battle, and will always conquer any number of men who are not trained. Now, let us take the principle of the Jew, the Romanist, and the Hindoo, and use it to inculcate a better faith. Legislators must learn much. Prisons will not improve men. When General Harrison, who had been a Sabbath School Teacher himself on the banks of the Ohio, went to Washington as the President of the United States, his gardener advised him to get a dog to keep the boys from his garden. He replied, No, no, get a Sabbath School Teacher for them. There is much that is defective in Sabbath Schools. He had visited one on this continent where he saw one teacher with his back to his class reading a book; two talking together; one paring his nails; one examining a child's cap; three doing nothing—and one with every eye fixed upon every mind drinking in sacred knowledge from his lips. He (Mr. McL.) hoped there were not many schools like that, but there are other imperfections which are common. Teachers, for instance, sometimes come late, and find their classes assembled. But the teacher should be the model of his class. Want of preparation is another great evil. No teacher can find the illustrations and improvement to be drawn from the lesson without study. A teacher who studies will secure the attention of his class. There is also a want of prayer, and a want of visiting, though both are indispensable to success. A simple principle which will secure the efficiency of Sunday Schools, is that each teacher take care of his own class. There is a want of a sense of responsibility, but Sunday School teaching is a great work, and the teacher should feel it. If a child becomes anxious about his soul, the teacher should be prepared to lead him on to Jesus. The importance of Bible Classes is not rightly estimated. The whole church should be in the Sabbath School. In his (Mr. McLoud's) opinion, the best way to spend the Sabbath would be to have preaching in the morning, Bible Class of the whole congregation in the afternoon, and prayer meeting for the blessing of God in the evening. More Scriptural knowledge, he thought, would be communicated in this than in any other way. He had observed the accounts of revivals lately, and noticed that a large proportion of them had commenced in the Sunday Schools. This shews God's blessing upon this work. Let us, therefore, go on and improve, making constant advances towards perfection. Our motto in this matter should be—"Excelsior."

The Rev. W. Taylor moved the third Resolution as follows:—

3. That we rejoice to hear of the extension of the borders of this Society, and that the great design of Sabbath Schools may be answered yet more in the conversion of souls, we pledge ourselves to assist in this great work by our prayers and pecuniary contributions.

—He knew of no Institution more admirably adapted to the circumstances of Canada, than this Union. There are many destitute localities where they are not able to support the stated ministry—but they can all have Sabbath Schools, which, through the aid of this Society, may be rendered very efficient. The ignorance in some country places, even among Protestants, was very great. He would mention one case:—A stout farmer, who was not a member of any church, wished a minister to baptize his child. He was asked if he was a Christian; and replied, "Oh, yes, I am a Christian—I never was any thing else." "How do you expect to be saved?" He thought a little, and answered, "By taking the name of the Lord our God in vain." While this dense ignorance continues, there is urgent need for the Sabbath School; and he knew not what could take its place. Then, oh how valuable the libraries are to the young in the bush. He rejoiced at the fact that seventy-three libraries had been issued to Sabbath Schools in various parts of Canada last year. Sabbath Schools need no defence now, though the time has been

when a Christian church made the establishment of a Sabbath School in its neighbourhood, a cause of fasting and humiliation. He apprehended that churches would now rather make it a cause of fasting and humiliation if they had no Sabbath Schools. There is a great change in the feelings of men, compared with former days. Peace—love—catholicity, are the characteristics of the present age; instead of the spirit of sectarian strife which animated people in former times; and this is, at least in a good degree to be attributed to Sabbath School teaching. He had so much of the spirit of the old Scottish Covenanters as to like pledges. He would therefore ask the young men and women present to pledge themselves to pray for, contribute to, and teach in, the Sabbath School. They may thus make their influence felt in the church; and influence the world for good, long after they are laid in the dust.

Rev. Mr. Cox remembered to have heard of a good old lady who pronounced every sermon the best she had ever heard in her life, and so was it with these Societies—every one, when we heard its claims advocated, appeared the most important. Look at the influence of Sabbath Schools on a world lying in gross mental darkness. What so likely to enlighten that darkness? A great majority of the missionaries now in the field have been trained up in Sabbath Schools. Yet our machinery may be good, but without the influence of God the Holy Spirit, nothing will be effected. He mentioned the case of a lady who had been the means of converting every individual of three classes. In her private journal were found the following entries:—"Resolved that I will pray every day for every member in my class;" and, farther on, "Resolved that I will pray daily for every one, and expect an answer." The peace and safety of society depends more on public opinion and public character than enactments, and therefore the affairs of nations may depend on Sabbath School teaching. Train the children right, and they will ring the funeral knell of some of the fearful vices which now desolate society. He would recommend the employment of a travelling agent, to visit schools, examine libraries, and advance the cause. There are exceedingly few books in houses in the country—generally not half a dozen, over and above the Bible. How important to extend knowledge. If a teacher could shew a way to make all your children rich, California diggings would be deserted. The Sabbath School gives true riches, better than much fine gold. Let there be as much energy and vitality in this work, as is shewn by those who are rushing to California for gold. Let rich and poor send their children to the Sabbath School.

Rev. H. Wilkes moved the last resolution as follows:—

4. That we now tender our thanks to the Religious Tract Society and Sunday School Union of London, also to the American Sunday School Union of New York, for the efficient aid afforded this Society; and that we now most respectfully solicit a continuance of their countenance and support.

He said S. Schools are a characteristic of Protestant evangelical churches. It is believed there are in Great Britain 2,000,000 scholars, and 500,000 teachers, engaged every Lord's day. Pass through France, Austria, or Italy, but you will not find many Sabbath school scholars. In all missions stations you have the Sabbath schools. Wherever you have the Bible you have the Sabbath school, and only there—at least, such Sabbath schools as are worthy of the name. Mr. McLoud's idea about congregational Bible classes, put him in mind of the practice in the church of the Oratoire at Geneva. At 9 o'clock, Dr. Merle d'Aubigné conducted the services, which were liturgical, devotional, preaching, and beautiful singing. They closed about 11 o'clock, and almost immediately after, the place was filled with young persons, to be trained by the celebrated Professor Gausson. This was his peculiar department to train the young catechetically, and he conducted it admirably. Perhaps one reason why our beloved Fatherland was in a state of quiet, while all Europe was in a state of revolution, might be drawn from its Sabbath schools. All who would have a healthy and happy state of society, must begin with the young. Penal colonies are not so effectual for converting rogues into honest men as ragged schools. There is now a deep and thrilling interest in the improvement of the young in Britain, which is worthy of praise and imitation.

The exercises were concluded in the usual manner. Collection £12 5s 5d.

WEDNESDAY EVENING.—BIBLE SOCIETY

The President of the Montreal Auxiliary, A. F. Holmes, M. D. occupied the Chair. He said, the Bible appeared to have laid fast hold of the Anglo-Saxon mind, for wherever that race was found they established Bible Societies. Like many others he had a relation in California, from whom he had just received a newspaper, and one of the notices in it was an account of a meeting to form a Bible Society. Who would have thought of this when the first rush was made to seek gold in that country? It might have been thought that such a motley assemblage, in pursuit of wealth, would be lawless, violent and careless of all that is good; but instead of this we see order, law, and the formation of Bible Societies. This shews that the Bible is interwoven with the Anglo-Saxon mind.

The Rev. W. Taylor read the report, of which the following is a very brief abstract:—

Issues of Bibles and Testaments	7,981
Income from all sources	£925
Expenditure	959 9s. 8d.

The Rev. R. McGill moved the adoption of this report. He regretted that the distribution of the Bible had fallen off, and that the contributions from sixty Auxiliaries had fallen off nearly 40 per cent. He was also extremely sorry to learn that the ladies who acted as collectors for the Bible Society in this city had not always met a kind or gracious reception. This was much to be deplored, as none could better deserve a kind reception than those self-denying ladies, whether the parties called upon contributed or not. It was, however, delightful to find that there was an increase of £75 in the collections of Montreal. The year had been one of poverty and retrenchment, but people had preferred to cut off many things before they would cut off the contribution which might be the means of saving or edifying a soul. In Birmingham there was a musket manufactured every minute, this would amount to over £100,000 a-year—more than the whole revenue of the Bible Society; Oh, that they could be all converted into Bibles, that which is used for the destruction of body to the saving of souls! We perhaps did not spend money in muskets, but did we spend nothing in clothing, furniture or fare which could be spared and converted into Bibles? Ronge has said, that Protestants make a Pope of the Bible, and that it is a dead letter. In this he erred. It is only God that we look upon as our father, and we receive the Bible as his word, but it is not a dead letter. It is the power of God unto salvation.

The Rev. J. Jenkins moved the adoption of the second resolution, which was to the following effect:—

2. That this Meeting would devoutly acknowledge the Good Providence of God in the success which has been vouchsafed the past year, to the Parent Society, and the Friends of the Bible in various parts of the World, in their efforts to circulate the Sacred Volume.

He said it was a great work to circulate 1,100,000 copies of the scriptures, in 130 languages, as had been done by the B. and F. Bible Society during the last reported year; but its greatness could only be correctly estimated, if we could follow each copy to its destination—see it read—and learn its effect upon the heart. The year to which his resolution referred, had been a year of convulsions, of the shaking of the nations—a political earthquake—a year of years. The rumbling of Christ's chariot wheels had been heard, and his voice calling to his church to enter in wherever anti-christian powers were overthrown. This the B. and F. Bible Society did, and that without robbing other countries. She had established a Continental fund, from which she scattered the scriptures liberally wherever an opening presented. Now, whatever the reaction might be, there was a flood of light in those countries. It was said that the diamond absorbs light, and when placed in darkness gives it out again. This is eminently true of the Bible, it has received light from the source of light, and gives it out in the darkest regions. He might safely say, that the Bible Society had put 37 millions of copies of the scriptures into circulation. This work was the phenomenon of the age, and could not have been accomplished without Divine aid. But there are still 500,000,000 of immortal souls in China and India, in need of the scriptures. He (Mr. J.) was delighted to learn that a suggestion from a friend in India, to put, as far as possible, a copy of the scriptures into every family under British sway, in that vast country, had been adopted by the B. and F. Bible Society. This, if carried out, would require 40 millions of copies. But he would exhort the Society not to stop there. Go to that great valley of dry bones, China, stand upon the wall, and cast in that germ which would cause the mass to heave with life, and stand up an exceeding great army. Go to Africa, and make the desert blossom as the rose. Go to the islands of the sea, and go, or rather come, to this forest land, to fill every portion of it with the Bible.

Rev. Mr. Muir seconded the resolution. Alluding to a slight falling off, he said, he did not fear great difficulties in the missionary cause. They awakened great zeal, but small deficiencies were greatly to be feared, he therefore exhorted the Society not to allow the smallest retrogression in its efforts.

The Rev. H. Wilkes proposed the third resolution.

3. That this Assembly, viewing the present state of the Eastern and Western World, would regard the Times as presenting both a loud call and a favorable opportunity to give the Nations, that word, which teaches Men "to do justly, love mercy, and walk humbly with God."

He said the times need the Bible. Dr. Chalmers, five years after his conversion, said that he felt more and more convinced, without detracting from other works, that spiritual improvement was mainly to be found in the Bible. Even infidelity feels the need of the Bible. The mind was never meant to live on negatives. A large amount of the infidelity of Continental Europe is the natural fruit of Romanism; but there is a feeling among persons high in authority there, that the people need the Bible. France and Germany had a growing desire to see the Scriptures and the Sabbath introduced. The agents of error and superstition, however, all wish to put the Bible away. It is dangerous to despotisms, and they hate it. The powers of darkness are vast powers. The Scriptures teach this, and yet the political tendencies of every government on earth is to advance those powers. Although infidelity will sometimes trample on priestism, yet the tendency is to coalesce. The infidels of France sent the expedition to Rome to please the priests, in order that the priests might help them to rule the people at home. If he dared he would say a word about Canada, where precisely the same kind of game is going on. Scepticism and Romanism are joining their forces here against evangelical religion.—This controversy has not to do with opinions, but principles, and nothing will do but a sound Bible training.—You will say that it will be a hard matter for the few who hold correct principles, to contend with the immense majority of the votaries of error, and under ordinary circumstances, this objection would be well founded; but here God is on our side.—There was, however, need of union. A family may have its jars in ordinary times, but when an enemy comes, all must be united. We must in like manner, lose sight of our *isms* in the conflict with error which lies before us.

Rev. Mr. Girdwood, in seconding the resolution, said, that Spain was the country most completely shut up from the Scriptures, and there you found darkness and every evil. Italy was the very seat of Popery, and what were the results of the system in that land? Now there were 10,000 copies of the Scriptures in the Italian language, ready to be sent into Italy as soon as the Christian public contributed the means. When he looked at the world lying in darkness, and knew that we had a remedy for this darkness, he wished to see that remedy applied. The collection this night was for the general circulation of the Bible throughout the world, and he wished to bring them all up to the practical point of doubling their subscription.

(Having left before the end of the meeting, we cannot give the concluding addresses, but hope to obtain notes of them for next week.) Collection £36 1s 4d.

List of Monies received for *Witness*, on account of parties residing out of Montreal:

Naticoke, W W, 10s, S P, 10s; Richmond, Rev D E, 10s; North Lancaster, J J S, 10s; Warwick, J L, 10s; Amherst Island, Rev J R, 5s; Quebec, H S D, 10s; Humber, W H, 10s, T P, 10s; Elora, J R, 10s; Milton, J L, 10s, A L, 10s; Charleston Mills, W K, 10s; Farmersville, J M K, 10s; Nanagawana, A L, 10s, B K, 10s; Toronto, H F, 10s, D B, 10s; J N, 10s; Paris, J B, 10s, A C, 10s; New Carlisle, J W, 10s; Stanley Mills, Rev D C, 5s; Norton Creek, W W, 10s; Kingston, W F, 10s; Goderich, H H, 10s; Esquimaux, Rev H D, 15s, J S, 25s; Penetanguishene, B H, 10s, J R, 10s, (to July), J P, 10s; Hawkebury, W F, 10s, J L, 10s, T W, 10s; Danville, M R J, 10s; West Williamsburg, J C, 10s; Guelph, A D F, 10s; Metis, W T, 10s, H P, 10s; Lloydstown, J M, 10s; Tecumseh, J S, 10s; Bondhead, C W, 10s; Port Robinson, J M G, 10s; Percy, W W, 10s; St Laurent, W B, 10s; Granby, J H K, 10s; Belleville, S S C, 5s; Bowden, England, W W, 10s; Cobourg, J H, 10s, A D, 10s, Rev T S, 10s; Franktown, D R, 10s; Newboro', G C, 10s, J S, 10s; Carlton Place, W W, 10s; L'Assomption, P S M D, 10s; Clark's Mills, A D, 25s.
Per R. D. Wadsworth.—Thorold, M M P, 12s 6d; Hamilton, W M L, 10s; Galt, Rev C W M G, 5s; Dundas, J D H, 5s; Stony Creek, W B, 10s; W P T, 25s 6d, Rev W A, 22s 6d.
Per W. Brooke.—Sherbrooke, Rev J R, 20s, W A, 22s 6d, W B, 30s, W R, 22s 6d, S S S, 22s 6d, S B, 10s 5d, H S C, 10s; Brompton, J C, 10s.
Per Rev. W. Scott.—Phillipsburgh, L S, 10s, J S 10s, W M, 10s, Rev B H, 10s; Clarenceville, Rev E J, 10s; Pike River, J P, 10.

Per Jas. A. Hen.—Perth, A M G, 10s, P M L, 10s.
Per J. R. Lambly.—Leeds, A C, 5s, J H, 10s; Caresco, U S, E H, 10s, J C, 5s.
Per E. Folsom.—Lennoxville, L F, 5s; Stanstead, S P, 10s.
Per O. Larwell.—Buckingham, O C, 10s, W W, 10s, R W, 10s.

TERMS OF MONTREAL WITNESS for 1850:—Two DOLLARS PER ANNUM to subscribers, who pay at the time of ordering the paper, or remit at the commencement of their subscription year, provided that amount be sent direct to the office without deduction of agency or commission, and if by mail, post paid; but the price will be two dollars and a-half to all who neglect to comply with these terms.

No paper discontinued, except at the option of the proprietor, until arrears are paid and notice of discontinuance sent to the office, or to some accredited agent.

Local agents who remit to the extent of twenty dollars in the course of a year, will be entitled to a copy gratis.

Advertisements, not inconsistent with the character of the paper, will be inserted on the usual terms.

All communications to be addressed, post-paid, to JOHN DOUGALL, Proprietor, MONTREAL WITNESS.

THE WITNESS.

MONTREAL, JANUARY 21, 1850.

If any Postmaster has copies of the *Witness* "refused," he will oblige the Proprietor greatly by immediately returning one of each address re-directed to the *Witness* Office, leaving the former address legible. This is to prevent the waste and loss of continuing to send papers that are refused, though we do not hereby sanction such a mode of discontinuing.

Will ministers, in ordering the *Witness*, have the kindness to specify their address, as the signature to the letter does not always enable us to distinguish whether the writer is a minister or not, and awkward mistakes may be the result.

All local agents who have received money on account of the *Witness*, will greatly oblige by remitting it immediately.

A gentleman in this city has authorised us to forward on his behalf, the *Witness* for one year to seven public institutions, and this notice is inserted to prevent misunderstanding on the part of the institutions addressed. Should any be precluded by their rules from receiving it gratuitously, they are requested to re-direct this number to the *Witness* Office, leaving the former address legible. The back numbers will be sent. New subscribers may still be supplied with the back numbers for the current volume.

Mr. E. Folsom is at present collecting for the *Witness* on the South Shore of the St. Lawrence.

The Anniversary Meetings have caused an alteration of our usual arrangement. Reports of these meetings will be found beginning upon the third page of this sheet, running on into the fourth; and the *Missionary Intelligence*, which we give on the last issue of the month, will be found on the sixth page.

We would remind our city readers, who intend to move in May next, that the law requires a notarial notice to the proprietor, or a written one delivered in the presence of two witnesses, prior to the first of February.

THE ANNIVERSARIES.

The opinion is, so far as we can judge, general, that our Montreal Anniversaries were never more numerous attended, more interesting, or more profitable than they have been this year if so much so. Indeed it would be exceedingly difficult to convey an idea of the excellence of the speaking or of the magnitude and enthusiasm of the audiences to any one who was not present. Suffice it to say, that one of the speakers, and that an eminently judicious one, who was well acquainted with the May Meetings in Exeter Hall, said that he found the January Meetings in Montreal fully as animated and interesting. In fact, the great multitude which crowded the vast and beautiful place of meeting, seemed to be animated with one heart and one soul, in responding to the masterly arguments and noble bursts of eloquence which were continuously though ever variedly repeated for five successive nights. The Tract Society Anniversary, which is usually, though considering the object very inexplicably, a small meeting, was this year a large one, and the speaking unusually animated for a first night. The Sunday School Union was, owing to very unpleasant weather, no larger; but the Bible Society meeting thronged the house from floor to ceiling; and the French Canadian meeting was still more crowded. On this last occasion the spirit of faithfulness, tempered by candor and love, which the speakers manifested towards Roman Catholics, was beyond all praise, and we earnestly wished with some of the speakers, that all the Roman Catholics of Montreal had been there to hear. Oh, that they could have heard the soul-stirring descriptions of what constitutes true freedom of soul, joined to the faithful and Scriptural expositions of the usurpations of their church over them, and its withering influence on all their best interests! The Temperance meeting was scarcely inferior, in point of numbers and enthusiasm, to any of the preceding, and was one of the very best of its kind that we ever remember to have witnessed. But is it not something very remarkable that when every body thought Montreal was fairly crushed—first, by the commerce of Upper Canada and the Eastern Townships going to the Atlantic cities instead of Montreal; second, by the enormous losses sustained by her merchants, bankers, &c.; third, by the spirit of lawless violence which many supposed to be general among the people; fourth, by an extensive emigration; and fifth, by the removal of the Seat of Government—is it not strange, we say, that after all these crushing causes the subscriptions to our Religious Societies should be as good or better—the Anniversary Meeting more numerous and enthusiastic—and the collections larger than on any former occasion! Whilst the new capital is seeking to advance her material at the expense of her moral interests, by countenancing a great lottery, as will be seen by another paragraph, let us continue to seek the advancement of all the best interests of the country by getting up great Temperance, Sunday School, Tract, Bible and Missionary meetings, and perhaps "our God will yet remember us for good."

With respect to our reports of the proceeding of these meetings, we have to explain that in order to ensure their being generally read, we have made them exceedingly brief, leaving out all but the most striking thoughts, and even stating these without any of the rhetorical embellishments which tended so much to heighten their effect at the meetings. This curtailment our time, our space, and the general

antipathy to long reports, alike required, though it is but scant justice to the speakers. Such as they are, however, we commend these reports to the careful perusal of all our readers; they will find themselves richly rewarded by a great variety of sound arguments, deep thoughts and apt illustrations. The reports of the French Canadian and Temperance Anniversaries must be deferred until our next; and we trust the preparation of these will be our excuse for a deficiency of editorial matter.

THE HERALD ON PROVIDENCE AND MIRACLES.

The *Herald* stepped out of his way to promulgate his theory, or rather the theory of the George Combe school of philosophers, that the evils which come upon man are not Providential inflictions but merely the operation of immutable physical laws. This theory has, if believed and acted upon, so many disastrous consequences that we felt bound to notice it, and have been taken rather severely to task for a lack of charity in so doing. The *Herald* avers that when God is represented in Scripture as sending pestilence, &c., on the people, the cases are of a miraculous nature; and if so we must be wrong in referring to them as Providential. Let us see how public calamities are there regarded. Speaking of the Jews who had not gone into captivity we find:

Thus saith the Lord of Hosts, behold I will send upon them the sword, the famine, and the pestilence, Jeremiah 29, 17; And I will send the sword, the famine, and the pestilence among them till they be consumed from off the land that I gave unto them and to their fathers, Jer. 24, 10.

Speaking to Pharaoh—

For now I will stretch out my hand that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth, Exodus 9, 15.

Speaking again to the Jews,

And I will bring a sword upon you that shall avenge the guilt of my Covenant; and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered unto the hand of the enemy.—Leviticus 26: 25.

I will smite them with the pestilence.—Numbers 14: 12.

Thou hast polluted the land. . . . Therefore the showers have been withholden and there has been no latter rain.—Jer. 3: 2, 3.

The Lord shall make the pestilence cleave unto thee until he hath consumed thee from off the land whither thou goest to possess it.—Deuteronomy 28: 21, and the whole of this Chapter.

Shall there be evil in a city and the Lord hath not done it?—Amos 3: 6.

So the Lord sent a pestilence upon Israel from the morning even to the time appointed.—2 Sam. 24: 15.

This last is the case which the *Herald* considers a miracle, but if David had chosen the sword instead of the pestilence, would the three years of war have been miraculous? As we understand the words, *Providence* is a working through the ordinary laws of nature, *Miracle* is setting them aside or reversing them.

These quotations might be multiplied indefinitely, and it might be shewed that many prophecies similar to that of Gad to David had been fulfilled by means which it would be an abuse of words to call miraculous, unless by that term be merely understood providential. The prophecy to Jeroboam when he was presented with ten of the twelve pieces into which a mantle was rent, 1 Kings 11, 31; The prophecy to destroy his house, 1 Kings 14, 10-11; The prophecy to destroy the house of Eli, 1 Sam. 3, 12; The prophecy against the house of Ahab, 1 Kings 21, 21-24; are all cases in point, and many others might be adduced.

But we have a still more cogent reason than those already alluded to, for endeavouring to expose the fallacy of the *Herald's* doctrine. If pestilence and other calamities are the result of immutable laws and not the act of God; then it follows that they can only be removed by the same immutable laws, and all fasting humiliation, prayer, and thanksgiving on account of them should terminate; and all men become, as a great number of them are already, practical Atheists.—What a result to arrive at!

Beware lest any man spoil you through philosophy. Col. ii. 8.

We have no idea either that the *Herald* holds or wishes to promulgate such opinions as these latter, but we are convinced they are the legitimate result, if carried out, of the position he has taken.

REVIEW OF NEWS.

—Attention is requested to an article from the *Toronto Examiner*, on our second page, respecting the Toronto and Huron Railway Lottery, setting forth the purely gambling nature of that affair. We greatly fear that the extraordinary temptations to gambling ostentatiously held up before the public, in the advertisements of this lottery, will prove exceedingly disastrous in creating a spirit of gambling where it is not now thought of—fostering it where it already unhappily exists—and throwing around it everywhere the sanction and countenance of law. No wonder the *Examiner* refused its advertisement—the wonder is, that any can be found to lend themselves to spread such destructive allurements before the public. Intemperance fixes a fatal grasp upon its votaries, but not more so than the spirit of gambling on those who have been seduced within its influence.

Since writing the above we see that a public meeting, to recommend the Corporation to take shares was called by the Mayor.

—The priest's party have succeeded in silencing the *Canadian Independent*, of Quebec, an advocate of the young Canada party, or party of progress. The *Echo des Campagnes*, which did not favor the reign of priestcraft, has been the subject of some behind-the-curtain operation; the editor who came out a few weeks ago in favor of annexation, having been cashiered, and a new one put in, who opposes that measure with much zeal. There is a curious story illustrative of the influence of the priests in families, connected with an attempt to resuscitate the first named paper, with the particulars of which some Quebec correspondent will, perhaps, furnish us.

—The *Oshawa News Letter*, which has hitherto been a literary paper, has entered into politics, under the title of the *Reformer and News Letter*. It admires American institutions, but does not advocate annexation, at least at present. It says:—

"At the same time, we are sincerely of opinion that stern and rigid opposition to the annexationists will not result favorably either to them or to the government. The only possible way of silencing and rendering nugatory the annexation doctrine, first, middle, and last, so far as we have studied the subject, is for our law-makers, councillors, and general particular officers of affairs in Canada to act so nobly, liberally, and wisely in effecting improvements in the country, that they would all be ashamed of being classed with the American States! For this policy, if necessary, we shall hold up both hands."

—To all real reformers in Western Canada we recommend the perusal of an article on our last page, from the *Montreal Gazette*.

—See the Hon. C. Morgan's rules for choosing teachers, &c., on same page.

ARRIVAL OF THE MAIL STEAMER "NIAGARA."

New York, January 25.

ENGLAND.—Parliament meets for despatch of business on the first February, when it is expected some important changes in the present monetary system will be laid before the Legislature.

FRANCE.—Various Proclamations have been issued against all kinds of Clubs and Political Associations. The *National* announces that 25,000 men of the army employed in restoring the Pope to his Throne are to remain at Rome. The Government had concluded contracts for the maintenance of the force in the Pontifical dominions. A new paper, called *Napoleon*, said to be the organ of the President of the Republic, has been published in Paris. A letter from Paris announces a report that a treaty has actually been concluded between the Emperor of Russia and the President of the Republic,—the particulars of which will yet be found to be any thing but desirable, so far as England's interests are concerned.

TURKEY.—The correspondent of the *London Times*, under date of Constantinople, December 19, says:—"Kossuth and the Hungarian refugees are to be confined in a fortified town in the interior."

AUSTRIA.—The typhus fever was raging fearfully at Vienna on the 20th ult. No less than 36 medical men had been seized with it from visiting their patients.

PRUSSIA.—Berlin, January 7.—It is understood that the Ministerial crisis was over, and that on that day the Chambers would receive a Royal Message, proposing the oath to be taken to the Constitution.

A HARD CASE.—A Protestant friend, living in a French Canadian parish not far from Montreal, requests an answer to the following question:—The Protestant inhabitants of S— bought a house and lot for a school about 20 years ago (to which the Roman Catholics contributed nothing) and retained it under their own control until the passing of the last educational act. Had they at this time consented at once they would probably have retained their property, but the Roman Catholic Superintendent advised them to go with the majority, having a share of the management. In about two years they were entirely voted out of the management by the Roman Catholic majority, and, of course, lost the school they had bought. They were then obliged to dissent, and had to buy back their own school. Now, the Protestants wish to take advantage of the provisions of the act to assess themselves to raise a new school-house and the question is, can they do so without the danger of losing their property again, should they not be able regularly to maintain a dissentient school in it? Will any lawyer volunteer an opinion on this question, to be published for the benefit of these parties and others similarly situated in the country.

MARTINTOWN.—The fourth annual meeting of the Martintown Branch Association, in connexion with the French Canadian Missionary Society, was held here in the afternoon of Tuesday, the 15th January. The Rev. John Ross in the chair. The report of the pecuniary contributions of the Association during the past year, was then read, in which was a survey of the Society's progress from its commencement in 1846. The collection for 1846, was £17 10s; for 1847, £5 14s 6d; for 1848, £6 10s 7½d, and for the past year, £10 15s 7½d; in all, £40 10s 9d. The report concluded by calling upon the Society to follow up the plan laid down in a letter in the *Record*, (from Mrs. Dr. Burns) to endeavor to collect £16 this year, with a view to educate a boy and girl at the Pointe aux Tremble Institute.—The Society then proceeded to elect their Office Bearers, after which, Mr. Ross addressed the meeting, showing the objects, purposes, and progress of the French Canadian Missionary Society.—Communicated.

THE SABBATH.—No. III.

THE TIME WHEN GOD SANCTIFIED THE SABBATH.

This point we regard as worthy of peculiar attention, and deserving a separate consideration by itself, as throwing light upon many other questions, about the nature, authority and use, as well as the universality and perpetuity of the Sabbath Institution.

Thus the Heavens and the Earth were finished, and all the host of them, and on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made: and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made, Gen. ii. 1-3. These words give us the history of the original institution of the Sabbath, and all after regulations made, with regard to it, refer to this first consecration of the day, as that which sent it forth among the other days on its great mission through all time. Stamped with a peculiar character, freighted with peculiar blessings, clothed with a peculiar authority in the economy of our world, of which, from the beginning it formed an integral and essential part. Man had a Sabbath appointed for him from the beginning. The first Sun that rose on the first of our race was a Sabbath Sun. On the Sixth day man was made, when the shades of evening fell around him, and darkness covered the earth. The light by which this first darkness was dispelled, was the light of a Sabbath: it was a Sabbath day which chased away the first night spent by man in his new habitation, and removing the sable veil, displayed to his admiring eyes, fresh from morn's womb, in the dew of its youth, all the glories of his goodly inheritance, calling for his first morning song of praise, while all heaven was at rest to hear it; also they were keeping Sabbath, for on that day "God rested from all his work which he had made." Thus we know that the first Sabbath was observed in Heaven; whether on any future occasion it was observed there or not, we do not know; though from the way in which some reason on this subject, one is led to suppose, that at the first it was intended solely for Heaven, and only introduced among the institutions of earth, long after when the Jews were in the wilderness. Our Saviour says, the Sabbath was made for man, and we know of no authority for saying it was made for angels. We do not know that the returns of the Sabbath were marked out by the revolutions of any other heavenly signs, than those appointed to be for signs and for seasons to man, and to rule over his days and nights, and months and years. If not at this time set apart for man, we may well ask for whom was it set apart? If not blessed for man, for whom was it blessed? If not to be observed by man, by whom was it to be observed? Angels rest not day nor night; but alternations of action and repose were from the beginning a necessity of man's nature and condition, and it falls in most harmoniously with the whole system of God's economy, concerning him, that one of these alternations should be distinctly marked, by the direct impress of the finger of God; and such, be it observed, is the case with the Sabbath. The Heavens declare the glory of God; day unto day uttereth speech, and night unto night sheweth knowledge; but while the earth and all that springeth thereof, with every beast of the field, is refreshed, and rejoices in these changes, the Sabbath, which was made for man, speaketh to man alone: it has no voice for any other creature; and to him it speaketh of God without the intervention of any sign, and to speak of God only, with a distinctness and directness which none of the Heavenly bodies, by which his time was marked, or the ordinances concerning them, either did or could speak. The institution of the Sabbath seems to be as essential a part of the system which God then finished, as the ordinances of the Sun, and Moon and Stars themselves, planned by his wisdom, and ordained by his goodness, to give harmony to the whole. Without the Sabbath, we do not believe this world ever could have been what God designed it should be. The

Sabbath, we are persuaded, was necessary for man from the beginning, and was made for man from the beginning, and was never forgotten by man till man forgot God. However men may have measured their time upon earth, in heaven, we may be assured the reckoning by Sabbaths has never been forgotten or lost sight of, and the times of God's visitations in mercy, or in judgment, regulated by the Sabbaths which have been honored, and the Sabbaths which have been despised from the day on which He first blessed and sanctified them until now.

It seems to us a strange pitch of audacity to remove the Sabbath from its ancient foundation, on one of the original laws of our system, and rest it on a paltry ecclesiastical arrangement of convenience. We are satisfied with the reasons which induced the first Christians to transfer the observance to the day of the Lord's resurrection; for the Son of Man is Lord of the Sabbath, and might well signalize the finishing of his work upon earth by such a change. But rather than accept a Sabbath from the Church, on her mere authority, we would go back to the Sabbath of the Jews. When the Church can shew that out of her own power and goodness she can dispense to us the Sabbath blessing, we will be content that it be sanctified on her sole authority, but not till then. The world must either have its Sabbaths directly from God, the giver of all good, or go without the promised blessing. It must either regard the day as to the Lord or be without any Lord's day. It seems to us a strange thing, to suppose that one effect of Christ's coming into the world, was to abolish the day which he says was made for man—to blot out from among the number of our days the day with the blessing.

C.

EXTRACTS FROM OUR CORRESPONDENCE.

At this time, when all men are exceedingly anxious to know what are the opinions of all other men in Canada, we think we can hardly employ a portion of this paper better than by giving short extracts from the extensive correspondence which we enjoy with highly respectable religious men in all parts of the united Province. For various reasons, however, we do so in such a manner that the individual correspondents may not be recognised, and it is to be remembered that, in general, they are only the opinions of individuals. The dates are all quite recent:—

Extract of a letter from the Ottawa District.

I enclose two dollars in advance for the *Montreal Witness*; at the same time it is no reason as yet to let you know that I wish to see the Union Jack waving in Canada, as long as I live, and will sing Rule Britannia as long as I have the power to do so.

[We assure this "heart of oak" that Britons in the States love Britain quite as well as Britons in Canada.—Ed. Wit.]

Extract of a letter from Prince Edward District.

I like your paper very much, and wish you every success in your exertions in the good cause. I like it none the worse for its Annexation leanings.

Extract of a letter from the Gore District.

Although we differ in opinion respecting the practical application of a word, in a certain case, I think we are at one regarding the word of eternal truth, which alone is able to make us wise. I would just say to the *Witness*,—"With all thy faults I love thee still." And I here inclose, &c.

Extract of a letter from the Wellington District.

P. S.—I don't like to make remarks about Editorials, but as far as Canada West is concerned, "Annexation" is not liked, although it is quite possible it may be the end. I like your remarks about the increasing power of French Papacy in Lower Canada, and I hope your perseverance may be rewarded by all true Protestants joining on this matter.

Extract of a letter from Johnstown District.

I hope you will have got a sufficient number of new subscribers this year to make the *Witness* pay, so that you will be encouraged to continue it without any loss at least. I feel deeply interested in the *Witness*, and am sorry that I have not been able to get more subscribers than I have, to a paper that I hope has, and will be the means of doing good in the Province.

Extract of a letter from the North Shore of the Ottawa.

It gives me pleasure to see from year to year the progress your valuable paper is making, it is at least some evidence that the reading part of the community, in selecting such a journal as the *Witness* from the mass of the papers published in the country, are making considerable improvement in morality and love for the truth.

Extract of a letter from Ottawa District.

Another said, "I have often felt a mother's responsibility, but more so since I read the 'Mother's Department.'" Another would sooner have but two meals a day than be without the paper.

I would respectfully suggest two subjects, trusting that articles upon them would be useful, viz:—Novel Reading, and Family Worship. The first, I regret, is not uncommon in Christian families—the latter is frequently neglected.

A minister's daughter borrows a light periodical in such a way as that her parents may not be aware of her reading such a work.

Extract of a letter from Bathurst District.

I am very sorry that you have come out in favor of annexation in the *Witness*. You have injured yourself very much in this section of the country by it. The *Witness* was much needed in Canada, and might have done much good had you not advocated annexation.—Were it nothing else, the fact that the United States hold three million of their fellow-creatures in slavery, should, I think, be quite sufficient to prevent us from even thinking of being united with them, especially the Christian part of the community.

[How did the religious people of Scotland stop the running of the Glasgow and Edinburgh Railway on Sabbath? By buying into it. How could a parliament subject to evil influences be improved? By sending honest men into it. It is not the same in secular as in spiritual matters. In the latter it would be criminal to form a corrupt church, even in order to reform it, but in the former good [men] may, for the sake of general advantage, take a part in governments, railways, &c., which are not, in all respects, properly conducted, provided they use all their efforts to remedy the evil. Only think of the effect in Washington of six additional Senators and twenty-five Congress men from Canada, all imbued with stern anti-slavery principles! and to imbue the people of Canada with a heart-hatred to slavery, in case they should ever join the States, was one of the objects which the *Witness* has had steadily in view since its commencement. The annexation of Canada would unquestionably be the death blow of slavery, and it is, we think, impossible to serve the slaveholders better or more acceptably, than by opposing that consummation.—Ed. Wit.]

CHRISTIAN MISSIONS.

REV. DR. DUFF'S TOUR IN SOUTHERN INDIA.

(Our young friends should read the following with a map of the country before them.—ED. WIT.)

Point de Galle, Ceylon, July 28, 1849.

My last note was dated from Trevandrum, the capital of Travancore, a city which I designated the "most Brahman-ridden" I had yet seen. Further inquiry only tended to confirm the first impression. Travancore is one of the few of the ancient kingdoms or principalities of India that still retain their independence as self-governed states. The population is about 1,250,000; which is much the same as was that of Scotland in the time of its last king, James VI. Of these, between 100,000 and 200,000 are slaves in the most absolute sense of the term. Between 300,000 and 400,000 are Nairs, who constitute the nobility, gentry, and landowners; the Syrian Christians may amount to 100,000; the Papists to a still larger number. But the *real* masters—the *real* sovereigns—the *real* legislative and executive body—are the *Brahmans*. Of these there are three distinct classes; but the highest—the paramount and ruling class—is that of the Nambouris, which number in all about 10,000. The whole state is, out and out, Brahmanical; the whole "warp and woof" of its constitution is composed of Brahmanism. The whole framework of the state and its institutions—the entire fabric even of social life—has been organized for the aggrandizement of the Brahmins. The occasional positive and direct interference of the British government through its accredited representative or resident, in its internal affairs, and the absolute control which it exercises with respect to all external relations, have tended, in many ways, to mitigate and to modify this awful Brahmanical despotism. Nevertheless, the whole country is still fearfully englobed under its chilling and oppressive shade. At present I enter into no details; but this much I must say, that the best practical commentary I have ever yet met with on the real genius and tendencies of Brahmanism is the existing condition of the state of Travancore.

And yet the late Rajah (the royal race being of the Nair or *mi-litary* caste, in Brahmanical phraseology), during the early part of his career, displayed a liberal and enlightened mind; and the present Rajah, who ascended the throne about two years ago, at the age of thirty-three, is a man of uncommon intelligence and liberality of sentiment. He has learnt English, so as to speak and write it with the greatest fluency. He has read much of English literature, and knows a good deal of European science, especially chemistry and astronomy. He has an extensive chemical laboratory, with all needful apparatus, in his palace; he delights in making experiments, and especially in compounding medicines after the European approved model, which he freely distributes to all around. The Trevandrum observatory, under Mr. Caldicott, the astronomer, kept up at an annual cost of £3000, is fitted up with the finest instruments, and is probably one of the completest in the world. There is also, in the capital, an English school, supported at an expense of about £500 annually, by the Rajah, in which the English Bible is not only *permitted* to be read, but is *actually read* by all the higher classes—composed of Brahmins, Nairs, and other high castes. The Rajah himself has read the Bible, and does not hesitate to praise it as full of all manner of excellent instruction. Having through Major Sherriif, the present truly excellent commanding British officer, who enjoys the Rajah's confidence, signified his wish that I should call at the palace, I did so; and instead of being detained a few minutes, as I expected, I was there two hours and a half, the Rajah himself going round and showing every thing in the palace and gardens, and freely conversing all the while about all manner of subjects. His intelligent inquisitiveness was only paralleled by his frank and free communicativeness. As he so singularly unbent himself, I ventured to offer some hints and suggestions relative to the present condition of things in Travancore. With a promptitude which won one's heart, he admitted the evils, deplored them, and expressed his earnest wishes and hopes with reference to a gradual amelioration. Surely a prince so amiable and well disposed—a monarch so intelligent and enlightened—placed so singularly at the head of the most antiquarian Brahmanical government in India, ought to be the object of special prayer with all Christian people who become acquainted with the striking peculiarities of his mind, and character, and position. Were he to maintain his present enlightened views—to cherish his present liberal spirit—to strengthen and consolidate his present intentions and designs—to remain exempt, as now, from the vitiating taint of blinded bigotry and prejudice—and to enjoy the counsels of a wise, judicious, Christian British resident—there is no saying to what extent, in some new conjuncture of circumstances, and under a gracious overruling Providence, he might be instrumental in breaking the iron rod of a crushing Brahmanism, establishing liberty of conscience and action, and, generally, in paving the way for the effectual introduction of the blessed gospel of salvation.

I have dealt mainly in generalities, since I could not enter into details without being too lengthened; but there is one fact which ought specially to interest the Christian's heart, and quicken the Christian's prayer, in behalf of his Highness of Travancore. Before parting with him, he said I must see his children, and hear how they read English. His two sons and daughter were then introduced. Of the former, the younger was between four and five, and the other about nine—the princess being about six years of age. The younger of the princes was just beginning his alphabet; the elder read and explained an English book with considerable care, while the little princess spelt words of one syllable remarkably well. A more simple, unaffected, amiable group of children, it would not be easy to find. The perfect modesty and unforwardness, and yet perfect ease and frankness, of their demeanor, had an unspeakable charm; and the fond and affectionate familiarity exhibited between themselves and their royal father was so contrary to all I had hitherto associated with the stiffness, and coldness, and distance of Oriental etiquette, that I felt under the momentary illusion of the whole being part and parcel of the economy of a *Christian house*, rather than the regime of an Asiatic palace. Altogether, I left the Rajah with general favorable impressions of an indelible character, and have not ceased to pray for him; and on his behalf would I entreat now the prayers of all who may come to know the interesting and hopeful peculiarities of his mind and character, in conjunction with the astounding difficulties of his position.

Connected with Travancore, I may add what I knew not so well before, that there is one Scotsman whose name is still embalmed in the memories of thousands of all classes of the people—and that is the name of Colonel (since General) Munroe. He was the British resident from, I believe, about 1810 to 1819. He found the country in a state of inconceivable anarchy; he left it

a quiet settled realm. All improved and less oppressive measures of revenue—all properly organized courts for the administration of justice—all legislative enactments for the rectification of flagrant wrongs and the gradual introduction of measures more favorable to the advance of society in its mental, social, and national interests—are traceable to his sagacious counsels, and determined energy of will, and mellowing Christian influence. His name is still spoken of throughout Travancore as that of the most eminent of British men known there, and the greatest of benefactors.

From Travandrum I proceeded to Quilon, where there is a mission of the London Missionary Society, under a very superior man, the Rev. Mr. Thomson, a countryman of our own. From Quilon to Alleppe, a station of the Church of England Missionary Society, under Rev. Mr. Johnson; once rather promising, but now somewhat dilapidated, from the want of a continuous supply of qualified laborers. From Alleppe to Cochin, once occupied by the Church Missionary Society, but now abandoned, while most of the fruits of the mission are scattered or decayed. There I saw Mr. Lazarone, the Jewish missionary of the Established Church of Scotland. Through various causes, his operations among the white Jews of Cochin have, for some time, been at an end; but he has still other labors. Miss Young impressed me as a really devoted laborer. There I saw the White and Black Jews, and learned all about them which can be relied on as authentic. Their number is much smaller than I had anticipated, there being *not above a thousand of white and black*, including men, women, and children—the precise number given by themselves being 1055. The ancient copperplates in their possession, which they readily showed me, and of which I have obtained fac-similes, and the authenticity of which, as conferring peculiar social rights and privileges, has been from time immemorial admitted by the local native governments, would indicate that the white Jews arrived on that coast in the fourth century of the Christian era, at the latest. The black Jews, who are not really blacker than the dark olive-complexioned natives of the soil, about whom so much mystery has been suggested and perpetuated, are really none other than the emancipated household servants, or rather slaves, of the white Jews. That is all—however disappointing or prosaic in the eyes of mystifying theorists—literally all. The white Jews having established for themselves a respectable social position, took unto them domestic servants, or slaves, who were natives of the soil, precisely as other respectable people did; and these poor creatures having, properly speaking, no religion of their own, were dealt with in strict accordance with the Abrahamic example, and had the peculiar initiatory rite of Judaism administered to them. They were thus regarded as a sort of outer proselytes to the Jewish faith, though socially inferior to their masters, and treated as such. In process of time many of these slaves, from various causes, were emancipated. These emancipated proselytes are the "black Jews" of Cochin. This I believe, from all I saw and heard, to be the true account of the origin and position of these once mysterious personages in the ethnographic map of our common humanity. But, alas! they are all, white and black together, sadly sunk and degraded; while the unmistakable lineaments of the race of Abraham, enstamped on their countenances, excite a deeper sigh and a more wistful longing than even the more deplorable degradation and wretchedness of many of their heathen neighbors. Who is there, having any pretensions to the Christian name, that would not, with reference to the future glorious destiny of these poor, judicially blinded, and scattered ones, breathe forth with heart earnestness the inspired prayer of old—"O that the Salvation of Israel were come out of Zion?"

From Cochin I retraced my steps, though more inland, to visit the Church of England Mission stations among the ancient Syrian Churches of Travancore, Cottayarn, Pullam, and Mavelikarra. The interest which was awakened in behalf of these Churches, throughout all Christendom, by the Researches of Dr. Claudius Buchanan, has long been matter of ecclesiastical history. It would require many sheets, and not a fragment merely of my last, to relate the rise and progress and failure of the great experiment of the Church of England, by entering into an intimate alliance with the Syrian Church, to inoculate the latter with a renovating infusion of the true Christian life. But though the admirably conceived and admirably conducted experiment of attempting to raise the fallen Syrian Church in its corporate capacity, as such, has signally failed, it has only led the Church of England Missionary Society to adopt what experience has proved a healthier and more promising system of operations; and that is a system of teaching and preaching which aims at detaching individuals from the Syrian Church altogether, and incorporating them with a purer—just the same as in the case of Papists and Heathen; for I have ample evidence to prove that, except in the non-recognition of the Pope, the Syrian Church has now endorsed every error and antichristian dogma of Popery. The missionaries, the venerable Mr. Barley, who has been there since 1817, Messrs. Chapman, Spratt, Baker, Peet, and Harding, are very earnest and noble laborers; and my prayer is that their labors may be increasingly blessed.

From Cottayarn, &c., I returned to Quilon; thence crossed the great Ghat range, with its awful primeval forests—the undisturbed haunts of tigers, bears, and elephants—by the Hirongole pass, to Truneevely; visiting Courtallum, Nulloor, Palamcottah, Punnevely, Sawyerpuram, mission stations of the Church and Propagation Missionary Societies, on my way to Tuticorin. Thence, in a small craft, I crossed to Colombo, distant a hundred and fifty miles, and was received there with brotherly kindness by my respected old friend, the Rev. Dr. M'Vicar. Through his perfect acquaintance with every thing local, every person, and every institution, I was enabled, in two or three days, to see and learn more than I otherwise could have done in as many weeks.

I visited the best of the government schools—elementary, and of a higher order—male and female. One peculiarity in all of these is, that the first hour of every day is devoted to the reading of the Bible and Bible exercises. Parents who object to this, need not, if they will, send their children to school during that first hour. But there is scarcely an instance in which any objection has been taken, though the great majority of pupils are Buddhists. Indeed, through various causes, which I have not space even to glance at, there is an extraordinary facility and elastic latitude or latitudinarianism in the Buddhist faith, as it now prevails through the greater part of this island—and Buddhism is the almost exclusive faith of the native heathen Singalese,—a latitude so singular, that numbers have sought for Christian baptism, and have been baptized, who yet remain Buddhists! The wish of numbers is to be both Buddhists and Christians at the same time; yea, and to superadd to both the faith and the ritual of demon or devil worship! and so combine and amalgamate all the three! But I cannot dwell on this extraordinary and fertile theme.

Jaffna and the northern parts of the island are the great field of missionary labor; and these are the parts which I was intensely anxious to see, but was baffled in the attempt. In Colombo and Galle, and their respective neighborhoods, there are some mission stations of the Church, the Wesleyan, and the Baptist Societies. The principal of these I have now seen. In the Cottah institution of the Church Missionary Society, under Messrs. Henslam and Gordon, were the most promising specimens of Singalese youth whom I have yet met with. Mr. Gogery, of the Wesleyan mission near Colombo, is the most profoundly conversant with the Buddhist works. Mr. Davis of the Baptist mission has many preaching stations and schools. About twelve miles from this is Baddagam, a long occupied station of the Church Missionary Society, under Mr. Greenwood, whom I visited yesterday. He is a noble laborer. But, without saying more at present, one thing is very clear—clear beyond all question of debate—that while in Southern India and Ceylon there are now several admirably organized systems in operation, which, if wrought out with continuous, sustained, unwearied, persevering effort, cannot fail ultimately to issue in considerable results, the one great, intensely, and universally felt want is, the coming down of that *fire-life* from heaven, which, while it animates all external machinery, can, through it, and from it, pass quickly into the hearts of men, consume the chaff and stubble and rottenness of old nature there, and kindle up the dead soul into a glow of ethereal warmth and purity. Many *outwardly conforming* influences are now widely at work; but what is every where almost or altogether wanting, is the mighty, resistless, *converting* element. With reference to its descent from on high, O Lord, how long? how long? Oh that the day, the hour, the moment were at hand!

I am here with Mr. Clarke, of the Irish Presbyterian Church, a truly worthy man, who has a fine field of labor, among European settlers and their descendants—particularly the Dutch. The Suez steamer that is to take me to Calcutta is hourly expected.—Yours, &c.

Mothers' Department.

YOUNG MEN WANTED.

They are wanted at all our fashionable drinking saloons. The want is great, and no pains are spared to get them there. A dozen young men are more valued there than ten times the number of any other class. How precious such a prize!

The theatres want young men. They want their presence—their influence—their money—their shouts of approval—their glowing accounts, in their various circles, of the "lots of fun" they have enjoyed. Theatres will have young men, if human skill in creating attractions can seduce them there. They are the best victims they can ensnare.

Gaming saloons want young men. They can be drawn into a deeper and deeper interest in the exciting scenes which occur there. They have money and they can get more. They will get it, if they are fairly drawn into the powerful fascinations of gaming, and they will stake it, and they will lose it, and they will go for more, and lose that, and become more and more entranced; and sure victims will those young men become of remorseless villains. Hence they are wanted.

Scenes of sensual pleasure call loudly for young men. They shall be attracted that way, if the most tempting earthly fascination can prevail. Painting, and statuary, and music, and pictures, and books, all shall combine to kindle youthful passion, and send men to "her house which is the way to hell, going down to the chambers of death." They are wanted there.

Yes! young men are wanted at all these various scenes of guilt; wanted for the victims of the designing, the crafty, the vicious.

Are these the only places where they want young men? No. They are wanted at their own homes; homes they might honor, and bless, and make happy. They are wanted by affectionate parents, loving sisters, who pine over their absence and tremble at the thought, how many scenes of guilt want them and how many get them. The friends of virtue and piety want young men. They are the strength and beauty of Zion. We cannot spare the young men. Young men are wanted! Shall vice allure them over a crushed conscience, blasted honor, and a lost heaven? Or shall virtue's voice prevail?—*Boston Traveller*.

A GOOD DAUGHTER.

There are other ministers of love, more conspicuous than she, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond—she is the steady light of her father's house.—Her ideal is indissolubly connected with that of his happy fireside. She is his morning sunlight and evening star. The grace, vivacity and tenderness of her sex, have their places in the mighty sway which she holds over his spirit. The lessons of recorded wisdom which she reads with her eyes, come to his mind with a new charm, as blended with the beloved melody of her voice. He scarcely knows weariness, for her song makes him forget it, or gloom which is proof against the young brightness of her smiles. She is the pride and ornament of his hospitality, the gentle nurse of his sickness, and the constant agent of those nameless numberless little acts of kindness, one chiefly cares to have rendered, because they are unpretending, but expressive proofs of love.

POLITENESS OF CHILDREN AT HOME.

Always speak with the utmost politeness and deference to your parents and friends. Some children are polite and civil everywhere else, except at home; but *there* they are coarse and rude enough. Shameful!

Nothing sits so gracefully upon children, and nothing makes them so lovely, as habitual respect and dutiful deportment towards their parents and superiors. It makes the plainest face beautiful, and gives to every common action a nameless but peculiar charm.

"My son, hear the instructions of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck." Prov. i. 8, 9.—*Northampton Courier*.

NEVER EAVES-DROP.

Little boys and girls, are any of you eaves-droppers? Do any of you stand at a door, window, or anywhere, to listen to the conversation of others? O shame, shame! how mean, how very mean! It is said of eaves-droppers, that they seldom hear any good of themselves, and doubtless this is true; for any one guilty of eaves-dropping is a very suspicious character; they are suspicious of themselves, and others are suspicious of them.—*Golden Rule*.

THE MISCELLANY.

EBENEZER ELLIOTT.*

BY J. G. WHITTIER.

(From the National Era.)

On these pale lips the smothered thought,
Which England's millions feel,
A fierce and fearful splendour caught,
As from his forge, the steel.
Strong-armed as Thor! a shower of fire
His smitten anvil flung:
God's curse, Earth's wrong, dumb Hunger's ire—
He gave them all a tongue!

Then let the poor man's horny hands
Bear up the mighty dead,
And Labor's swart and stalwart band
Behind, as mourners, tread.
Leave out and craft their churchyard bounds.
Leave rank its minister floor:
Give England's green and desolated grounds
The Poet of her poor.

Lay down upon his Sheaf's green verge
That brave old heart of oak,
With fitting dirge from sounding forge,
And pall of furnace smoke!
Where whirls the stone its dizzy rounds,
And axe and sledge are swung,
And, timing to their stormy sounds,
His stormy lays are sung.

There let the peasant's step be heard,
The grinder chant his rhyme;
Nor patron's praise nor dainty word
Befit the man or time.
No soft lament nor dreamer's sigh
For him whose words were bread—
The Runic rhyme and spell whereby
The foodless poor were fed!

Pile up thy tombs of rank and pride,
Oh, England! as thou wilt;
With pomp to nameless worth denied,
Emblazon titled guilt!
No part nor lot in these we claim,
But, o'er the sounding wave,
A common right to Elliott's name,
A freehold in his grave.

* Ebenezer Elliott, the intelligence of whose death reached us by the last steamer, was to the artisans of England what Burns was to the peasantry of Scotland. His "Corn-Law Rhymes" contributed not a little to that overwhelming tide of popular opinion and feeling which has resulted in the repeal of the tax on Bread. Well has the eloquent author of "The Reforms and Reformers of Great Britain" said of him—"Not corn law repealers alone, but all Britons who moisten their scanty bread with the sweat of the brow, are largely indebted to his inspiring lays for the mighty bound which the laboring mind of England has taken in our day."—[And we may add, for the respect now paid to the poor laboring classes.—Ed. Wrr.]

"IT COSTS TOO MUCH."

That unkind word—don't utter it—"it costs too much."—You remember the last time you allowed one to escape you.—How many times you sighed, and wished you had never spoken it. Though it took but a moment to utter it, it marred your peace a great deal longer than that. It escaped lightly from your lips, but it came back again, and haunted you, and weighed heavily on your spirit. It costs your friend too much, too. It went like an arrow to his soul; and like an arrow, with a poisoned point, it rankled there. Ay, that word costs him many sad hours.

That glass of wine costs too much. You say you only paid a few cents for it. Young man! that paltry sum is not a millionth part of what it will cost you, if you do not take care.—You will have to pay for it in health, cheerfulness, character, friends, credit, peace of mind, life itself. Is that glass worth all these? "You are safe enough?" Nonsense! A man might just as rationally talk about safety, when his boat is beginning to go round and round on the outer circle of the maelstrom, as to say he is safe enough, when he begins to tippie his wine.

That dance costs too much. You gain something, it is true. Very likely you gain a whole evening's pleasure. But, my friend, you give too much for that pleasure. It intoxicates you. It unfits you for calmer enjoyments. It renders your daily toils dull and irksome. It drives your better genius from your soul—it brings in one to deceive you, to trifle with you, to ruin you. You tell me, "it is not wrong to dance." I admit that it is not wrong in itself. But can you not see that it is wrong, as you practise it, and is there not something within you that whispers, "it is dangerous" too? Has it not cost too much already?—Are you not losing your relish for sacred things, the Bible, the house of God, the meeting for prayer? You are paying too much for dancing, then. I shudder to think of purchasing such a pleasure at such a price.

The Sabbath excursion costs too much. The last one cost you dearly. It was as much as you could do, during the day, to banish painful thoughts from your mind. And when the guilty pleasure of the day was ended, and the twilight time arrived—the still twilight of Sabbath eve—those thoughts rushed in, like a mighty flood, and quenched your joys. You thought of the bargain you made, and called yourself a fool for making it. You thought of earlier days, ere your heart had learned to sin so badly. You thought of a mother, once the guide of your erring feet on earth, now an inheritant of the heavenly world. You thought that from her far-off home, she came to upbraid you, to plead with you, and to warn you of your danger. Ah! it was no wonder you thought that excursion cost too much. It did cost too much. Take care! The tempter is coming again. Do not parley with him. Do not listen to him for a moment. Sabbath-breaking costs more than it comes to, a thousand times over.

That little theft costs too much. It is only a dollar, I know; and perhaps it would never be missed. But it will cost you as much as a fortune is worth. "I did not take the dollar," you say. I am glad of it. But I am afraid you will take it, nevertheless. You have been looking at it with a wishful eye, for some minutes. You have been trying to settle the question whether you would be found out or not, if you put the money in your pocket. You have been using all sorts of flimsy arguments to your conscience, to drown its voice. You said it was only a dollar, and nobody would be any worse for your taking so small a sum. You talked about your salary being so small, and your master being so rich. And you guessed you would refund the money, interest and all, when you got to be rich yourself. I know you did not take the money. But while you were gazing into that drawer, and thinking what it was best to do about that dollar, you were standing on a fearful precipice. Many a youth has yielded to the tempter, as you were on the point of yielding, and thus entered on a career of crime which proved

his ruin. It was a little, petty theft, that first one. But it cost him dearly. It will cost you dearly, my friend. It may cost you everything worth living for.

All sin costs too much. Strange that men, sensible, judicious men, who are so sagacious, in the main, in closing a bargain, should purchase pleasure, in any form, at the sacrifice of virtue, and principle, and heaven. Yonder broker, standing at the corner of the Exchange, in Wall-street, has just refused to buy a few shares of stock, because he thought it was too dear. He said it would cost him one-eighth per cent. more than it would be worth to him. He was wise, perhaps; certainly he was wise, if his opinion of the stock was right. He was careful, at all events. But that very man is throwing away a jewel worth a thousand worlds, for a few ounces of shining dust. That young man behind the counter, that young woman attiring for the theatre, neither of whom will buy the veriest trifle, if they deem it too dear, are both bartering away eternal life for three-score years of pleasure!—N. Y. Evangelist.

WHY I TAKE ONE RELIGIOUS NEWSPAPER MORE THAN ANOTHER.

1. Because the paper I take has a character. When a man has no opinions of his own; is always timidly in the wake, rather than taking the lead in forming a correct public sentiment on important moral subjects, we set him aside as wanting in character. Just so with a paper. It deserves not the support of an independent, well-disposed mind.

2. Because my paper has magnanimity. It admits the possibility of erring in its estimates of men and things, and manfully corrects both its mistakes and its mis-statements.

3. My paper is courteous. Differ as it may and often does in sentiment with others, it always treats them in such a manner as to compel their respect. Even the cuffed cur is compelled to acknowledge the kindness as well as the justness of the blow.

4. My paper is instructive. It always sets my mind agoing like a train of cars led by a powerful engine.

5. My paper is benevolent. Its very atmosphere is to my heart what the breath of spring is to vegetation. It makes me a better man; feeling and acting more kindly towards my race.

6. It is energetic; nerving all the powers to obey the dictates of light and love.

Hence, I not only take it in preference to others, but call it my paper. It has imperfections, and so has my farm; but those of the latter are yielding and gradually disappearing under an improved culture, and I doubt not such will be the result with the former. One thing is very certain, mine is a great deal better since I adopted the practice of paying for it in advance.—From an American Paper.

TAKING UP AN EVIL REPORT.

One of the most striking illustrations of taking up and believing an evil report of a good man, on slight evidence of its truth, that we have ever known, occurred in the case of a ministerial acquaintance, a few weeks since.

He occupied a room as a study, during the week, at some distance from his dwelling. Immediately back of his room, and opening into it, was one occupied as a sleeping apartment by two young merchant's clerks. As he did not occupy his study at night, or upon the Sabbath, and it was cooler and more pleasant than the one back of it, the young gentlemen very frequently sat in it at such times. Being fond of the game of chess, they sometimes occupied their evenings in that way; and on one occasion went so far as to finish a game that had been played to a very late hour on Saturday night, on Sunday morning in the minister's study.

The window opened upon the street in such a way, that a good lady in an upper chamber, on the opposite side of the street, saw them. She was filled with an holy horror, as she ought to have been, at seeing a minister's study thus desecrated upon the Sabbath, and without investigating the matter as to who it was that was engaged in the game, she intimated her belief to a friend that one of the parties was the said minister. This friend reported it as a great secret to a third party, that the minister not only played chess, which she considered as bad as gambling, but that he did it upon the Sabbath. After it had gone through two or three other hands, it had grown so much, that it was now currently asserted that the minister had played cards upon the Sabbath. Several pious people vowed that they never would hear him preach again, although they admitted, in taking the vow, that they had always considered him an excellent man and a good preacher. Thus matters went on, until a young man who was very ill, stated to an intimate friend of the minister, that his mind had once been very much impressed by a sermon that he had heard the minister preach—and that he now would be glad to see him, but for the report which he had heard of his gambling upon the Sabbath. This friend promptly denied the report, and attempted to trace it back to its origin. He called upon his friend, and stated the report which was circulating in reference to him. He denounced the lady as a base slanderer, as he never was in his study on the Sabbath; and it was only when one of the gentlemen came forward and confessed his fault, that the whole matter was satisfactorily explained, and harmony restored between the parties.

MORAL.—Never tell a story to the injury of another, unless you are certain that it is true, and not then, unless you are sure that you will do more good than harm by so doing.—Presbyterian Herald.

THE POST-OFFICE.—PARENTAL SOLICITUDE.—We (London Record) wish Lord John Russell, Sir George Grey, Lord Clanricarde, and the other members of her Majesty's Government, would read the following extract from a letter received Nov. 14th, by a clerk in the Inland Department, General Post-office, from his parents residing in Westmoreland; nay, we wish any of our readers, who may have the opportunity, would bring it under the eye of our beloved Queen. How simple and solid the words of truth compared with the entangling sophisms of this world's growth!—"Our surprise has been much excited of late to hear of the ungodly doings at the General Post-office, and your silence has made us anxious, knowing that you are exposed to temptation, and money is to youth, at all times, a dangerous temptation; but we pray God that we hear better things of you, as also of your brother clerks from the north.—Many parents about us are made anxious—I may say, sorrowful—by this ungodly scheme; for whatever the Southern may

think, we homely folks among the mountains have been taught from our youth to revere the Sabbath-day as one of God's choicest blessings to our fallen nature, and would wish our children to continue steadfast in the example they have ever had set before them, feeling, as we do, the truth of the Lord's saying, 'Whosoever honoreth me, I will honor.' Depend upon it, my dear child, this unrighteous proceeding will not be allowed to continue for any lengthened period. In the meantime, stand fast, for sooner than you should labor on the Sabbath-day, we had much rather receive you again to our peaceful home.—As soon as I receive your answer to this, I will write you with all news. Meantime, believe me,—Yours, &c."

PRIVATE THOUGHTS.

Who is there almost that does not wish God was less pure in his nature, less strict in his commands, less exact in his justice, less terrible in his vengeance, than he is? And is not this wishing that he was what he is not, and disliking what he is! And what is this, if the soul durst speak out the horrid truth, but even hating God.

Nothing in nature is more unknown to man than himself. It is the common opinion with regard to natural evil, that it is sufficiently accounted for, if happiness prevails upon the whole; that this mixed state of things is unavoidable, and therefore no impeachment of the goodness of God; and that no man, or number of men, however miserable, have any right to complain, if happiness is the result of the general system. I do not understand this; it seems to me little less than blasphemy.—How is it possible for so much as one conscious being to be miserable, but by its own fault.

If a man is a sinner, why does he not believe it? And if he is not, why does he confess it? What a strange jumble of blindness and hypocrisy? We confess what we do not really believe, and yet really are what we confess.

We aggravate the faults of others to have a pretence for hating or despising them, and for the pleasure of self-comparison.

Striving against nature is like holding a weather-cock with one's hand; as soon as the force is taken off, it veers again with the wind.—Adam.

SCRIPTURE ILLUSTRATION.

"Five golden emerods, and five golden mice."—1 Sam. vi. 4.

It was a prevalent custom among the ancient idolatrous nations, to offer to the god from whom they expected, or to whom they attributed, the cure of their disease, a representation in metal or otherwise, of the parts affected, of the disease itself, or of the means of cure. The temples of Æsculapius and of other gods supposed to have the care of man's health, were crowded with such representations. Some learned men conceive that the idea of this practice was derived from a tradition of the brazen serpent set up by Moses, and which was instrumental in curing those who, being bitten by living serpents, looked upon it. This serpent, it will be remembered, was afterwards preserved in the sanctuary. And, as in the present case, not only were the gods propitiated by such offerings, or thanked for their supposed assistance with respect to diseases; but such representations were offered with reference to every kind of deliverance or prosperity, acknowledged or desired. Thus emancipated slaves offered their chains; and those delivered from shipwreck, offered to Neptune tablets bearing a representation of the event. On this principle, the Philistines sent not only the images of their emerods, with reference to their disease, but also images of the "mice" which marred their land. These usages, which are not unknown in Roman Catholic countries, subsist now to the fullest extent in India. Tavernier mentions that whenever a pilgrim comes to a pagoda to be cured of a distemper, he fails not to bring with him, as an offering to the god, a representation of the part affected, in gold, silver or copper, according to his means. (Travels, ii. 92). But a more interesting account has been given by Mr. Roberts, who also furnishes wood-cut representations of some of these votive offerings. From this account it seems that the temple of Kattaragam (sacred to Scandan) is particularly famous for the cures which have been performed there, and which is therefore crowded with votive offerings of all descriptions, and which is resorted to by persons suffering from all kinds of diseases, some of whom have walked or been carried thither from an immense distance. The offered images are usually of silver, and judging from the fac-similes given, are of very horrid execution. These are full figures, as of a boy with a large belly, &c.; but representations of separate members are also given, as of eyes, ears, mouths, noses, &c. And not only are images of living objects represented, but those of articles in common use: as, the head of a spear or arrow, either to ensure success in the chase, or to commemorate some distinguished act which the original had executed: a model of a hut, given perhaps by a poor man who sought blessing and protection upon one he was about to build: a still and a pair of bellows, presented probably by a person who was about to commence the distillation of arrack, and wished to ensure success upon his undertaking. Such facts as these enable us clearly to perceive what the Philistines had in view by their trespass-offering of emerods and mice.—Pictorial Bible.

DAILY BREAD.

JANUARY 28.

"For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps."—1 Pet. ii. 21.

To believe in Christ for justification is but one half of the duty of faith: it respects Christ only as he died and suffered for us, as he made atonement for our sins, peace with God, and reconciliation for us, and as our righteousness; unto these ends, he is, indeed, primarily and principally proposed unto us in the gospel; and with respect unto them, we are exhorted to receive him, and to believe in him; but this is not all that is required of us:—Christ in the gospel is proposed unto us as our pattern and example of holiness; and, as it is a cursed imagination that the whole end of his life and death was to exemplify and confirm the doctrine of holiness, which he preached, so to neglect his being our example, in considering him by faith unto that end and laboring after conformity to him, is evil and pernicious; wherefore let us be much in contemplation of what he was, what he did, how in all instances of duties and trials he carried himself, until a glorious image of his perfect holiness is implanted in our minds, and we are made like unto him thereby.

Let me walk with Christ below,
In his likeness daily grow;
Follow him and run my race,
Daily nourish'd by his grace.

—Bogatky's Treasury

WHOLESALE PRICES CURRENT.

Montreal, Monday Noon, Jan. 28, 1850.

Ashe.—Pots, 32s; Pearls, 30s to 30s 6d. Receipts for the last week averaged about 35 bbls. a day.
 Flour.—Nothing doing.
 Wheat.—Is bought up in the market at 3s 9d to 4s, per bushel, very little coming in.
 Provision.—Nothing doing.
 Exchange.—Remains at 11½.—Nominal till pocket day.
 Montreal Mining Consols.—Sold last week at 13s 6d.
 A considerable amount of City Bank Stock was sold last week at 36 per cent. discount on the reduced stock.

Extracts from T. C. Orr's Circular.

Glasgow, 11th Jan., 1850.

The indications noted in my advices by last steamer of an improvement in the Grain trade, have not resulted in any decided activity, although there has been more firmness in the market.

WHEAT.—Since it has been ascertained that the stocks of fine qualities in granary here is small, buyers have taken those descriptions required for mixing more freely, at rather dearer prices; but other sorts are without change. Prices range from 18s 6d to 21s per 240 lbs.

FLOUR.—Inspected Canadian "super" and "extra" of good colour, in request; but the larger quantities of inferior now offering meet no sale, the quality being very indifferent and irregular, not suitable for this market.—Super and Extra Super are quoted at 23s to 23s 9d per barrel.

Ashe.—In slow retail demand at 3s for Pots, and 3s 6d for Pearls.

TIMBER.—Without change.

Liverpool, Jan. 12th.

Cotton had further advanced ¼d., with speculative demand. Best brands Philadelphia and Baltimore Flour command 25s. 6d.; Western Canal, 23s. Indian Corn declined 6d. per quarter, and now sells at 30s. for prime White, and 29s. for prime Yellow. Beef depressed. Pork dull. Bacon and Lard active; the latter improved ½s. per cwt. Sugar advanced, 6d. a lb. with upward tendency. Tobacco firm. Iron active, and higher. The Money Market continues to increase in buoyancy. Bullion in the Bank has slightly decreased. Consols still going up; quoted at 97 a 97½. American Stocks continue firm: United States Sixes, of 68, 105; New York State, 35; City, 93.

NEW YORK MARKETS, Jan. 25.

Ashe.—Fair demand for Pots, at \$6.62 a \$6.75; Pearls at \$6 a \$6.6.

Flour.—Market less firm and dull: sales 1000 bbls at \$4.87½ a \$5 for common to straight State; \$5.12 a \$5.31 for Michigan; and \$5.50 a \$5.62½ for pure Genesee.

Grain.—Nothing doing in Wheat—holders firm. Genesee \$1.24 a \$1.28; Canadian \$1.8 a \$1.11.

Corn.—Less buoyant Sales 5000 bushels at 60 a 61 cents for new Northern and Jersey.

Provisions.—More firmness in Pork: market dull at \$10.50 a \$10.75 for old Mess; and \$11.25 a \$11.50 for new.

PROVINCIAL DEBENTURES.

Receiver General's Office, Toronto, Jan. 18, 1850.

Amount of Provincial Debentures payable 12 months after date, with interest at 6 per cent.:

Previously issued..... £593,030 0 0
 Issued during week ended this day... 6,000 0 0

Total issued..... £599,030 0 0

Low received for Public Dues since 1st issue, 17th July, 1848..... £426,240 0 0

Low amount matured and redeemed in Cash exclusive of interest..... 48,425 0 0 474,665 0 0

In actual circulation..... £124,365 0 0

E. P. TACHE,

Receiver-General.

THE ENDOWMENT QUESTION.

(From the Montreal Gazette.)

We observe with some interest that several of the Upper Canada Journals have recommenced an agitation on the Clergy Reserve question, and that in several localities meetings have been held on the subject. Mr. Hincks also at the Woodstock dinner thought it incumbent on him, in deference to the presence from without, to allude to it. He, however, while declaring that the administration had done nothing in the matter, gave his audience clearly to understand, that it was a subject of which the whole knowledge was confined to the Cabinet, and that the people knew nothing about it.

The Clergy Reserve question has been settled by the Imperial Act of 1840, and without the consent of the Imperial authorities, no change in the destination of those lands can be made.

It is frequently asserted that the application of the proceeds of the Reserves, creates actually the dominance of a sect in the Province, and the weight of denunciation generally,—we had almost said exclusively,—falls upon the Church of England. If this dominance be made, it can only be by inference—no more—since no ecclesiastical corporation is created and absolutely endowed, and the dominance must be that of each Church participating in the fund. The Church of England, therefore, it appears to us, is no more worthy the honor of these fierce denunciations than the Church of Scotland, the Wesleyan Church, the Roman Catholic Church and others equally guilty of taking a share of the "spoils."

But if the Upper Canada people wish to get rid of all ecclesiastical endowments or appropriations, to resume all ecclesiastical gifts from the State, and to bestow the proceeds for the benefit of education,—things which we readily admit the people have full power to do, provided the interests of present incumbents are duly preserved,—we can furnish them with an object of attack worthy of their prowess, and deserving of reduction. We mean the Roman Catholic, Jesuit and non-Jesuit establishments of Lower Canada.

These bodies exist by authority of enactments which are perfectly within Canadian control, some by virtue of Statutes passed by the Canadian legislature. They constitute an established Church, in the most complete, most comprehensive, most tyrannical, and most offensive meaning of that expression.

They have been endowed with lands to an enormous amount, which they hold in absolute property without let or check as a corporation, they are by law entitled to collect tithes,—a power possessed by no other church in North America,—and they do collect them in every parish of Lower Canada from every person of their creed; and they share in addition in the proceeds of the Protestant Clergy Reserves of the Province.

The Seminary of St. Sulpice alone is possessed of most extensive seigniories, and is now entitled to seven and two-sevenths per cent. on all real property in the city of Montreal, upon a commutation previous to 1854, and to eight and a half per cent. after that date.

We are well convinced that the people of Upper Canada are not aware of the serf-like condition in which Lower Canada is plunged, and the miserable bondage which is more strongly becoming riveted upon its people by means of a priesthood, who, either purposely have kept the people in almost brutal ignorance, or who have criminally neglected to give education, even of the rudest kind to their flocks. We are also well convinced, that these matters, when they come to be known, will excite the liveliest interest in Upper Canada, particularly among those Reformers, whose principles lead them strongly to oppose all religious establishments, particularly as no ministry can plead, that the subject is not perfectly within their control.

In order, therefore, that the people of Upper Canada may carry knowledge with their zeal, we shall quote to them the Ordinance by which this hierarchy has been foisted on the Province, and will hereafter state some facts respecting their enormous revenues, which we doubt not will startle the minds of men who look upon the payments from the Clergy Reserves as unjustifiable in principle, and extravagant in amount.

(We have not space for this valuable synopsis but subjoin the last clause of the act.—Ed. Wrr.)

XVIII. And be it further ordained, &c., that this ordinance shall be and is hereby made permanent, and shall remain in force until repealed or altered by competent authority.

NEW YORK COMMON SCHOOLS.

(From the Y. N. Evangelist.)

The report of the Superintendent of Common Schools, Hon. Christopher Morgan, is a document replete with good sense, important facts and sound principles, which does honor to the source from which it comes. Consider the bearing of the cause of education upon the morals and religion of the community, it is a matter of gratification to us, to observe the enlightened views and generous zeal which appear to govern this department of the administrative policy of the State. Some of the facts and principles of the report our readers will feel an interest to know.

Mr. Morgan states the number of school districts in the State to be 11,191; the number of children between 5 and 16 residing within these districts, 739,955, of whom 718,309 have been actually taught in the schools more or less. The sum paid for teachers' wages was \$1,153,916; of which \$653,704 was paid by the State, the balance from other sources. The amount expended in the purchase of books and apparatus was \$62,104. The whole number of volumes in the several district libraries, Jan. 1st, 1849, was 1,409,154—being about an average of 125 volumes to each district.

In alluding to the system of free schools, now a part of our educational policy, Mr. Morgan makes the following very true and very important remarks, which we trust will be well pondered by those with whom the responsibility rests.

"The education of the heart must ever accompany and keep pace with that of the head. Correct principles, right motives and good habits must early be implanted in the youthful mind, and 'grow with its growth' and strengthen with its strength; and every influence which flows from the elementary school must be elevating and ennobling. Too much care cannot be taken by the inhabitants and officers of school districts, in excluding from the teacher's desk individuals of a doubtful moral character, or in securing the services of those whose daily lessons and deportment shall inculcate and foster the great truths of humanity, integrity, conscientiousness and benevolence. To accomplish this, it is not necessary that the peculiar or sectarian views of any religious denomination should be taught or even adverted to; nor is the Common School the proper place, in any point of view, to enforce the distinctions between the several religious sects. The foundations of character, usefulness and happiness may be laid in those enduring comprehensive principles of Christian ethics and morality which lie without and above the pale of mere theology; and this is the province of the Common School so far as its means are adequate and its jurisdiction extends."

CORRESPONDENCE OF THE NEW YORK EVANGELIST.

Washington, Jan. 14.

The House has made one more advance. Six weeks balloting and quarrelling have secured the election of a Speaker and a Clerk. At this rate, the organization of the House may be fairly expected some time before the Anniversaries. The strife for the Speakership had not much of the former, though deeply significant. The array of the South against the North was more unequivocal and decided than in the first contest. Mr. Forney, the Democratic nominee, professor of Southern principles, ultra enough for any taste; yet he was abandoned by Southern Democrats for a Whig, solely and avowedly because that Whig was a Southern man. Indeed, it was repeatedly asserted that the South was determined to suffer the election of no officer who was not a Southern man. Northern men with Southern principles, once in such demand, are not to be trusted in these times when public opinion is awake, and the defence of slavery is becoming a matter requiring firmness. The position of the South excited a good deal of feeling; when Campbell's election was announced as secured by the defection of Southern Democrats from Forney, Mr. Wood, of Ohio, rose in great excitement and thanked the Southern wing of the party for having defined their position. The North would know how to act. It ought to be said, however, to the credit of the House, that amidst all the vexations of this controversy, breaches of order and decorum have been very few.

The Senate has meanwhile been at work with commendable diligence, and has on more than one occasion, been the centre of considerable interest. A great debate on the slavery question drew a thronged house, and was listened to with an eagerness that shows how deeply this question has sunk into the mind and heart of the nation. Indeed, it seems to be the subject uppermost in all minds. No question can be started which is not discovered to have relation to this; and no other subject seems to excite any interest, either in or out of the Senate. On Friday, the Vermont resolutions on slavery, introduced by Mr. Phelps, came up, and Mr. Chase, of Ohio, made his debut on this subject in a very calm, considerate speech, which evinced great anxiety to avoid offence. The ground of Northern anti-slavery men was defined, as liberally as I have ever heard it, and the state of the question between the North and South fairly put. The South had no reason to complain; she has had her full proportion of influence and patronage; and now, why can she not meet this question in a spirit of compromise? He desired no aggression upon the South; he asked for no interference with slavery within the States where it is established by law; he merely wished to abrogate the North from participation in its existence and extension. Mr. Chase was replied to by young Mr. Clemens of Alabama, in an excited and angry manner, which became as violent and personal as could well be. Abolitionists—and this term would, according to Mr. Clemens' definition, embrace well nigh the whole North—were denounced for everything but friends to their country, and placed in the lowest scale of his denunciation, with the exception of a class in the South itself, upon whom the full measure of his wrath was indignantly poured. That Southern class who were thus denounced by Mr. Clemens, were those whom he charged with hesitation and

too great spirit of concession, and whom he represented as being afraid to take that stand for the protection of Southern rights that the exigencies of the times demanded. Mr. Hale responded to Mr. Clemens, in a speech full of sarcasm and wit. He was truly eloquent too, in replying to that portion of Mr. Clemens' speech in which he represented the operatives in the New-England factories and workshops as slaves! He paid a well-deserved tribute to the industry, intelligence and frugality of the New-England operatives. Mr. Butler followed Mr. Hale, declaring that the dismemberment of the Union was inevitable! The South had never desired disunion; she had borne and borne, till forbearance ceased to be a virtue. Mr. Davis also followed in the same tone and strain. Mr. Calhoun seems to have surrendered. He said on Tuesday, in the course of this debate, that he had "long and steadily resisted the current of abolition feeling, but he was now in despair, and it must roll on. Northern gentlemen admitted that the stream was too powerful there to be arrested. He would not say what the South would do, but doubted not when the time for action came, she would improve it in a manner worthy of her honor and virtues."

Senator Masson, of Va., also, and others from the South, now advocate the printing of the most obnoxious resolutions from the North, to give, as they say, to their constituents an opportunity to understand the real state of feeling in the country on this momentous question. This is a point of reasonableness to which they have for some time been arriving by slow stages, but it is a great gain for them. How nobly Gov. Crittenden, of Ky., treats this subject in his message. The disunionists must not count on his support. Nor must they look to Louisiana for help.

On Monday, Mr. Douglass, of Illinois, submitted a resolution instructing the Committee on the District of Columbia to inquire into the expediency of giving back to the State of Maryland all that portion of the Federal District not embraced in the corporation limits of the city of Washington, and also of granting to the city such legislative powers as are exercised by the Territories of the United States.

Gen. Houston, of Texas, also submitted a preamble and resolution, setting forth that Congress has no power over the subject of negro slavery whatever, either in the States, Territories or District of Columbia, and pledging Congress in advance that if any of the Territories shall establish slavery in the formation of their State Government, such clause shall be deemed no objection to their admission as States into the Union. When that resolution is adopted by Congress, we shall no doubt hear of it by telegraph.

Mr. Crowell, of O., gave notice on Friday, that he should ask leave to introduce a bill to abolish slavery in the District of Columbia. I see not why this could not be done without "shaking the Union to its centre," since it is the best and most suitable thing for the inhabitants that could be done, though they ought to petition for it as a basis of action. The infamous slave dens ought to be broken up without delay. They are indeed a disgrace to the authorities that protect them, and to the country.

Mr. Seward submitted a resolution directing the Committee on Public Lands to inquire into the propriety of setting apart a portion of the public domain free, for the Hungarian exiles.

Rev. C. M. Butler, Episcopal, has been elected Chaplain to the Senate, in place of Rev. Mr. Slicer, Wesleyan, by the casting vote of the Vice President.

ADVERTISEMENTS.

FOR SALE.

THAT Valuable Property in the Western District of Upper Canada, called ROSE BANK, formerly the Property of JAMES DOUGALL, Esq., situated on the banks of the Detroit River, two miles above Amherstburgh, and sixteen miles below Detroit.

The extent of the Land is 160 Acres, all of the richest quality, of which 130 are cleared and in the highest state of cultivation, even the stumps being removed; the rest is left with the original forest upon it. It is well fenced, underdrained, and watered.

The Garden is large, in excellent order, and stocked with fine Flowers and Flowering Shrubs; the Lawn before the House is beautifully laid out, and the Orchards consist of six or seven hundred healthy Fruit Trees of the finest sorts and almost every variety—which have nearly all come into bearing. Besides Apples, Pears, Plums and Cherries, there are abundance of the finest Peach Trees, Apricots, Nectarines, Quinces and Grape Vines, all of which produce abundantly and ripen well in the open air, so genial is the climate in that part of Canada.

The Mansion is large and commodious, and in style of building and conveniences adapted for a gentleman's residence. There are also a Farm House, large Barn, and suitable Outhouses for rearing stock upon an extensive scale.

The view from the House is remarkably fine; as to the natural beauties of the Detroit River are added the enlivening effect of steamboats (mostly of the first class), and sailing craft daily passing between the Lakes. This constant traffic on the Detroit River also renders ROSE BANK of easy access.

The former Proprietor spared no exertions to render this Property a delightful and commodious permanent Residence, as well as to improve the Farm, Orchards, and Garden, so as to render them a profitable investment.

Altogether, the Property will be found well worthy the attention of Monied Settlers, or gentlemen turning their attention to Agriculture. The standard Fruit Trees alone, may, in their present bearing state, be considered as worth a considerable portion of the purchase money.

As an investment for Capitalists, also, this Property deserves attention, as it will at present be sold for very much less than its cost, whereas, by the natural progress of the country, it may soon be expected to be worth much more; a result which would doubtless be immediately attained were an alteration to take place in our relations with the United States. Its capabilities as a genteel residence, or for raising fruit trees for sale (on account of having all the best varieties from which to propagate already in bearing) would, in that case, soon attract purchasers from the other side of the River.

For further particulars apply to the undersigned Agent for the proprietors,

JAMES COURT, Accountant.
 Montreal, Jan. 21, 1850.

NURSERY BUSINESS.

WITH reference to the foregoing Advertisement, the undersigned takes the liberty of stating, that his extensive NURSERY BUSINESS, which he is in process of transferring to an excellent farm at Windsor, directly opposite Detroit, will not be at all interrupted by the contemplated sale of the Rosebank property.

JAMES DOUGALL.

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Also Agent for the "INTERNATIONAL ART UNION," Subscribers for 1849 will receive a copy of the Splendid Mezzotint Engraving, entitled "THE PRAYER."

A good supply of Miscellaneous, Horticultural & Agricultural Works kept for Sale at New York Prices.

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Montreal, December 17, 1849.

B. DAWSON

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 Massillon's Sermons.
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 Life of Christ.
 Newman's History of the Hebrew Monarchy.
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AUCTION SALE OF FRUIT TREES, &c.

THE undersigned is authorised by the Proprietor of ROSEBANK NURSERY to state, that as early after the opening of the navigation in spring as possible, there will be a Sale by Auction, in this City, (similar to that which took place this fall) of

Apple Trees, a fine assortment of suitable named sorts.
 Pear do do do
 Plum do do do

TOGETHER WITH

Raspberry Bushes, Strawberry Plants of fine named sorts, and various Ornamental Trees and Shrubs.

The healthy condition of these Trees and Plants, and the accuracy of their names, may be depended upon, and the sale will take place in good time for subsequent spring planting, which is the safest, at any rate, in all northern climates.

JOHN DOUGALL,

Montreal Witness Office,

Agent for Rosebank Nursery.

Montreal, November 12, 1849.

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December 17, 1849.

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JAMES R. ORR,

Montreal, 4th June, 1847.

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