

ed insist that it was delicious and edifying. Some have been bored almost mortally, while others have been entertained almost to ecstasy. The preacher is denounced as a fool or eulogized as an angel. And all this time there is an Eternal God above, pitifully listening, let us trust, to those who take His name in vain, not merely in speech but in all their life, thought and action.

In this country, and we believe in all Protestant countries, preaching is regarded as the most important part of religious services. It is noticeable that just in proportion to its emancipation from a cumbersome and ceremonious ritual, a Church is prone to fall into another extreme, and to rely for its emotion and faith upon the pulpit. In the Catholic Church the sermon is of slight importance; in the English Church it is in higher esteem, but in the Presbyterian, Baptist, Methodist and Universalist Churches it is everything. The effect of this passion for sermons upon the minister is twofold. He may be sensitive, ambitious and aspiring. If so, he is in great danger of working himself into a consumption, a bronchitis or liver complaint. Of course he breaks down, and of course he goes to Europe. It is an ignominious fact that the earnest preaching of the Gospel almost always ends in dyspepsia. In the second place, if a clergyman's physical constitution be proof against hard work, his head is very apt to be turned by the adulation continually showered upon him. He grows self-conceited and dogmatical; he thinks a great deal more of how he shall preach than of what he shall preach, and being the spoiled child of a little circle, his intellectual, moral and spiritual progress is too often arrested. He is always in great danger of parting with his sincerity and simplicity of character, and of degenerating into a mere actor.

Such being the danger of the shepherd, it is evident that his flock must be in a perilous condition. The pastor may decorate his crook with gay ribbons, may exhibit the graces of Adonis, may pipe most mellifluously, and the sheep may gaze with ineffable wonder upon their guide, philosopher and friend. But these diversions may not, after all, be very provocative of religious culture. They are quite consistent, we think, with narrow-mindedness, self-conceit, low pretence, and uncharitableness. We really ask pardon for interfering with a matter which properly belongs to our friends of the religious press, and which they understand so much better than we do. But Mr. Sheriff's little pamphlet was so suggestive, that we have been tempted to express our opinions, crude and heterodox as they undoubtedly are.—*N. Y. Tribune, July 18.*

## The Church Times.

HALIFAX, SATURDAY, AUGT. 1, 1857.

### INDIA.

THE news from India is highly important. Although it does not combine intelligence of any kind that may be considered in the light of effectual measures to suppress the revolt, it shows that there is a wide spread disaffection, which it will be exceedingly difficult to deal with. The nucleus of the strength of the rebels may be said to be Delhi. In the ramifications of the conspiracy are spread over India. How it has originated cannot yet be ascertained. The most remarkable circumstance in this strange affair is, that apparently, it is confined to the army, and that this is a section of the population of India, which of all others might have been considered secure in its attachment to the Government. The good pay, the hopes of promotion, the discipline of the British army, the idea of the power of Great Britain, would all contribute to that result. Still it is notorious that amongst the general mass of the people there is yet no great excitement. Can it be possible then that the idea of his being forced to bite the end of a cartridge greased with pork fat, could have so stirred up the malignant hatred of the Sepoy to British rule? Can it be possible that any cause of this kind could have led the native cavalry and the native artillery, which are exempted from the use of this precious continent, to have taken the lead in the atrocities that have been committed? There is an absurdity connected with the idea of religious influences operating to cause this rebellion, which precludes it altogether. Even the Brahmans are not held in such estimation as to be able to move the people, much less an army under British officers, in such a cause. Joined with other influences, it may however have had its share of the effect. British rule, though a hundred times more gentle than the grinding despotism of the native princes, has never been able to inspire the affection of the people of India; but every nation among

them, has at one time or another been obliged to succumb to it, from the powerful Rajahs and the Great Mogul to the successors of Runjeet Singh, with whose downfall apparently all hope was lost, of achieving the restoration of the country to its aboriginal lords. May not the very fact of a sole dominion, based upon a prestige of power, be the real solution of the origin of this revolt? By quieting all rivalry among the native princes, it enables them to unite for the moment in one engrossing object, the liberation of their country from a tyrannical sway. Real patriots, and pseudo patriots, would all lock to this as the first great step to be achieved. Drive the English from India and the country would be theirs. The army is the fitting instrument for this purpose, the only power that could accomplish it—that force which ensured the subjugation of ruler after ruler among them—would if secured to the cause of nationality, in time be the instrument to regain the lost dominion, and the Great Mogul would once more be supreme lord. Hence probably every means has been used for its corruption. The people as a secondary object, and much better satisfied with their condition under the British rule than under that of their native oppressors, and desiring no change, need not, as we see in the case, be concerned in the struggle.

With all that we have read upon the subject we can find no more satisfactory solution of the present state of affairs in India, unless we suppose the complicity of Russia, which is not improbable. If there is ground for this supposition, we must believe it to have been assumed previous to the Persian attack upon Herat, and that both events were to have been a simultaneous co-operation with her arms, as contending against France and England. We shall not speculate at present, upon what might have been the consequences of such a diversion. It is well in view of it, that war was precipitated with her, ere such a design upon India could have been matured, and that it has been concluded with such signal advantage to England in the humiliation of her great northern adversary. Russia may now be unable, being bound by treaty, and really has no present inducement, to persist in her intrigue. The project was at one time seriously entertained of sending the British regiments in India to the Crimea. The consequences of such a proceeding may now be estimated. Indulging in speculations like these and carrying them out to their legitimate results, we shall presently conclude that a fatal blow was to be aimed at the British power in India by the policy of Russia. And it may be deemed a remarkable Providence, that now when the directing power has been disarmed, just so much of the design has been developed, which, while it can be satisfactorily dealt with, will show the weak points of our Indian dominion, and inspire the means to guard against future diplomatic treachery, or national aggression from whatever quarter.

It is sad to contemplate the change from progressive improvement, to a state of wild anarchy and confusion, which the revolt will bring upon the country. It is frightful to contemplate the atrocities upon the mild and peaceable Hindoos, which will be the consequence of the dispersion amongst them of the disbanded and fierce native soldiery. It is a melancholy consideration, that the influence of the manners and customs and the religion of Europe, will all be neutralized for a time by the suspicion that will be engendered by the equivocal relations which must be now assumed between the governors and the governed. The progress of Christianity, on the continent of India, would seem in such a state of society, to be stayed and lost in the turmoil of contending passions. The hopes of effectually working upon the minds of the people by the mild influences of the Gospel of Christ, in the wide field for the Christian benevolence of the Mother Country, which the millions of immortal souls, steeped in heathen darkness and superstition, presented, must for a time be laid aside. Still there is hope. It is manifestly confessed that the British administration of India is not what it ought to be—and that something like that which has occurred might at any time be expected as the result of a system which is sustained by corruptible influences. There will now be a remedy, or an attempt at it, by the wisest statesmen in the world, whose attention will be turned to a careful and cautious consideration of the events and causes which tend to jeopardize the existence of British Power in India. May their councils be so guided and governed, that the great country which is entrusted with the destiny of the still greater Hindoo land, may be enabled to fulfil her trust, in that spirit of wisdom and truth and equity which shall be pleasing to the Sovereign Ruler of the Universe—until in the fulness of time all her various principalities and powers shall be brought to know the Lord, and under the dominion of the

Saviour, and to further the advent of His glorious Kingdom.

Except the news from India, there is very little of interest in the papers received by the B. M. Steamer *Europa*, from England.

Convocation had met to receive Reports from its Committees. The principal of these were the subject of Home and Foreign Missions, on which Committees were appointed by both Houses, which have reported separately; and a report from the Lower House on Lay Cooperation. We shall in our next paper give the substance of these reports, as we find them in the London papers.

Lieut. General Sir Colin Campbell, the old hero of Alma, has been appointed Commander in Chief in India, with which country he is intimately acquainted. He left by the mail train on Sunday evening, July 12, for the Continent, en route to Marseilles, there to embark for India.

The Hon. General George Anson, the late Commander in Chief in India, who died of cholera at Kurnaul, on his way to Delhi with the reinforcements, was the second son of Thomas Viscount Anson, and brother of the first Earl of Lichfield. He sat at Waterloo—sat in Parliament—and held several high military offices under successive administrations—was a whig, and a zealous patron of the turf, where he was better known under the name of Colonel Anson.

BAZAAR OF THE SISTERS OF CHARITY.—The Bazaar of the Sisters of Charity, in aid of their own Institutions, appears to have been a most successful affair. It is affirmed that more than £1000 will be realized. The *Catholic* says "nearly one hundred pounds were taken at the door." We think it very likely that Protestants may have contributed about one half of this amount, which of itself is more than they have ever at any time contributed to Bazaars for Protestant educational purposes. This magnificent result may have been assisted by the general appreciation of the system of education pursued at the Convent of the Sacred Heart—and a good deal, as the *Catholic* says, may be due to the zeal and the assiduity of the devoted ladies who laboured in their work for three days, and "to the graceful and winning smiles with which they tempted visitors to patronise the tables over which they presided." And as every affair of the kind, nowadays, is made to bear a political significance, this one may be viewed as affording a contrast between the different lengths of the liberal and conservative purses, no such results having ever before been attained by the Catholics with all the aid of their liberal friends.

A Correspondent sends the following, and thus remarks:—"As a poetical composition the lines have great merit, and their great rarity may increase their value and render them worthy of insertion. It is, as you perceive, a translation from the Septuagint of 151st Psalm into English verse, and was done by an unknown hand about 120 years ago. This Psalm is not found in the Hebrew, but only in the Septuagint, and stands there as the 151st."

### A PSALM OF DAVID.

FROM THE SEPTUAGINT.

WHILE haughty Brethren me despise,  
As yet unfit for warlike deed;  
I, young and little in their eyes,  
Was sent the tender flocks to feed.

There far away from war's harsh noise,  
My fingers tun'd the harp they strung;  
To whose soft sound wish ye the voice,  
In praise of Israel's God I sung.

And now fresh praises I will sing,  
My head with wreaths of laurel crown'd—  
Loud praises unto God my King,  
Whose favour hath me thus renowned.

My lofty Brethren God will scorn  
Rejecting, on my humble head  
The Sacred Oil, from holy horn  
Was by His Rev'rend Prophet shed.

So trusting in the Lord of Hosts,  
Unarm'd I to the Army ran;  
There, told of great Goliath's boasts,  
Undaunted met the dreadful man.

With stalking steps, in armour drest,  
Tow'rd me he mov'd with great disdain,  
Blaspheming loud his rage express,  
And curs'd me by his Gods profane.

On his proud neck I set my foot,  
And drawing forth his massy blade  
With his own sword the giant smote,  
His bulky body headless made.

Our troops wh' this at distance viewed,  
Now flocking round about me came;  
Envyng me prais'd, who thus subdued,  
At once their terror and their shame.