

—the vigour and coolness with which Louis Napoleon works out his ideas of Democratic Imperialism—the large, free, open way in which the real principle of popular representation is ignored, perverted, and depraved. You don't know what to think of this great military despotism, appealing so earnestly for popularity to a people who cannot so much as wag a finger against it—and that with every appearance of success. The French themselves, who ought to understand themselves, don't quite know what to think of it yet.—*London Guardian.*

PRUSSIA.

The Berlin correspondent of the *Times* says it will be gratifying to the friends of the Church of England to learn that a very satisfactory answer has been given here to a preliminary inquiry made by the Colonial Church and School Society in England, as to what reception a mission from that body would meet with in Prussia, the object of which is to appoint and provide for ministers of the Church of England to perform the usual religious offices for the various congregations of English Episcopalians scattered throughout the kingdom. The answer returned by the *Oberkirchenrath*, or Supreme consistory, has been that it would welcome the deputation with great cordiality, and further its views. There is, therefore, some chance now of the spiritual destination of the English residents in Prussia being relieved, for hitherto, Protestant as the country is, and eminently favourable as the king is to our Church and its ministrations, we have not as yet, had one single consular or other chaplain appointed to any congregation throughout the kingdom.

The Paris *Moniteur* announces the opening of the campaign in Kabylic by a brilliant affair, which, after a combat of some severity, and two hours' duration, against the offending tribes of the Beni-Raten, left the French army in possession of all the enemy's positions in the centre of his territory. The loss of the invaders is stated at from 400 to 500 men *hors de combat*. Operations were momentarily suspended by the coming on of rain, fog, and bad weather. The insubordinate tribes are not supposed to be able to muster more than 10,000 fighting men—a force little likely to be able long to hold over their mountain fastnesses against 30,000 French Zouaves and light troops.

PERSIA.—By accounts received through Bagdad to the 21st of April, we learn that General Outram had evacuated Mohammerah, and taken his troops back to Busbire. The British were beginning to experience rather severe losses by disease. On the other side, the Persians had already quitted Ferah, and were preparing to evacuate Herat.

INDIA.—We are told by the last mail from Calcutta, that the mutinous spirit in the army appears to have received a check. The fate of the 19th Native Infantry has frightened men who, whatever else they may wish, do not wish to cease to be soldiers. The 34th, though still sullen, are completely cowed, and the wavering regiments have made up their minds to side with the strongest. It is now hoped the affair will blow over, and probably lead to a reorganisation of the army. The behaviour of Lord Canning, who has exhibited much firmness and fearlessness, has gained great admiration. The news of peace with Persia, and the promised war in China, are both popular topics at Bombay. Sir James Brooke is one of the heroes of the Anglo-Indian community, and at Singapore the very men who, in 1854, called for the commission of inquiry, have passed at a public meeting an address, congratulating the Rajah on his "just severity."—Fruel Alee, the Dacoit chief who murdered Mr. Boileau, the deputy-commissioner of Secrora, Oude, has been put to death by a band of Irregulars, who pursued the chief with his band into the Nepal Jungle and cut them to pieces. Gholab Singh, the Maharajah of Cashmere, is believed to be on his deathbed. His nephew Jowahir Singh has left Lahore to look after his own interests. His successor is his son Runbeer Singh, but it is not certain if he will succeed.

The East India Company have taken possession of the Island of Porim, in the Straits of Babelmandel, and completely commanding the entrance to the Red Sea. The ostensible cause is, that two years since, an English ship, which was wrecked on the coast of Arabia, was pillaged by the natives. An artillery garrison from India is already placed on the Island.

NEW BRUNSWICK.

EMIGRATION FROM THE NORTH OF SCOTLAND TO CANADA.—The total number of emigrants who have left Aberdeen this spring, direct for Quebec, has been 351, being about the same number as last spring. They have consisted very largely of relatives going out to previous emigrants, and will, no doubt, be followed by other connections.—*Aberdeen Journal.* This is the kind of emigration we should like to see

going on in this Province. Make settlement in this country easy and desirable to those already in it, and they will soon invite others to come to them, and they others again, and so on, in a steady, continuous, self-feeding stream, the same as it is to Canada and Australia. But where, we ask, is the use of inviting emigrants to a country in which the inducements to remain are so small that its own native born children are daily leaving it to seek better fields of enterprise.—*St. John, N. B., Courier.*

BOAT RACE.—The arrangement for a boat race between the Union Club of St. John and Halifax Club have been completed by Mr. Walter Welsh, of this city and Jas. Fryor, Esq., of Halifax, for £300 a side. The race is to come off in Halifax harbor on Thursday the 23d of July.—*Freeman.*

Editorial Miscellany.

PREACHING IN EXETER HALL.

THE English papers by the last mail notice a movement on the part of some of the Bishops and Clergy of the Church, of a novel and interesting nature. For the purpose of more effectually reaching the hearts of the masses, public worship, according to the doctrine of the Church, has been held in Exeter Hall, and so far the experiment has been attended with a good measure of success. The general sentiment appears to be in its favour, although a portion of the press expresses doubts as to its propriety, and are not well pleased that the Church should thus fall in with the practice of the dissenting bodies. They adduce evidence to show that there is no necessity for this movement, and that the parishes and others who have taken part in it, should have tried the effect of a public preaching in the Churches of the land, in the nave of St. Paul's Cathedral, and other consecrated places, ere they resorted to such a focus of religious rivalry as Exeter Hall. There is some reason in these arguments, although it may be doubted if any attempt to congregate the masses inside of the Established churches or cathedrals, would be half as successful, as that which will bring them to a meeting which they imagine they have a prescriptive right to attend, where all grades feel themselves at their ease, and the whole congregation are on that footing of perfect equality with respect to each other individually, which they assume in the eye of the Divine Majesty. We confess that we like the idea, and think that if energetically carried out, it will tend to elevate the Ministry of the Church in public estimation, and afford that comparison with other religious bodies which under preexisting circumstances of her worship it was very difficult for the general public to institute. We like it all the better, because something similar has been tried among ourselves with happy results, in the Bishop's Chapel; and because it amounts to a condemnation of the exclusive pew system, which, whatever may be advanced in its favour, is a great hindrance to general religious instruction, creates by comparison a feeling of bitterness at their lot in the minds of the poor, and virtually operates to exclude them from the house of God.

The following observations with reference to this subject were made in the House of Lords on Thursday, May 28:—

Lord Duncannon, referring to the discourses being delivered in Exeter Hall on successive Sunday evenings by right rev. prelates and other dignitaries of the Church of England, said:—

"Some persons were of opinion that this was not for the interests of the Church, and that it was calculated to introduce a sort of Spurgeonism into the Church of England. That hall was very much used for public meetings, but he was not aware that it had ever been consecrated or set apart for divine worship. The case was a new and singular one, and he must say such as he had never heard of before in connection with our Church. He should be glad to hear from the right rev. prelate whether these meetings take place with his sanction, and whether they are in strict conformity with the practice and discipline of the Church. No doubt the right rev. prelate was better informed on such matters than he could possibly be; but, considering that these things take place in an unconsecrated building, he could not help calling his attention to them, and should wait for his reply with some anxiety. The question he had to put was, whether these proceedings had the approval of the right rev. prelate, and whether he considered them to be strictly in conformity with the rules and discipline of the Church?"

The Bishop of London—I am not aware that the noble lord is exactly in order in putting this question; but at the same time I am quite ready to give whatever information is in my power to the noble lord. I may state to the house that I believe there is no doubt whatever that such a meeting as he has described did take place in Exeter hall last Sunday evening, and also that it is the intention that such meetings shall be continued for several successive Sundays. I must say, however, that I believe the request that two right rev. prelates of the Church, two learned Deans, and several other clergy should on successive Sunday evenings address the assembled people in Exeter hall, is strictly in accordance with the act which I hold in my hand, and

which is entitled "An Act for the better securing of the liberty of religious worship," in which it is provided that among the cases in which such addresses may be made, are meetings similar to those now taking place in Exeter hall. The act provides that convocations or assemblies for religious worship held in any building or place not consecrated for religious worship are legal. That bill was brought in by my noble friend the Earl of Shaftesbury, and it was the very intention of the bill that such addresses and such meetings as the noble lord has referred to should be allowed. I will also, if permitted, state that not only do I consider these meetings strictly legal, but in the highest degree expedient. I believe from my heart that there are thousands upon thousands of people in the metropolis and other large towns, of whose condition your lordships are pained to hear, who have not entered a place of worship for many years. I believe that some such persons were present at the meeting to which the noble lord has alluded, and I fondly trust they were not brought there without receiving benefit. I believe that those who are conducting these meetings have most earnestly at heart the welfare of the laboring classes of this country, and there is every reason to hope that by bringing those classes where they will hear the Word of God and the sacred services of our Church in such places as these, it will ultimately make them what they are not—habitual worshippers within the walls of the Church. (Cheers).

Lord Kinnaird could confirm what had fallen from the right rev. prelate, and had much pleasure in expressing his cordial approval of these meetings in Exeter-hall. Their lordships were aware that there were thousands in this metropolis and other large towns who never entered the house of God from year's end to year's end, and who never heard the sound of the Gospel. There was no way in which they could ever hear the Word of God but from mouths of missionaries and Scripture-readers and at such meetings as those in Exeter-hall. Their lordships were also aware that on Sundays there were meetings in large halls in this metropolis where crowds of these persons were brought together to hear the exhortations addressed to them by ministers not connected with the Church of England, and surely it would be matter of regret if members of the Church of England did not provide for them the same religious opportunities. He also thought the public had cause to rejoice that these services in Exeter-hall had been instituted. He was present at the first meeting last Sunday evening, when no fewer than 4,000 persons were present. Meetings of this sort were usually composed in a great measure of the fair sex, but on this occasion he was happy to see one-half of the audience composed of real working men—men who would not go into well filled and luxurious churches. As they entered the hall the beautiful Litany of the Church of England was put into their hands, and that every one appreciated it was proved by the earnest manner in which they joined in the responses. Every word that fell from the right rev. prelate who addressed them, urging them to search the Scriptures, was listened to with the utmost attention for about three quarters of an hour, and he never witnessed anything more striking than when the assembly rose to join in a hymn of praise to their Creator. He rejoiced greatly in this movement, and believed that it would be the means of effecting much good.

The Archbishop of Canterbury said he thought the question put by the noble viscount (Duncannon) had been fully and completely answered by his right rev. brother, and therefore he would only ask the noble earl, who was, he was certain, anxious for the welfare of the Church, whether it would be wise, even were it possible, to stop what he called these innovations? He could not imagine that any greater reproach or disparagement could be cast upon the Church than to suppose it was incapable of accommodating itself to the changing necessities of the age.

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