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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. X. HALIFAX, NOVA SCOTIA, SATURDAY, NOVEMBER 7, 1857. NO. 46.

Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
S. Nov. 8	22 Sun. at Trin.	Prov. 2.	Luce 24.	Prov. 8.	1 Th. 4.
M. 9	23 Sun. at Trin.	Ecclus. 31.	John 1.	Ecclus. 22.	2 Th. 5.
T. 10	24 Sun. at Trin.	Ecclus. 32.	John 2.	Ecclus. 23.	1 Th. 1.
W. 11	25 Sun. at Trin.	Ecclus. 33.	John 3.	Ecclus. 24.	2 Th. 2.
T. 12	26 Sun. at Trin.	Ecclus. 34.	John 4.	Ecclus. 25.	1 Th. 3.
F. 13	27 Sun. at Trin.	Ecclus. 35.	John 5.	Ecclus. 26.	2 Th. 3.
S. 14	28 Sun. at Trin.	Ecclus. 36.	John 6.	Ecclus. 27.	1 Th. 4.

Poetry.

"OVER THE RIVER."

OVER the river they beckon to me—
Loved ones who've crossed to the further side;
The gleam of the snowy robes I see,
But their voices are drowned by the rushing tide.
There's one with ringlets of sunny gold,
And eyes, the reflection of heaven's own blue;
He crossed in the twilight, gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels that met him there,
The gate of the city we could not see,—
Over the river, over the river,
My brother stands waiting to welcome me!

Over the river the boatman pale
Carried another—the household pet,
Her brown curls waved in the gentle gale—
Darling Mamma! I see her yet!
She crossed on her bosom her dimpled hands,
And fearless, entered the phantom bark,
We watched it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the further side,
Where in the ransomed and angels be;
Over the river, the mystic river,
My childhood's idol is waiting for me.

For none return from those quiet shores
Who cross with the boatman cold and pale;
We hear the dip of two golden oars,
And catch a gleam of the snowy sail,—
And lo! they have passed from our yearning hearts;
They cross the stream and are gone for aye;
We may not sunder the veil apart
That hides from our vision the gates of day.
We only know that their bark's no more
May sail with us o'er life's stormy sea,
Yet somewhere, I know, on the unseen shore,
They watch, and beckon, and wait for me!

And I sit and think when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold,
And list for the sound of the boatman's oar,
I shall watch for a gleam of the flapping sail,
I shall hear the boat as it gains the strand;
I shall pass from sight with the boatman pale
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of Death shall carry me.

Religious Miscellany.

"NOVELTIES" IN DIVINE SERVICE.

THERE can be no greater mistake than to suppose that renovation is innovation, or that restorations are novelties; and when such a misapprehension of the fact, such a perversion of the principle, in any course of action which would effect improvement in the things of God and in the ordinances of His Church, is either from ignorance or prejudice encouraged or persisted in, it must needs be that more or less of mischief is done in the most sacred of all causes. In the Christian religion, above all things, there is to be no yearning after what is new, what is strange, what is peculiar. We are to hold fast therein, not only the "form of sound words," but the accredited method of using it. We are not to be driven about by every wind either of doctrine or of devotion. In one, as in the other, we are to give heed to the declaration of the Prophet, when he says—"Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls." Such a divine precept as this is utterly opposed to all innovation—taking this word as signifying change to be effected by the introduction of novelties. The maxim of an English moralist will hold good equally in sacred as in secular things, when he affirms, that "a spirit of innovation is generally the result of a selfish temper and confined views," since it shows that "people will not look forward to posterity, who will not look backward to their ancestors." It arises not only

from a habit of misapprehending and misjudging, but often from the prevalence of that self-conceit which isaverse to discerning, or, at least, acknowledging the real motives of action. And hence comes it to pass that there are so many of whom it has but too truly been said, that they "reverse both the principle and the practice of the Apostle—they become all things to all men, not to save others, but themselves: and they try all things only to hold fast that which is bad."

Certainly it is a laudable thing, as far as it goes, to have, for instance, even a traditional respect for our Prayer Book and for the order of Services therein, which has so long been in use in the Reformed Catholic Church from which we have derived it. But then this respect must not resolve itself into a blind prejudice, or childish partiality, but must be something rational and intelligible. It must be something of sound principle, not of mere predilection—a feeling that has regard to the sacred significance, the religious integrity of such an object. Its traditional character too, must be something, as it were, *ab initio*—not anything that may have sprung up at some modern, some degenerate day, when the original design may have been lost sight of, or when the whole scope and object may have gathered an irregularity, and much of its primitive institution may have been worn away. That such has been the case with much in the Catholic Church, there is only too abundant historical testimony to show. Even our post-reformation history abounds with evidence to the fact, that, in the words of one of the closest observers of men and manners, and whose immortal records of the same are seldom at fault, "there was so great fever in goodness, that the dissolution of it had to cure it; that novelty was only in request; and that it was dangerous to be *lagged* in any kind of course,"—for it was a time, as he quaintly adds, when "there was scarce truth enough alive to make societies secure; but security enough to make fellowships accursed; and much upon this riddle, too, puzzling the wisdom even of the world." This, then, were assuredly a time of innovation. It was a time when, as the same great portrayer of human nature we have just quoted declares—

"New customs,
Though they be never so ridiculous,
Nay, but them be unmanly, yet are followed."

And since it was in religion that such novelties and eccentricities most of all prevailed, and perhaps more remarkable than anything else—and we have but to study the rise and progress of Puritanism to be convinced of this—it certainly behoves us, as Catholic Churchmen, to be careful that we do not derive our traditional feeling from so unhappy, so mischievous an era as that. And yet was it in such puritanic times to which the origin of the present too common misuse of our Prayer Book may be distinctly traced. The cold cratianism, the heartless worldliness of the times which supervened, had their blighting influences also upon the Catholic ritualism which our Liturgy was so well designed to illustrate and enforce. The two most clearly combined to introduce and to perpetuate a mode of performing the Divine Services therein contained, which has done much, unhappily, to establish formality and indelivation in our congregations; and surely, therefore, any rational and pious effort to remedy such a state of things can never deserve to be called, as they sometimes are, novel devices. May we not, indeed, cast back the imputation of novelty upon those who, under such circumstances, so unreasonably seek to fix it upon ourselves? Why, to introduce kneeling on their knees in prayer, as the rule, in many a congregation, would, upon such principle, be a novelty. And so would it be to sing instead of reading the Songs of the Church. Yet which is the right way? The one that is the so called novelty, most undoubtedly. Very narrow limits to the notion of antiquity do they assign, who would limit it, or the traditional respect which they attach to it, to so comparatively brief a period, for instance, as that of the existence of our branch of the Catholic Church.

What we want, is a more general practical knowledge, and practical application of the principles of our admirable and venerable Book of Common

Prayer. And certainly it can never be consistent with those principles to make the performance of the solemn Services it sets forth for us, the affair of cold dry, undevotional *reading* or *preaching* throughout, that they are now-a-days so commonly made; any more than it can be to divest them of the reverent ceremonies which so properly attach thereto. These very ceremonies were all "of godly intent and purpose devised;" and we have been taught—or we ought to be—to observe them, "as well for a decent order in the Church, as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred." If, then, they have fallen into disuse—or any of them—through ignorance, or prejudice, or perverseness, or self-will, surely the restoration even of such things can never with truth or propriety be stigmatized as innovation. There is a class of men, we know, inside as well as outside the pale of the Church, without thought, without knowledge, without reverence, without stability, without self-discipline, who not only care for none of these things, but dislike and denounce them. And the world is naturally ranged against such sacred ceremonies, if only for the reason that they really do "pertain to edification"—an edification which the god of this world must of necessity regard with aversion and with dread. So likewise with the mode of saying the Services themselves. They are to be performed as our "daily sacrifice of praise and thanksgiving," as well as our constant utterance of prayer and supplication. In one place they require us to stand up, in another to kneel down, in another to bow the head. And we are all of us, severally, to engage in this way, in the worship of God. We do not go to lounge and listen, but to think and act. The prayers are not to be didactically read to us, but reverently offered up to God. And our hearts are to be earnestly occupied therein,—ever remembering, that "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Yet to effect all this, in many a congregation, must it not necessitate what, upon the plea set up, would have to be called *innovation* and *novelty*?

In a word, our Church Services, and our individual interest and participation therein, whatever imputation of having recourse to novel devices we may incur, must be what the judicious Hooker describes Divine Service in general to be, when he says,— "That which inwardly each man should be, the Church outwardly ought to testify." And therefore the duties of our religion which are seen must be such as that affection which is unseen ought to be. Signs must resemble the things they signify. If religion bear the greatest sway in our hearts, our outward religious duties must show it as far as the Church hath outward ability. Duties of religion performed by whole societies of men, ought to have in them according to our power a sensible excellency, correspondent to the majesty of Him whom we worship. Yea, then are the public duties of religion best ordered, when the militant Church doth resemble by sensible means, as it may in such cases, that hidden dignity and glory wherewith the Church triumphant in heaven is beautified."—*N. Y. Churchman.*

THE AMERICAN CATHOLIC CHURCH.—We are gratified to find that so influential a publication as the *Church Review*, has at length taken up the position we have so often contended for, as to the true character of the Church, and of the designation which it ought, by right, to possess,—that, namely, of the *American Catholic Church*. We have a lively remembrance of the outcry that was raised against us, some two or three years ago, for having taken this ground in the *Churchman*.—Time, however, works wonders. We have always, it will be remembered, objected to the title inflicted upon the Church, as that of "Protestant Episcopal," and the mention of this objection has, on several occasions, exposed us to rebuke and to obloquy—our own Protestantism having been on such occasions more than questioned. The *Church Review*, at last, like ourselves, has taken the bull by the horns; and we rejoice to record it. "The question comes up at once," says our able contemporary, "and who are we, priesthood and laity,

with our Organization, and our Episcopacy, our Liturgy, our Sacraments, and Ordinal? There is only one answer can be given, that is at once safe and consistent,—only one position that can be taken by sound Churchmen in the United States,—we are the American Catholic Church. There are so-called Roman Catholics here; we are American Catholics. There are dissentors; as distinguished from them also, we are Catholic. We are a Church protesting against Rome, and as such, Protestant; and protesting against dissent, and as such, Episcopal." And so say we. Let us hope, then, that, on such authority, the Catholic character of the American Church being thus asserted, not only its doctrine, but its discipline and its ritual, will ever be considered as to be directed and maintained on Catholic principles.—*N. Y. Churchman.*

News Department.

Extracts from Papers by Steamer Canada.

ENGLAND.

The new Bishop of Sierra Leone, Dr. Bowen, who will sail for Africa in a few days, it is stated passed several years of his early life in the Canadas. He was ordained in 1846 or 1847 to the curacy of Knaresborough, on the nomination of the Rev. Andrew Choap, who was then rector, having previously graduated at Trinity College, Dublin. In 1849 he visited Palestine, under the auspices of the Church Missionary Society, in a missionary capacity, though at his own expense, and thence proceeded to several countries in the East. He remained at Nineveh, Babylon, and Egypt two or three years. On his return to England he was presented to the rectory of Orton Longville by the Marquis of Huntley. In 1854 he again visited the scene of his former labours, and preached the Gospel in Arabia and in Nazareth, and other places, where he gathered together little bands of Christians. He returned to England last year, and has since resided on his living; but it being but of small population, he has made frequent tours, to stir up others on behalf of the Church Missionary work. Bishop Bowen is a man of independent fortune; his seat is Milton House, Pembrokeshire, where he has considerable property. "He is unmarried, and from his former habits and strong physical powers, added to his sterling worth and evangelical piety, it would have been difficult to select one more fitted in every way for the important post he is called upon to fill in nursing the infant Churches in Western Africa." He is one of a large family; his eldest brother is a medical man, and among his many sisters, one is the widow of Colonel Phillips, of the Bengal army, and another is married to the Rev. E. B. Squire, the present vicar of Swansea.

The occurrence of seventeen cases of malignant cholera, seven of which proved fatal, at West Ham, Stratford, within a few days, occasioned a special meeting of the parochial authorities of St. Pancras on Friday. Dr. Morris Wilson called upon the authorities to adopt immediate sanitary measures for meeting any outbreak of cholera in that parish. He wished for the immediate appointment of another inspector of nuisances, and the most rigorous rule to be laid down, so that all causes for generating the awful scourge might be eradicated. It was highly important that the whole of the metropolitan parishes should at once adopt active measures to meet the serious evil, and as it was impossible for that extensive parish to be properly inspected by one inspector of nuisances, he trusted there would be another at once appointed. Dr. Hiber, the medical officer of health, who had been investigating the apparent cause of the outbreak at Stratford, said that it was believed to arise from bad water supplied from a well. The attack was confined to one row of houses supplied with this water; since its use has been discontinued, the attack has greatly subsided. Dr. Wilson, further, in urging the appointment of a second inspector, alluded to the unwholesome food sold to the poor, which at any time might give rise to an outbreak of the disease. Articles of food of the worst kind are constantly being sold. They heard of such things as geese at 8d. a-piece, and meat at 2d. a pound. After a brief discussion this important matter was referred to the Sanitary Committee for immediate consideration. The outbreak was also the subject of a special meeting of the Association of Medical Officers of Health, on Saturday. It appeared from what then transpired that the place in which all the cases occurred was Abbey-row:—

There are sixteen houses in the row, tenanted by persons by no means filthy or very poor, generally one family in each house. The occupants for the most

part work at the flour mills or silk printing factory adjoining. Five of the houses have separate cesspools, and the remaining eleven drain into one larger one behind the centre house; opposite to this, at a distance of 70 feet from the cesspool is a pump. From this source the inhabitants draw all their water for drinking and washing. The soil is entirely gravel, and there is no doubt that infiltration might occur from the cesspool to the well. The water was undergoing chemical examination by Dr. Thomson. Abbey-row is surrounded by marsh land, much impregnated with sewage, and is only a few feet above the Thames.—In part of it is a tidal stream, called Channel-Saw River, which conveys much of the sewage of the town of Stratford into the river Lea. By the desire of the medical officer of health, the handle was removed from the pump on the 12th instant. Since that date there has been only one case which proved fatal in six hours and a half. One other fatal case occurred in the person of a woman, who was supplied with water from a well in her own house. But this well too was liable to contamination by filtration from the soil.

Public sympathy on behalf of the Indian sufferers, show no signs as yet of waning; more than £120,000 has been already received at head-quarters, exclusive of remittances made directly to India, and subscriptions are coming in from all parts.

The Convocation of the province of Canterbury was adjourned on Friday last, under a commission from the Archbishop, until next month, but it is understood that no business will be transacted until the meeting in February next.

The Synod of Bishops of the Scottish Episcopal Church have unanimously elected Bishop Terrot as Primus in the room of the late Bishop Skinner.

For some time past rumours have been invented by the *Morning Advertiser* of a great secession to Rome, headed by certain well known clergymen from Oxford and elsewhere. Then it was announced that ten would take the step in the following week. The time arrived, and the *Advertiser* was in a position to announce that four had done so, under the training of Dr. Manning and Mr. Lockhart of Kingsland—viz., the following:—

1. Rev. H. N. Oxenham, M. A., Curate to the Rev. Mr. Denton, Vicar of St. Bartholomew's, Cripplegate, and a very distinguished man at Oxford.
2. Rev. D. Nicholls, Curate of Christ Church, Albany street, formerly the church of the Rev. Mr. Dodsworth, now a Roman Catholic.
3. Rev. Walter Richard, of St. Mary's Oxford, well known as a Tractarian at Oxford.
4. Rev. Mr. Brown.

It was a pity the number had not been swelled with a Smith, Jones, and Robinson; anyhow the statement as to Mr. Oxenham is declared by him in the daily papers the next day to be "utterly untrue." The *Union* has also authority to say the same for Mr. Nicolls and Mr. Richards, but is at a loss how to identify the name of "Mr. Brown" in the Clergy List. The calumny has, however, had its effect. Repeated by the *Record*, which simply quotes Mr. Oxenham's denial, without the slightest allusion to the others, it obtained a general circulation, underlined as from a "morning paper;" and we see no prospect of stopping these calumnies but by indicting their authors and abettors for slander.

The *Morning Chronicle* is informed upon good authority that steps have been taken for immediately proclaiming the Queen Empress of Hindostan. It is not unlikely that the next telegraph will bring the news of the proclamation in Calcutta.

We hear that among the Cawnpore victims were four Roman Catholic clergymen. They were put to death with great barbarities. Their chapel also was dismantled and partially demolished.—*Daily News.*

The East India Company have advertised for some 20,000 hogsheads of ale and porter, to be sent to Bengal for the use of the British soldiers.

The Irish Representative Bishops for 1858 are the Lord Archbishop of Dublin, and the Bishops of Cashel, Derry, and Limerick.

The attendance on yesterday evening, the last shilling day of the Manchester Exhibition, was the most numerous yet recorded, amounting to 28,984 persons.

The *Waterford News*, a Liberal journal, states that the *Nation* newspaper has been "kicked out" of the Commercial News-room of New Ross, the borough that formerly returned Mr. Garan Duffy to the Saxon parliament. The voting was as follows—For retaining the *Nation*, 15; against, 34. Its late Sapo essays led to its expulsion, which was moved by Dr. Howlett, a respectable Roman Catholic gentleman.

INDIA.

The Bengal *Hurkaru*, with reference to Lucknow, remarks—

On the 10th of July last intimation was conveyed to Government that their provisions were sufficient to support them for six weeks. This brought them up to the 22d of August. That day, however approached, and there were no signs of relief. But General Havelock, though he failed in his attempt about that time to relieve Lucknow, so far succeeded that he drew the besiegers upon his small force. This enabled the beleaguered garrison to make a sally, which was not only successful as to the destruction of the enemy, but enabled them to bring in a further amount of bullocks—sufficient for about three weeks' consumption.

It appears that a delay of ten days took place in the advance of Gen. Outram, owing to a recall, the responsibility of which is hinted by the *Hurkaru* to belong to some one else than the General or Sir Colin Campbell:—

A delay of ten days was by this mismanagement caused at a most critical period, and, but for the marked intervention of Providence, must have proved fatal to our countrymen at Lucknow. Happily, however, another opportunity presented itself for making a sortie. This time it was attended with greater success than ever. More than 100 of the enemy were blown into the air by a mine; a 24 pounder gun which had greatly annoyed them was spiked, and large supplies of provisions were secured. The garrison now consists of about 500 men, of whom 160 are in hospital; there are also about 300 women and children, who have gone through all the dangers and hardships of the siege, certain (for the fate of the Cawnpore garrison had reached them) of a cruel death if compelled by famine or any other cause to surrender. We may now almost look upon their relief as secure; humanly speaking, it is quite so.

Writing on the 31st August, General Havelock reports that his latest accounts represent the beleaguered party as safe and in good spirits:—

The stories that had been circulated regarding their distress, and their applying for terms! (the italics and the note of admiration are the indignant Sir James's own.) were to be regarded as inventions of the enemy. (I, [Times correspondent] should mention that we had heard from native runners who had reached Benares, that the inmates of the besieged fort had been placed on half rations about the middle of August, and could hold out therein for about a month longer.) There would be opposition to the march of the relieving army, wrote Havelock, but all would be well, "if we take lots of heavy guns with us." Now Outram got to Allahabad on the 2nd, and expected to reach Cawnpore on the 9th. He had with him about 1,500 Europeans, consisting of the 5th Fusiliers and the 90th, and a strong company of Royal Artillery. This reinforcement would raise Havelock's force to at least 2,000 Europeans. Of guns, light and heavy, there was an abundance; of cavalry, unfortunately, only about forty men, and the volunteers from the infantry. Havelock had made, or was making, full preparations for crossing the Ganges directly he was reinforced, and for carrying the entrenchment which the enemy were observed to have thrown up on the further bank. General Outram had sent word to Havelock that he should accompany him in his civil capacity only (you will remember he was Chief Commissioner of Oude when sent in command of the army in Persia, and that the lamented Sir Henry Lawrence was acting for him). Not for an instant could he think of depriving his brother in arms of the glory of relieving the garrison, and of completing the work for which he has so nobly struggled.

We have some very interesting narrations from Cawnpore. Lieut. Delafosse, one of the few who escaped, relates the facts of the rising; the unexpected hostility of Nana Sahib when his help was sought; How gallantly they held out as day by day increased artillery poured upon them, till no place was left for the wounded, the women and children, but the trenches. There was no shelter at all left for the men and five or six died daily from sunstrokes. In this wretched plight—

On the — of June, after having been on half rations for some days, the Rajah sent a half caste woman with a note into the trenches, to the effect that all soldiers and Europeans who had nothing to do with Lord Dalhousie's Government, and would lay down their arms should be sent to Allahabad. General Wheeler gave orders to Captain Moore to act as he should consider best. Captain Moore that evening signed a treaty to the effect that the Rajah should provide boats and carriage for the wounded and ladies down to the river

back, while on our side we were to give up what treasure we had, together with arms and ammunition. On the 26th a committee of officers went to the river to see that the boats were ready and serviceable; and everything being reported ready, and carriage for the wounded having arrived, we gave over our guns, &c., and marched out on the morning of the 27th of June, about seven o'clock. We got down to the river and into the boat without being molested in the least; but no sooner were we into the boats, and had laid down our muskets, and had taken off our coats to work easier at the boats, than the cavalry gave the order to fire. Two guns that had been hidden were run out and opened on us immediately, while Sepoys came from all directions and kept up a fire. The men jumped out of the boats, and instead of trying to get the boats loose from their moorings, swam to the first boat they saw loose. Only three boats got safe over to the opposite side of the river, but were met there by two field-pieces, guarded by a number of cavalry and infantry. Before these boats had got a mile down the stream, and two of our boats had been swamped. We had now only one boat, crowded with wounded and having on board more than she could carry. The two guns followed us the whole of the day, the infantry firing on us the whole of the night. On the second day a gulf was seen on the Cawnpore side, and opened on us at Nazulghur, the infantry still following us on both sides. On the morning of the third day the boat was no longer serviceable. We were aground on a sandbank, and had not strength sufficient to move her. Directly any of us got into the water we were fired upon by thirty or forty men at a time. There was nothing left but to charge and drive them away. *Sixteen* of us were told to go and do what we could. Directly we got on shore the insurgents retired, but having followed them up too far, we were cut off from the river, and had to retire ourselves, as we were being surrounded. We could not make for the river, but had to go down parallel, and came at the river again a mile lower down, where we saw a large force of men right in front waiting for us, and another lot on the other bank, should we attempt to cross the river. On the bank of the river, just by the force in front, was a temple. We fired a volley and made for the temple, in which we took shelter, one man being killed and one wounded. From the door of the temple we fired on every insurgent who showed himself. Finding that we could do nothing while we remained inside, they heaped wood all round and set it on fire. When we could no longer remain inside on account of the smoke and heat we threw off the clothes we had, and each taking a musket charged through the fire. Seven of us out of the twelve got into the water, but before we had gone far two poor fellows were shot. There were only five left now and we had to swim, while the insurgents followed us along both banks, wading and firing as fast as they could. After we had gone about three miles down the stream one of our party, an artilleryman, to rest himself, began swimming on his back, and not knowing in what direction he was swimming, got on shore and was killed. When we had gone down about six miles firing on both sides ceased, and soon after we were hailed by some natives on the Oude side, who asked us to come on shore, and said that they would take us to their Rajah, who was friendly to the English. We gave ourselves up and were taken inland to the Rajah, who treated us very kindly, giving us clothes and food. We stayed with him for about a month, as he would not let us leave, saying the roads were unsafe. At last he sent us off on the 29th of July to the right bank of the river to a zemindar of a village, who got us a hackery. We took our departure on the 31st of July for Allahabad, but met the detachment of the 84th Regiment under Lieut. Woodhouse before we had gone ten miles; and marched off with him to Cawnpore.

Lieut. Delafosse encloses the list of the killed and wounded, as far as his memory serves him; also of the ladies who were in the station.

A correspondent of the *Times* quotes from a letter, lately received from Umballah, a just tribute to the loyalty of the Rajah of Patteala, who had shown himself a staunch and valuable ally. It is a well-acknowledged fact that if it had not been for the Rajah of Patteala none in the Cis-Satlaj States would now be alive:—

On the first news of the Delhi and Meerut massacres I sent for him, and called for his aid, which he furnished in the most prompt manner. The presence of 1,000 or 1,800 men was essential to our safety here and he gave the men at once. Since then he has

been foremost in taking all the onerous duty of guarding the out stations, furnishing escorts for convoys of stores, protecting the country, cutting off stragglers, and even in recovering districts which had fallen into the hands of the rebels. Moreover, he has lent us £40,000, and will give more as we require it. His princely generosity to the survivors of the Hansi and Hissar massacres deserves to be publicly known. He not only sent out men to hunt for fugitives, and cover their retreat, but on their arrival in his territory he furnished them with everything—money, food, clothing, &c.—and gave a general order that whatever they should call for was to be supplied at once gratis. Common gratitude would make us anxious to do anything to serve our ally, and I very willingly now take up his cause. He has no grievance to be redressed, but, as in these days people are too apt to suspect every native of hostility to us, it is not surprising that disparaging remarks should now and then be made, and one or two suspicions of his fidelity have found their way into print, and greatly disquieted the Rajah. He is most anxious to show his friendliness and to have it believed. He has been conferring with me, and expressed great fear lest through the representations of his enemies he should suffer. . . . I have done my utmost to reassure him, and have promised to do my utmost to place before the British public a statement of his services.

A letter from Calcutta of the 3rd of Sept. informs us that Sir Colin Campbell had left that city on the preceding day for Allahabad, where he proposed to establish his headquarters.

Goolab Singh died on the 2nd of Aug., at the advanced age of 87 or 88, and his son, the Nika Maharaja that was, but Maharajah Runbeer Singh, that is *de facto*, now reigns in his stead. The body of the old prince was burnt in the Rambah, and some of his faithful wives were bent on immolating themselves on the funeral pyre, but through the intercession of Lieut. H. B. Urnston and others, this was prevented. —*Lahore Chronicle*.

It is positively asserted in official quarters, says the *Morning Post*, that Sir Colin Campbell left Calcutta on the 11th Sept., to place himself at the head of a European force, which the Government had provisioned with every description of marching material for a campaign which would last eight months. At some appointed spot, it is calculated near Calcutta, these extensive stores were rapidly collecting, and the advance guard would set out immediately. Of course no one pretends to know Sir Colin's plans, but he is said to have communicated with the heroic bands who are holding their ground at Delhi and elsewhere, and that combined movements have been decided on.

Marshal Radezky is very feeble both in body and mind. He is wheeled into his garden every day, and remains there for some hours. The veteran's memory has failed him, and he makes a sad confusion in names and events.

The Church Missionary Society has put forth a manifesto upon the present crisis, urging in strong terms the part which, in its opinion, the Government ought to take with regard to our religious relations with India. The paper seems to have been hastily drawn up, and some of its recommendations hardly look like the fruits of experience and deliberation, which might be expected from such a body. But the Society is substantially right, and every Englishman ought to feel that it is quite time that the Government of India openly profess itself Christian. Not the least pleasing portion of this document is that which records that all the Society's missionaries from India now at home on leave, have volunteered to return at once to the succour of the incipient Church, and to hold together the fainting native Christians. May God's merciful protection go with them.—*Literary Churchman*.

(From the *St. John, N. B. Courier*, Oct. 31.)

ROBBERY, ARSON, AND MURDER.

Early on Monday last, the city was thrown into a state of excitement by the report brought in that a most daring and atrocious series of crimes such as are rarely heard of in civilized countries, had been committed about ten miles to the eastward. As the reports became confirmed, it appeared that the two houses belonging to Mr. Robert McKenzie, late doing business in this city, but for a number of years residing at Mirpeck, about ten miles out the Black River road, had been consumed by fire, and that portions of the remains of McKenzie, his wife, and children, had been discovered among the ruins under circumstances that left little doubt but they had been murdered first, the houses then robbed, and the whole set fire to to hide the crime.

McKenzie was a man well-to-do in the world, and reputed to have always a quantity of money in the house beside him, and on Saturday night last when the tragedy occurred had no one about the place except his wife and four children. The house was also a mile from the nearest neighbours on one side, and two miles on the other. From being thus isolated, although the fire took place early on Saturday night, it was not discovered till about ten o'clock on Sunday forenoon, when one of the neighbours came

upon the smouldering ruins and passed the alarm to others along the road. The circumstances that at once excited suspicion of foul play, were, that none of the family could be got any account of; that a large money safe in what had been one of the corners of the house was found with the door unlocked and the contents gone, and that the two houses burned, the one the dwelling house, the other a house usually occupied by a hired man, were so far apart as to preclude any idea of the one having caught fire from the other. On further examination after the arrival of the nearest Magistrate, it was also found that the remains of a man, supposed to be McKenzie's, were in the one house, that where the hired man usually lived, and that the ashes of what appeared to have been the bodies of Mrs. McKenzie and some of the children were in the other or dwelling house, but not where they could have been had they been in bed when the fire caught them. All these circumstances led to the conclusion that there had been violence done, and suspicion immediately fell on a man who had been in the neighbourhood and about McKenzie's some days previous, but who had subsequently disappeared.

This man, who gave his name while at McKenzie's as Williams, but who was elsewhere known as Breen, or Green, or McGuire, had engaged with McKenzie to come and live with him, his former hired man having just left to go to Caraja, and had left McKenzie's on the day previous, Friday saying that he would be back on Saturday night with his wife and furniture. He appears, however, to have gone instead to the house of a man of the name of Slavin, three or four miles distant on another road, where he had been residing off and on for the previous four or five weeks, and where, there is no doubt, from what has since transpired, that the crime was planned.

The destruction though discovered on Sunday, was not intimated in town till Monday, when Captain Scoullar, of the police, and some of his assistants went out and ascertained the identity of Williams, who had been at McKenzie's, with the man calling himself Breen, &c., that had been living at Slavin's, and thus got a trace that led to the exposure of the whole of this horrible affair. On Tuesday the Coroner went out and viewed the remains of the bodies found in the ruins, and took some evidence, after which he adjourned the inquest to the Court House in this city, where it was afterwards continued. The evidence in connection with the immediate perpetration of the crime, so far as we can gather, leads to the inference that McKenzie had been first decoyed out of his dwelling down to the lower house, which was about 100 yards distant, and on the other side of the road, and that he had been there murdered and thrown into the house before it was set fire to, as his remains were found inside, partially consumed; and that the miscreants had thence proceeded to the other house where they had committed the rest of the murders and robbery, and then set fire to both.

The principal evidence before the Coroner on the adjourned inquest, was that of a little boy, a son of Slavin's, about ten years of age, which, if his statements can be credited, leaves no doubt about the guilt of the parties suspected.

By evidence given yesterday shortly before the closing of the inquest, the police were enabled to secure the whole three persons implicated in the murder. They were found in a temporary shelter of boughs and birch bark, made up in the woods about half a mile from the house of a man named Haggerty, situated on what is known as the Four Mile Road, and about ten miles from the house of Slavin, and seventeen from the city. They were discovered to be there by the evidence of Haggerty and his son, who were brought into town on Thursday evening, and who had been supplying them with food, coverings, and information of what was going on, and the police had twice been at Haggerty's house, and within half a mile of them.

No resistance was offered by the men when found, nor do they appear to have had any fire-arms or other weapons. They seemed thoroughly beat out and cowed by their situation, and exposure to such a continuance of wet and cold. The police were led to their place of concealment by the younger Haggerty with much reluctance, which was not unnatural, the elder Haggerty being married to a sister of the elder Slavin's. The younger Slavin made a slight attempt to run away, but was easily frightened to come back, and afterwards took the police to where a good deal of the booty was concealed, which they last night brought into town. Captain Scoullar, of the city police, deserves much praise for the tact with which he followed up the first trace of the murderers in the identity of the man calling himself Williams, who had been at McKenzie's before the murder, with that of the one calling himself Breen, &c., who frequented Slavin's. He has also been unceasing in his exertions for the capture of the villains during the week. High Constable Stockford also rendered good service in the pursuit, and his brother, Mr. James Stockford, for many years High Constable, but for some time retired, volunteered his services on Thursday and Friday, and contributed in no small degree by his experience and sagacity in securing their arrest.

All three men are committed for trial on Coroner's warrant.

HOLLOWAY'S OINTMENT & PILLS.—Those who have been taught to believe that there is no remedy for cancer but the knife, are invited to read the following statement. Renben Withers, late of Brooklyn, and now residing at Marysville, California, was for several months treated *secundum artem*, by two physicians, for what they pronounced to be a cancerous tumor on the left breast. Finally they recommended excision, but the patient having heard much of the efficacy of Holloway's Ointment, in such cases, resolved to try its effects before submitting his flesh to the steel. He used it in conformity with the directions, for two months, at the end of which time the lump had entirely disappeared, and up to the date of his leaving for San Francisco, in August last, an interval of fourteen weeks, no symptoms of its re-appearance could be discovered. The Pills are equally efficacious in all internal diseases.

Selections.

At the anniversary meeting in Liverpool of the Society for the Propagation of the Gospel, the Bishop of Montreal delivered the following address:—

The Rev. Mr. Fleming, organising secretary for the dioceses of Manchester and Chester, moved the first resolution, which was to the effect that the meeting desired devoutly to give glory to God for that measure of mercies with which it had pleased Him to bless the late labours of the Society for the Propagation of the Gospel in Foreign Parts.

The Lord Bishop of Montreal, in seconding the resolution, said that the mere acknowledgement of God's great mercies was not all that was required of them, for if they acknowledged, as they did by the terms of the resolution, that God had been very merciful to them, they must show their sense of his mercies by their future conduct. Now he had marked, that when the rev. mover of the resolution had detailed to them the circumstances of remarkable instances of self-denial which had come under his notice in California, they had been loud and almost unanimous in their applause. (Hear, hear.) Let him, then, say to them "Go thou and do likewise." (Hear, hear.) This was an age of great luxury in almost every department of life, and how often might they all, by denying themselves some of the luxuries of life—some superfluous article of dress—some luxuries in their daily living—help to promote the glory of God, and at the same time, do good to their own souls, by improving themselves in that self-denial, which alone could make their charity such as it ought to be. (Hear, hear.) The resolution had been placed in his hands, no doubt, because it was supposed that he might be able to tell them something of the labours of this society in that great country in which his diocese was placed—that great country in which it had laboured so long, and in which its labours had produced such excellent fruit. (Hear, hear.) He would confine, therefore, what he had to say to Canada, and more especially to his own diocese of Montreal; and in order that they might be able to appreciate that work which had been done there, it was necessary that he should give some little explanation of the present circumstances, as well as of the past history, of that province. The right reverend prelate who presided, in introducing the members of the deputation, had alluded especially to his reverend friend opposite—the Bishop-elect of Huron, in Canada West—and had spoken of the liberality and munificence with which the Churchmen of Upper Canada had provided the funds necessary for the establishment of that diocese. (Hear, hear.)—Now he would wish, in justice to his own diocese, to offer a few observations, in order to make them acquainted with the different circumstances in which the diocese of Lower Canada was placed as compared with that of the Upper Province. Lower Canada, which comprised the two present dioceses of Quebec and Montreal, was, nearly the whole of it, before it became subject to the sovereignty of this country, a possession of the French. It was conceded to the French seigneurs, and was parcelled out into parishes, in which the Roman Catholic priests had the right of taking tithes, and various other privileges, which were continued by law to them to this day. When Canada came into the possession of the British, King George the Third and the Government of that day were anxious to promote and encourage the Church of England in the province, especially for the benefit of the English settlers, who were then flocking into it in great numbers. They gave, therefore, what were called the Clergy Reserves for the support of the Protestant religion throughout the country,—these Clergy Reserves consisting of one seventh of each lot of unceded land. In Lower Canada, in consequence of the French being already in possession of the greater part of that province, a small portion only of the land remained to be conceded, and the value of the Clergy Reserves was of course small in proportion. When, therefore, those Clergy Reserves were recently resumed by the Legislature for the purpose of being applied to secular purposes, provision being made that the Church should receive compensation for its rights in them, the compensation paid to the Church in Lower Canada amounted only to an average of about £170 for each clergyman, while the average in Upper Canada was nearly £1500. This compensation fund—averaging, as he had said, £170 for each clergyman—was the only sum that they possessed in Lower Canada for creating endowment for their clergy within the province, independently of what they might raise by the voluntary contributions of the people, or by the assistance given them by the Society

for the Propagation of the Gospel. (Hear, hear.) In the Upper province they had been able to give up all further claim for aid from the funds of the society towards the payment of their clergy; but in the Lower Province they still received a certain amount—in the diocese of Montreal, about £3900 a year—but the society had given them notice that this amount must be gradually withdrawn, and that they must endeavour to provide for themselves. Now, the great preponderance of Roman Catholics in the Lower Province rendered it exceedingly difficult to bring together in any place a sufficient number of persons to create a self-supporting Church, for the Roman Catholic population is nearly 800,000, while the Protestants are 140,000 only. Under these circumstances, they were working the Church there at very great disadvantage; and unless they continued for a little time to receive aid from the Society for the Propagation of the Gospel in Foreign Parts, a great number of their missionaries, from sheer necessity, must be abandoned. (Hear, hear.) He was bound, therefore, still to ask them to give the society the means of continuing to the Church in Lower Canada for the present, the support which it was now receiving, in order that the good work which had been so long in progress there might not fall short in the end.

He would just mention some few facts connected with the present state of the Church in his diocese, to show that the people there were really exerting themselves—really anxious to be independent in this matter of the support of their clergy and their church, and doing their utmost to become so. He had no doubt that in Liverpool they had a great many large churches, filled with the wealthy inhabitants of the town—with its gentry, its merchants, its shopkeepers, its artisans—but he doubted very much whether there was a Church in Liverpool that raised by the voluntary contributions of the people, including pew rents and offertory, and all the sums which passed through the hands of the officers of the church, an amount at all equal to those which were raised from the same sources, in some of the churches of Montreal. In the cathedral church of Montreal, which, at most, would hold some 1200 or 1300 people, the amount raised last year by the ordinary voluntary contributions of the congregation, for the maintenance of the Church itself, the relief of the poor, and the giving of assistance to the poorer churches in the diocese, was £2,631. (Hear, hear.) And the next largest church raised £1,763. (Hear, hear.) He mentioned this to show that, if they still asked for some assistance from their brethren in England, it was not because her people were niggardly themselves. (Hear, hear.) He had served in many churches in this country—he had served in a manufacturing town in England for ten years—he had served in a country parish—and he had served in a rich church in London, and he was bold to say, that he had never met with any congregation more ready to give of their substance, according to their means, to works of piety and charity, than her people at Montreal. But with a diocese as large as England under his charge, with a preponderating population of Roman Catholics, who had already a church at Montreal capable of containing ten thousand worshippers, and who had just commenced a cathedral which was to cost £200,000—it was no easy matter to carry on the church there, and, in spite of these disadvantages, to place it in a state of independence. Then, again, they heard much of the agricultural prosperity of Canada, and imported therefrom some of the finest wheat in the world, but none of that came from his diocese. It was all from the Upper Province, and therefore, while Canada flourished as a whole—while the city of Montreal itself was a great and flourishing city—the churchmen in the diocese of Montreal were but a small band, struggling with the difficulties which surrounded him, and looking with confidence to their brethren in England to assist them yet a little longer. But the society, as he had told them, had been compelled, by the multitude of the demands made upon it, to give them notice that they must prepare to do without the aid which they at present received. Now he was quite prepared to admit that the decree was just in itself, but, before it was put in execution, there were two things especially necessary for any church which he should wish to see accomplished. One was a collegiate institution capable of sending forth a native clergy. (Hear, hear.) That had been provided, and, although it was in something like an infant state at present, it was nevertheless in full work—it had a charter for conferring degrees, and was incorporated by act of the Legislature. Some ten or twelve of his present clergy had been educated there; and others were now being trained. But besides this, it was especially necessary that they should have a strong garrison at Montreal, from which they might send forth reinforcements into the diocese at large. Now, in December, last, they had the misfortune to have their Cathedral Church entirely destroyed by fire. This was a great hindrance to them; but with some assistance from their friends in England, they hoped to be able to rebuild it in a better situation, and in a

manner more suitable to the organisation of the Church of England; and he hoped, too, notwithstanding the wealth and numbers of other communions to be able to maintain their position, and to continue to teach "the truth as it is in Jesus" in the midst of the people. (Hear, hear.) Having intimated his wish and intention to address another meeting in Liverpool before his return to Canada, in behalf of the special object of re-erecting his cathedral at Montreal, the right rev. prelate made a powerful appeal in behalf of the general object of the society, dwelling particularly on the loss sustained by the withdrawal of the Queen's letter, and looking to the liberality of English Churchmen generally, and of the merchants of Liverpool among the rest, to provide a substitute for that loss. England was great in her government, great in her aristocracy, great in her people, but, above all, great in her merchants and her commerce. It was only by the expansive power of her great mercantile interest that she could keep up with the progress of the people and the world around her, and where, so much as at Liverpool, were they to look for the exemplification of that great power. (Hear, hear.) He believed that a society such as this, which had done so much—which had founded so many churches, and given them a permanence and stability—deserved the support of the churchmen of Liverpool, and that it would find it. (Applause.)

The resolution was adopted, after which a collection was made, while Bishop Heber's magnificent hymn was being sung.

RETIRING FROM BUSINESS.

"When do you intend to retire from business, and amuse yourself with the country life you used to talk about before I went abroad?" This question was addressed to Mr. Hastings by Mr. Osborne, a man who having accumulated a princely fortune, had passed several years in Europe.

"I have no plans tending to that end," said Mr. Hastings.

"Is there no amount which, when secured will enable you to say, 'I have enough?' I remember you used to say that your ultimate object was a quiet residence in the country. You still cherish that purpose?"

"I can't say that I do. As concerns property, I do not know that I desire any more than I possess at present."

"Why, then, do you not give up business and go into the country?"

"I can't see that my duty leads me there; if I did, I should be glad to go to-morrow."

"Duty! it is a man's duty to do that which will promote his happiness; and as to that, he is the best judge."

"I don't think so. There is One better fitted than we are to direct our course—in whose hands our happiness is much sater than in our own. If we will do our duty, he will take care of our happiness."

"Our happiness is our duty. Did not God make us to be happy?"

"Yes, and he has given a rule by which we may infallibly secure our happiness."

"What is that rule?"

"Thou shalt love the Lord thy God with all thy mind, and heart, and strength, and thy neighbor as thyself."

"Your views have undergone some change since I left the country; good morning."

Mr. Hastings' views had, indeed, undergone a great change, so do the views of all who pass from darkness to light. Instead of living for himself, he was now content to guide his course by the best answer he could get to the question, "Lord, what wilt thou have me to do?" For an answer to that question, he consulted the Bible, and noticed the leadings of Providence and carefully sought in prayer the guiding influences of the Holy Spirit. He committed his way unto the Lord, and trusted him to direct his steps. So far as he could see, he was in the path of duty. He was useful in various ways, and saw no change in his mode of life. Occasionally his thoughts would wander to the country, and renew the visions of his youth; but then he would think of God's mercy in saving his soul, and in placing him in a post of usefulness; thus he became content to toil on amid the heat and toil of the city, postponing the season of rest, until he should be permitted to enter into that which remaineth for the people of God.

On a certain occasion he was subjected to a sore temptation. A mansion in the country was offered him, and pressed upon him by other considerations than those of interest. The mansion was one which had often attracted his attention as he passed it on business excursions. The owner was compelled to dispose of it, and if he or some other friend did not purchase it, there was danger that a sacrifice, extreme-

ly inconvenient to the family of the present possessor, would have to be made. The consideration was pressed upon Mr. Hastings' attention. At the same time the health of his younger children seem to require the country air. Might he not be permitted to retire from business, and pass the evening of his days in ease and tranquillity, enjoying the fortune his industry had amassed? When he pondered this question, he remembered the declaration of the inspired Apostle, "None of us liveth unto himself;" and then he thought of Him who went about doing good, and who did not permit weariness and hunger to cause him to relax His efforts for the good of souls.

"I should like nothing better," said he to the holder of the mansion, "than to accept your proposition, and would do so at once if I were my own master."

"You are at the head of the firm, I believe," was the reply.

"The head of the firm is not authorized to do wrong."

"What wrong can there be in buying my place? I have a right to sell it?"

"None in itself considered, but if it be my duty to stay here, it cannot be my duty to live in your pleasant mansion."

"You want another hundred thousand before you retire," said the seller with a smile. It was plain what was the interpretation he put upon Mr. Hastings' remarks respecting duty. The language of Zion is not understood by men of the world.

"You have decided to remain in the city," said Mrs. Hastings, as her husband came home on the evening of the day when the decision could no longer be deferred.

"I have," was his reply.

"I have no doubt you have done right. We are not likely to err when we decide in opposition to our natural inclinations. We shall be happier here."

"No doubt of it. Jonah would not have had such a pleasant time at Tarshish, if he had succeeded in getting there."

LAST WORDS OF THE PORT AND SUICIDE CHATTERTON.

THE following is extracted from a volume of Essays on the British Poets, by David Masson, Professor of English Literature in University College, London.—The *London Christian Observer* remarks, that "the passage exhibits considerable power, and may be read with advantage by those who, with little of the genius of Chatterton, manage to arrive at all his credulity."

"Aha! What words were those that one heard? 'Heaven send you the comforts of Christianity! I request them not; for I am no Christian!' The whole letter, with its hollow mocking bitterness, and its cool architectural details, penned by one who knew himself to be on the brink of starvation, has for us an air of horrible irony; but these words, flung into it so carelessly, complete the impression, and convert the horrible into the ghastly.

"I am no Christian." The words are simple, strong, and straightforward. What do they mean? They mean that he, a youth of seventeen years and nine months, born in a town in the west of England, bred up there as an attorney's clerk, and now lodged in a London garret, without food to eat, has, by dint of reading and reflection, come to the conclusion that the Divine One, who died in Judea eighteen hundred years ago, and whom all the generations of man in the fairest lands of the world since have been worshipping as the Son of God, and building temples to, and believing in as their Lord and Master, was, in reality, no such thing or being, but, at the utmost, a wise or holy Jow! They mean that he, this same English stripling, has, in virtue of this conclusion, come to regard all that part of the past history of eighteen centuries which had proceeded on the belief in Christianity, as so much human action, grand perhaps in itself, but done in pursuit of an illusion! They mean that, looking about him on all the apparatus of bishops' churches, and schools, established in the service of this belief, he could view it with a smile, as a fabric with no foundation, piled up by ancient zeal, and cemented by time, custom, and the necessities of social arrangement. They mean that, remembering the names of great men—recently or anciently dead, who had nourished their souls in this belief, and clung to it through grown manhood to grey old age, and died serene in it, and left their testimonies to it as their most solemn words to the world, he could yet account for all this to himself by supposing that these men were and would have been noble anyhow, and that the special form of their nobility alone was due to this intense grasp they had taken of Humanity's largest bal-

lucination! They mean more. They mean that he, the boy of Bristol, was decidedly of opinion, with Voltaire and others, that though the earth had rolled on for ages, a brown ball, spinning in the azure, and freighted with beings capable of weal and woe, all longing, as by the one sole law of their constitution, to hear some voice from behind the azure,—no such voice had really spoken, nor any tongue of light from the outer realms of mystery ever struck the surface of the planet, either in Judea or elsewhere. They mean that the world did not seem to him at all to rest certainly on any rule of love; but to be possibly only an aggregate of beings, more or less clever, more or less miserable, and more or less rich, jostling together, and working on to some end, though no one could say what. They mean that, in the matter even of immortality, or a future world, in continuation of this, he had no absolute certainty, that sometimes he might have a glimpse of such immortality as possible, but that again the glimpse would vanish quite; and it would seem to him that when a man died there ought very well to be an end of him, and that, should the earth itself ever meet a sufficient catastrophe to destroy all the life upon it at once, there would be some risk of an end to the race too, and to all the accumulated memories and maxims of its sages and Shakespeares, and all the learned lore of its libraries. Sometimes, indeed, he might have his new doubts on this, and might think, both of individual life continued and of the collective wisdom of the world, as safe against any catastrophe; and hence, should the earth itself be cracked in pieces or shrivelled to a scroll, to take wing elsewhere at the moment of the last shriek, and prolong itself somewhere and somehow to the further climes of the universe! But, at all events, for the heaven and hell of the Christian, he could have no belief left; and if a poor wretch, weary of the world, did think fit to kill himself, his soul, if he had one, could fare none the worse in the future life for the one act of rushing suddenly into it.—*Southern Churchman.*

THE EVANGELICAL ALLIANCE.

The *Christian Times* shows how carefully all attempt at real union among Protestants was avoided at the last meeting in Berlin. Each maintained its 'independence' most jealously:—

Respecting this independence, we cannot refrain from expressing our admiration of the practical wisdom of the Honorary Secretary of the Evangelical Alliance, which has not often been more apparent than when, again and again, he checked a tendency in the Committees, however imperceptible to the subjects of it, to act as if they were an ecclesiastical assembly, vested with power to act authoritatively, or entitled, by the mere fact of being confined together, to set about the reformation of Churches or the guidance of individuals. The appearance of such officiousness Dr. Steane successfully interposed to prevent, and was well supported by the common sentiment of those present, as soon as they were made aware of their position. But there were present many highly influential members of working ecclesiastical bodies, and perhaps in those bodies more than elsewhere, the good effect of the Berlin Conference will be felt. The Kirchentag, the Union, the Chapter, the Conference, the Synod, will be all the better for men who shall view the more public interests of their respective Churches, and the welfare of the world at large, under the light which bursts in upon them more clearly than ever while associated with a wider and more varied circle of brethren than had been assembled for consultation since the Reformation. For although there has often been great diversity of representation in these companies of late years, never had there occurred so great a diversity of rank and of nationality. That the King and Court of Berlin should have so freely committed themselves to an avowal of sympathy with Christians not Lutheran, and should have adopted without hesitation, and even in spite of weighty and persevering remonstrances, the doctrine of Christian liberty in the face of Europe, is a great event, however diligently those of the contrary party may labour to undervalue it. It is no trifling thing that men from all the great sections of evangelical Christendom should have met together under the favouring eye of the leading Protestant Sovereign of Continental Europe, and that the matrimonial alliance of the Royal Families of Great Britain and Prussia should be accompanied by a demonstration of moral union between the representatives of Martin Luther and Thomas Cranmer, joined by the spiritual children of John Knox and John Calvin. However the less tolerant or the more timid may have stood aloof from this first national demonstration of Protestant unity, it is not possible for any man of common discernment to close his eyes to its reality. For the great purposes of Evangelical catholicity this measure may be accounted as tentative—more boldly tentative, indeed, than any which had preceded—but unless the shadow shall fall back on the dial of ages, in sign that the life of intolerance must be prolonged, this measure is but one of a steadily advancing series, a series urged onward by the providence of God and the goodwill of humanity itself. And while we admire the graceful address of Sir Cylling Eardley to the King of Prussia, at the reception at Potsdam, we do not hesitate to express a lively hope that other sovereigns will render their countenance to this movement after Protestant unity, perceiving that until it shall have been consummated, the political benefits promised at the Reformation, and partially realized by a part of Europe, cannot be effectually secured to themselves and to their children.

A SHORT SERMON BY SEXTONS.—WHICH MAY BE OVERHEARD BY ALL CHURCH OFFICERS.

DEAR BRETHREN:—You occupy an important office in the Church of Christ, which is the kingdom of God on earth. An ancient saint with a crown on his head, said he would rather be one among you than dwell in the tents of wickedness. Very honorable, then, is your office. This is the first of our sermon. Let us now pass to

Secondly. Very useful may your post be, also. No man in the congregation can more effectually stupefy the preacher; no one can more effectually put to sleep the hearers. Know you, brethren, the importance of good air? It is next important in the worshipping assembly to the good spirit from on high, of which the holy Scripture maketh it the emblem. As the Lord hath the gift of the latter, so the sexton hath the gift of the former. If he giveth it not, the thoughts of the preacher flag, and the heads of the hearers bow in worship to the false god Morpheus. Keep idleness out of the church, brother sexton. There was a band of old saints once who were called Iconoclasts, because they tore down idols and cast them out of the temples. The temples of our land are degraded by the worshippers of Morpheus; sextons are the champions to make a crusade against this abomination. They could purge the land of it if they would. Up, then, brethren, and expel this heathenism. Do you ask how it shall be done?

1. Up with the windows at seasonable times.
2. Especially keep open a little those nearest the pulpit, during the whole service. The preacher will repay you by better sermons.
3. Manage this matter with skill; blunder not, as some in your honorable office do, by having the windows either too much open, so as to chill the hearers, or not open at all, so as to stupefy them. Distribute the ventilation in small draughts along the cases.

Again. Never freeze the congregation by neglecting the fire. Begin them early to make sure the comfort of the temple. It is better to begin too soon than too late; for, when there is too much heat, it can be removed by ventilation; when there is not enough, ventilation has to be lost without remedying the deficiency. How many in your honorable functions, brethren, have thus robbed the Lord of the worship of an entire assembly! Remember, that with your peculiar honour is connected peculiar responsibility, and we must all give account.

Again. Men in honorable posts should always have courtesy up to their honor. A sexton should be a model of politeness; he should move with alacrity, accommodating everybody, and when he cannot accommodate them, showing that he feels the privation more than they do. Next in importance to a good preacher in the pulpit, is a good sexton at the portal. His smile lighteth up the multitude; his whispers of courtesy openeth the ears of the people for the trumpet of the truth. A rude sexton is out of his place; he is beneath its gracious honor, as much as a bear would be guarding the palace gate of a king.

Application. And now, brethren, let him that hath ears to hear, hear this message. Harden not your hearts against it. He that hath sinned in these respects, let him sin no more, but make haste to repent. Let all our temples on the coming Sabbath show that the word has been freely spoken, and the seed has fallen into good and honest hearts. The Lord add his blessing! Amen.

During the Art Exhibition at Manchester, England, says a letter writer, Prince Albert dined with the Mayor of Manchester at his private house, where he met a select party. His royal highness was particularly affable and amusing, and told several anecdotes; among others was the following:—While in O.S. no, he was in the habit of getting up very early, and walking about his farm. Passing a farmer's house, he stopped to make some inquiries; knocked at the door and asked the servant if his master was in. The servant replied, "He is in, sir; but not down stairs." "Oh, very well," was Prince Albert's reply, and he was about to leave. "Would you be kind enough to leave your name, sir," said the servant. "Oh, it does not matter," said the prince. "Because," said the servant, "my master would be angry with me if I did not tell him who called." "Very well," said the other, "you may say Prince Albert." Upon which the man drew back, looked significantly, put his thumb to the tip of his nose, extended his fingers, and exclaimed, "Walker!"

WORLDLY THOUGHTS IN CHURCH.—St. Stephen (Abbot of Cîteaux, founder of the Cistercian Order) found no consolation from the cares which multiplied upon him, but in the time of the Divine Office. It is recorded of him that at the evening prayer, as he went into the church, he used to pause at the entrance with his hand pressing on the door. One of the brethren whom he especially loved frequently observed this silent gesture as he went into church, and ventured to ask him what it meant. The holy father answered, "I am forced during the day to give free course to many thoughts for the ordering of the house, all these I bid to remain outside the

door, and tell them not to venture in, but to wait till the morrow, when I find them all ready for me, after prime has been said."—*Lives of Christian Saints of England.*

The Church Times.

HALIFAX, SATURDAY, NOV. 7, 1857.

D. C. S.

Our correspondent *Crito*, to whom we are indebted for some interesting articles on Church matters, made some observations last week with reference to the Diocesan Church Society, in connection with the Report of the Sub-Committee appointed to consider the general question of assistance to Parishes of long standing which may be impoverished by the unavoidable withdrawal of foreign aid. We believe that in this instance our correspondent has mistaken to some extent the design both of the S. P. G. and the D. C. S. With reference to the former we do not know that it clearly appears that its grants are made to missions or parishes in this Diocese. If so why is it that the intimation has been given that on the death of present incumbents, the income will cease. The grants of the S. P. G. we take it are made to its missionaries, and that the places where they are located as Rectors acquire a life interest in them and no more.

Then again, as to the function of the D. C. S., we do not think that it ever was assumed, that it was instituted to supply incomes to particular places from which the S. P. G. had withdrawn assistance, nor yet that the people can pretend to believe that such was to have been the case. In a general view it is a truth that the D. C. S. has always been held up to the Churchmen of Nova Scotia, as the only Institution which is by design and formation, calculated to supply the deficiency in the support of the Ministry which will be felt when the Diocese is deprived of foreign assistance. In this view all those places affected by such causes, will have a claim on the score of religious destitution to all the assistance which it can render—an assistance which must of necessity be limited by the extent of its funds. It would not be wise nor just for the D. C. S. to relinquish its present ground of operation for the express purpose of falling back upon fields which had been vacated by other societies. This would do no good, and would be contracting the energies of the Church within narrow bounds, and would be quite contrary to all its recorded rules, which the people of all the Parishes have constantly had before them, ever since the commencement of the Society.

The D. C. S. is manifestly not in a condition at present to grant funds to those old parishes and missions. But (we speak according to our own ideas,) it is neither its duty nor obligation, except as embraced by the general scope of its design, to do so. It would be a serious reflection upon the Christian liberality of those places, to suppose that their contributions were made upon the selfish motive that they were to be appropriated to themselves. Nor do we believe they entertain any such idea, or that when contributing they have done it from any other motive than subscribing to a fund which was to be managed by responsible parties for the general benefit of the Church.

Our Correspondent's idea of a Sustentation Fund we think is a good one, and that the sooner such a project is entertained, and the most earnest means taken to provide it, both in and out of the diocese, all the better for the interests of the Church. The D. C. S. has done and is doing much good in its way, and that good might be greatly increased—but we do not think it will ever attain, under its present circumstances, to that usefulness which is so much to be desired, of being able to provide for all the necessities of the Church. Many causes contribute to this conclusion. There ought to be a much heartier cooperation in its support—there is a jealousy of the Halifax Committee on the part of the country, which does not however affect the contributions—the country is poor, which can easily be seen by the small amount of individual contributions—another Society has intruded itself which interferes with its usefulness. These are some of its difficulties. They are rather hindrances than obstacles, but they straiten its means, and are of a sufficiently grave nature to be deplored by its friends: and to suggest a hope that every exertion will be made to overcome them, by all who love their Church, and desire its extension.

THE news by the R. M. Steamship *Canada* is not of great importance, with reference to the all absorbing topic which has taken possession of the public mind—the rebellion in India. From what we can gather from the public prints, there can be little doubt that every thing is in a satisfactory train to bring this horrid episode in the history of that remarkable country, and of human nature, to a conclusion advantageous to Great Britain, and from which as a starting point, the measures of her statesmen may be directed to the amelioration of the government of India, and the gradual eradication of the savage and brutal propensities of its people. That the Hindoo is a mere savage, notwithstanding all the luxury and effeminacy which distinguish the nation, we think there can be no question, either from recent or previous events: and it really does appear that every people require a large admixture of various nationalities and races, (which seems to neutralize the revengeful and treacherous spirit that characterises original races, and to bring into prominence its opposite,) to attain to the gentleness and perseverance that can make them great and good.—In how much this may have conduced to the pre-eminence of the English nation, taken by itself, might be a philosophical question worthy of the age. It is almost certain however, that when any notorious instance of brutal savagery occurs, it will be found to be perpetrated whether nationally or individually, by people who are of an unique character and type. Quick of apprehension and impulse, the same measure of thought that would lead them to good, is equally powerful when indulged to lead them to evil—the impulse in either case overwhelming all other considerations. We are not, however, at present desirous of indulging in this very interesting speculation, which has its charms for the curious student of human nature.

In the present temper of the British nation, there is no doubt that a stern measure of justice will be dealt out to the mutineers. It is well, perhaps for India, with reference to the character we have drawn of mixed nationalities, that this justice will be meted out by Great Britain. Had Spain, or France, (?) or Russia, or any other civilized nation, been the conquerors, the doom of the conquered might have elicited as much compassion and sympathy as has been generally exhibited for the victims of their atrocities. As it is, we are persuaded that it will be acknowledged to be just. We have very little doubt that in a few months we shall have the glad intelligence that the head of this unprovoked rebellion has been broken, and peace established in that portion of the British dominion.

D. C. S.

THE Sub-committee appointed to consider the general question of assistance to Parishes of long standing which may be impoverished by the unavoidable withdrawal of foreign aid, beg to report, that, while looking to the employment of additional missionaries in new settlements as the first objects of the Society, they entertain the opinion that it is expedient, and greatly to be desired, that the D. C. S. should, as far as possible supply all the deficiencies in the old, especially during the first stages of such a reverse; but that with the present limited income of the Society, such a thing is altogether impracticable.

The Sub-Committee would urge it as a new motive for the more strenuous exertions and the larger liberality of Churchmen, that, in the future, we may be in the position to meet such emergencies.

The Sub-Committee are aware that it is unnecessary to recommend, that, when it shall please God to put it into the hearts of Churchmen to place larger funds at the disposal of the D. C. S., the work of partial endowment should commence with the most destitute settlements and ill-provided parishes; but they may be permitted to express the hope that in the City, and in Towns with larger means and a more enlightened population, a generous spirit of independence and a Christian spirit of love to others, will render the action of the Society altogether unnecessary in their behalf.

At present there are some Missions in this Diocese where the incumbents have a smaller stipend than the Assistant Missionaries of the D. C. S., and where the deep poverty of the people preclude the hope of much increase for many years to come; and should it be found that the income of the Society is in excess of its expenditure, there is no doubt with the Sub-committee that they should be the first objects of consideration.

The Sub-committee, therefore, recommend that a correct list be obtained of all the Parishes and Missions where the whole revenue of the Minister is under £150 a year, in order that a scale may be constructed to guide the Society in their distribution of aid to such poor or destitute places.

BOOKS.

We have received a commission for the Sale of the following rare and valuable Books in the various departments of Theological, Classical, and General Literature. They have all been recently imported from England, and are generally in very fine condition. There is only one copy of each article, which may be had by application at this Office, at the low prices affixed.

1. Hebrew Bible, with points, 2 vols. calf, 8vo. London, 1822. 15s.
2. Greek Septuagint, 2 v. calf, 12mo. Amst. 1725. 12s. 6d.
3. Greek Testament, (interleaved with writing paper) 2 vols. calf, 12mo. Oxford, 1844. 8s.
4. Latin Bible (Vulgate) Black Letter, perfect copy, 331 years old—12mo. Par. 1526. 10s.
5. Hooker's Works and Life. Engraved title, calf, fol. Lond. 1682. 9s.
6. Pearson on the Creed. Calf, fol. Lond. 1705. 8s.
7. Newton on the Prophecies. 3 vols. calf, 8vo. Lond. 1766. 10s.
8. Paley's Evidences of Christianity. 2 vols. calf, 8vo. Lond. 1797. 5s.
9. Paley's Moral and Political Philosophy. 2 vols. calf, 8vo. Lond. 1788. 5s.
10. Clarke's (Samuel, D. D.) Sermons. 10 vols. calf, 8vo. Lond. 1730-36. 15s.
11. Hervey's Theion and Aspasio. 2 vols. calf, 12mo. Berwick, 1802. 3s.
12. Cathedral Church of Jerusalem, with 6 engravings, Limp. cloth, fol. Lond. 1844. 4s.
13. Amereon, (Greek and Latin) with 3 portraits, calf 12mo. Lond. 1734. 2s. 6d.
14. Sophocles, (Greek) 2 vols. calf, 8vo. Oxf. 1800. 5s.
15. Thucydides, (Greek), quite new, 2 vols. cloth, 8vo. Lond. 1835. 10s.
16. Lucian, (Greek), sound and perfect, 322 years old, 2 vols. calf, 12mo. Haguen, 1535. 7s. 6d.
17. Lucretius, (Latin), calf, 12mo. Lond. 1713. 2s.
18. Horace, (Latin), calf, 8vo. large paper, Hag. Com. 1721. 3s.
19. Martial, (Latin), calf, 12mo. Lond. 1716. 2s.
20. Cicero, (Latin), 14 vols. calf, 12mo. Par. 1768. £1 5
21. Seneca, (Latin), 2 vols. calf, 8vo. Bipart. 1782. 5s.
22. Virgil's *Æneid*, translated by Rev. Dr. Trapp, 2 vols. calf, 12mo. Lond. 1735. 3s.
23. Hume and Smollett's History of England, quite new, 10 vols. cloth, 8vo. Lond. 1818. £3 10.
24. Family Economist, 6 vols. in 3, half bound, 12mo. Lond. 1818-33. 10s.
25. Family Friend, 11 vols. cloth, gilt, 12mo. Lond. 1849-53. £1 5.

21, Granville Street, Nov. 7, 1857.

We are requested to notice that the Deaf and Dumb School, amply furnished with books, maps, &c., is now open. The scale of charges is as follows:—For day scholars, £1 5s. per quarter, (including school requisites, as pens, ink, slates, copy books, &c.) For ordinary boarders, (including tuition, school requisites, board, and washing,) —Between ages of 9 and 14, £20; 14 and 20, £25; 20 and 25, £30.—*Colonist.*

TO CORRESPONDENTS.

The Communication relating to the recent affair at K. Coll. and other matters, we think had better be omitted. A *Backwoodsman* came too late for this week.

Married.

On the 4th inst., at St. George's Church, Halifax, by the Rev. J. W. Clarke, M.A., Chaplain R.N., Lieut. J. G. STANLEY CLARKE, H. M. Flag Ship *Indus*, to ELIZABETH third daughter of William Sutherland, Esq., Fairview, Halifax.

At Boston, 25th ult., ROBERT FORMAN, Esq., to LOUISA, eldest daughter of the late Charles W. Tremain, Esq., of Fort Ellis.

Died.

On Friday morning, 6th inst., in the 85th year of his age, the Revd. WILLIAM BENNETT—for more than fifty years a Minister of the Wesleyan Methodist Church in this Province. As a clergyman, he was distinguished for unerring energy and zeal in the discharge of his christian duties, and in the various relations of life he was highly esteemed and respected. His end was perfect peace. Funeral will take place from his late residence, Kempt Road, on Monday next, at 3 o'clock.

On Tuesday morning, after a short illness, aged 80 years Mr. PHILIP HOLDEN, a native of Kilkenny, Ireland, an old and respectable inhabitant of this city.

On Monday last, MARY, eldest daughter of the late Thomas Tracy, aged 91 years.

On Wednesday morning 4th inst., in the 81st year of her age, Mrs. ANN MULLIG.

On Monday evening, Nov. 2nd, ELLEN, wife of Mr. Patrick Mohaghan, aged 22 years.

At the Poors' Asylum, Oct. 22th, JOHANNA COLEMAN, aged 29 years, a native of Halifax.

At Pugwash, on Thursday, 29th ult., of Croup, WALTER STUBBS BENT, eldest son of Rufus F. and Margaret Ellen Bent, and grandson to Peter Stubbs, Esq., Barrister at Law of St. John, N. B., aged 3 years 1 month and 17 days.

Oh, we shall mourn him long, and miss
His ruddy smile, his ready fist,
The patter of his little feet,
Sweet frowns, and stammered phrases sweet,
And graver looks, serene and high,
A light of heaven in that young eye:
All these will haunt us, till the heart
Shall ache, and burst, and tears shall start.

At Boston, Mr. HENRY KAOLBACK, Saddler, in the 62nd year of his age, a native of Halifax.

At Boston, 21st ult., Mr. WM. MILLER, aged 67 years, late of Halifax.—ANDREW W. SELLEN, late of Sydney, C.B., aged 54 years, 5 months, and 10 days.

At Havana, 1st Sep., Mr. STEPHEN R. FREDERICK, son of the late Capt. John Frederick, of Lunenburg, aged 33 years.

Shipping List.

ARRIVED.

Saturday, Oct. 31.—Steamship *Eastern State*, Killam, Boston via Yarmouth, 41 hours—13 passengers for Halifax; schrs. *Uncle Tom*, *Good*, *Labrador*; Lunenburg, Westmaver, Lunenburg.

Sunday, Nov. 1.—R M S *Ospray*, Sampson, St. John's, N.F.; brigs *Margaret Mortimer*, *Shaw*, Porto Rico, 21 days; *Sea Lark*, Lockhart, New York, 8 days; schrs *Lavinia*, *Bradshaw*, Newfoundland; *Mayflower*, *Pierce*, *Burin*, N.F.

Monday, 2nd.—Ship General Williams, Johnston, Glasgow, 44 days; barques Cora Linn, Goudle, do, 24 days; Halifax, Laybold, Boston, 3 days; brig America, Meagher, do, 2 days; Beautv. Creighton, do, 3 days; Arabella, Larkins, Puhlico, 5 days; schrs Elizabeth, Burko, Georgetown, P.E.I.; Amella, LeBlanc, do; Medway Belle, Ryan, Labrador; Morning Light, and Defiance, Bay Chaleur; Inkermann, Alkernor, Baltimore; Ocean Wave, Village Belle, and Wave, North Bay; Flirt, Lady, Soppie, and Princess Augusta, Magdalen Islands.

Tuesday, 3rd.—Brig Velocipedo, McDonald, Turks Island; Clyde, Lawrence, Baltimore, 14 days; schr Blue Nose, Locke, New York, 8 days.

Wednesday, 4th.—R M S Canada, Lang, Liverpool, G. S., 10 1/2 days—has 19 passengers for Halifax; has £251, 131 in specie on freight, £36,050 of which is for Halifax; bark Joseph Dexter, Philadelphia, 8 days; brig James McNab, do, 6 days; Neander, Card, Glasgow, 45 days; Brisk, Nickerson, New York, 5 days; Martha Jane, Nickerson, Shelburne; schr Hope, Parker, Annapolis.

Thursday, 5th.—Schrs Amolla, Porto Rico, 24 days; Isabella, Maria, Phillips, Baltimore.

Friday, 6th.—R M S Niagara, Wickman, Boston, 40 hours; schrs Brilliant Curry, Labrador; Victoria, Foreman, do; Haliqonfan, Lerner, North Bay.

CLEARED.

Nov. 2.—Velocity, Affock, F. W. Indies; Camella, Risar, U. States; Eleanor, Ryan, do.; Lucy Alexander, Norfolk, U. S.

PRICES CURRENT.

SATURDAY, NOVEMBER 7.

Apples, per bushel	4s. 6d.
Bees, Fresh, per cwt.	35s. a 40s.
Butter, fresh, per lb.	1s. 2d.
Cheese, "	6d a 7 1/2d.
Chickens, per pair	2s 3d.
Calf Skins, per lb.	8d.
Ducks, per pair	2s. 6d.
Eggs, per dozen	10d. a 1s.
Geese, each	2s. 6d.
Homespun, wool, per yd.	2s. 6d.
Do. cotton & wool,	1s. 9d.
Hay, per ton	£4 a £4 5s.
Lamb, per lb.	3 1/2d. a 4 1/2d.
Oats, per bushel	3s.
Oatmeal, per cwt.	18s.
Potatoes, per bushel	2s. 6d.
Pork, per lb.	4 1/2d. a 5 1/2d.
Turkeys, "	7 1/2d.
Yarn, "	2s. 6d.
Am. Spli. Flour, per bbl.	37s. 6d.
Can. Spli. " "	36s. 3d.
State " "	35s.
Rye Flour, " "	27s. 6d.
Cornumeal, " "	23s. 9d a 25s.
Indian Corn, per bushel	none.
Sugar, bright P. R. per cwt.	50s.
Do. Cuba	45s.
Molasses, per gal.	2s.
Do. clayed	1s. 8d.
Lumber—1/2 Inch Pine,	£4 2s. 6d.
Do. 1 Inch Pine,	£3 10s.
Do. Shipping Pine,	55s.
Do. Spruce,	50s.
Do. Hemlock,	45s.
Wood, per cord	22s.
Coal, Sydney, per chal.	30s.

M. R. SIMON, OF DEMERARA.

OFFERS himself to the Halifax community, as a Teacher of the GERMAN LANGUAGE, and will form Classes, or take private Pupils. Terms of Instruction will be moderate. Best references given as to capacity, &c. Residence—No. 3, Gerrish Lane. Nov. 7.

BLACKWATER & MAJOR,

Have received per Ships "Miac" & "Thames," the balance of their

FALL IMPORTATIONS;

—COMPRISING—

DRESS GOODS, In plain and Fancy Stuff, and Plaid, Floured and striped, with a variety of new styles.	CLOKINGS, In plain, Reversible, and Seal-skin Cloths, Grey, White and printed
SHAWLS, In Paisley, Wool and Honeycomb, quite new.	COTTONS, CARPETINGS, Rugs, Door Mats, Polka Jackets.
MANTLES, In the latest designs.	Worked and Stamped Colours and Stripes, do. in sets, black hued do.
DAMASKS, In rich patterns 4 1/2 and 5-1/2.	BLIND QUILLINGS, Laces and Edgings.
CLOTHS, In Beavers, Whitneys, Pilots, Tweeds and Doe-skins.	Ready made CLOTHING, in great variety.

All the above being offered at prices equal to any other house in the trade. Oct. 24. 34 GRANVILLE STREET.

W. & C. SILVER,

HAVING largely extended their Premises, are now opening the Balance of one of the largest and best selected Stocks of

Fancy and Staple DRY GOODS

Ever offered in this City.

CARPETS in every variety, from the best London Brussels to a cheap Hemp and Wollen Druggets; heavy Whitney BLANKETS, very cheap Shirtings, Sheetings and Ticks; Ladies' Cloth Cloaks, Mantles, and Polka Jackets in every variety; Heavy Whitney Pilot and Mixed Beaver Over Coats, Pa's. Vests, Shirts, Braces, Ties of every description; Gaurnser and Jersey Frocks; Heavy-Knitted Wollen and Woollen Jackets. TEA and INDIGO of the very best quality. Their Wholesale Department is stocked with every variety of article required in the Provincial trade. Oct. 31.

EDWARD ALBRO. JOSEPH WIER.

ALBRO & CO. BIRMINGHAM HOUSE.

Corner Duke and Hollis Streets.

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LOWER WATER STREET,

South of Queen's Wharf—

—HAVE COMPLETED THEIR—

FALL IMPORTATIONS

—OF—

ANVILS,	LINSEED-OIL,
ANCHORS,	MOP-HEADS,
AXES,	MUNTZ-METAL,
BELLOWS,	NAILS,
BLACKING,	NETS,
BRUSHES,	OX-CHAINS,
BORAX,	OCHRES,
BACK-BANDS,	PAINTS,
BELLS,	PATTY,
BUNTING,	PLOUGH-MOULD,
COIL-CHAIN,	PERCUSSION CAPS,
CUTLERY,	ROPE,
CUTCH,	SALT-PETRE,
CANVAS,	SHOT,
CART-GREASE,	SPIKES,
COMPASSES,	STEEL,
CURLED HAIR,	SAWS,
CAMP-OVENS,	SHOVELS,
COLLAR CHECK,	STOVES,
DOG-IRONS,	SALTS,
DECK-LIGHTS,	STARCH,
ENGINES,	TWINES,
FRYING-PANS,	TIN,
FISH-HOOKS,	TRACES,
GRID-IRONS,	VICES,
GLASS,	VIOLIN STRINGS,
GUNPOWDER,	VERDIGRIS,
GLUE,	VERMILLION,
HOLLOW-WARE,	WHITE-LEAD,
HAIR-CLOTH,	WEIGHTS,
INDIGO,	WHIP-THONGS,
IRON,	WHIP-CORD,
JEWS-HARPS,	WHITING,
KNITTING-PINS,	WIRE,
LINES,	WICK,
LEAD,	ZINC, &c. &c.
LEATHER,	

Per "Mic-Mac," "White Star," "Frances Ellen," and "Breadalbane," "Antelope," "General Williams," and the Cunard Steamers.

—On Hand of this Country Manufacture— 1000 Sides of Black Grain and Waxed NEATS LEATHER.

—ALSO— 4000 Kegs superior cut Nails, Comprising Finishing, Flooring, Lath, Coopers', Shingling, and Board Nails. All of which they offer for sale at low prices for Cash or approved credit. 4w. Nov. 7.

LONDON HOUSE

Ready Made Clothing Warerooms.

AUTUMN and WINTER 1857-S.

IN calling attention of our extensive connection to the following notice of our stock of GENTLEMEN'S READY MADE APPAREL, we beg to observe that every garment is guaranteed for excellence in style, workmanship and material. The assortment is undoubtedly the largest and most recherche that has ever been offered to the public.

OVERCOATS.

Good useful heavy Overcoats, made from Pilots, Witneys and Heavy Tag Beavers, 13s 6d to 25s. Super Beaver, Seal Skin, and Russian Sable Fur Cloth Overcoats, embracing "The Cambridge," "The Granville," "The Clarendon," "The Palmerston," and others, heavy wool linings, 30s to 60s. Stout Beaver Chestnut-beds and Codringtons, 26s 6d, 30s, and upwards. The Fancy Melton Sarque, 25s. Capes, Talmas, Capes with Sleeves, &c., in a number of designs.

In addition to the above, we have pleasure in submitting the following, being exclusively our own designs, and especially suited to the requirements of this climate— The Siberian Wrapper, The Furskin Reversible Paston, The Serpentin Cloth Talma, The Canadian Stretch Comforter.

REVERSIBLE OVERCOATS.

The great demand experienced by us last season for this description of overcoats, has led to the production of a much greater variety in various materials. The following we can recommend with every confidence— Black Lionskin and Blue Pilot Reversible, 30s. Russian Lambskin, and Black or Brown Beaver ditto, 35s, 37s 6d, 42s 6d. Siberian Tag Beaver, and Grey or Brown Witney do., 50s. Brown and Black Beaver ditto 57s 6d. Black Furskin Cloth, and Mixed Melton Beaver, 60s. Seal-skin and Russian Sable Fur Cloth, 67s. 6d. Business Coats, Black Cloth Dress and Frock Coats, Hunting and Riding Coats. Pants in Black and Fancy Doeskin and Cassimeres. Vests, in Fur Cloth, Tweed, Doeskin, Black and Fancy Satin, Black Cloth, &c. &c. &c. single and double breasted.

THE APARTMENT FOR YOUTH'S ATTIRE

Will be found to embrace a number of designs in cheap and useful Overcoats, School Coats, Albert Capes, Vests and pants of various textures.

SEAMAN'S AND LABORER'S CLOTHING.

Pilot Cloth Reefing Jackets, 10s 6d to 30s. American Long Reefing Jackets and Pea Coats, 17s 6d, 22s 6d, 26s 6d. Newfoundland Witney Jackets with Railway Plaid Linings 27s 6d and upwards. Heavy Pilot and Beaver Pants, lined throughout. Mole-skin and Corduroy Pants. Mining Jackets, &c. &c. Nov. 7. E. BILLING, JUNR. & CO.

FALL SUPPLY.

SCHOOL BOOKS and STATIONERY.

RECEIVED per Miac and Latest Arrivals from Great Britain and United States:

A general assortment of SCHOOL BOOKS, in common use.

Writing Papers of all descriptions, in Foolscap, Pot, Post Letter and Note Papers, ruled and plain; Envelopes &c. &c. &c.

Steel Pens, Quills, Quill Pens, Ink, Sealing Wax, Wafers, Copy Books, Slates, Slalo Pencils, Account Books, and Memorandum Books.

large assortment PAPER HANGINGS.

WM. GOSSIP, No. 24, Granville Street

DRAWING BOOKS—ENVELOPES— COPY BOOKS.

WM. GOSSIP, 24 GRANVILLE STREET, has just received from England a large Assortment of Drawing Books, all sizes—Cream Laid Envelopes, adhesive, all sizes—and Ruled Cop Books—which he will sell wholesale and retail at the lowest rates.

ON HAND—A valuable Stock of Paper of all kinds, and a variety of Stationery. Call at No. 24, Granville Street.

Nov. 7.

E. K. BROWN,

HAS RECEIVED BY RECENT ARRIVALS,

BAR, Bolt, Hoop and Sheet IRON. Cast, German, Blistered and Spring STEEL. Cast Iron POTS, OVENS and COVERS. STOVES, Single and double; Carry on. GUNPOWDER, SHOT, MUSKETS, and FUSEES. Bellows, Anvils, Vices, Files and Rasps. Linseed OIL, Spirits Turpentine. Bright, Copal and Turpentine VARNISH. London WHITE LEAD. Black, Red, Yellow, and Green PAINT. INDIGO, BLUE, STARCH, SOAP. LINES and TWINES. Fish Hooks. Wool, Cotton and Cattle Cords. TIN, Sweet Lead and ZINC. Mill, Crosscut, Circular, Pit and Hand SAWS. Casks assorted HARDWARE. HOLLOWWARE; 6 casks Chains. Sad Irons, Shovels, Slates, Riddles, Brushes Casks RAILWAY GREASE. 1 ton Cutch; 2 crates Coal Scoops. AXES, HATCHETS, &c. &c.

Oct. 10. ey No. 1 ORDINANCE SQUARE

NEW BOOKS!

THE SUBSCRIBER has just received and offers for Sale the following RELIGIOUS BOOKS, from the Establishment of Messrs. John Henry and James Parker, London.

Tracts for the Christian Seasons, 1st series, 4 vols., clo. 5s.	
Do. Do. 2nd do. 4 vols., clo. 25s.	
A Plain Commentary on the Gospels, 7 vols	30s.
Taylor's Holy Living,	2s. 3d.
Do. Holy Dying,	2s. 3d.
Liturgia Domestica,	3s. 0d.
Jones' Letters from a Tutor to his Pupils,	2s. 3d.
Sherlock's Practical Christian	6s. 0d.
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Keble's Selections from Hooker	2s. 3d.
Confessions of St. Augustine	3s.
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Bright's Ancient Collects	3s.
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Do. Lessons on the Parables	3s. 6d.
Do. do on the Miracles	3s. 9d.
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Heylin's Doctrine and Discipline of the English Church	1s.
Old Week's Preparation for the Sacrament	3s.
Companion to the Prayer Book	1s. 6d.
Arden's Scripture Breviaries	3s.
Life of Bonwick	1s. 6d.
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Mant's Man of Sorrows	3s.
The Psalter and the Gospel,	3s.
Chief Truths	10d.
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Tales for the Young Men and Women of England—22 kinds, each	1s. 4d.
Catechism on Confirmation, in packets	1s. 4d.
Preparation for Confirmation, do	1s. 4d.
Questions for Confirmation, 1st series, do	1s. 4d.
Do do 2nd series, do	1s. 4d.
Hints for the Day of Confirmation, do	1s. 4d.
The Confirmation Service explained, do	1s. 4d.
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Miscellaneous Tracts for Parochial Use, do	2s. 3d.
Morning and Evening Prayers, do	1s. 4d.
Daily Office for Use of Families	1s. 4d.
Short Manual of Devotions for every Day in the Week	10d.
Ken's Manual of Prayers	10d.
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No. 24, Granville street. The above Books can be sent by Mail, singly, to any part of the Province, or to New Brunswick, or P. E. Island, at a very trifling expense.

New Sketching Easel.

WINSOR & NEWTON'S NEW SKETCHING EASEL. This newly-invented Easel possesses those qualities most required by the Sketcher and Tourist. It is of the simplest construction, very portable, and of extreme lightness. The legs may be placed in any position most suited to the Sketcher. Securely fitted in a leather case, convenient to carry. Winsor & Newton's SKETCHING EASELS with enclosed Seats—light, convenient and portable. At WILLIAM GOSSIP'S

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