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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 8. HALIFAX, NOVA SCOTIA, SATURDAY, DECEMBER 19, 1857. NO. 62.

Calendar.

CALENDAR WITH LESSONS.

Days	Date	MORNING.	EVENING.
S.	20	4 Sun. in Adv.	Isaiah 30 Acts 20
M.	21	St. Thomas Ap.	Prov. 21; Prov. 24
T.	22	Isaiah 55	Isaiah 56
W.	23	Isaiah 67	Isaiah 68
T.	24	Isaiah 69	Isaiah 70
F.	25	Christmas D.	Luke 4; Titus 2
S.	26	St. Stephen	Acts 6; Acts 7

* Proper Psalms--Morn. 19, 45, 85--Evening, 89, 110, 134--The Athanasian Creed to be used.
 c To verse 8. d To verse 15. e Verse 10 to verse 17. f Verse 4 to verse 9. g Begin verse 5 and chapter 7 to verse 30. A Verse 30 to verse 55.

Poetry.

ADVENT.

THE COMING OF CHRIST.

"And they shall see the Son of man coming in the clouds of heaven: . . . and He shall send His angels, . . . and they shall gather together his elect." St. MATTHEW, xxiv. 30, 31.

The Son of man will come, but when,
 Not one of us can say;
 Good spirit make us ready then,
 To meet that Advent Day.

He will not be a child again,
 Of poor and humble birth;
 Living a life of grief and pain,
 On the ungrateful earth;

But riding on the wind and cloud,
 While the sea flees away,
 And all the darkened heaven is bowed,
 Jesus comes down that day.

The sun burns out, the moon retreats,
 And the torn clouds are whirled
 Like dust adown the azure streets
 Of the far upper world.

The wakened dead, and living rife,
 No lingering soul can stay,
 To stand before His searching eyes,
 On that great Advent Day.

—From "The Children's Hymns."

Religious Miscellany.

FOURTH SUNDAY IN ADVENT.

We have been lately taught to pray for a blessing upon God's gift of Holy Scripture and the Christian Ministry, that both these gifts may be profitably used. But now our prayer rises upon bolder wings; now it takes a higher flight; now we press past these gifts of God, good, and excellent, and needful as they are, and pray Him to give us, not Scripture only, nor the Ministry, but Himself; even His own presence. This is the very highest flight of Christian prayer, "O Lord, raise up, we pray Thee, Thy power, and come among us." We now want God Himself, nothing less than this; we mount even to such a request as this, and make it known unto God; we desire Him straightway to come among us. What! dare we to desire the great, most pure, most holy Lord God, to come down from heaven and be present amongst us sinners! It were doubtless an over-bold and daring prayer unless the Lord Himself had invited and encouraged us so to pray. He Himself has pressed us to seek His Presence, and to crave the gift of His Spirit. Then will He come among us, not as a terrible God, with thundering and great wrath, and dreadful Majesty, which would only cause us to fall on our faces as dead men, to lose all heart and powers of speech; but if we pray Him to come, that He may purify us by His presence, enlighten us by His light, pardon us by His mercy, and with His great might succour us, then He will not shake the earth terribly, nor cause the mountains to quake, but He will descend softly and gently, as on the gentle wings of a dove, to bless us and succour us, and raise us up from our sins by His strength.

If He comes, then all will be well; we shall "have all and abound;" our sins will be cleared away by His presence, as thick clouds by the strength of the summer sun; our weakness will become strength; our eyes will be opened to see the wondrous things of His law; our love of the world and of worldly things will drop like scales and film from our eyes; we shall be strengthened

to walk in His ways, and to love His law; all His gifts which He has bestowed upon us, Holy Scripture, the Ministry, the Sacraments, all will be effectual, all will do their work, all will have energy and life, if the Giver of them be in the midst of us; then the words of Scripture will glow with life, and that body of truth will be warmed with the Spirit of life; then the counsels of ministers, and the Sacraments they administer, and the godly powers they exercise, and the ordinances of religion which they dispense, will all be endued with living strength, and will not be as dead words or dead things, neither as fruitless exhortations, nor lifeless forms.

And if we ask, nothing doubting, in the Name of our Lord Jesus Christ, we shall have this gift, even the presence of our God. "Whatsoever ye ask the Father," says our Saviour, "in My Name, He will give it you." He makes no exception; "whatsoever ye ask," this is the width and height of the promise. In spiritual things at least the promise takes a narrower range; He pledges Himself to give, in answer to our prayer for earthly things, no more than food and raiment, just enough to support our life; He does not say "whatsoever ye ask" of worldly things ye shall have; for it is not expedient for us to have what we wish; we should often wish, like foolish children, for poisonous berries, and deadly fruit; but in heavenly things He puts no bounds to our prayers, or to His gifts. Though it comes to this, that we ask the Lord Himself to come among us, we shall have what we ask; even that will be granted, and He will come; beyond that we cannot go; we have all then; for then "the kingdom of God is come upon" us; then the kingdom of God is within us; "I will come to you," is His own sure word.

If then our God come among us, we shall be able to prepare ourselves for His second coming to judge the world. If He is with us before the judgment, He in us and we in Him, we shall be able to bear His face on the judgment-seat, and we shall look up to Him as one whom we already seem to know, though we have never seen Him; we shall have a reverent boldness on that day; for we shall feel ourselves as with a friend, though He be God; we shall remember His words, "ye are My friends;" we shall rejoice in His glorious presence; for through all His glory and all His amazing majesty we shall discern Him who loved us. In the face of "the King of Glory" we shall also see the face of "the Prince of peace."

We do not want more or greater means of grace; we want God to be present with the means possessed, that they may have life: we have medicine enough and physicians too, for our sick and weakly souls; we want virtue to be given to the medicine and the physician's skill, we have "the milk of the Word," and "strong meat," in the Church; but we want the blessing of God upon our spiritual food, and upon the souls that feed thereon, that we may thrive. We have wisdom enough to make us "wise unto salvation," and godly knowledge is ever sounding in our ears; but we want the presence of God to quicken and warm our knowledge that it may bear fruit.

"The way ye know," does our Lord say; the heart and strength for the way are lacking. With all our means of grace, all our knowledge, all the provision offered us in the Church for the purifying of our souls, we still want spiritual energy, spiritual heartiness, spiritual devotedness. Holy Scripture is ever crying out to us with inspired threatenings to turn from sin; Christian ministers are ever beseeching us in like strains of solemn warning to prepare for judgment to come; yet see how unprepared we are; see what a host of sins is suffered not only to exist, but to reign amongst us, to reign in our mortal bodies; see how many forms of sin meet us at every turn, though Scripture and the Ministry lift up their voice together to stay the course of sin. Neglect of the Lord's Day, evil words, and oaths, overcarefulness for earthly things, selfishness, enmities, and divisions, drunkenness and rioting, lusts of the flesh, and love of vain pleasures—are sins such as these gone from among us, and no more to be seen? Far otherwise; they hang about us and leaven us, and taint us more or

less; we must needs confess it. With all this hearing of Scripture, all this feasting of the ear with the sound of godliness, all the sermons for which men hunt with such greedy ears, alas, how far we are from sanctity of heart and life! We have not profited enough by the means of grace; either we have failed to use the means within our reach, or we have used them with cold hearts, or we have exalted the lesser means above the greater, and so have missed the greater grace; the air is not cleared; the weight of sin is not gone; the atmosphere is thick and close, and charged with sin; so we had better go to God for help; we had better pray to Him that He may give us the hearing ear, the hearing heart; for the surfeiting of the ear is dangerous to the spiritual health, unless the soul digest what the ear receives. The Bible is but a word of condemnation unless it is obeyed as well as heard; the Ministry is but a witness against our sale, if the word of exhortation is practically refused; the Sacraments are but instruments of death, not life, if they be taken without repentant hearts or altogether spurned.

What then must be done? We must fall to praying; and the prayer we need is this, which we this week offer, "O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us," this is the request which we should make known unto God; for herein we confess, not only our desire for God's presence, for His coming among us; but we also confess that we so need "as not to be able to march heavenward without it, that "through our sins and wickedness" we are so "let and hindered" as not to be able to run "the race that is set before us." We make confession of sin in such a prayer; and what more likely to move God to come among us, what more likely to bring down Him who descends like a dove upon self-abased, self-distrusting souls, than this confession of weakness and insufficiency? He knows us to be weak. If we walk proudly, He resisteth the proud, but if we come down to the dust, He will come down too; "for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—From Tracts for the Christian Seasons.

WHAT THE MISSOURI VALLEY SAYS.

Hugh Miller, in his last very interesting work, tells us:—

"Let me remind you, in passing, that the antiquity of type which characterizes the recent productions of North America is one of many wonders, not absolutely geological in themselves, but which, save for the revelations of geology, would have forever remained unnoted and unknown, which have been pressed, during the past half century, on the notice of naturalists. "It is a circumstance quite extraordinary and unexpected," says Agassiz, in his profoundly interesting work on Lake Superior, "that the fossil plants of the Tertiary bed of Oeningen, resemble more closely the trees and shrubs which grow at present in the eastern part of North America than those of any other parts of the world; thus allowing us to express correctly the difference between the opposite coasts of Europe and America, by saying that the present Eastern American flora, and, I may add, the fauna also, have a more ancient character than those of Europe. The plants, especially the trees and shrubs, growing in our days in the United States, are, as it were, old fashioned; and the characteristic genera *Lagomys*, *Chelydra*, and the large Salamander with permanent gills, that remind us of the fossils of Oeningen, are at least equally so; they bear the mark of former ages."

How strange a fact! Not only are we accustomed to speak of the Eastern continents as the Old World in contradistinction to the great continent of the West, but to speak also of the world before the flood as the Old World, in contradistinction to the post-diluvian world which succeeded it. And yet equally, if we receive the term in either of its acceptations, is America an older world still; an older world than that of the eastern continents; an older world; in the fashion and type of its productions, than the world before the flood. And when the immigrant settler takes the axe, amid the deep

News Department.

Extracts from Papers by Steamer Canada.

ENGLAND.

HOUSE OF LORDS, THURSDAY, DEC. 3.

The Session of both Houses of Parliament was opened this day by the Queen in person. Her Majesty and the Prince Consort proceeded from Buckingham Palace in the usual regal state, accompanied by the Great Officers of the Household, and escorted by a detachment of the Cavalry of the Guard. During the whole route of the procession the Queen was received with hearty acclamations from the crowd of spectators assembled. As soon as Her Majesty was seated on the Throne, the other branch of the Legislature was summoned to her presence, and the Queen then addressed her Parliament as follows:—

HER MAJESTY'S SPEECH.

My Lords and Gentlemen:

Circumstances have recently arisen, connected with the commercial interests of the country, which have induced me to call Parliament together before the usual time.

The failure of certain joint-stock banks, and of some mercantile firms, produced such an extent of distrust as led me to authorise my Ministers to recommend to the directors of the Bank of England the adoption of a course of proceedings which appeared necessary for allaying the prevalent alarm. As that course has involved a departure from the existing law, a bill for indemnifying those who advised and those who adopted it will be submitted for your consideration.

I have observed, with great regret, that the disturbed state of commercial transactions in general has occasioned a diminution of employment in the manufacturing districts, which I fear cannot fail to be attended with much local distress; I trust, however, that this evil may not be of long duration; and the abundant harvest with which it has graciously pleased Divine Providence to bless this land, will, I hope, in some degree mitigate the sufferings which this state of things must unavoidably produce.

While I deeply deplore the severe suffering to which many of my subjects in India have been exposed, and while I grieve for the extensive bereavements and sorrow which it has caused, I have derived the greatest satisfaction from the distinguished successes which have attended the heroic exertions of the comparatively small forces which have been opposed to greatly superior numbers, without the aid of the powerful reinforcements despatched from this country to their assistance. The arrival of those reinforcements will, I trust, speedily complete the suppression of this widely spread revolt.

The gallantry of the troops employed against the mutineers, their courage in action, their endurance under privation, fatigue, and the effects of climate; the high spirit and self-devotion of the officers; the ability, skill, and persevering energy of the commanders, have excited my warmest admiration; and I have observed with equal gratification that many civilians placed in extreme difficulty and danger have displayed the highest qualities, including, in some instances, those that would do honour to veteran soldiers.

It is satisfactory to know that the general mass of the population of India have taken no part in the rebellion, while the most considerable of the native Princes have acted in the most friendly manner, and have rendered important services.

I have given directions that papers relating to these matters shall be laid before you.

The affairs of my East Indian dominions will require your serious consideration, and I recommend them to your earnest attention.

The nations of Europe are in the enjoyment of the blessings of peace, which nothing seems likely to disturb.

The stipulations of the treaty which I concluded with the Shah of Persia have been faithfully carried into execution, and the Persian forces have evacuated the territory of Herat.

Gentlemen of the House of Commons:

I have given directions that the Estimates for the next year shall be prepared for the purpose of being laid before you. They will be framed with a careful regard to the exigencies of the public service.

My Lords and Gentlemen:

Your attention will be called to the laws which regulate the representation of the people in Parliament, with a view to consider what amendments may be safely and beneficially made therein.

Measures will be submitted for your consideration for simplifying and amending the laws relating to real property, and also for consolidating and amending several important branches of the criminal law.

I confidently commit to your wisdom the great interests of my empire; and I fervently pray that the blessing of Almighty God may attend your counsels, and may guide your deliberations to those ends which are dearest to my heart—the happiness and prosperity of my loyal and faithful people.

NEW PARR.—Baron Macaulay took the oaths and his seat in the House of Lords, Dec. 3.

Of the meeting held last week under the auspices of the Society for the Propagation of the Gospel we cannot speak with all the warmth that we could wish. The report read to the meeting at the outset stated very explicitly that the committee of the Society had resolved to press upon the Government the formation of three new Indian Sees. No resolution however was proposed to this effect and the Bishop of London, to whom the foremost part in the proceedings naturally fell, nervously hastened to inform his hearers that they were not asked to pledge themselves on this point, and that the resolutions were carefully framed to contain nothing

backwoods, to lay open for the first time what he deems a new country, the great trees that fall before him, the brushwood that he lops away with a sweep of his tool, the unfamiliar herbs which he tramples under foot, the lazy, fish-like reptile that scarce stirs out of his path as he descends to the neighboring creek to drink, the fierce alligator-like tortoise, with the large limbs and the small carcase, that he sees watching among the reeds for fish and frogs, just as he reaches the water, and the little bare-like rodent, without a tail, that he startles by the way, all attest, by the antiqueness of the mould in which they were cast, how old a country that seemingly new one really is—a country vastly older, in type at least, than that of the ante diluvians and the patriarchs, and only to be compared with that which flourished on the eastern side of the Atlantic long ere the appearance of man, and the remains of whose perished productions are locked up in the loess of the Rhine, or amid the lignites of Nassau. America is emphatically the *Old World*."

Two very interesting conclusions result from this. The one is a proof of a partial if not a universal deluge. At the time when the early coal deposits of Nebraska and Iowa were forming, all Europe, except the tops of the Alps, was submerged. The fossils of the slopes of the Rocky Mountains, and even of the Missouri valley, are many of them prior in point of antiquity to any found in Europe below the Alpine summits. The ocean was washing, therefore, over France, England, and Germany, at the time when Central North America lay bare.

A still more interesting result is the refutation of Mr. Hume's theory of miracles, by the proof of successive creations, which the *Mauvais Terres*, or "Bad Lands," of Nebraska and Kansas afford. "No human testimony can prove a miracle," says Mr. Hume, "because it is contrary to human experience." But the experience of the rocks is just the contrary. It tells us of a succession of creations and extinctions, in other words, of miracles. Mr. Hume's argument therefore, necessary fails.—*Epis. Recorder*.

Correspondence.

The Editors of the Church Times do not hold themselves responsible for the opinions of their Correspondents.

TO THE EDITOR OF THE CHURCH TIMES.

SIR,—My attention having been called to a communication in a paper, which I do not read, or it had been noticed earlier, may I beg the favor of you to correct some expressions of mine which have most unwittingly offended the delicate sensibilities of one of your Subscribers.

In the first place I would remark that the offensive quotation is proverbial as every tyro knows—and that its "appositeness" may be discovered in Lord Bacon's Essay on "Judicature," which I would commend to a "Churchman's" perusal. In the next place I would observe that the word he italicizes, is simply a mis-print for "spies"—that the "unintelligible fractions" $\frac{2}{3}$ and $\frac{2}{3}$ are of the same type—they should read "three and two-fifths" and two and three fifths—E. G. 17 (the supposed number of Students)—6 (the No. of Professors) would give the first named quotient. There are other errors of the same nature, e. g. "charity" for "courtesy" &c. &c., all of which are chargeable rather to the crooked chirography of the writer, than to any intention of shocking the delicacy of your reader.

But, Mr. Editor, I cannot so readily get over the latter part of "A Churchman's" communication. It would appear that you are to pay the penalty of another's treason—that you are to be the victim of the pecuniary argument so popular amongst those who

"Have the money, th' only power
That all mankind falls down before."

But who have not the wit to

"Force you by right ratiocination,
To leave your vitiligation."

Suffer me to offer you my condolence. But let us look the matter seriously in the face. I suppose one may assume that you are content with a profit of 25 per cent., or in other words, with 2s. 6d. per annum on each paper that is issued. Here then we have a Subscriber threatening to reduce your annual income by $\frac{7}{8}$ d per quarter, because you have dared to publish an article at which he could not afford to laugh. Well, well, I shall expect to hear next that the College authorities have withdrawn from you their printing. But I hate tyranny in any shape. The liberty of the Press must be maintained—your independence must be preserved. That $\frac{7}{8}$ d per quarter must be made up. Mr. Editor, "the Hat" shall go round!

ALUMBUS.

which any "Christian" in England might not agree to.—*London Guardian*, Dec. 2.

MONEY MARKET, Dec. 2.—The crisis in monetary affairs would appear to be nearly passed. Money has been freely offered at 5 per cent. on securities, 9 $\frac{1}{2}$ for bills. The demand on the Bank for accommodation has daily lessened, while upwards of a million is overdue from Australia, America, and Russia. The Bank returns for Wednesday showed an increase of bullion amounting to £779,576, making a total of £7,263,672; the notes were within £81,160 of their legal issue, though this is accounted for by the item of £1,918,840 reserve in the issue department. The failure of the Northumberland and Durham Joint Stock Bank, with its various branches, has been seriously felt in the iron and coal districts: the mining proprietors being sadly put to it for money to supply the wages, for which purposes hitherto enormous advances have been made. The liabilities are stated at three millions. The depositors will receive in full, but the shareholders will lose, it is anticipated, a third of their capital. The original call was £10 per share, and a further call of £5 has been proposed for starting the bank afresh. The great house of Messrs. Dennistoun have proposed to make their payments in six instalments of from 2s. to 6s., ending June, 1860, with interest at 5 per cent.; and it is stated they will then have a balance of half a million to their credit. Some minor failures are still noted, but the recovery in Consols has been so rapid that from 90 $\frac{1}{2}$ on Wednesday they had risen to 91 $\frac{1}{2}$ on Saturday.—Monday they were not quite so buoyant, and yesterday speculators realising rapidly for the rise, they fell to 91, and closed at 91 $\frac{1}{2}$ for money, and 91 $\frac{1}{2}$ to $\frac{7}{8}$ for the account of the 8th of January.

We hear that the appeal in the Denison case is fixed for hearing before the Judicial Committee of Privy Council on Friday next.

Our readers will learn with much regret the death of Lieut. Philip Salkeld, of the Bengal Engineers, who recently displayed such daring and gallantry in firing the siege train at the Cashmere gate of Delhi. He gradually sank under the wounds which he received on that occasion, and died at Delhi about the 10th of October.

Admiral Thomas LeMarchant Gosselin, the senior flag officer on the active list, died a few days since, at the advanced age of 98 years. Sir Charles Ogle Bart., is now the senior officer of the British navy. He, too, is venerable in years, as he is most popular in respect of the service, young and old. He has seen service in all grades; his last office was that of Commander in Chief at Portsmouth. For the honour of the navy we trust that the expectations entertained in favour of Admiral Gosselin will now be realized in the elevation of Sir Charles Ogle to be Admiral of the Fleet. We believe Sir Charles Ogle's grandfather filled the post.—*Herald*.

We have reason to believe that early in the ensuing Parliamentary session the Government intend to propose an annual grant of £1,000 to Major-General Sir Henry Havelock, Bart., K.C.B., as a reward for his recent military services in India. At the same time an annual grant from £1,500 to £2,000, we are informed, will be proposed for Major-General Sir Archdale Wilson, Bart., K.C.B., the general commanding at the storming and capture of Delhi, for his services on that occasion. Of course these grants are irrespective of any pecuniary rewards these gallant officers may receive from the East India Company.—*Herald*.

We have much pleasure in announcing that the Chairman of the East India Company will propose to the directors a grant of £500 a year to the widow of General Neill, in addition to the allowance due to the family of an officer of his rank who falls in action. Her Majesty has also, in the most gratifying terms, signified her permission that the widow may assume the title of "Lady Neill," which would have accrued to her if her husband had been fortunately spared to enjoy the dignity of a K.C.B. We trust that the munificence of the East India Company is but a prelude to a national recognition of the services of the deceased General.—*Times*.

In consequence of the bursting of the hydraulic cylinder, of which we have given some account, nothing further could be done in moving the *Leviathan* yesterday. Meanwhile fresh piles of timber are being erected, and two more hydraulic rams placed close to the cradles, so as to secure ample power for the recommencement of the efforts to-day. The tides, after to day, will be lower and lower for some weeks, so that the crisis has arrived, and every nerve is being strained by Mr. Brunel and his men to achieve the launch to-day, Dec. 2.

THE LAST NEWS FROM INDIA.

The news brought by the last Indian mail, of which we were enabled to give the heads—thanks to the extension of the electric wire to Malta—in our impression of last week, but which only reached England in a really authentic and intelligible shape on Monday, is once more of a chequered character; and though on the whole, we are thankful to say, the good seems to predominate, yet we are far from being altogether freed by it from the load of anxiety which has weighed heavily upon us for the last three months. The heroic band which has maintained itself in Lucknow, with its precious charge of tender women and helpless children, ever since the first outbreak of the mutiny, although rescued by the devotion of Havelock and the valour of his handful of men from imminent destruction, is still unmoved. Havelock himself, and Outram, who has now assumed the command, are already in a critical position. They have plunged into a sea of enemies, and its waters have closed behind them. We, in fact, know little of them except that they are at Lucknow—their communications with their rear cut off, poorly provisioned, and waiting for reinforcements. It appears that they reached Lucknow without much difficulty, not finding the enemy in force upon the road until they neared a place called Allumbagh, a fort three miles short of the capital, where the rebel army occupied a fortified position. Allumbagh, "the garden of the world," is a country seat of the Oude princes; and consists of a residence placed in the middle of a square enclosure, which is about 500 yards each way, and is surrounded by a wall ten feet high, flanked by towers at the four angles. Having stormed this enclosure, and driven the enemy from it, the British General, finding it defensible, resolved to leave there his sick and wounded, with a detachment to guard them, amounting to about 600 men, while he pressed on to the relief of the beleaguered garrison of Lucknow. He did this, fought his way to the Residency—attacked the enemy's entrenchments and the town from it, and succeeded in taking about one-third of the town, which stretches along for nearly six miles in a direction from south-east to north-west. While this proceeded, Havelock, according to one account, was despatched by Outram (who had by this time taken the command) to convoy the women and children, so long prisoners at Lucknow, to the enclosure at Allumbagh, where they are said to have arrived in safety. On Havelock's return, however, from this service, the enemy, who hung upon his rear, broke down, we are told, the bridge over a broad canal traversing the plain between Allumbagh and the city, and have ever since mustered so strong in this direction that all communication is cut off, although the distance to Lucknow is only three miles. They have also succeeded in interrupting the communications between Allumbagh and Cawnpore; for although, on the 3rd of October, a party under Major Bingham advanced from the latter place, and threw provisions into Allumbagh, yet on the 14th, twelve days later, a party under Major McIntyre was less fortunate, finding the enemy in such force upon the road that they were compelled to entrench themselves, sending the stores back to Cawnpore. Thus, at the date of the last letters, we had a body of troops, about 1,000, entirely isolated at Allumbagh, and another, amounting to perhaps 3,000, even more completely isolated at Lucknow. With one or other of them were above 1,000 women, children and invalids. Round these small garrisons were clustered vast masses of the enemy, estimated at not less than from 40,000 to 50,000, Oude having become the rallying-point to which all the mutineers flock, and the whole country being consequently under arms.

Under these circumstances, we scan the Indian correspondence most anxiously, to learn what real chance there is of effective reinforcements soon reaching the spot. The prospect, though it might be brighter, is far from disheartening. Letters from Cawnpore of the 20th of October, state that on that day two Queen's regiments, the 93rd and the 53rd, were within one day's march of that place. On their arrival they would be immediately despatched to Lucknow. At the same date another convoy of provisions, with detachments of the 78th, 84th, 90th, and 5th Fusiliers, was starting for Allumbagh, which it was thought would be strong enough to make its way. Major McIntyre, who entrenched himself on the 14th, only asked for 600 troops in order to force a passage.

Further, it is to be noticed that a steady stream of reinforcements seems at last to be pouring into Oude. Few days pass, we are told, in which 200 or 300 troops do not reach Cawnpore. The head of the home column having now at last shown itself at Calcutta, will enable this supply to be kept up or even increased; so that we may trust—even in this way—to have soon an army in Oude capable of giving a good account of any number of Asiatics.

Meanwhile, however, succour is approaching from another quarter. Colonel Greathed, having been sent out from Delhi on the 23rd of Sept., at the head of a

column some 2,000 strong, has marched rapidly in a south-east direction, everywhere driving the rebels before him, and inflicting on them no fewer than three severe defeats—at Bolynshuhur, at Allypbur, and at Agra. At the last named place his arrival was peculiarly opportune. The Indore and Mhow mutineers, having been joined by some of the fugitives from Delhi had resolved to make a dash at Agra, and arrived about half an hour after Col. Greathed's column had marched into cantonments. The consequence was a surprise on both sides. Our men were taken at disadvantage—three or four were slaughtered unawares—a gun was carried—but in a few minutes the tables were turned upon the foe. Our line advanced, our artillery began to play, and the mutineers, though more than double our numbers, at once broke and fled. They were pursued a distance of twelve miles, and lost, it is said, 2,000 killed, besides all their guns, ammunition, baggage, and treasure. The loss on our side was but 13 killed and 54 wounded. After this brilliant achievement, Col. Greathed gave his troops a few days' rest at Agra, which he left about the 15th on his way to Lucknow. By the 19th he had reached Mynpoorie, seventy miles from Agra, in the direction of Cawnpore, whither he would probably direct his march, unless he should prefer to cross the Ganges at Cawnpore and proceed by the more direct route upon Lucknow. That place is distant about 180 miles from Mynpoorie, and might probably be reached in eight or nine days. Col. Greathed, we are told, was expected at Lucknow by the 30th, when it was calculated that Sir James Outram would be at the head of 7,000 men.

Such are the hopes entertained in India. They do not appear to us extravagant or unreasonable. Meanwhile, we have confidence that the Generals who have shown such energy, resource, and indomitable spirit, will be able to maintain themselves, though for the present isolated. The stories of Havelock and Outram being wounded seem to be the mere surmises of alarmists, and not to rest on any solid foundation. The last that is known of these two Generals is, that having been separated for some time in their attacks upon different parts of the town, they were again united; that they had demolished and cleared away the buildings for a certain distance round the Residency; and in that place, which they had strongly fortified, they were prepared to hold out to extremity. Their chief difficulty would be for provisions, but the part of the town which they have taken would probably furnish some, and they may be trusted to supply themselves to a certain extent from the enemy.—*London Guardian, Dec. 2.*

THE TERRIBLE EXPLOSION AT MAYENCE.—A letter, dated Mayence, Nov. 18, 4 p. m. gives the following:—

"A fearful catastrophe occurred about an hour since. The old prison tower at the Gauthor, which had been converted into a powder magazine, has exploded. A great number of persons in the vicinity have been killed. The Church of St. Stephen is a heap of ruins; the Evangelical Church is also much damaged. In the citadel the soldiers were at drill when the explosion took place. A great number of them were wounded. The so-called school of English young ladies is destroyed, but the inhabitants are saved. Gau street and the old Gast icht, with 150 shops, are in ruins. An enormous block of stone fell on the roof of the Café de Paris, and crushed through all the stories. Shells are continually burning near the powder magazine, and no one is allowed to approach too near. The magazine contained 200 cwt. of powder."

(From the St. John, N. B., Courier, Dec. 12.)

EXTRACTS FROM THE PRESIDENT'S MESSAGE.

The Western mail with Boston papers of Wednesday arrived just as we were going to press. The President's Message occupies nearly six columns of the Boston Journal. The first topic discussed is the banking question. On this it says:—

"It is one of the highest and most responsible duties of Government to insure to the people a sound circulating medium, the amount of which ought to be adapted with the utmost possible wisdom and skill to the wants of internal trade and foreign exchanges. If this be either greatly above or greatly below the proper standard, the marketable value of every man's property is increased or diminished to the same proportion, and injustice to individuals as well as incalculable evils to the community are the consequence.

"Unfortunately, under the construction of the federal constitution, which has now prevailed too long to be changed, this important and delicate duty has been dismembered from the coining power and virtually transferred to more than fourteen hundred State Banks, acting independently of each other, and regulating their paper issue almost exclusively by a regard to the present interest of their stockholders. Exercising the sovereign power of providing a paper currency, instead of coin, for the country, the first duty which these banks owe to the public is to keep in their vaults a sufficient amount of gold and silver to insure the convertibility of their notes into coin at all times and under all circumstances. No bank ought ever to be chartered without such restrictions on its business as to secure this result. All other restric-

tions are comparatively vain. This is the only true touchstone, the only efficient regulator of a paper currency—the only one which can guard the public against over-issues and bank suspensions."

On British relations the Message states:—

"The diplomatic difficulties which existed between the government of the United States and that of Great Britain at the adjournment of the last Congress have been happily terminated by the appointment of a British Minister to this country, who has been cordially received.

"Whilst it is greatly to the interest, as I am convinced it is the sincere desire of the governments and people of the two countries to be on terms of intimate friendship with each other, it has been our misfortune almost always to have had some irritating, if not dangerous, outstanding question with Great Britain."

The President then gives a long detail of Kansas difficulty and concludes:—

"The fact is that when two nations like Great Britain and the United States mutually desirous, as they are, and I trust ever may be, of maintaining the most friendly relations with each other, have unfortunately concluded a treaty which they understand in senses directly opposite, the wisest course is to abrogate such a treaty by mutual consent, and to commence anew. Had this been done promptly, all difficulties in Central America would most probably ere this be adjusted to the satisfaction of both parties. The time spent in discussing the meaning of the Clayton and Bulwer treaty would have been devoted to this praiseworthy purpose, and the task would have been more easily accomplished, because the interests of the two countries in Central America is identical, being confined to securing safe transits over all the routes across the Isthmus.

"Whilst entertaining these sentiments, I shall, nevertheless, not refuse to contribute to any reasonable adjustment of the Central America question which is not practically inconsistent with the American interpretation of the treaty. Overtures for this purpose have been recently made by the British Government, in a friendly spirit, which I cordially reciprocate; but whether this renewed effort will result in success I am not yet prepared to express an opinion. A brief period will determine."

On the Central America question the President says:—

"The isthmus of Central America, including that of Panama, is the great highway between the Atlantic and Pacific, over which a large portion of the commerce of the world is destined to pass. The United States are more deeply interested than any other nation in preserving the freedom and security of all the communications across the Isthmus. It is our duty, therefore, to take care that they shall not be interrupted either by invasions from our own country, or by wars between the independent States of Central America. Under our treaty with New Granada of the 12th December, 1816, we are bound to guarantee the neutrality of the isthmus of Panama, through which the Panama railroad passes, "as well as the rights of sovereignty and property which New Granada has and possesses over the said Territory." This obligation is founded upon equivalents granted by the treaty to the Government and people of the United States.

"Under these circumstances I recommend to Congress the passage of an act authorizing the President in case of necessity, to employ the land and naval forces of the United States to carry into effect this guarantee of neutrality and protection. I also recommend similar legislation for the safety of any other route across the Isthmus in which we may acquire an interest by treaty."

On the Kansas question the Message says that she ought to have been long since left to manage her own affairs in her own way, and that the peace and quiet of the whole country are of greater importance than the mere temporary triumph of either of the political parties in Kansas. At the same time it insists that if there shall be a majority in favor of the "Constitution with no slavery," then the article providing for slavery shall be stricken from the Constitution by the President of Convention; and it is expressly declared that "no slavery shall exist in the State of Kansas, except that the right of property in slaves now in the territory shall in no manner be interfered with," that is, if the clause in favor of slavery in the new constitution be adopted, slavery in Kansas shall continue, and if it be rejected, slavery shall not be annulled.

On the Utah difficulty the Message is decidedly warlike, and recommends the raising of four additional regiments of troops.

A military and mail road across the continent from the Western boundary of Texas to California, is the only important domestic improvement recommended.

CATTLE STOLEN BY MORMONS.—A skirmish had taken place between the Mormons and Col. Alexander's troops, and three or four of the former were killed.

The Mormons had run off with 600 cattle in sight of Col. Alexander's Camp, Green River.

Youths' Department.

CHILDHOOD.

CHILDHOOD, sweet and sunny childhood,
With its careless, thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.

See it springing all around us—
Glad to know, and quick to learn;
Asking questions that confound us;
Teaching lessons in its turn.

Who loves not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level,
Free and graceful as a fawn!

Let it revel; it is nature
Giving to the little dears
Strength of limb, and healthful feature,
For the toil of coming years.

He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it—
Active life is no defect;
Never, never, break its spirit—
Curb it only to direct.

Would you dam the flowing river,
Thinking it would cease to flow?
Onward it must go forever—
Better teach it where to go.

Childhood is a fountain welling;
Trace its channel in the sand,
And its currents, spreading, swelling,
Will revive the withered land.

Childhood is the vernal season;
Trim and train the tender shoot;
Love is to the coming reason
As the blossom to the fruit.

Tender twigs are bent and folded—
Art to nature beauty lends;
Childhood easily is moulded;
Manhood breaks, but seldom bends.

"I AM MY FATHER'S."

"WILL you not be my little girl?" I said one day to little Nannie Wheeler; "you do not know how much I love you, and how happy I will try to make you, if you will only be my little Nannie." She looked up earnestly in my face with her bright black eyes, and said—

"I'm father's."

"Well, Nannie, I will give you such nice things if you will be my little girl; I will give you a beautiful new dress, and a hood, and such a cunning little muff to keep Jack Frost from finding your fingers, and a little shawl, and new shoes. Now, do be my little girl!" She looked up again in the same touching manner, and said—

"I'm father's."

"Oh, now, Nannie!" I continued more earnestly, "when poor Aunt Carry has no little girl, and father has Augusta and pet Nellie, besides Willie and Tooly. Oh! I will buy you a new doll, very large, with eyes most as bright as yours, lots of candies, and a little rocking-horse; and you shall have so many toys that I will give you a drawer on purpose to keep them in, all for yourself; and such picture-books! Dear Nannie, now do be Aunt Carry's little girl." She again said in her quiet, simple way—

"I'm father's."

Dear little girl, how few would have withstood temptation so strongly set forth! She is only three years old, and yet she could not for any inducement held out, give up her love for her father.

Little children, we have all one Father, even "Our Father who art in heaven." The world with all its allurements is held out to tempt us from his love. Do we turn from it, and with childlike faith and love, answer—"I am my Father's?"

Living friends gather around us, and would fain lead us to forget that there is One whom we must love above all others; do we turn from them, and say with little Nannie—"I am my Father's?"

Comforts and luxuries are brought to us to tempt us on every side; do we take up the cross humbly, and walk in the footsteps of Him who "had not where to lay his head," and answer—"I am my Father's?"

Let us all take a lesson from little Nannie in her unwavering love for her father. Nothing can tempt her from his side; she follows him about like a little lamb and she nestles in his arms, and lays her precious head on his bosom. May the good shepherd watch over her, and keep her, and when at the last great day we shall all stand before the awful tribunal of the judgment-seat, may I hear that dear voice, answering in its trust in a heavenly Parent as now of the earthly, answer—"I am my Father's."—*Children's Magazine.*

Selections.

THE DUTY OF GIVING AWAY A STATED PORTION OF OUR INCOME.

"In urging us to give away a tenth, you are reviving the Levitical law, and that is abolished." The difference between those who hold that it stands, and those who hold that it is abolished, lies perhaps more in word than reality. Those who hold that it stands, would hardly contend that the letter is in force; for that was that the tenth should be given to the tribe of Levi, which, to the letter, we cannot fulfil. And those who hold that it is abolished, surely do not mean that its spirit is abolished. The spirit of that Law is, "Of Thine own have we given unto Thee." This is not abolished; and, blessed be God, never will be! And surely you do not mean that this spirit, and spirit so right and good, in passing from Judaism to Christianity, forsook a more sensitive body, for one grosser and heavier with earth! We need not pause to show that, quite independently of the Levitical tenth, the other requirements of the Mosaic law require more than a second tenth; and that the patriarchs gave their tenth before ever Levi was.

"But we are not now to be brought under rule; for the law is love." I know that some who thus speak, do so upon the best grounds. A good man has a small income and a large family; he has also a warm heart, and his neighbors know it. Though he never adopted any specific proportion, he is conscious, and so is his wife, by daily experience, that he gives away "to his power, yea, and beyond his power." When he hears of fixing a rule, and walking by it, he feels that for him it is unnecessary; and he pleads, "The law is love." Were all like him, most gladly should we leave it here. But many whose heart has never led them into the troubles of over-giving, gladly catch up his words, and, as a simple defence against giving something definite, cry, "The law is love."

To you who use this objection we have only one thing to say: If the law is love, will you keep the law? Then all we contend for, and more than all, is secured. Among laws, none is near so exacting as love. It is "never ending, still beginning." Its great things of yesterday, are little things to-day, will be little things to-morrow. *The law of love!* It is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." And you invoke the law of love to save your money!

As a matter for personal guidance, the definite meaning of this expression is something like this: "The heart that is right is full of love. Love fulfils all law and secures the right of God and man. Therefore the heart that is right is a law to itself, and needs no other rule. But my heart is right, and is sure to fulfil the law without special rules. Is that safe reasoning? If your heart be so right to-day, may it not wax cold some other day? and would it not be well to have a test by which to try its warmth? Or may there not be some like me, who cannot trust so surely to their heart; but feel that it is a wholesome thing, to have clear rules whereby its dispositions may be often measured?"

Love may be a good reason for going above rules; but it is the worst in the world for staying below them, or without them. It is a law of love which binds a man to provide for the comfort of his family; but surely that is no reason why he should refuse to give his wife a regular allowance for the expenses of house-keeping.

"But you speak of giving a tenth:—that is an arithmetical law; and you will never bring the hearts of Christians under a cold arithmetical law." This is a very tremendous objection. Half the sympathies of an audience are in danger of being lost the moment they hear that our rule is a cold arithmetical law. Arithmetic sounds of school-books, and counting houses, and markets, and hard problems, and dry statistics, and other ungenerous things. Well, it is so, and we cannot deny it; to say that you are bound to give away at the very least a tenth of your all, is to speak the language of arithmetic. But is the principle the less sacred for that? "Remember the seventh day to keep it holy." This is an arithmetical expression! And is there anything unhalloved in the Sabbath because a square seventh is cut off from our time, and is just in that arithmetical proportion to be consecrated to God? Again: it is ordained that a Bishop shall be the husband of but one wife, which is an arithmetical law.

But if our spacious friends who object to narrow arithmetical laws will observe their own givings, it will prove that somehow arithmetic follows them wherever they go. For if you do not give a tenth, but a

ninetieth, even that is an arithmetical proportion,—though it might be hard to ascertain it: and, in fact, go down however low you may, if you give anything whatever, at any time whatever, it still bears an arithmetical proportion to the whole! Did we name a tenth as the high standard of Christian benevolence, and confine ourselves to it, we might be taunted with arithmetic; but when we name it only as the lowest point at which any footing can be found, and leave all above free, that arrow flies below us.

"But if you teach men to give a tenth, they will give that and be content, though they ought to give much more." This is an objection of real gravity. Doubtless, did we succeed in producing generally in the churches the state of feeling, that all were bound to give at least a tenth, many would think themselves generous in giving that, when perhaps a third or a half would be only their just proportion. But how do matters stand at present? Multitudes of sincere Christians are royally content, though they give nothing like a tenth; and could we succeed in bringing up the Church generally to that proportion (though far below what we hold to be due of many), the state of things then would present a wonderful improvement on that existing now.

But I question whether adopting the principle of proportion would tend to make men content with the minimum proportion, after they were abundantly prospered. So far as my knowledge of its practical working goes, my impression is the reverse. Is it my pleasure to know many men who, at the outset of life, or early in life, adopted Jacob's resolution to give a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting the principle of a tenth, has been to prepare him for a higher proportion when years of plenty set in.

And is it not natural that such should be the effect? There is a great, not to say a tremendous, power over man in that very principle of arithmetical proportion which it is so easy to spurn. What an arbitrary proportion of our time or goods is taken—a proportion for which reason has no more to say than for any other—what is the effect upon the mind? It serves as a practical claim of sovereignty on the part of the Creator. It says, "This is claimed because all might be claimed. He who accept this, owns all, and holds you to account for the rest." It is not probable that year after year one will carefully set apart a fixed proportion for the service of his God, without becoming habituated to feel that he is merely a steward; and that He at whose feet he lays the first-fruits is the Lord, the Giver of all. Such stated setting apart is a practical keeping of the precept: "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." And whoever thus begins life by keeping a law of proportion, is the most likely of all men to advance his proportion, his Benefactor augments his blessing.—*N. Y. Church Journal.*

GOD'S VOICE TO US IN THIS CRISIS.

In all the crash and crush that is around us, in failing firms and breaking railroads, suspended factories, and darkened homes, there is a clear, plain warning to us that this world is not our rest; that there is not a nest on any branch of it which the storm of misfortune may not shake us from; that there is not a rock in any sea of it which the waves of trouble may not overwhelm; that there is not a refuge within any nook of it which the floods may not sweep over, or the fire destroy.

We have been, alas! too forgetful of all this. With life fresh in us, and prosperity around us, we have lost sight often of the uncertainty of earthly things. We have thought and acted as if everything were fixed, and the issue of all enterprises certain. We have built our nests upon the swaying bough, as if no storms were ever to sweep over us.

The agitations of such times as these were a loud warning to us to beware of such a course. We need but to listen, and as firm after firm suspends, and fortune after fortune crumbles, as dwelling after dwelling feels the pressure of the tempest, and the rush and roar of it go sweeping through the land, God's voice sounds clearly amidst all and above all—"Arise, ye, and depart: for this is not your rest."

The same great truth has, indeed, been long spoken, and by the voice of the same God. Its gentle tones, however, have reached thus far comparatively few ears. It has been drowned to most in the whirl of business and the revelry of careless mirth.

But now that the song of gaiety is silenced, the music of merriment is at an end, and the wheels of business are brought to a dead lock, it comes echoing

amidst the desolation and the darkness, with a distinctness no one can mistake, and but few can fail to listen to. Well for us all, if we learn to listen reverently to that affectionately earnest voice. Well, if there be henceforth, in consequence, a seeking first the kingdom of God and his righteousness. The loss of the comforts of an earthly home would be abundantly repaid to us, should it prove a means of leading us away to "a house not made with hands, eternal in the heavens." And the parting from a little perishable treasure would be as nothing should it induce a seeking of "an inheritance that is incorruptible and undefiled, and that fadeth not away."

Will not those who sit now in saddened dwellings and mourn over fortunes diminished or destroyed, learn that trouble is God's voice, at once warning and affectionate, calling away from things that perish to things that have in them an eternal good? Will they not learn to long for and to seek, beyond the unrest of this miserable world, the peaceful serenity of an unagitated heaven? Then, trouble may prove really a blessing—parent of better hopes, and source of more satisfying comforts than any that have been enjoyed before.—*Episcopal Recorder.*

DISCOURAGEMENT OF CHRISTIANITY IN BRITISH INDIA.—We entered upon the conquest of India against the national will, and pursued it trampling at our own shadow. We added day by day to the extent of our territory, courting and flattering all the while races whom we subdued. While we professed for their institutions an unbounded respect, we offered to the people themselves continual violence, in matters which come more home to the bosoms and business of individuals than the support or rejection of any abstract opinions whatever. Think of the effect in Bengal of the perpetual settlement of 1793, which deprived the great body of agriculturalists of their rights, and converted the zemindars, a set of hereditary tax-collectors, into landed proprietors. Think of what has been felt in every principality since, which, either by conquest or cajolery, has passed under our dominion, when the people saw their native rulers set aside, their gentry degraded, and the very tenures by which the peasantry held their lands subjected to investigation and revision; and, finally, consider how entirely, by the constitution of our regular army, we have shut the doors to honours and advancement against all the noblest spirits in Hindostan. Meanwhile, professing to be Christians, we have sedulously kept our own religion in the background; and ostentatiously flattered and paid deference to the superstitions of our subjects. The Mohammedans, though they ceased after a time to convert by violence, never failed to patronize and protect such proteges as came over to them of their own accord. We long refused to give any employment, either in civil or military life, to native Christians, and repealed a law only the other day which doomed such as had received baptism to the loss of their property. The Mohammedans took no other notice of the impure rites of Hindooism than to tax the pilgrims from a distance to take part in them; and to see that breaches of the public peace were either prevented or put down. We have been in the habit of furnishing guards of honour to attend upon Hindoo processions, and of saluting with our artillery wooden idols as they passed. The Mohammedans commanding, as well in military as in civil life, the services of men of all castes, subjected all who followed their standards to one common discipline. We put arms into the hands of persons whose caste prejudices we fostered and encouraged, till in war they became useless for some of the most important operations of a campaign, and in peace proved themselves untrustworthy. The Mohammedans so far agreed in policy with the Romans, that they introduced their own language into their own courts: but differed in this respect, that they suffered the Hindoo population to seek redress for wrongs before tribunals to which they and their fathers had been accustomed, and to plead in the dialect of the province, whatever it might be, in which they happened to be resident. We finding that in the Mohammedan courts pleading was carried on in Persian, adopted the Persian as our own legal language, though it be quite as much as English a foreign tongue to nine-tenths of the inhabitants of India, and becomes intelligible in many instances to our own judges themselves only through the medium of an interpreter. In a word, our system of administration has been from first to last a series of blunders, in extenuation of which we can urge this and no more, that they were errors of judgment; for the most rigid of our critics will scarcely deny, that, as far as might be compatible

with the realization of a competent revenue, we have endeavoured to secure to the great body of our subjects protection from foreign violence and safety to their lives and property at home. But is this enough? Can we wonder, on the contrary, that an effort is at length made to get rid of us? It is not much more surprising that the revolt should stop short of a universal rising, and that it did not take place long ago?—*India and its Army; by the Rev. G. R. Gleig.*

GREAT BRITAIN ON THE WORLD'S MAP.—We see two little spots huddled up into a corner, awkwardly shot off to a side, as it were, yet facing the great sea, on the very verge and lip of the great waste of waters, with nothing outside of them to protect them; not like Greece, or Italy, or Egypt, in the Mediterranean, bounded by a surrounding shore to be coasted by timid mariners, but on the very edge and verge of the great ocean, looking out westward to the expanse. If she launch at all, she must launch with the fearless heart that is ready to brave old ocean—to take him with his gigantic western waves—to face his winds and hurricanes—his summer heats of the dead tropics—his winter blasts—his fairy icebergs—his fogs like palpable darkness—his hail blasts and his snow. Britain has done so. From her island home she has sailed east and west, north and south. She has gone outwardly and planted empires. The States themselves, now her compeer, were an offshoot from her island territory. Her destiny is to plant out nations, and the spirit of colonization is the genius that presides over her career. She plants out Canada, Australia, New Zealand, and the Cape. Ceylon and the Mauritius she occupies for trade. India she covers with net-work of law framed and woven in her Anglo-Saxon loom. She clutches China, and begins at last to break up the celestial solism. She lays hold of Borneo, and straightway piratical prahus are seen wrecked and stranded on the shore, or blown to fragments in the air. She raises an impregnable fortress at the entrance of the Mediterranean, and another in the centre, as security to her sea-born trade. She does the same in embryo at the entrance to the Red Sea. Westward from Newfoundland she traverses a continent, and there, in the Pacific, Vancouver's Island—which may one day become the New Great Britain of new Anglo-Saxon enterprise, destined to carry civilization to the innumerable islands of the great sea—bears the Union Jack for its island banner, and acknowledges the sovereignty of the British Crown. At Singapore she has provisionally made herself mistress of the straits of Malacca, and thousands of miles away on the other hand at the Falkland Islands, near the Land of Fire, the British mariner may hear the voice of praise issuing in the Anglo-Saxon tongue. In addition to this, she has representatives at every court, and consults at every sea-port. Her cruisers bear her flag on every navigable sea. Europeans, Asiatics, Africans, Americans, and Australians are found wearing her uniform, eating her bread, bearing her arms, and contributing to extend her dominions.—*North British Review.*

"THAT GOODLY MOUNTAIN AND LEBANON."—The majestic Lebanon is a noble range of mountains, well worthy of the fame it has so long maintained. It is cultivated in a wonderful manner by the help of terraces, and is still very fertile. We saw on some of its eminences, more than 2,000 feet high, villages and luxuriant vegetation; and on some of its peaks, 6,000 feet high, we could discern tall pines against the clear sky beyond. At first the clouds were resting on the lofty summit of the range, but they cleared away, and we saw Lannin, which is generally regarded as the highest peak of Lebanon. There is a deep ravine that seems to run up the whole way, and Lannin rises at its highest extremity to the height of 10,000 feet. The rays of the setting sun gave a splendid tint to the lofty brow of the mountain, and we did not wonder how the Church of old, saw, in its features of calm and immovable majesty, an emblem of the Great Redeemer; "His countenance is as Lebanon." The snow was gleaming in many of its highest crevices, reminding us of the Prophet's question, "Will a man leave the snow of Lebanon?" (Jer. xiii. 14.) In coming through the bazaar, we had seen large masses of it exposed for sale. The merchants slice it off the lump, and sell it to customers for cooling wine and other liquors, and it is often mixed with a sweet syrup, and drank, in passing, as a refreshing beverage. Not far from Lannin, the ancient cedars are found, a memorial of the glory of Lebanon. Cedars of smaller size are found also in other parts of the mountain. There are nearly 200,000 inhabitants in the villages of Lebanon, a population exceeding that of all the rest of Palestine. This may give us an idea of the former glory of Lebanon, and may explain the ardent wish of Moses, "I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain and Lebanon."—*Narrative of a Mission of Enquiry to the Jews.*

DUTIES OF THE LORD'S DAY.

It is certainly a signal proof of the degeneracy into which, in these modern days, we have fallen in our Christian course, that the Lord's Day, the Church's weekly Festival, is of all the days of the week, the laziest, the most slothful, as respects our rising in the morning to perform its duties, and to fulfil its obligations. The business of the world can get men up, on every day when it has to be attended to, for their own interests or their own pleasures, as early as its transactions may choose to demand. But the business of their religion—the interests of their souls, the duties of their Christian callings, cannot induce them to rise from their beds, too often, till the morning is far spent, when reluctantly and languidly they enter upon a day which, as compared with those other days in which they can buy and sell and get gain, or devote themselves to the vanities and pleasures of the world, is a day of dulness, of weariness, and of insipidity. Yes—for worldly gains, or worldly enjoyments, they can "rise up early, and late take rest, and eat the bread of carefulness,"—but not, alas! for spiritual privileges, for religious duties; for the services of God's Sanctuary, or for any other opportunity of hallowing the day, according to divine appointment. The Lord's Day is a holy day—it is not merely a day of rest, but it is a day of duty, and that a duty of infinitely more solemn obligation than anything which can possibly prevail throughout the other six days of the week. It is the day to which, above all the rest, will apply so emphatically the glowing words of the royal Psalmist—"This is the day which the Lord hath made, we will rejoice and be glad in it." And yet we say, is this holy day, the very day on the morning of which our Christian people give themselves up to sloth more than on any other mornings of the week—when they lie longer in bed, are later with breakfast, stay longer at their toilets, and are altogether more dilatory in getting ready for the business of the day—a holy day, and one to be especially hallowed though it be!

To Sunday, the Christian Sabbath, will unhappily apply with greater force than to any other day of the week, the observation of an eminent man of our own country, and our own times, when he says,—"They know nothing of the morning. Their idea of it is, that it is a part of the day which comes after a cup of coffee and a beef-steak, or a piece of toast. With them, morning is not a new issuing of light, a new bursting forth of the sun, a new waking up of all that has life from a sort of temporary death to behold again the works of God, the heavens and the earth." No—it is not even this on that holy day, whatever it may be on the other and commoner days. Not but that, as to some eloquent writer declares, "the manifestations of the power of God, like His mercies, are new every morning, and fresh every moment." And happy are they that, rising early on every day of the week, can with him exclaim,—"I know the morning—I am acquainted with it, and I love it. I love it fresh and sweet as it is—a daily new creation, breaking forth and calling all that have life and breath and being to new adoration, new enjoyments, new gratitude." But why, O why, is the Lord's Day to be the only exception? Surely, on such a day our morning adoration, our morning enjoyment, our morning gratitude, as Christians, ought not only not to be overlooked, but should be realized more thoroughly than on any other day of the week. Truly and piously has it been observed, that "the Sabbath, at the close of the week, told man to rest from his labour; the Sabbath, on the first day, bids the Christian refresh himself for his journey. This is not the place of his rest: here he has no day of repose, denoting that his work is done. His Sabbath commemorates the rising of his Lord, and, as it comes round, says not—'Rest and be still'—but 'Up and be doing: the night is far spent, the day is at hand; let your loins be girded about, and your lights burning, and be as those that wait for their Lord.'"

It is recorded of the three earliest, as they were doubtless the three devoutest of Christian women, that "very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun,"—having "brought sweet spices that they might come and anoint Him." And if we cannot now in a similar manner show our affection and evince our gratitude to Him who having "died for our sins," then "rose again for our justification," we can at least "very early in the morning," on each weekly return of so blessed a day, let our hearts show forth that praise, and our bodies manifest that adoration, which are so justly due for the great salvation He hath procured for us. They were met and greeted by "the angel of the Lord." And so, most assuredly, shall we be met and greeted, if with equal devotion, with similar affection,

we early rise to pay our grateful regards to Him whose blessed day it is called, and to whose services it so emphatically belongs. The very mantle of such a morning has something about it that is holy and heavenly. Sweetly and piously does the poet sing of it:—

"The robe thou wearest is all celestial woof,
Come from the grave with Jesus. Heaven's blue
roof
Seems nearer earth, and all earth hath of fair
is fairer. On thy calm and glassy floor
We sit in commune sweet, thy riches blest
Recounting, and forget that we are poor.
Let us be bright to meet thee, Angel guest,
With contemplation of enduring rest,
And with thee listen at the heavenly door."

The Church Times.

HALIFAX, SATURDAY, DEC. 19, 1857.

RELIGIOUS EDUCATION.

THE question whether the Bible ought to be a school book, has engaged the attention of some of our contemporaries during the past fortnight. We have not read these remarks attentively, and are therefore but little qualified to judge of the manner in which the subject has been handled. We have seen enough however, to show us that a good deal of acrimony has mingled with the discussion, and that instead of a fair and dispassionate consideration being given to both sides, the exercise of a freedom of opinion has been met with unsparing condemnation, which in turn has been assailed with invective, and charges of bigotry and hypocrisy.

We are ourselves quite in favour of religious teaching as an element of school instruction; and are aware at the same time that a good deal may be said on the other side of the question. There would hardly however be two opinions upon it, were it not that a diversity of religious doctrine, prevents the adoption of one definite mode by which religious instruction should be conveyed.

It does not however follow, in our estimation, that because a general agreement in one mode or system of religious instruction is impossible, that therefore it should not be imperative to adopt religious instruction in public schools. If the State has a religion it is bound we think to communicate its fundamental truths at least, in any system of popular education which it may patronize or support. If it only care for the secular instruction of the people, and leave it to the people's voluntary action to infuse the religious element into the mind, the chance is, that it will not be infused at all, or so imperfectly, that the consequence will be a practical infidelity. Our neighbours of the United States, with an excellent system, if the secular instruction of the mass is alone considered, are becoming alive to its defects by woful experience.—They have pursued the plan of educating the masses, with the end in view that thereby they would be made wiser, happier and more virtuous—but they have just discovered the fact, that the result of their mode of teaching is a great increase of crime wherever it prevails, crime connected with mental cultivation, but divested of all restraint of conscience, and of all fear of eternal punishment. A paper that we hold in our hand, not a month old, thus portrays the state of morals in New York:—

"Throughout the country, it is to be feared, crime is still increasing, and more especially the crime of murder. There is a recklessness of human life pervades, more or less, almost all classes of society. Human life is not allowed to stand in the way of the gratification of any object if that object can be attained by even so dreadful a sacrifice, and so horrible an offence, not only against society, but against God. It is not merely that men kill in order that they may rob; they kill that they may seek their revenge—the slightest insult seems quite sufficient to provoke them to assassination or to murder."

"At first sight one might suppose that such a state of things was the immediate result of the prevalent distress among the working classes, but a little consideration must dispel any such idea. Not only do I think better of the industrious classes than to suppose that even want would drive them into so abominable a course of conduct; but it is evident from the discoveries that have been made of the character of those gangs of men that commit such bloody outrages, that they are not the wretched, industrious, but the idle and dissolute, and that the number of such is fearfully on the increase among us."

Upon this state of society reformatory institutions it would appear have no effect—the mischief is in the heart of man, and is not to be eradicated by ordinary means. No religious instruction has grown up with his growth—the boy leaves school unimpressed with the verities of religion, the rewards it offers to virtue, the punishment it threatens to vice; and the recipient of the utmost of a loose morality loosely inculcated, finds little difficulty in following bad example and entering upon a course which eventually leads to shame and disgrace. Well the wise men over neighbors of the United States, find that

this state of things, is owing to a defect in their educational system. They have not trained up the child in the way he should go. It will not be very easy for them to retrace their steps; but it will be easy for communities which are casting about to find a system of education the best suited to prepare youth for the business of life, to take warning by the example, and to avoid the rock upon which they have made shipwreck. It is susceptible of proof, that education without religion, affords no restraint upon vicious inclinations, but rather incites to their gratification. There should be then no question about making it a necessary ingredient in any system of public instruction. If the principle is a just one it must be enforced for the benefit of the greater number, altho' thereby a few may have to sacrifice their cherished opinions to the public good.

R. M. Steamship *Canada* arrived on Thursday night, in 12½ days from Liverpool. A summary of the news from India will be found in our columns. Parliament was opened on the 3rd inst., by the Queen in person—the Royal speech will be found in another column. The *Leviathan*, steamship, has not yet been launched, altho' an attempt to move her has proved successful. There were no fears but that she would eventually be got off, although it will be found to be a very difficult operation.

The London *Times* announces that soon the ministry intend to propose to Parliament the total abolition of the Company's Government of India, which will be brought immediately under the control of the Crown and Parliament, with such a machinery of administration as will be thought conducive to its welfare.

The Lord Bishop of Nova Scotia, with Mrs. Binney and infant, arrived in the R. M. S. *Canada* on Thursday night from Liverpool—all well.

We learn that His Excellency Sir J. G. LE MARCHANT, has been appointed to the important post of Governor and Commander-in-Chief of Malta, and will leave Nova Scotia in February next.—Colonial Government is now very easily administered by Her Majesty's Representatives, and with common care they need not involve either themselves or the Imperial authority, in difficult and angry questions. It is not too much to say for our present Lieutenant Governor, that if his popularity is not so great as that of some of his predecessors, he has committed but few grave or substantial errors, and will leave this command with the respect of all classes.

The Earl of Mulgrave, successor to His Excellency, it is stated on the authority of the *Colonist*, which may be considered the official organ, will sail for Halifax on the 30th Jan., next.

THE PENNY POST.—It is requested that Subscribers will notify of their intention to continue the Penny Post for 1858, as none will be sent after the December No. without such notification, accompanied also by the arrangement to pay in advance. A few Nos. of the Magazine, some four or five, can still be had complete for 1857, upon application at the Book Store of Wm Gossip, 24 Granville street. Subscriptions will also be received for 1858, payment in advance 1s. 6d. per ann.

Subscriptions will also be taken for The Gospel Missionary, published by the Society for the Propagation of the Gospel, at 9d. per year. The G. M. is a neat little monthly, well adapted to create in youthful minds, a love of missionary enterprise, and therefore exceedingly useful.

We copy the following account of the Execution of Slavin, Senior, from the *St. John Courier* of Dec. 12:—

Yesterday being the day appointed for the execution, and the prisoner, Patrick Slavin, Senior, being still to dispose of, crowds began at an early hour to assemble in front of the Jail, over the entrance to which the scaffold had been erected during the previous night. Not having been privileged with admission into the Jail previous to the execution, we can only describe what occurred outside. The gibbet consisted of four strong beams set on end, with side ties and a centre cross piece on the top, and was of such height as to bring the platform on a level with the sill of the large window over the Jail door. The drop consisted simply of a flap board, hinged at one side like the half of an ordinary hatch, and supported at the other by two stout ropes passing over the top piece of the structure, and attached to a cleat inside. By this means all that was necessary was to cut the rope close to the fastening, with a stroke of a hatchet,

when the drop fell, and left the standing-place of the culprit an empty void. The whole arrangement was exceedingly simple and efficient.

About ten o'clock, the hour previously given notice of for the execution to take place, the crowd in front of the jail could not have been less than five or six thousand, of whom the greater part were men, with a sprinkling of women and boys. At ten minutes past ten the prisoner stepped on the platform accompanied by Charles Johnston, Esq., the High Sheriff, and the Rev. Mr. Sweeney, Catholic Priest. There were also in attendance his Worship the Mayor, Geo. Blatch, Esq.; acting deputy Sheriff, the Jailer, Thomas, who had charge of the prisoner during his confinement, and a number of the Magistrates of the City and County. The Sheriff himself performed the duty of adjusting the fatal noose, and Constable Pidgeon having drawn the cap over the prisoner's face, he stepped forward on the drop and seemed for about a minute engaged either in listening to, or accompanying Mr. Sweeney in prayer, during which time the Sheriff having stepped inside, cut the support, the drop fell, and death seemed to be almost instantaneous.

The prisoner's appearance on the scaffold seemed that of passive submission to his fate, and during the moment he was alone on the drop before it fell, he stood perfectly firm and composed, with his head bent forward on his breast. From the time he came outside he did not seem to look up, or hold intercourse with any one but his spiritual adviser. The body was allowed to hang for over half an hour. The crowd behaved with great decorum, and dispersed quickly, almost immediately after the body was cut down. A strong posse of the Police force was in attendance to keep back the crowd, and about forty of the military from the Barracks with fixed bayonets were stationed at the foot of the gallows, but there was not the slightest need for their services. Great praise is due to the Sheriff for the excellence of the arrangements made by him, and for the decorous manner in which he performed his onerous and disagreeable duties.—Long may it be before our City has to witness such another spectacle, or our Province be polluted with such heinous crimes to render it necessary.

We take the following Confession from this morning's *Freeman*:

I, Patrick Slavin, feeling the hour of my execution close at hand, wish it, as a last request, that the public be informed, after my death, that I am now penitent, and acknowledge the heinousness of my crime and the justice of my punishment. I desire to return thanks to the Sheriff, Mr. Johnston, for any kindness he has shown to me, so great a criminal, so far as was consistent with his duty; I also thank Mr. Willis, Mr. Thomas, and the others who were in charge over me, for any kindness and sympathy they have shown me. I feel grateful both to my clergymen, for their persevering attention in bringing me to a proper knowledge of guilt, and in making me sensible of my Religion, and of the Divine Mercy; and also to those ladies who consoled me by their advice and religious instruction. I die forgiving every one in this world, especially those whose duty it is to carry out the ends of justice; and as I forgive, so I hope to be forgiven, trusting in the goodness and unbounded mercy of my Divine Redeemer; and may my wicked life and melancholy end be a timely warning to others who neglect their duty to God and Religion.

Signed in my cell in the Jail, December 10th, at 10 o'clock at night.

PATRICK (his mark) SLAVIN.
In presence of Patrick J. Carey.
Witness—Thomas Budge.

The Central Bank, of Fredericton, N. B., has resumed specie payments. The suspension was caused by a run, and was only a matter of precaution on the part of the directors.—*Western News*.

The Collections taken on the East Day, in the city of St. John, towards the Indian Relief Fund, amounted to the handsome sum of £123.—*Ibid*.

The Nictaux Iron Works are at present turning out 35 tons of iron weekly. The new furnace will be its blast in February next.—*Ibid*.

We are sorry to hear that J. W. Marriott, Esquire, Principal of the Colonial Church Society's model and training Schools in this city, is to leave us in the Spring, having been appointed to a higher and more influential position in Newfoundland, as the Society's General Superintendent of Schools throughout that Island.—Halifax will thus lose a Teacher of youth, of superior qualifications, and our Lecture room will be deprived of one of the most ready, polished, and acceptable speakers we have ever heard.—*Journal*.

We have been obliged to attend in the business of the Supreme Court during the past week, and one of our men has left us for a situation in the Post Office. Some omissions in our Western Edition, may be placed to account of these accidents of the Season, for which we claim the consideration of our readers.

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. 25s. Do. 2nd do. 4 vols., clo. 25s.

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Heylin's Doctrine and Discipline of the English Church. 1s.

Old Week's Preparation for the Sacrament Companion to the Prayer Book. 1s. 6d.
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Hints for the Day of Confirmation, do. 1s. 4d.
The Confirmation Service explained, do. 1s. 4d.
A few Words before Confirmation, do. 1s. 4d.
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.
Keble's Christian year. 2s. 3d.
Lyra Innocentium. 2s. 3d.
Daily Steps towards Heaven, gilt limp. 3s. 9d.

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Nov. 7.

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REVERENDS.—The Venble. the Archdeacon, Halifax; Rev. Mr. Maynard, Andover; Rev. Mr. Uniacke, Sydney, C. B.; Rev. Alexr. Burgess, Portland.

August 22. 3m.

CHISWELL'S PECTORAL BALSAM.

HAS been used for several years with increasing reputation, through the recommendation of those who have been relieved by its use, and having proved of great service it is now offered to the public with full confidence in its value as an effectual remedy in all cases of coughs, colds, hoarseness, and complaints arising from exposure to cold or damp. To Ministers or public speakers it will be found valuable, giving increased strength and tone to the voice. Price 2s. 6d.

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March 21. Hollis Street, Halifax, N. S.

DEAFNESS—ITS TREATMENT.—An English Physician restored to hearing by an eminent French Artist, after great suffering from noises in the head and chronic deafness, deems it his duty to make the means of cure known for the benefit of sufferers from its affliction, and by the advice of several medical friends has published a book with directions, which will be sent to any part of the world on the receipt of seven stamps; or the author will apply the treatment at his residence, without operation or any moment's inconvenience from whatever cause arising, hearing will be perfectly, and permanently restored, whether in youth or old age. **G. BRADSHAW BAKER,** Esq., M.R.C.S., may be consulted from eleven till four daily, 23, Manchester Street, Argyle Square, King's Cross, London.

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Oct. 24. 34 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 Copy 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 Stationary.

Call at No. 24, Granville Street.

Elegant and Useful Dresses!

THE NEW WIRE GROUND GLOSSARETTE ROBES.

E. BILLING, JUNR. & CO.

HAVE purchased under peculiar circumstances, at a large discount, a manufacturer's stock of DRESSES, of the above beautiful texture.

The assortment comprises upwards of **ONE THOUSAND DRESSES,** at the very low prices of 7s. 6d., 12s. 6d., and 22s. 6d. each, being far below the original cost of production.

The patterns are varied, and E. Billing, Jr. & Co. have confidence in recommending them as the most desirable lot of Dresses they have ever had the good fortune to offer.

LONDON HOUSE.
Nov 28. November 27th, 1857.

FALL SUPPLY. SCHOOL BOOKS and STATIONERY.

RECEIVED per Mimac 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, Waters, Copy Books, Slates, Slate Pencils, Account Books, and Memorandum Books.

large assortment **PAPER HANGINGS.**

WM. GOSSIP,
Oct. 17. No. 24, Granville Street.

Cheap Blankets!

LONDON HOUSE,
November, 12th, 1857.

WE have just received an immense Stock of the above at the following extraordinary low prices:

0-4 Heavy Whittneys 10s. per pair.
10-4 do do 12s. 6d. do.
10-4 super. Saxony 15s. do.
14-4 & 12-4 do do 17s. 6d and 20s.
12-4 Double Milled, made from finest Wools, 25s. 30s.

The above are decidedly the best and cheapest Blankets ever offered to the public.

Nov. 14. **E. BILLING, JUNR & Co.**

WILLIAM LANGLEY, CHEMIST and DRUGGIST.

From London.
Hollis Street, a few doors South of Province Building.
HALIFAX, N. S.

IMPORTER OF

GENUINE DRUGS AND CHEMICALS, PERFUMERY, PATENT MEDICINES, COMBS, BRUSHES, SOAPS, GARDEN and FLOWER SEEDS, LEECHES, ETC.

AGENT for English and American, PATENT MEDICINES.

SEA and FAMILY MEDICINE CHESTS furnished with the finest Drugs and Chemicals.

March 21

SPELLING BOOKS & GRAMMARS, HISTORIES, &c. &c.

SULLIVAN'S Spelling Book Superceded; Carpenter's Mayor's, Dilworth's, Universal, Union and other Spelling Books.

Latham's Hand Book of the English Language; Quackenbos's Course of Rhetoric and Composition, an excellent Work; Murray's, Lennie's and McCulloch's Grammars; Chambers' English Grammar; do. Introduction to do.; Russell's Grammar, Elements of Grammar.

Histories of England, Greece, Rome and France.
Large School Bibles, clearly printed and strongly bound, 1s. 3d and 1s. 1d; Testaments do. do. at 7d and 6d; Church Services, and Books of Common Prayer 6d, 9d, 10d, 1s, 2s, and upwards, to 25s.

Halifax, Decr 1856. **WM. GOSSIP.**

HEALTH OR SICKNESS? CHOOSE BETWEEN THEM.

HOLLOWAY'S PILLS.

THE blood furnishes the material of every bone, muscle, gland and fibre, in the human frame. When pure, it secures health to every organ; when corrupt, it necessarily produces disease. **HOLLOWAY'S PILLS** operate directly upon the elements of the stream of life neutralising the principle of disease, and thus radically curing the malady, whether located in the nerves, the stomach, the liver, the bowels, the muscles, the skin, the brain, or any other part of the system.

USED THROUGHOUT THE WORLD!

HOLLOWAY'S PILLS are equally efficacious in complaints common to the whole human race, and in disorders peculiar to certain climates and localities.

ALARMING DISORDERS.

Dyspepsia, and derangement of the liver, the source of infirmity and suffering, and the cause of innumerable deaths, yield to these curatives, in all cases, however aggravated, acting as a mild purgative, alterative and tonic, they relieve the bowels, purify the fluids, and invigorate the system and the constitution at the same time.

General Weakness—Nervous Complaints.

When all stimulants fail, the renovating and bracing properties of these Pills give firmness to the shaking nerves and enfeebled muscles of the victim of general debility.

DELICATE FEMALES.

All irregularities and ailments incident to the delicate and sensitive organs of the sex are removed or prevented by a few doses of these mild but infallible alteratives. No mother who regards her own or her children's health, should fail to have them within her reach.

SCIENTIFIC ENDORSEMENTS.

The London "Lancet," the London "Medical Review," and the most eminent of the faculty in Great Britain, France and Germany have eulogised the Pills and their inventor.

Holloway's Pills are the best remedy known in the world for the following Diseases:

Asthma	Diarrhoea	Inflammation	Gravel
Bowel Complaints	Obesity	Inward Weakness	Secondary Symptoms
Coughs	Fever & Ague	Liver Complaints	Veneral Affections
Chest Diseases	Female Complaints	Lowness of Spirits	Worms of all kinds
Constiveness	Headaches	Piles	
Dyspepsia	Indigestion	Stones and	

Sold at the Establishments of Professor HOLLOWAY, 24 Strand, (near Temple Bar,) London, and 80, Malden Lane New York; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—25 cents; 50 cents; and \$1 each Box.

Sub-Agents in Nova Scotia.—J. F. Cochran & Co. Newport; Dr. Harding, Windsor; G. N. Fuller, Horton; Moore & Chipman, Kentville, E. Caldwell and N. Tupper, Cornwallis. J. A. Gibbon, Wilmot; A. B. Piper, Bridgetown; R. Guest, Yarmouth; T. R. Pattillo, Liverpool; I. F. More, Caledonia. Miss Cardor, Pleasant River; Robt. West, Bridgewater; Mrs. Neil, Lunenburg; B. Legge, Mahone Bay; Tucker & Smith, Truro; N. Tupper & Co., Annapolis; R. B. Huestis, Wallace. W. Cooper, Pugwash; Mrs. Robinson, Pictou; T. B. Fraser, New Glasgow; J. & C. Jost, Guysborough; Mrs. Norris, Canso; P. Smyth, Port Hood; T. & J. Jost, Sydney; J. Matheson & Co., Bras d'Or.

There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of patients in every disorder are affixed to each Box.

JOHN NAYLOR, Halifax,
Jan. 26, 1857. General Agent for Nova Scotia

CO-PARTNERSHIP NOTICE.

THE subscribers having this day entered into Co-partnership, will in future transact business under the name of **MACILREITH & CABOT.**

M. MACILREITH.
J. CABOT.

Halifax 31st March, 1857.

Macilreith & Cabot return thanks for the kind patronage awarded them in former business connections, and individually, and beg to solicit a continuance of the same for the present firm. They purpose keeping a stock of **GOODS** that in quality and variety will not be surpassed in this City, and intend to have all orders promptly and faithfully executed under their personal supervision. A large stock suitable for the present and approaching seasons has been selected for them in England, with great attention to style and quality, and may be expected in a few days. Their business will, for the present be carried on at

No. 25 Granville Street,
until the old stand in Hollis Street is rebuilt.

MARSHALL'S NOVA SCOTIA JUSTICE.

THE Second and last Edition of "MARSHALL'S NOVA SCOTIA JUSTICE," is for Sale at the Book Store of **WM. GOSSIP,** 24 Granville Street. It will be found a valuable Book for the New Magistrates, and all who desire to become acquainted with a Magistrate's jurisdiction and duties. Only a few remain on hand.—Price 8s. 9d. June 27.

Books for Sunday School Libraries.

THE SUBSCRIBER has received from the Gen. Protestant Episcopal Sunday School Union, a very large assortment of **BOOKS** for Sunday School Libraries, which will be disposed of at a very small advance on Invoice price.

WM. GOSSIP,
Sep. 10. 24 Granville Street.

PUBLISHED every Saturday by Wm. Gossip, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence for the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid.

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