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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 8. HALIFAX, NOVA SCOTIA, SATURDAY, OCTOBER 24, 1857. NO. 43.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Oct. 25	Joel 2	Luko 11
M.	26	Ecclus. 6	12
T.	27	8	13
W.	28	Job 24, 25	14
T.	29	Ecclus. 10	15
F.	30	12	16
S.	31	14	17

* The Athanasian Creed to be used.

Poetry.

THE CALL.

Thy night is dark: behold the shade was deeper,
In the old garden of Gethsemane,
When the calm voice awoke the weary sleeper,
"Couldst thou not watch one hour alone with me?"

O thou, so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy little trials,
To count all earthly things a gaudy loss?

What if thou always suffer tribulation,
And if Christian warfare never cease;
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this dark hour only,
This one dark hour, before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wing o'er hill and valley;
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With him who trod the wine-press all alone:
Although thou find no human hand to aid thee,
No human soul to comprehend thine own.

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Lying by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to Him?

Canst thou forget thy Christian superscription,
"Behold, we count them happy which endure?"
What treasure wouldst thou, in the land Egyptian,
Refrain the stormy water to secure?

Poor wandering soul! I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking,
Some landward path unto an island shore.

The cross is heavy in thy human measure,
The way too narrow for thine inward pride;
Thou canst not lay thine intellectual treasure
At the low footstool of the crucified.

Oh, that thy faithless soul, one great hour only,
Would comprehend the Christian's perfect life—
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
The Father yieldeth back a thousand-fold
In the calm stillness of regeneration
Cometh a joy we never knew of old.

In meek obedience to the heavenly Teacher,
Thy weary soul can find its only peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in his own time and power,
To set his earnest-hearted children free:
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

Religious Miscellany.

From the Colonial Church Chronicle for March.
PROGRESS OF CHRISTIANITY IN INDIA.

Further south, on the same coast, there are the interesting Missions of the Church Missionary Society in the native states of Travancore and Cochin. I have not been long enough in India to remember the commencement of those Missions, but I have twice visited their principal stations, and on the occasion of my second visit, after an interval of nine years, found both the number of missionaries and the number of native Christians under their care

Continued from last week.

nearly double. It was particularly gratifying to find that the now converts who had been gathered in were not like the first converts, proselytes from the Syrian Church—an old and interesting, but corrupted, Christian communion,—but were direct accessions from heathenism, especially from classes of heathens that had never been reached. Amongst those newly-reached classes are the "Hill-kings," a race of rude aboriginal mountaineers, living mostly in trees, and rarely before seen by any European eye. The Church Missionary Society's Missions in those districts, comprise 5,400 converts, who have to contend with greater difficulties than any other native Christians in southern India, in consequence of the heathenism of the Malayala people being the most intense and fanatical with which I am acquainted, and the government of the country being heathen.

Further south still, in the Tamil portion of the Travancore country, are the Missions of the London Missionary Society, the most important and successful Missions of that Society in India, and which in the list of Indian rural Mission rank next to those of the Church of England in Tinnevely. In connexion with those Missions there are upwards of 18,000 converts to Christianity, nearly all of whom speak the same language as our own converts in Tinnevely, belong to the same castes and classes, and may be regarded as the same people; and though in point of numbers they are considerably behind our Tinnevely Christians, yet in education, public spirit, missionary zeal, and liberality in contributions to charitable objects, they have made in proportion to their numbers, at least equal progress.

I now come, last of all, to Tinnevely, the province in which it was my own privilege to labour during the greater part of my Indian life. Tinnevely is the most southern province on the Coromandel coast, lying immediately to the south of Madras, and though a peculiarly hot, sandy, and unattractive region, it claims to be regarded by the Christian with peculiar interest; for there the eye and heart, wearied with heathenish sights, are gladdened by the sight of the largest, the most thriving, and the most progressive Christian community in India. The only Missions anywhere in the East which are said to be equally progressive, are those of the American Baptists amongst the Karéns in Barmah; but as I am not personally acquainted with those Missions, I am unable to say whether this representation is correct. In subsequent communications I hope to describe more fully the Missions in Tinnevely; it will suffice at present to say, that in that province alone, through the united instrumentality of the Church Missionary Society and the Society for the Propagation of the Gospel, 20 missionary districts have been formed; Christian congregations have been established in 627 villages; 42,000 persons—men, women, and children—have been rescued from heathenism and brought under Christian instruction, of whom 26,000 have been baptized, and 4,500 are communicants; 10,000 children are receiving instruction in Christian schools; 11 converted Hindus have been admitted to the ministry of the Church of England; and now, amongst other signs of approaching maturity, considerable progress is being made by the native Church towards the support of its own institutions without foreign aid. It is true that much remains to be done before our Christian community in Tinnevely is in all respects worthy of the Christian name, and that there, as elsewhere, Christian profession and public spirit are not always accompanied by personal piety. It is also true, that in that province alone more than a million of souls remain heathens still; but it is necessary, and very consolatory, to bear in mind that in what has already been accomplished there is much reason for thankfulness, and that the degree in which old things have already passed away is an encouragement for us to hope that in due time all things will become new.

At a former period it used to be said that it was impossible to convert the Hindus. Now that the possibility of their conversion has been proved by the conversion of a considerable number, the point of attack has changed, and it is asserted that all the conversions that are spoken of are valueless, for there is no sincerity in Hindu Christianity. They who say so, whatever be their own ideas of Christi-

anity, take so little interest in the diffusion of its benefits, that they are content to remain profoundly ignorant of what missionaries are doing, and of the real condition of the native Christian community. It is a significant fact, that when persons of this class are awakened to spiritual life, they invariably make the discovery that there is a reality in Missionary labours which they had not expected to find: the more they know, the more they are gratified. In a subsequent paper I shall endeavor to give a fair estimate of Hindu Christianity, and to prove that, whatever be its defects, it includes a large amount of real sincerity; but I may here remark that the liberality with which the religious members of the Anglo-Indian community contribute to missionary purposes is a pleasing testimony to the reality of the work which is going forward. Though the English in India do not number more than 60,000 souls, the great majority of whom are private soldiers, the average amount which is contributed in India for the promotion of Missionary objects has been estimated at about £40,000 per annum. The list of contributors will be found to include the names of many judges and magistrates, heads of departments and governors, men of high official standing and of long Indian experience, who, testify, not only by their contributions, but oftentimes by their counsel and co-operation, their estimate of the importance of the work. There is something instructive also in the proportionate amount of their subscriptions. If the eye runs down a list of Anglo-Indian contributions to any missionary object, more donations of 100 rupees (£10) will be discovered than of sovereigns in this country.

It is an interesting feature of real missionary work everywhere, and certainly not less so in India than in other parts of the world, that it is carried on with so small an admixture of party spirit. In Tinnevely, for example, we may confidently say, "Behold how good and joyful it is for brethren to dwell together in unity." Generally, the Society for the Propagation of the Gospel and the Church Missionary Society have chosen different and distant spheres of labour; the former labouring chiefly in the Colonies, the latter exclusively amongst the heathen; but in India the spiritual care of our own countrymen being provided for by the East India Company's Ecclesiastical Establishment, aided by the efforts of Additional Clergy Societies, the Society for the Propagation of the Gospel is set free to labour, like the younger society, amongst the heathen alone, and in Tinnevely, the missionaries of both societies labour not only in adjacent districts of the same province, but in one and the same department of work. Under these circumstances some antagonism or jealousy might possibly have been apprehended; but so far from anything of the kind ever having appeared, I only wish that all Christ's ministers in this country were labouring in their Master's cause with anything like equal harmony and brotherly cordiality. Two Bishops of Madras, the Bishop of Calcutta, and the Bishop of Victoria, have observed, and recorded their gratification in observing, the good feeling which exists, and the last public expression of that feeling which took place before I left Tinnevely was one which was peculiarly interesting to myself. The missionaries and a few of the European catechists of both societies met in my house for prayer and conference, and for the transaction of business connected with various societies which are supported in common; and on that occasion I had the pleasure of receiving twenty-eight guests, of whom nineteen belonged to the Church Mission, and nine to the Society for the Propagation of the Gospel. Seven of the guests were native clergymen. Whatever differences exist, or are supposed to exist, between the two societies, they relate, not to actual missionary work, but to preliminaries; and when once those preliminaries are settled, when missionaries of either society have actually been appointed to a station, and their work is commenced, no appreciable difference remains.

All labour alike under episcopal superintendence, with the same purpose in view, in the same spirit, and in substantial conformity to the same principles of action. The only strife which I ever observed between the two societies was of a friendly, Christian sort, which conduced greatly to the advantage

of both. C.M.S., with her larger bodies of missionaries, and her boundless finances, would always endeavour to outstrip S.P.G., and poor S.P.G. though sadly crippled by poverty and oven by debt, would always endeavour not to be outstripped.

It is not only, however, with respect to the mutual relations of the two great societies of the Church of England that party spirit has been successfully repressed in India; it has been repressed within much wider limits.

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.

DEAR SIR,—I am pleased to find that the suggestions made in my first letter have gained the approval of some of your readers, and trust that still more will be induced by a calm consideration of the topics it treated of, to coincide with me, or else suggest some course better than that proposed.

Two correspondents have taken exception to some of the minor details of my letter, "Subscriber" and "Backwoodsman." The former seems to think that I wished the fund for the support of our domestic Missionary corps to be raised in Halifax. He is mistaken. It should be collected in every part of the diocese, and your humble servant, though not a Halifax man, will gladly give the first pound to begin the fund, and will try to make his neighbours do likewise. "Subscriber" thinks the persons to whom the Missionaries are sent should "pay for the pitcher." I think so too, but know that at present they will not. If they have no especial regard for pitcher or contents, however excellent, they will not pay much for either. We must by giving them a taste, create a desire or appreciation, and then probably they will contribute freely.

"Backwoodsman" objects to my saying that our Clergymen should cultivate greater plainness and earnestness in their preaching. He hopes that the style of their sermons may long continue to deserve the character I give it, which was "too correct and critical." I hope it may ever be correct, but not too much so. I would rather they were forcible, arousing, encouraging, than merely pleasing and exact. When he says, "such was very much the character of the discourses of our blessed Lord himself and his apostles," he errs vastly. They were "expository and argumentative" but not in the same way that modern sermons are. Where will he look for plainer language, where for more direct appeals, denunciations and warnings, than in the addresses of our Lord and his Apostles? Who will say that any modern sermon bears the slightest resemblance to them, even the elaborately polished discourses "facti ad unguem" which our most able clergymen produce. "Backwoodsman" says, "the most effective sermons he ever heard were those in which a word could not well be displaced." Effective in what sense? In gratifying the scholarlike tastes of your able Backwoodsman it may be, but assuredly not in rousing the hearers, convincing the sinner, directing the heart-broken penitent. To produce the full and powerful effect which gospel preaching ought to have, our Ministers I contend must be nobly indifferent to the rounding of periods, the construction of cadences, or even the strict systematic structure of their discourses when it is necessary. All great successes of every sort have been attained by departing when exigencies demanded it, from the rigid trammels which theorists and schoolmen place upon men. Shakespeare regarded the unities very little, and probably never read the "Ars do poetica." Napoleon overthrew veteran generals by violating the established laws of generalship; and now (to descend fearfully,) Spurgeon attracts enormous assemblies, and exercises over them an influence which Dr. Croly, Robert Montgomery, and Dean Milman never could, and this he does by rejecting the rules which these eminent preachers observe so carefully. "Backwoodsman" errs also in supposing that I hold Spurgeon up as a model to our Ministers. Far be it from me! I think my letter contained a fair estimate of the man and his work in a few words, and would hardly have the effect of making any seek to imitate him; but I said then and now repeat, that ALL would do well to emulate his ardour and directness. I would be sorry to hear "Backwoodsman" attempting to "Spurgeonize," but yet I am convinced that even he would be more successful if he were not quite so exact.

The preaching required by the times is not that which in the halls of a College will give satisfaction even to the most fastidious, but such as will startle, arrest, convince, and confirm, such as will suit the peasant as well as the prince, living discourse, earnest entreaty, bold rebuke, unsparring dissection of hypocrisy, and exposure of many-faced heresy. But why

protract discussion on this point, when "Backwoodsman" himself says, "I am far from denying that the sermons of our clergy might in general be rendered more popular" with advantage. This is the whole matter granted at once.

Will "Backwoodsman" give us his thoughts upon the causes which he thinks "retards the progress of our Church," and the remedies he would apply, and so keep the matter before our public, and oblige very much his friend and yours.

"CRITO."

P. S. I hope, if spared, to give a few more suggestions next week.

TO THE EDITOR OF THE CHURCH TIMES.

Sackville, N. S., Oct. 20, 1857.

DEAR SIR,

Will you allow me through the columns of our Times, to appeal to the generosity of Churchmen throughout the Diocese on behalf of my people. They have since the removal of the Rev. Mr. Maynard, been obliged to increase their contributions for Church purposes more than two hundred per cent., and now they are engaged in erecting a Parsonage, which without help from without they cannot finish. There is not one rich man, not even a single professional man in the parish. All work for their support, and nearly all give liberally; yet they are not able to do what is required.

The frame of the Parsonage was raised last week, but the fearful gale of Friday and Saturday carried away our upper half story, which will cause a very unseasonable delay, and entail upon us a loss, which though slight is still more than we can bear.

We will most gratefully receive and acknowledge any sum, however small, that may be sent to us; and you, Sir, will I am sure be kind enough to transmit to me any left at your store.

We intend holding a bazaar, if possible, early next summer, and will also be most thankful for any thing that the ladies may favor us with for that purpose.

I am, dear Sir, truly yours,

JOHN H. DRUMM, M. D.

Newport, Sept. 29th, 1857.

REV. AND DEAR SIR:

We, the Parishioners of Cognagun, who have been blessed by your Ministry for four years, do deeply regret your removal from this Parish, where your Ministerial ability and fidelity, and the efficacy with which you have laboured amongst us, has endeared you to us all. As a faithful and laborious minister of the Gospel, you instructed the young, visited the sick, and gave consolation to the aged. We feel ourselves lost at present at your departure, but please accept our sincere thanks for the diligence you ever showed in promoting the Gospel of Jesus.

We would desire you to thank Mrs. Spiko for the very great interest she has taken in the welfare of this Parish. And wishing you good success in the blessed cause you have in hand, that the congregation wherunto you are appointed their Pastor may appreciate your merits, and bring forth fruit an hundred fold to the glory of God.

We are, ever, your affectionate and grateful Parishioners.

Francis T. Salter,
Thomas Salter,
Wm. Salter, jr.,
Alexander Knox,
William Knox,
John Salter,

Thomas Salter, jr.,
James Knox,
Robert Cross,
Charles Thomas, senr.,
Charles Thomas, jr.,
James W. Sandford.

REPLY.

Newport, Sept. 30th, 1857.

MY DEAR FRIENDS:

I accept most gratefully your very kind address as a satisfactory testimony that I have not altogether labored in vain.

Having been impelled from a deep sense of duty to spend my life and energies in so sacred a cause as promoting the glory of God, and advancing the welfare of our Church, it is peculiarly gratifying to my feelings that you have appreciated my services. From a full heart I thank you warmly for all that has been done on your part, for the ever friendly welcome I have met at your houses, and the encouraging manner in which you have cheered me on to my work, and for the attention you have paid to my advice and counsels both in public and private.

Mrs. Spiko requests me to thank you sincerely for your expressions of kindness towards her.

And, dearly beloved, while I have to mourn over many infirmities, I beseech you to hold fast the profession of your faith without wavering, for God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray that your love may abound yet more and more in knowledge and in judgment, that you may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

Believe me, your faithful and affectionate friend,
HENRY M. SPIKE.

News Department.

Extracts from Papers by Steamer Europa.

INDIA.

The arrival of the Calcutta papers adds little to our previous knowledge of events. The *Hurkaru* speaks of the besiegers before Delhi as being in better confidence than they had previously been, certain of triumphant success. The besieged are in a wretched condition, in want of ammunition, and offering to capitulate. The news from Agra is equally satisfactory. Though Gen. Havelock had not succeeded in relieving Lucknow from Cawnpore, General Outram was

undertaking the task in another direction. The entry of Sir Colin Campbell into Calcutta had a most cheering effect. Sir Patrick Grant had returned to Madras, there to resume his command. Some more official accounts are given of Havelock's movements.

General Havelock had not returned too soon. A body of rebels had in his absence manaced Gen. Neill's little force in Cawnpore: beaten off, they marched to Bithoor, and took possession of the ruins. General Havelock, giving his men three days' rest, sallied forth on the 16th, and attacked Bithoor. The rebel force is estimated at 4,000 men and five guns. General Havelock carried their position by assault, and captured two guns. The latest despatch from Gen. Havelock to the Calcutta Government is as follows:

Munselwar, August 13.

I entirely routed on the 12th a detachment of about 4,000 with five field-guns, who had entrenched themselves at Beorabjecka Chowkee, in advance of Busserat Gunge, with a loss on their part of 300 killed and wounded; my own was 35. This action has inspired much terror amongst the enemy, and provoked any opposition to my recrossing.

Gen. Neill furnishes news of a later date:—

Cawnpore, August 18.

On the 15th, defeated the enemy near the old ground, and returned in the night to my position, six miles off. On the 6th I sent a steamer with a small detachment to look up Bithoor, where the enemy were assembled, with good effect. On the 16th, General Havelock moved out in one column to Bithoor, and carried the enemy's position: captured two guns. The --- being much exhausted, could not follow them up. Native accounts from Lucknow represent them holding out well, the enemy making no impression.

On Saturday a telegraphic despatch received by the Bombay Government from Poonah on the 31st of August, was published. In the action on the 16th, said to be at Bithoor, "Capt. McKenzie and fifteen men were wounded; none killed." It then states that—

The troops were very hard worked. The cholera was had; fourteen men and Lieut. Campbell of the 78th Highlanders had died of it. The last accounts from Lucknow were dated the 14th of August, and reported "all well."

Lance-Corporal David Tracey, of H. M. 84th Regt., mentions the heroic death of Lieut. Sanders of the same corps, who, when brought before Nana Sahib, "pulled out his revolver, shot dead five of the guard, and missed the Rajah with the 6th round; they then crucified him to the ground, the whole of the cavalry charged past him, and every one of them had a cut at him; he was cut to pieces by the whole of them."

The following extracts are from a letter from General Neill, dated Cawnpore, Aug. 1st, in which he briefly narrates the particulars of General Havelock's advance upon Lucknow, and his retreat to Cawnpore, and describes the steps he has himself taken to reinstate order at the latter place. It is evident that the writer takes a very serious view of the present state of affairs:—

I have now put a stop to the plundering I found going on, by reorganising a police. I am also collecting all the property of the deceased, and trying to trace if any have survived, but as yet have not succeeded in finding one. Man, woman, and child, seem all to have been murdered. As soon as that monster, Nana Sahib, heard of the success of our troops, and of their having forced the bridge about twenty miles from Cawnpore, he ordered the wholesale butchery of the poor women and children. I find the officer's servants behaved shamefully, and were in the plot, all but the lowest caste ones. They deserted their masters and plundered them. Whenever a rebel is caught, he is immediately tried, and unless he can prove a defence he is sentenced to be hanged at once; but the chief rebels or ringleaders I make first clean up a certain portion of the pool of blood, still two inches deep in the shed where the fearful murder and mutilation of women and children took place. To touch blood is most abhorrent to the high caste natives; they think by doing so they doom their souls to perdition. Let them think so. My object is to inflict a fearful punishment for a revolting, cowardly, barbarous deed, and to strike terror into these rebels. The first I caught was a subadar or native officer, a high caste Brahmin, who tried to resist my order to clean up the very blood he had helped to shed; but I made the provost marshal do his duty, and a few lashes soon made the recreant accomplish his task. When done, he was taken out and immediately hanged, and after death buried in a ditch at the road side. No one who has ever witnessed the scenes of murder, mutilation, and massacre can ever listen to the word mercy, as applied to these fiends. The well of mutilated bodies—alas! containing upwards of 200 women and children—I have had decently covered in, and built up as one large grave. I am in the entrenched camp—a most miserable position. None but Englishmen could have held it for a day, and yet how nobly poor Sir H. Wheeler held out here. On the 29th General Havelock moved towards Lucknow. We had not gone far before he came on a strong post of the enemy—about 20,000 with guns. He defeated them gallantly, and took all their guns, but sustained considerable loss. Amongst the number, I am sorry to say, was young Richardson, a fine, gallant young officer of the Fusiliers, whom I have highly noticed at Benares for his gallantry; and young Seton, of the 6th Bengal Native Infantry, was wounded; he was hit in the lower jaw. He was an aide-de-camp, and made so for his gallantry. The

... afternoon the force was again engaged, and again defeated the rebels, taking all their guns, making a total of twenty guns taken, all of which they spiked, and completely gained the day. Notwithstanding this on the 31st General Havelock returned to the bank of the river opposite Cawnpore, where he sent to me for further reinforcements—requiring a battery, two 42 pounders, and a thousand more European infantry. I have just written to him that there is half a battery coming on here to-day from Allahabad, which I send on at once to him. I can also send him two iron guns but European infantry there is none to send him here. If he waits for that, he must wait reinforcements from Calcutta, and a long delay during which Lucknow may share the fate which befel Cawnpore. The rebels flushed with victory, will return on this, reoccupy Cawnpore, and I have no troops to keep them out. I must be starved out. The influence, too, on Agra may be most disastrous, but I hope General Havelock, who has been so successful, will now advance again and relieve Lucknow, which is to be abandoned the force there brought in here, and by that time reinforcements will have arrived, ready to accompany General Havelock to Agra and Delhi. The European troops all wear linen blouses and caps; our regiment (the Fusiliers) wear blue ones, which in the native language is neel toppies, and the neel toppies are pronounced the terror of all, with their Enfield rifles. They disperse cavalry beautifully. Two hundred of the 2nd Cavalry charged young Seton and twelve of our Fusiliers; they sent them flying with empty saddles. There is a report just brought me that a Rajah has saved some gentlemen, ladies, and three children from the Cawnpore massacre—that they are fifty miles off, and that he will send them in to me. The next mail will take all particulars. Each day will bring things to light; and my next letter, I hope, may convey satisfactory intelligence.

Captain Herbert Bruce, Superintendent of the Police at Cawnpore, has addressed a letter, dated July 31st, to the *Calcutta Englishman*, in which he states the intention of Gen. Neill to sell by auction all the property that has been recovered in the district; and which is still unclaimed in consequence of the death of the owners. He suggests the attendance of those who can, by reason of their acquaintance with former residents at Cawnpore, point out the property of different individuals, and adds the following statement relative to the survivors of the massacre:—

I am desired to add that, as far as can be ascertained, the only Europeans who escaped are two officers and two soldiers, who fled across the river, and one pensioner of the 3d Light Dragoons, who was concealed by a trooper of the 4th Light Cavalry in the city of Cawnpore.

There are six males, three females, and three children with a petty rajah of Kalpee, across the Jumna, and every possible means are being taken to recover them.

The Rajah of Kalpee treats these unfortunate people with kindness, and is disposed to restore them.

The *Phoenix* (Calcutta newspaper), of August 8th, publishes two touching extracts from journals written by the sufferers at Cawnpore. They were evidently written by two different ladies, and were found sprinkled with blood, among the clothes in Nana Sahib's slaughter-house. The first of these scraps contains the following melancholy entries, penned by Miss Caroline Lindsay, who doubtless perished with her surviving sister, Fanny, on the 16th of July:—

- Mamma died, July 12. (Mrs. G. Lindsay.)
- Alice died, July 9. (Daughter of Mrs. G. Lindsay.)
- George died, June 27. (Son of Mrs. G. Lindsay, 10th Native Infantry.)
- Entered the barracks, May 21.
- First shot fired, June 6.
- Uncle Willy died, June 18. (Major W. Lindsay.)
- Aunt Lilly died, June 17. (Mrs. W. Lindsay.)
- Left Barracks June 27.

Made prisoners as soon as we were at the river. The other furnishes these statements:—

We went into the barracks on the 21st of May, the 2nd Cavalry broke out at two o'clock on the 5th of June, and the other regiments went off during the day. The next morning, while we were all sitting out in front of the barracks, a twenty-four pounder came flying along, and hit the intrenchment, and from that day the firing went on until the 25th of June, when the enemy sent a treaty, to which the General agreed, and on the 27th we all left the B. to go down to A. in boats. When we got to the river the enemy began firing on us, killed all the gentlemen and some of the ladies, set fire to the boats; some were drowned, and we were taken prisoners, and taken to a house, put all in one room.

The following extracts are from a letter written before Delhi, Aug. 8th, by an officer of the Engineers. After stating the defiling Enfield cartridge was now being freely used by the Sepoys against our troops, he adverts to the charge brought against Indian officers of not knowing anything of their men:—

With European soldiers an officer always goes into their barracks, looks at their dinners, plays cricket with the men, and of course comes to know them. That is simply a consequence of their both being Europeans. To do the same with Sepoys we must turn Hindoos, or something of the sort, for under existing circumstances you might be "court-martialed" for going near a Sepoy while he is feeding—as that takes away his caste. Going into his hut is perfect profanation, or perhaps sacrilege; neither may you touch any of his cooking materials or utensils, or even the wood he is going to cook with. They had become so pam-

pered that they would hardly stand being spoken to. If after all this we are obliged to have Sepoys again, I hope they will be a different lot and treated in a very different manner.

A correspondent of the *Times* states, from private letters, that the 5th Fusiliers reached Allahabad on the 17th of August, on their way to reinforce General Havelock.

A letter from Aboo, dated the 11th inst., mentions that the King of Delhi has offered to make terms with us, on the condition that thirty-six lacs of rupees annually, instead of fifteen as heretofore, should be secured to him and his successors. This proposal was of course peremptorily declined. He was informed that nothing but unconditional surrender could be accepted; and this we hope should be instantly followed by unexceptionable hanging, drawing, and quartering—on a gallows raised so high over the Royal Palace at Delhi that the "Great Exhibition" should be witnessed by all the country round.—*Poonah Observer Extra*, August 27.

The *North British Mail* states that, from letters received in Glasgow on the 5th inst., dated Calcutta, August 22, Sir Colin Campbell, who arrived there on the 14th August, was in perfect health at Calcutta at that time, and had taken the command of the army. On the 17th of that month he issued a proclamation announcing the fact, and saying that—"In former years I have commanded native troops of India, and by their side I have been present in many battles and victories in which they have nobly borne their part; and it is to me a subject of deep concern to learn that soldiers of whom I have been accustomed to think so favourably should now be arrayed in open and defiant mutiny against a Government proverbial for the liberality and paternal consideration with which it has ever treated its servants of every denomination.

"When I join the force now in the field restoring order to the district disturbed by the disaffection of the army of Bengal; I shall, at the head of the British troops, and of those native soldiers who, though few in number, have not feared to separate themselves from their faithless comrades, and to adhere to their duty, feel my old confidence that they will march to certain victory.

"I call upon the officers and men of both European and native troops zealously to assist in the task before us; and, by the blessing of God, we shall soon again see India tranquil and prosperous."

We understand that the Queen has been graciously pleased to command that Major General Havelock shall be promoted to the honor of Knight Commander of the Bath, and that those other distinguished officers—Wilson, Neill, Chamberlain, and Van Cortlandt shall be made Companions of the Order.—*Globe*.

The Lord Bishop of Quebec's health remains in a very unsatisfactory state.—*Morning Herald*.

Ecclesiastical.

A FORM OF PRAYER.

To be used in all Churches and Chapels of the United Church of England and Ireland, in the Province of Nova Scotia, on Friday, Oct. 30, 1857.

Being the day appointed by Proclamation for a solemn Fast, Humiliation, and Prayer, before Almighty God: in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty, imploring His blessing and assistance on our arms, for the restoration of peace to her Majesty and her dominions.

THE ORDER FOR MORNING PRAYER.

The Service shall be the same with the usual Office for Holydays, except where it is in this office otherwise appointed.

Let these Sentences of Scripture be read before the Exhortation.

O Lord, correct me, but with judgment, not in thine anger, lest Thou bring me to nothing.

I will arise and go to my Father, and will say unto Him—Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son.

Instead of the Venite exultemus.

God is our refuge and strength; a very present help in trouble.

Therefore will we not fear, though the earth be moved; and though the hills be carried into the midst of the sea.

Though the waters thereof rage and swell, and the mountains shake at the tempest of the same.

The Lord of Hosts is with us: the God of Jacob is our refuge.

For I will not trust in my bow, it is not my sword that shall help me.

I will say unto the Lord: Thou art my hope, and my stronghold: my God, in Him will I trust.

For it is Thou that savest us from our enemies: and putteth them to confusion that hate us.

The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace.

Glory be to the Father, &c.

Proper Psalms, LXXVII. and LXXIX.

First Lesson,—Daniel ix., Verse 1—19. Second Lesson,—Acts. xii. Verse 1—17.

Collect for the Day.

O, Lord, raise up, we pray Thee, Thy power, and come amongst us, and with great might succour us, that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy name, through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, over one God, world without end. Amen.

After the Prayer in the Litany (we humbly beseech Thee) read the two following, instead of the Prayer in time of War and Tumult.

O Lord God Almighty, who ordereth all things both in heaven and earth, look down, we beseech Thee, on us Thy unworthy servants, who turn to Thee in this our time of trouble, when evil and misguided men have risen up against the Government which they were bound to defend, and have brought wasting and destruction upon her Majesty's Eastern dominions. We confess, O Lord, that in many things we have deserved Thy chastening, and have failed to make that return which Thou mightest have justly required at our hands when Thou hadst granted success to our arms, and increased our wealth and power.

But O Thou who hast revealed Thyself as a God forgiving iniquity, transgression, and sin, we pray Thee, enter not into judgment with Thy servants who now humble themselves before Thee. Let us fall into Thy hands, and not into the hands of men. Defend, we beseech Thee, our countrymen from the malice and treachery of the sons of violence who have risen up against them; rebuke the madness of the people, and stay the hand of the destroyer. Cast thy shield, O Lord, over any of our brethren, who may even now be in the peril of death, and let their lives be precious in Thy sight. Direct the counsels of those who rule in this hour of danger. Teach the natives of British India to prize the benefits which Thy good Providence has given through the supremacy of this Christian land, and enable us to show more and more, both by word and good example, the blessings of Thy religion. May those who are now the slaves of a hateful and cruel superstition be brought to lay aside their vain traditions, and turn to Thee, the only true God, and Jesus Christ whom Thou hast sent. And so, if it be Thy good pleasure, establish our empire in that distant land on a surer foundation than heretofore, that we Thy people, and sheep of Thy pasture, may give Thee thanks forever, and show forth Thy praise from generation to generation. These and all other mercies, we humbly beg, not for our own worthiness, but for Thy love, and through the merits and mediation of Thy blessed Son our Lord, to whom with Thee and the Holy Ghost be all honour and glory for ever and ever. Amen.

O God, our refuge and strength in every time of trouble, mercifully receive these our prayers and intercessions for our armies now engaged in defence of their Sovereign's rights, and of the lives of their brethren, who are in peril through violence and treachery. Be with them, we beseech thee, in all their trials and privations. Let them enter into battle with hearts full of repentance toward Thee, and of faith in the Lord Jesus Christ; and crown with success their courage in their country's cause. Preserve them alike from the pestilence that walketh in darkness, and from the arrow that flieth by day. Relieve the sick and wounded with the consolations of Thy Blessed Spirit, and support the fatherless and widows in their affliction. Grant that all the sorrows and trials which are endured may work together for the everlasting welfare of those who suffer them. Hear us, O Heavenly Father, for the sake of Thy dear Son, Jesus Christ. Amen.

Then the General Thanksgiving, to the end of Morning Prayer, as usual.

In the Communion Service, after the Prayer for the Queen, or instead of the Prayer for the whole state of Christ's Church, let the following be used.

O Almighty God, we beseech Thee of Thy great goodness to receive these our prayers which we offer unto Thy Divine Majesty in this day of necessity and peril. Mercifully forgive the sins whereby we have provoked Thy chastisements, and grant that the judgments which Thou hast sent may work in our hearts a more lively faith, a more entire obedience, a more constant endeavour to conform to Thy goodness in maintaining tranquillity at home, in preserving us from intestine commotions, and in granting a plentiful return to the labours of our husbandmen. Look with an eye of pity and compassion upon those who have been suddenly thrown into affliction by the calamities of their friends and relatives. Visit the fatherless and widows with the consolations of Thy Holy Spirit, and enable them, under the burdens which they have been called upon to bear, to lift up their hearts towards that Heavenly Kingdom where pain and sorrow, and war and hatred, shall be no more. And as Thou hast commanded us to love our enemies, and to pray for them that despitefully use us, have mercy, we beseech Thee, even on those who have shown us mercy, and whose malice and cruelty have turned to sorrow and mourning the homes of many families in this land. Deliver them from the blindness of that idolatry and superstition which has encouraged their murderous rebellion. Turn them from the gross darkness which now covers them, to the light of the everlasting Gospel, that so our present calamities may be overruled to the promotion of Thy glory, and the advancement of Thy kingdom. Hear us, O Lord our God, for Thy goodness is great; and according to the multitude of Thy mercies receive these our petitions, through Jesus Christ our Lord. Amen.

Collect for the Day, as before.

For the Epistle. Jeremiah vii., Verse 1—7.

The Gospel. St. Luke xiii., Verse 1—5.

THE ORDER FOR EVENING PRAYER.

The Sentences of Scripture to be read before the Exhortation as in the morning: and the Hymn appointed to be used at Morning Prayers, instead of the Venite. &c., shall here also be used before the proper Psalms.

Proper Psalms, LXXXVI. and xcii.

First Lesson, Jonah iii.

Second Lesson, Rom. 2. to Verse 16.

Collect for the Day and Three Prayers.

Instead of those in time of War and Tumult, and "for all Conditions of Men," the same as in the Morning.

Selections.

MR. SPURGEON AGAIN.—[From the *Guardian*].—SIR: Your readers have before now been indebted to you for more than one friendly caution touching Mr. Spurgeon and the causes of his popularity. Perhaps the subject has thus received as much attention as it deserves, and needs no additional remark from me. But, if not, I beg to offer you the following:

Premising that I am but a visitor in England, and therefore to be excused for some curiosity to see English lions and hear them roar, I must tell you that I went with the multitude the other evening to hear Mr. Spurgeon preach in the open air in the neighbourhood of a country town. It was my first hearing, and will, undoubtedly, be my last. No consideration, I think, could induce me to "sit under" him again; yet I am thankful to have heard him this once. It enables me to know better than I did before, what the popular "religion of the day" is—how hollow, how false, how really irreligious—and by knowing it, possibly to understand better how to counteract it, and it makes me more deeply thankful for my own place and calling as a clergyman of the English Church, which, with all her shortcomings, does at least teach her children to follow holiness, and to worship God with reverence and godly fear.

It is easy to see why Mr. Spurgeon, for a time, should be popular. First, he is, what I heard a woman call him, "a powerful preacher"—that is, as she went on to explain it, he can "make himself heard," he possesses the valuable physical power of a great voice and clear intonation, together with a free use of plain English in the vulgar tongue. Then he has wit, often very poor, almost always very coarse, sometimes smart and taking. Real eloquence he has none; at least I do not think I heard more than two sentences which could possibly be called eloquent. Power of captivating the attention and mastering the feelings of the heart he has none, he shows no signs of being himself deeply impressed with the weight of his subject, and therefore must needs fail to impress others. He told us, indeed, not to criticise the man and his manner, but to listen to his message—and from some preachers the advice could be received and followed; holy and humble men of heart, men who lose sight of themselves and are absorbed in their theme, who tell us "even weeping," that of which their own hearts are full, such men constrain us to receive the Word from their lips as if it came from heaven. But with Mr. Spurgeon this is impossible; he is too much at his ease, too free and "rosy lipped," too flippant, too self-confident, to allow us for a moment to forget the man who is standing before us. With every desire to be charitable, one feels it very difficult to believe that he is so earnest.—At the same time, one must make allowance for his position, and rather pity than condemn so young a man, carried away by the applause of the multitude, and continually tempted by the desire of praise.

But I fear there are graver counts than these to be laid to his charge. Mr. Spurgeon's favorite way of handling his subject, it is well known, is the dramatic. He brings before you the persons of the sacred narrative, and you hear them, as it were, speaking by his mouth. And a very profitable way, no doubt, it is, when carefully and reverently employed; but how when all care and all reverence are utterly discarded? Can it profit any one, for instance, to carry away the idea of St. Paul, which many doubtless carried away the other night; to imagine the Apostle a second rate debater, great in his own line, coarse and cunning and confident, grinning at the Corinthians, and exulting when he can catch them tripping? Yet this is Mr. Spurgeon's representation. "Yes," says Paul, "you are mighty clever in detecting my faults, suppose you look a little at your own—examine yourselves!" with a shout of defiance; and a shake of the fist in their imaginary faces.

If this is bad enough, how much worse is it when the person brought upon the stage is no less than the Holy One of God, and His words, spoken as man never spake before, are travestied and defiled by the preacher's flippancy and irreverence!

Is it God's work, or whose work is it, to call forth the laughter (!) of an assembly by an off-handed dialogue between Christ and Nicodemus—"Now, then, I'll puzzle ye—read me My riddle if you can!" Poor Nicodemus scratches his head, and "I can't make it out," says he, &c. Of course the drama would not be complete without specimens of the Judge upon His throne, the cries of the damned, &c., and accordingly these also were freely and broadly introduced.

As for the doctrinal views of this preacher, they are

such as might be expected, and are only less dangerous than his profuseness of speech. "Are you at peace with God? Do you feel that you are? Can you say that you are? Then you are all right—no fear of you!"

In accordance with this, a string of sarcasms is levelled at certain "gentlemen who preach what they call () *duty-faith*" (probably, those who teach the necessity of a faith that worketh by love), and they are told that "they are quite welcome to their doctrine, Mr. Spurgeon would not take it from them for the world—it's not worth the stealing," &c. Believe that you are in Christ and you are in Christ; and once in Christ, in Christ forever, so never mind your duties. Such is the Spurgeonism of the day, very palatable, of course, to all those who prefer a fancy religion to "patient continuance in well-doing."

I came away from that strange meeting, and asked myself, Is this religion? The low earthly standard that this man raises before his hearers, can this represent the holiness of the Gospel, the mind of Christ? and the people who habitually attend upon such teaching as this, can they possibly be made more holy, more humble, more faithful Christians than they would be without it? I fear not; and if not, what are they made? And the openly ungodly and unbelieving, who hang upon the outskirts of Mr. Spurgeon's crowd, "just to hear what the man has got to say for himself," what shadow of a hope is there that they through such means will be converted from Satan to God? None whatever: the display is much more likely to be the theme, an hour hence, of tap-room merriment, if it does not even furnish them with fresh materials for bringing reproach upon religion. I think with wonder and sadness, not so much upon the phenomenon of this man's popularity, which is easily to be accounted for, as upon the delusion that seems to possess so many, that he is really doing the work of an evangelist, and preaching the Gospel of God unto salvation. Yours, &c.,

July 17.

TASMANIENSIS.

THE TURKS.

AT this moment, almost everybody we speak to is more or less interested about the Turks. All want to know what sort of people they are. The best notion many of them have is that they wear long, loose, flowing robes, and a turban; and as they certainly are not Christians, people think of them as of other pagans and idolaters.

Now, as to the first, we are not to look upon their dress as belonging to them as Turks; it rather belongs to them as Easterns. The Eastern nations generally wear loose clothing, and have done so for thousands of years. We see this by the prints in our large Bibles, where from first to last we find flowing garments, but nothing like the tight-fitting clothes worn by the men of our own country and the greater part of Europe. The case is the same with the long beards of the Turks. A long beard is considered as great an ornament to their men as long hair is to our women. This, too, is common among all Eastern nations, who think that we Europeans unfigure God's work by cutting off our beards.

We find a curious proof of the antiquity of both these customs in 2 Samuel 10th chapter. The ambassadors sent on a friendly mission by King David, were grievously insulted by the King of the Ammonites, who caused the one-half of their beards to be shaven off, and their garments to be cut short in the middle. The ambassadors were thus reduced to a state which was so dishonorable, that they remained at a distance from court and the presence of the king, until their beards were grown. David so highly resented this ill treatment, as to go to war with the King of Ammon.

A few years ago, the Sultan or Sovereign of the Turks became unpopular by attempting some alterations in the dress of his army, bringing it nearer to that of the European troops, by leaving off the loose dress and the turbans. Not, however, that the loose flowing robes of the Eastern troops need prevent their being active in war. We know that many warlike nations were dressed in this fashion in ancient times, and that leaping, running, and wrestling were regular parts of the education of the young men, who were carefully trained to great activity and agility in all bodily exercises, as the best preparations for becoming soldiers. On these occasions, their loose robes were either thrown off or drawn up around them with a girdle, so as to be no hindrance or inconvenience. In 1 Kings xviii. 46; we find that the prophet Elijah "girded up his loins" when he ran before the chariot of Ahab; that is, he fastened up his loose robes, confining them with his girdle, so that they might not be

in his way while he was running with great speed in order to keep before the chariot in which Ahab was riding. Again, in Kings iv. 29, when Elijah heard the sorrowful tale of the poor mother, whose only child was lying dead, and sent Gehazi to lay the prophet's staff upon the face of the child, he says, "Gird up thy loins;—let not thy loose garments hinder thy speed. The very same thing would take place at this day in the East. If a messenger were to be sent off in haste, he would naturally gird up his loose robe before he started.

Let us stop here for one moment to notice the figurative use in Scripture of this expression of "girding the loins." It is easy to understand how it came to signify a state of preparation for any active service—a readiness to obey any command of God. "Let your loins be girded about," said our Saviour, (Luke xii. 35,) when charging his disciples to be watchful and always ready to receive their Lord and Master. St. Paul, too, (Eph. vi. 14,) describing the virtues and graces of a Christian under the image of a military dress, uses the expression, "having your loins girt about with truth;" that is, being ever ready to do the whole will of God with earnestness and sincerity.

Many other such passages may be found both in the Old and New Testaments.

This paper would be too long if I were now to enter upon the subject of the religion of the Turks, so I will only add one more remark upon their dress. We are apt to think that the turban must be very unpleasant as a covering for the head in hot climates; but those who have tried it say that it keeps off the heat of the sun much better than our hats and caps; so that probably the turban, as well as the loose robes, are more suitable to the climate than at first they appear to be. Indeed, we often laugh at the manners and customs of foreign nations without sufficiently considering the difference between their climate and employment and our own. The dress and the diet which suit us might be quite as disagreeable to them as theirs would be to us. The nations of the earth may, in these respects, be compared to a garden of flowers, where the variety of color, and form, and scent increases the general beauty.—*Cottage's Monthly Visitor*.

A FIRST-RATE HEARER.

I had heard much, very much said, about a first rate preacher, and was much interested in the picture drawn by my informant. But as one blade of a pair of scissors sadly lacks the other, and is in a very pitiful state of bereavement without it, so a first-rate preacher may have the counterpart, and I propose to complete the picture by setting forth a first-class hearer.

1. He is prompt in attendance. He not only means to be at public worship—lots of lazy people have very good purposes—but he will be on hand in time. The preacher counts upon him always being in his place when the service begins. Nobody can think it is him, as the late-lifted latch, the untimely creaking door, sends an unwelcome sound through the sanctuary.

2. He is an unfailing attendant. There are now-and-then hearers, half-a-day hearers, once-a-month hearers, and semi-annual hearers. There are such all over the parish: but not a soul of them ever gets him on to their books. He is not a bird of their feather. He thinks that, if public worship is worth being established at all, it is worthy of having an whole-hearted and unfailing support. He thinks "Reverence my sanctuary" means something more than an intermittent attendance—that such a precept presses not a half but a whole day worship; not merely a now-and-then visit, but visits that shall know no intermission but what Providence compels. He goes for the whole Sabbath, and all the Sabbaths of the year; and if that does not make him a first-rate hearer, we will look up another element of his character to help fill out the picture; and

3. He gives eyes, ears, and thought to the preacher. Eyes, because it helps him to hear, and the speaker to address him; ears, because his ears were made to be thus used, and he came for the purpose of hearing; and thought, because eyes and ears, too, might be on the preacher, and yet imagination, in its antics, might make eyes and ears utterly useless, as it sailed away with the hearer to the ends of the earth. Eyes, ears, and attention of mind make one, soul and body, a hearer; and we venture to call that a first-rate sort of hearing; though there remains one characteristic more to complete the picture.

4. He profits by what he hears. He gives the truth a cordial, hearty welcome. He takes truth, the heavenly dove, into the ark, and does not compel it to fly away upon the cold and cheerless waters. He musest

on what he hears, beseeches holy influence to incorporate it into the spiritual structure of his soul; and, not being a forgetful hearer, becomes a doer of the word. And if that is not first rate hearing, we should be thankful to look on the picture of some other painter.

In view of all this, we may say—

1. That a first rate hearer is an honour to the sanctuary; that sacred place was made for him, and he fits it well. And was made to make others like him, and does a most noble and honorable work so far as it succeeds in such a work.

2. A first-rate hearer is not only an honorable character, but a very useful one. He does much to get the people first-rate preaching. His devout character in the sanctuary and elsewhere greatly comforts and animates the preacher. He is the better preacher for having such a hearer, and a whole congregation of such hearers would make him a first-rate preacher, if he is not one now. Let them try it.

3. A first-rate hearer is a stirring rebuke to divers other classes of hearers, as second-rate and third-rate hearers, and sleepy hearers, and all who won't bear at any rate. He is a burning and shining light in the sight of them all, and the admonition given by his excellent example ought to shame them out of their folly and sin.

Therefore, though we are not unwilling to hear about first-rate preachers, we should be glad to hear more about first-rate hearers; and should be better pleased still to see more of them. There is room for a large number of each in the church where we worship; and, so far as we can learn, there are not a few churches about us but would be very much resigned in view of the change, into such a state, of what hearers they now have.—*N. Y. Observer.*

THE PREACHER'S WORK.—A youthful painter was once directed by his master to complete a picture on which the master had been obliged to suspend his labors on account of his growing infirmities.

"I commission thee, my son," said the aged artist, "to do thy best upon this work. Do thy best."

The young man had such reverence for his master's skill, that he felt incompetent to touch the canvas that bore the work of so renowned a hand.

"Do thy best," was the old man's calm reply; and again, to repeated solicitations, he answered, "Do thy best."

The youth tremblingly seized the brush, and kneeling before his appointed work, he prayed, "It is for the sake of my beloved master that I implore skill and power to do this deed." Then, with suppressed emotion, he commenced his work, and he caught from it an inspiration. His hand grew steady as he painted. Slumbering genius awoke in his eye. Enthusiasm took the place of fear. Forgetfulness of himself supplanted his self-distrust, and, with a calm joy, he finished his labor. The "beloved master" was borne on his couch into the studio, to pass judgment on the result. As his eye fell upon the triumph of art before him, he burst into tears, and throwing his enfeebled arms around the young artist, he exclaimed—

"My son, I paint no more!"

That youth subsequently became the painter of the "Last Supper," the ruins of which, after the lapse of three hundred years, still attracts annually to the refectory of an obscure convent in Milan hundreds of the worshippers of art.

So shall it be with a youthful preacher, who stands in awe of the work to which his Master calls him.—Let him give himself away to it as his life's work, without reserve—let him do his best. Let him kneel reverently before his commission, and pray, "for the beloved Master's sake," that power and skill may be given him to do this deed." And the spirit of that Master shall breathe in the very greatness of his work. It shall strengthen him. His hand shall grow firm, and his heart calm. His eye shall not quail in the presence of kings. He shall stand undismayed before those who in the kingdom of God are greater than they. Years of trust and of tranquil expectation shall follow his early struggles; or, if emergencies thicken as he advances, and one after another of those on whom his spirit has leaned for support falls from his side, he shall be as the young man who increased his strength. He shall learn to welcome great trials of his character. With a holier joy than Nelson felt at Trafalgar, he shall look up and say of every such crisis in his ministry: "I thank thee, O my God, that thou hast given me this great opportunity of doing my duty."—*Professor Phelps.*

WORLDLY PLEASURE.—The cross and adversity taketh from us the love of the world, and driveth

away all manner of dangerous and delicious lusts and pleasures of this transitory life. We would fain be rich, but God sendeth us poverty. We desire health of body, but God giveth us sickness, and so nurtur eth and nurseth us in misery and with affliction, that we can no more toll what a delicious and tender pleasant life in this world meaneth: and thus begin we to condemn and loathe all transitory things, and to desire another more better, precious, and an eternal life, where all manner of misery shall have an end. He that taketh a journey in hand, and goeth into a strange country, when he cometh into a pleasant town, where he meeteth company and good companions, peradventure he spendeth away the time, and tarryeth too long with them, and so forgetting his household and things at home. But if one hard mischance after another happen unto him, then he maketh the more haste home again to his wife and children, where he hath more rest and quietness. Even so, when these transitory things such as riches, health, beauty, much profit, honor, and dignity, happen unto us, if we will once gaze upon them, and delight so much in them, that we do the less regard and esteem the heavenly way, then will God make the way rough and crabbed unto us here in this life, that we should not take and esteem this transitory life in this world for our right natural country, towards the one which we take our journey. Furthermore, they that be poor, and in distress, and heaviness, are always readier to forsake this world, and are more desirous to depart hence to God, than those that have riches, health, felicity at pleasure. And therefore St. Austin writeth thus: "Behold how God hath replenished and fitted the world with so much troubleome adversity. It is bitter, and yet it is loved. It is ruinous and ready to fall, and yet is inhabited. O thou, my dear, darling world, what should we do if thou wert sweet, stable, and permanent, seeing we do thus now? O thou foul and unclean world, if thou art bitter, and yet deceivest and beguilest us, whom wouldst thou not deceive and beguile, if thou wert sweet?"—*Coverdale.*

THE MOST IMPORTANT KNOWLEDGE.—If a man by a vast and imperious mind, and a heart as large as the sand upon the sea shore, as is said of Solomon, could command all the knowledge of nature, and of words and things; could attain to a mastery of all languages, and sound the depths of all arts and sciences; measure the earth and the heavens; tell the stars, and declare their order and motions; could discourse of the interests of all states, the intrigues of all courts, and give an account of the history of all ages; could speak of trees from the cedar tree that is in Lebanon, even unto the hyssop that groweth out of the wall; and of beasts also, and of fowls, and of creeping things, and of fishes; and yet should be destitute of the knowledge of God and of Christ, and of his duty, all this would be but an impertinent variety, and a more glittering kind of ignorance; and such a man (like the philosopher who, while he was gazing on the stars, fell into a ditch,) would be undone with all his knowledge, and with a great deal of wisdom, go down into hell.—*Tillotson.*

THE JUDAS ISCAHRIOT COIN.—Mr. A. Nicholas, of Wall Street, has struck off a number of the fac-simile coins of the Hebrew holy shekel—the piece of silver money in which Judas Iscariot was paid for his services in betraying the Saviour. The present coin is from a drawing procured last year in Rome. The drawing is from a piece "which," says Dr. Raphael, "must have been coined during the time the Jews were sojourning in the Holy Land under their own kings, and contemporaneous with the first temple, which brings it to a period of about 700 B.C." The Hebrew characters upon it are much like the style of our own American coin; for while the legend upon ours reads "United States of America," this, in the same position on the outer edge, bears the inscription, "Jerusalem the Holy." While one side bears the resemblance to Aaron's rod, as mentioned in Numbers, xvii. 8, on the other, which has the imprint of the pot of incense, is inscribed, in the Hebrew characters, the words, "Shekel of Israel."

I. A. O.—We find the following curious fact in one of our exchanges. The coincidences may possibly all be accidental, but there is more reason for thinking otherwise than is generally supposed.

At the Scientific convention at Albany, Professor Gibson remarked upon a curious connection of geometry and language. Three letters occur in almost all primitive languages. They are a line, an angle, and a circle, thus: I, A, O. In almost all languages, these letters are used in the word expressing Divinity. In Hebrew, Ioa is a name of Divinity. Greek AIO, the root of "zionios," the eternal. In Hindoo, Japanese, and other Asiatic tongues, the same letters are used similarly. In Indian, these letters occur in "Manitou," the word for Spirit. These letters in the old Greek or Phœnician alphabet, are the first, last, and middle letters, signifying the beginning, middle, and end: Alpha, Iota, and Omega.

To the foregoing, the following interesting particulars occur to us. The I, as a word or the root of a word, in Sanscrit i, Welsh i, Coptic i, Latin e-o, i-re, Greek i-o, ci-o, Sahidio e, all signify to go, "progress forward." It is also the characteristic

root letter of the Hebrew verb in the *futura tense*, is found to a considerable extent in the old Gothic, Saxon, and kindred languages, and in the verbal suffixes of Sanscrit and Latin verbs. Traces of the same letter, variously modified, also occur in the Greek. It is also employed as a preposition in several ancient languages, always with the idea of "in, into, towards."

A or ya, in Chinese, signifies "unity, priority, perfection," in Sanscrit and Welsh "prior, first, the place from, time past." In Hebrew and old Gothic verbs, it is the characteristic root letter of the past or perfect tense, and in Sanscrit, Celtic, and Coptic verbs, a prefix of the same tense.

If for O we substitute the more simple U (pronounced oo) the letter is the characteristic root letter of the passive participle of the Hebrew and old Gothic verbs, and endings of the Sanscrit and Latin participles. The Celtic employs O for U, signifying out of, from.—*Calendar.*

Pew.—The earlier orthography of this word is *pue*, and it signified any open seat. In ancient churches, the worshippers occupied simply low wooden seats with wainscoting between them, sometimes reaching to the ground, and at others only as far down as the seat, with the ends partially enclosed, and appropriately panelled, or simply with chamfered angles, and, though often with plain horizontal cap mouldings, sometimes enriched with elaborate finials, that "formed an avenue along which the eye was irresistibly directed towards the altar." The enclosed pew of three centuries ago, still corresponding somewhat with the modern pew, is supposed to have originated with the Puritans, and with the gallery, which was sometimes a pew as well, was a production, like many others of the same nature, necessary to satisfy the animal man of the times, and conduce in form and adornment as much as possible to his convenience and pleasure, during his *religious devotions*. Few of their time were made lofty and spacious, and curtained, that the occupants might avoid the "order to bow at the name of Jesus, and the rule to stand at the Gloria Patri." Special entrances to those occupied by the lord of the manor or other high functionaries, are not uncommonly found in old churches, pierced recklessly through gorgeous traceries and painted windows or other elaborate work, and their interiors were bedecked with gaily colored Brussels carpets, and furnished with arm chairs, hat stands, and fire places. With all the utilitarianism and parsimony that attended too often the erection of our parish churches at this late day, there are to be found among us as great inconsistencies and expensive absurdities as those which marked a less enlightened age, and these will, in future times, be held up to the same derision as the hat stand and fire place of the Puritans are at the present day. High backed pews, with their occupants in them, remind us of those Roman martyrs in the year one thousand eight hundred and forty-nine, found buried to their necks in the ground; and their doors, alike expensive and unnecessary, unless to proclaim the selfishness of the occupant, are things not now to be encouraged in the erection of a new church, where any spirit of correct taste or appreciation of the true character of God's house is to be found.

THE SUBJECTION OF THE BODY.—The Christian is justified and filled with all good, and made a true son of God by faith alone. Yet while he remains upon earth in this mortal state, he must keep his body in subjection, and perform those duties which result from an intercourse with his fellow creatures. Here, then, it is, in the Christian scheme, that works are to be placed; here it is that sloth and indolence are forbidden; and here the convert is bound to take care that, by fasting, watching, labor, and other suitable means, his body be so exercised and subdued to the spirit, that it may obey and conform to the inward and new man, and not rebel and obstruct the operations of faith, as it is naturally inclined to do, if not restrained. For the inward man, being created after the image of God, by faith rejoices through Christ, in whom he possesses so great treasure; and hence his only employment and delight are to serve God freely in love.—*Luther.*

The number of Chinamen in the district of Ballarat East, according to the last census, is 10,000, of whom six are married to women of European descent. It may not be uninteresting to know that the majority of the ladies claim Scotland as their birth-place.—*Australian and New Zealand Gazette.*

Yesterday se'nnight was Baron Von Humboldt's eighty ninth birthday. The health of the philosopher is said to be quite excellent.

The Church Times.

HALIFAX, SATURDAY, OCT. 24. 1857.

DAY OF FAST AND HUMILIATION.

WEDNESDAY the 7th October, was appointed by Her Majesty to be kept as a Day of Fast and Humiliation throughout the United Kingdom, consequent upon the events in India. The public mind has been for some time prepared for such an occasion, which judging from the tone of the public journals, will have been devoutly and religiously observed by every Christian persuasion.

In accordance with the above worthy example, and probably by command, His Excellency the Lieutenant Governor has appointed Friday next, the 30th inst. to be kept as a day of Fasting, Humiliation and Prayer, in this Province.

We hope that the people of Nova Scotia will come to the observance of the day appointed fully impressed with the seriousness of the occasion.—Forming a portion of that great nation with whom the destinies of the richest possessions of the East have been entrusted, we are implicated in her transgressions, and in her sins of omission and commission—we still more deeply feel ourselves a sharer in her calamities—and we ought to feel an equal interest in her supplications to the Throne of Grace. Nor yet will it be inappropriate to mingle with our sense of the national backslidings, a conviction that our own doings are not pure in the sight of Him who abhorreth iniquity. It will become us all to ask forgiveness of our sins as a people—and to pray earnestly that those seeds of contention and strife which prevail in this Province, and affect and mar His gracious designs towards us, may be abated, that peace may dwell within our walls, and prosperity be allowed to diffuse itself over the land.

LATEST NEWS.

THE news by the Steamship *Europa* does not add much of interest to our previous advices. India is still the all engrossing topic. The public mind is becoming more highly excited as each mail arrives from the East, and as yet nothing has transpired which can lead to any favorable anticipation with reference to the position in which the British garrisons there are placed. But though the reality of their condition is a strong test of human endurance, it affords no ground for despair. Lucknow still holds out, with a hope of relief. The besiegers of Delhi had been strengthened by the arrival of reinforcements, and more were on the way, and it was confidently asserted that the assault would take place about the 20th of August—and as it will not be made without a full knowledge of the rebel resources, and a due calculation of the necessary means to achieve the conquest, we feel confident that it will be successful. The British nation with a truer conception than hitherto of the work before it, appears to have set itself with the unswerving resolution which is so conspicuous a quality of the national character, to accomplish it thoroughly. No confidence appears to be placed in any part of the native force which still professes to adhere to British interests—all have been more or less imbued with the conspiracy—and those which rejected it at first, every now and then show signs of wavering. Truest among them, and seemingly worthy of dependence, are our latest enemies the Sikhs, and as they were the most valiant, and the best disciplined of the native races, so their faithfulness at the present crisis, is the more remarkable. It may perhaps be less owing to their not regretting their lost independence, than that out of the present confusion they see no way of permanently regaining it. Gratitude for the introduction of a more equitable government, may have something to do with it. A profound impression of British power too recently felt by the present generation to be yet eradicated, much more. Or probably the real cause is the religious animosity that alienates the Sikh and the Bramhin. From whatever cause springs their latent attachment they do good service, joined with a strong thievish propensity. The British in India have long had to deal with very refractory material—and this will always show itself when it is desired to impose the genius and spirit of the conquerors upon the obstinately opposing prejudices of the conquered people—and the more strongly when the latter are to the former in the proportion of a thousand to one. If there is any consolation to be derived from present circumstances, it is that the state of things might have been much worse. The intention of the conspiracy is now known to have been the massacre of every European in the country, which was only prevented by its premature explosion at Meerut; and the frustration of this diabolical scheme may thus be ascribed to that over-

ruling Providence, in whose benedict designs for the future of the millions of India, under the protection and government of our beloved country, we may still implicitly trust.

D. C. S.

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

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

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

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

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

UNITED STATES.

The R. M. Steamship *Niagara*, arrived here on Thursday night last from Boston. There has been very little improvement in Monetary affairs. Chicago had been visited with a very destructive conflagration, which destroyed property to the amount of \$600,000,—several firemen were killed. The steamer *Tropic* sunk in the Missouri river on 18th inst.—several lives were lost.

New York, Oct. 19—6 P. M.—Our financial and business affairs continue to improve. Stocks of all kinds took a further advance at the First Board. New York State gaining an average advance of 9 per cent. Specie is almost unsaleable at a premium. The rates of domestic exchange are quite irregular, but the bulk of Eastern is done at about 3 per cent. Our importers have commenced the work of reshipping British goods from the bonded warehouses, there being no market for them.

Boston, Oct. 21.—The pressure in the Money market appears to be releasing a little, and there is a glimmer of light for the future, but as yet uncertain and flickering. The Stock market is firmer and gaining strength gradually.

A farewell missionary service was held at Temperance Hall on Wednesday evening. It was under the auspices of the Presbyterian Church of Nova Scotia, and in honor of the departure of Rev. Mr. Matheson, one of their Ministers, on a mission to the New Hebrides.

The Reverend Superintendent of Education has been engaged in holding meetings throughout the country connected with his duties.

On Wednesday last, Mr. John McCulloch was elected Alderman for Ward No. 1, and Mr. Wm. C. Moir for Ward No. 4.

Fire!—There were two alarms of fire on Friday at about one o'clock P. M. The first proceeded from the old Snellock property, Barrington street, which was instantly put out by the Fire Department. The second appears to have been a false alarm in the North End.—*Chronicle*.

Rev. J. Ambrose having removed from Petite Riviere to St. Margaret's Bay, all communications for him will in future be sent to the latter place.

OBITUARY.

DIED at Bridgeport, Bear River, of Consumption, ELEANOR CAROLINE, the beloved wife of STEPHEN B. HENNINGER, aged 35 years, leaving a disconsolate husband and five children, with a large connection of relatives and friends to mourn their loss.

Mrs. H. was early dedicated to God by the rite of baptism, in the Episcopal Church. As she advanced in years, she was more particularly instructed by her aged grandfather, then living, in the truths of the Christian religion, for which she ever entertained an ardent veneration. As she further advanced to years of discretion, she grew in grace and in the knowledge of our Divine Master, and from that time always felt a pleasure and comfort in associating with the people of God.

Although devotedly attached to the Church of her Fathers, yet she felt a love for all who loved the Saviour, to whatever section of the Church they belonged.

After connecting herself by marriage to her now disconsolate husband, she felt that duties more onerous came upon her; cares and anxieties oftentimes bestowed her path with difficulties, but still her confidence was unshaken in that God who seeth the upright in heart; and humbly relying upon the Divine Atonement made for all the human family, and by faith in His dear Son Jesus Christ; she was enabled to pursue that straight and narrow path which leads to heaven.

She experienced much of the Divine presence. During her illness, towards the final close, when suffering much under disease, she felt God to be with her, and although much prostrated in body, a few minutes before her spirit took its triumphant flight, her sorrowing family gathered around her, to whom she bid a final adieu—and then exclaimed—"Come, Lord Jesus, come quickly!"—*Com.*

A very awful catastrophe happened to a Russian line-of-battle ship between the 21st and 23rd ult., in the Gulf of Finland, during a violent storm in which it foundered, with a crew of upwards of 1,000 souls on board, all of whom perished. About 150 were family men, which render the misfortune still more calamitous.

LETTERS RECEIVED.

From Jas. Boyan, Esq. with rem. J. E. Harris, Esq. rem. &c. Jos. Whitford, Esq. rem.—directions attended to. Rev. H. J. Clare, with rem.—directions will be attended to. Rev. J. M. Campbell, rem. Professor Siefel-hagen—have not got the Book required, have ordered it—have Penney's 1st Lessons without Key.

Holloway's Ointment and Pills.—Blisters, pimples, dry eruptions, and all irritations of the skin, fade and disappear after a few applications of Holloway's Ointment. In these cases brisk friction is indispensable. Many of the ordinary eruptions are caused by suppressed perspiration, and as this penetrating unguent at once opens the pores and invigorates the absorbents, it dissipates the inflammation by a double process. Ladies whose faces or arms are disfigured by cutaneous diseases, may readily remove the blemish and restore to the skin its natural tint, flexibility, and softness, by the use of this safe and powerful counter-irritant. The Pills never fail in disorders of the stomach and liver.

Married.

On the 14th inst., in St. John's Church, Lunenburg, by the Revd. Mr. Maturin, JOHN ALLEN WATERMAN, youngest son of Zenas Waterman, Esq. of Brighton, Queen's County, to ISABELLA JOSEPHINE, second daughter of Henry S. Jost, Esq. of Lunenburg.

On Monday last, at the Chapel of Ease, Coxbeath, by the Rev. R. J. Uniacke, Rector of the Parish of St. George, EDMUND JAMES DODD, Esq. Superintendent at Scatar, to EVELINE, daughter of the late Mr. Daniel P. Mareit, of St. John's Newfoundland.—*C. B. News, Oct. 17.*

At Belmont House, Greenock, Scotland, on the 29th September, by the Rev. Dr. Brown, the Rev. GEORGE W. SPURTT, son of the Rev. John Sprutt, to MARY, daughter of Charles J. Hill, Esq. of Halifax, N. S.

Died.

On Monday last, Mr. EDWARD HUGHES, shoemaker, aged 68 years.

On Tuesday evening, 20th inst., LUCY MARY, eldest daughter of the late Mr. Richard Belger, of Halifax.

At Dartmouth, on the 20th ult., Mr. JOHN WELLS, after a lingering illness, with disease of the heart, in the 65th year of his age, a native of Boness, Linlithgowshire, Scotland, leaving an aged widow and five sons to mourn the loss of an affectionate husband and kind father.

At Sackville, on the 17th inst., after a lingering illness, beloved by all who knew him, CHARLES LEWELL, youngest son of Anthony and Ann Fultz, aged 16 years.

At Pictou, on Monday morning, the 12th inst., Mr. JAS. YORSTON, in the 41st year of his age.

At Guysboro', on Tuesday 13th inst. of Measles, HELEN MARY, daughter and only child of the Rev. W. G. T. Jarvis, aged 7 weeks and 3 days.

At St. John, N.B., on Sunday, 18th inst., of apoplexy, WILLIAM H. S. NEAL, aged 57 years, formerly a merchant of this city.

Shipping List.

ARRIVED.

Saturday, Oct. 17.—Brig Golden Age, Atwood, Porto Rico, 13 days; Dasher, Dolby, Porto Rico, 20 days.

Sunday, 18th.—Packet brig Boston, Roche, Boston, 45 hours—40 passengers; brig Halifax, Parner, Turks Island, 15 days; Wabash, Curr, Liverpool, GB, 30 days; schr. Challenge, Walters, Antigua, 14 days.

Monday, 19th.—R. M. Steamer Ospray, Sarny, St. John's, N.F., 4 days, via Sydney, C. B.; 10 passengers; Steamer Eastern State, Kiliam, Boston via Yarmouth, 51 passengers; brig Velocity, Affeck, St. Jago de Cuba, 18 days; brig Antelope, Tucker, New York; brig Danhne, Wainwright, Bermuda, 10 days; schr. Labella, Hadley, Guysboro'; Eleanor, Ryan, Norfolk; Valer, Pictou.

Tuesday, Oct. 20.—Schr Lucy, Alexander, Alexander, Baltimore, 21 days.

Wednesday, Oct. 21.—R. M. S. Europa, Litch, Liverpool, 10 1/2 days; M. S. Hunter, St. John N.B., 45 hours; brig Cordeira, Griffin, Charleston, 41 days; Teaser, McLean, Pictou, schr Electric Light, Dwyer, Baltimore.

Thursday, Oct. 22.—Brigs Lucrétia, Foster, Havana, 15 days; Token, Smith, Turks Island, 13 days.

Friday, Oct. 23.—Brig Providence, Komple, P. E. Island; schra. Packet, Bahin, Georgetown; Alma; Sullivan, Canco; Maxwellton, Foote, Pictou & Madoline, Arsenan, Magdalen Island; Ceres, Messerly, Newfoundland; Mecca, Edgett, Baltimore; Union, Forward, Odorin, Nfld; Mountaineer, Stirling, from the Labrador.

CLEARED.

Oct. 19.—Sarnh, Hopkins, Porto Rico; Labrador, Downly, do; Arab, Mason, Jamaica.

Oct. 20.—Glide, Reynolds, P. E. Island; John, Burko, Burnt Island, Nfld; New Lancet, McPhagor, St. John, NF; Charles, McKean, P. E. Island.

PASSENGERS.

Per Steamer Europa.—From Liverpool to Halifax.—Rt. Rev. Dr. Dalton, Major Carey, Dr. Parker, Hon. J. Little, Captains Welsh, Honson, McMahon, Salmon, Mrs. Donville, Miss Pasco, Mrs. Murtar, Mr. Lockhart and Lady, Mr. A. G. Archibald, Messrs. Ronno, J. R. Bourke, J. Caldwell, Wilson, J. O. Hunter, J. McWilliams, Desbresay, Beck.



DAY OF HUMILIATION.

From a Supplement to the London Gazette of Friday, Sept. 25.

BY THE QUEEN.

A PROCLAMATION FOR A DAY OF SOLEMN FAST HUMILIATION, AND PRAYER.

VICTORIA R.

We, taking into our most serious consideration the grievous mutiny and disturbances which have broken out in India, and putting our trust in Almighty God that He will graciously bless our efforts for the restoration of lawful authority in that country, have resolved, and do, by and with the advice of our Privy Council, hereby command, that a public Day of solemn Fast, Humiliation, and Prayer be observed throughout those parts of our United Kingdom called England and Ireland, on Wednesday, 7th day of October next, that so both we and our people may humble ourselves before Almighty God, in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the divine Majesty, for imploring his blessing and assistance on our arms for therestoration of tranquillity; and we strictly charge and command that the said day be reverently and devoutly observed by our loving subjects in England and Ireland, as they tender the favor of Almighty God: And for the better and more orderly solemnizing the same, we have given directions to the Most Rev. the Archbishops, and the Right Rev. the Bishops of England and Ireland to compose a form of prayer suitable to this occasion, to be used in all churches, chapels, and places of public worship, and to take care that the same be timely dispersed throughout their respective dioceses.

Given at our court at Balmoral, this 24th day of September, in the year of our Lord, 1857, and in the 21st year of our reign. God save the Queen.

(By a similar proclamation the same day is appointed for prayer in Scotland.)

PROVINCE OF NOVA SCOTIA.

PROCLAMATION.

BY HIS EXCELLENCY MAJOR GENERAL SIR JOHN GASPARD LEMARCHANT,

Knight, Knight Commander of the Orders of Saint Ferdinand, and of Charles the Third of Spain, Lieutenant Governor and Commander in Chief in and over Her Majesty's Province of Nova Scotia and its Dependencies, &c. &c. &c.

J. GASPARD LE MARCHANT.

HER Most Gracious Majesty Queen Victoria, having appointed a day of Fast, Humiliation and Prayer, in the United Kingdom, in consequence of the calamitous events in India, and I deeming it proper that Her loyal subjects in Nova Scotia should unite in a similar observance, have resolved, and do, by the advice of the Executive Council, recommend that a public day of solemn Fast, Humiliation and Prayer be observed throughout the Province of Nova Scotia, on FRIDAY, the Thirtieth day of October instant, that so we may humble ourselves before Almighty God, in order to obtain pardon of our sins; and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty for imploring His blessing and assistance on our Arms for the restoration of tranquillity.

The Venerable the Archdeacon, in the absence of the Lord Bishop of Nova Scotia, will, as hath been usual on former occasions, compose a form of Prayer suitable to this occasion, to be used in the Church over which he presides.

Given under my hand and Seal at Arms, at Halifax, this twenty-first day of October, in the Twenty-first year of Her Majesty's Reign, A. D. 1857.

By His Excellency's Command, CHARLES TUPPER.

GOD SAVE THE QUEEN!

CARPETS—CARPETS.

JUST RECEIVED.—The largest assortment of newest Styles, in Brussels, Velvets, Tapestries, 3 ply, and heavy Scotch, Stair (all widths); DRUGGETS, Crumpled Cloth, Door Mats, Hearth Rugs, &c.

Oct. 17.

4w.

W. & C. SILVER.

PRICES CURRENT.

SATURDAY, OCTOBER 24.

Apples, per bushel	4s. 6d.
Beef, Fresh, per cwt.	35s. a 45s.
Butter, fresh, per lb.	1s. 2d.
Cheese,	6d a 7½d.
Chickens, per pair	2s 3d.
Calf Skins, per lb.	8½d.
Ducks, per pair	none.
Eggs, per dozen	10d. a 1s.
Geese, each	2s. 6d.
Homespun, wool, per yd.	2s. 6d.
Do. cotton & wool,	1s. 9d.
Hay, per ton,	£4 a £4 5s.
Lamb, per lb.	3d. a 4d.
Oats, per bushel	3s.
Oatmeal, per cwt.	18s. 9d.
Potatoes, per bushel	3s. 9d.
Pork, per lb.	4½d. a 5d.
Turkeys, "	none.
Yarn, "	2s. 6d.
Am. Spfl. Flour, per bbl.	37s. 6d.
Can. Spfl. " "	37s. 6d a 40s.
State " "	35s. a 37s. 6d.
Rye Flour, "	27s. 6d.
Cornmeal, "	23s. 9d a 25s.
Indian Corn, per bushel	none.
Sugar, bright P. R. per cwt.	54s.
" Cuba	50s.
Molasses, per gal.	2s. a 2s. 4d
" clayed "	2s.
Lumber—½ Inch Pine,	£4 2s. 6d.
" 1 Inch Pine,	£3 10s.
" Shipping Pine,	55s.
" Spruce,	50s.
" Hemlock,	45s.
Wood, per cord	22s.
Coal, Sydney, per chal.	30s.

BROOK WITH & MAJOR,

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

FALL IMPORTATIONS;

—COMPRISING—

DRESS GOODS, In plain and Fancy Stuffs, Plain, Flounced and striped, with a variety of new styles.	CLOKINGS, In plain, Reversible, and Sealskin Cloths.
SHAWLS, In Paisley, Wool and Honeycomb, quite new.	Grey, White and printed
MANTLES, In the latest designs.	COTTONS, CARPETINGS,
DAMASKS, In rich patterns 4 and 8-4.	Hugs, Door Mats, Polka Jackets.
CLOTHS, In Beavers, Whitneys, Pilets, Tweeds and Doeskins.	Worked and Stamped COL-LARS and SLEEVES, do. in setts, black huffed do.
	Blond QUILLINGS, Laces and Edgings.
	Ready made CLOTHING, in great variety.

All the above being offered at prices equal to any other house in the trade.

Oct. 24. 34 GRANVILLE STREET.

Patent Floor Cloths, Mattings, Cocoa and ROPE MATS, PATENT FELT DRUGGETS, &c. &c.

E. BILLING, JUNR. & CO. Have received per Scotia, their new patterns of PATENT ENGLISH FLOOR CLOTHS, Which they are prepared to cut, as heretofore, to any dimensions up to 6 yards wide, without seam.

—ALSO—
Cocoa Fibre Mattings, in several widths.
5-4 Patent Printed Felts.
Cocoa and Rope Mats, various size.
Per America, from Boston.
4-4, 6-4 and 8-4 American FLOOR CLOTHS, of new and very choice pattern.

Oct. 10 LONDON HOUSE.

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, Wafers, Copy Books, Slates, Slalo Pencils, Account Books, and Memorandum Books.

A large assortment PAPER HANGINGS.

WM. GOSSIP, No. 24, Granville Street.

CO-PARTNERSHIP NOTICE.

THE Subscribers having this day entered into Co-partnership, will in future transact business under the name of

MACILREITH & 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.

New Sketching Easel.

WINSOR & NEWTON'S NEW SKETCHING EASEL. This newly-invented Easel possesses those qualities most required by the Sketcher and Tourist. It is of the simplest construction, very portable, and of extreme lightness. The legs may be placed in any position most suited to the Sketcher. Neatly fitted in a leather case, convenient to carry.

Winsor & Newton's SKETCHING STOOLS, with enclosed Seats—light, convenient and portable.

At WILLIAM GOSSIP'S, 24 Granville Street.

Oct. 10.

GLOBES.

THE Subscriber offers for Sale, a Pair of Second-hand GLOBES, 18 ins. diameter, Celestial and Terrestrial, high stand, with compass, complete.

Also—A Terrestrial GLOBE, 12 ins. dia. low stand. The above are the Property of a Gentleman having no further use for them in his family, and will be sold cheap. They are in excellent order.

Oct. 17.

WM. GOSSIP.

Teacher Wanted!

FOR DARTMOUTH DAY SCHOOL.

A GENTLEMAN who has had some experience in Tuition, and who is able and willing to preserve good discipline, and to give instruction in the usual Branches of an English Education, Mathematics, &c., and who has also some knowledge of the Latin Language, is required for the School at Dartmouth.

Applications and Testimonials to be forwarded, on or before the last of October, to the Trustees, through the Rev. Dr. SHURK, Rector of Dartmouth.

September 15th, 1857.

SCHOOL BOOKS.

QUACKENBOS'S Composition; Brown's Grammar, Improved; Brown's First Lines of English Grammar; Mitchell's Ancient Geography and Atlas; Pinnock's Goldsmith's England, Greece and Rome—English and Am. Editions; Ollendorff's French Grammar, by Value and Jewett; Key to do.; Walkingham's Arithmetic and Key; Walker's Pronouncing Dictionary; Morse's Geography and Atlas, &c. &c. &c.

Oct. 17.

WM. GOSSIP, 24 Granville Street.

STOP UP THE CRACKS!!!

WM. GOSSIP, No. 24 Granville Street, has just received from NEW YORK, a large Lot of

CHEAP ROOM PAPER,

for Parlors, Bedrooms and Kitchens, well adapted to make apartments air-tight and comfortable during the inclement Winter Season.

Call at No. 24, Granville Street. Oct. 3, 1857.

SPITFIRE FROM LONDON.

BY this arrival I have received from the Establishment of Messrs. WINSOR & NEWTON, Manufacturing Artist's Colourmen by appointment to Her Majesty and Prince Albert, the following articles:—

Sketching Stools, fitted complete.
New Sketching Easel in leather case.
Prepared Canvas, for Oil Painting, stretched on frames, various sizes, ready for use.
Oil Colors, all kinds, in Collapsible Tubes,
Flat Portable Tube Boxes, fitted complete,
Mahogany and China Palettes,
Flat Hog Hair Brushes,
Best Indian Ink, Gilt, Lion Head, and best Black,
Moist Water Colors, in Tubes, all kinds,
Cakes & Half Cakes do
Nests Cabinet Saucers.
Pearl Cement, for mounting Drawings &c.
Stabs for Water Colors, in great variety.
Turnbull's Demy, Royal and Imperial Crayon Boards,
Do do do Mounting Boards,
Tubes and Bottles Chinese White,
Sketching Blocks, Drawing Papers,
Porte Crayons, and Leather and Cork Stumps.
Bristol Boards, Sable Brushes very superior, large and all sizes, &c. &c., and generally all articles in use by Amateur and Professional Artists.

Aug't 29.

WM. GOSSIP, 24 Granville Street.

WILLIAM LANGLEY, CHEMIST and DRUGGIST,

FROM LONDON. His Street, a few doors South of Province Building, HALIFAX, N. S.

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 best Drugs and Chemicals.

March 21.

NOTICE.

THE Subscriber begs to inform his Friends and Customers, and the Public generally, that he has just received, per steamer Canada, a supply of

West of England BROAD CLOTHS, CASSIMERES, & DOESKINS,

And a Large Supply of other articles, suitable for the present and coming Season, to which he most respectfully invites attention.

Sep. 25.

4w.

J. WITHROW.

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.

Sep. 19.

WM. GOSSIP, 24 Granville Street.

SCIENCE & ART!

LIST OF WEALE'S SERIES OF RUDIMENTARY WORKS.

Just received and for Sale at the BOOK & STATIONERY STORE of

WM. GOSSIP, 24 GRANVILLE STREET.

CHEMISTRY, by Prof. Fownes, F.R.S., including Agricultural Chemistry, Mineralogy, with Mr. Dana's Additions, 2 vols. in 1. Mechanics, by Chas. Tomlinson, Electric Telegraph, History of the, by E. Highton, C. E., double part. Pneumatics, by Charles Tomlinson. Civil Engineering, by Henry Law, C. E., 3 vols., and Supplement. Architecture (Orders of), by W. H. Leeds. Architecture (Styles of) by T. Bury, Architect. Building, Art of, by E. Dobson, C. E. Brick-making, Tile-making, &c., Art of, by the same, 2 vols. Masonry and Stone-cutting, Art of, with Illustrations. Painting, Art of, or a Grammar of Colouring, by George Field, 2 vols. Draining Districts and Land, Art of, by G. W. Dempsey, C.E. Drainage and Sewage of Towns and Buildings, Art of, by the same. Well-sinking and Boring, Art of, by G. R. Burnell, C. E. Use of Instruments, Art of the, by J. F. Heather, M. A. Constructing Canals, Art of, by J. Givon, F.R.S., C.E. Blasting Rocks and Quarrying, and on Stone. Art of, by Lieut.-General Sir J. Burgoyne, Bart. Dictionary of Terms, 4 vols. in 1. Cottages Building, Treatise on, Tubular and Girder Bridges, and others, Treatise on, with Experiments. Foundations, &c., Treatise on, by E. Dobson, C. E. Limes, Cements, Mortars, Concrete, Mastics, &c., Treatise on, by G. R. Burnell, C. E. Constructing and Repairing Common Roads, Treatise on the Art of, by H. Law, C. E. Navigation, Treatise on, The Sailor's Sea Book, 2d edit 2 vols. Warming and Ventilation, Treatise on the Principles of the Art, by G. Tomlinson, 2 vols. Land and Engineering Surveying, Treatise on, by T. Baker, C.E. Railway Details, Introductory Sketches of, by R. M. Stephenson, Vol I. Railway Details, Vol II. completing. Agricultural Buildings, Treatise on the Construction of, 3 vols. Clay Lands and Loamy Soils, Treatise on, by Professor Donaldson, A. E. Economy of Fuel, Treatise on. Steam as applied to General purposes and Locomotive Engines, Treatise on by J. Sewell, C. E., 2 vols. Atlas of Plates to the above, consisting of existing examples, in 4to. Embanking Lands from the sea, the Practice of, by John Wiggins, F.R.S., 2 vols. Power of Water, as applied to drive Flour-mills, Treatise on the, by Joseph Givan, F.R.S., C.E. Coal Gas, Practical Treatise on the Manufacture and distribution of, by Samuel Hughes, C. E., 3 vols. Water Works for the Supply of Cities and Towns, Treatise on by the same. Steam and Dynamics, Principles and Practice of, by T. Baker, C. E. Mechanism, and Practical Construction of Machines, Elements of, by the same, 2 vols. Weights and Measures of all Nations, by W. B. Woodhouse, F.R.S.

Send to WM. GOSSIP'S. June 10

LANGLEY'S COMPOUND FLUID EXTRACT OF SARSAPARILLA.

Under the Patronage of the Medical Faculty.

THIS Extract is obtained from the best imported Sarsaparilla, and contains besides Sarsaparilla the other ingredients ordered by the Royal College of Physicians for the compound Decoction—but is in a concentrated form for the sake of convenience. Sarsaparilla as this is combined is considered by many of the most eminent practitioners at home and abroad, the BEST VEGETABLE ALTERNATIVE MEDICINE IN USE for purifying the blood and improving the general health.

March 21. Sold by WM. LANGLEY, Hollis Street.

LANGLEY'S ANTIBILIOUS APERIENT PILLS.

THE great popularity acquired by these Pills during the twelve years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to by puffing advertisements—no certificate published concerning them.

These Pills are confidently recommended for Bilious complaints or morbid action of the Liver, Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, are effectual in their operation, yet so gentle that they may be taken at any time with perfect safety, by persons of both sexes; nor do they as do most other Pills, necessitate the constant use of Purgative medicines, the ingredients of which they are composed effectually obviating this common difficulty.

Sold in Boxes, Price 1s. WM. LANGLEY, Chemist & Druggist, Hollis St.

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—such he will sell wholesale and retail at the lowest rates.

This stock imported previous to the imposition of the 10 per cent. duty, may be purchased on more favourable terms than the Spring Importations.

ON HAND—A valuable Stock of Paper of all kinds, and a variety of Stationery.

Call at No. 24, Granville Street. March 23

VALUABLE BOOKS!

TRENCH'S Notes on the Parables; do. do. Miracles; Hook's Church Dictionary, J. Taylor's Sermons; Wilberforce's New Birth of Man's Nature; Chambers' History of the Russian War; Wilberforce's History of the American Church; Siborne's Waterloo Campaigns with Maps; Home on the Psalms; Fuller's Holy and Profane State; Fuller's Worthies of England; Harper's Gazetteer; Burke's Peccage.

Ang. 29. WILLIAM GOSSIP, 24 Granville Street.

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.

E. K. BROWN, HAS RECEIVED BY RECENT ARRIVALS,

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

Oct. 10. by No. 1 ORDINANCE SQUARE

E. BILLING, JR. & CO'S Second Delivery

Staple and Fancy DRY GOODS, FOR AUTUMN AND WINTER.

LONDON HOUSE, October 1st, 1857.

WE beg to announce that since our "First Arrivals" we have received—

- 41 Cases and Bales per Niagara.
 - 44 do do do Scotia.
 - 35 do do do White Star and others.
- Namely—
- 9 Cases London and Paris MANTLES.
 - 22 do Black and Colored Coburgs.
 - 9 do Fancy Dress Materials, New Robes, &c.
 - 17 do Ready Made CLOTHING.

The balance containing—Carpets and Floor Cloths; Blankets and Flannels; Cloths, Doeskins, Vestings, etc. Silk Velvets, Infants' Hoods, Hats, Dresses, Pelisses, Cloaks, etc.: Ladies' Elastic Bodices, etc.

ALSO—FROM PARIS.

Ribbons, Plumes, Flowers, French Kid Gloves, French Merinos, etc.

E. BILLING, JUNR. & CO.

NOTICE.

THE Subscriber begs to inform his Friends and Customers, and the Public generally, that he has just received, per steamer Canada, a supply of

West of England BROAD CLOTHS, CASSIMERES, & DOESKINS,

And a Large Supply of other articles, suitable for the present and coming Season, to which he most respectfully invites attention.

Sept. 26. 4w. J. WITHROW. SEMINARY FOR YOUNG LADIES.

To open at Windsor, N. S., Sept. 15th, 1857.

PRINCIPALS.

THE MISSES STEWART.

ASSISTED BY A LADY FROM THE UNITED STATES.

TERMS.

THE instruction in the several branches of an English Education, with Board and Washing included, £35 per Academical Year.

Extra Charges—Music

PIANO—40s. per Quarter. SINGING—25s. per Quarter.

Drawing.

Pencil or Crayon, 20s. per Quarter. Colored Crayon or Oil Painting, 40s. per Quarter.

Languages.

Latin, 20s. per Quarter. French, 30s. per Quarter. German and Italian, 30s. per Quarter.

Bills payable Quarterly, in advance. The next term commences 15th September and ends 20th December. The Winter Term commences 3rd January, and ends 5th June. Summer Term in 1858 commences 25th July.

Pupils will be received at any time during the Term and charged accordingly.

Each Pupil will bring with her two pairs of sheets, two pairs of pillow cases, four towels, and four table napkins. The Seminary is delightfully situated in an elevated and healthy part of the town.

Particular attention will be paid to the department of Pupils. The whole establishment will be under the superintendance of MRS. D. D. STEWART.

REFERENCES.—The Venble. the Archdeacon, Halifax; Rev. Mr. Maynard, Windsor; Rev. Mr. Uniacke, Sydney, C. B.; Rev. Alexr. Burgess, Portland. August 22. 3m.

E. BILLING, JUNR. & CO'S.

FIRST ARRIVAL OF

Autumn Dresses, Shawls, Bonnets, &c. &c.

LONDON HOUSE, Sept. 15, 1857.

THE Subscribers will submit for inspection This Day the contents of TWENTY-FIVE PACKAGES, received per last Steamer—

- Satin, Velvet, and Millinery BONNETS.
- BONNET RIBBONS.
- Worked Muslins, Flouncings, Guipure Sets, Autumn, Dresses, in very extensive variety.
- FRENCH MERINOES.
- Broche Wincey Dresses, in Flouncings and Double Skirts.
- Robes a Quille, the new Military Striped Robe.
- Paisley Wove Long Shawls, &c.

ALSO, THREE CASES Printed Cashmores and Delaines.

From 7jd. per Yard. E. BILLING, JR. & CO.

Sep 19.

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 neutralizing 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 alternatives. 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	Dropsy	Inward Weakness	Secondary Symptoms
Coughs	Debility	Liver Complaints	Veneral Affections
Cold	Fever & Ague	Lowness of Spirits	Worms of all kinds
Chest Diseases	Female Complaints	Indigestion	
Costiveness	Headaches	Piles	
Dyspepsia	Influenza	Stone and	

Sold at the Establishments of Professor HOLLOWAY, 24 Strand, (near Temple Bar,) London, and 80, Maiden Lane New York; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices—25 cents; 62½ 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. C. Kirkwell and N. Tupper, Cornwallis; J. A. Gibbon, Wilton; A. B. Piper, Bridgetown; R. Guest, Yarmouth; T. R. Patten, Liverpool; I. F. Moore, Caledonia, Miss Carder, Pleasant River, Robt. West, Bridgewater; Mrs. Neil, Lunenburg; B. Legge, Mahone Bay; Tacker & Smith, Truro; N. Tupper & Co., Annapolis; R. B. Huestis, Wallace; W. Cooper, Pugwash; Mrs. Robson 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.

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

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 his 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 one moment's inconvenience from whatever cause arising, hearing, will be perfectly and permanently restored, whether in youth or old age. G. BRANSON RACE, Esq., M.R.C.S., may be consulted from eleven till four daily, 23, Manchester-street, Argyll Square, King's-cross, London.

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

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

Latham's Hand Book of the English Language; Quacknabos'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, clear print and strongly bound, 1s. 3d and 1s. 1d; Testaments do. do. at 7jd and 6d; Church Services and Books of Common Prayer 6d, 9d, 10jd, 1s 2d and upwards, to 25s.

Halifax, Dec'r 1856. WM. GOSSIP.

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, 24 Granville Street, Sep. 19.

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.

TERMS.—Ten Shillings per annum, payable in advance.