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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 5. HALIFAX, NOVA SCOTIA, SATURDAY, OCTOBER 17, 1857. NO. 48.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Oct. 18	18 San. a. Trin.	Daniel 8; Luke 4
M.	19	19 St. Luke, Ev'g.	Wisdom 11; Gal. 5
T.	20	20	12; 19
W.	21	21	7; 16 Eph.
T.	22	22	17; 18
F.	23	23	19; 9
S.	24	24	10; 8

* Proper Lessons for St. Luke Ev'ng.—Morning, Eccles. 11—Evening, Job.

Poetry.

THE HAUNTED CHAMBER.

In thy heart there is a chamber,—
None but God and thou hast seen it,—
Darken'd by the sombre shadows
From the folds of thought that screen it.

On its walls are many pictures
Painted by the hand of Time,
Sketches of these mystic regions
In the Infinite sublime.

There are portraits of the faces
That have passed away from earth,
Glimpses of those sunny places,
Sacred to thy childhood mirth.

Of the homestead, old and mossy,
Close beside the meadow green,
Where the brooks like threads of silver,
Wound their graceful curve between.

And, it is a haunted chamber,
There the ghosts at midnight stray,
Silent as the stars that wander
Down the white-pav'd Milky Way.

You behold the light forms trembling
In their pure robes like a bride,
And they look so like the living
You forget that they have died.

You forget the marble features
Of the friend you laid to rest,
You forget the pale hands folded
On a pulseless, soulless breast.

But you see him slowly walking
Mid the glow life's sunset weaves,
When his lips dropp'd farewell blessings
As the trees their autumn leaves.

Thus comes he long since departed,
Reaching out his hands to thine,
And his lips unto thee murmur
In a tone which seems divine.

In this chamber stands a mirror,
Mem'ry's lamp hangs overhead,
Throwing down a soften'd radiance
On those pictures of the dead.

In its clear depths we distinguish
What we were, and what we are,
There our inner life reflected,
Shows us hideous or fair.

Oh! 'tis in this sacred chamber
That we learn a solemn truth:
As in links of spirit union,
Age is joined again with youth.

Religious Miscellany.

From the Colonial Church Chronicle for March.

PROGRESS OF CHRISTIANITY IN INDIA.*

Indian Missions may be divided into two classes, viz. the educational, or those which endeavour to reach the higher classes by means of superior English schools; and the popular, if I may use the expression, or those which endeavour to reach the community at large (though practically, in most instances, they reach the lower classes alone) by means of vernacular preaching and vernacular education. The great English schools, or colleges, established in Madras, Calcutta, and Bombay, by the Scotch Presbyterians, stand at the head of the former class; at the head of the latter, which includes almost all other missionaries' efforts, we may safely place the missions of the Church of England in Tinnevely.

It cannot be doubted that the endeavour to diffuse Christianity among the higher classes of the Hindoos is one of very great importance, for the institution of caste gives the higher classes greater influence in India than in any other country; but

* Continued from last week.

from Swartz's time till very recently nothing was done for them by any missionary society. They could not be reached, at all events they were not reached, by any of the agencies formerly at work: and up to the present time it is only by means of an English education of so high an order as to be an attraction to them, that these classes have, in any degree, been brought within the range of Christian influences. This plan originated with Dr. Duff and the Scotch Presbyterians; more recently by some other missionary societies in some of the principal Indian cities, not only the science and literature of the western nations, but also the truths of the Christian religion, are daily taught by men of the highest ability to thousands of the most intelligent of the Hindú youth. This educational system had only just been introduced into Madras when I arrived in 1838, and had not yet borne fruit; but about one hundred persons belonging to the higher ranks of Hindú society have now been brought by it into the Christian fold. It is true that this number is very small, compared with that of the converts connected with the other system of Missions; but it is to be borne in mind that they belong to a very influential class, a class in which no other system of means has borne any fruit whatever; and that, as the converts of this class have had to fight their way to Christ through many persecutions, many of them have risen to a peculiarly high standard of Christian excellence and devotedness. It is a very interesting circumstance, that through the influence and example of this class of converts, Christianity has begun to spread amongst persons belonging to the same social rank who had never been at any missionary school at all, or who have been educated at schools from which Christian teaching is carefully excluded; and it would appear that in Calcutta this new class of converts is now more numerous than the former. It is also chiefly owing to the influence of English education that so many social reforms are now making progress amongst the higher classes of the Hindús.

This educational department of missionary effort is far from being the only one which claims our sympathy, as some of its advocates appeared at one period to suppose; but it is certainly one of very great importance; and I may be permitted to say that it does not appear very creditable, either to the English people or to the Church of England, that the Scotch Presbyterians have been allowed almost to monopolize the Christian education of the higher classes of the Hindús. The Church of England is, undoubtedly, doing a great work in the rural districts; and in Benares, Mussulipatam, Palamcottah, and a few other places, the Church Missionary Society has established English schools for the higher classes; but it is much to be wished that the English Church put forth more of her strength in the cities—the seats of government and commerce—and contributed, what she has not yet done, her full share of effort towards the Christianization of the high-caste Hindús. The inequality at present existing is to be rectified, not by other bodies of Christians doing less, but by the Church of England doing more.

The Society for the Propagation of the Gospel has been led by such considerations recently to establish a Mission for the higher classes in Delhi; and more recently still it has resolved, at the representation of the present excellent Principal of Bishop's College, Calcutta, to make that institution useful, not only for the training up for the ministry of those who are already Christians, but for the still more necessary work of converting educated heathens to Christianity. In the Presidency of Madras it has not yet done anything in this direction, though it has three institutions for the training up of catechists, schoolmasters, and native ministers; but I trust it will not be much longer the only great missionary society in that Presidency which leaves to their fate the higher classes of the heathen youth. The Vepery Mission Grammar School, an institution established by this Society for the education of the Indo-British youth, did much for the improvement of that class, at a time when no other society did anything. That school has fulfilled its mission and has now ceased to exist; but I hope that something will be established in its room, more directly tending to the diffusion of Christianity

amongst the heathen. A few years ago I would have pleaded for the establishment in the same buildings of a thoroughly good English school, for the benefit of the Hindú youth, to be taught, not by ordinary schoolmasters, but by thoroughly qualified, devoted English missionaries; but at present what appears to be more urgently required,—what appears, indeed, to be the great want of all the Presidential cities at present—is an organized system of means for bringing Christian influences to bear upon the minds of those Hindús who have received a superior English education already, either in missionary or in Government schools, but who still continue heathens. This class of persons may be numbered by thousands; and every member of the class can be reached through the medium of the English tongue. Here is a door of usefulness standing open, an extensive and rich field of labor lying vacant: which Society will have the honour of first entering in?

The other class of Missions, the popular or parochial, as distinguished from the purely educational, expend much money and effort on education, especially on the education of the children of the poorer classes in the vernacular languages; but they may properly be regarded as a separate class, inasmuch as they labor for the benefit, not of the young only, but of the people at large; and the schools they establish are connected with, and subordinated to, Christian congregations. With the exception of a few hundred at most, the entire body of native Christians may be claimed as the fruit of this system which has been much more productive than the other of present, visible result.

In the city of Madras itself there are about 2,600 converts in connection with the various Protestant Missions; but when we leave the Presidency and travel southwards, we shall find a much greater number in almost every province.

In the rich and populous province of Tanjore, in connexion with the Missions of the Society for the Propagation of the Gospel, which were founded by the venerable Swartz, there is a native Christian community, comprising about 5,000 souls; and about half that number are connected with the revived Lutheran (Leipsic) Mission of Tranquebar. In those old Missions, Christian life and missionary zeal had sunk to a low point, in consequence of the retention of caste distinctions; but within the last fifteen years the Gospel Propagation Society's mission in Tanjore has been greatly purified and invigorated. The parochial system has been introduced and the native congregations, brought under efficient superintendence; education has made rapid progress; one of the best training seminaries in the country has been brought into operation; caste, the source of so many mischiefs, has been repressed; and though, in consequence of these reformations, especially in consequence of the systematic discouragement of caste, the numbers of the Christian community have been diminished, the gain to the Christian cause has been more than equivalent.

Further south, in the adjacent province of Madras—a province peculiarly rich in historical associations—the American Board of Missions, a Presbyterian and Congregationalist Society, has occupied the field in great force. I remember the commencement of that Mission, and happened some years after to travel through the province. At that time not a single convert had been made. On returning to this country three years ago, on my way from Tinnevely to Madras, I again passed through the district occupied by that Mission, and found that the number of native converts had increased in the intervening period from nil to between 4,000 and 5,000. The interesting and hopeful movement which is going forward in that province appears to have originated in the influence of Tinnevely Christianity. This was admitted by the American Missionaries themselves, and two of their number were deputed a few years ago to visit Tinnevely, and go from station to station, for the purpose of making themselves acquainted with the details of our missionary system. In the same province there are several old congregations connected with the Gospel Propagation Society, and an interesting offshoot from that Mission has recently been established amongst the Poliers of the Palney Hills—a poor, long-oppressed, simple-minded race, to whom the

reception of the Gospel has been as life from the dead. On the western side of the Ghauts, the great mountain-range of southern India, Christianity is also making progress. The missionaries of the *Basle Missionary Society* have been labouring for the last twenty years in the provinces of Malabar and Canara, on the Malabar coast, and when I last heard of their progress, their converts from heathenism amounted to 1,600.

"MAWKISH MERCY" TO THE SEPOYS.

A number of persons seem to apprehend great mischief at present from a spirit of what they term "mawkish mercy." How far is this apprehension a real one? And, first, what is the spirit in which English authorities are executing judgment in India? Let us read some extracts from the letters which appear from time to time in English newspapers.

Here is a sketch of the mode in which justice is administered in the North:—

"But we are awake now. From Delhi to Peshawar the gallows have been made fixtures at every station, and they are constantly at work. Positively, to be a Hindostanee is now to deserve hanging, and to be a Hindostanee deserter is, when caught, to get that desert. We have no formalities, no technical investigations, before the would-be murderer is made safe for ever. In my wreck of a regiment at U—, the other day, four men were overheard reading a letter from their former comrades, now with the rebels in Delhi. They destroyed and ate the letter when surprised, and the same evening they were all hanged together. At Peshawar a non-commissioned officer was found in possession of a letter from a mutineer, advising him when he killed a Sahib always to end by killing his wife too. Little question was asked before the wretch was swinging."

So in the South. "The column pressed forward," writes an officer serving with General Havelock, "along the same noble road, passing here and there evidence of our people's handiwork in the shape of men hung by fours and fives on the trees by the roadside." Here again is an off-hand summary of the fate of some insurgent regiments:—

"Of the 36th I told before, and the difficulties they struggled through to Delhi. The 55th were attacked by my old Punjab corps, and beaten, and taken to the wild hills about Peshawar to be made slaves of. The 14th were annihilated by her Majesty's 24th at Jhelum. The 46th and the 9th Cavalry were caught on the Ravee by her Majesty's 52nd, and all who were not slaughtered were driven into the river, whence few ever emerged."

Of those who did emerge, seventy-eight were caught by Gholab Singh and made over to the Assistant Commissioner. That officer at once executed sixty-eight, and reserved the others, not for mercy, but for a more public example.

Passages illustrating the spirit of the soldiers meet us in every column of the newspapers.—"Mercy seems to have fled from us for ever," writes one officer. "He is a clever man," he presently adds, "who can keep back an European from driving his bayonet through a Sepoy, even if in the agonies of death." The officer of Havelock's noble army whom we have already quoted, brings before our very eyes, as it were, the men's state of mind:—

"The Highlanders rose, fired one rolling volley as they advanced, and then moved forwards with sloped arms and measured tread like a wall, the rear rank locked up as if on parade, until within a hundred yards or so of the village, when the word was given to charge. Then they all burst forward like an eager pack of hounds racing in to the kill, and in an instant they were over the mound and into the village. There was not a shot fired or a shout uttered, for the men were very fierce, and the slaughter was proportionate. 'I've just got three of 'em out of one house, sir!' said a 78th man, with a grin, to me, as I met him at a turn of the village."

Men so fierce that they do not fire a shot, or utter a shout, or move a limb beyond the iron line of "sloped arms"—so fierce that while advancing against a storm of bullets, their whole mind and soul is absorbed in a desperate self-contest for the sake of what it is to secure, are no ordinary avengers. They bear an almost awful likeness to that other great army of vengeance, of whom it is written "they shall run like mighty men, they shall climb like the wall like men of war, they shall march every one on his way, and they shall not break their ranks. Neither shall one thrust another, they shall walk every one on his path, and when they shall fall upon the sword they shall not be wounded. They shall run to and fro in the city, they shall climb up upon the houses, they shall enter into the windows as a thief." The result is stated with a stern and almost solemn shortness:—

"You may observe that I give no return of the killed and wounded. I do not pretend to do so. I only know that no man of the enemy was ever spared that was caught."

Yet these men did not know all. They had heard of the massacre of those whom they hoped to rescue—but they had not seen the horrible slaughter-room. That sight has induced a different punishment:—

"According to the last accounts General Neill was compelling all the high-caste Brahmins whom he could capture among the Sepoys to collect the bloody clothes of the victims, and wash up the blood from the floor, a European soldier standing over each man with a "cut," and administering it with vigour whenever he relaxed his exertions. The wretches having been subjected to this degradation, which of course includes loss of caste, another hanged one after another."

We are not scrutinising the right and wrong of all that has been done. It is almost impossible to do so, at least at present, in the appalling struggle for more than life and death which is passing almost under our eyes. We are not cool enough. Our habits and powers of judgment have not yet expanded to the measure of the events which surround us. But one thing is certain. Our countrymen in India need much from us—man, money, comfort, sympathy—but they certainly do not need exhortations against "mawkish mercy."

Do we ourselves need any such exhortations? Surely no man who knows himself, and attempts to judge himself by anything like a Christian standard will say so. Who experiences in himself—who sees in others any symptom of an insufficient indignation? How many of us are there who do not feel a difficulty in controlling that rising hatred—that desire for unusual forms of vengeance—which ought to tell us that a righteous anger, a just determination, so far as in us lies, to punish, is transforming itself into unchristian animosity! What ought to be a hateful duty is becoming the gratification of an appetite.

And if it is true that our passions need at present no stimulus, there is one form of news which we trust that we shall hereafter be spared. There are atrocities of which we have now all heard, and of which it is enough to have heard. We can never forget what has been told us. Let us be told no more. To reiterate details—to parade and establish all that survivors would almost give their lives to be allowed to doubt or disbelieve, is reckless and heartless cruelty. All is sufficiently known for any good purpose that the knowledge is likely to answer.—*London Guardian.*

News Department.

Extracts from Papers by Steamer Niagara.

BERLIN CONFERENCE—EVANGELICAL ALLIANCE.

The Berlin Conference of the Evangelical Alliance commenced on the 8th inst., when a kind of preliminary committee meeting was held, at which Sir Culling Eardley presided. Among those present were—Rev. J. Jenkinson, vicar of Battersea; Rev. Baptist W. Noel, Rev. Dr. Steane, Rev. C. Jackson, Rev. R. H. Baynes, Rev. Ridley Herschell, Rev. J. H. Hinton, Rev. S. H. Rigg, Rev. W. M. Bunting, Rev. J. P. Dobson, Rev. J. H. Bernau, Rev. H. Schmettan, &c. At 5 o'clock the public services began at the Garrison Church, which is capable of containing 2,500 people. There was a very good attendance, the middle aisles of the church being nearly filled by Lutheran clergymen. The service, says the *Record* correspondent was wholly of a devotional character, prayer being offered in the German, French, and English languages, for the abundant blessing of the God and Father of all on this great assembly of his professing people. Mr. Noel prayed in English:—

The next morning there was a very full attendance in the Garrison Church to hear the address of salutation and welcome by Dr. Krummacker, the Court Chaplain at Potsdam. The address was in German, and appeared to be of a very eloquent character. Mr. Cairns, of the Scotch Church, gave a brief analysis of it afterwards in English, from which it appeared that the chief points touched on were the great central truths of the Gospel, in which we all united, notwithstanding our ecclesiastical differences. Dr. Krummacker, in the name of all his brethren in Germany, gave a most cordial welcome to the assembled Christians, and earnestly prayed that the result of the Conference might prove of great and lasting good:—

Responses to his address were then made by members of different churches and nations.

On the motion of Sir C. Eardley, committees were appointed to inquire into the religious state of Christendom.

In the afternoon these committees held their first sittings in the Church of the Holy Ghost, close to the Garrison Church. This is a very small building, with a communion-table, having a crucifix, candles, and flowers upon it! A strange looking place for such a committee!

The Garrison Church was again filled at five. Professor Jacobi, of Halle, and Dr. M'rie D'Aubigne of Geneva, were the speakers.

Letters from the Archbishop of Canterbury were

read, declining, on the ground of official duties, the invitation to attend these conferences, and the offer made him by the local committee of a furnished house to be placed at his service for the term of his stay here.

On Friday, at 9 a. m., the committees met to discuss their different business. In the Garrison Church at 10, the subject before the meeting was, "The unity and diversity of the children of God." The sitting, however, was but a short one, for all the company left early to prepare for visiting the King at his palace at Potsdam:—

His Majesty provided a special trait, by which means more than nine hundred, chiefly clergymen of all sections of the Church, were conveyed to the Royal Palace. No less than six large reception rooms were prepared for the guests, and the tables were filled with wines, fruits, and refreshments of all descriptions.—Finer fruit I never saw. It was a sumptuous repast, and well worthy of the Royal munificence that had afforded it.

The clergy and laity of different nations were arranged on the lawn according to their countries, and the King and Queen drove up through the garden to the Palace, and alighted in front of the great assembly. It was a striking sight. A clear brilliant sky, beautiful scenery around, and so many ambassadors of the one common Lord and Master met together to receive the welcome of his Majesty the King. His Majesty made a short but excellent speech in English, in which he expressed his deep interest in the Conference at Berlin, and earnestly trusted that it might prove a second Pentecost to the Church at large.

Sir Culling Eardley replied on behalf of their English brethren, tendering to the King their most cordial and respectful thanks for his Majesty's great courtesy and Christian kindness. He rejoiced that the same Saxon blood flowed in the two nations, and felt glad at the approaching union between the two countries; but, above all, he experienced a deeper joy at the thought of that one bond of living union which was theirs as servants and disciples of the Lord Jesus Christ.

The different nations were then presented to the King, who received them all most courteously, speaking a friendly word occasionally to those whom he had heard of before.

Meanwhile the Queen was graciously conversing with the English ladies, who were seated on a kind of balcony. At seven o'clock the company returned by special train, highly gratified with what they had seen and heard. The scene altogether was certainly a truer illustration of kings and queens being nursing fathers and mothers to the Church than any I ever before witnessed. May God in His goodness overlook these great events to the furtherance of His blessed kingdom in the world.

Saturday, the 12th inst., was the third day of the congress of the Evangelical Alliance at Berlin. At the morning meeting, Dr. Nitsch, of Berlin, delivered an address on the *Universal Priesthood of Believers*. He complained that order was made a means of grace by some, but that was a Catholic error. Ministers ought alone to be actuated by authority of love. At the evening sitting the King and Chevalier Baccen were present. The transactions of this sitting consisted of statements from different members of the foreign religious communities as to the state of Protestantism in their respective countries:—

La Pasteur Grandpierre in French, and Prediger-Fisch in German, laid the whole state of Protestantism in France open before the meeting. An Armenian thankfully recapitulated all the services that Prussia was rendering to Protestant Christianity in Turkey; and his discourse, delivered as it was in Turkish, was translated sentence for sentence by a German minister who had long resided in Constantinople. They were followed by a German clergyman from Milan, who portrayed the melancholy state of Protestants in Italy, and bespoke the sympathy and assistance of the Evangelical Alliance to support and assist the feeble spark of evangelical truth in those benighted countries. The least dark portion of this melancholy picture was Sardinia; the darkest, the Italian territories under Austrian rule, such as Venice, and most of all Parma and Modena, where thousands of Protestants are living without any Protestant priests, and where the children necessarily receive Baptism into the Roman Catholic Church, and can only by stealth be instructed in Protestant truths. The last of these discourses was delivered by a Spaniard in his own language, and from his account the state of Protestants in Spain was only a little less gloomy than that of the Protestants in Italy.

On Sunday it is remarked that none of the English clergymen availed themselves of the opportunity of preaching offered to them in the various metropolitan churches; but the English chapel was filled, as it had never been filled before, to overflowing.

At the conference on Monday morning Professor Dr. Craft, of Bonn, delivered a long address on the subject—"Why, notwithstanding the return of German Theology to the Church Confessions, is there so little spiritual life in the Congregation?" The Professor bewailed the want of spiritual life in Germany. Their theology was theoretical rather than practical. Too much attention was paid to creeds, and too little on inward spiritual life. The forenoon of the same day was devoted to the consideration of the following question:—"To what is the observer impelled on perceiving that, in spite of the return of theology to the standard of Church profession, so little spiritual life evidences itself in the population?" In the afternoon there were reports read as to "the state of ecclesiastical and religious matters in Switzerland," and also in the United States of North America. In the morning sitting on Tuesday the question was treated as to "What course Evangelical Christians have to take with respect to the aggressive tactics of the Roman Catholic Church?" Two of our countrymen, the Rev. James Lord, and the Dean of Canterbury, figured as speakers, and their English speeches were necessarily interpreted for the benefit of the Assembly.

In the evening a Scotch clergyman named Edwards delivered a most eloquent and energetic address in German on the subject of missions to the Jews, and Dr. Caird, a Scotchman also, who presided on the occasion, interpreted the various communications that were made on this subject by English missionaries.

Wednesday appears to have had for its chief feature a deputation to the Emperor of Russia, who was staying a day at the Palace, requesting his Imperial Majesty to allow the free circulation of the Bible in Russia. The Czar courteously declined the interview pleading want of time, but promised to receive the petition if sent through the King of Prussia's Adjutant. The petition was, it appears, the first fruits of a European committee for the promotion of the interests of Protestant Christendom. This chief committee organized five sub-committees, dividing the continent into five districts—the east to include Turkey and Greece; the west, France, Spain, Portugal, Holland, and Belgium; the north, Russia, Sweden, Norway, and Denmark; the south, Italy; and the centre Switzerland and the Austrian dominions. Of the questions to be discussed in these sub-committees, it was afterwards with closed doors, Sir Culling Eardley, who presided over the committee, suggested the following:—

In France, there was the question of the ordonnance prohibiting persons above the number of twenty to assemble for religious worship without the licence of the Prefect. In the north, there was the question between Denmark and the Duchies, with reference to the alleged celebration of divine service in the language which the people did not understand. With regard to Russia, there was the question of the prohibition to the distribution of the Russian Bible. In the East, there were matters relating to Turkey and Greece. In the South, there were the divisions between the ancient Vaudois Church and the young Italian Churches. And in central Christendom, there was the deeply interesting question of the establishment of refuges for priests who desired to leave the Church of Rome.

At this period the Conference, or at least the English portion of it, appears to have been taken ill. Many, we are told, were already laid on sick beds by the united agencies of extreme heat, want of ventilation, overwork, and, perhaps, the difficulties of foreign languages.

The King of Prussia, after parting with my nephew the Czar, immediately went to the Conference, and on Thursday the Prince of Prussia and the Prince and Princess Carl of Prussia, together with the Chevalier Bunsen and the Austrian Ambassador, were present, and heard, says the *Times* reporter, the most valuable and excellent discourse delivered at the conference, considered with reference to the subject proposed by those international assemblies:—

Its subject was "The possible and probable result to be attained in literature and religion by the union of British and German Christians." It was delivered in excellent German by the Rev. J. Cairns, from Berwick-on-Tweed, than whom it is difficult to conceive any one more highly qualified to shed a clear light on this subject. Thorough knowledge of both languages, of both schools of theology, both literatures, the peculiarities of both nations, and sound common sense, joined to a total absence of personal pride or national arrogance on the part of the speaker, combined to make this discourse "a jewel of great price;" and I regret much that neither my space nor your time will admit of our offering your readers at least a résumé of it. It will be found at length, together with all other transactions of the Conference, in "Evangelical Christendom." At the end of the evening meeting the Conference was closed by a very eloquent speech from the Rev. Mr. Krummacher, preceded by a few words of acknowledgement for the kindly spirit displayed on all sides, and a prayer for a blessing on their endeavours, by the Dean of Canterbury; a few more from Dr. Patton, . . . New York,

very well adapted for a Transatlantic audience, but not for this one; and also from M. le Pasteur Fisch, from Paris. The King and Queen, who came in to town on purpose to be present, remained until the close of the proceedings, joining in the concluding hymn, which, according to German customs on festival occasions, was sung with an accompaniment of trombones. Lord Bloomfield was also present at this last sitting, of course only as a private member of the meeting, and not in his official capacity.

The last concluding act of all was the administration of the Lord's Supper at the Church of the Moravian Brothers to above four hundred of all denominations, even including numerous Lutherans, although the manner of celebrating the rite was not according to their ritual. For the purpose of avoiding all dissensions on the point in dispute between the Lutherans and Calvinists the narrative of the institution of the Sacrament and the consecration of the elements was read from the 11th Chapter of St. Paul's 1st Epistle to the Corinthians, after the communicants assembled had been addressed in German, English, and French, by Prediger Schneder, Rev. Mr. Jenkinson, and Professor Chappuis. The holy elements, after consecration, were administered to the communicants sitting by the above, Prediger Kuutze, Rev. Mr. Birrel, a Baptist, and M. Monod. And with this joint communion of various nations and all denominations, the Evangelical Conference at Berlin closed.

Henry Rogers, captain of the ship *Martha Jane*, was executed at Liverpool on Saturday, for the murder of the seaman Andrew Rose; the two mates have been reprieved. The decision of the Home Secretary was communicated to the prisoners as delicately as possible. The effect upon the mates was remarkable. They fairly wept from excitement and overjoy. The captain manifested but little emotion. Subsequently all the prisoners passed some time in prayer together; after which they were finally separated. Outside the gaol on the morning of the execution an immense number of people assembled. A large body of seamen were early on the spot, and before twelve, the fatal hour, between 40,000 and 50,000 persons were congregated on every hillock and knoll over the whole area of the brickfields adjoining. The sea of upturned faces was singular, and, in its fixed unity of expression, was such as, once witnessed, could not be forgotten. The unfortunate culprit exhibited in the last moments great firmness, without bravado; and, shortly before the hour of execution, begged the chaplain to make known to the world that he did not consider himself guilty of a single act that could have led to the death of Rose, but at the same time he did not seek to deny or palliate the conduct of which he had been guilty. He begged of the chaplain to teach him what to say at the last moment; the chaplain suggested, as the shortest and most comprehensive prayer under the circumstances, "Oh, Lord Jesus, receive my spirit." This he continued repeating until the rope was adjusted, and he was launched into eternity.

The *Victory*, Nelson's old ship, was last week pumped high and dry, for the purpose of examining a leak. Her bottom presented a most singular appearance, being covered from stem to stern with oysters, mussels and animalcules; upwards of six bushels of the finest oysters were detached from the copper sheathing, some of which measured five inches in diameter, and were devoured apparently with great relish by the dockyard workmen. The leak was found to have arisen from a portion of the copper sheathing being worn off; after which, no doubt, the worms had it all their own way, for they had positively eaten through the whole of a space of ten feet by the average of three feet. The inner part of some of the planking is found not thicker than a piece of orange-peel. Any shock given to the ship would have allowed the pressure of the tide to have broken through in a body, and down would have gone Nelson's old *Victory*. Her copper is generally in excellent order, and she appears yet as though she would well last another century.

DISTRESS IN NEW YORK.—By the first or middle of next December, we shall have at least one hundred thousand persons out of employment and nearly out of means, in this city. Already, our ship-yards are nearly idle, our foundries are but half working, and our great clothing stores are doing very little. Women have recently come hither from places three hundred miles away in quest of work from those stores, only to be turned away with none, and compelled to beg their way home again. Hardly, since 1837 has so gloomy a prospect for winter lowered upon the laboring classes in our city. As yet the humbler classes have scarcely felt the pressure; but their turn must come.—*N. Y. Tribune.*

THE "CENTRAL AMERICA" CALAMITY.—Two of the crew and one passenger of the steamer *Central America* arrived at this port on Monday last. The names of these persons are John Tice, Alexander Grant, and George W. Dawson. The circumstances of their escape are truly marvellous. They were nine days without subsistence. And during that time drifted a distance of five hundred miles in the Gulf Stream, when they were picked up by a British brig bound to Ireland, and subsequently transferred to the Bremen brig *Laura*, bound to this port. A report propagated in this city during the past week, that Captain Herndon and sixteen others had been saved, proved to be entirely without foundation.—*N. York Churchman.*

Editorial Miscellany.

Upon a paragraph in *The Church Times* of Saturday week, the *Acadian Recorder* of Saturday last, builds a tissue of nonsense, coupled with a desire to be as mischievous as possible. The nonsense is transparent as one could wish—the mischief is by this time pretty well exploded; and men's minds are quite made up as to the merits of the senseless dispute upon what has been, or what is to be the cost of the Railroad. It is unfortunate for the Administration, that the only real effect of this discussion has been to cause a strong suspicion that they are its instigators, and so to damage them considerably in public estimation. No one however believes, whatever may be his opinion of their secret desire, that the Government would dare to stop the completion of the work upon either of the questions raised—or that they will undertake to impeach the Railway Board, upon any of the mean insinuations so lavishly promulgated.

As the *Recorder*, independently of its own comment, has given an opportunity to its readers to judge of the ethical construction which our observations bear, and to compare them with the morality by which its own are influenced—we can afford to be very well satisfied. It would be a good thing for it and others, if its suppository implications of individuals were well founded; but as they are false, its ethical inferences tumble about its own ears; and only reach the public mind as strong proof of the demoralizing effect of that party spirit which it has lent itself and its editor to encourage, and which it has become the religious duty of every individual in the community to discourage, who desires the public good. We believe that the time has nearly arrived, when the people will come well prepared, politically and religiously, to repudiate any Administration that shall seek political power through party views.

The Honble. Joseph Howe, in a letter to his Windsor constituents, on the progress of the Windsor and Halifax Railway, details the result of his own inspection of the work, and expresses an opinion that the locomotive can be put upon the Windsor end of the line in a week, and that all the other sections are in such a state of forwardness "that by good management intercourse between Halifax and Windsor might be ensured in six weeks, while the consummation of all our hopes, so devoutly to be wished, cannot be delayed beyond the Spring by any amount of bungling that may be upon the cards."

FOR THE CHURCH TIMES.

MAITLAND, Oct. 10th, 1857.

The friends of the Maitland and Douglas Mission will be happy to learn that the Bazaar in aid of the funds for completing the Parsonage realized the sum of £180.

Altho' the weather was quite unfavourable on the morning appointed, and such as to deter many from setting out from their homes, yet the numbers who were soon in attendance manifested at once the interest taken in the matter, as well as gave every indication of final and complete success. The whole affair was of the most gratifying nature, and afforded very general satisfaction. Not only did the members of the Church generally give their willing support to the cause, but persons of all denominations displayed an equal readiness in promoting the same, while the greatest cordiality and kindly feeling were exhibited throughout.—*Communicated.*

The Rev. J. Randall begs leave to tender his own and his people's thanks to those kind friends and individuals who testified their interest in the Mission by their various contributions in aid of the late Bazaar at Maitland.

We are glad to learn that Edward M. Archibald, Esq., late Attorney General of Newfoundland, and a worthy son of Nova Scotia, has been appointed British Consul at the port of New York. The office is a most lucrative one, and there can be little doubt that our townsman will fill it with credit to himself and the honor of the British nation.—*Chronicle.*

HIGHLY IMPORTANT.—A telegraphic despatch at the Merchants' Exchange, last evening, from E. M. Archibald, Esq., New York, says: "Relief at length arrived in a form equally expedient and invaluable.—After the great run of yesterday (13th) all the Banks have resolved to suspend specie payments, but transact business as usual in paper currency. This, it is said, will relieve the commercial pressure and aid in restoring confidence.—*Id.*"

CIVIC.—The Mayor elect, Henry Prior, Esq., was duly sworn into office, in presence of His Excellency the Lieut. Governor and Suite, at the Council Chamber on Saturday last, immediately after the trooping of the Guards on the Grand Parade.—*Id.*

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 MR. EDITOR,

Your valued and judiciously conducted journal generally finds its way by a slow process of locomotion to a subscriber in the backwoods.

Moreover it sometimes seems to be inspired with a laudable desire of seeing the world, and goes off to visit some distant part of the province in a course opposite to that indicated by your inscribed direction; so that often one in a retired locality finds his eyes for the first time fixed on its pages some fourteen days or more after they have been coned over by the generality of readers.

Being one of those thus unfavourably situated for the early reception of news, you will I hope excuse me for referring to a letter which appeared in your paper so far back as the 19th of September, to which was attached the signature of 'Crito.'

That letter contains in my opinion many valuable suggestions, and is well worthy of the attention of our excellent Diocesan, and of all who have an influence in the management of the affairs of our beloved Church. It is not however my intention to enter upon the various topics of which it treats, but to offer a few remarks upon one or two passages which appear to me not to be quite unexceptionable. One of these is the following—"Is it true that the Church loses disciples? Yes, occasionally. The fact cannot and need not be denied." The truth of this statement I do not dispute; all religious bodies occasionally lose disciples, and it may and probably is true of the Church of England to a much greater extent than it is of any other denomination in this Province. I merely remark that I could point out one or two places where she has fully held her ground. And it is my impression, derived however from a field of observation not very extensive, that she is well able to hold her own when judiciously worked, even without any modification of her present machinery. "Is it also true (the writer goes on to say) that she fails to make disciples of those around her? It is most true." This statement is certainly not universally true, for admitting that it may be proved by statistics, that, taking into consideration the whole province, still I can testify from my own observation that she has not failed in some places to make disciples. That this is not more generally the case is to be lamented, and the causes should be carefully investigated with a view to supply proper remedies. I cannot however concur with *Crito* in his opinion, that the inefficient pulpit ministrations of her clergy is one of the chief causes. "Their style, he observes, is too correct and critical." Long may it deserve these epithets. The most effective sermons I ever heard were sermons in which a word could not well be displaced. Can a language be too correct when the subject is religion? Is not the most effective blade that which has the greatest polish, the highest temper, and the keenest edge? "There is in it (he says) too much of the didactic, the expository, the argumentative." Such I think was very much the character of the discourses of our blessed Lord himself and of his Apostles, so far as we can judge from the specimens extant, and may fairly infer from the style of their epistles. If we read the Sermons of the earlier divines of the Church of England, we will find them so pregnant with thought, so full of argument and theology, that a single passage might be expanded into a modern sermon. I am far from denying that the sermons of our clergy might in general be rendered more popular—that as suggested in a report to Convocation, "plain expositions of God's word and direct address to the conscience might be substituted for more formal addresses." In some places this would prove advantageous, but it is a suggestion that must be taken *cum grano salis* in an age like this, when infidelity and error in all its forms has plausible advocates. I concur in the opinion of *Crito* that it would be well to cultivate extemporaneous preaching, or what is so called, especially before congregations the majority of whom are without education; for other reasons and also because such preaching more effectually secures a sympathy between a Preacher and his hearers. But if in consequence of his assertion that "the unparalleled success of Spurgeon should not be without effect upon our clergy," some of them should attempt to Spurgeonize, they would simply render themselves ridiculous. Every man has a manner peculiar to himself—all are not endued with high oratorical powers or gifted with

great histrionic talent, and it is unreasonable to expect that all clergymen should be such, neither is it necessary. Such men as Mr. Spurgeon may be good skirmishers in the cause of religion, in a particular locality where are thousands who never think about it and require something extraordinary to rouse their attention. If however all preachers were to resemble Mr. Spurgeon, especially in his slipshod assertion of the truth of particular tenets, with respect to which wise and good men have differed with as much absoluteness as if they were mathematically demonstrated, the result would be I am persuaded a fruitful harvest of skeptics and fanatics. A keen observer thus writes—"Not only unaffected earnestness of manner, but perhaps even still more any uncouth oddity, and even ridiculous extravagance, will by the stimulus of novelty, have the effect of rousing hearers from their ordinary lethargy. So that a preacher of little or no real eloquence will sometimes on such a subject as religion produce the effects of the greatest eloquence, by merely forcing the hearers (often even by the excessively glaring faults of his style and delivery) to attend to a subject which no one can really attend to unmoved. It will not of course be supposed that my intention is to recommend the adoption of extravagant rant. The good effects which it undoubtedly does sometimes produce, incidentally produce in some, is more than counterbalanced by the mischievous consequences to others." I was intending to point out other causes beside the character of her pulpit, which I think retard the progress of our Church, but as some of these have been touched upon by 'Crito,' and as, moreover, the thought suggests itself that I may be busying myself with matters too high for me, which should be left to others; that it would more befit my location to put the axe on my shoulder and repair to the wood; in deference to these considerations, I shall say no more, at least for the present. Yours respectfully,

A BACKWOODSMAN.

FOR THE CHURCH TIMES.

MR. EDITOR:—

With your kind permission, I avail myself of the columns of your useful journal to publish a list of Testaceous Mollusca of Nova Scotia, collected by me up to the present time. I did not intend doing so until my collection, already pretty extensive, was completed. And I am now only induced to alter my plan, that I may not give offence to many impatient friends and correspondents, to whose opinion due deference should be paid—and who are anxious to know how much or how little Nova Scotia can produce in the conchological field. As many of the genera are but thinly represented in this province, instead of classifying, I have merely arranged them, for the sake of reference, in alphabetical order, premising, of course, that many of your readers have some knowledge of the fascinating Science of Shells.

I will be pleased to give the localities, depth of water, &c., where any specimen can be procured, to any correspondent who may think proper to address me a *post paid* communication on the subject. The name of any specimen marked * is new to the Province.

Anomia Ehippium.	Littorina Littoria.
" Squamula.	Lymnaea Chalybeus.
" New.*	" Subglobosa.
" New.*	" Emarginata.
Ammicola Porata.	Leda Myalis.
Anodonta Femisciana.	Lacuna Vincia.
Astarte Sulcata.	Lyonsia New.*
" Castanea.	Modiola Americana.
Anatifa Dentata.	" Plicatula.
Ancylus parallelus.	Mytilus Borealis.
Alasmod Margaritifera.*	Modiolaria Discors.*
Aporrhais Occidentalis.*	Maetra Gigantea.
Anatina Leana.*	" Solidissima.
Buccinum Undatum.	Mya Arenaria.
" Trivittatum.	Margarita Obscura.
Balanus balanoides.	" Cinerea.
Bela Turricula.*	" Undulata.
Bulla Tritica.*	Natica Clausa.*
Cardium Pinnulatum.*	" Heros.
Cyprina Islandica.	" Triseriata.*
Crepidula Convexa.	Nucula Sapotilla.
" Fornicata.	Ostrca Borealis.
Cerithium Sayi.	" Virginiana?
Cyclas Portuensis.	Pancturella Noachina.*
Cordata Borealis.	Planorbis Deflectus.
Cytheria Convexa.	Purpura Lapillus.
Coronula balcanaris.*	Paludina Decisa.
Clypeaster?	Physa Heterostropha.
Echinus Granulatus.	Pholas Crit.*
Fusus Pygmaeus.*	" Dactylus.
" Decemcostatus.	Petricola Pholadiformis.
" Ventricosus.	Planorbis Campanulatus.
" Rufus.*	Patella Amocna.
" Bamflus.*	Pecten Magellanicus.
Glycimeris Siliqua.	" Islandicus.
Helix Subglobosa.	" Concentricus.
" Arboreus?	Solen Ensis.
" Hortensis.	Saxicava Rugosa.
" Hispanica.*	" Distorta.
Littorina Tenebrosa.	Spirula Peronii.
" Palliata.	" Spirillum.

Sanguinolaria Fusca.	Trichotropis Borealis.*
Scalaria Groenlandica.	Unio Complatanus.
Tollina Teners.	" Radiatus.
Turritella Erosa.*	Venus Merconaria.
Terobratala Caput Serpentis	

JOHN R. WILLIS.
National School, Halifax.

Selections.

CHURCH SOCIETIES.

The Exeter Diocesan Anniversary of the Church Societies was celebrated in the cathedral on Thursday (Sept. 17,) under circumstances of more than usual interest. At the service were present, amongst others, the Lord Bishop of the Diocese, the Hon. Mr. Justice Coleridge, Sir J. Duckworth, Bart.; R. S. Gard, Esq., M. P.; S. T. Kewick, Esq.; Archdeacon Bartholomew, Prebendaries Brown, Ford, and Woolcombe, the Worshipful the Mayor of Exeter, accompanied by the office-bearers of the city, &c. The anniversary sermon was preached by the Revd. J. F. Mackintosh, rector of Honiton, who took for his text 2 Corinthians xii. 14—"I seek not yours, but you," on which the reverend preacher enlarged in bold and powerful language. The sermon is printed at length in the *Exeter Gazette*. We make the following extract:—

"Turn now to that vast peninsula, too familiar to us by all the horrors of these sad summer months. Ask the natives of Hindostan, if you dare, for a testimony to your zeal for their souls. 'You came to us,' they will reply, 'as traders; you dwell with us as rulers of our land. You came to seek a mart for your manufactures, and an outlet for the busy youth who found their island home too narrow for their enterprise. We marvelled at your fleets; we saw your factories rise on all our coasts; new arts, new tokens of power amazed us at each step of your progress. But it was long before we knew that you had a religion in those western lands; your soldiers and magistrates spent long lives of exile without one act of public worship; your tax-gatherers traversed the villages, where your priests were never seen. For half a century you did not show us even an outline of the Church to which you say that you belong; a century has passed, and it is but an outline still. Nay, you have encouraged our rites, and given your countenance to the gods we serve. It was dangerous, you said, to make converts of us, impolitic to teach us the faith in which you hoped to die. And whilst you annexed kingdoms after kingdoms to your empire, can you wonder if we mistrusted these lessons of Western civilization you condescended to impart, and interpreted your acts, not as the benevolent efforts of men who strove to win us, but as the devices of the cupidity which sought to appropriate all we had, and would subvert the old religion that alone remained to limit your sway?' To such an answer I know not what rejoinder we could make. For never, surely, since Constantine did homage to the Cross has any Christian State manifested as little anxiety as England to win subjects to the faith of Christ. It was not required of her that she should impose a new religion on others; but at least she was bound to vindicate her own. Her seats of empire should have been centres of Christianity too; her governors should have borne with them the evident profession of a holier faith; the Church should have lifted its towers among her palaces—the ministers of religion should have stood beside her rulers and her captains on the conquered soil. So might she have been united to her subjects in bonds of Christian sympathy, and in the hour of trial have found multitudes ready to fulfil a brother's part. Who has not read with deep emotion the story of that young soldier's dying word of consolation to his fellow-sufferer of an alien race, and blessed God for his constancy and love? Who has not wondered that among all the tales of horror, this alone should tell us of a native Christian strengthened by an English brother's faith? But why dwell, you ask, on these charges of past neglect? The one business now is to reconquer the territory we have lost, to punish the rebel, and to strike terror into the subject race. So men speak; and therefore it is that the Christian preacher is constrained to take up his testimony. I do not deny that it may be needful to reconquer, or that it is right to punish. But there are other necessities, higher duties than these: and it will be woful thing if, the present troubles ended, we shall be found pursuing the old track of selfish indifference again.—Nay, it may be even worse than before;—for there are those who cast the blame of the rebellion on our proselytism, and bid us abstain even from the feeble efforts we were making to evangelize the land. Thu-

very scorners, who a year ago were taunting us with the poverty of our missionary work, now ascribe to its influence the whole distress that has befallen us. So would Satan persuade us to read God's lessons backwards; and as of old he could misquote Holy Scripture itself to serve his malicious purpose so does he turn God's righteous judgments now into an argument for greater sin. When the veil has been rudely stripped off, wherewith we tried to cover the enormities of Pagan life; when God has compelled us by a bitter visitation to see the unaltered character of idolatry, foul and cruel now as when it called forth the burning indignation of St. Paul;—when we have realized that horrible description of ancient heathenism, that belonged, as we vainly thought, to the old world, and to other ages than our own;—at such a time would Satan move us again to dally with his service, and persuade us that through Beelzebub the powers of darkness can be overcome. We took the feast of prey to our homes, and it turned upon us: shall we be so mad as to lavish our carcases on it again? Rather, brethren, let us find in each reverse that has happened a motive to remedy our past neglect. By every foul disaster, by every bitter injury, by the unutterable wrongs of slaughtered infancy and outraged innocence, we are called—oh! do not say to vengeance, merely—to deliver from the chain of error the land whose children have so deeply sinned. Noble revenge! if we can teach them to exchange those fiendish tempers, those inhuman lusts, for the kingdom of God whose laws are righteousness, and peace, and joy in the Holy Ghost! And what if the State refuse to enter on this great work? if her policy or her fears forbid her to profess her faith in the one Saviour of the world? Not a moment must the Church delay to fill her place.—The opportunity is not far to seek: the instruments of Christian labor are ready to your hands; it is for this very purpose that the religious societies invite your aid. There was not in all India—the Bishop of Madras is my authority—a more promising mission than that which the Society for the Propagation of the Gospel was maintaining in the heart of Delhi. Its light has been quenched in blood; to you she appeals for help to rekindle its flame, and flash its rays yet further into the gloom of heathen night. Perhaps, at this moment, while I speak, our soldiers are entering the gates of the old Mahomedan city in stern triumph. Oh! be ready to lend victory a softer aspect by the presence of Christ's ambassador there. Let the Hindoo, cowering under the just indignation of his injured masters, learn to acknowledge the yet mightier power that shall wring his soul with anguish for his sins, and bring him prostrate to the foot of the Cross. I have said that the Societies invite your aid. My text should have taught me better. It is you, not yours only, that they seek. It may be, that in their applications they have sometimes taken too low an aim, and have departed from the idea which their exemplary founders proposed to themselves. They—all honour be to their pious memories—did not, as now, go about merely to gain subscribers to a fund; they used the language consecrated by our Lord and His Apostles to the perpetual description of Christian unity, and sought "members" of the brotherhood they had established. Now, with reports and circulars, platforms and deputations, we seek to beguile men of their gold, and mingle it, upon that compulsion, as a contribution to the fund which certain officers administer, regarding themselves as altogether external to the institutions which they aid. Surely a religious society means more than this. It did mean more than this when these societies had their birth. Their founders, like St. Paul's Macedonian converts, first gave their own selves unto the Lord. The chief of them crossed the ocean to do the work, in which his heart was set, in the American colonies; his colleagues vied with him in a personal devotion to the Lord, whose cause they served. It was not merely a society for religious purposes, it was a society of religious men. It was the fellowship of men who could pray together and strengthen each other in holy exercises; no mere association of secretaries and clerks, but a living brotherhood of Christians, who had this in common, amongst many diversities of occupation, and substance, and rank, that they loved the Lord Jesus in sincerity, and cared for the souls He died to save. And oh! that the blessed Spirit, by whom that work of grace was wrought in a dark era of English history, would stir up men's hearts to love each other in Christ yet once again! Would that the preacher on such an anniversary as this, were enabled to address his hearers, not as possible contributors to a needy fund, but as embarked with himself in a great and holy cause—that he could speak to them not as the besetting

apologist of a troublesome petition, but as the exponent of their own zeal and charity, as provoking to love and to good works them whose forward mind and ready will scarce needed provocation at all. But if ever such a hope is to be fulfilled, it must be by no isolated movement—no mere affection for a particular institution, however venerable or wise. It is well worthy notice that the two societies, whose members—may I indulge for a moment that grateful thought?—are assembled here to-day, were closely connected in their origin with the Societies for the Reformation of manners, by which the prevailing profligacy of the British metropolis, in the seventeenth century, was for a time restrained. And sure I am that a personal dedication unto God is needed by them who would do effectually God's work; personal holiness is the essential qualification for a successful effort to extend Christ's Church. For the mere purpose of enlisting your support we must seek you first. And we do seek you. In the name of these societies, and of the Church they serve—rather in the name of Him in whom alone these institutions can have life or power—in the name of Christ we exhort you; give yourselves a living sacrifice, holy, acceptable unto God. If there be those among you to whom it is permitted to offer yourselves as servants of Christ, to do His work in the far lands for which England is so deeply responsible, oh, give that service! Better than all offerings of gold and silver—better than rich men's patronage, and great men's favour, will be the devotion of your lives to that high enterprise of faith. If this may not be, yet still, dear brethren, we seek you for Christ. You, not yours only. In these days of jealousy and distrust, when brother is estranged from brother, and friend from friend, we yet dare to ask for loving hearts and sweet communion in Christ, a warm, deep interest in the progress of the Gospel, a tender love for souls, a burning zeal to vanquish Satan and assert the victory of the Son of God—for less than this we cannot make our claim. If once their claim was granted, easy would be my office to-day—to promote the knowledge of Christ, to propagate His Gospel far and wide, would be the people's desire rather than the preacher's prayer. It may seem a dreamer's fancy to anticipate such days as these; yet dreams even are sweet in a world of troubles and unrest. And what are all such dreams but glimpses of a brighter world, dear anticipations of the time—nay, time no longer—when the seeking shall be over, and the lost ones found—when that Good Shepherd, whose loving search for souls is the foundation of all our poor efforts to win wanderers to the fold, shall have returned from all His mighty journeyings, travelling in the greatness of His strength—when He shall bring with Him from North to South, from East to West, the objects of His compassionate love, and proclaim among the rejoicing angels the glad issue of His unwearied search—"These my children were dead, and are alive again; they were lost and are found."

At the conclusion of the service a collection was made, when the sum of £83 17s. was collected.

POWER OF A WORD.—I was told a story to day—a temperance story. A mother, on the green hills of Vermont, stood at her garden-gate, holding by her right hand a son of sixteen years, mad with love of the sea.

"Edward," said she, "they tell me that the great temptation of the seaman's life is drink. Promise me, before you quit your mother's hand, that you never will drink."

Said he, (for he told me the story,) "I gave her the promise. I went the broad globe over—Calcutta, the Mediterranean, San Francisco, the Cape of Good Hope—and for forty years, whenever I saw a glass of sparkling liquor, my mother's form at the garden-gate on the hillside of Vermont rose up before me, and to-day, at sixty, my lips are innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? And yet it was but half; for said he—

"Yesterday there came into my counting room a man of forty; and asked me—

"Do you know me?"

"No," said I.

"I was brought once," said he to my informant, "drunk into your presence on shipboard. You was a passenger. The captain kicked me aside. You took me into your berth, kept me there till I had slept off the intoxication, and then you asked me if I had a mother. I said, never that I knew of; I never had heard a mother's voice. You told me of yours at the garden-gate, and to-day, twenty years later, I am master of one of the finest packets in New York, and I came to ask you to come and see me."

How far back that little candle throws its beam—that mother's word on the green hillside of Vermont! God be thanked for the almighty power of a single word!

DENOMINATIONS IN LONDON.—In "Low's Handbook to Places of Worship in London" there is a list of 371 churches and chapels in connection with the establishment. The number of church sittings, according to Mr. Mann, is 409,184. The Independents have about 104 places of worship, and 100,436 sittings; the Baptists, 130 chapels, and accommodations for 54,234; the Methodists, 155 chapels, 60,696 sittings; the Presbyterians, 25 chapels, 18,211 sittings; the Unitarians, 9 chapels, about 3300 sittings; the Roman Catholics, 35 chapels, 34,994 sittings: Quakers, 4 chapels, 3151 sittings; Moravians, 2 chapels, 1100 sittings; Jews, 11 synagogues, 3642 sittings; and there are 74 chapels belonging to the New Church, the Plymouth Brethren, the Irvingites, the Latter-Day Saints, Sandemanians, Lutherans, French Protestants, Greeks, Germans, Italians, which chapels have sittings for 18,833.

THE SPIRIT OF THE LORD'S PRAYER.—The spirit of the Lord's prayer is beautiful. The form of petition breathes a filial spirit—"Father."

A catholic spirit—Our father.

A reverential spirit—Hallowed be Thy name.

A missionary spirit—Thy kingdom come.

An obedient spirit—Thy will be done on earth.

A dependent spirit—Give us this day our daily bread.

A forgiving spirit—And forgive our trespasses as we forgive those that trespass against us.

A cautious spirit—Lead us not into temptation, but deliver us from evil.

A confidential and adoring spirit—For thine is the kingdom, and the power, and the glory, forever. Amen.

THE TRUE CHRISTIAN.—The Christian is a man, and more; an earthly saint, an angel clothed in flesh, the only lawful image of his Maker and Redeemer; the abstract of God's church on earth; a model of heaven, made up in clay; the living temple of the Holy Ghost.

For his disposition, it hath in it as much of heaven as his earth may make room for.

He were not a man if he were quite free from corrupt affections; but these he masters, and keeps in with a straight hand, and if at any time they grow testy and headstrong, he breaks them with a severe discipline, and will rather punish himself than not tame them. He checks his appetite with discreet, but strong denials, and forbears to pamper nature, lest it grow wanton and impetuous. He walks on earth, but converses in heaven, having his eye fixed on the invisible world, and enjoying a sweet communion with God his Saviour. While all the rest of the world sits in darkness, he lives in a perpetual light; the heaven of darkness is opened to none but him; thither his eye pierceth, and beholds those beams of inaccessible glory which shine on no face but his.

He is holily temperate in the use of all God's blessings, as knowing by whom they are given, and to what end; neither dares either to mislay them, for to mispend them lavishly, as duly weighing upon what terms he receives them, and fore-expecting an account. Such a hand doth he carry upon his pleasures and delights, that they run not away with him. He knows how to slacken the reins without a debauched kind of dissoluteness, and how to straiten them without a sullen rigor.—*Bishop Hall.*

LUXURY.—I am no advocate for meanness of private habitation. I would fain introduce into it all magnificence, care, and beauty where they are possible; but I would not have that useless expense in unnoticed fineries or formalities; cornice of ceilings and graining of doors, and fringing of curtains, and thousands of such things which have become foolishly and apathetically habitual—things on whose common appliances hang whole trades, to which there never belonged the blessing of giving one ray of real pleasure, of becoming of the remotest or most contemptible use—things which cause half the expense of life, and destroy more than half its comfort, manliness, respectability, freshness, and facility. I speak from experience; I know what it is to live in a cottage with a deal floor and roof, and a hearth of mica slate; and I know it to be in many respects healthier and happier than living between a Turkey carpet and gilded ceiling, beside a steel grate and polished fender. I do not say that such things have not their place and propriety; but I say this emphatically, that a tenth part of the expense which is sacrificed in domestic vanities, if not absolutely and meaninglessly lost in domestic comforts and incongruities, would, if collectively offered and wisely employed, build a marble church for every town in England; such a church as it should be a joy and a blessing even to pass near in our daily ways and walks, and as it would bring the light into the eyes to see it, and bring its fragrance above the purple steeple of the city.

The Church Times.

HALIFAX, SATURDAY, OCT. 17, 1857.

BAZAARS.

FANCY FAIRS have become the common mode of raising money for religious purposes. If a church is to be built or finished—a parsonage to be erected or repaired—a debt incurred for either of these purposes, or for an educational effort, to be liquidated,—if all else fail, the Bazaar is resorted to, as a sure means of accomplishing the desired object.—Often it is the first suggestion, when even a direct appeal to the religious philanthropy of the people would effect the purpose. There is an attractiveness in the idea itself—there are anticipations connected with the crowd, the display, the publicity given to the art and skill of the donors, the sociability, the fun of the proceedings,—that have an irresistible charm for persons of every age. Every one is flattered with the part he or she performs in the exhibition. The little girl who makes a book mark, and the Miss who achieves an ottoman, the Mamma who provides the pound cake, and the able cuisinier who concocts and superintends the jelly department, are all deeply interested, and we dare say highly flattered at being able to cater for the public taste. Then come the buyers. The congregation, or that section of the community chiefly concerned, are stirred up by the projectors, and stimulate their friends, and as they receive something for their money that is deemed an ample equivalent, they are determined to be satisfied, although many look at their bargains with astonishment, and wonder for what part of their domestic establishment they intended the purchase. The whole affair winds up with the public announcement, that £1,000, £100, £50, or £10, as the case may be, has been realized toward the noble object of erecting a Church, providing a pastor, or building him a house, or raising a salary for a school-master, or any other purpose with which the Almighty may be expected to be pleased.

Although we do not condemn Bazaars altogether, and are glad to chronicle any profit that any of our friends may derive from them, we have always been disposed to agree with the conclusion of some who discountenance them, that it is not the proper mode of collecting money for religious purposes. They sometimes encourage deception and something worse. The Miss who begs a portion of the haberdasher's goods for the Bazaar, and gives them in as her own entire contribution to the cause which it is intended to serve, commits a sin. So do all those concerned in it who take more credit than justly belongs to their exertions. They defraud their neighbor of his due respect, and a light sin of this description is as heinous in the eyes of their Maker, as that which would mark a deeper guilt in human estimation.—The uncheerful giver, who must contribute because it is merely his interest in a worldly point of view—the ostentatious one, who does it to display his superior wealth—the poor, whose pride urges him to go beyond his means in purchasing what he does not need—he who attends and spends his money for a frolic,—all become amenable to the voice of conscience, when they consider that they have been called upon to do a service to Him who notes every motive that actuates to its performance. Of contributors, buyers and sellers, there be few indeed who engage in a fancy fair with a disinterested mind, alive only to the necessity which prompted it; nor yet will the common aphorism of "the end justifying the means," which is made to apply to many objects of utility that are gained by deceptive practices, when applied to Bazaars, for religious purposes, go far towards their approval.

Something however may be urged in favour of this variety of public amusements, when they are well regulated and governed—when they are made a means of innocent relaxation and enjoyment,—and when the object commending itself to the common judgment, meets with general acceptance. There is no good without its alloy, and it would be idle to expect that however laudable may be the object it will be pursued for that quality alone. Very nearly similar feelings are called into play in whatever manner the good may be prosecuted. Therefore there may be no greater evil in providing means through a Bazaar, than by a collection in a Church. The motives of the givers, in both cases, will be various. In the collection however, the object is likely to be benefited only to the extent of those who are interested—by the Bazaar some are drawn in, who not being interested approve, but a much greater number from curiosity, and some from all those base motives which while they add to the receipts, are not calculated to bring a blessing upon the endeavour.

The invention of Fancy Fairs or Bazaars dates about fifty years since—but the potent right has long since expired. Their adoption as a means by the Church is of very recent date, especially in this Diocese. Occasionally they have materially assisted their objects; but in not a few instances, the proceeds have ill repaid the trouble and the toil of their projectors. Yet there is a growing demand for means, and some mode must be adopted by which they can be procured in greater abundance, and for specified objects, or the interests of the Church will suffer. The personal application for assistance is becoming too frequent, and has very much the air of the tax-gatherer's visits. Collections in Church can be estimated almost to a shilling. Bazaars do not draw as they used to do. Is there nothing now under the Sun—thou why not revert to something that in old times carried with it a blessing? Why not again make trial of a Temple treasury? Suppose a Clergyman visits Halifax to solicit assistance to repair his Church or for any other worthy object, to which the ability of his people is inadequate. Could there be any harm in calling attention to his necessity in St. Paul's, St. George's, or St. Luke's. He might be permitted to do it himself, and to give notice that a Box would be placed at the door, properly labelled, to receive contributions for his relief. The response to his appeal would be a Christian obligation—and who is there that does not believe that as much could be procured in this way, as by his begging from door to door, which some have found it necessary to do. Would not all feel shame to pass that box without making his deposit—the rich man of his abundance, the poor widow her two mites—every one according to ability—not grudgingly nor of necessity, for God loveth a cheerful giver." So also might such a scheme be reciprocated in all the Parishes, and the funds be collected for all exigencies, in a way that would test the brotherhood of the Church, cement the affection of her members, and be pleasing in the sight of the Lord.

MONETARY.

OUR Banks have ceased to discount, apprehending, we presume, the withdrawal of specie to meet business engagements in the United States, where it is so much in demand. This is a sword that cuts two ways. They are, no doubt, justified in the act, if it is well to keep the country in a stand still state, and they have the power to do so. On the other hand, we can see no justice in depriving individuals, of whose solvency there can be no question, of the means of paying their just debts upon a pressing emergency; nor do we think it very wise in this way to prevent operations which the present state of the money market in the United States, and of all kinds of trade, would make profitable. Perhaps, however, the Banks are themselves engaged in making money out of the commercial and monetary crisis of the Union, and want all their specie to accomplish their own transactions. We trust, however, that if they prevent others from taking advantage of the crisis, they will not go beyond the limits of the Province, which are the legitimate bound of their operations, to take advantage of it themselves, at the expense of the Province.

Her Majesty's Government have given notice of their intention to discontinue the expenditure on account of the Signal Station at Halifax after the 1st January, 1858. As, however, it may be expedient to keep up the establishment for the purposes of the mercantile community and Custom House authorities, the Officer commanding the Forces is directed to place himself in communication with the Provincial Government on the subject, so that arrangements may be made in time, if thought necessary, for defraying the expense from colonial funds, as is done in most other British Colonies.

This is the principal Government station on this side the Atlantic—the head quarters of the army and navy—a station which, in all matters relating to telegraphs and signals, the Home Government if wise, will see to, that there may be efficiency and proper system preserved. The merchant signals amount to nothing more than good practice for the signal operators—and the same expense that now attends the telegraph station will have to be incurred in the future as at the present, unless it is abolished altogether, than which nothing would be more unwise. The only actual loss that the Government sustain by the facility afforded, is the wear and tear of the signal halyards, and of a few balls and crosses—perhaps £10 a year would cover the whole—and to compensate this the merchants and others reciprocate the obligation in a variety of ways, not the least being the good fellowship between them and the government officials.—But the telegraph information is, beyond all cost of

great importance to the trade of the country, and it would perhaps be better that the mercantile community should shake themselves free of unnecessary obligation, and have a separate establishment. A station on McNab's Island, and one on some high building in the City, would afford them greater facilities than they now enjoy, and they would be their own masters, and we dare say that, properly regulated, such an establishment would be profitable. The subject is worthy their attention, although the difficulty raised by the Government at this time of day, is one that seems to be peculiarly moan.

BRIDGEWATER CHURCH.

THERE are a number of Churchmen at Bridgewater, LeClavo, who have long been desirous to erect a place of worship. They had nearly succeeded in raising a frame, when to exorcise their faith, a violent storm prostrated their labors. Undismayed, they began anew, and have again reared a sacred edifice, which is now nearly finished, but on which there is a debt that must be liquidated, or the Building Committee who have made themselves liable, in the hope that God would move the hearts of some who are able, to assist their endeavors, will be likely to suffer from a legal process to compel its payment. In this hope they have called upon their fellow Churchmen in Halifax to assist them, and have deputed Mr. HENRY ALMON, son of the Hon. M. B. Almon, who has been residing among them, and assisting in religious ministrations, to solicit subscriptions for their relief. This would be a case for the "Treasury," suggested at the close of our leading article; but as that scheme is not yet matured, we do trust that our people will take the state of the Bridgewater Church into their serious consideration, and relieve their present necessity with that cordiality which they bring to the performance of many a good work. It is pleasing to see a young man like Mr. Almon thus early devoting himself to a spiritual duty; and we hope that he will meet with nothing to discourage him at the very outset of his career. It is good to witness on the part of the people of Bridgewater so persevering an endeavour. It deserves a response that shall relieve their minds from apprehension of delay in the completion of their Church—and we trust their appeal will be answered with the blessing they have sought to obtain, and that though they have sown in tears, they may yet reap in joy.

FIRE!—About half-past one this morning, another fire took place on the premises of the Hon. W. A. Black. It originated in a barn full of hay—but soon spread to the large stables adjoining, which were consumed. The utmost exertions were made that circumstances admitted of, to stay the progress of the flames, but a high wind and scarcity of water, materially hastened the above consummation. Two valuable cows perished. Fortunately the wind was about southwest, or the mansion would have been destroyed. The general impression is that the fire was the work of an incendiary. It is only about three or four weeks since, that a fire broke out on the same property, which was happily got under with partial damage, and it is singular as confirmatory of the incendiarism, that a watch has ever since been kept on the premises until last night. The sailors of the *Indus* and the soldiers of the garrison worked like Trojans at the engines and about the house, to subdue the flames.

The Decimal Currency system comes into operation in Canada on the 1st January next, for all Government and Banking business. Of course merchants, traders, and others, will find it for their interest as well as convenience to keep their accounts after that period in dollars and cents.—*Chronicle.*

LATEST NEWS FROM INDIA.

The American Steamer *Atlantic* arrived at New York: English dates to the 30th of September.

News from India two weeks later.

Delhi dates to 12th August. The place was still held by the mutineers. European reinforcements were arriving. A general assault was expected to be made on the 20th. Gen. Havelock, after severe fighting, had reached Lucknow, but, in consequence of inadequacy of force, retired to Cawnpore.

The garrisons at Lucknow and Agra were reported as still holding the places, but precariously situated.

Admiral Seymour has declared Canton under blockade.

STILL LATER.

American Steamer *Vanderbilt*, from Havre and Southampton, arrived at New York on Thursday, Liverpool dates to 2nd inst.

General Havelock defeated rebels near Cawnpore on 16th August. The Cholera had broken out there.

Lucknow was all safe on 18th.

The news from China is unfavorable—the Emperor has rejected the overtures of peace offered to him.

Breadstuffs dull, all qualities slightly declined.

Sugar market dull,—Tea market quiet, sales limited.

Consols 90 1/4.

New York, Oct. 15.—All the Banks of the United States have stopped specie payments.—Financial prospects have improved. Only one City Bank has closed. The others are legally sustained.

The steamer from California has arrived—she brings a million and a quarter of specie.

LETTERS RECEIVED.

Rev. J. Neale, remittance. Revd. M. Randall. Revd. H. DeBlois—attended to. Desbrisay & Co., with rem.—directions will be attended to. B. Leonard, Esq.—attended to. F. Zwickler, Esq., with rem. for J. E. R.

HOLLOWAY'S PILLS.—Delicate females, who suffer from those peculiar disturbances of the system incident to the gentler sex, will find in these pills a safe remedy for all the functional disorders under which they may labour. Acting specifically upon the local irregularity, and generally upon the system this comprehensive remedy will simultaneously remove the immediate cause of suffering and invigorate all the bodily organs which have been affected by sympathy therewith. In the three most perilous phases of female existence, viz., the dawn of womanhood, the period of maturity, and what is termed "the change of life," the alterative and restorative properties of these pills render them indispensable to the feeble sex.

Births.

At Petite Riviere, Oct. 8, the wife of the Rev. H. M. Spike, of a son and daughter.

Married.

At Sydney, C.B., on Thursday, 8th inst., by the Rev. R. J. Umacke, Rector of St. George's, Lewis Johnston, Esq., M. D., son of the Hon J. W. Johnston, Attorney General of Nova Scotia, to EMILY MARY, second daughter of the Hon Edmund Murray Dodd, one of the Justices of the Supreme Court of this Province.

Died.

On Thursday morning, MARY ANN, only daughter of William and Abigail Hunt.
On Thursday, 8th inst., in the 84th year of her age, MARY ANN, wife of Mr. John Gammon, of Lawrence-town.
At the Albion Mines, on Sunday, 27th ult., JOHN TERRY SON, a native of Staffordshire, Eng.
Also, on the 6th inst., NESTOR McKAY, Esq. for more than 24 years an esteemed resident of the same Parish.

Shipping List.

ARRIVED.

Saturday, Oct. 10.—Brigt Mary Ann, Batcom, Sydney; schrs Lilla, Fraser, Newfoundland; Eagle, Meny, do; Royal, Liverpool.
Sunday, 11th.—Barque Halifax, Layford, Boston, 3 days; Omer Pacha, Jost, do, 4 days; brigs America, Mcagher, do, 3 days; Arab, Mason, Kingston, 30 days; Salmah, N. York, 8 days; Albert, Curry, St. John, N. B.; schrs Emily, McDonald, P. E. Island, Myrtle, Acker, Shelburne; Debonnaire, Ryan, do; L'Inc, Crow, do.
Tuesday, 13th.—Telegraph Co's, stmr Victoria, Newfoundland; brig Adalorem, Crowell, St. Jago de Cuba, 21 days.
Wednesday, 14th.—H. M. steam sloop Buzzard, G, Commander Peel, Devonport, England; schr John Gilpin, Hall, Baltimore, 10 days.
Thursday, 15th.—Brig Highland Mary, Davidson, Glasgow, 35 days.

CLEARED.

Oct. 10.—Schrs Sophia, Bell, Newfoundland; Alma, Blakelield, P. E. Island.
Oct. 13.—Schrs Gold Coiner, Conservative, and Mary Jane, for Newfoundland; Kossuth, Messervey, Bay St. George.
Oct. 14.—Schrs Bright Star, Ritsey, U. States; Negotiator, Contrive, St. Pierre; Bloomer, Shaw, St. George's Bay.

PRICES CURRENT.

SATURDAY, OCTOBER 17.

Apples, per bushel	4s. 6d.
Beef, Fresh, per cwt.	35s. a 45s.
Butter, fresh, per lb.	1s. 2d.
Cheese,	6d. a 7 1/2d.
Chickens, per pair	2s. 3d.
Calf Skins, per lb.	8 1/2d.
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.	4 1/2d. 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.
Eyo 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—1/2 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.

CARPETS—CARPETS.

JUST RECEIVED—The largest assortment of newest Styles, in Brussels, Velvets, Tapestries, 3 ply, and heavy Scotch, Stair (all widths); DRUGGETS, Crumb Cloths, Door Mats, Hearth Rugs, &c.
Oct. 17. 4w. W. & C. SILVER.

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.

FALL SUPPLY.

SCHOOL BOOKS and STATIONERY.

RECEIVED per *Mienac* 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, Stale Pencils, Account Books, and Memorandum Books.

A large assortment PAPER HANGINGS.
WM. GOSSIP,
No. 24, Granville Street.

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.

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; Ollendorf's French Grammar, by Valuo 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.

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

E. BILLING, JUNR. & CO.

Have received per *Scotin*, 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.

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; Carr in do. GUNPOWDER, SHOT, MUSKETS, and FUSEES. Belows, Anvils, Vices, Files and Rasps. Linseed OIL, Spirits Turpentine. Bright, Copal and Turpentine VARNISH, London WHITE LEAD, Black, Red, Yellow, and Green PAINT, INDIGO, BLUE STARCH, SOAP, LINES and TWINES, Fish Hooks, Wool, Cotton and Cattle Cords, TIN, Sheet Lead and ZINK, Mill, Crosscut, Circular, Pit and Hand SAWS, Casks assorted HARDWARE, HOLLOWWARE; 6 casks Chains, Sad Irons, Shovels, Slates, Riddles, Brushes, Casks RAILWAY GREASE, 1 ton Cutch; 2 crates Coal Scoops, AXES, HATCHETS, &c. &c.
Oct. 10. ey No. 1 ORDNANCE SQUARE.

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.

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. 28. 4w. J. WITHROW.

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.

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 first term commences 15th September and ends 20th December. The Winter Term commences 3rd January, and ends 5th June. Summer Term in 1858 commences 20th 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.

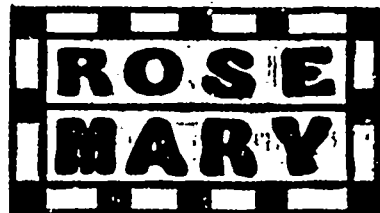
REFERENCES.—The Venble. the Archdeacon, Halifax; Rev. Mr. Maynard, Windsor; Rev. Mr. Uniacke, Sydney, C. B.; Rev. Alexr. Burgess, Portland.
August 22. 3m.

1,000,000 Bottles Sold.

Entered according to Act of Congress in the Year 1853 by J. RUSSELL SPALDING, in the Clerk's Office of the District Court of Massachusetts.

All Infringements will be dealt with according to Law!

J. RUSSELL SPALDING'S



This great and popular preparation is decidedly one of the best and best articles in the world for the HAIR! It imparts a richness and brilliancy, cleans, ornaments, invigorates, embelishes, removes dandruff, relieves headache, and has probably been used for restoring and preventing the falling off of the hair with as much success as any article ever known. It has stood the test of time and use, and all can rely upon it.

ABRAM A. THURAX, Esq., of Rotterdam, N. Y., writes:—"Am 75 years of age—and was bald 35 years—have used two bottles of your Rosemary, and my hair is now two inches long."

Rev. SYLVANUS COBB, Boston, Mass.—"We had rather pay for it than have other preparations for nothing," &c.
Mrs. D. TAFT, Cambridge, Mass.—"Have used your Rosemary with great success in keeping my hair black, as age was turning it fast."

Mr. DANIEL B. CONNOR, Boston, Mass.—"Eight months ago I was bald—my hair is now long and healthy—I know your Rosemary has forced it to grow," &c.

OSIAN E. DODGE, Esq., vocalist, now of Cleveland, Ohio:—"It gives a rapid growth, and dark glossy texture, and does not soil the hat or pillow in the least; I know of nothing so valuable for the hair."

FRANCIS ADAMS, Esq., Boston, Mass.—"It is the best thing for children's hair—the ladies are delighted with it," &c.

Rev. C. W. DRAXSON, Buffalo, N. Y.—"I find it excellent for the hair."
Mrs. L. SWANNY, Boston, Mass.—"It restored my hair to bald head, and from grey to black color," &c.

Hon. C. HUNT, Lowell, Mass.—"To remove dandruff, and keep the hair moist and glossy we have never found anything so good."

M. HOFFMAN, Esq., (Editor German Weekly) Boston, Mass., and his wife, Eva, say—"It causes hair to grow vigorous—gives beauty and splendor—is better than European articles," &c.

C. H. STOCKING, Esq., (Trinity College,) Hartford, Conn.—"By using it my hair turned from a sandy to brown color; it was naturally dry, but is now moist."

A. F. WOOD, Chemist, New Haven, Conn.—"I saw a fair head of very dark hair on a man that six weeks ago was bald. He had used nothing but your Rosemary," &c.

More extracts can be added if room admitted. If you are not satisfied TRY IT.

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Oct. 3. inscoply

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

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

Latham's Hand Book of the English Language; Quackenbos's Course of Rhetoric and Composition, an excellent Work; Murray's, Lennie's and McCulloch's Grammars; Chambers' English Grammar; do. Introduction to do. Russell's Grammar, Elements of Grammar, Histories of England, Greece, Rome and France. Large School Bibles, clear print and strong binding, 1s. 3d and 1s. 1 1/2; Testaments do. do. at 7d and 9d; Church Services and Books of Common Prayer 6d, 9d, 10d, 1s. 2d and upwards, to 25s.
Halifax, Dec' 1855. WM. GOSSIP.

Poetry.

WORDS WITHOUT WORKS.

"Thy will be done."—On bended knee
We daily urge the solemn plea;
We breathe the words; yet oft, alas!
Like idly-uttered tones they pass;
For fancy's dreamings throng around,
Till in the heart no place is found
To strive by actions to fulfil
The precepts of God's holy will.

"Go, teach all nations."—So we read,
For aid those scattered sheep to feed
The Church entreats. We turn aside—
The souls for whom our Saviour died
We leave to perish; day by day
They pass untaught from earth away;
And yet we pray that all fulfil
The precepts of God's holy will.

"Thy will be done."—Each eve and morn
Still be that wasted prayer upborne!
But not in words alone. Ah! no,
Ho who would true devotion show
Must learn to act as well as speak;
Nor rest till all be taught to seek,
In Christian meekness, to fulfil
The precepts of God's holy will.

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,
and the old stand in Hollis Street is rebuilt.

NEW BOOKS!

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

Tracts for the Christian Seasons, 1st series, 4 vols., clo. 25s.
Do. Do. 2nd do. 4 vols., clo. 25s.
A Plain Commentary on the Gospels, 7 vols. 30s.
Taylor's Holy Living, 2s. 3d.
Do. Holy Dying, 2s. 3d.
Liturgia Domestica, 3s. 6d.
Jones Letters from a Tutor to his Pupils, 2s. 3d.
Sherlock's Practical Christian, 6s. 6d.
Nicholson's Exposition of the Catechism, 2s. 4d.
Nelson's Life of Bishop Bull, 2s. 6d.
Keble's Selections from Hooker, 2s. 3d.
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Thoughts during Sickness, 3s. 9d.
Jones Tracts for the Church, 2s. 3d.
Bright's Ancient Collects, 3s.
Paschal's Thoughts on Religion, 2s. 3d.
Catechetical Notes on the Articles, 3s.
Do Lessons on the Parables, 3s. 9d.
Do do on the Miracles, 3s. 9d.
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Old Week's Preparation for the Sacrament, 3s.
Companion to the Prayer Book, 1s. 6d.
Arden's Scripture Breviates, 3s.
Life of Bonwicke, 1s. 6d.
The Golden Grove, 1s. 6d.
Mant's Man of Sorrows, 3s.
The Psalter and the Gospel, 3s.
Chief Truths, 10d.
The Penitential Psalms, 3d.
Tales for the Young Men and Women of England—22 kinds, each, 1s. 4d.
Catechism on Confirmation, in packets, 1s. 4d.
Preparation for Confirmation, do, 1s. 4d.
Questions for Confirmation, 1st ser., do, 1s. 4d.
Do do 2nd ser., do, 1s. 4d.
Hints for the Day of Confirmation, do, 1s. 4d.
The Confirmation Service explained, do, 1s. 4d.
A few Words before Confirmation, do, 1s. 4d.
Miscellaneous Tracts for Parochial Use, do, 2s. 3d.
Morning and Evening Prayers, do, 1s. 4d.
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Histories of England, Greece, Rome and France.
Large School Bibles, clear print and strongly bound, 1s. 3d and 1s. 1 1/2; Testaments do. do. at 7 1/2 and 6 1/2; Church Services and Books of Common Prayer 6d. 9d. 10 1/2; 1s. 2d and upwards, to 2 1/2s.
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BY this arrival I have received from the Establishment of Messrs. WINSOR & NEWTON, Manufacturing Artists' Colourmen by appointment to Her Majesty and Prince Albert, the following articles:—
Sketching Stools; fitted complete.
New Sketching Easel in leather case.
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Autumn Dresses, Shawls, Bonnets,
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BONNET RIBBONS,
Worked Muslins, Flouncings, Gulpure Setts, Autumn, Dresses, in very extensive variety,
FRENCH MERINOES,
Broche Wincey Dresses, in Flouncings and Double Skirts,
Kobes a Quille, the new Military Striped Robe,
Paisley Wove Long Shawls, &c.

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Printed Cashmeres and Delaines.

From 7 1/2 per Yard.

Sep. 19. E. BILLING, JR. & CO.

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

VALUABLE BOOKS!

TRENCH'S Notes on the Parables, do. do. Miracles, Book'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, Horne on the Psalms; Fuller's Holy and Profane State; Fuller's Worthies of England; Harper's Gazetteer; Burke's Peerage.

WILLIAM GOSSIP,
24 Granville Street.

Ang. 29.

MEDICAL REVOLUTION!

THE WORLD UNANIMOUS!

HOLLOWAY'S OINTMENT.

THE GREAT COUNTER IRRITANT!

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The effect of this unrivalled external remedy upon Scrofula, and other virulent ulcers and sores, is almost miraculous. It first discharges the poison which produces suppuration and proud flesh, and thus the cures which its healing properties afterwards complete are safe as well as permanent.

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In cases of the fracture of the bones, injuries caused by steam explosions, Bruises, Burns, Scalds, Rheumatism, Stiffness of the Joints, and contraction of the sinews, it is employed and warmly recommended by the faculty. This marvellous remedy has been introduced by its inventor in person into all the leading hospitals of Europe, and no private household should be without it.

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