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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. X. HALIFAX, NOVA SCOTIA, SATURDAY, OCTOBER 31, 1857. NO. 44.

Calendar.

CALENDAR WITH LESSONS.

Day & Date.	MORNING.	EVENING.
S. Nov. 1	21 Sun. of Trin. Habak. 2 He. a 11 Prov. 1 Ro. 6:19	17 Col. 4
M. 2	All Saints' D. Ecclus. 18 Luko 18 Ecclus. 17	19
T. 3	18	20
W. 4	20	21
T. 5	21	22
F. 6	22	23
S. 7	23	24

* Proper Lessons for All Saints--Mornings, Wisdom 5 to ver. 10, Evening, Wisdom 6 to ver. 17.
 † Proper Lessons--1st Lesson, 2 Samuel 23, 2nd Lesson, Acts 23.
 a Psalms, Morning, 64, 124, 125.
 † Begin verse 33, and chap. 12 to verse 7, † To verse 17.
 ‡ To verse 13.

Poetry.

WHO DID HINDER YOU?

"Ye did run well, who did hinder you that ye should not obey the Truth.--GAL. v. 7.

How well ye ran when first your eye
 The pardoning glance of Jesus caught;
 Each nerve was strung to ecstasy,
 At the bright goal the spirit sought:
 Like Isthmian racers how ye sped,
 The feathered arrow was your type,
 And saints, aglow with feeling, said,
 For glory ye would soon be ripe.

And who did hinder you to press,
 With equal purpose to the end?
 Do you salvation prize the less,
 Or grudge the zeal you once did lend?
 Is Heaven no boon your toil to claim?
 Is Earth the keen supplanter now?
 Or will you that dear Lord defame,
 By lightly thinking of your vow?

Say who did hinder you? *Not God,*
 His pledge of grace is still redeemed;
 As light upon the frozen clod,
 His Spirit on your pathway beamed;
 And as you toiled with single eye,
 The Father who observed his sons,
 Said to the armies of the sky,
 "Behold, my child! how well he runs."

Oh, who did hinder you? Did *faith*
 Grow feeble as your labours rose?
 When *others* left the narrow path,
 Did you desire the road they chose?
 Once, Truth was mighty to control
 Each errant impulse of the heart;
 With eye averted from the goal,
 Must Truth, and you, forever part?

Ye *did* run well, has gold, or lust,
 With vampyre greed upon you fed?
 Have Sodom's apples, formed of dust,
 A dainty table near you spread?
 Has the light jeer, like barbed lance,
 A keen insertion swiftly made?
 And of that one sarcastic glance,
 Have you, a *hero*, proved afraid?

Hindered! when grace was full in store--
 Hindered! when angels gazed with joy--
 Hindered! when mercy's open door,
 Disclosed such peace without alloy--
 Hindered! when Jesus to the crown,
 Pointed with finger radiant still,
 And passing to destruction down,
 Amid the blaze of Zion's hill!

Come back; come back! Begin the race,
 With energies all freshly strung;
 And seek His reconciling face,
 To whom in days gone by you clung.
 Anointed by His Spirit, press
 To that exalted prize again,
 The end will all the labor bless,
 For, running, ye shall soon obtain.

—Episcopal Recorder.

Religious Miscellany.

NEW YORK.

The Convention of the Diocese of New York has recently been held. Some important questions came before it, among them the defining the rules which should admit Priests and Deacons to the right of voting in Convention. The proceedings passed off very harmoniously, and beneficially to the interests of the Church. At their conclusion, the Provisional Bishop thus feelingly and affectionately addressed the Convention:—

"He had not intended to say anything special to them at the close of this session, but some circumstances had occurred within a very recent period, which, together with a feeling which pressed upon his mind at all times, had induced him to say more

than he had designed. He should speak very briefly, very informally. He had adverted to a feeling which constantly pressed upon him. It was this. He was very much in the position of one before such a city as Delhi, in the forefront of a great battle. Life was very uncertain. He never left home—not that he was exposed to any special hardships or dangers, not that his health suffered from the labours he had endured—but he never left home, such were the casualties of life, without making some arrangements in contemplation of the idea that he might not return. And he was not without the feeling that this might be the last opportunity he should have of speaking to them. He had written his Annual Address long, for the purpose of embodying in it what he might not have the opportunity of saying hereafter. In the first place, he desired to advert to the subject of the Missionary Committee of the diocese. They had sent home some sixty or seventy missionaries, with a deficiency of \$2,500 in the treasury. It was a very small thing this great diocese had to do in order to be just, and in that act of justice to render mercy to those whose life was full of mercy. One per cent. on the salaries of the clergy of this diocese, would more than make up this deficit. As Bishop of the diocese, he would recommend them to make a contribution which should in some measure meet the demands of the missions of the diocese; and the proportion of one per cent. on the salaries of the clergy, at the same time that it would supply these demands, would not interfere with the ordinary contributions to other objects. If they would adopt this plan, they would enable the missionary to pay his little debts, and to feel that he was relieved from that disagreeable position in which they had placed him by their neglect. And now he came to a topic which he always approached with reluctance—the subject of differences. They never adverted to the differences which existed in the Church without conveying an exaggerated idea respecting them in the public mind. He could not speak of these differences without the public drawing exaggerated inferences from what he might say of them. If any one would go through the diocese as he had done, and sit first in the library of one laborious clergyman, and then in that of another, talking with each about his parish work, they would feel that the differences about which so much was said were the veriest trifles on earth. If they would go about and sit down with brother after brother, and see how much they were all interested in the same great objects, their sympathies would be enlarged, and they would see each individual, not on his wrong, but on his right side. They would come out of their own narrow centre of ideas, would understand their brethren better and appreciate them better; and they would all help to heal differences. Let each one, then, go about among his brethren, overlook little things that might seem to be slights, and for get, above all, those things which might seem to be wrongs towards himself. It was said by a great authority, "Do a man an injury and you make him your friend for life." O, if they would only learn to imitate Him who laid down His life for those who rejected Him—if they would learn to think less of themselves and more of others—less of their own ideas and objects, and more of the ideas, and feelings, and sympathies of others, they would soon bring about quite a different state of things. And if they would, on all sides, abstain from extreme statements and misrepresentations, with regard to the ideas of others, the objects of others, and the qualities of others, and take care to keep their hearts and hands free from petty feelings, petty policies, and petty aims, they would take a mighty step in advance. He took great pleasure in saying, in regard to the officiating persons of this diocese, that he had found them in the highest degree faithful, disinterested, and intelligent, in regard to all their duties. In the Standing Committee he did not think there had been a question treated in the least degree as a party question, or decided in any way except on a principle which would have commended itself to every member of this Convention. He did not think there was a man on that Committee capable of acting in a narrow way; and he could say the same of all the other official persons, in the diocese. They were a

set of men of which our Church might well be proud. And he never went through this city communicating with them, or through the diocese communicating with the laity, without feeling—and in saying this he did not mean to disparage any others—that there was something of which a Churchman might reasonably be proud. But let them address themselves more to the heart. Let them feel more and more that they stand upon the brink of eternity—that there was another place than this world where they were soon to be assembled. "Yes," said the rt. rev. prelate, "the thin veil which hangs suspended between us and the unseen world, and which so many around us are passing through, day after day, we shall speedily pass through, and find ourselves on the shores of the future world, surrounding that awful Presence above. May it be the lot of us all to have addressed to us by that voice of all voices, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!' God bless you now, God bless you forever!"

INDIA.

The London Times, Oct. 6, has the following fitting remarks *apropos* of tomorrow's observance:—"The highest religions of India, the purest professors of those religions, are to be found in the followers of Mahomet and in the Brahminical castes. Both hold the most extravagant fables; both have one common feature of the grossest sensuality, and that kind of it which most debases the soul; both have ridiculous prohibitions; both are evidently doomed, soon or late, to disappear. The one are persecutors on principle, the other brutishly selfish and indifferent to the welfare of the rest of the world. Surely by this time Christianity, even under the prohibition of proselytism, ought to have shone out so conspicuously as to overshadow and shame away the coarse stupidities and vile drivellings of either Mussulman or Hindoo. At all events, even conceding that a long established superstition, embodied in a social system, requires time to wear away, we ought to have stood high in that land of many religions as a consistent, believing, just, kind, and holy people. That we have not even done this, and that we are regarded simply as unbelievers, with little religion except a few negative tenets which we find convenient for political purposes, must be deemed to prove a shortcoming in our practice. It must be our fault that we Christians stand so much lower in the religious scale in India than we did in the scale of ancient paganism.

"But, if we venture to say what ought to have been accomplished, and if we hold this fearful outbreak to prove the insufficient discharge of social and religious obligations, it does not follow that we are to fix the charge exclusively on the servants of the East India Company, or any portion of them.—On the contrary, we doubt if there is any class of persons who so thoroughly represent the prevailing tone of English society, the standard of our morals, and in particular our mode of dealing with dependants, as the Anglo-Indian community, whether in the civil or the military service. It stands to reason, of course, that they should do so. They are fresh from our firesides; they are generally the best, the most promising, the most genial, the most loved, the most favored of the youth in that very large and comprehensive body called the middle class of British society. It is from the higher mercantile and the professional classes that the Company's servants are chiefly selected; and from these sources they derive their manners, their morals, their religion, their politics. There is no need to inquire how far a different result would have been obtained had the range of selection been wider above or below. It is her middle class that England is proud of, and in it she finds her most characteristic development.—That is the section of England that has been most established on the banks of the Ganges and throughout that vast continent, whether in its courts or its camps. We feel very sure that if no other country than England could obtain so quick, so quiet, and so complete a possession of that vast empire, no other class but that we describe is so qualified for the undertaking. Indeed, as we have said, it is pre-eminently England, the England of politics, of enterprise, of freedom, of philanthropy, of justice, and truth. So, then, whatever the faults of the

Anglo-Indian community, they are the faults of England, and, if we confess, it must be for ourselves. But we have only to look at home, to what is passing around us, even in this metropolis, to feel how miserably England belies her own lofty pretensions. What a gulf between the rich and the poor, the master and the servant! How little does the one know of the other! What sullen antipathies, what contemptuous exclusiveness, on the one side, what envious ignorance on the other; utterly alienate men bound together by their occupations and the necessities of existence! Securely trusting to the permanence of the social fabric; and to the common instincts of private interest, wealthy, enlightened, and even kind hearted men allow gloomy resentments, angry passions, and, still worse, grovelling brutality, to go on below them, unchecked, unimproved, unheeded. We have only to suppose the actual relations of the classes the same in India as at home, and there is quite enough to account for any amount of mutual ignorance, misunderstanding, alienation, and ultimate revolt. It is unnecessary to bring into the question any particular measures or acts of the Indian Government. Governments only reflect opinions as they are composed, indeed, of the best accredited or most popular men. In this instance it is not the Government so much as the community that is responsible, and that community only represents the most energetic, and, so to speak, the most English, part of this country.

We may then safely and reasonably interpret this most grievous and humiliating catastrophe into a general call to a higher discharge of all our social and political duties. Such duties, of some sort and in some degree, we all of us have; for there is nobody whatever who has not some one looking to him or dependent on him for sympathy, for guidance or instruction. There are few persons of any modesty whose conscience has not whispered, "Look at home!" when they have heard of our Indian neglects and our Indian disasters. The merest accident or fatality, the strongest of custom, the powerful fabric of opinion, the favour of Providence, the inscrutable wisdom of an Almighty Power, may crown the same causes with very different consequences. British Christianity is much the same here as in India. It is exhibited by its professors in much the same practical colours. If the Christian rulers in India, as a class, are said to be selfish, heartless, luxurious, frivolous, indolent, sensual, and so forth, and if it is added that religion can never make much progress where it is so exhibited, what are we to say of the exhibition made in the same quarters at home? We cannot honestly say that there has not been any material difference of a sort to tell on the Indian mind between the English at home and the English in India. It is a fair specimen and an integral part of England that is gone out there. With a slight variation for circumstances, it is the same thing in both places. So let us join, if we please, in the summons to the East India Company and the Anglo-Indian community to act on higher principles, to rule India more for her good, to show a better example, to illustrate their holy faith in their lives, to reconcile classes, to elevate the degraded, to enlighten ignorance, to melt the savage heart, and win back the bitter foe. Let us suppose the servants of the Company as idle and dissolute as we please, and trace these miseries and horrors to the hatred and contempt that they have brought on themselves. In such charges there must be some truth, so long as men are the subject. But let us remember that these are Englishmen, and of ourselves; nay, they are select and meritorious Englishmen; they are better than most of ourselves; and the call solemnly addressed to them is not less for our own hearing.

Correspondence.

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

FOR THE CHURCH TIMES.

DEAR SIR.—It is a question often asked with great concern, "How are we to support our Clergy from this time forward—by what means are we to replace the grants now so generously given by Church Societies of England, when they withdraw them?" I know very few subjects more important to us as Churchmen than this, and therefore will with your permission offer a few remarks upon the ways and means for the support of our Clergy.

Most persons who have been contributors to the funds, or attendants at the meetings of the Diocesan Church Society, will answer such a query as that above in this way: "We have a local organization, of a prosperous character, that will meet the wants of all our clergy. It was instituted for the very pur-

pose of supplying the place of the English Societies." But, Sir, your Journal of last week contains a report revealing the opinion of the Managers of the Diocesan Church Society upon the matter, and that opinion is widely different from the one which I believe Churchmen generally have always entertained. They assume that they are not bound to replace by grants from the funds of D. C. S. those withdrawn by the Society for Propagating the Gospel, except indeed in those cases in which the parishes or missions are really "deserted." Whereas it is to me most evident that the Diocesan Society is bound to give as far as its funds go, a sum for every parish or mission equal to that which the English Society withdraws, unless indeed that the people in those parishes should give the D. C. S. plainly to understand that they are not in want of the grant. Giving should be the rule, withholding the exception, and then only when cause is shown. Whereas the principle enunciated in the report referred to is just the reverse—withholding the rule, and giving the exception, and then only when the plea of poverty is urged and proved.

From the first hour of its existence the cause of the D. C. S. has been advocated on the ground that it was a happy inspiration that suggested its formation to the late Lord Bishop, as a substitute for the Society Prop. Gospel, and for years the people of country parishes receiving no sort of service or benefit from it, have been contributing to its funds under the impression with the distinct expectation of receiving from it grants to help them when their time of need comes. I think the Managing Committee of the D. C. S. then have taken ground that they ought not to take, and may by so doing provoke ill feeling in many country parishes, and so mar the harmony of our body and damage the efficiency of the only Society to which we can look for help.

But what if the D. C. S. is not in a position to grant funds to those old parishes and missions? Ah then let it confess the duty or obligation, but plead want of means and appeal to the hearts and purses of the people, of which more anon. And what if we are told that the English Societies go on the principle of abandoning old stations and opening up new ones, and that the D. C. S. in doing the same, is carrying on its work or supplying its place? We reply that it may be carrying on a similar work, but not its work, and is, not to the parishes or missions concerned, in any sense supplying the place of the S. P. G.

Let then the D. C. S. now in time avow the broad principle on which its cause has ever been advocated, and make the appeal above referred to. To carry out the object in the best manner, in the way most likely to make it a permanent blessing, let a "Sustentation fund" be raised at once. Every Churchman in the province would certainly contribute to this object, and do it cheerfully and generously. Special agents should be sent to advocate it and to collect donations in every part of the Diocese, and even in Great Britain and the United States if necessary. The sum aimed at should be at least £10,000. The interest of whatever would be thus collected added to the usual income of the Society, would enable it to more than meet all the claims that may be upon it now, or for years to come.

If I am answered that it will be very difficult to get the sum needed, I reply it will be still more difficult to do without. If told that the people must maintain old missions and the Society will maintain the new, I reply, if they cannot and will not do what is needed, the Society must or the Church falls. It seems poor economy to expend money and labour in opening up new missions and letting others die out, which without help they will assuredly do.

But suppose the people undertake to pay the clergyman's stipend, and enter into an engagement to that effect, I still argue that he should not be left to depend upon such an engagement, for we know that punctuality, in meeting such, is not a very common virtue, and while a clergyman might be regarded by the Bishop and the D. C. S. as receiving £200 per annum, he might, in reality, get no more than £50 or £60. There is no way of forcing us into punctuality. The whole business of our Province is done loosely in that particular, and we do not expect to have to be more prompt with our Minister than with our Merchant, and so while I delay my payments and another his, the Minister must needs suffer. And if I as a Churchwarden "spur up" a brother subscriber somewhat sharply, it is more than likely he will mortally hate me, or "leave the Church." When their people are often very remiss, and Churchwardens remiss, it is unfair to have Clergymen and their families depend-

ing upon them. I therefore argue that at least half of every minister's salary should come from some reliable source, independent of the people. Even, indeed, if the latter did actually pay regularly the whole sum the Clergyman is not likely to be as faithful and bold in the discharge of his sacred duties as he ought to be. He should ever stand untrammelled before his people, but how will he dare to speak of their vices and follies, to preach unpalatable truths, or to advocate unpopular measures, if his and his children's life and comfort are in their power.

Au revoir,

"CRITO."

ADDRESS.

Sandy Cove, Sept. 27, 1857.

TO THE REV. H. J. CLARE—

Rev. and Dear Sir,

WE, the congregation of Nativity Church, hearing with regret that you will immediately leave us and return to England, beg to express to you our cordial approbation of your clerical labors since you have been called to this mission. When sickness and death have afflicted our families, you have, with benevolent zeal, administered to their sufferings valuable medical aid, and spoken words of Christian consolation to the dying; and for your many acts of kindness you will long be gratefully remembered by this community.

And the patient resignation with which you have borne those trials you have had to encounter in this, perhaps most perilous and laborious parish in the diocese, during the winter months, buffeting the keen and cutting blasts of our climate, that prevail at that season of the year; crossing ferries, when many trembled as they gazed upon the troubled waters, in order to reach a distant part of your parish.

And again, when we think of your long separation from your family at your time of life to sojourn among strangers, surely words are inadequate to express the language of our grateful hearts.

And we assure you that it is with sincere regret that our connection as Pastor and people has terminated. Our houses will miss the kind and regular pastoral visits, a blank will be felt in our social circle, and from the pulpit where we have heard described the whole counsel of God, accompanied with earnestness and ability, which assured us of the interest you had in our spiritual welfare.

In conclusion, we wish you a happy and prosperous voyage, and pray that He who layeth the beams of His chambers in the waters, and walketh upon the wings of the wind, may guide, protect, and return you in safety to your home and friends. And finally, we pray that the eternal reward promised by the prophet Daniel may be granted unto you:—

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Signed by wardens and congregation.

REPLY.

Sandy Cove, Sept. 28, 1857.

TO THE CHURCHWARDENS AND CONGREGATION OF NATIVITY CHURCH—

The kind and feeling address which you have presented to me calls forth my heartfelt thanks that I should be found so useful in my Lord and Master's service.

It gladdens my heart to hear from you that my labours amongst you have not been in vain, and that I have been enabled, by Divine aid, to bring comfort and consolation to your families, particularly when affliction appeared to press sore upon you. The acts of kindness you speak of, I felt to have been but my bounden duty to perform, and amply I feel myself rewarded when they have been appreciated by you.

I thank you much for the kind sympathies which bear towards me when you look back on my missionary labors. You say that I have borne severe trials with resignation; gladly have I taken that course, so that I might be found an honored instrument in my Lord and Master's hands to make known His salvation to my fellow men.

For the manner in which you refer to my family, I feel grateful, and for your kindness and attention during the period I have been separated from them, accept my best thanks.

But above all, you impart comfort to me by offering your ardent prayers for me to the Throne of Grace, and what a consolation it is to feel that as I journey onward I am so remembered at the hour of prayer.

My parting from you causes no light emotion of my heart. I shall often remember the happy intercourse I had with you when taking sweet counsel together for the good of our souls, feeling a Saviour's love for poor dying sinners to be the true source of all true happiness, both in time and in eternity.

May my feeble efforts have been so blessed to the people that seed may have been sown that will bring forth fruit to the glory and honor of God.

Farewell, my dear brethren, and in the language of Scripture receive a parting benediction:—

"The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be presented blameless unto the coming of our Lord Jesus Christ.

Your late Pastor, who sincerely desires your welfare both of body and soul,

H. J. CLARE.

News Department.

Extracts from Papers by Steamer Europa.

ENGLAND.

The following passages of a speech of Mr. D'Israeli's, delivered at an agricultural meeting in Buckinghamshire, will be read with interest:—

"I believe it is now the universal conviction that the description originally given of these unfortunate and extraordinary movements in India was not authorised by the circumstances of the case. Day by day we have seen that which was at first characterised as a slight and accidental occurrence is in fact one of those great events which form epochs in the history of mankind, and which can only be accounted for by considerations demanding the deepest attention from statesmen and nations. But, although three months have elapsed since the startling news of these disasters originally arrived in England—although every succeeding mail has brought to us gloomy intelligence, showing that these disasters are culminating to a proportion infinitely more terrible than the country at first imagined—although we cannot flatter ourselves that either by the next mail, or the mails after that, or even for a considerable period yet to come, we shall hear the cheerful news which we were informed so often would immediately reach us, but which has hitherto eluded our expectations—although I foresee much evil, still I do not now counsel, and I have never counselled despondency or despair. But I am persuaded that if we wish to repair these misfortunes, we must recognise their magnitude and importance, and that it is only upon this recognition that we can devise remedies adequate to the emergency. I have said that every succeeding mail has, like the one that has last arrived, brought us gloomier tidings. We were told at first, that though the Bengal army had proved false, yet that the armies of Bombay and Madras could be entirely relied upon. Week after week, however, we have found that the hopes we have indulged have been fallacious in both these respects—Greater disasters may occur. We shall probably learn that the Mahratta princes have risen against us. We must prepare ourselves for an insurrection in the Punjab—provinces which we are always told has been faithful. Nevertheless, if England, instead of being induced to treat these events as merely accidental, casual, and comparatively trifling, will comprehend that the issue at stake is enormous, and the peril colossal, I have not the slightest doubt that a nation so great in spirit and in resources as our own will prove that it is equal to cope with dangers of even that magnitude. Our perils arise not merely from those who have rebelled against our authority; our dangers spring not alone from the insurrection which may rage in our distant dependencies; if we undervalue the gravity of the crisis in which we are placed our greatest danger will be from ourselves. I may be permitted, therefore, to express my hope and belief that if towards the end of this year a force of sufficient strength is landed on the shores of Hindostan—if that force is guided with the wisdom and energy we have a right to expect—if the measures taken are strong and comprehensive enough for the emergency—we shall be able to vindicate our empire, and shall have an opportunity, of which we may avail ourselves, to lay the foundations of a stable and I trust a virtuous government."

He took occasion to rebuke those who cry for 'vengeance,' and dwell on the inconsistency of talking of fasts and humiliations, and in the same breath urging us to find a model of behaviour in our foes:—

"I may be permitted to add that I trust nothing more will be exacted than the necessity of the case does require. The horrors of war need no stimulant. The horrors of a war carried on as the war in India is at present especially needs no stimulant. I am persuaded that our soldiers and our sailors will exact a retribution which it may, perhaps, be too terrible to pause upon. But I do without the slightest hesitation declare my humble disapprobation at persons of high authority announcing that upon the standard of England 'vengeance,' and not 'justice,' should be inscribed. At this moment I see by the newspapers that her Majesty has issued a proclamation for a day of solemn fast and humiliation, when she, inviting the people to join her, will humble herself before the Almighty, acknowledge her sins and those of her people, and express her belief that in the existence of those sins some cause of those terrible calamities may be found. Now how inconsistent it is for us, a great and good people, to obey commands so earnestly communicated to us by our Sovereign, to talk of fasts and hu-

miliations, and at the same time announce that in the conduct of our foes we are to find the model for the conduct of the British soldier. I protest against meeting atrocities by atrocities. I have heard things said and seen things done which would make me almost suppose that the religious opinions of the people of England had undergone some sudden change, and that instead of bowing before the name of Jesus we were preparing to revive the worship of Moloch. I cannot believe that it is our duty to indulge in such a spirit. I think that what has happened in India is a great providential lesson, by which we may profit; and if we meet it like brave and inquiring men, we may assert our dominion, and establish for the future in India a government which may prove at once lasting and honorable to this country. I hope that the clergy of our Church, on the occasion that is impending, will seize the opportunity afforded them, while they support the spirit of the people by the consciousness of the Divine assistance, to impress at the same time on the national mind that this is a Christian country, and that the character of the Christian warrior is not only to be brave, but to be charitable."

The Revenue returns for the quarter are satisfactory—that is, they show that the Chancellor of the Exchequer, in calculating his probable income, took care, as a Minister usually does, if he can, to err a little on the safe side. The decrease, which amounts, to £889,160, represents approximately the difference between the scales of taxation for war and for peace. Approximately, for it is impossible exactly to balance one quarter against another; every reduction of a direct tax is attended with some intricacies of account, and every remission of a duty deranges temporarily the course of trade by damming up the flow of importation until the moment when the remission takes place. Eating and drinking, business, and the accumulation of property go on, as far as the tax-gatherer can measure them, at a pretty uniform rate, and the fluctuations in particular items, instructive to the financier whose business it is to find the key to them, do not convey much information to the public. In these tables they nearly balance each other. We have had more tea (the Chinese quarrel notwithstanding) and less sugar—have made more spirits and paper and imported less corn and wine.

THE CAMP AT CHALONS.—Mounted on a fine looking artillery charger, kindly sent to the railway station, and followed by an orderly sapper, with a beard reaching somewhere about to the middle of his body, your correspondent flattered himself he cut no inconsiderable figure even on such a field of warriors as the camp of Chalons. Only, perhaps, a passing regret crossed his mind for his own beardless chin and smooth shaven upper lip, to say nothing of that unmistakable air of civilianism which always sits so uncomfortably upon a non-military character under similar circumstances, whether it be in an English ball-room full of red coats, or at a French camp full of red breeches. The distance is so great from the inhabited portion of the camp to the field of manoeuvres that it takes a smart gallop of three-quarters of an hour over the wide and treeless plains and swelling hills of Champagnon to the field of action. The soil is of the very poorest description, and only just enough covered with scrubby grass to make it delightful for riding or evolutions. The scale or distance is so great that vast bodies of troops look only like spears upon the wide-spread plains and slopes. By twelve o'clock about five-and-twenty thousand men were ranged in complete battle array, along a ridge not very different in form from the well known one in front of Mont St. Jean; and the Emperor, sword in hand, and surrounded by his usual glittering staff, awaited the attack of his supposed enemy, much in such a position as that which was once so well defended against his great-uncle. The enemy, however, in the present case was supposititious even in appearance, and the defending army acted only as if they saw their opponents. The foes attacked the left wing; and strong breastworks were thrown up, and armed and marked by cavalry until the moment the guns opened. Then the attempt was changed to the centre, and immediately the artillery rushed like a whirlwind to the front, and retired only to give place to rapid charges of cavalry, which, proving successful, the whole line of foot guards was "up and at them," headed by the Emperor and his staff, in person. Nothing, to the eye at least of a civilian, could be more beautiful or grandly moving than this firm and stately advance of the line in perfect order and precision, the bands breaking forth suddenly into a march of wild and triumphal strain. Many other seemingly perfect movements in square and

echelon were gone through; admirable, doubtless, in execution, but, as I learnt from remarks around me, not a little openly and unreservedly criticised in point of command. I saw the smile *moqueur* on more than one weatherbeaten face, which seemed to tell that squares were well formed indeed, but badly used, and that batteries thundered, and cavalry and infantry charged or retreated, not always at the most opportune moment. The Emperor after all has never "set a squadron in the field," except on a field day; and yet he will play at soldiers in presence of his own bronzed warriors. He evidently sinks in their own estimation by doing so, and it may well be doubted whether all this camping and soldiering in his own imperial person is altogether good policy in a case where personal prestige counts for so much. Notwithstanding his uniform, Louis Napoleon looks like a bourgeois on horseback; and at best is but fitted to play the General on a review day in the Champs de Mars.—*Corresp. London Guardian.*

Notwithstanding it is stated that recruiting is going on satisfactorily, the Post, of Saturday announced it to be the intention of Government to reduce the standard for recruiting from five feet six inches for the cavalry to five feet five inches, and from five feet five inches for the infantry to five feet four inches. The age for recruits, which at present stands at from eighteen to twenty-five, is to be extended to thirty years of age. The Government have obtained for the last six weeks one thousand men a week. Under the new regulations, it is hoped that this may be doubled. A further force of ten thousand Militia is to be at once called out. This will raise the force of embodied Militia to twenty-five thousand men.

A simple, unostentatious mural tablet has just been erected in the chancel of Berkenham Church to the memory of Captain Hedley Vicars; with the following inscription:—

To the glory of God, and to the beloved memory of Hedley Vicars, Captain 97th Regiment, who, through faith in the Word of God, that "the blood of Jesus Christ His Son cleanseth us from all sin," passed from the death of sin to the life of righteousness, sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory."

"My covenant was with him of life and peace; and I gave them to Him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity."—Mal. ii. 5

He fell in battle, and "slept in Jesus," on the night of the 22nd March, 1855, and was buried before Sebastopol, aged twenty-eight years.

The appearance of cholera in Denmark and the northern parts of Germany is put forth as a warning to the country by the General Board of Health, to prepare for a similar visitation in England, by the removal of nuisances and obtaining of cleanliness. We are told to follow the example of Newcastle and the southern parts of London, where the disease was at one time most virulent, and led to the most active measures of prevention. The consequence of sanitary improvements at Newcastle reduced the number of deaths from 463 on the first visitation to four on the second. In London, a purer supply of water by a certain company reduced the mortality to one-sixth, whilst the water of a neighboring company, allowed to become worse, caused an increase of one-third.

Omar Pacha is nominated Governor-General of Bagdad, a very lucrative post, the revenues of which amount to 500,000 francs. He is charged with the duty of establishing a line of steamers upon the Tigris and upon the lower Euphrates, and with the protection of commerce against the Arabs.

The Ploughing match of the Halifax and Dartmouth Societies came off on Wednesday last, at Clifford's farm, Dartmouth. The arrangements of the committee were satisfactory to the numerous visitors, among whom were several old freens of the plough, who expressed themselves delighted with the rapid improvement made by the young ploughmen—and hoped that these matches would be continued annually, as on them depended, in a great measure, the future success of the tillers of the soil. John Richardson and A. Farquharson, Esqs. were the Judges. The former announced the successful competitors, as below, and the latter handed over the prizes.—9 Ploughs started, 1st prize—H. Giles, Dartmouth. 2.—D. Sullivan Halifax. 3.—Kline, do. 4.—W. Winters, do. 5.—J. Hoskins, Dartmouth. 6.—J. Morash, do. 7.—C. Bissett, do.—*Com. to Sun.*

ST. JOHN, N. B., Oct. 26.—MONSTROUS ATROCITIES.—Robert McKenzie, wife and four children, residing at Misspeak, were cruelly murdered last Saturday evening,—the house was then plundered, set on fire, and consumed. The remains of the man, woman, and one child, have been discovered among the ruins. The bodies of the others have not yet been found.—*Telegraph to Sun.*

Holloway's Pills.—General debility, low spirits, and nervous irritation, are the inevitable causes of indigestion. Renovate the stomach, clear the bowels, and regulate the secretions with these wonder-working Pills, and the strength returns, the depression ceases, the nerves become calm. This is not theory, but practical truth founded on long years of experience, volumes of testimony, and the concurrent admission of all medical men who have ever witnessed the effect of the remedy. In this country, dyspepsia has heretofore been so common a complaint, that it might almost be termed a national institution. If, however, dyspeptics generally, are wise enough to resort to this remedy, the disease will soon become a rarity.

Selections.

THE BAPTIST BIBLE REVISION.—A correspondent of the *Gospel Messenger* has been examining this "Revision," as far as the Epistle to the Ephesians is concerned:—

Mr. Editor,—Having just completed a revision of a "Revision," I beg the privilege, for the sake of the unwary, of saying a word or two on the subject, through your hebdomadal. I make no attack, but simply state my own impressions, for the benefit of the less informed in such matters. "I will not write a line, which, dying, I would wish to blot."

The "The Revision" before me purports to be that of the "King James" revision of the Epistle to the Ephesians, just issued in the "Bible Union Reporter" of the Bible Revision Association.

It is "revised" to this extent,—out of the 155 verses of the Epistle in our version, only 15 are left untouched; 140 verses are more or less altered. Truly a very extensive and modest "revision."

As to the value of the work, let me first say that the typography, both of the English and of the Greek is admirable; and its consecutive paragraph arrangement, uninterrupted by verses (which are nevertheless designated on the margin,) is worthy of high commendation. There are certain modernizations of grammar which follow growth of languages, changes in the order of words, and new renderings, intended for improvements, which in any other place would not deserve censure, but which, under any circumstances, would not be considered necessary to the fidelity of the translation. I believe honestly, after a careful examination, that these "Revisers" have not made one change in the translation of this Epistle, that would be considered necessary by any unprejudiced mind, to convey the truth to any ordinary reader. On the contrary, while allowing them due credit for motives and ability, there are some very questionable changes, and at least one falsification of the very highest importance, which, of itself, betrays the sectarian tendency of the whole movement. Added to this is an omission of the postscript to the Epistle, unwarranted on the part of any irresponsible body, though that postscript be not of Divine authority.

The modernizations consist in the substitution of 'to' for 'unto,' 'on' for 'upon,' 'who' for 'which' and 'it' for 'armor' for 'armour,' 'two' for 'twain,' &c. The changes in the order of words intended to bring out the emphasis, are such as this: 'Ye may be fully able with all the holy ones to comprehend what is the breadth and length and depth,' &c., whereas the order of our common version is, 'May be able to comprehend with all saints what is the breadth,' &c.—Such 'improvements' are not censurable elsewhere; but being unnecessary either to the beauty or the sense of the passage, the change cannot counterbalance the evils resulting.

Among the questionable changes effected by the 'Revisers,' are the substitution of 'good news' for the sacred old word 'gospel,' 'congregation' for 'church,' 'holy ones' for 'saints,' 'secret' for 'mystery,' and the like in every instance in which these time honored words occur,—a 'revision' worthy of a school-boy. As instance, take the following: 'joint partakers of his promise in Christ, through the good news;' 'this is a great secret; but I am speaking concerning Christ and the congregation;' 'now to the principalities and powers in heavenly places might be known through the congregation the manifold wisdom of God;' 'the husband;' 'the head of the wife, even as Christ is the head of the congregation;' (the word 'Church' occurring eight times, is uniformly rendered 'congregation;') 'Paul, an apostle of Jesus Christ by the will of God to the holy ones,' &c.; and once more, 'for the perfecting of the holy ones, for the work of the ministry, for the building up of the body of Christ, until we all come to the unity of the faith, and of the knowledge of the Son of God, to a full-grown man, to the size of the full stature of Christ.'

Now, methinks, however tolerable such 'revisions' may be when Vanda's are seeking to do their utmost, they will not be allowed by Churchmen, while Churchmen have understanding.

The falsification alluded to is recognizable in the following paragraph: 'One Lord, one Faith, one Baptism;' this last word being a substitution for 'Baptism;' a substitution of a special for a general word, wholly unauthorized and sectarian, involving the responsibility of the entire Catholic church, and the scholarship of her sons; sufficient, in a work of so much importance as the Word of God, to procure the instant condemnation of all such tampering as this, by a schismatical party, who thus falsify the truth.

The Postscript 'written from Rome unto the Ephesians, by Tydichus,' is omitted, with the off-hand remark, 'It is of no authority, and should be omitted in the Revised Version.'

Admitting the truth, in a critical sense, that they (i. e., the subscriptions to the Epistles) are of no authority, we know that they are of thirteen or fourteen centuries standing, and loved by millions as the only traces left of the honest and devout studies of an ancient and Scripture loving Bishop. So at least says Dr. Mill, who in scholarship was not behind the best of these redoubtable 'Revisers.'

Yours faithfully,

AUSTEN.

Nujoor Jewarree, of the 1st Bengal Native Infantry, and an English spy, gives fearful particulars of the massacre at Cawnpore. On the breaking out of the mutiny he saved the lives of Mr. and Mrs. Duncan, and has done all in his power to befriend the English. He says that when Nana Sahib's guns opened on the boat in which Wheeler Sahib, the General, was [it has now been fully ascertained from servants and others who were with the English party that General Wheeler was not dead before the massacre, but was put wounded on board the boat], he cut its cable and dropped down the river. Some little way down the boat got stuck near the shore. The infantry and guns came up and opened fire. Then describing the attack and capture of Gen. Wheeler's boat, Nujoor Jewarree goes on to say:—

Then came out of that boat six Sabibs and twenty five mem-Sabibs [women], and four children—one boy and three half-grown girls. The Nana then ordered the mem-Sabibs to be separated from the Sabibs to be shot by the Gillis Pultun (1st Bengal Native Infantry); but they said, "We will not shoot Wheeler Sahib, who has made our Pultun's name great, and who is our Quartermaster; neither will we kill the Sabib-log. Put them in prison." Then said the Nadire Pultun, "What word is this? Put them in prison: we will kill the male." So the Sabib-log were seated on the ground, and two companies of the Nadire Pultun placed themselves over against them, with their muskets ready to fire. Then said one of the mem-Sabibs—the Doctor's wife she was, I don't know his name, but he was either superintending surgeon or medical storekeeper—"I will not leave my husband; if he must die I will die with him." So she ran and sat down behind her husband, clasping him round the waist. Directly she said this the other mem Sabibs said, "We will also die with our husbands;" and they all went and sat down beside their husbands. Then their husbands said, "Go back," but they would not. Whereupon the Nana ordered his soldiers, and they going in pulled them forcibly away, seizing them by the arm; but they could not pull away the Doctor's wife, who there remained. Then, just as the Sepoys were going to fire, the padre (chaplain) called out to Nana and requested leave to read prayers before they died. The Nana granted it. The padre's bonds were unloosed so far as to enable him to take a small book out of his pocket, from which he read; but all this time one of the Sahib-logs, who was shot in the arm and the leg, kept crying out to the Sepoys, "If you mean to kill us, why don't you set about it quickly and get the work done? Why delay?" After the padre had read a few prayers he shut the book, and the Sahib-log shook hands all round. Then the Sepoys fired. One Sahib rolled one way, one another, as they sat, but they were not dead—only wounded: so they went in and finished them off with swords. After this the whole of the women and children (that is, including those taken out of other boats), to the number of 122, were taken away to the yellow house, which was your hospital.

On being asked if any of the captive women were dishonoured by Nana or his followers, his reply is satisfactory:—

None that I know of, excepting in the case of Gen. Wheeler's youngest daughter, and about this I am not certain. This was her circumstance. As they were taking the mem Sabibs out of the boat a sowar (cavalry man) took her away with him to his house. She went quietly; but at night she rose and got hold of the sowar's sword. He was asleep, his wife, his son, and his mother-in-law were sleeping in the house with him. She killed them all with the sword, and then she went and threw herself down the well behind the house. In the morning, when people came and found the dead in the house, the cry was, "Who has done this?" Then a neighbour said that in the night they had seen some one go and throw himself into the well. They went and looked and there was Mirsee Baba, dead and swollen.

THE LATE DEVELOPMENT OF FRENCH CONSCIENCE.—The "The of Mandreux-Quatre-Tours, in the department of the Meurthe, by name Munier, has the reputation of being a good and pious man, attentive to his duties as a clergyman, and beloved of his parishioners. In his hours of solitude he thought. Standing in the face of God—he questioned his conscience deeply, and demanded of it a solution of the grand problem of the destiny of souls; and here is what his conscience replied to him, as we find it written in his book:—*Philalthe, ou la religion de la bonne foi*—

"Religion, Religion! to one it is the fetish; the idol before which he prostrates himself; to another, it is Mohammed with his Koran; to this one, it is Moses with his law; to that, it is Jesus Christ with His Gospel; to others, it is the Church with its Pope; and in every religious faction, how many sects which exclude one another, each pretending to profess alone the true religion! Now, without saying that any of them is right or wrong, I say, that in order to conceive of religion in its largest, and consequently the most true sense, it is necessary to abstract the different forms in which it is clothed, and look the idea in the face. Religion is the most important matter in the world, for it is the science of liberty; that is to say, the science of all that men ought to know, to make a noble and holy use of his liberty. . . . At the present day, more than ever, religious truth and goodness are generally ignored, unworthily disfigured, horribly travestied. That which proves that everything is mere calculation and hypocrisy is, that people no longer believe in conviction, in virtue, and in truth. Those who merely look at the surface of facts without reasoning upon them can scarcely believe in them. They see grand cheats, who are honoured, and petty larceners who are branded; they see that people salute, respect, and venerate a man—what for? his cradle, his coat, his face, his casket; they see that those who by their station ought to reform such customs, participate in them like others—that they preach truth, humility, simplicity, poverty, charity, liberty, equality, fraternity, whilst many of them . . . They see the false, the bad, disorder, crime, perdition, which they call the true, the good, law, virtue, salvation, and reciprocally, without taking any account of Providence which is appealed to as an applauding spectator. Ah! my friends, my brothers, all ye who sigh under the weight of such a situation, society ought to become free from the habits of a past which no longer exists, to be cast in the mould of a future which is yet to come."

We need scarcely add that M. Munier, for such remarks, has been suspended by his ordinary, Monseigneur Menjaud.—*Clerical Journal*.

The freedom of Edinburgh was conferred on Dr. Livingstone on Monday evening, at a public meeting held in the Queen street Hall. The Lord Provost presented the Burgess-tickets to the traveller, and he in return made a pleasant speech about Africa, its people, products, soil, climate and prospects. He told them—

The Africans look upon us white people as only another tribe of men; and when I attempt to tell what their numbers may be, they put to me the question, 'Are they as many as a cloud of locusts?' If I say yes, they ask further whether, if each of the white people were to take a locust into his hand, they would finish the cloud. Of course I say I think they would. Then they would add, 'Your Queen must be very rich indeed, when she has so many people.' 'Oh yes,' I reply, 'she is exceedingly rich;' and I am asked, 'Has she many cows?'—a question I really could never answer; and then when I mention the fact that I have never seen the Queen, they say, 'What sort of people must you be never to have seen your chief?' A great many other questions show the same kind of ignorance respecting us. Many European gentlemen go to that country to hunt; but, as the Africans have no idea of sport, they wonder to see gentlemen working to find for a little dry antelope meat, and they put the question to me "Have your friends no meat at home?" Not wishing my friends to appear in such a light, I say, 'These gentlemen could have beef every day of their lives if they liked,' but they reply to me, 'Aha, you know better.'—(Laughter.) . . . When English people think about Africa, they think that all the Africans are like the specimens we have in front of the tobacconists' shops. This is not the case at all. That is the real Negro type that is only to be found in the lowest part of the population. The people generally are not altogether black. Many of them are of olive colour,

or of the colour of coffee and milk, and usually the higher grades of society are of this lightest colour. I, imagine the type we see on the eminent Egyptian monuments is more near the type of the central population than the tobacco shop variety.

When I was lately with the Bakwain tribe, I found, that when any English gentleman came to that part of the country he always paid his way honorably, and such was the confidence this honesty inspired that the natives would go with them five hundred miles, all the way to Grahamstown, simply on the promise of a small payment when there. They would also go to the north and hunt with them for months together, serving them faithfully all the time, and trusting to their honour as Englishmen. They would not have trusted a Boer or any other tribe but the English. I could appeal to English gentlemen who have visited that country, that when they wanted to go guides their only difficulty was lest four should go with them.

"I NEVER THOUGHT OF IT."—"I never thought of it," is a defence which even the laws of the land, imperfect as they necessarily must be, refuse to receive. The carelessness which results in the explosion of a steam-engine, the fall of a house, or the mal-administration of medicine, is punishable by a human tribunal, notwithstanding the mischief was not intended. We are bound, even under human laws, to think of others. And still more strongly are we thus bound under the law divine. It is in itself a crime to blindfold ourselves when walking through a world of sorrow. It is a crime so to close ourselves in as to be unable to see want and distress. Perhaps, in this view, one of the severest punishments in the next life will be the lifting to the eye of the epicurean of that picture upon which he refused to look at when on this side of the grave. The eye will then see a strange sight, and the tongue have a new experience to tell.

"I drank the richest draughts,
And ate whatever is good—
Fish and flesh, and fowl and fruit,
Supplied my angry mood;
But I never remembered the wretchedness
That starved for want of food!

I dressed as the noble dressed,
In cloth of silver and gold,
With silk and satin and costly furs,
In many an ample fold;
But I never remembered the naked limbs
That froze with winter's cold.

The wounds I might have healed!
The human sorrow and smart!
And yet it was never in my soul
To play so ill a part:
But evil is wrought by want of thought
As well as want of heart.

No need of sulphurous lake,
No need of fiery coal,
But only that crowd of human kind
Who wanted pity and dole—
In everlasting retrospect,
Will wring my sinful soul. *Epis. Rec.*

THE EMPLOYMENT OF LADIES.—Have you not remarked the immense works of art that women get through? The worsted worked sofas, the counterpanes patched or knitted (but these are among the old fashioned in the country), the bushels of pincushions, the albums they labouriously fill, the tremendous pieces of music they practise, the thousand other fiddle-faddles which occupy the attention of the dear souls—nay, have we not seen them seated of evenings in a squad or company, Louisa employed at the worsted work before mentioned, Eliza at the pincushions, Amelia at the card-racks or siagrec matches, and, in the midst, Theodosia, with one of the candles, reading out a novel aloud? Mortal creatures must be very hard put to it for amusement when they are forced to gather together in a company and hear novels read aloud! They only do it because they can't help it, depend upon it; it is a sad life, a poor pastime. Mr. Dickens in his American book, tells of the prisoners at the prison, how they had adorned their rooms, some of them with frightful prettiness and elaboration. Woman's fancy work is of this sort—often—only prison work, done because there was no other exercising ground for their poor little thoughts and fingers; and hence these wonderful pincushions are executed, these counterpanes woven, these sonatas learned. By everything sentimental, when I see two kind, innocent, fresh-checked young women go to a piano, and sit down opposite to it upon two chairs piled with more or less music books (according to their convenience), and so seated, go through a set of double barrelled variations upon this or that tune by Herz or Kalkbrenner,—I say, far from receiving any satisfaction at the noise made by the performance, my too susceptible heart is given up entirely to bleed for the per-

formers. What hours, and weeks, nay, preparatory years of study, has that infernal jingle cost them! What sums has papa paid, what scoldings has mamma administered ('Lady Bullblock does not play herself,' Sir Thomas says, 'but she has naturally the finest ear for music ever known!') What evidences of slavery, in a word, are there! It is the condition of the young ladies existence. She breakfasts at eight, she does Mangnall's Questions with the governess till ten, she practises till one, she walks in the square with bars round her till two, then she practises again, then she sews or beads, or reads French, or Hume's History, then she comes down to play to papa, because he likes music whilst he is asleep after dinner, and then it is bedtime, and the morrow is another day with what a friend of mine went to call at a nobleman's house the other day, and one of the young ladies of the house came into the room with a tray on her head; this tray was to give Lady Maria a graceful carriage. *Mon Dieu!* and who knows but at that moment Lady Bell was at work with a pair of her dumb namesakes, and Lady Sopby lying flat on a stretching board? I could write whole articles on this theme.—*Thackeray's Miscellanies.*

HOSPITALS OR NOT?

The opening of St. Luke's Hospital in New York, and the increasing calls upon that of the Episcopal Church in Philadelphia, invoke a renewed attention to the claims of this species of beneficence. We are far from undervaluing the importance of the soup societies and the kindred institutions for the distribution of food to which the testamentary charity, in particular, of our citizens has been so often directed. But we think that these organizations have been made to assume an exaggerated importance when viewed in connection with those for the relief of the sick. For this we would suggest the following reasons:—

Our Lord himself notes with a very firm hand the line that lies between the two. He constantly healed the sick, and they as constantly, we are told, pressed upon Him to receive His miraculous aid. But He very rarely fed the hungry, nor do we learn that in any instance any of this class either claimed or received relief as alms. He was attended by the sick, the lame, and the blind, but not by the voluntarily hungry. It was clearly in His power to administer this kind of relief, and when hunger was the result, not of negligence or indolence, but by the detention caused by his own teaching, He interfered to provide food. But how sparing this was done, and how vigorous was the economy of His method of succour, are established by the fact that after the meals were over He directed His disciples to gather up the fragments. The lesson we are to learn from this is to give uniform succor to the sick and afflicted, but to guard with cautious jealousy the distribution of food.

If we look into the workings of our public charities, we will find that this distinction is not without its value. 'Relief,' says a great divine and political economist, 'afforded to want as mere want, tends to increase that want.' The fact is that there is not a species of voluntary want that we relieve that we do not encow. 'You, madam,' we may say to the delicate lady, as she drops a sixpence into the hands of the sturdy beggar attired in a suit of rags whose industrious filth she cannot but look at with a wonder, 'You, madam, made those clothes, and are even now contributing to the carrying on of the great clothing warehouse where similar garments are prepared. You create the demand for just this kind of filth, by the price you pay for looking at it, just in the same way that you encourage a talent for painting by the admission fee which you pay to the picture gallery just by.' 'Or you, sir, who are reading with surprise an account of the unearthing of a nest of paupers who in the night time have been living in vile luxury on the produce of their day's beggary—you are one of the leading subscribers to that hospital where imposture and indolent sensuality are nursed until they become strong enough to go out and take the community by storm.'

So it was in imperial Rome. The indiscriminating largesses of the emperors bred the vermin by which the empire was destroyed. So it was in the Middle Ages, when the equal bounty of the monasteries paralyzed the industrial power of those nations where they flourished.

With regard to the relief of the involuntarily sick, the same objection does not apply. They are consecrated to our sympathy by the same hand, and not by their own. The Lord Himself invites us to follow Him in the work of relieving such. He walks before us, as if we were, into the wards of the hospital and the office of the dispensary. Have we, is the practical question put to each of us in this respect—have we followed Him there? If not with institutions belonging to our particular communion—institutions in which religious instruction is imparted as well as medical relief—calling to us for aid, how can we, if we refuse this aid, meet the Lord in that great day when our caring for the sick is to be made one of the tests of our acceptance by Him!—*Epis. Rec.*

THE WORLD CARRIED BY A COUP DE MARK.—A Gigantic Business Plan.—In all our newspaper experience we have never known any invention or discovery to so completely enchain public attention, and enlist universal confidence, as Holloway's world sanctioned remedies. All nations seem to have received and adopted them. The journals of the old world, and even the leading medical publications there, lent from the first their powerful aid to the inventor. Brother Jonathan followed in the wake of John Bull, and made such enormous drafts upon Professor Holloway's Central Establishment in London, that he found it necessary to come over, and set up a new manufactory in the Commercial Capital of America. With this main depot for the new world, he has connected more than thirty thousand dependent agencies in the various States and Territories of the Union.—And this is but a fraction of his gigantic distributive system. He counts his agents by hundreds of thousands, and the mails groan under the weight of his correspondence. He pays the revenue of a petty prince in postages and freight, and we have yet to see the man who can point out a paper in which Holloway's name has not been mentioned. All this vast system of production, disbursement, dissemination, and publicity is under his own immediate management, and he governs it as easily as a telegraphic operator controls the fiery tongue of the lightning. Truly he is a man in whose mental organization the highest and rarest qualities seem to have commingled. He has done more for suffering humanity in twenty years than medical science had previously accomplished in twenty centuries.—*Boston Journal.*

An article in the *Medical Times*, on pulmonary consumption, and the possibility of its cure, says—

"The proximate cause, or, at all events, an essential condition of the tubercular diathesis, is the decrease in the system of the phosphorus which it contains in an oxygenisable state; the remedy is, therefore, to be found in the use of some preparation of phosphorus, uniting the two conditions of being at the lowest possible degree of oxidation, and, at the same time, in such a state as to be directly assimilated. The hypophosphites of soda and lime are the combinations which hitherto seem best to fulfil these two requisites, and they may be given in doses varying from ten grains to one drachm in the twenty-four hours. The effect of these salts upon the tubercular diathesis is said to be immediate, and it is alleged that the general symptoms of the disease disappear with great rapidity under their use; and moreover, that the hypophosphites of soda and lime are certain prophylactics against tubercular disease.

Dr. W. P. Harris, surgeon to the *Kheronese* steamship, writes to the *Lancet* in surprise at the opinion which is so prevalent of the utter incurability of sea-sickness. His plan is to allow the stomach to discharge its contents once or twice, and then, if there is no organic disease, to give five drops of chloroform in a little water, and, if necessary to repeat the dose in four or six hours.

TURKEY.—A strong proof of the reality of religious toleration in Turkey is given in the following event, which has recently occurred:—A Mr. and Mrs. Freeman, and their daughter, having been converted from the Mahometan to the Christian religion, were denounced to the officers of the Porte by the mother of Mrs. Freeman, as having been unduly influenced in changing their creed.—A commission was appointed to inquire into the matter at the house of an American missionary, Dr. C. Hamlin, who was present during the examination both of Mrs. Freeman and her husband. The latter was closely questioned as to his motives for forsaking Islamism, with the view of ascertaining whether he was influenced by debts or any kind of trouble. The mother of Mrs. Freeman is represented to have gone "off in a grand exhibition of fictitious hysterics on meeting her daughter and grand daughter in Christian dress, in which she had never seen them before—no yashmak, no ferig, but Christian, i. e., Giaour bonnet, shawl, and gown." Finding tears and cries of no avail, she had recourse to every kind of argument and entreaty, including the promise of wealth, station, &c., to induce her daughter to recant, but without avail, as she steadily resisted all persuasion, and gave good reasons for the faith that was in her. The inquiry terminated in the nonsuit of the mother.—Dr. Hamlin represents the officers to have said:—

"We are fully convinced that no compulsion has been used in this case, and, so far as we can see, the accusations of the mother are false. It is the will of his Majesty our Sovereign, and it has become the established law of the empire, that every subject, without any exception, should enjoy entire religious freedom. The Mussulman is now as free to become a Christian as the Christian is free to become a Mussulman. The Government will know no difference in the two cases. It will only under-

take to ascertain, whenever an accusation of restraint or compulsion by fear or force is brought, the true state of the case, and then only with the intension of securing the most unexceptionable freedom of choice."

The Church Times.

HALIFAX, SATURDAY, OCT. 31, 1857.

The following from a Charge lately delivered by Archdeacon Sinclair, to the Clergy at the Visitation of the Archdeaconry of Middlesex, contains topics worthy of being carefully considered:—

ROMANIST UNITY AND ZEAL.

"Before concluding I am desirous briefly to inculcate some important lessons which we may derive with advantage from our brethren of the Church of Rome. As a communion they discover in the management of their affairs far more than 'we do of the wisdom of the serpent;' and our blessed Lord himself has forewarned us 'that the children of this world are in their generation wiser than the children of light.' It was, therefore, to be expected that, although upon the whole they would be a warning to us, they would, in some respects, be examples to us of sound judgment, deserving our imitation. And

"First, they are examples to us of unity. Although they have many serious differences among themselves they will on no account break off communion with one another. A large proportion of the questions most vehemently agitated amongst Protestants, such as those respecting grace, election, and predestination, are also warmly agitated among them; but those disputes cause no dissent, no schism. 'Their kingdom is not divided against itself.' They present a bold, compact, unyielding front to all opponents.

"Here, then, my reverend brethren, we have, as I said before, a lesson of unity—an example of mutual forbearance. It is, no doubt, a lesson which belongs especially to our lay brethren. We, the clergy, are not in danger of seceding to any of the sects around us. But among our lay brethren a call to unity is greatly needed. Too many of them are very far from appreciating its benefits.—They read and admire their Saviour's pathetic exhortations to peace and concord, and His earnest prayer that all His followers may be one, even as He and the Father are one. And yet they seldom think of unity as a blessing or a duty. On any slight occasion of offence they at once withdraw from the Church of their fathers and form a separate communion. This new communion again divides, and division follows after division until the Romanist is able to contrast with triumph the Catholicity of his own Church with the broken, disjointed, and fragmentary condition of what he terms 'the great Protestant schism.'

"At the same time we cannot but observe with satisfaction a growing disposition among Protestants of all denominations, both at home and abroad, to reverence the Church of England; to appreciate our firm adherence to primitive truth and order; the solemnity of our forms of worship, free alike from superstition and enthusiasm: the stability of our system amidst the manifold changes around us, and the well-adjusted comprehensiveness of our articles and formularies, neither latitudinarian nor exclusive, but most happily adapted to be a common rallying point for all believers, who, while they protest against the errors and idolatries of Popery, adhere to the ancient creeds of Christendom.

"God forbid, my reverend brethren, that any want of judgment, energy, or moderation on our part—any want of mutual forbearance—any tendency, real or suspected, to Romanism or Rationalism—should retard the progress of this well founded, most salutary, and most auspicious impression in our favor.

"2. Another characteristic of our Romish brethren worthy of our imitation is their zeal. They love their Church. They make any sacrifice to promote its interests. They compass sea and land to make one proselyte. They never allow pecuniary resources to be wanting when the Papal cause is to be advanced. They provide not only for what is needful, but for ornament; not only for home, but for foreign objects at the extremities of the earth. The treasury of the Propaganda, however largely drawn upon, is never exhausted. We behold in our own country every day fresh results of Papal zeal in new seminaries, new chapels, new colleges and cathedrals rising in all directions for the diffusion of an unscriptural Christianity.

"Would to God that the same energy could be infused into the laity of our own communion. No

doubt there are individuals as zealous in advancing the cause of truth as our Romish brethren in propagating error. But this earnestness is far from general. There are not a few, professing to belong to us, whose negligence and lukewarmness present a melancholy contrast to Papal industry and liberality. Far from compassing 'sea and land to make one proselyte'—far from liberally supporting missionary enterprises abroad—they will not even make a sacrifice for home objects, and will calmly allow the body of the people from want of Christian education and the means of grace to fall away.

"As regards ourselves, the clergy of this archdeaconry, I rejoice to think, not only that we are zealous, but that our zeal is increasing. The great evil is that it is not always a zeal 'according to knowledge.' It is too narrow, too exclusive, too sectional, too much alloyed with partisanship.—Many of us are more anxious to promote the interest of some party in the Church than of the Church itself. Who can tell how grievously the cause of national education, and of Church extension, on which, under God, depends the very existence of our Church as a national establishment, have suffered from our unhappy narrow-mindedness? This ought not so to be. We believe our Church to be especially in accordance with the will of Christ. We consider its doctrines and forms of worship pre-eminently adapted to renew mankind in 'the spirit of their mind,' and to prepare them for immortality. Professedly the chief object of our lives is to defend, to strengthen, and render more effective this great instrument in the hand of God for saving souls. O, let us, then, be consistent; let us be prepared, for the sake of our beloved Church, to sacrifice all party prejudice, all sectional animosity, all self-conceit and love of singularity, all that can prevent us from uniting for the advancement of Christianity in its purest form.

"But the characteristic of our Romish brethren which, in conclusion, I would especially recommend at this time to your imitation is their steadfastness. They maintain inviolate all the articles of faith which they believe to be included in the Christian system. While they change their politics from time to time, according to their notions of expediency, they will not alter their religion. They will concede nothing to any party, however numerous and powerful, which threatens to desert them if the concession be withheld. They uphold every tenet, however mysterious, which, as they conceive, was established by the authority of their infallible Church. They take their stand upon a principle not to be denied, that they are not entitled to abandon or explain away any one Divine institution or revelation. This, my Rev. brethren, is to us a lesson of consistency, a caution against a pliant, vacillating, compromising temper—against the disposition to explain away the mysteries of the Bible, and wrest the Scriptures into conformity with the alleged dictates of reason. Such a tendency, as I conceive, is more dangerous than avowed infidelity. Our stronghold may triumphantly repel an open attack, but by a series of concessions may be stealthily undermined and made untenable.

RATIONALISM.

"The Rationalist, in his desire to remove all mysteries from religion, begins perhaps by rejecting demoniacal agency; then calls in question the doctrine of the Trinity; explains away sacrifice, atonement and mediation; denies the efficacy of prayer; tampers with the inspiration of Holy Scripture; reduces first one miracle and then another to the level of natural events; and finally, upon the convenient and never failing hypothesis of 'accommodation' (that is, upon the assumption that our Lord and His Apostles accommodated their teaching to the prejudices and expectations of their hearers) is enabled, without renouncing the name of Christian, to deny all miraculous agency whatever. Hence it is that learned doctors and professors, in their so-called 'Institutes of Dogmatic Christian Theology,' have not scrupled to overturn the very corner stone of Christianity, by representing the resurrection of our Lord, not as an actual miracle, but merely as an accommodation to the received opinions of the Jewish people; '*mythus poeticus*' to be understood '*sensu aliquo morali, sive allegorico.*' And hence it is affirmed with much consistency by Wegschneider, Ehrhart, and others, that the doctrine of a general resurrection is so far from being reconcilable with right reason, that '*plurimis gravissimisque impediatur difficultatibus.*'

"In this land of common sense and truthfulness we might have hoped to escape altogether the contagion of such glaring inconsistency and dishonesty; and certainly no Anglican divine has yet exhibited such proficiency in rationalism as Semler, Panlus, Ehrhart, or Wegschneider. We may also hope that many, many years will elapse before the extreme

heresies I have quoted are promulgated among us. But we must resist the beginning of evil. We must not suffer it through our negligence to increase unto more ungodliness. We have already to lament that even in our seats of learning men of talent and erudition, devoted to German studies and inventions have endeavoured to render plausible doctrinal statements altogether inconsistent with our Church of England views of Scripture truth.

"Let us, therefore, I repeat, take warning betimes; let us withhold at the outset all approach to latitudinarian compromise. Let us bear in mind, that if once we give up the question 'What saith the Lord?' and begin to substitute the inquiry, 'What would it be reasonable for the Lord to say?' we have entered on a downward course, which if persisted in must lead to deism and infidelity. And be it well remembered that rationalism never could have acquired ascendancy among the Swiss and German Protestants had not the clergy been allowed an almost unlimited license in subscribing the appointed creeds and articles of faith. What extremes of mischief might not be apprehended, when the candidate for ordination or institution pledged himself to believe, to teach, and to preach Christianity as it is to be found in the Augsburg, or in the Heidelberg, Confession, and then publicly repudiated the very doctrines which those confessions were especially intended to declare? It is clear that he could only have subscribed them with the sweeping reservation, so far as they are agreeable to right reason—a reservation which would have equally enabled him to subscribe the Vedas, the Shaster, or Koran.

"I repeat, then, let us be resolute and decided. Let our signatures continue to imply, as heretofore, our unfeigned assent and consent to the truths contained in the documents to which we affix our names. Let us 'not give place by subjection,' no, 'not for an hour,' to rationalism or infidelity, 'that the truth of God may remain among us.'"

THE FAST DAY.

His Excellency the Lieutenant Governor having appointed Friday (yesterday,) to be observed as a day of Fast and Humiliation before Almighty God, on account of the distresses in India, the Proclamation was obeyed by all except the Roman Catholics, whose ecclesiastics appointed this day (Saturday,) to be observed, instead. All business was suspended, the public offices, stores and shops closed, and the City wore the stillness of the Sabbath. The Churches and Meeting houses were opened for Divine Service. An air of devout and impressive seriousness prevailed, which showed that in the afflictions of the nation the community recognised a God of justice and mercy. May the prayers offered in sincerity and contrition of heart upon the occasion, meet with acceptance at the Throne of Grace.

D. C. S.

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

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

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

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

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

We perceive in the last *Christian Messenger*, a series of remarks upon the observance of the Fast Day, not at all calculated, we should think, to encourage a proper spirit of humiliation. The Editor always appears to be more than usually atrabilious, when the Government shows that it considers the Church of England still to have claims to precedence in the Provinces or Colonies. We think he would be wise to control these feelings of envy, which are not creditable to him as an individual, and we do not think are participated in by the body of whose views he supposes himself to be the exponent. We believe that public intimation was given of the Day to be kept, as far back as last Thursday week—if so there will not be much excuse on that score for its general observance.

£800 Reward has been offered by the Mayor for information that will lead to the apprehension and conviction of the incendiary or incendiaries who set fire to the buildings of the Hon. W. Black, on the 17th inst.

We have just commenced to send our Statement of Accts. for this Paper, to the Agents in the Country, and earnestly ask them to exert themselves for the collection of the various amounts due. We have large obligations on account of the Paper to meet at the end of the year, which nothing but the prompt payment on the part of the Subscribers will enable us to fulfil.

ONE WEEK LATER FROM EUROPE.

The following Despatch, announcing the arrival of the *Persia* at New York, was received at the News Room on Thursday last:—

The Cunard steamship *Persia* arrived at New York on Wednesday last, bringing dates from Liverpool to 17th instant.

Broadstuffs—market steady, with a small advance on all descriptions.

Sugar—market dull; prices downward.
Cotton—market dull; prices declined.
The *Persia* has brought out £200,000 in specie.
No News from India.

RAILROAD ACCIDENT, U. S.—A terrible accident occurred on the Central Railroad, on the evening of Oct. 15, about 8 o'clock, between Warren station and Syracuse, as the cars approached Nine Mile Creek station. They were under full headway when the engine suddenly plunged off the track, down into the creek, some 20 feet, followed by the mail car and three passenger cars, all of which took the fearful leap, and were heaped together in common ruin. Miss Brown, daughter of Mr. Brown, late of the *Toronto Globe*, who was in the first passenger car, was found drowned in the creek, and Mr. Bronson, of New Britain, had his bowels torn open and died the next day. It is miraculous that out of 60 or 70 passengers, no more were fatally injured. Another lies in a precarious state. About 20 passengers were more or less injured, some severely.

In consequence of the tempestuous weather on Fast Day, the Collection at St. Luke's Church for the relief of the Indian sufferers has been postponed to Sunday Morning.

Captain Frederick Ballock, R. N., a brother of the Rev. W. Ballock of this city, has lately got his step, as Rear Admiral of the Blue.

The Steamer *Eastern State* left Boston on Thursday morning last, for Yarmouth and Halifax.

The Communication of *Crito* in this day's paper, would seem to call for a few observations. We shall refer to it in next week's *Church Times*.

LETTERS RECEIVED.

From Mr. F. Hiltz—with Book returned; the fault lies with yourself, there was no particular edition specified in your order—shall consider you responsible for value of the Book—will try and dispose of it for you. Rev. Mr. Yewens—your order came too late—the articles ordered would not reach you till Saturday.

Birth.

On Wednesday, 26th inst., the Lady of Rev. J. M. HENLEY, M.A., Prof. of Mathematics, King's College, Windsor, of a daughter.

Married.

On the 27th inst., at St. Peter's Church, Weymouth, by the Rev. J. P. Filleul, Mr. EDWARD McCULLEN to Miss MARIA ELIZABETH MELANCON.

Also, on the 28th, by the same, Mr. JAMES LANGFORD, to Miss HENRIETTA CROMMELL.

On Thursday evening, at the residence of Peter Nordbeck, Esq., by the Rev. Charles Churchill, M.A., Wesleyan Minister, Mr. STEPHEN L. ULLTZ, to Miss MARY E. HAWKINS, both of this city.

Died.

On Tuesday, the 27th inst., after a severe and protracted illness, WILLIAM, son of William Annand, Esq., in the 21st year of his age.

In this city, on Saturday morning last, in the 62d year of her age, JANE, the beloved wife of John Putnam, senr of Middle Stewiacke.

On Monday last, after a protracted illness, Mr. GEO. TURNBULL, in the 76th year of his age.

On Monday morning last, Mrs. JANE BAYLEY, widow of the late John Bayley, of Worcestershire, England, aged 93 years.

At Dartmouth, on Monday last, after a severe and protracted illness, LUCINDA, wife of Mr. George Turner, in the 53d year of her age.

At Dartmouth, on Sunday night last, SARAH, widow of the late John Prescott, in the 45th year of her age.

At Weymouth, on the 11th inst., Mr. JAMES JOURNEY, in the 93d year of his age. He was one of the earliest settlers of that place.

Shipping List.

ARRIVED.

Saturday, Oct. 12—Barque Nuggett, Doane, Cadiz. 45 days; brigs Magnet, Dunt, Inagua, 15 days; Ada, Vigneau, Montreal, 13 days; Billow, Foster, New York, 6 days; Africa, Burke, Quebec, 12 days; Emily Jane, Terrio, Sydney; schrs. Camolla, Rissar, Baltimore; Stranger, Colter, Quebec; President, Hornmann, New York; Scotia, Boston; Alma, Stewart, Miramichi, Villager. Watt, do.; John Tiltou, Labrador; Mayflower, Burin.

Monday, Oct. 26—Schrs. Alzerine, Kennedy, Labrador; Reindeer, McKinnon, do.; Three Brothers, Nearing, St. John's N.F.; Kalafai, Moore, P. E. Island.

Tuesday, Oct. 27—Schr. Harriot Newall, Parsons, Bay St. George, N.F.

Thursday, Oct. 29—Brigs Humming Bird, McLean, Trinidad, 25 days; Mary, Matson, Porto Rico, 20 days; Elizabeth, St. John, N. B. 10 days—bound to Ireland—put in for water, &c.; schrs. James, Walsh, Newfld.; Mary Balcom, Cameron, Malaga.

Friday, Oct. 30—Brig R. B. Porter, Skaling, Liverpool, G.B. 30 days.

Saturday, Oct. 31—Steamer Eastern State, Killam, Boston via Yarmouth, 2 days.

CLEARED.

Oct. 26—Advalorem, Doan, F W Indies; Boston, O'Brien, Boston.

Oct. 27—Golden Age, F W Indies, Nymph, Priest, Liverpool, GB; Emily, Donald, P. E. Island.

W. & C. SILVER,

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

Fancy and Staple DRY GOODS

Ever offered in this City.

CARPETS in every variety, from the best London Brussels to cheap Hemp and Woollen Druggets; heavy Whitney BLANKETS; very cheap Shirtings, Sheetings and Ticks; Ladies' Cloth Cloaks, Mantles, and Polka Jackets in every variety; Heavy Whitney Pilot and Mixed Beaver Over Coats, Pants, Vests, Shirts, Brasces, Ties of every description; Guernsey and Jersey Frocks; Heavy Knitted Woollen and Russian Jackets.

TEA and INDIGO of the very best quality.

Their Wholesale Department is stocked with every variety of article required in the Provincial trade.

Oct. 31. 3s.

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

FALL IMPORTATIONS;

—COMPRISING—

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

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

Oct. 24. 34 GRANVILLE STREET.

FALL SUPPLY.

SCHOOL BOOKS and STATIONERY.

RECEIVED per *Mimac* and Latest Arrivals from Great Britain and United States:

A general assortment of SCHOOL BOOKS, in common use.

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

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

A large assortment of PAPER HANGINGS.

WM. GOSSIP, No. 24, Granville Street.

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

E. BILLING, JUNR. & CO.

Have received per *Scotia*, their new patterns of PATENT ENGLISH FLOOR CLOTHS,

Which they are prepared to cut, as heretofore, to any dimensions up to 6 yards wide, without seam.

—ALSO—

Cocoa Fibre Mattings, in several widths. 5-4 Patent Printed Felts.

Cocoa and Rope Mats, various size.

Per America, from Boston.

447 G 4 and 8-4 American FLOOR CLOTHS, of new and very choice pattern.

Oct. 10. LONDON HOUSE.

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 most perfect 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.

SCHOOL BOOKS.

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

WM. GOSSIP, 24 Granville Street.

Oct. 17.

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 nicest 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.

ABRAHAM A. TRUAX, Esq., of Rotterdam, N. Y., writes:—"Am 75 years of age—and was bald 33 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., oculist, 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. DRAYTON, 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.

Inquire for J. RUSSELL SPALDING'S Rosemary and take no other. Every bottle genuine has the facsimile signature of the proprietor on it.

J. RUSSELL SPALDING.

97 Tremont Street, opposite Museum, Boston, Massachusetts.

G. E. MORFON & CO., Halifax, General Agents for N.S. Oct. 3. Inseoply

VALUABLE BOOKS!

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

WILLIAM GOSSIP, 24 Granville Street.

Ang. 29.

CARPETS—CARPETS.

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

Oct. 17. W. & C. SILVER.

STOP UP THE CRACKS!!!

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

CHEAP ROOM PAPER.

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

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

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

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Do. Holy Dying, 2s. 3d.
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Sherlock's Practical Christian
Nicholson's Exposition of the Catechism, 2s. 4d.
Nelson's Life of Bishop Bull, 2s. 6d.
Keeble's Selections from Hooker 2s. 3d.
Confessions of St. Augustine 3s.
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Jones Tracts for the Church 2s. 3d.
Bright's Ancient Collects 3s.
Paschal's Thoughts on Religion 2s. 3d.
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Do. Lessons on the Parables 3s. 6d.
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Do. do on the Morning Prayer 2s. 3d.

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Old Week's Preparation for the Sacrament 3s.
Companion to the Prayer Book 1s. 6d.
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Chief Truths 10d.
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Preparation for Confirmation, do 1s. 4d.
Questions for Confirmation, 1st series, do 1s. 4d.
Do Do 2nd series, do 1s. 4d.
Hints for the Day of Confirmation, do 1s. 4d.
The Confirmation Service explained, do 1s. 4d.
A few Words before Confirmation, do 1s. 4d.
Miscellaneous Tracts for Parochial Use, do 2s. 3d.
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Daily Office for Use of Families 1s. 4d.
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Ken's Manual of Prayers 10d.
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Lyra Innocentium 2s. 3d.
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August 22. 3m.

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

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

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Under the Patronage of the Medical Faculty.

THIS Extract is obtained from the best imported Sarsaparilla, and contains besides Sarsaparilla the other ingredients ordered by the Royal College of Physicians for the compound Decoction—but is in a concentrated form for the sake of convenience. Sarsaparilla as this is combined is considered by many of the most eminent practitioners at home and abroad, the best **VEGETABLE ALTERNATIVE MEDICINE** in use, for purifying the blood and improving the general health.
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OF
Staple and Fancy **DRY GOODS**,
FOR AUTUMN AND WINTER.

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WE beg to announce that since our "First Arrivals" we have received—
43 Cases and Bales per Niagara.
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Namely—
9 Cases London and Paris MANTLES.
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The balance containing—Carpets and Floor Cloths; Blankets and Flannels; Cloths, Doeskins, Vestings, etc. Silk Velvets, Infants' Hoods, Hats, Dresses, Pelisses, Cloaks, etc.: Ladies' Elastic Bodices, etc.
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Ribbons, Plumes, Flowers, French Kid Gloves, French Merinos, etc.

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HAS RECEIVED BY RECENT ARRIVALS,
BAR, Bolt, Hoop and Sheet IRON,
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Bellows, Anvils, Vices, Files and Rasps.
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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. No. 1 **ORDNANCE SQUARE**.

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**.

E. BILLING, JUNR. & CO'S
FIRST ARRIVAL OF
Autumn Dresses, Shawls, Bonnets,
&c. &c.

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THE Subscribers will submit for inspection This Day the contents of **TWENTY-FIVE PACKAGES**, received per last Steamer—
Satin, Velvet, and Millinery **BONNETS**,
BONNET RIBBONS,
Worked Muslins, Flouncings, Gaiture Setts, Autumn Dresses, in very extensive variety,
FRENCH MERINOES,
Broche Wincey Dresses, in Flouncings and Double Skirts,
Robes a Quille, the new Military Striped Robe,
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ALSO, THREE CASES
Printed Cashmeres and Delaines.
From 7jd. per Yard.
Sep 10. **E. BILLING, JR. & CO**

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SEA and FAMILY MEDICINE CHESTS furnished with the finest Drugs and Chemicals.
March 21.

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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.
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HISTORIES, &c. &c.

SULLIVAN'S Spelling Book Superseded; Carpenter's Mavor's, Dilworth's, Universal, Union and other Spelling Books.
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Histories of England, Greece, Rome and France.
Largo School Bibles, clear print and strongly bound, 1s. 3d and 1s. 1jd; Testaments do. do. at 7jd and 6d; Church Services and Books of Common Prayer 6d, 9d 10jd, 1s. 2d and upwards, to 25s.
Halifax, Dec'r 1856. **WM. GOSSIP**.

MEDICAL REVOLUTION!
THE WORLD UNANIMOUS!
HOLLOWAY'S OINTMENT.
THE GREAT COUNTER IRRITANT!!

THE virus of disease often makes its way to the internal organs through the pores of the skin. This penetrating Ointment, rubbing under the hand as it is rubbed in, is absorbed through the same channels, and reaching the seat of inflammation, promptly and invariably subdues it, whether located in the kidneys, the liver, the lungs, or any other important organ. It penetrates the surface to the interior, through the countless tubes that communicate with the skin, as summer rain passes into the favored earth, diffusing its cool and regenerating influence.

SKIN DISEASES AND GLANDULAR SWELLINGS.

Every species of exterior irritation is quickly reduced by the anti-inflammatory action of this Ointment. Angry ERUPTIONS, such as SALT RHEUM, ERYSIPELAS, TETTER, RINGWORM, SOALD HEAD, NETTLE RASH, SCABIES (or Itch) &c., die out, to return no more, under its application. Hospital experience in all parts of the world proves its infallibility in diseases of the skin, the muscles, the joints and the glands.

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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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Both the Ointment and Pills should be used in the following cases:—

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Gout	Scalds	Sores of all kinds	Wounds of all kinds
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General Agent for Nova Scotia
Jan. 26, 1857.

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March 21.

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