

GARIBALDI'S GENIUS.—Garibaldi is no subtle diplomatist. He combines, in a singular degree, good qualities with great ones. It is his moral qualities which have excited the love and admiration of the world. He is brave as a lion, gentle as a lamb, simple as a child; free from egotism, and never manifesting the meaner passions; of wonderful simplicity in his habits, manners, and tastes; despising ostentation and ceremony. His unselfishness, purity, and heroism, are a withering rebuke to mammon-worship and tricky politics.

He is chiefly remarkable as a man of action. While men are talking and scheming, the simple soldier steps in with his sword, and cuts the Gordian knot. In rapidity of combination, in fertility of resources, in "two-o'clock-in-the-morning courage," and in stratagems, he deserves to be compared to Hannibal.

The greatest fault of his army was the want of order. The army, though brave, was little better than a mob. Garibaldi said that he was to teach them how to march without food, and fight without ammunition.

He has no elaborate plans. His theory is always to attack. He leads the army directly into battle. Generally some mistake is made by the opposing army. With the lightning instinct of genius, he seizes the incident, and makes it the occasion of victory. His quickness and personal valor were strikingly displayed at the decisive battle of Volturno, where his army of 9,000 was at first beaten by the enemy, numbering 40,000, but being rallied by Garibaldi, finally routed the enemy.

Christian Messenger.

HALIFAX, FEBRUARY 4, 1863.

Woman's Sphere.

Christianity, the only true religion, and that given by God to bring mankind back to a state of holiness and happiness, has restored woman to the position which belongs to her, and placed her in possession of the blessings given on her first creation. All other systems of religion invented by men, have degraded her, and deprived her of her legitimate social privileges.

Under this title much has been said and written as to what occupations she might appropriately fill; and efforts have been made to remove the prejudice existing against her being educated to such professions as her taste, opportunities, and capabilities might induce her to adopt. Her natural desire for comparative seclusion has been supposed by some to arise from her unwillingness to go contrary to public opinion, and as the effect of prejudices which should be overcome and removed.

Without staying to discuss these matters, which in general find their own proper corrective, we would venture a few remarks on woman's sphere in the church of Christ, and in connection with the advancement of Christ's kingdom in the world.

The gospel gives woman the opportunity of using an influence for good, often far more effective than that of man, without imposing on her the burdens of government and public instruction. The peculiar duties of woman, as distinct from those of men, are not very clearly defined in the New Testament; but there are many indications given, by examples mentioned in the sacred writings, which may give quite sufficient direction, as to the proper course to pursue in almost all cases. Phoebe was a servant of the church at Cenchrea. We know not in what capacity she served, but the apostle Paul speaks of her as having important matters entrusted to her. He also refers to several females as 'helpers in Christ Jesus,' and as 'the women who labored with him in the gospel.' Although females in ordinary cases, are not charged with the pecuniary burdens of the church, yet in many ways, particularly in sustaining benevolent enterprises, they accomplish more than men. Where true piety exists in connection with good common sense, woman can far more effectively fill such offices as have for their object the exercise of sympathy, and the alleviation of sorrow. Here is a wide field for woman's talents. She may as truly show her love to the Saviour in these as she did when she remained 'last at the cross,' and came 'first to the tomb.'

Attempts have, from time to time, been made, by various denominations, to form distinct offices or orders to which women might be more appropriately and exclusively appointed; but except where they have been surrounded by certain monastic vows, which are not sanctioned by scriptural teaching, they have been generally found inefficient and constantly liable to interference and interruption.

The Christian church needs no organization but its own to bring about its own purposes—the spiritual improvement of its members, and the conversion of the world. It is often a matter of enquiry with sincere disciples, what is woman's proper sphere—in the church and as a faithful follower of Jesus. With-

out any design of meeting objections or laying down rules, we may remark, that, with a proper appreciation of the spiritual character of the gospel and the freedom of action it encourages, there is ample room for woman to employ her talents in her Master's service, both in the church and in the world, without at all ignoring that meek and quiet spirit, which, in the sight of God, is of great price.

Woman is certainly not exonerated from confessing Christ, and communicating to others what blessings she has herself received. The voice of experience and numberless scripture examples would lead to the conclusion that this is no less incumbent on her than on man. Attendance on public prayer, and participation in those exercises, are, we believe, no less the privilege of christian women than of men. The presence of women is specially mentioned at three of the earliest prayer-meetings on record.

After our Lord's ascension, the apostles assembled for prayer in the upper room at Jerusalem, and we read that "the women, and Mary the mother of Jesus" were there. At the prayer-meeting held at the house of Mary the mother of John Mark, for the deliverance of Peter, Rhoda, who was evidently well acquainted with Peter, was one, and there were doubtless other females also present. At Philippi, by the river side, where prayer was customary, Paul spake to the women which resorted thither, and Lydia was converted. The meeting for prayer and exhortation, then, would seem to have been the place for woman's presence in apostolic times, and there she may still find favourable opportunities for making known her love to Christ, and her gratitude for the blessings of his gospel.

Without extending our discussion further into what is prohibited in the way of public labors, or defining how far it is prudent that women should venture in seeking the salvation of her fellow-creatures, of which their own sense of propriety is perhaps a better guide than the conventional rules and restrictions sometimes applied by unscriptural churches, we prefer to encourage her to engage in every good work, and to be ready on all suitable occasions to give an answer to every one that asketh a reason of her hope, with meekness and fear, and ever to own her Lord, who has procured for her all the blessings of the new covenant. The timidity natural to women, and the humility enjoined by the gospel, need not be infringed upon in the meeting for prayer,—especially when consisting principally or wholly of females. In addition, then, to her home duties, we may conclude that the prayer-meeting, the church Conference, the Sabbath School, the sick-room, and wherever ignorance, poverty, and suffering may be alleviated or removed by her presence, there are fields of usefulness unquestionably within woman's sphere.

It is not necessary perhaps to suggest that on the course pursued by the female members of a church, much of its prosperity depends; or, to call upon them to consider if they are employing their time and talents as they should to secure the blessings they might, to themselves, to their brethren and to the world at large. We might attempt an appeal to our sisters on behalf of Zion, but if we can lead them to take the matter into serious and prayerful consideration, they will need no other appeal but that inspired in their own hearts by a remembrance of their obligations to Him that was crucified, and who ever liveth to make intercession for them.

Our correspondent "Garibaldi" forms a wrong estimate of John Bull if he supposes that because an opinion is expressed differing from what he holds, that it will therefore be suppressed. No, that may be the course of Uncle Sam, he may be afraid to allow freedom of speech and a free press, but it is not so in the land where slaves cannot breathe. There John Bull is well pleased for men to speak out their sentiments. If he does occasionally get a hard rub it but removes the dross from the surface of his actions and so displays the pure metal and reveals more clearly his genuine good intentions.

The argument used by our friend to prove a want of sincerity in Britain's hatred of slavery will not bear examination. He must have borrowed it from some anti-British anti-free trade Northerner. For him, a genuine Nova Scotia conservative, (we use the term not in a party sense) as we know "Garibaldi" to be, to depreciate the character of the mother country by such a course of reasoning is not what she deserves, or has a right to expect, nor in harmony with his chosen signature. The idea of driving the produce of slave labor out of the market by a prohibitory tariff is but offering a premium to illicit trade and hypocrisy, and putting money into the pockets of monopolists. He is greatly mistaken if he supposes that articles produced by slavery could by that means be excluded from consumption. England has many pages

of her history which stand out as great indices of her character, of which she may be proud—her Emancipation Act is one of these—and one of which her love of justice and her genuine philanthropy were the parents. It was a bargain made with the slaveholders which it would have been well if Uncle Sam had taken as an example for himself. By taking this leaf out of England's History and learning all the lessons it teaches, he would have exhibited his wisdom and probably saved his thousands of men and millions of treasure, and possibly might have prevented the division and destruction of the nation.

THE THIRTY-FOURTH ANNUAL REPORT of the N. S. Bible Society should have been noticed by us sooner, but has been crowded out the last two weeks. It gives accounts of operations, during the year, in Bible circulation. It contains an abstract of the last report of the parent Society, shewing the progress made in sending forth the Word of Life to the various nations of the world. France has received 88,048 copies during the year; Belgium, Denmark, Norway, Sweden, Russia and Spain are each of them most interesting fields of the Society's operations. Perhaps, however, no country has been so changed in its aspect and in the ready reception given to the Bible of late years, as Italy. The work is going on there with very encouraging success.

In Nova Scotia the Society has circulated during the past year, 1606 bibles and 1519 testaments,—total, 3125. There has been received by the Society, during the year, by sales, subscriptions, &c., the sum of £669 1s. 2d. This sum has been expended, less a balance in hand of £159 1s. 11d., in the purchase of Bibles and in employing agents.—Mr. Russell has been engaged the greater portion of the year, Mr. Fultz also a portion of the time, and Mr. Isaac Smith part of the time.

An important part of the Society's operations is the Ladies' Auxiliary. The Halifax Ladies' contributed £105 6s. 7½d., and the Guysborough Ladies' £15 17s. 9d.

The reports of Mr. Russell's journeyings shew that there is still great need of effort in our rural districts before they are well supplied with copies of the sacred volume.

"Blessings on your head," is pronounced by the editor of the *Provincial Wesleyan* on the reception of a letter with eleven new subscribers. We say, Amen! so let it be. Blessings on all who strive to spread light and knowledge amongst their neighbours and friends.

News Summary.

A considerable degree of uncertainty rests upon the movements of the Federal Army of the Potomac for some days past. A report was afloat in the papers that the Federals, commanded by General Hooker, since Burnside's resignation, had crossed the Rappahannock below Fredericksburg, and, from all communications having been withheld, it is thought probable that another encounter has taken place. Little is doing in Congress of much importance. Public attention is now principally directed to what is transpiring on the Mississippi. Two of the strongest positions on that river, Vicksburg and Port Hudson, have hitherto successfully resisted all the efforts of the Federals. They are now, however, about to renew the attack, both by land and water, while a large Confederate force is said to be marching to meet them. Important news may very shortly be expected from that quarter. Expeditions, consisting of land forces and iron-clad ships and gunboats, are said to be proceeding against Wilmington, in North, and Charleston, in South Carolina. A proclamation has been issued by the Confederate Government, directing that all Federal officers taken as Prisoners, shall be retained and handed over to the civil authorities of each State, to be dealt with as guilty of exciting the slaves to insurrection. This is meant as a retaliatory measure to meet President Lincoln's Abolition Proclamation. Considering the spirit which appears to animate all parties, it would scarcely be a matter of surprise, should this unnatural contest last much longer, if the black flag were hoisted, and quarter refused on both sides. A more serious aspect of the war, as to its future results, is now beginning to be pretty strongly developed. Should the South succeed in establishing their independence, the interests and sympathies of all the States of the Union, which lie on the Mississippi, or its tributaries, would very shortly be identified with the South, who would possess the gate and outlet of the trade of those vast and fertile regions. Strong symptoms of this new source of division between the Western and Eastern or Atlantic States, appear in some of the New York and other papers.

Our readers will be pleased to find under the head "Religious Intelligence," a number of items from various places, shewing indications of revival in the churches. Our brethren will thank God and take courage. We shall be looking for further accounts from the same and other parts.

Notices, &c.

Annapolis Co. Ministerial Conference.

The next meeting of the Annapolis County Conference of Baptist Ministers, is appointed to take place at Pine Grove, Wilmot, on Tuesday the 10th Feb., at 9 o'clock, A. M. Preaching on the previous evening in the Middleton Schoolhouse, at 6 A. As subjects of exciting interest will be under consideration, a full attendance is earnestly solicited.

ISAIAH WALLACE, Secretary.

Lower Granville, N. S., Jan. 20th, 1863.

Will the Editor of the *Ch. Visitor* oblige by forwarding the No. for Jan. 15th. We did not get his exchange of that date.

Letters Received.

W. H. Harris, Esq., 26th, 1 sub., 20s. Rev. W. Chipman, 22nd, 12s. 6d.—Quite satisfactory. Jas. A. Soley, 22nd. Archibald Kennedy, 16th. Geo. Sulis, 23rd, 20s. Peter Paint, Jun., 22nd. Israel McNayr, 21st. Rev. Dr. Tupper, 23rd, £2. Dr. J. Woodbury, 24th, £3 5s. Asaph Marshall, 24th, 20s., and 26th, 10s. Reed Hall, Esq., 24th. W. S. Raymond, Esq., 19th, 20s. W. H. Chipman, 24th, 2 subs., and 27th, £6. J. M. Parker, 24th, 1 sub., £3 5s. Rev. D. McKeen, 24th, 1 sub., £2. Rev. E. F. Feshay, 26th. John Slocumb, 26th. Rev. J. E. Goucher, 22nd, 1 sub., 20s. Andrew Lockhart, 27th. Henry Verge, 28rd, 22s. 6d. Rev. D. O. Parker, 20s. Thos. Christopher, 20th, 1 sub., £2. Daniel Parker, 23rd, 25s. Dr. Bent, 25th, 20s. W. Aymar, 22nd. Captain Joseph Rogers, 25th. Rev. Jas. L. Read, 26th. W. Churchill, 24th. S. L. Chipman, Esq., 3rd, 10s. W. T. Hammond, 26th, 10s.—Yes, of J. M. Margeson for 5s. each. R. G. Freeman, 26th, 1 sub., £4 12s. 6d.—Rev. Jas. Reid, 27th, 10s. Rev. E. M. Saunders, 29th. B. B. Moses, Esq., 28th, 1 sub., omitted before. Rev. Chas. Randall, 28th, 1 sub., £2 5s. Thos. W. DeWolfe, 28th, 20s. Joseph Dimock, 29th, 12s. 6d. Rev. Alfred Chipman, 30th. G. E. Crosscup, 28th. Weston Hall, Esq., 27th, £5. Robt. Chambers, Esq., 31st. Rev. Dr. Tupper, 29th, 20s. J. E. P., 27th. Thos. Freeman, 30th. John Moser.

General Intelligence.

DOMESTIC.

PROVINCIAL SECRETARY'S OFFICE, Halifax, Jan. 28th, 1863.

APPOINTMENTS.

Yarmouth Co.—To be School Commissioners for Argyle—Rev. Anthony Martell, in place of Rev. Philip Toque, removed; Rev. Charles Oram, in place of John Ryder, resigned.

Guysboro Co.—To be Deputy Gold Commissioner for the District of Stormont—John F. Taylor, in place of Charles Taylor, resigned. To be a Coroner for the District of St. Mary's—John Cumming.

Richmond Co.—To be a Justice of the Peace—Simon Boudrot, Big Brook.

Annapolis Co.—To be Collector of Colonial Duties at Margaretsville—William Clarke, in place of John Clarke, deceased.

Halifax Co.—To be a Justice of the Peace—William J. Coleman. To be a Notary Public—Samuel Head Gray, Attorney at Law.

Digby Co.—To be Collector of Colonial Duties at Weymouth—Sterns Jones, in place of H. D. Ruggles.

His Excellency, by the advice of the Council, has also been pleased to declare Gilbert's Cove to be a Port of Entry and Clearance, and to appoint Lauchlan McKay to be a Collector of Colonial Duties for Port Gilbert.

The next lecture before the Young Men's Christian Association will be delivered (D. V.) in Temperance Hall, on Tuesday evening, by His Worship the Mayor. Subject: *Physical Geography*.

The Halifax Temperance Society will continue their semi-monthly meetings in the Division Room, every alternate Saturday evening. On Saturday evening next, the Rev. Mr. McGregor is expected to address the meeting.

INCENDIARISM.—On Saturday night, the 24th ult., Mr. James Campbell, of Portauquique, had his barn burned, with 7 head of cattle, and all his hay and grain. What makes the trial more severe, it was thought to be set on fire by a young man, out of malice and revenge. I believe the young fellow is taken, and will probably be sent to prison to await his trial.—*Com.*

A. M. Gidney, Esq., has been appointed Postmaster at Bridgetown.

A Volunteer Company of lads from 9 to 14 years of age, is being organised in Sydney, under the name of the "Prince of Wales' Sydney Volunteers."

A cricket match was played on the ice of the N. W. Arm last week, between eleven civilians and eleven military men. The former were victorious, probably from their great dexterity in skating.

M. H. Richey, Esq., the Secretary of the Lancashire Relief Fund, has received from W. H. Rogers a lump of smelted gold, weighing 64 ounces, valued at \$103.20 as an offering from the miners and other residents at Goldenville to their distressed brethren in England. The gold is to be forwarded in its present state.