

and saved. These first few thousands gathered to Christ by your missionaries, through the aid of the Holy Spirit, are just the most important part of the great harvest which is yet to be gathered in Hindostan. Instead of despising the smallness of the numbers, we should bless God that the chief difficulty in our way, judging by all other missions, has been already surmounted. But while we thank God for his blessing in their arduous undertaking, the magnitude of which may cause some men's faith to fail, it is cheering to add that we are aided by so many other communities of Christian men engaged in the same work. There is hardly a great Christian denomination that has not its representatives in British Hindostan, who are co-operating with us in this great work of trying to bring the people to the feet of Jesus Christ. Look over the mass of India, and there is not a part in which you will not see other brethren labouring as well as ourselves. The Free Church of Scotland has taken the lead in the matter of education, and has been signally blessed of God in bringing numbers of young men of intelligence to renounce the follies of Brahminism and profess the faith of Christ; and a small army of men is now preparing to become, in their turn, messengers of truth and mercy to their countrymen. The Church of Scotland is also giving great attention to the education of the young. The Missions of the Church of England, which are found in every part of India, from Cape Comorin to the foot of the Himalayah, are not only paying attention to the education of the young, but promulgating the Gospel with fidelity; and in the south, at least, with apparent success. The American Missions are also being prosecuted with energy and sagacity; they have entered the north of Hindostan, and are labouring there with much success, as well as trying to make the Saviour known on the western coast of India. Our German brethren are not behind the rest. If their numbers are few, and their poverty is great, their labours are such as, in some respects, may be a model to us all. Their energy and zeal, and the marked manner in which God has blessed them, are enough to animate any of those who are engaged as part of the great Missionary army in endeavouring to subdue the superstitions of Hindostan. Is it not encouraging to us to think that the various denominations are engaged with us in this great work? A hundred millions of our fellow-subjects are far too many for us to hope single-handed to reach; but, when our brethren are sustained by men of kindred spirits, whose Missions are studded at distant intervals over all Hindostan, we may look forward cheerfully to a day of greater progress and greater results. It is something to know that 18,000 who once bowed the knee to hateful idols, are now worshipping Jesus Christ. But when I add, that among these 18,000 there are agencies beginning to work by which they can hold up to their countrymen the power of the Gospel, to strengthen the understanding as well as sanctify the heart, this warrants us to expect ere long for still greater results. It is a great thing for India when a Brahmin renounces his pride and his separation from other classes, and becomes a Christian and a preacher, associating with those whom he loathed and scorned, and considering them as on an equality with himself, thus manifesting the power of the Gospel in humbling the proud heart of man. But it is a triumph full as great when the Shudrah, who believed himself scarcely capable of improvement, rises to the same elevation as the Brahmin, becomes a more intelligent, eloquent, and successful preacher of the Gospel, standing out before his countrymen at large, as no longer stamped with the degradation which their superstitions have hitherto branded them with; thus showing to the millions of India that the working classes of that land are capable, through Christianity, of similar emancipation. Nay, it is more glorious to religion still when we learn that not only the Shudrah, but the Pariah, the very outcast of Society, the man who is the scorn of his countrymen, loathed and shunned by them all, comes to seek the Saviour, and becomes a scholar and an intelligent professor of the faith, being made the means of converting many of his countrymen to the only true religion. This is what the Gospel is doing. Let me say that in some instances whole villages have become Christian, and in others considerable churches have been formed. This example of what the Gospel can do is beginning to act powerfully on the consciences of the Hindoos. The Hindoo, when he visits a Christian village or family,

sees that the husband has learned to be tender to the partner of his days; that the woman has become worthy of his best affection and esteem; that the parents are training their children as candidates for eternal life; that the family is blessed here, while it has the prospect of a happy eternity. Thus they must pronounce our religion a better and a truer one than theirs. These agencies have resulted in the establishment of one or two independent churches. Let us not despise them because they have become independent; that is the very object of our Missions. It is not merely the salvation of thousands of souls; but what we want is, to see a number of Christian men associated in church-fellowship, manifesting the power and purity of the Gospel, self-governed, self-supporting, electing their own pastors, maintaining Christian discipline, and training up evangelists to go into the villages around them to proclaim the same life-giving truths. If that has taken place in one instance, you may look forward to hundreds soon. When you see the first blossom upon one of the trees in your garden, you know that thousands will follow ere long. Now, then, when your object has been just reached, just when you are climbing on the battlements of the fortress you wish to win, you must not be backward in the undertaking. Courage! courage! a little more perseverance, and prayer, and toil, and the very fortress itself will be won. (Applause.) India will yet, I believe, yield to the Gospel, and when it does, the fall of Asiatic idolatry is not far off. I used to think that it was destined for India almost exclusively to bring about that fall; but circumstances have so wonderfully altered that I am now rather disposed to speak of China as an aid to your missions than of India bringing about a change in China. I believe the hearts of our Missionaries in India ere long will be greatly cheered, and the millions of the population have their faith yet more staggered when they hear of a people more numerous and fully as intelligent as themselves, throwing aside their idols to the scorn they merit, and worshipping the God who made them in spirit and in truth. Everything prompts us to go on with this work. There is no one here who has made a contribution to this cause that does not feel that the £10,000 you have voted is not a farthing too much. Some among the rich have set a good example of liberality, and I am sure they feel that they have not given more than the circumstances require, which circumstances may be rightly interpreted as the very calling of divine Providence to us to go on in this work. And if the poor among us have given liberally because they love the heathen, they will feel that the sacrifices they have made have been made well. Thus both classes, who have set so good an example (the poor perhaps a still higher example than the rich) may, by their self-denial, concur in carrying on this great and good work to its final results, under the blessing of him who has originated and prospered it. (Applause.)

The Mother's Lessons.

Lamartine thus opens the beautiful narrative of his Travels in the East:—

"My mother had received from hers, on the bed of death, a beautiful copy of the Bible of Royaumont, in which she taught me to read, when I was a little child. The Bible had engravings on sacred subjects on every page. They depicted Sarah, Joseph and Samuel; and above all, those beautiful patriarchal scenes, in which the solemn and primitive nature of the East was blended with all the acts of the simple and wonderful lives of the fathers of mankind. When I had repeated my lesson well, and read with only a fault or two the half page of historical matter, my mother uncovered the engraving, and holding the book open in her lap, showed and explained it to me as my recompense.

"She was endowed by nature with a mind as pious as it was tender, and with the most sensitive and vivid imagination. All her thoughts were sentiments, and every sentiment was an image. Her beautiful, noble, and benignant countenance reflected, in its radiant physiognomy, all that glowed in her heart, and all that was painted in her thoughts; and the silvery, affectionate, solemn, and impassioned tone of her voice added to all that she said an accent of strength, grace, and love, which still sounds in my ear after six years of absence.

"The sight of these engravings, the explanations, and the poetical commentaries of my mother, inspired me, from the most tender infancy, with a taste and inclination for Biblical lore.

"From the love of the things themselves, to the desire of seeing the places where these things had occurred, there was but a step. I burned, therefore, from the age of eight years, with a desire to go and visit those mountains on which God descended; those deserts where the angel pointed out to

Hagar the hidden spring, whence her famished child, dying with thirst, might derive refreshment; those rivers which flowed from the terrestrial paradise; the spot in the firmament at which the angels were seen ascending and descending Jacob's ladder. The desire grew with my growth, and strengthened with my strength. I was always dreaming of travelling in the East. I never ceased arranging in my mind a vast and religious epopee, of which these beautiful spots should be the principal scene."

MR. LAYARD.—At a meeting in which he was presented with the freedom of the city of London, Mr. Layard said, in regard to his Assyrian researches:

Doubtless if I had undertaken these excavations with no other end than that of gratifying an idle curiosity, or an ordinary spirit of enterprise, I should be utterly unworthy of the honor you have shown me. I trust they were embarked in for a higher motive. Archaeology, if pursued in a liberal spirit, becomes of the utmost importance, as illustrating the history of mankind (Great applause.) I confess that, sanguine as I was as to the results of my researches amongst the ruins on the Tigris and Euphrates, I could not, nor, indeed, probably could any human being, have anticipated the results which they produced. I do not say this in self-praise. I consider myself but as an humble agent, whose good fortune it has been to labor successfully in bringing about those results. I could not doubt that every spadeful of earth which was removed from those vast remains would tend to confirm the truth of prophecy, and to illustrate the meaning of Scripture. But who could have believed that records themselves should have been found, which, as to the minuteness of their details, and the wonderful accuracy of their statements, should confirm word for word the very text of Scripture? And remember that these were no fabrications of a later date in monuments, centuries after the deeds which they professed to relate had taken place, but records engraved by those who had actually taken part in them.

A PICTURE OF RUSSIAN LIFE.—The picture of Russian manners varies little with reference to the prince or the peasant. The first nobleman in the empire, when dismissed by his sovereign from attendance upon his person, or withdrawing to his estate in consequence of dissipation and debt, betakes himself to a mode of life little superior to that of brutes. You will then find him throughout the day with his neck bare, his beard lengthened, his body wrapped in a sheep's skin, eating raw turnips and drinking quass, sleeping one-half of the day, and growling with his wife and family the other. The same feelings, the same wants, wishes, and gratifications, then characterise the nobleman and the peasant; and the same system of tyranny, extending from the throne downwards, through all the bearings and ramifications of society, even to the cottage of the lowest boor, has entirely extinguished every spark of liberality in the breasts of a people composed entirely of slaves. They are all, high and low, rich and poor, alike servile to superiors; haughty and cruel to their dependants; ignorant, superstitious, cunning, brutal, barbarous, dirty, mean. The Emperor canes the first of his grantees; princes and nobles canes their slaves; and the slaves their wives and daughters. Ere the sun dawns in Russia, flagellation begins; and throughout its vast empire, cudgels are going in every department of its population, from morning until night.—Dr. E. D. Clarke's Travels.

LORD DUNDONALD AND THE NAPIER TESTIMONIAL.—The venerable Lord Dundonald sends a subscription of £500 towards the proposed testimonial in honor of Sir Charles Napier, the hero of Scinde, accompanying the gift with the following characteristic letter:—"From one who abhors the fraud, falsehood, and corruption of the age and would hold up Napier as an example in all relations of life, as the most practical Christian, the tenderest husband and father, the truest friend, the most loyal subject; in the hour of public danger, esteemed; when danger is past neglected; present in war, terrible in battle, tender and magnanimous in victory, statesmanlike in dealing with his conquests—thereby converting nations of turbulent and warlike foes into affectionate British subjects; the indefatigable upholder of the weak; the uncompromising antagonist of oppression and wrong; the finest and most beneficial model of a military commander and of a colonial governor; first in peace as in war. The subscriber's object is not to do honor to a man who is beyond the reach of human honour—who is at the source of eternal honor—but to hold up for imitation, to this and future generations, an unexampled combination of great qualities."

The Grand Mosque of Constantinople is that of St. Sophia. Formerly it was a Greek Church, the largest and most magnificent ever built by the Greeks in the lower empire. In the twentieth year of his reign, Constantine founded at Constantinople a basilica—which he dedicated to the wisdom of God. This afterwards fell into ruins, but from these ruins arose the stately structure of Justinian, described as "the most magnificent since the creation." The walls and the roof were decorated with every magnificence, the gold of choice marble, capitals and cornices of gold, precious vases, and candelabra in profusion, and above all a cupola enriched with costliest mosaics.

Sixteen years was the Basilica building; and when completed, the dedication was conducted with the utmost splendour. Mounted on a car drawn by four horses, the Emperor, held his way to the Hippodrome, where 2,000 oxen, 10,000 sheep, 600 deer, 1,000 pigs, 10,000 hens, and 10,000 chickens, with 30,000 measures of wheat, were distributed.

HOLLOWAY'S OINTMENT



A MOST MIRACULOUS CURE OF BAD LEGS. AFTER 43 YEARS' SUFFERING.

Extract of a Letter from Mr. William Galpin, of 70, St. Mary's Street, Weymouth, dated May 15th, 1851.

To Professor HOLLOWAY,

SIR,—At the age of 18 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed. Her agonies were distracting, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried, but without effect; her health suffered severely, and the state of her legs was terrible, I had often read your Advertisements, and advised her to try your Pills and Ointment; and, as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and, strange to relate, is now in good health. Her legs are painless, without scars or sores, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 43 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature.

(Signed)

WILLIAM GALPIN.

A PERSON 70 YEARS OF AGE CURED OF A BAD LEG. OF THIRTY YEARS' STANDING.

Copy of a Letter from Mr. William Abbs, Builder of Gas Ovens, of Rushcliffe, near Huddersfield, dated May 31st, 1851.

To Professor HOLLOWAY.

SIR,—I suffered for a period of thirty years from a bad leg, the result of two or three different accidents at Gas Works, accompanied by scurvy symptoms. I had recourse to a variety of medical advice, without deriving any benefit, and was even told that the leg must be amputated, yet, in opposition to that opinion, your Pills and Ointment have effected a complete cure in so short a time, that few who had not witnessed it would credit the fact.

(Signed)

WILLIAM ABBS.

The truth of this statement can be verified by Mr. W. P. England, Chemist, 13 Market Street, Huddersfield.

The Pills should be used conjointly with the Ointment in most of the following cases:—

Bad Legs	Chiefo-foot	Sore-throats
Bad Breasts	Chilblains	Skin diseases
Burns	Chapped hands	Scurvy
Bunions	Corns (soft)	Sore-heads
Bite of Mos-	Cancers	Tumours
chetoes and	Contracted and	Ulcers
Sand-Flies	Stiff Joints	Wounds
Eristulas	Gout	Glangular Swell-
Lumbago	Piles	ings
Rheumatism	Scalds	Sore Nipples
Coco-bay	Elephantiasis	Yaws

Sold by the Proprietor, 244, Strand, (near Temple Bar), London; and by S. L. TILLEY, Provincial Agent, No. 15, King-street, St. John, N. B. A. Coy & Son, Fredericton; W. T. Baird, Woodstock; Alex. Lockhart, Quaco; James Beck, Bend of Petitcodiac; O. K. Sayre, Dorchester; John Bell, Shediac; John Lewis, Hillsborough; John Curry, Canning; and James G. White, Belleisle. —In Potts and Boxes, at 1s. 9d., 4s. 6d. and 7s. each. There is a very considerable saving in taking the larger sizes.

N. B.—Directions for the guidance of patients are affixed to each box.

Boot and Shoe Store,

No. 13, Prince William Street.

THE undersigned has just received, per steamer "Sarah Sands" and packet ship "Liberia," part of his Spring and Summer Stock. Also, further Supplies expected per ships "Dundonald" and "Lisbon"—Comprising a large and varied assortment of Ladies', Misses', and Children's Prunella and Cashmere BOOTS; Satus, Prunella, Patent and Venetian SLIPPERS; Misses and Children's Patent Ankle Strap SLIPPERS.

Also—A very extensive and well assorted stock from the UNITED STATES, of Ladies' Silk Lasting Gaiter and Congress BOOTS; Lasting, Patent, Morocco and Kid BOOTS; Misses' and Children's BOOTS and SHOES, of too great a variety to enumerate.

A large assortment of Gents' Morocco, Patent and Calf Skin BROGANS.

Patent, Morocco, and Calf Skin Congress BOOTS, do. do. do. Oxford TIES.

Men's Calf, Kip, and Grain Leather BOOTS, SHOES and BROGANS.

The above goods will be sold at the very lowest market prices, for cash,

April 19

Waverley House,

Steadman Street, BEND, a few doors from the Post Office.

THE subscriber would respectfully intimate to the public that he has fitted up his large new House in a style superior to any at the Bend, and is now ready to receive permanent and transient BOARDERS; and trusts that by strict attention to the wants and comforts of his visitors, to make it a desirable stopping place.

This HOUSE is conducted on strictly Temperance principles.

Dec. 15, 1853.

T. ARMSTRONG.