

or to go up, perhaps we ought to say, Sept. 1st; A. M. Godard being the executor. Particulars are promised in a few days. Montreal will be all alive on the occasion. There be many that say, who will show us any good? "Lord, lift thou up the light of thy countenance upon us."

The Toronto City Council has been greatly scandalized lately by the receipt of a letter from the Montreal Insurance Companies, complaining of the inefficiency of the Toronto police and Fire brigades. A special meeting was called, a severe resolution introduced, discussed and withdrawn on the ground that the communication was unworthy of notice. Personally we are satisfied that the Toronto Fire Companies are in a very efficient state, unless they have degenerated. We cannot say as much for the Police force. W. W.

#### THE FAMILY CASKET

Is issued on the first of every month, at the office of the Christian Visitor. Copies can be obtained in any number through the Travelling and Local Agents of the Visitor, or by addressing application to the Editor, Saint John, N. B. Ten copies monthly, for one year, ..... 1s. 3d. Ten copies monthly, for one year, to one address, ..... 7s. 6d. Twenty-five copies monthly, for one year, to one address, ..... 18s. 0d. Fifty copies monthly, for one year, to one address, ..... 35s. 0d. Any number of copies above fifty, to one address, at the same rate. Pastors and Clergymen, who may wish the CASKET for distribution, can have it done up in parcels in any number which they may require, at the above rates. Any subscriber to the CHRISTIAN VISITOR who pays in advance, will get a copy of the CASKET for one year, free of charge. *of Nova Scotia, on 19th of Nov.*

#### THE CHRISTIAN VISITOR.

SAINT JOHN, N. B., AUG. 27, 1856.

#### TO SUBSCRIBERS.

Terms of the VISITOR, 7s. 6d., per annum in advance, 10s., if payment be delayed over three months.

#### TO CORRESPONDENTS

No Communication will be inserted without the author's name in confidence. Unless the opinions expressed by correspondents be editorially endorsed, we shall not consider ourselves responsible for them.

Correspondents are respectfully reminded that short communications, as a general thing, are more acceptable to readers of Newspapers than long ones, and that a legible style of writing will save the printer time, which is always valuable, and secure a correct impression.

All ministers of the gospel, who will send us the advance, for six new subscribers, will get the VISITOR for one year free of charge.

#### An Open Door in Australia.

It is known to our readers that we have for years advocated a mission to Australia. We have done so because we believe in our heart, that there is no section of God's earth that presents a more inviting field to the eye of the Christian philanthropist than that vast island of the deep. It does so from the fact that it possesses within itself the resources of wealth and of progress to an extent that no human mind can conceive. Hence the unparalleled rush of people to Australia from all portions of the globe, and the extraordinary efforts that are being put forth by England and by America to provide facilities for travelling to and from. The Colony of Victoria was scarcely known half a dozen years ago, and now it far outnumbers New Brunswick in population. There are more than half as many people in the city of Melbourne alone than there are in all this Province. A minister in Melbourne finds himself surrounded by nearly a hundred thousand immortal souls, and rapidly multiplying on every hand. What a field for the ministry of the word! What a field for the religious press! At one of the gold mines of Victoria, we understand, as many as 120,000 were congregated about the close of 1855. To supply these with ministerial instruction you would require some 120 ministers of the gospel. This calculation would allow one minister for every thousand souls.

Then we have to bear in mind that a good many have gone thither from Nova Scotia, New Brunswick, and Prince Edward Island. They are there probably, in most cases, as sheep without a shepherd. Why not feel a spiritual concern for such and show that concern is sincere by carrying the gospel to them with all its celestial treasures? But then the question is, who will go? We reply, God in his providence has provided the man and the men, if we are prepared to send them. Men of tried worth, who would be prepared to enter upon their work at once, at Melbourne, at the gold mines, or in any other field that might open before them.

The following, extracted from the correspondence of the *Principle Magazine*, presents this matter in an impressive light:

"The Baptist denomination in Melbourne is more fully represented, as regards ministerial talent, than perhaps any other denomination in the colony, in proportion to numbers and importance. I have sometimes wondered that the news which has been published in England, from time to time, in reference to rapid advances of Victoria in population and wealth, did not induce some energetic and devoted minister to come here with a view to take a leading part in gathering together, and consolidating into a strong and active body, the thousands of Baptists who have made this country their home."

"Among the Episcopians, the Presbyterians, the Wesleyans, and the Independents are to be found ministers of education, talent, and piety, who considered the field of labour which was open to them, sufficiently important to induce them to leave their native land and their people, and, in some instances, to give up posts of considerable importance in England; while most of the few Baptist ministers who have come to the colony, were induced to leave the mother country through ill health, or by want of that amount of success which they desired. Such men are not likely to serve the cause efficiently in a place like this. There are a few worthy and good men of the denomination engaged in the pastoral work, and in preaching, in the city and neighbourhood, but there is a most important position open for a minister possessing the necessary qualifications."

"The first Baptist church, assembling in Collins-street, Melbourne, has been without a pastor for some time, and has been supplied by one and another of the members, as circumstances permitted. Two reasons have combined to prevent them from making an effort to obtain a pastor from England—

"First—The difficulty of obtaining a suitable man. From the way in which the people of England treat the colonies, both in civil and religious matters, the Church thought if they sent the necessary application to any board of Society, or

leading minister, the prevalent idea that "anything would do for the colonies" might induce the sending out of a man unfitted for the position; thus producing disappointment and trouble to both minister and people.

"Secondly—The more active and intelligent of the denomination, as they arrive in Melbourne, do not identify themselves with the cause in the absence of an efficient ministry, but are to be found in great numbers among the Independents and the Wesleyans; hence the church has been comparatively weak, both in numbers and finances, and has not been in a position to offer great pecuniary inducements to English ministers. There are Baptists in Melbourne of education and intellect, who obtained considerable standing in churches in the old country, many of whom were accustomed to sit under a first-rate ministry in Great Britain or America, and we can hardly expect such men to unite with a church where the acting pastor is a lay brother of very moderate attainments, as to education and preaching talent."

"In reference to the qualifications of a pastor for the Collins-street church, I would observe, that the church is composed of most colonial churches—of persons from various parts of the world, with an almost endless variety of feeling and prejudice in matters of detail, and an almost equally varied scale as to doctrine and opinion, ranging from high Calvinism to low Arminianism. In addition to this, it may be stated that the majority of the church are of the colony, and are of age hither, and a short residence in the colony, in contact with each other, and with the world, that they acquire a shrewdness and intelligence to which they were formerly strangers. The necessary requisites in a minister, to meet these circumstances, will be easily suggested."

"I am far from supposing, or expecting, that a man could be found who would be able to secure and keep together all grades, and all shades of opinion; but a good deal might be accomplished even in this direction. I believe that a minister qualified for a leading position in London would just suit Melbourne, and no other would be likely to succeed."

"The church, as a body, holds the doctrine of particular redemption, and practices of close communion, but is very far removed in its general tone from what is called hyper-Calvinism. It is more than probable that the church will make some movement shortly to obtain a pastor, when I may have the pleasure of again communicating with you. I am, dear sir, yours very truly,

ROBERT KERR.

Melbourne, 24th March, 1856.

#### Our Home Missions in Contrast.

A Correspondent to the "Christian Messenger" of last week, over the signature of P. E. I., presents the following encouraging view of the impressions he received at the recent meeting of our Association at Sackville, in regard to the operations of our Home Missionary organization. It is probably a little too bright on the side of New Brunswick, and rather too gloomy on the side of Nova Scotia. Be that as it may, we take it for granted that the object of the author was not to glorify New Brunswick at the expense of Nova Scotia, but to arouse the Churches in our native Province to thoroughness of organization, and to augmented activity in the prosecution of this heaven appointed work; and we pray God that his spirited communication may have the desired effect. The truth is there is a mighty work to be done in all these Lower Provinces of Her Majesty's dominions in this department. On all hands, and in all places the spiritual harvest invites the gospel scribe. Let us then bend all our efforts in the name of the Lord of hosts to do what we can by unity of prayer and of effort to supply the needful laborers to gather the ripened sheaves. "P. E. I." speaks thus—

"The Home Mission was evidently made more prominent at Sackville than at Amherst. So of objects connected with it. A plan was proposed by our brethren to aid needy theological students. This we have not done. Their Association admitted some half a dozen new churches: ours not more than half that number. Thirty-four of their churches reported 38 Sabbath Schools: but all of our churches did not perhaps report more than 3 or 4 schools. Their Minutes are a respectable document, containing full missionary reports of thrilling interest. But ours is a meagre document of scarcely any missionary interest. There is remarkable for reporting something done; ours is remarkable for reporting almost nothing. We ought to be stirred up by their example. But the first step in reform is to know the cause of our deficiency."

Consider then secondly the cause. One great cause seems to be that our brethren are willing to sacrifice local interests for the general good. Their several associations have but one Missionary Board which through its agents can act with promptness and energy. We have several boards with scarcely any co-operation. Our Western Association has the most men and money and the smallest field. They feel unwilling to form a Central Board for the general good lest they should lose what shall I say—money? Impossible. What then is the cause? The answer will solve the difficulty. Our Eastern Association has the fewest men, the least money, and nearly all the field. Nay more, they are in debt and unable to proceed. It is plain from this that our three missionary boards work badly. We could scarcely be in a worse state if we had no boards at all, and each church were to form its own local board, and try far to fall back entirely upon the individual responsibility of the churches, than to have an organization which destroys itself without substituting anything in its place. I believe in this case, more would be done than at present. But it is objected by merging the three boards into one, you will remove the board from the Eastern and Western Associations; and centralize the power in Wolfville or in Halifax. I reply, better do this, than do nothing. It matters not where the board is, provided it can do the work. If we cannot agree to have an efficient board in the Central Association, nor in either of the others, better to have one located in London or in New York, than to be in our present state. Such a board by employing a suitable agent could easily define and direct our future operations. In my opinion our Associations should have acted promptly in this matter without staving off our responsibilities for another year. We are called to do the work of Christ now, and not at our future convenience. We may be in another world before that period comes. The cause of truth is suffering every hour, and souls are perishing. Ought not our churches and wealthy brethren for the coming year, to take the work into their own hands, of sustaining the gospel among the destitute?"

I might refer to other matters connected with the associations at Amherst and Sackville, I might mention some things perhaps in which our brethren in New Brunswick might learn from us. But time will not permit. And besides it is better first to pull the beam out of our own eye, and then we shall see clearly to pull the mote out of our brother's eye."

P. E. I.

August 1st, 1856.

#### Worcester's Dictionary.

This standard work of English literature has been placed upon our table by its enterprising publishers, Messrs. Hickling, Swan, Brown & Co. It is virtually an enlargement of the well known comprehensive Dictionary. The several vocabularies have been increased; nearly three thousand words have been added, and a more full definition has been given to many of the words.

The vocabulary of Greek and Latin Proper Names, comprises, in addition to the names found in Walker's "Key," about 4,500 names.

The author has adapted this work to Schools and higher Seminaries of learning, as well as to family use.

The design has been to give the greatest quantity of useful matter in the most condensed form, and to guard against all corruptions in writing and speaking the English language.

This work can be had at the Book Store of Messrs. McMillan, & Co., Prince William-st., and also at the Depository kept by J. F. Masters, Custom House Buildings.

Elder Jas. Walker, writing from St. Andrews, Aug. 22d, says—"After the Quarterly Meeting, at Macareep, noticed in the *Visitor*, in the evening I preached to a very large congregation and again on the following Monday. On the 16th I visited Calais and Baring, preaching on both sides of the river to large and attentive congregations. It is deeply to be regretted that we have no Baptist preachers on this side of the river, and no houses in which to worship. On the 21st I came to this place, and preached in the building being fitted up for the Presbyterians, which was kindly granted me by Mr. Jas. Boyd. This lack of ministerial labor is calculated to cast a shade of sorrow over the minds of Christians, and should urge us to renewed exertion in the cause of our great Master and in the furtherance of his kingdom."

A very interesting and instructive lecture on Syria and Palestine was delivered on Monday evening last, in the Presbyterian Church, Sidney street, by Gregory Worlabet, Esq., a native Syrian, and son of the Bishop of Armenia. We regret that space will not permit us to give a detailed report of the lecture this week.

Mr. Wortabet will deliver another lecture to-morrow (Thursday) evening, in Mr. Ferrie's Church, Sydney street, at half-past seven o'clock. Subject—"Syria: its connection with the late War, and its future rise and progress."

#### The Bible Union's Revision of the First Book of Job.

In conformity with the plan already laid down, I proceed to examine Dr. Conant's version of the Book of Job, regarded as a substitute for the common English Version.

1. One rule by which to test the merits of every revision is the following. No needless changes of the version in use ought to be made, no mere displacing of one word for another of similar signification; no alteration of the natural order of the words simply to correspond to the order of the original.

This requirement is certainly reasonable, and ought especially to be observed in all familiar passages, which because of their beauty or truthfulness, are so often quoted, that they become imprinted on the memory and endeared to the heart of the Christian.

Can ministers and people be expected to change the language of their favourite portions of God's word, without the slightest advantage, often with great detriment? No justification can be offered for arbitrary and useless changes of words and forms of expressions. Let this rule be applied to the revision of Job. I select but a very few instances out of the multitude I have marked.

1. Job, 2, 12. We read in the English version that Job's friends, "lifted up their voice and wept." This is an exact rendering of the simple yet forcible language of the Hebrew.

The Revision proposes to change this expression into "they wept aloud." There are few persons who would willingly accept such an exchange.

2. Job, 5, 6. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground." For this well known passage the following substitute is proposed: "For evil goes not forth from the dust, nor does trouble spring up from the ground." In which occur three needless changes, evil for affliction, goes for cometh, and spring for spring.

3. Job, 13, 4. This verse contains the familiar language: "Ye are all physicians of no value." For which the Revision desires us to substitute, "Boothers of vanities—are ye all." When it is known that the word Physician is the reading of Hebrew word formed from the verb "to heal," that there are three words derived from the same root, one of which signifies "medicine," the other two signifies "a healing cure," it may be judged how little is gained in fidelity of translation, by changing physicians into boothers, and surely no one will maintain that the term boothers excels the term physician either in perspicuity or elegance.

Neither does the Hebrew word contain in it the idea of unskillfulness, why then should that idea be added to the translation? The fault of Job does not lie in the word physician, but in the qualifying word, correctly rendered in our translation, "of no value." Indeed the Revision fails to express a taint at all, or if it be one, it recoils on the speaker, because, what are vanities good for but to be booted, to be a bother of vanities is, if anything, laudable rather than otherwise, for it is to be a spoiler of that which deserves to be spoiled. In every light therefore the inferiority of the Revision to the common version appears.

4. Job 14, 1. contains that beautiful and often quoted passage which no English readers would wish to see altered, and few Hebrew scholars would venture to touch—

Man that is born of a woman is as few days, and full of trouble.

He cometh forth like a flower, and is cut down; He fleeth also as a shadow, and continueth not.

Yet even these exquisite lines are revised in the following manner—

Man of woman born, is of few days and full of trouble.

Like a flower he goes forth, and is cut off; He fleeth as a shadow, and abideth not.

What is gained by these changes? Why should every clergyman, when, in conducting a funeral, he cites these verses, change "Man that is born of a woman" into "Man of woman born?" Especially since the change is perfectly arbitrary, the revisor himself being judge, for on turning to the 25, 4, where the same expression occurs, "He that is born of a woman," the revised version makes no other change than the omission of the article.

5. Job, 4, 19. This is the last example I shall give of needless changes, and I introduce it because it furnishes an instance of false grammar, which the Union proposes to substitute for the grammatical correctness of the common version. Such a change cannot be called a revision, even by courtesy. I quote only the passage as it is contained in the revised version.

"Lo, he trusteth not in his servants, and to his angels he imputeth folly much more they who dwell in houses of clay, whose foundation is in dust."

They, in this sentence, is false grammar; it should be them; for the clauses after "much more" must be supplied by the mind of the reader thus: "to his angels he imputeth folly. Much more (does he impute folly) to them, dwell, &c."

If an attempt be made to cover this blunder by referring the pronoun they to the next verse, "they are destroyed," such a construction would destroy the sense. For then the passage would read "they who dwell in houses of clay are destroyed much more than folly is imputed to angels." If the translation aims to express the sense of the original, which we are bound to suppose, it is ungrammatical. If the sentence is constructed grammatically, then it is nonsense.

C. STURDEN.

Guysboro' August 16, 1856.

My Dear Brother Bill, I sit down to write you a long letter, assuring you of my appreciation of your arduous labours both as a minister and editor, and of kindness to me at all times. My interview with you at Sackville awakened in my mind many bygone associations. Commencing at an early period when we attended Bennett's class at Kentville, and renewed from time to time, at our gatherings. I have had many trials through life, but not too many to mould my spirit more and more like him whose gospel I profess to preach. But I humbly trust that all things shall work together for my good; it is a consolation to meet with old and tried brethren and to have the privilege of greeting those who have long borne the heat and burden of the day. To see Father Crandall, one of my oldest friends, who gave me the charge when I was ordained at Fredericton, was refreshing to my soul, unworthy as I often feel myself to be, tired and discouraged, faint yet persevering; yet it comforts me to think that I have not altogether lived in vain, and that I can look around on the Denomination, and see many of my spiritual children doing their part well in the great battle of life. There is brother Gilmor of St. George, whom I baptized, working his way nobly in your Provincial Parliament. Brother Seelye also is leaving his mark on the records of time, and many in Carleton, Portland, and St. John have received some small benefit from a *Lay Preacher*.

I remember when the Baptist cause was very small in St. John, and brother Robinson was the only preacher of our order then, leaving me—a mere stripling—to occupy his field during his visit to St. George; what has God wrought in that great city One is compelled to exclaim; how the little one has become a thousand. I could mention many pleasing circumstances of those days in connection with those inestimable men, deacons Duke, Pettigale, and Mills who are gone to glory; and I had the high honour of giving the ordination charge to deacons Denill and Gerow. Alas, I have been an unprofitable servant, but the Lord has kept me; but I sensibly realize the truth of my sermon which I preached at Salem, Sackville; that the antecedents of a man's life give a colouring to all his subsequent career; but I look to Jesus to supply from his fulness all my wants. You may like to know something about Baptist interests in the eastern section of Nova Scotia, and if you deem anything from my pen worthy of insertion in your paper, I would send, now and again, something to give variety. Correspondents give vitality to a religious paper, and you are going on wisely to encourage such communications. I am now labouring in Guysboro' and Manchester, pastor of a church of one hundred members, and in the first place, I will give you a description of the village, which is beautifully situated on a rising ground on the margin of Milford Haven, which is an inner harbor, Chebucto Bay being outside. Contiguous to the ocean the population numbers some hundreds, with a court-house, jail, &c. There is a large Catholic chapel, though that body is small in this county; but they always contrive to erect spacious edifices for their worship; the Church of England is a good building; the Methodists have an old house which they have occupied for years, but they are now engaged in erecting a very large one in the gothic style; there is a small Presbyterian house, occupied in a dilapidated state, that cause being now almost extinct here, where Mr. McGregor, now in Halifax formerly preached; and last, though not least, the neat Baptist Chapel, with its modest front and Gothic windows, is a conspicuous object in this pretty village. The Wesleyans are very strong in this county, numbering four hundred members with four ministers, who are occupying all the nooks and harbors that they can reach. Brother Hurl is at Cape Canoe, where he preaches constantly to a church of one hundred members, gathered in, for the most part, by the labours of brother Martell. This place is a fishing station, shut in from other points, and presented from extending his efforts. Brother Eagles is in the interior of the country, at St. Mary's, having charge of several small interests dividing the ground with the Presbyterians. I reside in Guysboro', and endeavour to supply the field, preaching three times on the

Lord's day. I have three Bible classes, and there are two Sabbath Schools in the church. I am constantly engaged, every day I am going from one part of the church to the other, Manchester, opposite to Guysboro', is a large farming country and might, with ship harbor, (which is on the island of Cape Breton) support a minister, we are getting the meeting-house repaired so as to seat three hundred persons, and I trust that ere three months elapse, we shall have an additional minister, who, contenting himself with a small salary, would, for the sake of souls, locate himself in this region. I have been here since the first of February, and I humbly trust that God has owned my feeble efforts. Twenty have been added, and the prospects are encouraging. If I am the means of the conversion of even one soul, I feel that my life has not been spent in vain. I fear that my letter is too prolix, and I shall conclude. In my next I will tell you more about other countries eastward, and likewise our missionary efforts.

I remain yours in Christ,

WILLIAM HALL.

DEAR BROTHER:—We are cheered in our toils by the reception of mercy drops at the hand of our heavenly Father.

On Sabbath last we were indulged the privilege of baptizing three disciples of Christ, on a profession of their faith. Two of whom are young men of great promise, one a graduate of our venerable and esteemed Father Crandall; the third a young lady, the first of her father's family that has professed religion, and we hope that through her influence many of the family may soon be brought to receive the Saviour into their hearts and to walk in his commandments.

Five young persons, some of whom are connected with the Sabbath School, arose in a public meeting on Friday evening last, requesting to be prayed for. May God carry on his work until the land is vocal with his praise. Please pray for us as ever yours, W. A. COLLEMAN.

Salisbury, August 16th.

#### London Correspondence.

London, August 1856.

Mr. Editor,—News at the present time must necessarily be very meagre. The war over, the greater part of the army having returned, and the people settled down into determined quiet—*afairs in Spain* all hushed up—O'Donnell being victorious everywhere. Italy still reposing, although, doubtless on the brink of a volcano, about to burst forth into an eruption. The Imperial infant across the channel, arrived one would imagine, at years of discretion, for the public are leaving it to think and act for itself, under the guiding care of its nurse solely,—this being the state of things, how is it possible for a correspondent to collate that amount of stirring intelligence, calculated to insure for his letter a perusal? I am half inclined to follow the advice once given by an Editor to his assistant, who had complained of a paucity of news, "Compose an awful murder and insert it." The assistant shortly returned stating he had done so, and that there was yet room. "Then contradict it," said the Editor. This murder affair reminds me of a short article I have just seen with regard to the culprit Wm. Brown who was executed in front of the county goal at Leicester, at eight o'clock on Friday morning, for the murder of Edward Woodcock and his grandson at the Thorpe tollgate, at Melton Mowbray, in June last. "Since the prisoner's conviction he has paid little or no regard to the ministrations of the chaplain, but at times he would assume an air of devotion in private, and would offer up an exceedingly well-worded prayer. He protested his innocence to the last, saying he should die a martyr, and should soon be in heaven. In order to bring the prisoner to a sense of his awful position, he was shown his grave on Thursday, and the only remark he made was, "Ah! it's a nice place, ain't it? I should like to lie under the trees." (The grave was dug near to some trees.) His father and several of his friends visited him on Thursday, and he requested the former "to come and see him turned off." The old man secured a seat at a public-house window exactly opposite the drop, occupied it some hours before the execution, and until the fatal hour arrived, regarded himself with beer, and was engaged in earnest conversation with his associates. The culprit had expressed a wish to address the crowd, saying he should speak for an hour. The officials told him he might say what he pleased, and for that purpose he was led out a few minutes before eight o'clock. His father recognised him by waving a handkerchief. The prisoner made a low bow, but did not attempt to utter a word, his courage seemingly having given way. After a momentary pause to allow him to speak if he were disposed, Calcraft stepped up to him and quickly adjusted the cap and rope. The bolt was instantly drawn, and the prisoner, after struggling for several minutes, ceased to exist. There was an immense crowd to witness the execution, principally composed of men and boys."

The awful cold blooded indifference of the father of this wretch is truly remarkable, and I should hope without parallel. There is no doubt but that all his finer feelings have been stifled and debased by the habitual use of intoxicating liquors and a never-failing accompaniment, low and vicious associates. Passing to another subject, and to higher positions, I would state that our Bishops are making about as great a stir as any body. Two of them, the Bishops of London and Durham, the former seventy-one years of age, the latter eighty-seven, are about to retire, and of course as they have proved themselves to be true followers of the apostles, and have so disinterestedly upheld the claims of religion for so many years, they must be looked after. Having "borne the burden and heat of the day" they are about to recline back in their nests which will be nicely feathered, London retaining his palace at Palham, and receiving a pension of £6,000 a year, and Durham a pension alone of £4,500 a year.

The Christian Times speaking of this in reference to Lord Palmerston, who has the power of appointment says—

"It turns out to be true, that the Bishops of London and of Durham, have expressed their anxiety to resign the episcopate, and to devote the duties of which age and infirmities will no longer allow them to discharge. A bill is about to be introduced to allow their resignation to take place, which it is hoped, will become law in the course of the present session. Two more bishops

rics, both of more than ordinary importance and value, will thus fall into the hands of the Premier. Nay, if the report that the London diocese is to be divided be correct, Lord Palmerston will be called upon to appoint three new Bishops almost at a stroke. How he will fill them is a matter of universal interest. If one may judge of the future appointments by the past, we think the best friends of the Church have great room for hope. Bishop Villiers and Bishop-elect Baring constitute an immense accession of strength to the Evangelical cause. And these appointments are but the indication of what is passing beneath the surface. There is no breach of charity in the assertion, that our Premier is not very correct or decided in his theological opinions. But no one will deny that he is remarkably clear-sighted—unbiased in his ability to detect and conflicting elements what is the master force. We are inclined, therefore, to accept his recent appointments as the expression of his conviction, that amid the present Babel of theological disputes, and in spite of the threatened disintegration of all our old forms of religious thought, the Puritan element in the Church and country is after all the vital and moving force in the present generation."

Your readers will remember that Sir John Dean Paul, the late Banker, and embezzler was sentenced some months ago to transportation. He is undergoing his sentence in Mill Bank prison. A gentleman who lately visited the place says of him—

"The last of privileged men that passed us had so different a look from that of the ordinary convict that we could not help noticing him particularly; then we recognised the eminent city merchant who was sentenced to transportation for fraud some months ago. He saw by our look that we detected him even in his convict garb, and he hurried past us. 'Yes, sir,' said the warder, 'his life here must be a great change for such a man especially. Some of the prisoners are better off than they were; but a person like that one, who thought nothing of dealing to the extent of a quarter of a million a day, must feel it sorely.' This person, we were told, found special consolation in the study of languages, and on the table of his cell was a high pyramid of books consisting of French and German exercises, with others of a religious character."

The Americans are noted for their spiritual knowledge, although that is generally superficial enough, but what will they say to the statement that we are to have a man here shortly who has such extraordinary magnetizing power that he can, from an extreme distance, strike senseless any person whom he chooses to select as his patient. So great is his power indeed that he can restrain the pulsation of the heart, and cause it to cease performing its functions. This man, known as the "Man Devil" is Signor Razzogni, an Italian, who has been performing at the Court of the Emperor of the French at St. Cloud. At a Seance, held a few days ago in the presence of their Imperial Majesties, and a large number of distinguished visitors, he placed himself at the end of a long gallery in the palace, and upon receiving a memorandum in writing indicating the person chosen from among the company to be an example of his power, outstretched his hand towards the victim, who instantly fell, struck as by lightning, stiff and senseless to the floor, and thus remained, to all appearance dead, so long as the Signor willed. Another gesture on the part of the magnetizer, and the patient rises, starting with ineffable amazement around, and wondering what the whole thing is about, staggers to his seat. The most curious experiment at St. Cloud was made upon a young Italian singer (female) just arrived from Florence, who was introduced under the auspices of the Princess Mathilde, and who sang with great talent the *Andante* of Vaccai's *bravura* "Le Romeo." In the *allegro* which follows, the singer was in the act of executing some particularly brilliant passages, when the Emperor, who was seated at the further end of the room, made a sign to Razzogni. The latter stretched forth his hand towards the lady, when suddenly, as if some infernal power had seized her within its grasp, she stopped, with staring eyes and mouth wide open. The unfinished note died away, and after two or three gulping efforts she gazed round in terror, and then fell forward on the piano, and burst into tears. Her voice was paralyzed, and in answer to the kind solicitations of those around her, not in the secret, and who thought she was ill, she could only point to her throat, with a piteous expression of countenance, and shake her head in despair. At another sign from the Emperor, Razzogni withdrew his magnetic spell, and the cantatrice gave way to her pent up words in torrents of thanks, a being liberated from so distressing a bondage. She could not be persuaded, however, to finish the piece.

Perhaps the Germans, who are diving somewhat deeply into the study of spiritualism and other mysteries, will shortly give us some explanation of the phenomena, and teach us the nature of the power by which these astonishing results are brought about, which at present appear incomprehensible.

#### General Intelligence.

##### Arrival of the "Arabia."

HALIFAX, Aug. 26. The Niagara left Liverpool at half-past 9 o'clock on Saturday the 16th, and arrived at Halifax at a quarter to 9 P. M. on Monday the 25th. The steamship Canadian arrived at Liverpool on Thursday the 13th. A lamentable accident occurred on board the Canadian, on her homeward passage. The Rev. Wm. Marsh was poisoned by taking, by mistake, a quantity of disinfecting fluid; his body was taken ashore and an inquest held.

BRITAIN.—Crops everywhere said to be abundant. In Scotland the crops are heavy, and the potato crop is excellent. Harvest operations are being carried on successfully. Such is the demand for labor that farmers are outbidding railway contractors, therefore railway contractors are compelled to cease all operations but such as are of the utmost importance. Sir Samuel M. Peto suggests that our troops follow the example of the French soldiers, and in the rural districts be allowed to earn wages by helping to get in the crops.

Miss Nightingale has returned to her home in Derbyshire. There were no marks of public demonstration.

FRANCE.—Friday the 15th was the fete of the Emperor. Salutes were fired at 6 A. M., and 6 P. M. Mid-day mass was solemnized in Notre Dame, in the presence of the chief dignitaries, and the Te Deum was performed in all the French Churches. The afternoon, from 2 to 6, was set apart for dramatic enter-