

# The Christian Visitor.

THOMAS McHENRY, { SECULAR EDITOR  
{ AND MANAGER

"Glory to God in the highest, and on earth peace, good will toward men."

REV. I. E. BILL, { RELIGIOUS AND  
{ DENOMINATIONAL EDITOR.

VOL. XIII.

SAINT JOHN, NEW-BRUNSWICK,

THURSDAY, NOVEMBER 15, 1860.

NO. 45

## Correspondence.

For the Christian Visitor.

SYNOPSIS OF PROF. FOWLER'S LECTURE ON "THE THEOLOGY OF PHRENOLOGY."

(Continued.)

DIVINE WORSHIP OBLIGATORY UPON ALL.

All human beings are placed by the very tenor of that being under solemn obligation to exercise all their powers. In and by creating any faculty, God imposes on its recipient the cardinal duty of exercising it fully and legitimately. This duty inheres in the very tenor of being and capacity—of which it forms a part. Fully employ all your powers, or "occupy till I come," is a Divine injunction, co-extensive with the possession of these powers, proclaimed for example by the constitutional tendency of all to act. Indeed they were created for nothing but this action.

This exercise likewise re-improves them, whereas inertia deadens them, and thereby becomes practical suicide. Does not God require us to make the very most out of our powers? And does He not severely punish "that slothful servant" who lets his faculties rust out, by taking them from him? Is not habitual exercise our greatest means of improving, as supineness is of extinguishing, our powers and pleasures? Let man's conscientiousness, that highest test of truth answer. Is not he guilty before God and man who can do good, do right, save life, relieve the oppressed, provide for himself and family, guard against accidents, &c., but does not? And are not these sins of omission often greater than many others of actual commission?

Whilst practicing Phrenology in Utica, New York, in 1840, a mother allowed her infant to perish through maternal neglect, by leaving it wholly uncared for over night, till after her ladyship had dined next day. Ladies in the Hotel, moved to pity by its pulings, begged her key that they might relieve its wants, but were refused. It died of sheer maternal inattention to its natural wants. Was she not most guilty? Did she not perpetrate infanticide? For what would have been the practical difference between killing it outright, and leaving it to perish thus by agonizing waches? She murdered that child. How awful that sin! Yet in what consisted her crime against God, humanity, and her child? Simply in the non-exercise of a human faculty—maternal love. She was worse than a heathen. Yet her whole crime consisted in her not exercising her God-created faculty of parental love. She perpetrated no sin of commission, yet that of omission was as heinous as any of commission ever could be. Thus equally of omitting to exercise any one of our faculties.

Therefore those who fail to love and worship God are as equally guilty of the like awful sin against their own souls, their fellow men and their Maker, as and by a like dormancy of one of their God-created faculties.

And that sin the greatest possible, because they failed to exercise their higher organs. That is, since veneration is located above all the other organs, its perpetual exercise is a primal duty, whilst its non-exercise becomes as much greater a sin than that of this cruel mother, as veneration is located higher up in the human head than Parental Love.

IRRELIGION SELF-DEGRADING.

All persons' inferiority and degradation consist in the non-exercise or in the perversion of one or another of their faculties. Thus, as those who have lost an arm, a leg, an eye, are worth less to themselves and others than if whole, because they cannot do or enjoy as much, and command less wages because less serviceable, indeed awakens that pity which necessarily implies inferiority, as he who fails to pay debts, fulfil promises, &c., when he ought to and can, thereby disgraces and degrades himself: does not he who can worship God but does not, incur equal disgrace? As he would be guilty of self-destruction who should deliberately bandage a limb till he destroyed its circulation and lost its use, or pluck out his own eyes: so he who degrades veneration by allowing it to lie dormant, perpetrates virtual suicide in his very highest faculty, thus becoming the greatest of murderers by destroying this highest of faculties. Is not cowardice a disgrace? Does not idleness lower the idiot in the creative scale? Why? Solely because they consist in the non-exercise of certain human capacities. And thus of all our faculties. Then is not being a moral idiot, and especially making ourselves such, by not exercising veneration, still more despicable? As much so as veneration is higher than they?

WORSHIP HONORS THE WORSHIPPER.

But in what does all genuine honor consist? Not in inheriting riches, or honors, &c., but in what we are and do. That is, in the right and vigorous exercise of our natural powers. Thus Washington, though born poor and humble, merited and received the highest honors of the world by nobly exercising patriotism, talents, courage, justice, all the human capacities and virtues, for the high-st good of his country and man; whereas many of his Presidential successors, after having been raised to the highest official pinnacle, have earned and received disgrace, and retired in infancy, because they prostituted their place and power to the injury of their country, by unjustly robbing those they ruled.

Fulton and Morse have deserved and received honor for exercising intellect and constructive-ness in so applying steam and electricity as to promote the improvement and happiness of man; whereas Nero deserved and received the entire execration of the race for furthering his animal lust and not exercising his moral powers. And thus equally of all truly deserving praise and degradation.

"Honor and shame from no condition rise; Act well your part; there all the honor lies."

And the measure of honor justly due from all to all is but the amount of the right exercise of the human faculties. He who has rightly used his three or five natural talents is therefore entitled to that proportion of honor from God and man. Daniel Webster was justly honored for possessing and exercising commanding oratorical and reasoning powers; Howard for uniting benevolence; Hayden for musical genius, &c. Then does not he who loves and worships his God thereby cover himself with the highest human glory because exercising this highest of human faculties? Yet who so bad, so self-debased, as he who omits this divine worship? Then let all seek honor from one another, and our heavenly Father by perpetual and whole-souled love and worship of Him, yet on no account mar our innermost natures, and disgrace ourselves by supineness on this first human obligation.

(To be Continued.)

LETTER FROM REV. D. FREEMAN.

MESSRS EDITORS.—

I left your city of St. John, at 8 A.M. and arrived at Summerside P. E. Island at 6 P. M. of the same day, a distance of more than 150 miles. This journey would have been performed in nearly an hour less time had not the great storm so shattered the wharf at Shediac that it was with difficulty my horse and carriage could be got on board the steamer. Making allowance for all the stoppings the distance was travelled in at most 8 hours, making nearly 19 miles an hour. A few years ago, it would have been three tolerable day's journey to Shediac, and then at least a day's voyage to the I-land. Besides your road to Shediac is not a sinecure, as I found to my disappointment, for calling at the depot the day previous, I found that from neglecting to notify the clerk an hour before starting, I could not go with my horse, as the cars were "all full." I had to wait till the next day. Though disappointed, I was not sorry, as the event indicated a state of affairs in these Provinces which I have long desired to see—the waking up of the public industry. It was pleasing, also, inasmuch as the development of our physical resources is a token that our intellectual resources will not be allowed to lie dormant. And truly the right development of the mind of our country is at least quite as important as the development of our mineral, agricultural, manufacturing, or commercial wealth. In fact all these improvements must go hand in hand, and when one takes a start it will hurry the rest in company with it. As the iron horse goes prancing and neighing through our land it will arouse the inhabitants of our valleys and hills and infuse a new spirit into our people.

This Island, though the smallest of the colonies, is not in all respects the least. We hear of the garden of Nova Scotia or New Brunswick; but this is the garden of the Provinces. It now appears like one vast garden of wilderness and field, surrounded on all sides with a swarming fish-pool. The country is now all astir. Every hand is employed in the harvest; the roads are lined with carts groaning beneath the produce of the soil, the shores are teeming with vessels taking in cargoes of produce, and it is said the deep seas are swarming with American fishing fleets. The crop I believe as a whole is an average one, oats being less and wheat more abundant than usual.

Much interest prevails here as to the late movement for changing the tenure of lands from the rent into the freehold system; a commission was appointed consisting of the Hon. J. H. Gray, from New Brunswick, and the Hon. Jos. Howe, and J. W. Ritchie Esq. of Nova Scotia. These commissioners lately met in Charlottetown to obtain the facts and evidence of this case. The island papers are full of the subject, some taking part with the proprietors, some with the tenants, and others pursuing a medium course, which is generally the safer. The following extracts will show the general bearings of the subject. Mr. James Howat in his evidence, said "If this Hon. Commission do not settle this vexed question, I expect that we old men, being more and more disheartened, will be dropping into the grave with nobody to care for us; my sons have left me because they have no inducement to remain here. When we go to Canada we see men enjoying the liberty of freemen—that liberty which has been denied here." Again Mr. Robert Gordon said:—"In many instances our daughters may cleave to their father's house; but our sons have become wanderers from home, tossed hither and thither over the surface of the earth like the thistle down in autumn." This however is the mildest view of the case. In many places there has been danger of anarchy and civil war from the grievousness of the people.

Also in the Evangelical Witness for Oct. 27; the Hon. J. H. Gray, as chairman of the commission thus speaks at the close of their sittings. "The final decision of the commissioners must necessarily be delayed for some months; three

hundred memorials have been presented, and these with the vast amount of testimony collected must be examined and digested. The documentary history of the question scattered over the public files for nearly a century must be traced with care, the legal questions which have arisen in the course of this inquiry must be gravely considered; and it may yet be necessary to apply to the peculiar circumstances of each township a more searching inquiry than commissioners without the aid of an actual valuation have been or may be able to extend." He proceeds to exhort all parties to mutual forbearance, and hints that the settlement of the question will be none the less gratifying from the fact that it was done by their fellow colonists. "As your fellow countrymen therefore sympathizing with your difficulties, sharing your prosperity, and animated by the same hopes and inspirations, we earnestly request that you will wait with calmness the time that the commissioners will require to deliver their decision, and that in the meantime all parties will act with moderation and mutual forbearance." No doubt if the previous system could be changed a great barrier to progress would be removed, and yet all reforms, especially those in which such a complication of monied interests is concerned, move slowly.

As to religion nothing very special exists here at present. It is thought by some that the time has now arrived, if not long before, when a branch association would be of great advantage to the Baptist cause on the island. It is hoped that this subject will be brought before the parent association in Nova Scotia next summer and gravely considered. Seldom or never has an annual meeting of our body been held on the island, and not a single delegate was sent from the churches here to our gatherings last summer. From this state of things all can judge of the necessity for the change suggested.

The world of controversial theology, too, presents a somewhat lowering aspect, indicating that the soldiers of the cross are called upon to put on their best armor,—the shield of faith and the sword of the Spirit. A Mr. McNair, formerly Presbyterian minister at Charlottetown, has abandoned his colors, and gone over to the opposite extreme. Apparently galled with the yoke of carnal ordinances and human traditions, he has assumed the less sensuous yoke of spiritualism, and denounced the ordinances altogether, even those of Christ. We could well excuse Mr. McNair for being troubled about baptism and the Lord's Supper when he saw their prevalent abuse; but when he assails our dear Sabbath in his discourses, and tries to bring this into disrepute, we say,—Hold, sir! of this heritage almost as old as Adam, and to which we owe so much, we will not allow you to deprive us! Should Mr. McNair succeed in his diabolical attempt, the foundation of our piety and our civilization will be destroyed. And this the great foe of man and of our religion well knows from experience. The Christian world has learned it, too, and they will not be persuaded to desecrate the day of their risen Lord. Mr. McNair would probably succeed better in France, though this is doubtful as the light begins to dawn even there.

I have been on the Island three weeks and a half, visited the localities from this to East Point, delivered ten sermons, and seven educational discourses. The churches here are adding to the Manning Fund, by raising Scholarships in the name of their pastors. A good idea, for while it secures to them an interest in the College, it confers on their poor ministers the privileges of life membership in the board of governors, and a valuable property in their title to free tuition for themselves and coming generations. To-day I leave, and my appointments direct me from Shediac homeward by Pugwash, River John, Onslow, &c. My address for the present is Wolfville, N. S.

I remain yours, and your well-wisher in the good cause,  
D. FREEMAN.  
Summerside, P. E. I., Nov. 6, 1860.

For the Christian Visitor.

DENOMINATIONAL EDUCATION.

No. 4.

CHURCH HISTORY.

I presume that no sincere and intelligent reader of the Bible can be entirely ignorant of the claims of Church History. "What advantage," asked an ancient historian, "may not be reaped from it?"

It teaches us religion, it shows us what we are to believe and practice, what errors are to be rejected, what things we are to imitate: it furnishes us with abundance of examples of heroic virtue, and instructs in duty. It is a great advantage that the study of it is so much neglected. Men are very careful to instruct their children in profane history, which very often only serves to spoil their minds and corrupt their manners, and they leave them altogether ignorant of the history of Jesus Christ and his Church.

And to what are we to attribute the little interest manifested by a large majority of professing Christians in this most interesting subject? and the consequent profound, and almost universal ignorance which prevails concerning it? A few years ago these questions could have been more easily answered than now; for although innumerable works have been palmed off upon the world for Church Histories; yet it is undeniable

that, until very recently the history of the true Christian Church was never written, and placed in the hands of the people in such a form as to be of any service to ordinary enquirers. Under such circumstances it is not to be wondered at, that even Christians should have remained comparatively destitute of such information; for however desirous they may have been to enquire into the history of the churches that preceded them, their desires could not be gratified; for with all the voluminous works, purporting to be histories of the Christian Church, spread out before them, instead of finding the object of their search, they were doomed to creep their way in hopeless wanderment through the misty labyrinth of unfaithful representations, erroneous conclusions, and obscure details. Hence, as it has been truthfully remarked in reference to the prosecution of their enquiries, "while they have asked for bread they have received a stone and a scorpion for an egg."

The following observations by a recent, well informed writer will justify this position. He says:—"Historians acknowledge the New Testament to be an authentic history of the Church until its canon closes, A. D. 100. Commencing with this date, they trace its history down for two centuries, when the first secession took place when the Puritans—who maintained the primitive simplicity and integrity of church government and of the ordinances—repudiated the claims of the corrupt party to be considered a church, although assuming to be *par excellence* the Church Catholic. This corrupt party, which called itself so early as the fourth century, the Catholic Church, in 606 became the Roman Catholic Church, anathematizing all who dissented from it as heretics, and consigning them to destruction.

All pedobaptist historians have recognized the impious claims of the Catholics to be the Church, and have written their history for the history of the Church of Christ down to the sixteenth century, and then reformed the churches of Christ out of the bosom of the Mother of Harlots! Examine the standard Church histories of our day, and mark, they all include the history of sixteen centuries; thirteen of which belong to the Catholic and Romish Church and only two of the sixteen to the Church of Christ. It is no longer strange that the world is so profoundly ignorant of Church History. It is not strange that the people are disgusted with the books that purport to be Church Histories, and have "wandered after the Beast," with whose history they have been searfed." But thanks to the industry and candor of modern authors and compilers, the shameful abuses which have so long obscured the sources of historical information, have been discovered and exposed, and a vast change has been brought about in this important element of religious instruction. So that whatever may be the excuses urged for deficiency in such knowledge in days gone by, there is certainly no room for such excuses now. The most ample sources of reliable information have been opened to all, and our ignorance of the history, principles, and polity of the Christian Church can now be attributed only to inexcusable neglect. This statement I shall endeavour to confirm in my next.

PRO BONO PUBLICO.

Fredericton Nov. 1860.

For the Christian Visitor.

THE CHERFUL CHRISTIAN.

Rejoice in the Lord always: and again I say rejoice.—PAUL.

One evidence of true religion is, that the person interested in it, is a happy man. When a prisoner is released from his dungeon by the proclamation of his sovereign his heart leaps for joy! A Christian has been brought out of darkness into God's marvellous light; and from the bondage of corruption into the glorious liberty of the children of God; and has he not more cause to rejoice than any man? An old divine once said, "If the sinner may be happy who is on his way to hell; surely a Christian may be happy who is on the way to heaven!"

"We are marching through Immanuel's land, To farther world's on high."

Men are happy in the friendship of the great and noble. The Christian is associated with, and in close friendship with saints, angels, and God. David said, "I am a companion of them that fear thee, and keep thy precepts." Angels encamp round about the righteous. Christ says, "If ye keep my commandments ye shall abide in my love." And, again, ye are my friends if ye do whatever I command you.

Christians are not sensible servants, but friends. Christ tells his disciples that He calls them not servants, but friends; and all things that He had heard of the Father he had made known to them. The services of a friend are voluntary rather than constrained; embracing, cheerfully, every opportunity of exhibiting an obedient and loving heart. If we make religion an occasional object of attention, it will be a gloomy exercise and a drug; but if we make religion our business it will be our delight.

There is a condition in connection with this life when a Christian should be otherwise than joyful. Count it all joy, says Peter, when ye fall into temptation; for the trial of your faith shall be more precious than of gold that perisheth; for though it be tried with fire it shall be found unpraised, and honor, and glory, at the appearance of our Lord and Saviour Jesus Christ. "We

are sorrowful, says, St. Paul, "but always rejoicing; poor yet making many rich; having nothing, only yet hoping all things."

If some of the duties of religion are severe and the cross heavy, yet, Christ by his grace makes the yoke easy, and the burden light. When He sheds his love abroad in the heart, by the Holy Spirit, what will not a Christian do or suffer, willingly, for his sake?

Success in any lawful cause, makes the work delightful. The Christian is assured that, his labor shall not be in vain in the Lord.

How happy was David in the prospect of death, when God his shepherd was near: and Simeon when he had the infant Jesus in his arms: and Paul when he saw the crown in the hands of his Saviour ready to be put on his head. Nothing more disgraceful to religion, or discouraging to an inquirer, than to see an old Christian with his head down, like a bull-rush. Lift up your heads, is the command, for the day of your redemption draweth nigh.

D. N.

For the Christian Visitor.

BANCROFT, Me., Oct. 27, 1860.

REV. I. E. BILL, Dear Sir,—

I enclose you a brief account of the sickness and death of Asa Corwell, who died in the town of Werton on the 19th day of October, 1860, at the house of his son-in-law, (Moses Whitney), aged 72 years.

Mr. Corwell experienced religion about sixteen years ago, and was baptized by the Rev. John Blakey, and was united with the Baptist Church at Northesk, N. B. He lived and died in the full fruition of the Gospel of Jesus Christ.

The deceased was a native of the Province of New Brunswick, and has friends residing in the vicinity of St. John: He was confined to his bed four weeks with a painful disease, which he bore with Christian fortitude. Every attention which a kind and affectionate daughter could render, was given him to make him comfortable. His funeral was attended by Elder G. W. Gleason, F. Baptist.

Yours very respectfully,  
JOS. E. SHOREY, Postmaster, Bancroft, Me.

Correspondent of the Independent.

LETTER FROM ITALY.

THE KING AT BOLOGNA.

FLORENCE, October, 1860.

My Dear Independent: My last was from Turin. Events are still demonstrating the power of the people and popularity of "The Unity and Liberty of Italy." It was understood that the King Victor Emmanuel would proceed to Bologna by his way to Ancona. As we passed in advance of his train, we noticed that at all the stations where the locomotive must stop for water and fuel, preparations were made for a demonstrative reception. At Parma and Modena, recently annexed, the enthusiasm was particularly intense. The station at Bologna was illuminated dressed out with flags and inscriptions of welcome and "Victor Emmanuel is our King." He arrived at 9 o'clock P. M. and was received with immense cheering and shouting. He was soon seated in his coach, drawn by four splendid black horses, and attended by distinguished military men on horse back, and with a royal guard. The streets through which he passed were hung with flags and drapery put out from the windows while the houses were brilliantly illuminated. Thousands of the people, rich and poor, thronged the streets, eager to see and shout. On, they did shout in the peculiar musical tones of the Italians, whilst the ladies waved their handkerchiefs! It was a glorious sight, and my heart beat with throbs of gratitude that God had so wonderfully carried forward this good work. The next day the news spread like wildfire that the King would review 10,000 of the troops. For hours before the time appointed, every street leading to the camp was thronged with thousands of the people. Every house in the streets along which the King was to go was decorated with flags, drapery, and flowers, and every window filled with bright eyes and joyful faces. At the camps great multitudes of the people on foot, on horseback, in vehicles of every description, thronged, and as he passed they raised and prolonged the cheering and shouting. It was a most brilliant demonstration of affection and zeal.

THE GROUND OF HIS POPULARITY.

The King is a generous-hearted man and very affable. He assumes no airs, but regards the people affectionately. These things help him greatly, but they are not the cause of his popularity. The people look upon him as the living representative and embodiment of "THE UNITY AND THE LIBERTY OF ITALY." So long as he is true to this one sentiment his popularity will continue and increase, but should he abandon or show any coldness, from that moment he would be execrated. The present intense feeling is no evanescent excitement, but one that has seized with a great grasp the deepest convictions, and therefore controls the whole thought and action of the people. It is this that makes Count Cavour so resolute. It is this that gives to Garibaldi his amazing power. The people believe that these men are true to the Unity and the Liberty of Italy, and therefore they give them their whole heart. Thus far the strife has not been for individual aggrandizement, but for the good of Italy and noble *amor patriae*.

WHY IS THE POPE UNPOPULAR?

He is a kind-hearted old man, and I flattered to adopt his own impulses, would perhaps do some acceptable things—perhaps would grant some reforms, and allow of some freedom of thought and speech in the so-called "States of the Church." But the inflexible Head of the Church cannot change—the people were not made to have ideas drift from those of the Church; their reaction is to bring in money and be obedient. What the Church has once done she must always do. If she consent to change at all, in what way she not be compelled to change? Now the people associate the Pope and oppression as one and inseparable. They feel that if the Pope has temporal power, he will use it to oppress. They know that his government has been the most cruel and

tyrannical. They have felt it; their aires have felt it; history has recorded it for ages. There is no rubbing out this conviction from the intelligent Italian mind, that the Papal system, with temporal power, is necessarily a power to oppress; therefore, as the Pope is the living embodiment of this system, they hate the Pope—not the man who fills the chair, but the Pope. Should this Holy Father advocate "The Unity and the Liberty of Italy," and, by appropriate works, prove his entire sincerity, he would at once become popular—for this is the ruling passion of Italians. There are thousands and thousands of the most devoted Catholics who are hearty in the present movements for Italy who have no thought of doing injury to the Papal religion; they are only opposed to the Pope having a temporal kingdom; they still recognize his spiritual authority. But the great drama of Providence is moving forward—the scenes are rapidly changing, and new actors are coming on to the stage, but the end is not yet.

WILL THESE BE A REACTION?

This is devoutly hoped by the friends of the Pope. It is feared by some who are not his friends. At present affairs are not so harmonious as could be desired. There is some chaffing between Garibaldi and Count Cavour; this awakens apprehension. The troops of Garibaldi have been defeated in some recent engagements. The King of Naples is still at Gaeta, and so long as he remains on his territory the throne is not abandoned and vacant. The more general opinion is that Garibaldi has made a mistake in not immediately annexing the Sicilies and the territory as far as it surrendered. In not doing it he has opposed the popular will, and this will now carry out its wishes in despite of his opposition. This difficulty will be adjusted, and the cause move on. The reaction will not come from the disagreement among the leaders of this revolution.

HOW MAY IT COME?

The Pope, now that he is without an army in Italy, may think it best under the guidance of that indomitable Cardinal Antonelli, to quit Rome and appeal to the Catholic world to raise an army competent to retake the Eternal City. By this move he will hope to divide France, and thus give the Emperor work enough to do at home, for there is a strong Papal power in France. Austria may then attack Sardinia, shorn of French support; the friends of the Pope in Italy will be able to rally again—the exiled Duke return with forces to help the Pope, while Spain, Portugal, Ireland, part of Germany, and even America will help with men and money. Thus the Pope's army may be the attacking force, and Rome may be destroyed, as is more than intimated in the 17th and 18th chapters of Revelation. This is conjecture, but a desperate cause will do strange and desperate things. I can hardly believe that Saian will surrender Italy without in some way striking up strife. If he cannot divide the friends of Italy, he will unite the Papal element in some terrible and final onset. But God reigns—this is our comfort. His will be done. Amen and amen. P.

RATS.—Noticing a communication in your paper for September, entitled, "To keep rats from grain stacks," I will say, some four or five years since, my cellar became musty, to overcome which my wife sprinkled a solution of copperas (pretty strong) over the bottom. Since that time we have seen no sign of rats about the house, notwithstanding there has been plenty of them about the barn and other buildings on the premises.—D., Gates, N. Y.—[Genesee Farmer.

Mrs. Gov. Morgan is the recipient of a beautiful diamond necklace, a present from the Prince of Wales. It was sent from Boston by express. Miss Edna Dean Proctor has received an autograph letter of thanks from Earl St. Germans for her poem entitled "Prince and People."

DECIMAL CURRENCY.

The "Intelligencer" says:—We are glad to see that the decimal currency has been so generally adopted, and is being so well carried into practice by the principal part of our city merchants and business men. We hope all will strictly adopt and adhere to the system. While it may for a time perplex those not accustomed to thus counting money and keeping accounts, it will not be long before they will become used to it and decidedly prefer counting money in Dollars and Cents, to Pounds, Shillings and Pence. We copy from the *Morning News* the following scale adopted by the Chamber of Commerce, and business community of the city, at which the undermentioned coins will be received and paid out.

	Dols.	Cents.
Sovereign	4	86
British Half-crown (sterling)	0	60
" Florin (or 2s. sterling)	0	48
" Shilling (sterling)	0	24
" Sixpence, do.,	0	12
" Fourpence, do.,	0	8
French Crown,	1	10
" Half crown,	0	50
" Five Franc piece,	0	94
" One Franc,	0	17
Spanish Quarter Dollar,	0	20
York Shilling,	0	10
Pistareen,	0	15

We also add a small table which will be found convenient, as it shows the value of the Copper Coin of the Province as compared with Cents, and which parties will be quite safe in taking as correct:

From Emnis & Gardiners, Decimal Currency Card.					
s	d	cents	s	d	cents
0	1	5	1	0	25
0	2	10	1	1	50
0	3	15	1	2	75
0	4	20	1	3	100
0	5	25	1	4	125
0	6	30	1	5	150
0	7	35	1	6	175
0	8	40	1	7	200
0	9	45	1	8	225
0	10	50	1	9	250
0	11	55	1	10	275
0	12	60	1	11	300
0	13	65	1	12	325
0	14	70	1	13	350
0	15	75	1	14	375
0	16	80	1	15	400
0	17	85	1	16	425
0	18	90	1	17	450
0	19	95	1	18	475
0	20	100	1	19	500
0	21	105	1	20	525
0	22	110	1	21	550
0	23	115	1	22	575
0	24	120	1	23	600
0	25	125	1	24	625
0	26	130	1	25	650
0	27	135	1	26	675
0	28	140	1	27	700
0	29	145	1	28	725
0	30	150	1	29	750
0	31	155	1	30	775
0	32	160	1	31	800
0	33	165	1	32	825
0	34	170	1	33	850
0	35	175	1	34	875
0	36	180	1	35	900
0	37	185	1	36	925
0	38	190	1	37	950
0	39	195	1	38	975
0	40	200	1	39	1000

ANOTHER SLAVER CAPTURED.—New York, Oct. 31.—The steamer Star of the West from Havana 27th, has arrived. She reports that a slave vessel with 400 negroes had been brought into Havana by a Spanish war vessel.