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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, FEBRUARY 13, 1880. NO. 7.

Calendar.

CALENDAR WITH LESSONS.									
Day & Date		MORNING.					EVENING.		
S.	Feb. 17	Sun. In Lent	Gen. 27	Luk. 11	1 Cor. 13	Mat. 23	Mat. 23	Mat. 23	Mat. 23
M.	18		Num. 21	Luk. 12	1 Cor. 13	Mat. 23	Mat. 23	Mat. 23	Mat. 23
T.	19		Num. 21	Luk. 12	1 Cor. 13	Mat. 23	Mat. 23	Mat. 23	Mat. 23
W.	20		Num. 21	Luk. 12	1 Cor. 13	Mat. 23	Mat. 23	Mat. 23	Mat. 23
Th.	21		Num. 21	Luk. 12	1 Cor. 13	Mat. 23	Mat. 23	Mat. 23	Mat. 23
F.	22		Num. 21	Luk. 12	1 Cor. 13	Mat. 23	Mat. 23	Mat. 23	Mat. 23
S.	23		Num. 21	Luk. 12	1 Cor. 13	Mat. 23	Mat. 23	Mat. 23	Mat. 23

Poetry.

"SO RUN, THAT YE MAY OBTAIN."

1 Cor. ix. 24.

Onward, for the glorious prize,
Onward yet!
Straight and clear before thine eyes,
In thy homeward pathway lies,
Rest is not beneath the skies—
Onward yet!

Onward till the dawn of day,
Onward yet!
Tarry not, around thy way
DANGER lies; O, fear to stay:
Rouse then, 'Christians, watch and pray—
Onward yet!

Stay not for the flowers of earth—
Onward yet!
What are hours of idle mirth,
What are falling treasures worth
To a soul of heavenly birth?
Onward yet!

Linger not through coward fear—
Onward yet!
Though thy way be dark and drear,
Is not Jesus ever near,
Still to bless, to guide, and cheer?
Onward yet!

In the way thy Saviour trod,
Onward yet!
Gladly bearing every load,
Meekly bending to the rod,
Walking humbly with thy God,
Onward yet!

Rest not here, but onward haste,
Onward yet!
Till each danger shall be past,
Every foe beneath thee cast,
Till thou gain thy home at last,
Onward yet!

Religious Miscellany.

We continue from last week the Constitution of the Diocesan Synod of the Church in Adelaide.

Discipline.

19. Any accusation against a clergyman of the diocese, shall be made to the Bishop in writing, and signed by the party or parties preferring it.

20. The Bishop shall then, if in his opinion it be a matter of sufficient importance, cause to be served upon the accused, a copy of the said charge, and refer it to a committee of preliminary inquiry, consisting of the Chapter, or of three grave ministers.

21. If on such inquiry there shall appear no sufficient ground for the charge, the Bishop may dismiss the same.

22. But should a *prima facie* case be established the Bishop shall, unless the accused forthwith submit himself to the judgement and sentence of the Bishop, bring the matter before the standing committee, who shall proceed to elect by ballot, from the whole body of the Synod, five presbyters and five Synodsmen, who shall sign the declaration contained in Schedule E, to act with the Bishop as his assessors. (See Schedule E.)

23. The accused shall then be furnished with a copy of the charge, and a written citation, under the Episcopal seal of the Bishop, to appear before him and his assessors, on a day not less than ten days after service thereof, and at a place and hour specified in the citation, to answer the charge.

24. If the accused be found guilty by a majority of the assessors, the Bishop shall pass such sentence upon him as, in the full exercise of his jurisdiction, and in his conscience, he shall deem right, and the accused shall be entitled to receive a copy of such sentence, under the hand and Episcopal seal of the Bishop.

25. Should the accused demur to the verdict of the assessors, he shall be allowed an appeal to the whole Synod; and the sentence of the Bishop, consequent on the decision of the Synod, shall, as respects temporalties, be final. Notice of such appeal must be given to the Bishop, within ten days from the adjudication before the assessors.

26. No clergyman shall be suspended from officiating for more than fourteen days, until after inquiry into the charge against him by the committee of preliminary inquiry.

27. In the event of any accusation being brought against a Bishop of this diocese, the charge must be preferred in writing under the hand of the party making the same, and delivered to the senior archdeacon, or in his absence or default, to the dean or next senior officer of the Chapter, who, if the accusation is stated in precise terms, and is supported by not less than three regular communicants in this diocesan Church, certifying their belief of the same, shall forward the same without delay to the Metropolitan.

28. Any person bringing forward an unfounded or frivolous accusation against a Bishop, or any clergyman, shall be deemed worthy of censure by the Synod; and a copy of such censure shall be forwarded to the minister and wardens of the church to which the accuser or accused may belong; together, in the case of a Bishop, with the decision of the Metropolitan on the accusation.

TRUSTEES.

29. The Synod shall appoint a body of trustees, not less than six, of whom the Bishop for the time being shall be one, to hold property that may be given for the general purposes of the diocese.

30. The clergy, Synodsmen, electors, and assessors shall respectively sign the declarations contained in Schedules A, B, C, D, and E, hereunto appended.

31. The words "*The Bishop*" in these fundamental provisions and regulations shall [unless there be something in the subject or context repugnant to, or inconsistent with, such construction] include the Bishop's commissary.

REGULATIONS.—(Not Fundamental.)—Synod.

1. The Synod shall meet on the summons of the Bishop, within one calendar month after Easter.

2. At the commencement of every session the members of Synod shall attend divine service.

3. The proceedings of the Synod shall then be opened by the Bishop delivering a pastoral address containing a report of the general state of the Church in the diocese, and such other matters as he may think fit.

4. The standing committee shall then deliver their report for the last year, with statements of accounts duly audited.

5. The Synod shall then proceed to the election by ballot of the standing committee, and other officers for the ensuing year.

6. Notices of motion shall then be given and business proceeded with in accordance with the standing orders.

7. No session of Synod shall be closed until the business thereof shall have been disposed of.

Synodsmen.

8. Synodsmen shall be elected at the vestry meeting in Easter week, and from time to time as vacancies may occur, and their names returned to the Bishop by the chairman, within seven days after election.

9. The city churches shall each have four Synodsmen; suburban and country churches, each two Synodsmen.

Standing Committee.

10. The standing committee shall consist of seven clerical and fourteen lay members, the Bishop, if present, presiding; seven members to form a quorum.

11. The standing committee shall meet monthly, or oftener if necessary.

Funds.

12. There shall be one general Church fund, to be appropriated by the Synod towards the support and extension of the ministrations of the Church, especially in the remote and thinly populated portions of the diocese. Special donations to be applied in accordance with the wishes of subscribers.

CONTRACT.

The foregoing declaration, fundamental provisions, and regulations presented for our acceptance by the Lord Bishop of Adelaide, on behalf of himself and his successors, inasmuch as we believe them to be for the spiritual well-being of this diocese, we, the undersigned, accept, and solemnly promise to observe, and, as far as in us lies, to enforce, as a contract knowingly and willingly entered into, by and between the several parties from time to time having notice thereof, and who, by acting thereunder, or accepting or availing themselves of any of the obligations or advantages thereof, expressly or by implication consent thereto.

In witness whereof, we have to these presents set and subscribed our respective hands and seals, this day of _____, in the year of our Lord God, one thousand eight hundred and fifty—

SCHEDULES REFERRED TO IN FUNDAMENTAL PROVISIONS

Schedule A.

Clause 1.—I, _____, do hereby declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination, and I hereby accept the office of Synod-man, and promise to perform honestly, impartially, faithfully, and to the best of my judgement and ability, the duties of that office.

Witness { _____ Signature.

Schedule B.

Clause 12.—I, _____, do hereby declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination.

Witness { _____ Signature.

Schedule C.

Clause 14.—We, the undersigned members of the United Church of England and Ireland, in consideration of our being recognized as a parish in the diocese of Adelaide, under the designation of _____, and of our being entitled to be represented in Synod, do hereby engage to abide by the fundamental provisions and regulations of this diocesan Church.

Witness our hands, this day of _____

Schedule D.

Clause 16.—I [A. B., of _____] do hereby engage to give to the trustees, on demand of the Bishop or the trustees, possession of all the real and personal estates and effects which I may hold, or be entitled to, by virtue of my office, at the time if and when sentenced, according to the fundamental provisions of the diocese, to deprivation or suspension, and that I will, in all other respects, conform to, and abide by, the said provisions.

As witness my hand, this day of _____

Schedule E.

Clause 22.—I [A. B., of _____] hereby declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination, and that I allow the Thirty-nine Articles and the Book of Common Prayer, and the manner of making, ordaining, and consecrating of Bishops, priests, and deacons, to be agreeable to the Word of God. And I hereby promise to perform honestly, impartially, faithfully, and to the best of my judgement and ability, those duties which are required of me.

As witness my hand, this day of _____, A.D.

Witness { C. D., of &c.
E. F., of &c.

OUR ROMANIZERS.

It must be admitted by the honest mind, on every hand, that they who really deserve this term of reproach are indeed very great offenders against truth and justice, and must on this account be fearfully obnoxious to Him who is of purer eyes than to behold iniquity." For surely deception is unquestionable and gross perjury and iniquity. And that Romanizing in our Church is all this, it can need, one would think, no argument to prove. The Catholic principles of the Reformed Church, to which we have the happiness to belong, are utterly irreconcilable with those which separate us from Rome; while these, again, not only stigmatize but denounce, and could they gain the ascendancy, would inevitably destroy us. Romanism, therefore, stands first in hostile array against the Church which has thrown off its corruptions and debasements, and which now presents to the world the One Catholic and Apostolic Church of Christ, in all its primitive purity of doctrine, and ordinances, and organization. Such, then, are our respective positions. The Reformed Catholic Church "contends earnestly for the faith once for all delivered to the Saints." Romanism insists upon the doctrine of another, a new, a corrupted faith. The one is the unadulterated faith of Christ and His Apostles, as received, carried out, and handed down, by their immediate followers, the Primitive Fathers. The other is the subtle counterpoise of those who "teach for doctrine the com-

mandments of men." The one declares that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."* The other pretends that Holy Scripture does not contain all things necessary to salvation, and that even what it does contain is only necessary in so far as it is certified as such by its own fallible councils, and that there are also other things—oral traditions, human decrees, and Papal appointments—which have not only the force of God's Holy Word, but actually supersede it. Nay, it virtually makes fallible men not only to overthrow the authority of God Himself, but to usurp His Divinity, and pervert it and debase it, with awful blasphemy.

Thus not only can we have no peace with Rome, but we are bound, by our own sacred and solemn obligations to God Himself, to resist it even to the death, if need be, as the Holy Martyrs resisted it, whose blood has proved to be, as it was predicted it would, the seed of the True Church. They who are Romanizers among us, therefore—who yearn after Rome themselves, and use arts and devices to send others there—or who even palter with its principles, and run the risk of promoting their adoption, whether by word or deed: such men, if such there be, are undoubtedly adversaries of the Truth, and enemies of the Cross of Christ.† They are traitors to the holy cause to which, in the sight of God, they had solemnly committed themselves. They are disloyal to their Church—they are unfaithful to God. Not in the character of her teaching only, but, as in another of the Articles of Religion, their Church expressly declares,—and they have assented thereto,—“the Church of Rome hath erred, not only in her living and manner of ceremonies, but also in matters of faith,”‡—that certain of her doctrines are “found things vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God,”§—that some of her injunctions are “plainly repugnant to the Word of God, and the custom of the Primitive Church,”¶—and that other of her ordinances are even “blasphemous fables and dangerous deceits.”‡ As well as this, there is also an enslaving of the individual conscience—a closing up of the only discriminating faculty of the mind in the things of the soul. The individual responsibility is thus ignored; the Priest is put in the place of conscience,—it is him with whom the soul has then to do, and not with its God. The individual judgment, as well as the individual conscience, is thus placed under human, instead of divine direction.

There is thus between us and them “a great gulf fixed”—yet a gulf which they, by coming, through God's grace, to a knowledge of the truth, may pass over and come to us, and be rescued from the fearful perils of their false position; while we, unless we are led astray, and become perfidious, and degenerate, and turn the grace of God into licentiousness, can never pass it, seeing that it must involve us in the most fatal mists of error and delusion. Romanism, therefore, we repeat, is the great enemy of our Catholic and Apostolic Church; and he who, either directly or indirectly, sends any there, will certainly be obnoxious to that fearful, yet divine denunciation—“It must needs be that offences come, but woe unto that man by whom the offence cometh.”—N. Y. Churchman.

* The Sixth Article of Religion. † Art. XIX.
‡ Art. XXII. § Art. XXIV. ¶ Art. XXXI.

The Church Times.

HALIFAX, SATURDAY, FEB'Y. 16, 1856

THE CHURCH WITNESS' CORRESPONDENT.

ACCORDING to promise we resume the subject of last week's Editorial, so as to complete our reply to “Cura.” At the beginning of his letter we are told, that it was “almost an insatiation,” to decide the question of Synods by a majority, and that as a unanimous vote could not be secured the project ought to have been abandoned. In other words, because a small number did not approve, the wishes of the great body of Clergy and Laity ought to have been disregarded. If the resolutions had been carried by a bare majority; we could understand this view, but with a majority of 37 to 9 and 28 to 10, the result was too decisive to allow of longer hesitation. He then asks, how are the minority to be dealt with? We reply, to be left of course to act according to their own judgment and good sense. The same question may be asked in the case of any voluntary Society, and with reference to the Meetings of any of the denomina-

tions. They are perfectly at liberty either to adhere to their own views, or to join with their Brethren, and yield their own prejudices, in deference to the decision of the majority. As for his reference to the Act of Toleration, a Bill of Rights, and Blackstone, to prove that any man may, if he pleases, become a Dissenter, and choose for himself the denomination which he will join, we are only surprised, that any grown up men can be so childish as to cite authorities to prove what every child in Nova Scotia knows, and too many of them, when scarcely beyond their childhood, act upon. We fully admit for instance, that if “Cura” himself chose to become a Mormon preacher, no one could hinder him; and much as we desire to see our fellow men walking in the better way, we should be very sorry to add to, or detain in our Church, a single Member by compulsion, even if it were possible to do so. But what has this to do with Synods? Does “Cura” mean to say that the minority will apostatize, because they do not approve of the measure? What! desert their Church because they are now permitted to have a share in its government? because what has been in form a despotism is henceforth to be a limited Monarchy? We have a much better opinion of the minority than to suppose them capable of any such folly and wickedness.—There is a great deal of clap-trap about “maintenance of rights and privileges,” but what does it all mean? We should be amongst the first to resist any attempt to deprive us of any fraction of either, but, turn it which way we will, we cannot understand that this system takes away anything, whilst it certainly gives us much.

We are sorry that we cannot sympathize with “Cura” in the “deep humiliation and concern,” which he professes to feel in concerning that this movement “originated solely and wholly with our Bishop,” for we know not whether this is the fact, and we are equally grateful to his Lordship, for the offer made to the Diocese, whether it originated with himself or not. On referring to his Circular of August, 1854, we find the following reasons given for the course adopted. The expediency of holding Colonial Synods had been asserted by the Bench of Bishops of England and Ireland, by Her Majesty's Government, and by both Houses of Parliament, and some Dioceses were already taking active steps to establish them, and therefore, as he stated, he felt bound to enable the Members of this portion of the Church to decide, whether they would adopt what was recommended by such high authorities.

“Cura” speaks with pain of “the apple of discord thrown amongst us,” but we are happy to say that this unwholesome fruit does not appear to flourish except in one narrow District, and that other parts of the Diocese will not suffer themselves to be disturbed by the efforts of a small party bent on mischief, as the letters in our last and in our present number testify. We are told that, during the past year, the Post Office has been much benefited by a continuous issue of eccentric Epistles from that same quarter, whilst our nerves were shaken by the famous Protest, which proved on examination to be a gross deception, having been signed principally by dissenters, very few of the subscribers having subscribed anything towards the extension or support of our Church. Seriously the Parish, to which we refer, is becoming very notorious through the assumption of authority, and strange proceedings, of one of the weaker sex; but we have no doubt that the men of Wilmot will at length free themselves from the imputations to which they have been subject, for we are sure there are many good men and true amongst them.

We believe that the moderation and good feeling, with which the proceedings of the constituent Assembly have been conducted, and the security guaranteed by its declaration of principles and rules, have removed the fears of many who dreaded the effect of the Synods; and that, whilst a very few Clergymen and Parishes may still keep aloof, the great majority both of Clergy and Laity are disposed to regard the experiment much more favorably than at first.

The second half of “Cura's” long letter is entirely occupied with the statements to which we alluded in our last. He parades a long list of authorities, to prove that, for 300 years, there has been no trace of the presence of the laity in any convocation of our Church, and that they have always had a place in Presbyterian assemblies. He might have saved himself much trouble, for the fact is, we believe, generally admitted with reference to England; but it is almost incredible that a writer, on this side of the Atlantic, can be found either so ignorant, or so audacious, as to declare that the constitution of a Diocesan Assembly, including the

laity, is so antagonistic to the principles of episcopacy that they cannot be reconciled. Will he presume to say that the flourishing sister Church of the United States has forfeited her claim to the title of “Episcopal?” Is his opinion to be taken in preference to the unanimous, or almost unanimous, opinion of the Bishops of the Mother Church, that the laity must have a place in the Colonial Synods. Is he so far behind the age as to be ignorant, that in England it is generally understood that the laity will be represented in Convocation, if ever it is permitted freely to exercise its powers? We really feel ashamed of wasting time with one who is either so grossly ignorant, or so entirely devoid of modesty, as in the face of such facts to maintain that lay representatives cannot be admitted without a renunciation of our principles.

In his concluding paragraph he has reached the *plus ultra* of absurdity; and we are compelled to doubt the sanity of the man who tells us, that those who have decided for the Assembly “are no longer within the pale of the Church of England and Ireland in Nova Scotia,” and talks of the “Synodal Episcopal Church of Nova Scotia.” Would he call the Mother Church Convocational Episcopal? It would have been an act of charity, on the part of the Editor, to censure this paragraph before sending the letter to press:

Fortunately we are not likely to be left alone, whatever may befall us, as our readers will know from the account of the Adelaide Assembly, now published, to which we may add the information that last month, in Montreal, it was decided to hold Synods by about the same number of votes as this Diocese, the consideration of a Constitution being adjourned as it was here, whilst in Melbourne and Toronto Diocesan Synods are fully established. We now take leave of “Cura,” and shall not take the trouble to notice any further communications, unless he convince us that we have overlooked any important argument in the letters upon which we have commented.

PROVINCIAL EDUCATION.

THE subject of Education has been noticed in His Excellency's Speech at the opening of the Legislative Session, and an Educational measure has been promised by the Administration, with a view to establish a system of instruction that shall be applicable to the progressive improvement of the country.

Although there is nothing in the present imperfect state of Provincial education that is worthy of commendation, yet Nova Scotia will compare favorably with other communities in the advantage taken of the means of instruction within its reach. The young almost without exception can read and write: a fair proportion of them are acquainted with the general branches of a good common English education: and a favored few (not fewer by comparison of population and wealth, than in other countries), exhibit a very respectable classical proficiency. If we cannot boast of system in our educational efforts, in spite of the want of it we find results that prove the aptitude of the people to learn, and which are an earnest of what may be expected to follow when a good system is perfected and in operation.

There is nothing in these results, however, that should make us rest satisfied with our present condition; on the contrary it is just that state of awakening that ought to engage all the energies of the mind in the pursuit of improvement. We trust that our Legislators will not rest satisfied with any thing short of the attainment of a superior system. The achievement is difficult, less from the want of materials than from the seeming impossibility of making them work harmoniously—of being able to engage all the different interests and influences, in a united effort to complete every part of such a system. General cooperation to carry out one idea would certainly be desirable. But if this cannot be had, it may be asked—what is there to prevent an approximation thereto, that should call forth the energies of every section of the population in the cause? And why might not these energies be so wisely directed, that emulation and not strife should be the result, and in such a way that every separate section should proceed from a well defined basis, although each should have to build its own superstructure.

It sounds strangely to say, that the religious element is the chief obstacle to united action on the subject of education. Yet that it is so requires no laboured argument to prove. In this community, all are more or less impressed with its obligations, but with every variety of opinion, as to the way in which they should be fulfilled. We fully acknowledge the religious principle as most important in secular education. Taken from the teaching of youth the public recognition of Christianity, of God in the world, and substituted a dry morality in its place, and we venture to assert that the home teaching of Gospel truths will not have its due weight, inasmuch as

the authority of the parent will not have so powerful an effect as the systematic authority and discipline of the teacher. Herein lies the great obstacle—every denomination desires that religious principles should be inculcated, but each according to its peculiar views. All differ in this respect and we fear their difference is irreconcilable. Yet, to a certain extent, they may be brought to agree in forming a system. They may co-operate to provide the means that shall be available for further operations: and in so far, it is the duty of the Legislature to make them occupy their ground, and establish their position. It is a material step in advance.

The State, then, has a primary duty to perform, and that is to provide a available fund for public instruction. Various means have been resorted to, in order to meet this public requirement, but that which seems to have been attended with the best results wherever it has been tried, is, by a direct assessment, to create an interest in its behalf, in the mind of every individual member of the body politic. If it be the duty of the State to provide for the well being of the people, and so to apportion their burdens that each one of the common family shall sustain his proper share—there is no public exigency where this duty can be more urgent, than in providing for public education. Just in proportion as its blessings are acquired, the country advances in the scale of refinement and civilization, and its productive powers and resources, unfold and develop under their influence, twenty, fifty and a hundred fold. The people may probably fail at first to perceive that a little government coercion upon their means to accomplish this object is necessary, but there is no reason why they should be dissatisfied with this mode, especially as they have the oversight of the measures by which they are to be benefited, and can judge of their fitness. There is, however, something uncongenial to the human mind in being forced to do a thing, though it may be for the manifest advantage of the individual. No one likes to take physic, and even the stomach of the educated man rebels against the necessity which his reason approves—but no friend of the patient would care that he should perish, if a little coercion would be sure to effect a cure; and the resolution of the physician is often the surest test of his skill. The simile will apply to the cause of education in Nova Scotia. All other remedies have proved inefficacious. The State must step in to the cure, and Blue Nose, will go nil ye, if his true friends have any regard for his growth and future health, and the strength of his constitution, must be drenched with the nauseous draught of a *School tax*. If it is bitter in the mouth, it will be sweet in the belly.

After all, this first great step, which has ever seemed the most to be dreaded, will be found the easiest. It is, however, so much vantage ground, which once gained, further operations will rank as so many experiments. There can be no gainsaying the assertion, that from this starting point the subject is beset with its real difficulties. It will be no easy matter to reconcile the conflicting religious elements. The State would probably endeavor to solve the difficulty by ignoring them altogether in its system of common school education, while it would effect a sort of compromise of opinion, and offer an inducement for each denomination to undertake its own religious teaching, by granting aid to their Colleges or higher seminaries of learning. There would be no hope of unanimous action if each denomination persisted in a demand for education based upon its peculiar religious tenets—and such a feeling is no doubt prevalent. The conflicting elements would separate into hostility upon the first motion towards this object, and then must arise the question of a denominational instead of a general system.

There appears in one quarter already, a disposition to urge this principle upon the Legislature; and were it done fairly and with strict equality, it might engage a very extensive support in its behalf: but there be some who would make but two divisions of the religious world for this object,—who would give to the Roman Catholics one portion of the State aid, and to Protestantism another portion—as to two bodies each in unity with itself. Now, although there may be unity of endeavour—the former of these bodies, it cannot be so asserted of the other; which, although well enough satisfied with the general term, is a distinctive within itself as is Romanism from Protestantism, and therefore as much entitled to legislative consideration in its separate parts. As Churchmen, we feel assured that the great body of Churchmen would never quietly acquiesce in such a division. Nor, we think, should we judge our Protestant brethren aright, if we attributed to them a peaceful inclination under such an attempt. Thus, then, would be brought into view the claims of denominational education, much more consonant than any other to the feelings of many

among us, and perhaps as easy to be regulated as any other system.

A good deal of progress has been made in the direction already. Romanism has its separate College and Schools in the capital and in the country, and the denominational principle is sedulously inculcated among its members. Church Schools have also sprung up, and a College, free indeed from all tests, but with Churchmen for its Governors, holds the first rank among the Educational Institutions of the country. Acadia College affords the Baptists a theological and secular education. The Wesleyans patronize the Sackville Academy, and ask for it the aid of the revenue of Nova Scotia. Even the recent Free Church has its college and schools, and the Pictou Academy is still existing. Indeed it may be asserted that our Provincial education is to a great extent, if not altogether, denominational. There was a time, when a general system might have been attempted, with good hope of success—but much now would have to be undone, before the public mind could be brought to act decidedly in its favour. We very much question if any of the religious bodies we have named would be willing to give up the distinctive teaching which obtains in their schools, and it must be as certain, that if the assent of several of them cannot be obtained to a trial of the State system, the opposition would be fatal to the experiment, and that it would be worse than useless to attempt its introduction.

We have thus glanced at some of the common sense difficulties that beset the subject. We do not pretend to say that they may not be overcome, and we only hope that some reasonable measure may be introduced, that all may be able to cooperate in giving it a trial. There are Members of the Government who during a long life have bestowed more than a passing attention on the subject of Education, and are now in a position to propound for Legislative discussion the results of their matured experience. We shall soon be enabled to judge of their ability for the important task they have undertaken; and while we hope they may acquit themselves well, we shall not regard even their failure, either as a discredit to their endeavors, or as making the task so hopeless, that those who come after them may not gather wisdom from their suggestions, and improve upon their experience.

We publish to day the notice which has been circulated among the Members of the Church in the City, in the hope of giving to it an additional publicity, and expressing our satisfaction that something like a systematic effort is to be made to awaken the dormant energies of the Church, and to engage Churchmen in the work of the Lord.

To enrol all the baptized Members of the Church in this Society was a favorite scheme of the late Bishop, and we cannot but regret that we have in great measure lost sight of this, and so reduced both the sympathy and the means which are necessary to the success of our Missionary work. This is certainly the case in the city, where such a failure ought to have been the least discernible: yet it is impossible to take up the Report of the last year, and not observe the contrast with the country districts, in which although the Members of the Church are poor, the subscribers to the Funds are much more numerous. We do not complain of the sums which are given, but of the few who give. The few who love the Church and put a right value upon her Missionary Institution, do their duty well in this respect, and we trust that the present effort to increase their number will be creditable to the City and satisfactory to those who have undertaken the work.

We have been requested by the Local Committee of the Diocesan Church Society to solicit your co-operation in our missionary work, and being anxious to enrol if possible, all the members of our congregations as fellow-workers with us in the cause of Christ and his Gospel, we earnestly entreat you in His name to afford us all the assistance in your power. The hearty desire of the Committee is to make the Church in the City, as it ought to be, a pattern of liberality to the Church in the Country, and we trust that your zeal will abound and provoke many to the same diligence.

Your names as regular subscribers will be a gratification to the Society and a service to the Church. Already much has been done by our Missionaries, but much is still left for us to do, and many places are left destitute for want of more abundant means; and it is urged as a privilege no less than a burden duty, to supply the present want as God has prospered us; that while enjoying ourselves all the means and ministries of grace, we should, with a ready mind and loving heart, do our utmost to communicate them to others.

WILLIAM BULLOCK.
WILLIAM C. SILVER.

Halifax, Feb. 13, 1856.

THE additional Services for Lent have again commenced, the hours being so arranged, that all persons may attend some of them. There is Evening Prayer at St. Luke's on Tuesday and Thursday at half-past four, and at St. Paul's with a Sermon on Wednesday at 7. Also, at St. Paul's, Morning Prayer on Wednesday and Friday at 11. And for the benefit of the labouring classes, the Bishop's Chapel is open on Thursday evenings at half-past 7, when there is a very short Service, the Litany only being used, followed by a Sermon.

HOURLY OF ASSEMBLY.

WE do not see by the Reports of proceedings in the Assembly, that any thing of importance has taken place during the past week in that branch. Doubtless if the routine business were more minutely given, a good deal of information upon the subjects of petitions, and connected with Committees, useful to the country in its various interests, would be elicited; but no question of commanding importance has yet been discussed, save that a motion for the appointment of a Committee of Public Works, the object of which was to form a supervising power over the Railway board, and as we understand, generally over Railway matters, separate and distinct from the Committee of Public Accounts, was raised in the affirmative. The importance of a thorough supervision by the House of every thing connected with the Railway, cannot be overrated; and it would seem to require that the duty should be an exclusive one to be performed satisfactorily. There may however be some other design connected with this motion. It seems intended to take away responsibility from the Administration, and to place it in a general Committee, and it may lead to the Country being saddled with another large salary in the shape of a Railway head of department. In former times the lawyers were famous for inventing heads of departments out of the necessities of their own profession,—*tempora mutantur*—the country will now have to watch the clever civilians. There may however be a necessity for such an appointment, but we hope that the means to pay for it will be first made evident by the revenue of the Railroad.

WE gather from some of the Provincial papers, that a Convocation of Clergy and Lay delegates of the Diocese of Montreal assembled in that city on the 17th ult., have resolved that a Church Synod is desirable for that Diocese. We have seen no particulars of the proceedings, but the Resolution was carried, Yeas 65, Nays 22.

WE listened to a very pleasing and instructive Lecture by Mr. Hugo Reid, Principal of the Seminary in Dalhousie College, on Saturday last. The subject was the *configuration of the Earth, with its phenomena*, and the Lecture was the first of a Series, with the object of imparting an agreeable variety to the stock of popular education. The audience listened with much attention to Mr. Reid's graphic and instructive delineation of familiar subjects, and at the close on motion of Robert Noble Esq., gave expression to their satisfaction in a vote of thanks. It is not too much to say of Mr. Reid's lectures, that all who attend them cannot fail to be both instructed and delighted. We recommend the young especially to follow the whole course.

ANOTHER entertainment of a somewhat similar description, was given at the Temperance Hall on Monday evening last, in behalf of the funds of the Athenaeum Reading Room. A large audience assembled upon the occasion. Robt. G. Malburton Esq., delivered an amusing Lecture on the Historical changes in the Manners and Customs of the English people—and Hon. L. M. Wilkins gave a series of poetic readings from Byron, Campbell and other celebrated Poets. Both these entertainments were of a superior order, and what is more to the point, they realized a considerable sum for the benevolent object which induced the above gentlemen to exert themselves after so pleasing a fashion. The public may anticipate a few more intellectual treats of this nature from the same source. The excellent Band of the 76th was no inconsiderable attraction to the entertainment.

WE are requested to state that the Annual Meeting of the Dartmouth Local Committee of the Diocesan Church Society, will be held in the School House adjoining the Dartmouth Church, on Thursday evening the 21st. inst.

WE acknowledge the receipt of a series of printed papers on Railway affairs, which appear to be generally satisfactory as to the progress of the work, and the prospects of remuneration from it when it shall be completed.

Vols. III. and IV. of "*Macaulay's History of England*," are on sale by the Publisher of this Paper, at his Bookstore, 24 Granville street. They are Harper's superior edition, and after the expenses are paid and the duties on reprints, we are assured that the importer does not realize more than 7½d. per volume. This superior edition can therefore be had by retail in Halifax, at a less cost, than it could be purchased from Harper's in New York. Persons who purchase it can do so with the certainty of being able to procure the 1st and 2nd volumes also, and all the new ones that may be issued subsequently to the fourth, of a uniform size and type, making them an unexceptionable set for a library.

Youths' Department.

GOOD HEADING IN THE HOLIDAYS.

TURN RIGHT AT THE TURNING POINT.

It was at the beginning of the holidays when Mr. Davis, a friend of my father, came to see us, and he asked my parents to let me go home with him. They consented, and I was much pleased with the thought of going out of town. The journey was delightful, and when we reached Mr. Davis's house, everything looked as if I was going to have a fine time. Fred Davis, a boy about my own age, took me cordially by the hand, and all the family soon seemed like old friends. "This 's going to be a holiday worth having," I said to myself several times during the evening, as we all played games, told riddles, and laughed and chatted as merrily as could be.

At last Mrs. Davis said it was bed-time. Then I expected family prayers; but we were very soon directed to our rooms. How strange it seemed to me for I had never before been in a household without the family altar. "Come," said Fred, "Mother says you and I are going to be bed-fellows;" and I followed him up two pair of stairs to a nice little chamber, which he called his room; and he opened a drawer and showed me a box, and boat, and knife, and powder-horn, and all his treasure, and told me of a world of new things about what the boys did there. He undressed first, and jumped into bed. I was much longer about it, for a new set of thoughts began to rise in my mind.

When my mother put my portmanteau into my hand, just before the coach started, she said tenderly and in a low tone, "Remember, Robert, that you are a Christian boy." I know very well what that meant, and I now had just come to a point of time when her words were to be mended. At home I was taught the duties of a Christian child; abroad I must not neglect them; and one of these was evening prayer. From a very little boy I had been in the habit of kneeling down and asking forgiveness of God, for Jesus' sake, acknowledging his mercies, and seeking his protection and blessing.

"Why don't you come to bed, Robert?" cried Fred. "What are you sitting there for? Can't you undress?" Yes, yes, I could undress; but ah! boys, I was afraid to pray and afraid not to pray. It seemed to me that I could not kneel down and pray before Fred. What would he say? Would he not laugh? The fear of Fred made me a coward. Yet I could not lay down on a prayerless bed. If I needed the protection of my heavenly Father at home, how much more abroad! I wished a thousand wishes: that I had slept alone, that Fred would go to sleep, or something else, I hardly knew what. But Fred would not go to sleep.

Perhaps struggles like these take place in the bosom of every one when he leaves home and begins to act for himself, and on his decision may depend his character for time and eternity. With me the struggle was severe. At last to Fred's cry, "Come boy, come to bed," I mustered courage to say, "I will kneel down and pray first; that is always my habit." "Pray," said Fred, turning himself over on his pillow and saying no more. His propriety of conduct made me ashamed. Here had I so long been ashamed of him, and yet when he knew my wishes he was quiet and left me to myself. How thankful I was that duty and conscience triumphed!

That settled my future course. It gave me strength for time to come. I believe the decision of the "Christian boy," by God's blessing, made the Christian man; for in after years I was thrown amid trials and temptations which must have drawn me away from God and from virtue, had it not been for my settled habit of secret prayer.

Let every boy who has pious parents read and think about this. You have been trained in Christian duties and principles. When you go from home, do not leave them behind you. Carry them with you and stand by them, and then, in weakness and temptation, by God's help, they will stand by you. Take a manly stand on the side of your God and Saviour, of your mother's God and Saviour, or your Father's God. It is by abandoning his Christian birthright that so many boys go astray, and grow up to be young men, dishonouring their parents, without hope and without God in the world.

Nov. A PASTOR.—The *Puritan Recorder* makes the remark that "an everlasting candidate, with one foot on the ground of his labours, and the other in the stirrup for a new journey to a more inviting field, is not a pastor."

Selections.

INVOLUNTARY IRRELIGION: A GUILT BEFORE GOD.

"My act," says the man, who, under the influence of mania-potu, commits a crime, "was as to myself entirely involuntary. I was not capable of knowing what I did. Would you punish a man who is, after all, either unconscious, or is acting under an irresponsible impulse, or in discharge of his best judgement as at the time existing?" But the law answers, "he who drugs himself, whether yesterday, or ten days back, whether with poison in the shape of a drink, voluntarily taken into the mouth, or in the shape of wicked thoughts, voluntarily taken into the heart, is guilty of all the consequences when he puts himself under influences by which those consequences will be produced. The world is a world of moral law, which would be violated if a man could secure irresponsibility by stimulating himself beforehand into a condition of which crime is natural, though it may be, at the moment, an involuntary result. No man, by getting drunk, can entitle himself to commit a murder; and, to prevent this, the laws ordain that drunkenness shall be no defence. It is the first act of voluntary error which casts criminality on the last act of involuntary crime." And so it is that the involuntary irreligion of the sceptic— involuntary and even sincere as it may seem to him now in the present constitution of his mind—relates back, and draws its guilt from those early rebuffs of God's Holy Spirit, to which even now, remote as they are, his memory bears record. The quick and angry smotherings of the appeal to pray before going to bed, or on getting up—the determined pushing aside of the Bible—the bitter and almost fierce extinguishment of the embers left in the heart by some earnest sermon or tender remonstrance—the intelligent selection of a certain class of sceptical books to back up an infidelity and a hecency which as yet is immature, and against which the conscience still continues to protest—what sceptic but will bear witness to these? Voluntary or involuntary may the overt act at last be, the state of mind which induced it was deliberately and designedly assumed. And that act which even our imperfect human law relates back to the moral perversion by which it was produced, can we expect the divine law to pass unnoticed?—*Episcopal Recorder*.

DEPTH OF THE NIAGARA RIVER.

"The depth of the Niagara river, under the Suspension Bridge, is estimated by the engineers to be 700 feet. This, we believe, is deeper than any other rapidly-running stream in the world." Such are the present dimensions of a story which has been going the rounds of the press, with gradually increasing proportions, for months. It seems a pity to deprive the public organ of wonder of food so congenial to its appetite, yet we think it best to say what we can to stop the deepening of this great chasm, lest it should endanger the unity of our planet, and separate New York and Canada by and by into two different hemispheres.

We do not believe that there is any great depth of water under the Suspension Bridge, probably not over twenty-five or thirty feet. The sudden change from smooth to rough water is irreconcilable with the idea of a uniform deep river, which would produce a nearly equable current from the Falls to the Whirlpool. Such a sudden break from a nearly level current to a foaming rapid, with a conspicuous declivity in its surface, could no more exist in a river hundreds of feet deep, than a belt of surf could form across the Gulf Stream.

The whole appearance of the place indicates that the comparatively quiet water above is held back by an obstacle near the bridge, over which the stream breaks and rolls in a huge rapid or 'rist.' It is like the flow of any river over a bar, or over a deeply submerged dam; and in this case, the dam is formed by rocky ledges crossing the river at this point, which have prevented its waters from wearing its channel as deeply here as above. And so says the best authority on the subject, Professor Hall, in his report on the western geological district of the State, page 388:

"At a place about a mile below the Falls, and where the channel is narrower, the stream glides with comparative stillness, while below, where the channel is broader, it is driven with great velocity. These appearances have their causes in the geological structure of the place. Below the whirlpool there are no hard strata in the bed of the river, consequently the channel is deeper and the water more tranquil than where such rocks exist. At the whirlpool, and above that place, the hard sandstone layer is at or near the level of the river, and consequently the channel is not worn so deep. Again, after this hard mass has dipped

the surface, the bed of the river is excavated in softer rocks, hence the narrow channel and smooth water a mile below the Falls. Near the Falls, the higher beds of sandstone and the limestone of the Clinton group approach the level of the river, and thus causes a wider shallow channel and more tumultuous water.

This is certainly a perfectly simple explanation of these features of the river, supported by facts plainly visible to the eye of any practical observer.

The hard sandstone which forms the rifts about the whirlpool and bridge dips deeper and deeper until, when nearly at the Falls, it is perhaps 75 or 100 feet below the surface of the river, of which it probably forms the floor. This part of the river, characterized by its boiling and eddying yet nearly level floor, may therefore be 70, 80 or 90 feet deep. Immediately below the Falls and Clinton limestone and adjacent sandstone, 30 or 40 feet thick, and very hard and massive, forms a still stronger floor to receive the pouring torrent, which runs off swiftly and roughly.

We know it is said that line and plummet show a far greater depth for this part of the river, but they are very unreliable in rapid water; the lead is carried away more or less, and the line swept out into long loops and bows. Moreover, we may allow for the universal propensity to exaggeration and mysticism which makes all deep lakes, rivers and seas bottomless. We have sounded ponds so reported, and have found but five or ten fathoms, and we believe the Niagara, above the whirlpool, could its current be stilled, would not require a very much longer line to find the bottom.

A GOLDEN SHROUD.

In a recent communication to the *National Intelligencer*, Mr. Thomas Ewbank, late Commissioner of Patents, gives some important information in regard to the discoveries made in Peruvian tombs and tumuli. The information is derived from W. W. Evans, Esq., a gentleman of strong antiquarian predilections, and now engineer of the Arica and Tacna Railroad in Peru. Mr. Evans states that in making excavations for the railroad in Arica, hundreds of graves are demolished in all directions, in which are numerous Indian relics. The excavations are seventy feet deep, and the soil is loose sand, as the work proceeds, everything from the top comes sliding down—dead Indians, pots, kettles, arrow heads, &c. Among other interesting mortuary Indian relics, an Indian was started out of his resting place, rolled up in a shroud of gold. Before Mr. Evans had knowledge of the incident, the workmen had cut up this magnificent winding sheet and divided it among themselves. With some difficulty Mr. Evans obtained a fragment, and despatched it to Mr. Ewbank. Mr. Evans notices a remarkable fact, that in hundreds of Indian skulls which he has examined, not one has contained a decayed tooth. Mr. Ewbank thinks the weight of the entire shroud must have been eight or nine pounds, and had it been preserved would have been the finest specimen of sheet gold that we have heard of since the time of the Spanish conquest. In some eloquent remarks upon the preservation of souvenirs of the departed, and the futility of attempting to secure the great dead from contact with their native earth, Mr. Ewbank says, it is the form or features, and not the body or substance of the dead, that should be preserved, and add:

"The mummies of Egypt are quarried for fuel, and whether their wives, their priests, or their slaves, they are split open and chopped up with the same indifference as so many pine logs. The gums and balsams used in embalming; them have made them a good substitute for bituminous coal, and thus the very means employed to preserve them have become the active agents of their dissipation. So it is when the materials of coffins have a high market value; they are then seized as concealed treasure, and their contents cast out as rubbish. Like herces in the Eastern hemisphere, the descendants of Manco and Capco were sometimes, if not always, entombed in such, and with considerable treasure besides in vessels of gold and silver; hence we learn how the Spanish conquerors sought for, often found, and as often plundered rich sepulchres."

A GREAT CITY IN CENTRAL AFRICA.

Mr. Bowen, a Baptist Missionary, sent out from Florida, in his journal mentions a visit made last April to Horrín, the capital of the kingdom of Yoruba. He speaks of it as "about the largest town with the exception of London," that he has ever seen. He describes the inhabitants as a peculiar people, with whom he was much pleased—mostly black, but some nearly white, hair between that of a negro and a white man's beard; good European features—some of their noses

would even be considered sharp in America. Again he speaks of them as "that superior class or race of men who have jet black skins with European features and large beard. They are sometimes called white black men.

Mr. Bowen adds:

"I never saw an honorable man nor an honest woman in Africa; till I reached Horrín. The number of people who can read and write surprised me. Many of them have no idols. They are generally serious, solid, sensible people, and profess to believe in God, they have no tincture of Mahomedanism."

The existence of such a people in a region hitherto unknown, but supposed to be the abode of utter barbarism, is a fact of no little interest. It would seem from Mr. Bowen's statements—(unfortunately, his journal is too brief to be satisfactory)—that they are willing listeners to the preaching of the Gospel. True he was, on arriving at Horrín, subjected to a nominal confinement for a few days; but very soon was received with high honor by the King, who gave him a valuable horse, presents for his wife, and land to build on, and also for a house of worship.

CHINESE AMAZEMENTS AT ENGLISH FASHIONS.—Europeans who go to China are apt to consider the inhabitants of the Celestial Empire very odd and supremely ridiculous, and the provincial Chinese at Canton and Macao pay back this sentiment with interest. It is very amusing to hear their sarcastic remarks on the appearance of the devils of the West—their utter astonishment at the sight of their tight-fitting garments, their wonderful trousers and prodigious round hats, like chimney-pots, the shirt-collars adapted to cut off the ears, and making a frame around such grotesque faces, with long noses and blue eyes, no beard or moustache, but a handful of curly hair on each cheek. The shape of the dress coat puzzles them above every thing. They try in vain to account for it, calling it a half garment, because it is impossible to make it meet over the breast, and because there is nothing in front to correspond with the tail behind.—They admire the judgment and exquisite taste of putting buttons behind the back, where they never have anything to button. How much handsomer do they think themselves with their narrow, oblique, black eyes, high cheek bones, and little round noses, their shaven crowns and magnificent pig-tails hanging almost to their heels! Add to all these natural graces a conical hat, covered with red fringe, an ample tunic, with large sleeves, and black satin boots with white soles of immense thickness, and it must be evident to all that a European cannot compare in appearance with a Chinese.

GODLINESS IN CONGRESS.—The *Christian Intelligencer*, in alluding to an exhibition of levity, to call it by no graver term, as exhibited on a recent occasion, in the House of Representatives, at Washington, comments, with well deserved severity, on the conduct of the members, as reported in the following paragraph from a daily paper:—

Mr. Florence desired to offer a resolution which would require immediate action. He desired that it should be read, so that it might be considered and acted upon after there had been a vote. It gentlemen desired it. He would read it. "To-morrow the 25th inst., being Christmas"—[loud and prolonged laughter]—"a day held in holy veneration by Christian men, on the advent of the Saviour of the world"—[renewed laughter]—"and, beside, being regarded and kept as a holiday almost universally, it is ordered that, to enable all who desire to participate in the religious observations or secular festivities of the day, the members of the House of Representatives of the United States will not assemble again, after an adjournment to-day, until Thursday, the 27th inst., at meridian." [Loud cries of "No," "Call the roll," and laughter.]

Such were the circumstances of the case, and, as our contemporary very properly goes on to say:—

Are we to infer from this, that those men in high stations are such bold despisers of revealed truth, that they laugh out from their high places at the thought of the "Saviour of the world?" And this in face of the tens of thousands who, under the legislation of these very men, and for whom and by whom they rule, believe in the son of God by testimony as their basis, to disbelieve which demands a thousand times more intellectual faith than to believe. He must work hard and have a large amount of credulity, who can ignore the evidences of Christianity. We surely doubt if our laughing legislators know much about evidences, either internal or external. It is in the power of evil hearts to rebut the very sight of the eyes, to say nothing of hooped up testimony, to which mighty men have done the highest reverence with the lowliest humility.

To what other conclusions, then, can one come than that they who are deputed to make the laws for a

Christian people, are men who, in that most responsible capacity at least, live and act "without God in the world?"

IMAGE WORSHIP IN THE GREEK CHURCH.

It is well known that the Papists defend the worship and adoration of statues; yet there may be some who suppose the Greek Church is nearer the Bible on this point. But, alas! the difference is not worth naming. All their churches are filled with pictures, which are worshipped. Every house, too, has its little corner, or some shelf, where the pictures are placed to which prayers are offered, and before which incense is burned. True, Greeks always try to prove a difference between the worship they pay to pictures and that they render to God; but in practice there is no such difference. No one can fail to worship their images without incurring their curse. An expression used in all their churches is, "Let their lips be dumb who worship not thy holy image, O thou mother of God." Why then, call this church a church of Christ

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

It is said, upon how good authority I know not, at all events, upon the anonymous authority of a printed paper sent to the Church Wardens of this Parish, and enclosed in an envelope bearing the *Wilmot* post-mark, that the Bishop will, at the ensuing meeting of the Legislature, seek to have the proceedings of the Diocesan Synod legalised. And upon this alarming announcement, the writer of the said paper proceeds to reveal the dark designs of the promoters of Synods, and to warn the unsuspecting laity of the dreadful slavery preparing for them, and of some mysterious process of *darkening* them,—of the nature of which, I suppose, only a Jesuit or a rank Puseyite can have the faintest idea. To be sure, all the slavery of which we hear or read has the sable race for its victims; but how a legalised Synod is going to invest the fair laity of Nova Scotia with the skin of the Ethiopian, does not at present appear. But, seriously, the views of this writer respecting Colonial Synods are so far-fetched and extravagant that one would not be disposed to combat them, only as it is desirable that a subject of this nature should be thoroughly canvassed, examined, and sifted, in order that if there really is a sound objection, it may be brought to light and obviated, or allowed its full weight. The most important question to determine in the outset is, whether or not the Church of England be really the established religion of Nova Scotia. Does the Legislature? Do the laws of the land recognise it as such? If not, then manifestly all the outcry about a legalised Synod enacting *new laws*, and exercising a discipline over the Clergy, which will entirely deprive them of *independence*, and deprive the laity of their liberty as *British subjects*, is simply absurd. If the Synod should pass *new laws*, they would be such laws, i. e., as formidable as the Methodist Conference, or a Division of the Sons of Temperance (also legalised) enacts for the regulation and discipline of its members. Indeed, as the Methodist Conference excludes laymen, its enactments must savor much more of *priestcraft*, and be more prejudicial to the interests of the laity, than any that are likely to issue from a Church Synod composed of clergy or laity. But the Church Synod will be *legalized*. Well, will that deprive Churchmen of the Civil law? Is any one in the present century credulous enough to believe that the Bishop and Clergy will ask for, or that the Legislature will establish within the borders of Nova Scotia, a power entirely independent of the Civil power,—an *imperium in imperio*, truly, of the most visionary character!

Thus ardent opponents of Colonial Synods assume that the laity can have no influence. Why? Are they so ignorant, so lukewarm and indifferent in what intimately concerns themselves, or so excessively docile, that they will not be able to form an opinion for themselves, or will never venture to oppose any proposition emanating from the Bishop or Clergy? The lay members are not nominees of the Bishop or Clergy, as is well known, but are elected independently, by the adult male parishioners in each Parish. Besides, the vote of each one is to be taken separately, so that the trembling laity may, when voting at least, be relieved from the tyrannical influence of the domineering Clergy.

But the Synod will obtain possession of all the Church lands. In plain English—the Bishop, Clergy, and Laity, who, in fact, are the Church, will feloniously rob themselves! or, I suppose, all Church people will be secularized and taken for the support of something else, or quietly pocketed by the sacrilegious spoilers. With regard to the power of discipline, which is to be

so fearful an engine in the hands of the Synod, a resuscitation, in short, of the *Inquisition*, is it better to retain the Bishop as sole judge and executioner than to have the protection of rules framed with the concurrence of the laity? And as regards the power of discipline over the Clergy, I believe this is one case in which the Colonial Bishops are at a loss how to proceed at present; for if they act at all they must now bear all the responsibility, and of course, the undivided odium of any unfavorable sentence they may pronounce. If the Bishop should be one of the persecuted class against whom the cry of Puseyism has been raised, (however unjustly) he must not venture to punish in any way a Low-Church clergyman (however remiss), unless he is prepared to encounter the most uncharitable and unreasoning abuse from the more violent partisans. Now, if a Synod is to pronounce upon such cases, or to lay down certain rules for their determination, surely there is no great danger of any flagrant injustice being done, or of any unwarrantable stretch of power being exercised; and what is by no means unimportant, the Bishop will be relieved of much odium, and occasional uproars, most disagreeable and damaging to the Church, will be prevented. How a Synod is to increase the power of the Bishop or Clergy, or of both combined, is not easy to comprehend; and I must say I have never yet met with a solution of the mystery. Even the clever and learned Editor of the "Church Witness" has been unable to give a reason for this assertion; and that paper is not ashamed, in default of a reason, to advance the imbecility—"Oh! this must be the object of Synods,—the originators are tractarians," say, it is unchristian enough to assert in so many words,—the individuals who have this measure in hand are "unscrupulous men." If, Mr. Editor, such epithets are to be used on one side, why not on the other? And then what becomes of charity, reason, and Christianity itself? I value as highly as the "Church Witness" our reformed faith, and would oppose as earnestly and sincerely the deplorable corruptions of Rome; but I would shrink from pulling down the glorious edifice of which Jesus Christ is the chief corner stone, in order to raise with its ruins a barricade against enemies. If we are to be champions of Protestantism, let us at least be careful to give no occasion to those without to doubt whether or not we are Christians.

Until then, the opponents of Synods can shew how dividing the power which a few possess among many has a tendency to increase the power of the original few, we must, as men of common sense, put down the assertion as *vox et pretereun nihil*. Did the institution of a Parliament in England increase the power of the Sovereign? Are the people of Nova Scotia enslaved because a house of representatives shares power with the Governor and Council? The assertion is only excusable in one who is in mortal dread of the Inquisition, or, perhaps, in an excitable young lady of very retrospective memory.

ANTI-BUGBEAR.

Amherst, Feb'y, 1856.

FOR THE CHURCH TIMES.

Country Harbour, Jan'y 24th, 1856.

MY DEAR SIR:

A printed Circular has recently been received here, directed to the Church-Wardens and Congregation, bearing the *Wilmot* post-mark, but no name subscribed, exciting us to rise in rebellion both against our ministers and the Bishop; depicting the evils of a Diocesan Synod, and lamenting the state of vassalage in which the Clergy are held by the Bishop;—inasmuch as they are depending upon the pleasure of his Lordship for their stipends;—and that the whole thing has a Tractarian tendency. In reference to our minister, I believe the Bishop has no control whatever over his stipend. He is a Missionary of the Colonial Church and School Society: a society that will scarcely be accused of any leanings to Puseyism, and who would not retain any agent, either lay or clerical, in their service who had. And yet, I know he is most anxious, and feels it his duty, to do all that lays in his power to promote the firm establishment of this Synod, for this simple reason, that he is firmly persuaded the good of the Church and the glory of God will be promoted thereby. I deeply regret that the person or persons that have favoured us with such a gratuitous service have not attached their names to the document. It appears to me that they can derive but little satisfaction from this labour and expense under existing circumstances. I should like they should know the effects produced in this remote mission, and would certainly inform them if I knew who they were.

We are referred to a production of "Cura" in the *Church Witness*; but as this paper never came into our Parish, we are left in the dark as to its merits. It has occurred to me that probably "Cura" is the author of this Circular, and has formed such a high opinion of his own merits as to suppose the article in question, is unanswerable. My object in writing you, however, is to ask, if you can furnish me with the name and ad-

dress of the author of this precious document, and if you are unable to do this, whether it would not be well to request them through the columns of the *Church Times* publicly to avow their name and address. At the present, it has the appearance that they are either ashamed or afraid to sign their names to their own productions. I must think that the spirit that prompts a person to endeavor to sow division and to promote strife in such a place as this, cannot be too strongly reprobated.

I have the honor to be, My Dear Sir, yours, very truly,

HALL FORSTER,
Church Warden.

Diocesan Church Society.

ARICHAU COMMITTEE.

The Annual Meeting of the Local Branch of the Diocesan Church Society was held in the Parish Church of St. John on Thursday evening, 17th ult.

Although the travelling was somewhat unfavourable for persons at a distance to attend, there was a respectable assemblage of members and friends of the Society.

After the singing of an appropriate hymn by the Choir, and the usual prayers, the President alluded to the loss the Committee had sustained since the last meeting, by the removal from the Parish of its late zealous secretary, F. Forbes, Esq., and announced that Isaac Leviscomte, Esq., had kindly consented to assume the duties of that office. Mr. Leviscomte, having been called upon, read the gratifying report of the Executive Committee for the past year.

The President then addressed the meeting at some length, and having solicited the best encouragement and support of the parishioners in carrying out the pious objects of the Society, remarked, in conclusion, that the liberal manner in which the appeal in its behalf was responded to last year, induced him to hope that the present would be attended with similar gratifying results.

The recommendation "to sustain and increase the contributions towards the funds of the Society," was moved by the Secretary, and seconded by Mr. Edwd. Binet. The mover adverted to the liberal support this Parish had received for the last 25 years from the venerable Society for the Propagation of the Gospel. He reminded the meeting of the debt of gratitude it thus owed for the privileges and blessings of the Gospel furnished almost free of any individual expense, and strongly urged the parishioners to show their appreciation of those blessings, by contributing towards extending as far as possible the Gospel system, in the enjoyment of which they themselves were so highly favoured of God.

It was moved by Wm. H. Cutler, Esq., seconded by Mr. Ferrier, "That this meeting avails itself of the present opportunity to express its acknowledgment of the benevolent exertions of Messrs. DeCarteret and F. Forbes in promoting the interests of the Church generally, and especially of the encouragement and liberal support received from them towards the benevolent objects of this Society."

The mover prefaced the above Resolution by several gratifying remarks, and alluded to particular instances of the lively interest taken, and the willingness uniformly shown by the above named gentlemen, during their residence in Arichat, in all matters pertaining to the religious prosperity of the Church.

The constant friend of the Committee, Chas. F. Harrington, Esq., having been absent from town some time previous to the meeting, fears were entertained of being deprived of his assistance. He arrived, however, a few minutes before the appointed hour, and although evidently much fatigued, appeared in due time, and advocated 3rd Resolution. It was seconded by Capt. Adams, and was expressive of the satisfaction with which the meeting viewed the increased missionary efforts of the Society; but as the present year brought with it appeals quite as urgent as the past, Mr. Harrington directed serious attention to this fact, — a fact which he hoped would operate as an imperative call upon all members of the Church to give it increased efficiency by enlarged contributions.

The 4th Resolution was to have been proposed by Dr. Fixott, but a professional call prevented his attendance. It was therefore proposed by Mr. Jas. DeCarteret, and passed unanimously, "That as the last year's increase in the funds of our Local Branch of the Diocesan Church Society was in a great measure to be attributed to the laudable exertions of Mr. Edward Binet, this meeting gratefully acknowledges his past services."

Mr. Binet expressed his readiness at all times to promote the objects of the Society, and cheerfully consented to receive subscriptions for the present year.

At the conclusion the C. Psalm was sung and the benediction pronounced. The choir always ready to assist, was, upon the present occasion, ably supported by an Harmonicon, skilfully played, and recently procured through the individual exertions of a young lady of the Parish, to whom much praise is due.

Chas. F. Harrington, Esq., was elected as Vice-President, and Messrs. Grouchy, P. Bosdat, E. Binet, H. Fixott, M. D., and Geo. Jean, Esqrs., as members of the Committee for the ensuing year.

The meeting was in every respect of an encouraging and satisfactory nature. About £16 was subscribed. Although it cannot be expected that so large an amount as last year can be realised, in consequence of Ship Harbour district being no longer included in the Parish of St. John, and also from several pressing demands made upon the congregation, and cheerfully responded to during the past year, yet there is reason to believe that each will give according to his ability.

Arichat, Feb'y, 1856.

THE Annual General Meeting of the Guyaboro' branch of the Diocesan Church Society, was held in the Lower Hall, on Thursday the 10th Jan. All proceedings of a business nature having been deferred to a future committee meeting, the evening was occupied with passing resolutions, connected with the nature of the Society. The meeting was respectably attended, and it is confidently hoped that the interest which our Church people take in the Society, will be manifested by the increase of the contributors.

News Department.

FRANCE.

The spirit and importance of the Austrian Concordat may perhaps be better understood by comparing its language and provisions with that of the French Concordat of 1801. For instance, the different tone of the commencement of the two instruments is very striking. The latter begins with a "mutual" declaration made by either party on an evident footing of equality, and involving important principles. The French Government recognises the Romish religion as that "of the great majority of French citizens," and the Pope acknowledges "that that religion has received, and expects to receive, the greatest benefits from its establishment"—i.e. its legal establishment—"in France." Here, by both parties, the regular action of the State is recognized; and thus, although by a subsequent declaration, the Roman Catholic religion is to be "freely and publicly exercised," yet it is to be so exercised "conformably to such regulations as the Government shall judge necessary." To speak of the religion of the "minority," is, of course, necessarily to recognise that of a minority. But although Dissenters are much more numerous throughout the Austrian dominions than they are in France, no recognition whatever is made of them on the side of the Secular Government in the Austrian Concordat. They are treated as a thing not even fit to be alluded to in a convention with the Holy See—if, indeed, convention the late series of stipulations can be called—for, contrary to that of the French act, the commencement of the Austrian Concordat sounds more like the annunciation, by one party only, of a fundamental principle. "The Catholic, Apostolic, Roman religion," it is said, "shall be always preserved with all its rights and all its prerogatives, which it enjoys by the established order of God." &c. And, again—"The Roman Pontiff enjoys, by divine right, the primacy of honour and jurisdiction," &c. And hence follows the acknowledgement and recognition, by the internal Government of the country, of official arrangements between its own Bishops, clergy, and people, with a foreign authority, unsubjected to any control on its part; the same uncontrolled communication by the native prelates, on their side, with their clergy and their flocks, and the exercise by them of all their ecclesiastical rights and functions, on the same footing. All which points, according to the French Convention, are, nominally at least, and by principle, placed under the surveillance, at once, and protection of the governing power, as are all other acts of its subjects. In the same way, in the nomination to bishoprics, the sale of ecclesiastical property, the establishment of monastic institutions, and, above all, in the contraction of marriages—so important a point in Germany, where mixed marriages are so frequent—the civil power is ignored, or nearly so, in the Austrian instrument, while it is rigorously kept in view in the French. Indeed, with the exception of the formality of the oath taken to the Sovereign by the higher prelates—in France exacted from the priesthood of the second rank also—and said to have been long refused assent to, on the recent occasion, by the Court of Rome, there is scarcely a point in which the difference of relations now existing between Austria and Rome, and those heretofore established between the latter and this country, does not stand out in glaring contradiction. Those who pay attention only to the political condition of Europe pretend to discern, in such a state of things, the main object and aim of the policy of Austria; and which they profess to regard as being no other than an effort to counterbalance and counteract the present too strong preponderance of French influence over the Governments of the Italian Peninsula,

and of Rome in particular, by the concessions made to, and the intimate alliance contracted with, the Eternal City.—*Corresp. London Guardian.*

The Dublin papers agree in representing the tide of emigration to be setting backward from the United States to Ireland, and, slowly but steadily, the Irish population to be returning to the old country. The immigrants come laden with Yankee dollars, and show great solicitude about plots of land and the growth of potatoes. "Some," says the *Evening Mail*, "are even so provident as to have written over from the States to bespeak sea-weed and guano to be deposited against the time of their arrival in the locality where they propose to commence operations."

An Italian paper states that a tough and hardy old fellow recently passed through Lyons, France, on his way to Savoy, his native country. No less than eighty years ago, when he was forty one, he was sentenced to the French galleys for life. The other day he was released, at the age of 121. It is said that he has a little property in Savoy, the interest on which has been accumulating exactly 100 years, or since he arrived at the age of 21. The old fellow enjoys perfect health, although he stoops so much that his face nearly touches his knees. A condemnation to perpetuity in the galleys in France is considered to have expired after 100 years' confinement. Only one other case of an individual having outlived his term of punishment was ever known, and that was a native of a little village in Dauphiny, who at the age of twenty-one was condemned to the galleys at Toulon for the term of his natural life. From Toulon, the patriarchal sinner, numbering in years 122, found his way to his native village; but, alas! no one there knew him. Nor did he seek to recall it to the memory of any one, for next day the melancholy man took the road back to Toulon, in due time reached it, and, on imploring to be received at his old lodgings, was there allowed shelter, and died the next year.

Mr. Giborno is now in Egypt to make arrangements for laying the submarine electric telegraph from Constantinople for Alexandria, to cross Egypt, and to be hereafter extended from Suez to India.

A celebrated Arab horse belonging to Halseem Pacha, who had challenged all England to produce her conqueror in a race for £10,000, has just been beaten in an eight mile race at Cairo, by an English racer.

We are glad to find that arrangements have been made for the issue of a new copper coinage, the want of a sufficient supply of which has been severely felt of late by retail dealers. We think that some inquiry as to what has become of the old and good copper coin, the thistle pennies and half-pennies, ought to be instituted. It is within our knowledge that from being plentiful, the scarcity became sudden and unprecedented—while as substitute a whole heap of spurious and counterfeit thistles made their appearance.

D. O. S.

4th Rule of the Widows' and Orphans' Fund: "Every Clergyman of the Church of England in the Diocese, wishing to avail himself of the benefits of this fund, shall, within six months from the 10th Octr. 1855, or within one year from taking orders, or from his admission into the Diocese, apply to the Sec'y for a Certificate of pension, and shall pay the annual sum or premium therefor, as hereafter mentioned."

The above limited time expires on the 10th of April, 1856.

5th Rule. "Any applicant after such period of time, shall only be permitted to receive such Certificate at the option of the Sub. Com., and upon such terms as they shall direct."

The premiums for 1856 on Certificates already issued, are due on the 1st Jan'y, 1856. The last day on which such premiums can be received is Saturday, 9th Feb'y, 1856.

EDWIN GILPIN, Jr. Sec'y.

ONE WEEK LATER FROM EUROPE.

The subjoined highly satisfactory Telegraphic Despatch was received at the Merchants' Exchange Rooms, on Saturday 9th inst., at 1 p. m.

The R. M. S. *Persia* arrived at New York this morning, bringing Liverpool dates to Jan. 26th, being her regular day.

Consols quoted at 90½.
Cotton advanced one-sixteenth of a penny per lb.—sales for the week 70,000 bales.
Wheat market declined—limited business at previous prices.

Wheat—prices not quotably higher.
Corn declined one to two shillings per qr.
Provisions—business limited, but prices remain without any change.
Baron declined.—Lard lower.
Coffee—prices a shade higher.
Sugar—a small advance reported.
Tea—market firm with upward tendency.
Increasing confidence in Peace!
The Czar has ordered a suspension of hostilities in the Crimea!
The U. S. M. S. *Pacific*, which left Liverpool on her regular day, had not arrived at N. York.

SECOND DISPATCH.—The subjoined despatch has been received from New York by Messrs. S. Cunard & Co., dated Feb. 9th:
Persia arrived—got into the damaged her wheels. Ship fast, and a good boat. Peace immediately. E. CUNARD.

A Bazaar, in aid of the funds of the Halifax Mechanics' Library, under the patronage of Lady LeMarchant, took place at the Masonic Hall, on Thursday last. The affair has been most successful—about £250 having been realized. Many thanks are due to the ladies of Halifax—who are always the first to lend a helping hand in cases of extremity—for their praiseworthy and untiring endeavors to forward the affair, to the result of which they can look with pleasure.

The Courier of this morning states very confidently, that the arrangement made with the Messrs. Baring & Brothers, by the Hon. the Attorney General, for the money necessary to carry out the Railway policy of the Government is "an admirable one, and gives high satisfaction to those who have been able carefully to investigate it." It also states that the arrangement concluded with Messrs. Jackson & Co is most favourable to the Province.—St. John Church Witness, Feb. 13.

We observe that on the 30th ult., the Right Rev. Manton Eastburn, D. D., Bishop of the Episcopal Diocese of Massachusetts, was united in the holy bonds of matrimony, to Mary J., daughter of George E. Hoar, Esq., of Boston. The marriage ceremony was performed by the Rev. John Cotton Smith, assistant minister of Trinity Church, Boston.—Ibid.

An active lad, with common education, about 14 or 15 years of age, will find a situation at the Church Times Office.

CORRIGENDA. D. C. S.

Table with columns for Receipts, Jan. 3, 21, 24, and amounts in pounds and shillings.

LETTERS RECEIVED.

From Rev. Mr. Nicholls, Liverpool, with five new subscribers. From Rev. Mr. Bowman, with one new subscriber. From Rev. Mr. Forsythe, with new subscribers—directions attended to. From Rev. Mr. Jarvis—the £1 was received. From Rev. D. W. Pickett—attended to. From Mr Ansell—attended to. From Rev. J. S. Smith.

DR. M'LANE'S VERMIFUGE.

PREPARED BY FLEMING BROS., OF PITTSBURGH.

During a practice of more than twenty years, Dr. M'Lane had attended innumerable patients afflicted with every form of worm disease, and was induced to apply all the energies of his mind to the discovery of a vermifuge or worm destroyer, certain in its effects; the result of his labors is the American Worm Specific, now before the public, prepared by Fleming Bros. of Pittsburgh, which is perfectly safe, and may be given alike to children of the most tender age, or to the aged adult; it purges mildly and subdues fever, and destroys worms with invariable success. It is easy of administration, and as it does not contain mercury in any form whatever, no restrictions are necessary with regard to drinking cold water, nor is it capable of doing the least injury to the tenderest infant. An incredible number of worms have been expelled by this great vermifuge.

Purchasers will be careful to ask for Dr. M'LANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. of Pittsburgh, Pa. All other Vermifuges in comparison are worthless. Dr. M'LANE'S genuine Vermifuge, also his celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of

FLEMING BROS.

Sold in Halifax by Wm. Langler and John Naylor.

A most astonishing cure of a Bad Breast by Holloway's Ointment and Pills.—Mrs. Holt, of Quebec, was for a long time afflicted with a bad breast, everything medical did could do to cure her was unavailing, indeed, it became much worse, and the family surgeon finally suggested that the only hope of saving her life consisted in having the breast cut off. She determined to wait a short time to consider, and a sister of the sufferer who called in brought a quantity of Holloway's Ointment and Pills, which she insisted on using sub rosa at first, this was continued for a few days, which improved her so much that she was induced to continue them, and at the expiration of six weeks, her breast was completely cured, and has remained well ever since.

WORMS AND FITS!! It very frequently happens that Convulsions in Children are owing solely to the presence of worms. Happily for the little sufferers, these parasitical animals can easily and speedily be expelled by a few doses of BRYAN'S TASTELESS VERMIFUGE, which no infant will hesitate to swallow. It is a Syrup containing the active principles of Vegetables only, and unlike Mercurial Medicines or Turpentine, is perfectly safe in its operation. Hundreds of Children have died of this distressing malady, but a certain cure is now at the option of all. In Bottles at One Shilling sterling, by the principal Druggists, and wholesale in Halifax by G. E. MORTON & CO., at the Medical Warehouse.

A NOVELTY IN MEDICINE.—Mr. Gerry the well known Operative Chemist and Apothecary, has succeeded in making his Peccoral Tablets the most certain and agreeable remedy for consumption and Lung Diseases, ever known. Instead of wasting their energies in the stomach, the active principles of the Tablets go direct to the diseased organs, and in all curable cases, never fail. A more efficacious and elegant remedy we do not know. Price one shilling sterling at the Medical Warehouse of G. E. MORTON & CO.

A GREAT FAMILY MEDICINE!! It is of the utmost importance that Households, especially such as are at a distance from Medical Advice, should keep by them a medicine that will control and cure the various ailments common to domestic life. Such a Remedy is GERRY'S OSMONILE PILLS, which are a certain cure for all disorders of the Stomach and Liver, and those disturbances of the bowels that are produced by improper food, or changes of weather or climate. In the diseases of Children they are very efficacious and perfectly safe. A bottle of these Pills may save many a Child's life, for taken in time they prevent dangerous and fatal complaints. In Bottles, 1s. sterling each. Sold wholesale, in Halifax, at the Medical Warehouse of G. E. MORTON & CO.

SHIPPED.

At Ship Harbor, on the 6th Inst., by Rev. R. Jamison, Mr. JAMES STODDART of Clam Harbor, to Miss MARIA BITEMAN. Also, on the 30th ult., by the same, Mr CHAS. DEAN, to Miss MARY GARNET, both of Ship Harbor. Also, Mr. ADAM STODDART of Clam Harbor, to Miss HANNAH PALMER, of Owl's Head. Also, Mr. HENRY BITEMAN, of Ship Harbor, to Miss MARIA CHAMPION, of Tangier. At Jodore, on 21st Decr., by the same, Mr. WM. DAY, to Mrs. MARY GILCHRIST.

DIED.

Sadly, on Sunday morning last, in the 30th year of his age, JAMES, eldest son of Mr. William Beverly, of Ferguson's Cove, much and deservedly regretted by a large circle of relatives and friends. On Sunday evening last, aged 73 years, SARAH, wife of Mr. Thomas Wilson. At Douglas, on the 4th Inst., Mrs. PRISCILLA WINN, eldest daughter of Mr. James Mosher, in the 43rd year of her age, leaving a husband and eleven children to mourn her loss. On Tuesday, 12th Inst., GEORGE, eldest son of Mr. George Hulst, aged six years and two months. At Lunenburg, Feb. 7, after a short sickness, Miss MARY GLAWSON, aged 29 years. At Black Rocks, near Lunenburg, on the same day, Mrs. JOSEPH A. CONTRAWA, senr., aged 70 years. In Boston, Jan. 21st, ANN E., infant daughter of Wm. M. and Catherine Bayfield, aged 7 months and 12 days.

Shipping List.

ARRIVED.

Saturday, Feb. 9.—schr. Antelope, Gould, Nfld. Sunday, Feb. 10.—R. M. S. Merlin, Corbin, St. John, N F Monday Feb. 11.—Brigs Mary, Thomas, Ponce; Boston, Roche, Boston. Sarah, Parly, Antigua. Tuesday, Feb. 12.—Barque Jessy, Cochran, Ship Island, Gulf of Mexico; schrs Margaret, Green, Boston; Emblem, Nfld. Thursday Feb. 14.—Brig Fawn, Pugh, Glenfuegos. Friday, Feb. 15.—R M S Arabia, Stone, Boston—97 passengers—14 for Halifax. CLEARED. Feb. 9.—Brig Africa, Meagher, Boston. Feb. 11.—schr Bonita, Coffin, B W Indies; barque Bristol Belle, Spongale, New York. Feb. 15.—Boston Laird, Smith, N. York; Emblem, Bagr, Boston; Boston, Roche, Boston; Rob Roy, Rendle, B. W. Indies; Velocity, Mann, do, Arabia, Stone, Liverpool, G B; Curlew, Hunter, Bermuda and St. Thomas. MEMORANDA.

Missio.—The schr. Reform sailed from Sheet Harbor on Monday, the 7th ult., with a load of cordwood, for Halifax, and has not since been heard of. There was on board of her, Mr. Duncan McPhee, master and owner, having a wife and two children; and Mr. Edward Rutledge, Ship-builder, having a wife and eight children; and Mr. Samuel Kenny, a young unmarried man,—all belonging to this harbour. Any information respecting the said vessel or those who are on board of her, will be thankfully received by their disconsolate families. The Steamer Pacific was not at New York, on Thursday last. The greatest anxiety prevails with respect to her. Strong fears are entertained of her safety. Mr. Collins has dispatched a Steamer in search of her. The Secretary of the Navy has also sent a Steamer for the same purpose.

COUNTRY MARKET.

PRICES ON SATURDAY, FEB. 16.

Table listing prices for various goods: Bacon, Beef, Butter, Cheese, Eggs, Hams, Hay, Honespun, Oatmeal, Oats, Potatoes, Socks, Veal, Yarn, Canada Flour, Am., Rye, Corn Meal.

AT THE WHARVES.

Table listing prices for Wood and Coal.

JUST RECEIVED.

COXE'S Christian Ballads, Keencil Cholsi, Lovize's French Grammar, Wanostrocht's French Grammar, Telemaque, The Psalmist, WM. GOSSIP, 24, Granville street.

HALIFAX STEAM BAKERY.

No. 92, Upper Water Street,—Opposite Cunard Wharf. FRESH BAKED. 500 BARRELS of Pilot Bread, 100 do Family do, suitable for toasting. 50 Half 50 Bags Navy Bread,—Also—Boxes Wine and Soda Biscuit, Butter, Sweet, Glazer, and Sugar Crackers, Water Crackers, Imitation Buns, In Packages from 10 to 10 lbs. each, Wholesale and Retail. Feb. 16. 3m. EDWARD JOST.

REMOVAL! REMOVAL!!

FROM the Old Stand, Market Square, to the NEW BRICK STORE, adjoining the Bank of Nova Scotia, Ho. 115 street. J. STAIRS, Iron & Hardware Merchant.

COLLEGIATE SCHOOL, WINDSOR, N. S.

REV. D. W. PICKETT, B. A., Principal. U STEIFELHAZEN, Esq., Prof of Modern Languages

THE Business of the above School, will be resumed on TUESDAY, Jan'y 15th 1856, and it is very desirable that all Pupils should be in attendance on that day.

There are now a few Vacancies in the family of the Principal, which may be secured on early application. Terms.—Boarders £15 per annum Day Scholars 8 do The Modern Languages (one or more) 3 do

All payments to be made quarterly in advance. Each Boy to furnish his own sheets, pillow cases and towels, and each article to be distinctly marked with the owner's name. Two Scholarships of £10 and £7 will be competed for at the next Term, A. T. 1856. Windsor, Dec. 31st. 1855.

NEWPORT, Jan'y 10, 1856.

THE Parish Church of Newport being in a very dilapidated state, and beyond repair, the Parishioners are desirous of erecting a new Church on the present site.

As this is an undertaking of some magnitude, and the Church people not being numerous, we would earnestly appeal to the sympathies and support of our friends and fellow Churchmen abroad.

It has been proposed that we hold a FANCY SALE in the month of September ensuing. We would there fore gratefully accept such assistance towards this object as our friends may be disposed to afford either in material or money.

Contributions sent to the Church Times Office, or to the Bible & Tract Depository, Barrington Street, Halifax or to Mrs. SPINX, Newport, will be most thankfully received. 4w Feb. 9

JUST RECEIVED.

MOODY'S Eton Latin Grammar. Moody's Eton Greek do. Stoddart's Latin Delectus. Stoddart's Greek do. Colenso's Algebra. Stewart's Geography. Wrigley's Mathematics. Feb. 2 WM. GOSSIP, 24 Granville Street.

COLORED CRAYONS.

A FRESH Lot, just received by Feb. 16. W. GOSSIP

UNION BANK OF HALIFAX.

THE BOOK for Subscriptions to the Stock of the UNION BANK OF HALIFAX. At the Office of JOHN BURTON, Esq., Bedford Row, will remain open till further notice, in the interim application will be made to the Provincial Legislature, now in Session, for an Act of Incorporation. By order of the Committee. Feb. 9. WM. STAIRS, Chairman

PSALM AND HYMN BOOKS.

I HAVE now on hand, handsomely bound in Morocco and Gold—a number of the New Edition of the PSALM & HYMN BOOK. These are well adapted for Presents. Sold singly at 3s.—a handsome discount when half a dozen or more are taken. Jan. 26. WM. GOSSIP.

1855. CHRISTMAS. 1855

Per Ship Alliance and R. M. Steamship Asia. WM. GOSSIP, No. 24 GRANVILLE STREET, has received per above Arrivals.

A LARGE STOCK OF

BRITISH BOOKS & STATIONERY.

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