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# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX.

HALIFAX, NOVA SCOTIA, SATURDAY, JUNE 21, 1860.

NO. 27.

## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	June 22	Gen. 22	John 1
M.	23	Gen. 22	John 1
T.	24	St. John's Day	Malachi 2
W.	25	Malachi 2	Malachi 2
Th.	26	Malachi 2	Malachi 2
F.	27	Malachi 2	Malachi 2
S.	28	Malachi 2	Malachi 2
S.	29	Malachi 2	Malachi 2
S.	30	Malachi 2	Malachi 2
S.	1	Malachi 2	Malachi 2

\* The Anniversary of the birth of Christ. To var. 10.

## Poetry.

### PATH OF LIFE.

This way of Christian leads through deserts dreary,  
And thorns is their road;  
The mountain heights are fearful steep, and weary,  
By which they rise to God.

But traveler, falter not!—God's hand extended  
Shall guide and strengthen thee;  
Look onward!—Where their earthly course is ended,  
The crown of glory see!

The prize full well deserves thy utmost striving;  
Not worthy to compare  
Are trials which, ere to the goal arriving,  
The faithful pilgrims bear.

Through life's straits would I still, uncomplaining,  
A narrow way pursue—  
What joy and thank, when, to its end attaining,  
I reach the garland too!

Oh now, while faith before my thoughts is bringing  
The victor's happy crown;  
My raptur'd soul her flight from earth is winging  
Up to the Saviour's throne.

## Religious Miscellany.

### GEORGIA—A DAY ON THE OCEAN.

Seldom can we tell in this world what God intends for good and what for evil. When the morning after the fearful hurricane of 1854, the devoted missionary to the negroes upon the great Ogeechee, the Rev. William C. Williams, saw his Mission Church levelled with the ground and its fragments literally scattered to the winds, his heart sank within him, and he felt that God had laid his hand heavily upon him.

But the missionary felt that something must be done at once. So soon as the condition of the country would permit, for this disaster occurred in the midst of the fearful pestilence which ravaged Savannah and Charleston in 1854, Mr. Williams determined to make an appeal in behalf of his mission. This was done, and the result of his effort was the consecration of the New Church by Bishop Eliot, on the 10th of February. The news had been circulated far and wide, up and down the beautiful river upon whose banks the building stands.

When we reached the Church, we found it a very neat and well finished edifice, capable of containing about 300 persons fitted up with all the convenience necessary for a comfortable place of worship.

As soon as the candidates for baptism have arrived, the baptismal service was commenced in the church by the missionary reading from the chancel as far as the prayer of consecration. A procession was then formed, the Bishop at the head, and the congregation moved, singing, "Soldiers of Christ, arise," to the place appointed for immersion. It was really a beautiful sight; the ministers of God leading the van; the candidates following clothed in white; the rear brought up by a long train of earnest, happy looking servants shouting out the praises of the Lord as only negroes know how to do it. Arrived at the great font of nature, the Rev. Mr. Williams walked up to his armpits in the water, still very cold from the late bitter weather. The Bishop read the prayer of consecration, and Mr. Williams baptised by immersion the candidates whom he had prepared for the sacrament. Never was I more struck with the argument against immersion as inconvenient than upon this occasion, but so ingrained is immersion into the hearts of these people that it cannot be dispensed with. By the time the baptism was over an immense crowd was collected, and still were they coming from every direction, by land and water, servants and owners, all mingling together in one tribute to the occasion. Had any one

doubted the interest of the planters in the religious instruction of their negroes, they might have been this day satisfied of their mistake. Many of them were present, with beaming, happy faces, rejoicing in the spiritual welfare of their people. The church was very soon crowded to its utmost extent, and with great difficulty was the aisle kept vacant for the movement of the procession. As large a congregation was seated around us within the church, and when the Bishop moved from the vestry, he passed through the dense masses of people, until received at the entrance of the Church by the individuals appointed as officers of the Church by the missionary. The service was read by the Rev. Mr. Williams, as was also the sentence of consecration. The building was consecrated under the name of St. James' Church, Great Ogeechee, and long may it stand a light among these Gentiles, who are now flocking as doves to their windows.

At the close of the morning prayer, the candidates for confirmation were invited forward, when one hundred and forty-eight presented themselves. As they rose, it looked as if all the congregation was about to move forward. It was an affecting sight to see so many dedicating themselves to the Lord, most of them in the prime of life, and thus rewarding the faithful and enduring devotedness of their pastor. After ten years of hard work Mr. Williams is now reaping the fruits of his persevering faith, and henceforward his labors will be cheered by the sympathy and affection of a devoted flock. Confirmation is taking a strong hold upon these people, and they are beginning to recognize it as an institution of the Bible. As one of them said, with a patronizing air, to Mr. Williams, "Parson, when the Bishop first talked to us about confirmation, I did not believe in it much; but afterwards I studied it in my Bible, and parson, it's da, it's da, parson."

With the episcopal blessing was dismissed this throng of truly interested and earnest worshippers, and soon were they seen in happy groups scattering homewards, some by land and some by water. The last object that greeted the eyes of the writer of this article, was a large flat floating down with the current of the Ogeechee, through the sunshine, filled with servants singing at the tops of their voices, "When I can read my title clear," while in the centre sat their mistress in a large arm chair, with a parasol held over her, enjoying it to the full extent of spiritual pleasure.

And has not all this its moral? Truly it has, and it is this, that the religious element ought to be introduced much more than it is in the management of our slave property, for it conduces more than anything else to their contentment and peace. It fills the vacuum of the heart and transfers hope for them to a truer and higher sphere! Besides the duty which the planter owes to the souls of his fellow-creatures, it should be very much to his happiness, as master, to mingle the spiritual element largely with his management.—*Southern Episcopalian.*

### PROSPECTS OF CIVILIZATION IN TURKEY.

Passing by the fact that in Turkey, as in every country, there is a strong anti-reformation party, set on retaining the "ancient regime" with all its obstructive and unprogressive adjuncts, easily roused by fanaticism against any propositions emanating from Western Gaiours and "unbelievers," we may observe that there is much in the religious character of the Moslems to hinder them from readily embracing the civilization of our Christianity. With all his superstition and blind fatalism, his love of external ceremonies and "legal" modes of worship, the Osmanli is religious. With him religion is not a weekly but a daily principle—something that absorbs his mind, fills his thoughts, governs his transaction of life, and essentially characterizes even the minutest details of his ordinary habits. A recent writer observes that the absence of all glaring vice, even among the lower orders, save those which they have inherited from their more civilized allies, speaks volumes for the Turkish people. A Turk never gambles, never fights, never blasphemes; is guiltless of murder, innocent of theft, and has yet to learn that poverty is a crime, and that a rich man should shut his door on the poor. Their probity used to be proverbial; and though tolerating polygamy, they were notorious

for their condemnation of orgies and dissipation. They are restrained by their very religion from intoxicating drinks—the bane of European society, and the first fruits of their "civilization" which Europeans contrive to introduce into every country with which they hold intercourse. What, then, have they to gain (in their own ideas) by exchanging those moral and religious characteristics for a civilization which will naturally offend their prejudices by displacing the Koran; by presenting to them the worship of three Gods (their view of the Trinity); which will bring in its train religious laxity, and individual debauchery in its professors; which will rudely assail their deeply-seated contempt for all learning which is not contained in, or founded on, the Koran; which will force upon them, as one of the chief elements in their "progress," views of natural science which they will only be too ready to pervert into dead materialism; and which will attempt to humanize them by a love for those decorative and constructive arts which contribute so greatly to the development of a people's imagination and taste, and which will deal a blow at the very foundation of their religion in its special condemnation of prohibitions against all painting and sculpture, representing either the human form, or any natural substance whatever.

What has Western Christianity to give them in the place of that unostentatious piety, general moral tone, and domestic character, which belongs to the Osmanli? Is the religious conduct of those who will mix in a Moslem society, in the future intercourse of Western Europe with Turkey, likely to impart very ennobling and elevating views of "Christian civilization?" Or is it not rather to be feared that the prospect of converting the Turks to the faith of Christ will be hopelessly obstructed, and our own religion scandalized by the general conduct of our people? The conduct both of our troops and of the civil servants of this Empire in India, has long been one of the greatest difficulties in the way of turning the natives of that country from Hindooism and Mohammedanism to Christianity. The project just set on foot for building an English Church in Constantinople may indeed, by God's grace, become the means of presenting Christianity in a more favorable light than that in which it has hitherto appeared to the Moslems. But it must be a much more deeply-seated religion than that of the Greeks (whom the Osmanli have learned thoroughly to despise), and much more pure, holy, and undefiled, as well as more absorbing, than that misrepresentation of it which Englishmen, when removed from the moral restraints of English society, and from the high tone of their Church, have been in the habit of exhibiting to the unbelievers of the East.

Whether direct Proselytism is the best mode of inducing the stubborn and fatalist Osmanli to see the beauty and accept the blessings of our Christianity, is another question altogether. But we believe this to be an indisputable truth, that so long as the Koran continues to be believed as a Divine revelation, and admitted as the source of their religion, so long will Christianity be powerless against the followers of Islam. No treating with Mohammedanism as "a sect of Christianity," will ever succeed in detaching the Turks from their own views, while such a concession would be a grievous error, and an insult to the Christian faith.

Until the Koran is shown to be an imposture—until a general belief that it is a mere human compilation from the Old Testament, and from apocryphal Gospels and histories of the New, is imparted to the Turkish mind, neither true civilization nor pure Christianity, can hope to effect an entrance into the hearts of the nation. Until the influence of that Eastern book of Mormon is supplanted, those civil, religious and political institutions which are founded upon it, those public morals, habits of life, laws of domestic society, and general modes of thought which flow from it, can never be effectually modified; much less can they be swept away to make room for the admission of another or a better system, which shall at once reform and civilize, elevate and sanctify, Christianize and bless, all ranks and orders of the Turkish nation.

How often are associations in the mind so rapid as to escape our own consciousness!

## Correspondence.

FOR THE "CHURCH-TIMES."

At a public meeting of the inhabitants of the South Eastern part of the Township of Wilmot, held in the School House of the district on the 11th current, Rev. Dr. Robertson in the chair:

It was Resolved and passed unanimously—that that portion of the Township from the line, which separates it on the west from the Township of Annapolis and district of Nictaux, along the Canaan mountain road, including the road at its base on the north, to King's County line on the East, be now called and henceforth known by the name of "Torbrook."

(Halifax papers please copy.)

## ADDRESS.

TO THE REV. S. DUTTON GREEN.

Middle Musquodobit, 7th June, 1856.

DEAR AND REVD. SIR,

We cannot allow you to depart from amongst us, without expressing our regret at the loss of your services from this Mission. During your Ministry for these two years, (though you have been under great disadvantages,) we have every reason to be satisfied and thankful for the zealous manner in which you have discharged the duties of your sacred office.

We trust that on your return to your native country you will be placed in a situation where you will have more scope for your exertions, than in this small congregation, which is so scattered as to give little encouragement to a Minister.

We beg that you will express to Mrs. Green our best wishes for the health and happiness of herself and family, that you may have a safe and pleasant voyage home, and a happy meeting with all your friends.

We remain,

Dear and Revd. Sir,

Yours faithfully,

(Signed) H. A. GLADWIN, Justice of Peace.

By request and on account of the Congregation,

THOS. JAMESON, } Church  
WM. SCOTT, } Wardens.

## ANSWER.

TO H. A. GLADWIN, ESQ., the Churchwardens and Congregation of Trinity Church, Musquodobit—

MY DEAR BRETHREN,—My sincere thanks are due to you for the kind Address with which you have been pleased to favor me. I trust I fully appreciate the views you are so good as to express concerning my ministrations among you; I only wish I could feel more deserving of them; I am grateful, however, I have been able to give any degree of satisfaction.

I shall always consider it as an honor that I have been permitted by our blessed Master to devote the first years of my ministry to the services of a newly-planted and struggling Church, in the distant regions of the West. I shall ever feel thankful that I can understand and sympathize with the trials and difficulties peculiar to the Church in the Colonies. If I have had any slight share in them I am proud on account of it; I glory in the Cross which must be borne in the wilderness.

During the short time I have been permitted to labor among you, I have endeavored to lay before you the great doctrines of the Gospel. Desirous of seeing you practical Christians, I have avoided all merely speculative views of truth, and questions which do not profit. "What shall I do to be saved?" must be the all-absorbing question of every awakened soul of man.—The answer is contained in the Gospel, and woe unto that Minister thereof, who, instead of constantly and earnestly endeavoring to set forth the truth on this point, seeks to please his hearer's fancy, and to satisfy them with vain and unsubstantial imaginations. If notwithstanding the weakness and imperfections of my labors—if any good has resulted from my connexion with you as your Pastor—if one heart has been softened—one spirit cheered—one soul awakened to the importance of its priceless worth—then I would be devoutly thankful, and give unto God all honor and praise. I have not labored in my own strength, for it is weakness: I have not preached my own Gospel, for there is but one: I have not administered the blessed Sacraments on mine own authority, for Christ, and the successors of those commissioned by Him, can alone rightly impart them; and therefore, my brethren, I am sure I cannot have labored altogether in vain. Had I been a self-appointed teacher, what painful doubts would now fill my mind at leaving you! But, assured as I am, that I have been simply the duly appointed instrument in the Lord's hands, I know results must follow, otherwise the Lord worketh in vain. And this view, beloved, excludes all empty self-gratulation; it is the Lord that worketh, all in all! But, God knows, there is much room for self-abasement and humility. Blessed be His name there is the same Advocate, the same Mediator, the same High Priest for the Pastor, as there is for the people.

Though my official connexion with you now ceases, I shall ever continue united to you in the bonds of Christian sympathy and love; and God forbid I should cease to pray for you all, though broad seas and distant time may separate us, until we finally arrive in the mansions of the bliss, through the merits of Christ Jesus.

Mrs. GREEN cordially thanks you for your kind wishes for herself and family; she desires me to assure you that you will ever have hers on your behalf.—When in our native land—should God permit us to reach its shores—we shall refer with pleasure to the many instances of unfeigned kindness and hospitality, we have received at your hands.

Wherever it may please the Head of the Church to appoint my future labors, I shall derive satisfaction and pleasure in knowing I have the sincere desires of my first flock for my success in the glorious cause to which I pray to be more and more devoted.

Finally, Brethren, farewell! Be perfect; be of good comfort; be of one mind; live in peace; and the God of love and peace shall be with you!

With kind regards to my successor, whom I commend to your obedience and love in the faith of Christ, and with fervent prayers for your temporal and spiritual welfare,

Believe me, My Dear Brethren,

Your faithful and attached

friend in the bonds of the Gospel,

SAMUEL DUTTON GREEN,

Musquodobit, 8th June, 1856.

## News Department.

From Papers by Steamer America, June 7.

## ENGLAND.

## APPELLATE JURISDICTION OF THE HOUSE OF LORDS.

On Friday night (May 30) the Lord Chancellor finally abandoned the Wenloyle case, and introduced a bill founded on the recommendations of the committee; their chief recommendation being, that, for the purpose of improving the appellate jurisdiction of the House of Lords, the crown should have power to grant life peerages to two lawyers, who, at a salary of £5,000 or £6,000 a year, should fill the office of deputy Speakers, and assist the Lord Chancellor in the discharge of judicial business. There will then, with the Lord Chancellor, be always that quorum of three required by the orders of the house. They are also to have power of sitting for judicial business when Parliament is prorogued. Some minor details, such as noble Lords to wear robes when sitting as judges, and the lessening of the expenses of printing, are to be provided for by the regulations of the house:

The Earl of Malmesbury wished to know whether, if one of these life peers were removed for misconduct, he would still be able to sit and vote in the house as a peer? Lord Redersdale said that if there were to be life peers they should be exactly in the same position as hereditary ones. If one were removed from office for misconduct, the house could proceed to deprive him of his legislative functions by enactment. Earl Grey said the bill did not deal with the subject of life peerages in a proper manner. He still retained his opinion, that in refusing to permit a person on whom the Crown had conferred a life peerage to sit and vote among them, the House of Lords had assumed a power and authority that did not belong to it. This bill virtually affirms the propriety of the decision of the committee of privileges. The Crown, however, as he believed, has the power, which it is very desirable it should have, of creating life peerages. They are called upon to limit the prerogative in that respect; and when the house was called upon to pass a bill limiting the prerogative, they ought to have been formally assured that the Crown consented to that limitation. Lord Campbell, on the other hand, contended that the bill would add to the power of the Crown. The question of the power of the crown to create life peerages is *res judicata*. Earl Fitzwilliam was surprised to hear such an opinion. Why, the decision of the house in the matter might, as in the case of Mr. Wilkes, be rescinded. Lord Campbell explained that he did not rely on resolutions of the House of Lords, but on the law of the land. Earl Granville concurred with Lord Fitzwilliam. In reply to Earl Grey, he said that it would be quite sufficient if the consent of the crown were intimated by one of the Ministers at some stage of the bill.

The bill was read a second time.

## CHURCH OF IRELAND.—SUFFRAGAN BISHOPS.

The project of Mr. Miall for confiscating the revenues of the Church of Ireland, and applying them in the improvement and construction of harbours, dockyards, and other useful and national works, has just been defeated in the House of Commons, only by a majority of seventy. Lord Palmerston took pains, however, to assure the house that he did not preclude himself, by his present vote, from hereafter giving an opinion, which he entertained, that all ecclesiastical property belongs to the State, and Parliament may deal with it according to its own discretion, absolutely.

Not without apprehension, therefore, will the Church receive another announcement of the noble Lord, made on the occasion of the Marquis of Blandford's enquiry about the restoration of suffragan bishoprics. Four of the English prelates, it was said, and one archbishop, appeared to be disabled by age, overwork, and sickness: "was anything," (asked the Marquis,) "to be done to provide for this calamity?"—And Lord Palmerston intimated that the subject was under the consideration of Government. Perhaps his Lordship holds the "view" (put forth lately for another object,) "that we had better have nothing to do with the old canon law." The Church will, however, be on her guard against his Lordship. The principle of *solus episcopus* in every diocese, and *unicus sacerdos* in every parish, must be carefully watched in all our reforms. When, as now, "suffragans" are asked for, be it remembered that they have, and can have, none but a derived and delegated jurisdiction, received from the Diocesan alone; just as the stipendiary clergy, in assisting in the "cure of souls," are delegates of the *parochus*, in whom alone is the "cure" of each parish.

We understand that the Revd. H. J. C. Harper, M. A., vicar of Mortimer, Berks, has, on the nomination of the clergy and laity in public meeting assembled, accepted the Bishopric of Christchurch, in the settlement of Canterbury, New Zealand, and will be consecrated in England towards the end of July. Mr. Harper was educated at Hyde Abbey, Winchester, and Queen's College, Oxford. The early portion of his subsequent career was spent at Eton, where he officiated for many years as "conduct," or chaplain to the College, having previously held the office of private tutor to the sons of Sir Charles Coote. In 1840 Mr. Harper accepted from Eton College the vicarage of Stratfield Mortimer, a benefice of small value, where he has resided ever since. In every position of life Mr. Harper has won the esteem and admiration of all who have known him by the singleness of his character and the purity of his conduct; and, while his parishioners will sustain a severe loss by his promotion to the Episcopal chair, the Colonial Church in New Zealand will gain a wise and faithful pastor, well qualified to enlarge its borders and secure the attachment of its members.—*Times*.

Two bands were supplied by the League last Sunday for the Regent's and Victoria Parks, the Government continuing. During the previous week workmen had been employed, under the direction of Sir B. Hall, as Chief Commissioner of Public Works, in erecting the stages, in order that military bands might play in Victoria-park on Wednesday and in Regent-park on Friday afternoon; and Sir John Shelley took upon himself the responsibility of directing that the "People's Band" should avail themselves of the stages thus erected on Sunday. The programme comprised several pieces of dance music. No disturbance among the spectators is reported.

Reductions consequent upon peace are being gradually carried into effect by the military and naval authorities. Twelve more of the gun-boats and twelve of the mortar vessels were last week ordered to be dismantled. The camp at Colchester is to be broken up, and the militia regiments composing it to be disbanded.

Within the last few days warrants have been issued, for the disembodiment of 20 militia regiments in England and Scotland.

It is usually considered beneath the dignity of ships of the line to be employed in the transport of troops; hence the engagement of a large fleet of merchantmen for the purpose of bringing home troops from the Crimea. There being, however, some fear that a prolongation of the stay of the troops may expose them to a return of cholera with the hot weather, this point of etiquette has been got over, and the *Royal George* and *Colossus* have been ordered to assist in completing the evacuation. The *Colossus* sailed for the Crimea on Wednesday; the *Royal George* on Thursday; the *Cressy*, *James Watt*, *Exmouth*, and *Brunswick*, have followed since. The *Medea* has arrived from the West Indies, bringing, amongst the passengers, the Rev. Mr. Gordon, chaplain to the *Eurydice*. Three of the gunboats ordered in anticipation of further war have just been launched, the *Quail*, *Ripple*, and *Pickle*.

A new planet was discovered, on Thursday, at the Radcliffe Observatory by Mr. Posson, first assistant.—It is described as a little brighter than a star of the tenth magnitude.

It is stated by the official manager engaged in winding up the affairs of the Tipperary Bank, that the late Mr. John Sadler was responsible for £300,000.

Palmer is to be executed at Stafford on Saturday, the 14th instant. Since his arrival there, which a great crowd assembled to witness, the convict has been taciturn, but his manner does not indicate any appearance of his being dejected. The recent proceedings will, it is said, cost the country £10,000. Every possible exertion is being made by Palmer's friends to obtain a commutation of his sentence, but if he escapes hanging it is difficult to say for what crime any one will ever be hanged afterwards.

The *Times* this morning, (June 4) with reference to Palmer's conviction, states that the jury on their retirement, without discussing the subject of the prisoner's guilt or innocence, agreed that each individual jurymen should write his verdict, and place it under his hat. Within ten minutes from the time of leaving court this determination was carried into effect, and on raising the hats the word "Guilty" was found under every one of the twelve! The delay in returning into court with the verdict originated in a feeling that, considering the life of a fellow-being was at stake, any suggestion compatible with the innocence of the prisoner which might occur to the mind of any individual jurymen should not be precluded from discussion by a hasty verdict.

Accounts, dated from Stafford last night, state that a change is gradually coming over the prisoner Palmer; and the coolness and self-possession displayed during the first few days of his incarceration, after his return from London, are deserting him. He passes sleepless nights, and during the day his mind appears to wander.

The *Chronicle*, which, with the *Morning Herald*, is strenuously advocating a reprieve, with a view to further scientific inquiry, in contradiction to the above statement, says that on Saturday Mr. George Palmer and the Rev. Thomas Palmer, the prisoner's two brothers, attended him in Stafford Gaol, and although the reverend gentleman prayed earnestly that the prisoner would confess, if guilty, he at once said he had nothing to admit. In the most calm and earnest manner he assured his brothers of his innocence, sent some of his hair to his mother, sister and son, and begged that the latter might be assured that his father was murdered, but not a murderer. His manner and demeanour were altogether unchanged, except when speaking of his child and mother. He sleeps and eats well, and expresses himself perfectly resigned to his ignominious fate, and says he has not the least hope of reprieve, as he thinks the public wants his blood to satisfy a medical theory which he, as a professional man, expresses his opinion of as "diabolical ignorance."

Now that the war is at an end, the allowances from the Patriotic Fund will be increased—a shilling per week to each class of widows of non-commissioned officers and privates, and a proportionate increase to the widows of officers. The increased outlay will be £12,000 a year. There are at present in receipt of allowances—officers' widows, 74; children, 143; orphans, who have lost both parents, 6; non-commissioned officers and privates' widows, 2,850; children, 3,310; orphans, who have lost both parents, 113.

Mr. Labouchere has appointed the Hon. Harry Cavendish Gray to be his private secretary at the Colonial office, in the room of Lord Sandon, elected, on Wednesday, member for the borough of Lichfield. The noble lord promised an "independent" support to the Government of Lord Palmerston.

The *Daily News* describes the following scene in a chapel:—On Tuesday a large concourse assembled, by public invitation, at the Hill Farm (Mr. Gatwood's), Stambourne, to celebrate the 'jubilee' of the Rev. Jas. Spurgeon, who has just attained the forty-sixth year of his ministry in this village, as pastor of the Independent Chapel. Considerable preparations had been made, and there were probably from 1,500 to 2,000 persons present at the services. The public duties were conducted by members of Mr. Spurgeon's family; the Rev. C. H. Spurgeon, of London, being the preacher, assisted by his younger brother (a student) and his father, in leading the devotions of the meeting. Many of the surrounding ministers of Churches, with their congregations, came from great distances to testify their respect for the venerable parson of Stambourne meeting. The devotional exercises, and the sermons, on the whole, were suitable to the occasion. The collections were liberal, and everything would have passed off comfortably, had not the preacher made a very strong attack upon the Rev. Thomas Binney's book *On Making the Best of Both Worlds*, which he denounced as a specimen of the 'new heretical theology.' A very painful scene ensued. At the close of the sermon

a minister rose up and protested against Mr. Spurgeon's remarks on Mr. Binney, and a general state of confusion ensued in the congregation. Some clapped, some shouted 'Hear, Hear,' others cried 'Turn him out,' &c. The rev. gentleman, however, persisted in defending Mr. B., and explained that the design of Mr. Binney's book was to— and illustrate the Scriptural doctrine, that 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—(1 Tim. iv. 8.) He said, 'I charge Mr. Spurgeon with having uttered a public falsehood.' In reply, Mr. S. denounced the speaker for 'wishing (he said) to gain public notoriety by means of his (Mr. Spurgeon's) popularity.' And in his subsequent prayer at the close of this painful scene, he petitioned that the Lord would forgive him for the sin he had committed, and make him sensible of the wrong he had done in not having first gone privately and reproved him, according to the Scriptural rule."

## CHRISTIANITY IN ASIA.

The East is, and is likely to be, the scene of tragic events. Scarcely has the Turkish Pasha been condemned at Constantinople for the abduction and murder of the poor Christian girl, (whose father has since disgraced himself by trying to raise money on his child's misfortune), than another miserable outbreak of wickedness is reported. M. Guarmani, English Agent at Marasch, in the province of Adana, has been burnt to death in his house, with his wife and children, by a Mussulman mob, urged on to a "demonstration," by a subordinate of the Government. It is said that a severe retribution is to follow this savage lawlessness. The utmost excitement prevails, and spreads in all the provinces of the Ottoman empire; but the Sultan is firmly resolved to carry out his decree of toleration.

At the same time, however, many scandals and great confusions, disgrace Oriental Christianity; officials under the old regime in many places fear the change, even though it be for the advantage of their creed. Nor are the plots of the Latins wanting to fill up the measure of Greek misery, and postpone or frustrate the hope of its alleviation. A scandalous outbreak of the Armenians, stirred, it is said, by the Latins, (who attempt to cultivate their friendship), made the Easter of the Greeks in Jerusalem a time of humiliation rather than festivity; it was a piece of mere unprovoked violence and jealousy, suppressed with difficulty by the civil authorities, perpetrated in the midst of the Church of the Holy Sepulchre, and at the most solemn moment of the sacred rites.

## CHRISTIANITY IN EUROPE.

Uncertainty and insecurity are the marks of European civilization also, just now. The Hungarian bishops declare for a modern interpretation of the Concordat. The Archbishop of Vienna, and those around him, urge strong measures, and a circular signed "Joseph Ohmar," the Prince Prelate and Cardinal himself, has interdicted Protestant interments. Strong remonstrances have poured in, and the Emperor practically annuls the episcopal decree. The Vienna conference is on the point of terminating; and this imperial act is awkwardly timed, as it can hardly be considered by the conclave before it breaks up. The Jesuits are making the greatest exertions in all parts of the empire, especially in Croatia and Slavonia. Two churches have been given up to the order in Vienna, the University Church being one; and negotiations are on foot to place the Academical College in their hands. At Feinsberg, as well as Vienna, they have opened a "Lyceum." The extent of the social tyranny attempted on the basis of the Concordat, may be estimated by the fact that a wealthy Jew is just deprived of the care of his own daughter by the Church, on the allegation of a nurse who was called to attend the child in a sickness, and, being a Roman Catholic, took the opportunity of privately baptizing the child, which (according to Austrian law) is now a Catholic, and reported to be the inheritor of a large fortune; M. Pincherli, of Vorona, (such being the father's name and place) of course is violently resisting.

It is hardly surprising, all things considered, that the Grand Duke of Tuscany be so alter his mind, and shrinks from his contemplated Concordat. England and France have been writing to Pio Nono very uncomfortably about the state of things in the Papal dominions; and all Italy begins once more to share in the excitement of Piedmont. Nevertheless, the bishops of the ecclesiastical province of Turin, have met and protested against the new Education-law, and energetically determined to resist it. Elsewhere it is to be seen the Bishop of Limbourg in the very act of promulgating a decree, forbidding to do it without a placet. Everywhere there is a growing

complication of affairs; the monastic orders being the hope of Rome, and (unhappily) the civil power the chief stay of the Reformists. This year being the time for the election of superiors of many of the religious fraternities, a grand opportunity is offered of making them still more subservient to the views of his Holiness. The Theatines, Barnabites, Cistercians, Carmelites, and, more than all, the Franciscans, have ostentatiously asked Pio Nono to nominate their Generals.

A somewhat remarkable movement is going on in Sweden. Roused by the fear that Roman aggression, felt so deeply elsewhere, might soon spread among the Lutherans, a strong attempt is made to revive a stringent discipline on the model of the sixteenth century. A Catholic curé has been prosecuted for receiving two Catholic children into his school, though sent by their parents. And attendance on certain private catechings is required as a condition of communion; while yet the receiving of the Holy Sacrament is obligatory on all high functionaries of a certain class. Some gentlemen have lately been refused communion, (with all the "consequences," of course,) because they were absent from Catechism!

## RUSSIA.

At a recent visit to the city of Warsaw, the Emperor Alexander attended a ball at which the Polish nobility were present; the Emperor took the opportunity to announce that he had signed a general amnesty which was to extend to all the Polish refugees and emigrants. Prince Gortschakoff has since made the official announcement in a circular to the different Russian Embassies in Europe, charging them to make the amnesty known to Polish absentees, whom he supposes to be anxiously doubting the clemency with which their submission would be received. He writes:

"His Majesty the Emperor is willing generously to forget the whole past life of all fugitives that have long been under the influence of error, or have been guilty of offences, whether they be natives of the kingdom of Poland or of the neighboring Provinces of the empire of Russia; he declares himself to be in mercy willing and ready to receive their submission, and to permit their return to their homes, without their being liable to any judicial prosecution or other examination. His Majesty permits them further, as soon as they have returned, to re-enter upon all their civic rights, and those who during a space of three years shall have conducted themselves irreproachably will be admissible to the service of the State, in which they will have an opportunity of evincing their sincerity, by making themselves useful to the country. The only persons that will be excluded from these benefits are such as have shown in their conduct an irreconcilable hostility to the Imperial Government, and still retain this feeling."

## Editorial Miscellany.

Mr. Howe has written another letter to the *Chronicle*, detailing some of the outrages upon the railway. These, it would seem, have been truly diabolical in several instances—and are well calculated to remove any impression which the numerous scribes who prate of the crime and demoralization of England, and the superior enlightenment of the people of Ireland, may have made upon the astonished minds of a Colonial population who have not so learnt national history. They afford a most pitiable exhibition of uncultivated human nature, and the wonder is that forbearance has been so long exercised. We trust that the most decided measures will be adopted to ensure peace and quietness, and to prevent any national peculiarity from so mischievously asserting itself, as has been so frequently done of late. We are almost convinced, from a perusal of these letters, that if prompt punishment had been administered in the first instance, the recent outrage upon an enlarged scale might have been prevented. They are not the less valuable that the evil is now of sufficient magnitude to call for a public example.

Yesterday, being the anniversary of Her Majesty's accession to the Throne of these Realms, was observed with the usual honors. The Citadel was tastefully decorated with flags—and the ships in harbour also displayed their colours.

Some scoundrels, lost to all sense of shame or honesty, removed the corner stone of the Lunatic Asylum laid on the 9th inst., and despoiled the receptacle of the Inscription, coins &c., on the night of Friday last.

It is said that a public ball on the part of the citizens, is to be given to the officers of the Crimean regiments recently arrived, and some public demonstration to the men. We are in favour of any substantial mark of respect towards them, but demur to the Ball, which would hardly be safe or sanitary for either side during the inflammable months of Summer.

The great gig race, between Halifax and New Brunswick, which was to have come off in our harbour yesterday, has been postponed till Friday next, on account of the elections going on in the sister Province.

## Missionary Intelligence.

OUTGOING.

**THE SELWOOD MISSION.**—The following very interesting narrative is contained in a letter from Mr. James Selwood, to General Howard, of South Carolina, which we have been permitted to use:

Panama, April 20th, 1856.

DEAR SIR—I write to you from this place in order that I might let you know the reason of my detention. We arrived in safety at Aspinwall, about 7 o'clock, a. m., of Tuesday, April 14th, and at 2 o'clock, p. m., we left Aspinwall in the care, to proceed to Panama; and at half-past 4 we arrived there, and were waiting in the railroad depot to get our tickets registered at the office, in order to embark in the steamer, when a difficulty took place between some of our passengers and natives of this place. Refusing for protection on the proper authorities, I, together with my family and brother, and a number of other passengers, sat down on the floor at the farther end of the building. After a number of shots had been fired into the building from the outside, it was broken into at the end opposite to us, when a horrible massacre took place of the few persons who were there. Expecting that quickly the same would be the fate of the whole party at the end of the building where I was sitting, it was proposed by some one to rush out of the building, when my brother opened the door which was near him, and he and my youngest son ran out, and I knew nothing of what befel them until the next morning. At the same instant myself, wife, and the remainder of my children, in company with a number of my fellow passengers, rushed out of the building through a doorway on the opposite side to which my brother and youngest son went out. We walked but a short distance when we were stopped by an armed mob, who made all of us instantly sit on the ground, at the same time brandishing their large knives, and other weapons over their heads, till I expected every one of us would be instantly killed; and I have no doubt they would have carried out their murderous purpose, had it not been for a man with a lace cap, who kept them in check for a few minutes, when we were permitted to pass on, conducted by this officer and several of his men to the governor's house, where we remained until the next morning. As soon as we were let out, I went (having procured a soldier as my guard) in search of my son and brother. I soon found my son. He had been taken to the house of a friend, by natives, and had only received a slight blow on the back of his head, and the loss of his hat. We then went to search for my brother. I went to the depot, where I was told the dead were. I there saw twelve of the dead, but it was impossible to recognise him by features, if he had been there—they were so cut, swollen, and bloody. I found, by examining, that their clothing was not the kind my brother had on. I then went to a house where the wounded were, and found him, but did not know him, he was so swollen, bruised, and bloody; but, thanks to a kind Providence, he was sensible, and knew my voice. His sad tale was this: when he opened the door he stepped out on the platform, and jumped from it to the ground, when he was surrounded by persons who struck him two or three blows on the forehead and face with a piece of wood. He also received a pistol-shot near the left breast. When he fell to the ground, they immediately drew their knives, and ripped up his clothes, and cut off portions of them, and robbed him of all he had about his person, and then left him. Both his hands are also severely injured,—when that took place is unknown to him,—his right hand being badly burned with powder, and the left hand supposed to be grazed by a ball. His wounds are all doing well. Myself and family are stopping at a hotel, by order of Colonel Ward, the American Consul. We are robbed of all our money, and also the mission funds, likewise hats, caps, bonnets, umbrellas—in fact, everything we had in our hands. The American Consul has taken up the affair with a determination worthy an American, so that we hope, at some future day, to get all our money again. Perhaps you ask, why did we have our money in our hands? As soon as we sailed from New York we placed it in the purser's hands. At Aspinwall we got it from the purser, and placed it in one of our travelling-bags, which we calculated to hold in our hands until we got on board the other steamer. We are hoping to leave here this week in the "Golden Age." What way we shall get to Oregon I know not. Our thoughts now are on calling on Bishop Rip, and then, through him, to apply to the steamship company; perhaps they will let us go to Portland, Oregon, gratis. I have received information that our trunks are

probably on board the "Golden Age." I shall know this evening for certain. My brother is convalescing, but he is too feeble to go with myself and family in the "Golden Age." He expects to leave here in two weeks' time. Myself and family are well.—Yours respectfully,

JAMES R. W. SELWOOD.

Rev. Mr. SELWOOD.—We are much gratified to learn that the Episcopal Missionary Association for the West has voted one hundred dollars to this gentleman, as a gratuity, and that seventy-five dollars have been received, for the same purpose, from a member of St. Andrew's Church.

## Selections.

THE LATE ARCHDEACON HARE.

THE late Archdeacon Charles Julius Hare, one of our most learned, original and pious modern divines of England, and the principal champion of the so-called "Broad Church" school in the Anglican Church, was born September 13, 1795, at Herstmonceux, in Sussex, from an ancient and venerable clerical family, the third of four brothers who were more or less remarkable, and united by the ties of an unusually tender affection. He received his early education at the Charter House in connection with Gros and Thirlwall, the future historian of Greece, and with Waddington, now Dean of Durham, and author of a general history of the Christian church. A considerable part of his youth he spent on the continent, and thus acquired an early taste for continental learning. In 1811 he visited the castle of Wartburg, the famous retreat of Luther after the Diet of Worms.

There, as he playfully said, he saw the mark of Luther's ink on the walls; and there he first learned to throw inkstands at the devil. This incident receives a special interest from the fact that he subsequently became the vigorous apologist of the great German Reformer against his English assailants.

1812 he entered Trinity College in the University of Cambridge, and soon distinguished himself by a thorough classical and general culture. In 1818 he was elected fellow and assistant tutor of this college, to which, as he says, he owed "the building up of his mind." He gathered around him a number of admiring and devoted disciples. Amongst these were the pious and conscientious skeptic, John Sterling, whose life was subsequently written by Hare and by Carlyle, although in a very different spirit, Frederic Maurice (his brother-in-law) and Richard French, who became afterwards Professors in King's College, London, and eminent theological writers.

He made his first appearance before the literary public as translator of some of the tales of Tieck and Baron de la Motte Fouque, and of Niebuhr's History of Rome. He prepared the first volume of the immortal work with his friend and colleague, Thirlwall, now Bishop of St. David's, in 1828. He thus showed at the outset of his literary career a partiality for German learning.

Upon his philosophical opinions Coleridge exerted great influence, and he numbers himself amongst his pupils, although he was by no means a slavish one. In the dedication of his "Mission of the Comforter" to the "honored memory of Samuel Taylor Coleridge," he calls him "the Christian philosopher, who through dark and winding paths of speculation was led to the light, in order that others by his guidance might reach that light, without passing through the darkness." He also owed much to the influence of Dr. Thomas Arnold, the great schoolmaster of Rugby, with whom he stood upon terms of intimate friendship.

In 1822 Hare was called to the rectory of his native place. But he made first a trip to the continent, and spent several months at Rome. As was the case with many scholars, the sojourn in the "urbs eterna, qua nihil possit videri majus" formed a sort of epoch in his life. Archaeological, historical, artistic Rome, exerted a wonderful attraction upon his classical trained mind and his cultivated taste; but ecclesiastical Rome, with all its imposing organization and ceremonial, rather repelled him and confirmed him in his Protestant conviction, although he had been carried away before by the medieval enthusiasm of the German and Romantic school of Tieck, Schlegel, and Novalis. He preached there a sermon to the English congregation outside of the city, in which he called it the fatal city. This was understood by some for faithful, and gave rise to a charge of Romanizing tendency. But the sermon was requested for the press, and the author applied to the papal censor for the imprimatur. This was not expressly refused, perhaps under the

mistaken impression, but proceedings are in dilatory there, that months passed by and he had to leave before it was obtained. In all probability the delay was a civil substitute for a refusal. In Rome he made the acquaintance of Chevalier Bunsen, the Prussian Ambassador at the Papal Court, and the friendship there formed became still more intimate when the distinguished Prussian scholar and statesman transferred his residence to Carlton Terrace in London. Here dedicated to Bunsen his "Victory of Faith," and Bunsen wrote the principal part of his famous "Hippolytus" in the form of familiar letters to Hare.

After his return to England in 1834, Hare settled down for life as Rector of Herstmonceux. In addition to this he held subsequently the Archdeaconry of Lewis, the preferment of Prebendary of Chichester, and was one of the chaplains in ordinary to the queen. In this position he labored, universally esteemed and beloved on account of his intellectual acquirements and his excellent character, to his death, which occurred in consequence of a long continued and painful disorder borne with much patience, on the 20th of January, 1855. On being asked whether he wished to change his position, he said to his beloved wife in an almost unconscious state, but with eyes turned to heaven, and a look of unusual brilliancy, "Upwards, upwards!" These were the last words of Archdeacon Hare.

The *Quarterly Review*, in an article on the late archdeacon, calls attention to the fact as characteristic of English society, that so eminent a scholar should have spent the greater part of his public life in a retired rural village. "If any foreigner landing in England last year (1854) had asked where he should find the man best acquainted with all modern forms of thought here or on the continent—where he should find the most complete collection of the philosophical, theological, or historical literature of Germany—where he should find profound and extensive learning—what would have been the answer? Not in Oxford—not in Cambridge—not in London.—He must have turned far away from academic towns or public libraries to a secluded parish, in Sussex, in an archdeacon of one of the least important of English dioceses, he would have found what he sought."

As a divine he was next to Coleridge and Arnold, the principal founder of what is now termed the Broad Church school, which occupies a middle ground between the extremes of the High Church and Low Church parties in the Church of England. He had sympathies with both the leading parties in important respects, and differed from both in others. "Shall we not hold fast," said he, in his charge of 1850, "to that whereon we are agreed, and join hand to hand, and heart to heart, on that pure, unshakable ground, which cannot slip from under us, and wait until God shall reveal to us what we now see dimly and darkly? Shall the oak say to the elm, Depart from me, thou hast no place in God's forest; thou shalt not breathe His air, or drink in His sunshine? O, if we would let one gleam of His divine love descend upon us, if we would open our hearts to receive it, and would let it glow and kindle there, we should cease from quarrelling with our brethren; we should cease from scowling at them; we should feel that our highest privilege, our most precious blessing, is to be one with Him and in Him." His sympathies, of course, went far beyond the confines of the Church of England, which he sincerely revered and loved as his mother. He had little patience with the pedantry and exclusive theory which would confine the kingdom of the Saviour of the world to certain Episcopal organizations, to the exclusion of some of the most active and interesting branches of Christendom. He could find less foundation for this mechanical notion in the Holy Scripture, than the Romish claims of an inalienable primacy of St. Peter. "Let us rejoice," he says, "that salvation which Christ wrought for His people, is not tied to any form of church government or other—to anything that man can set up, or that man can pull down. Let us rejoice that in Christ Jesus that neither episcopacy availeth anything, nor anti-episcopacy—but a new creature."

It is probable that the numerous friends of Hare will find among his remains many valuable letters and essays worthy of publication. We conclude with the last words of his last charge:

"It may be deemed by some that I have been attaching too much moment to the outward means of extending the kingdom of God. These, are, indeed, the means of which I am especially called upon to speak on the present occasion. But if I were to suppose that the kingdom of God would come upon us in its power, as a consequence of the revival of convocation, I should be under as great a delusion as those who are looking out for its coming to the last new interpretation of the Book of Daniel, or on the Nile, or on the Euphrates. To both these modes of idolatry, to the idolatry of outward means and the idolatry of outward signs, the complete answer is contained in those divine words—the kingdom of God is within you. Then alone will outward signs and outward means have any power. O, let us ever pray that the kingdom may come to us individually, and through the natural help and labor of each, to the whole church.—Evangelist.

A BREATH OF LUTHER

A *COARSE*, rugged, plebeian face it was, with great drags of cheek bones—a wild passion, and energy and appetite. But in his eyes were floods of sorrow and deepest melancholy; sweetness and mystery all were there. Often did there seem to meet in Luther the very opposite poles of man's character. He, for example, of whom Kieker had said his words were half battles, and when he first began to preach, suffered unheeded of many.

"O Dr. Staupitz," said he to the Vicar General of his order, "I cannot do it. I shall die in three months. Indeed, I cannot do it."

Dr. Staupitz, a wise and considerate man, said upon this—

"Well, Martin, if you must die, you must—but remember that they find good heads up yonder too. So preach man, preach, and then live or die, as it happens."

So Luther preached and lived, and he became indeed one great whirlwind of energy, to work without resting in this world; and also before he died he wrote 400 books—books in which the true man was—for in the midst of all they denounced and cursed, what touches of tenderness lay! Look at the *Table Talk*, for example. We see in it a little bird, having alighted on the bough of a pear tree, that grew in Luther's garden. Luther looked up to it and said—

"The little bird, how it cowers down its little wings, and will sleep there, so still and fearless, though over it are the infinite starry spaces and the great blue depths of immensity! yet it tears out—it is at home. The God that made it, too, is there."

The same gentle spirit of lyric admiration is in other passages of his books. Coming home from Leipzig, in the summer season, he breaks forth in living wonder at the fields. He says—

"Erect on its bountiful taper stem, and bending its beautiful golden head—within it the bread of man, sent to him another year."

Such thoughts as these are as little windows through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visibly across its tempests and clouds, a whole heaven of light and love. He might have painted—he might have sung—could have been beautiful like Raphael—great, like Michael Angelo.

As it was, the streams of modesty and energy met in the active spirit. Perhaps, indeed, in all men of genius, the great quality strongly developed, might force out other qualities. Here was Luther, a savage kind of a man as people thought of him—a wild Orion of a man—a man whose speech was ordinarily a wild, wild torrent, that went tearing down rocks and trees, and behold him speaking like a woman or a child! A tolerant man, but with nothing of sentimental tolerance. He went to the real heart of the matter. When his reform associates made a vast fuss about a surplice somebody or other wanted to wear, he ended the matter with

"What ill can a surplice do us? Let him have three carplices if he will. That is not our religion, nor interferes with it at all. *Domine inverte me.* This is what we have to think—this is what we must think the special Christianity."

Nothing of what is commonly called cant, or pride, or ambition, was in Luther. It was this that made him no higher than the lowest man with a soul, nor yet, however, less than the highest. Thus, when he was threatened with the anger of Duke George, if he went to Leipsic, yet saw nothing on earth could prevent him. If it rained Duke Georges for nine days running, there he would go. Well, and this man, who thought and acted in this way, passed a whole life of suffering. He was a deeply melancholy man. More labor had fallen on him than he could rightly bear; it was in vain to be released; he toiled and sorrowed on. Even with Satan himself, the evil principle of the world, he was destined to use high argument. Men would laugh at that, and a cheap game, indeed, was ridicule; but he it recollected that in Luther's day, God and the devil were equally real, and that he thought he was from the first, as in that vision of the crowded house-tiles of the old city of Worms, a man specially selected to fight with devils. Well, then, he sat alone one night: he was translating the 131st Psalm, and pondering its deep significance; he had fasted for two days, when the devil rose before him and opened the famous dialogue—addressing Luther with crimes, threatening him with hell, and terrifying him to recant. All which the Christian put an end to at last, by taking up the ink bottle and throwing it at the devil. The mark made by the ink on the wall is shown to this day; the memorable spot, a spot that

may mark at once the greatness and poverty of man! The terrors of a delusion which any doctor's or apothecary's apprentices could explain now-a-days; but also of a courage that could rise against what seemed to be the bodily personations of darkness and despair, and of enmity. No braver man than Luther ever lived in Europe.—*Carlyle.*

**THE FORM OF RECANTATION.**—The following form of recantation, said to have the approval of the Archbishop of Canterbury, was read on the evening of Easter Sunday, at St. Peter's Church, Colchester, by a convert from Romanism, Mr. Augustine Mills, for many years acolyte, or clerk, to the Roman Catholic Chapel in that town:—

"I, Augustine Mills, hereby solemnly declare, in the presence of God, that I believe 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.

"I believe that 'We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not our own works or deservings.'

"I believe that the doctrine of 'Voluntary works, bushes, over and above, God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety.'

"I believe that 'The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing vanity invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.'

"I believe that 'transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.'

"I believe that 'The body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner; and the mean whereby the body of Christ is received and eaten in the Supper is faith.'

"I believe that 'The Queen's Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.'

"I believe that 'The Bishop of Rome hath no jurisdiction in this realm of England.'

"I make the above declaration, and every part of it, in the plain and ordinary sense of the words as they are commonly believed by Protestants, without any equivocation or mental reservation, and without believing that I am or can be absolved of this my declaration, by any authority of the Pope, or any other person or persons whatever.

(Signed) "AUGUSTINE MILLS.  
"Witness: C. S. LOCK, Incumbent of St. Botolph's."

"CIVILIZED MURDER."

This title would not be at all an inappropriate one for our remarks on another and a kindred subject. Our Federal capital is becoming notorious for outrages which might not inaptly be denominated *civilized murder*. But neither is the phrase, in this instance, applied to them, nor is it exactly one of our own construction. We find it in the *New Orleans Christian Advocate*, appropriated to designate an outrage in that city of similar character to those which have recently been perpetrated at Washington. The case is thus related:

**CIVILIZED MURDER.**—Thursday morning folds of crape, black and long, hung at the office next door our own—Cuddy, Brown and Co. The day before, at Pass Christian, whither the parties went from this city, a duel was fought between R. W. Eslin and M. Cuddy, a member of the above firm. At the first shot Mr. Eslin was wounded in the arm—at the second Mr. Cuddy was shot through the body, dead! The falling out, we understand, began about a few hales of cotton. While writing this some ladies came into our office, asking our signature to a petition to the Governor, for commuting the sentence of a young man named Costello, who, in a drunken frolic, urged on and inflamed by bullies, some time ago, killed a watchman. He is sentenced to be hung next Friday. He begs only to be spared death by the rope and imprisoned for life, at hard work in the penitentiary. O Justice! where are thine equal scales?

Well, indeed, may it be asked, where are the equal scales of Justice? What is the difference between those two crimes? None whatever—there can be none. Morally and religiously they are in the same category. If it be murder in the one case, where the offender kills a watchman, what else but murder can it possibly be in the other case, where he kills a merchant? The motive was the same in each instance. It was to be revenged for some insult or injury, real or fancied. Passion was excited, and it could not be restrained. There was no moral or religious influence to check or control it. Call themselves Christian men they might, and probably did. But it was all a sham—yes, indeed, is too much of that which passes current for Christianity in the world.

As respects the inequality of justice presented in such cases, it is undoubtedly discreditable to any system of judicature, whether heathen or Christian. Heathen systems, indeed, were seldom so unjust—for it is to be unjust since inequality of justice is no justice at all. True justice is an even-handed principle. In murder, least of all, has it any partialities.—*N. Y. Protestant Churchman.*

THE NEXT DISPENSATION.

In the history of the earth which we inhabit, plants, molluscs, fishes, reptiles, mammals—had, in succession, their periods of vast duration; and then the human period began—the period of a fellow-worker with God, created in God's own image. What is to be the next advance? Is there to be merely a repetition? an introduction, a second time, of man made in the image of God? No; the geologist in those "tables of stone," which form his records, finds no example of dynasties once passed away, again returning. The dynasty of the future is to have glorified man for its subject; but it is to be the "Kingdom" of God himself, in the form of man. In the doctrine of the two conjoined natures, and of the terminal dynasty of Him in whom those natures are united, we find that required progression, beyond which progress cannot go. We find the point of elevation never to be exceeded, meeting coincident with the final period never to be terminated—the infinite in height harmoniously associated with the eternal in duration. Creation and the Creator meet in one point and in one person. The long-ascending line from dead matter to man has been a progress Godwards; not an asymptotical progress, but destined from the beginning to furnish a point of union; and occupying that point as true God and true man, as Creator and created, we recognize the adorable Monarch of the future.—*Hugh Miller.*

SITE OF BABYLON.

At the meeting of the British Association at Glasgow, Scotland, Dr. Julius Oppert, read a paper on the "Geographical and Historical Results of the French Scientific Expedition to Babylon." With reference to the site of Babylon, the learned speaker observed: "I spent almost two years on the spot of Babylon, and covered with a netting of triangles more than five hundred British square miles. I have been fortunate enough to find, in all particularities, the true situation of ancient Babylon, conforming to the territorial necessities, combined with the numerous hints transmitted to us by the Holy Scriptures, the Greek authors, particularly Herodotus, Diodorus, Strabo, and Curtius; also the Babylonian Talmud, and the cuneiform inscriptions, as far as their contents may now be considered as satisfactorily known. By a most simple point of view, I was successful enough to discover the old Chaldean and Assyrian measures of length, and that discovery has been solemnly sanctioned in the Berlin Academy by the illustrious Bœckh, so high an authority in ancient metrology. Observing the startling fact of the same size and grandeur of all Babylonian square bricks on one side, to be of the identical size of all stone tablets on the other, I measured 550 bricks, and all the stone slabs I could find, with the utmost accuracy, and I found then that the side of the brick square was to the side of the stone square like three to five; that the former of an amount 0 m. 315 was the Babylonian foot, while the latter was the Babylonian cubit, and 0 m. 525 long, and, by a surprising, but not fortuitous coincidence, this value of 0 m. 525, is exactly the length of the Egyptian cubit. I found that the Chaldeans had a greater measure of 560 cubits, viz: 600 feet, and this greater measure was the stadium of the Chaldeans of 189 m. only fourteen feet longer than the Olympic one. As Nebuchadnezzar and Herodotus assign both the circuit of the walls of Babylon a length of 480 stadia, the square side of 120 will be 22,680 metres—fourteen miles; and my trigonometrical survey has proved the truth of my reasoning. Babylon thus filled a space of 613 square kilometres, viz: a little more than 200 square miles; but this huge surface was not all inhabited; in the exterior enclosure, made by Nebuchadnezzar, were contained immense fields, that, in case of siege, provided the city with corn, and protected her from the horrors of famine.

**A VERY GENTLE HEART.**—A Scotch boy had delivered a message to a lady, but did not seem in a hurry to go. Being asked if there was anything else that his mother had bid him say, Jack whimpered out, "she said I wasna to seek anything for comin', but if ye gied me I was to take it." We need scarcely add that the hint was taken, and Jack's services were amply rewarded.

## The Church Times.

HALIFAX, SATURDAY, JUNE 21, 1855.

## KING'S COLLEGE.

THE time has again arrived for the annual Meeting of the Alumni and the Governors of King's College, Windsor. The former takes place this day, for the election of a Vice President and Members of Committee and the transaction of other necessary business. There appears to be much diverse opinion among the Alumni, especially those resident out of Halifax, upon the subject of voting by proxy. The same vague suspicion exists with reference to the influence of Halifax in the government of the College, as in the management of the Diocesan Society, and other matters, in which a community of interests should prevail. We would not increase this feeling by one word—and as we have never been able to discover that any real cause exists why it should be entertained, we feel assured, that at the meeting of Alumni measures will be taken to prove that there is only one desire on the part of all the friends of the College, and that so far as the place of meeting is concerned, Halifax puts forward no preferential claim, and that any evil that may be produced by the present mode of voting by proxy, will be obviated in the best possible spirit.

The Annual Meeting of the Governors will be held at Windsor, on the 26th, in the College Library—the *Enceenia* will be held on the same day, and it is to be hoped that a large number of the Alumni will be present. The meeting ought to be kept in Windsor as an annual holiday. We shall feel obliged if some kind friend will forward a concise account of the proceedings, for publication in the *Church Times*.

## NEW BRUNSWICK.

THE political condition of New Brunswick affords, at the present moment, an interesting subject of comment. Constitutional principles of the greatest importance have been agitated, and upon their proper consideration the people will more rightly understand than heretofore, the relative positions of Her Majesty's Representative, and the Executive Council.

The late Executive Council in New Brunswick was appointed in strict accordance with the popular notion of constitutional practice—it was able to command a majority of the representative branch, and with that majority it carried on the government. A state of things has however been arrived at, which has led the Lieut. Governor to believe that his advisers do not represent the opinions of the majority of the people. They have managed to pass a law which has involved a large measure of public disaffection, and which it is exceedingly difficult to force upon the people. His Excellency therefore seeks a more decided expression of public opinion, and the Council strongly object to that course, and advise against it. In His Excellency's view a crisis has arrived which demands the exercise of the sovereign prerogative, and notwithstanding the opposition of his Council, backed by their Representative majority, he dissolves the Legislature. This is strictly constitutional practice, although an extreme measure, and the worst feature of it is, that it leaves the motives of the Executive liable to suspicion.

In all definitions of responsible government, so called, it has been too much the practice for Colonists to look upon Her Majesty's Representative as a mere cypher. He is little else while the machinery of his government works smoothly, and when the well understood wishes of the people, as represented by a majority in the Assembly, do not clash with what he may deem his higher duty to his Sovereign, and where that majority do not pursue measures that are prejudicial to the public tranquillity. Under such circumstances his task is an easy one, and his large salary easily earned. But when the contrary prevails—if he have to stem encroachment or imperial interests sustained by that majority, and to check imprudent legislation for which even his Council may be answerable, because it tends to anarchy, he is no longer the cypher—he becomes an omnipotent power in the state, and his situation is one of arduous responsibility. The judgment ought to be well matured and sound which exercises that responsibility—he ought to be under no mistake with reference to the emergency, and to be careful not to overstep the bounds of discretion, in providing a constitutional remedy for the unwise action of other sections of the body politic. If in this connection of things he swerves from fundamental principles, or makes a false step, he is lost.

There is proof sufficient that the Prohibitory Law of New Brunswick is extremely distasteful

to a large body of the people—not only those who drink—but those who vend the commodity. It is also injurious to the country, inasmuch as at least an immediate decrease of revenue must be the consequence of prohibition. In the former cases it does not appear that its object has been attained, while in the latter altho' there is no revenue the traffic still goes on, and the evil of drunkenness is not sensibly abated. Whether the Prohibitory Law has had a fair trial, may be a question which many may reasonably entertain—it helps to set that question at rest with many others, that wherever it has had a trial its effective operation is very doubtful.—It must not however be lost sight of or winked aside, in any such disquisition, that this is the sole question upon which the Lieutenant Governor of New Brunswick could be at all justified in dissolving the Legislature and seeking other advisers, and that upon no other is there or has there been any open difference of opinion between him and his late administration.

It will therefore be seen that the course pursued by the Lieutenant Governor of New Brunswick, is full of weighty consequences to himself personally. Had a Sovereign of England acted in the same manner, and had the Ministers called to his Councils been unsuited by public confidence, the people would have had no longer any faith in the axiom that the King can do no wrong, and would incline to hold him responsible rather than his Ministers. In like manner must the Lieutenant-Governor of New Brunswick be prepared to submit to the popular test of the justice of his act. It cannot be disguised that, in the course he has pursued, he has acted contrary to the opinion of his constitutional advisers, and that he has not thrown himself upon, but has chosen others to advise him, who may not be able to command a Representative majority. This is no issue where the resignation of a Ministry has been the consequence of the defeat of the Ministerial party in the popular branch—it is an exercise of sovereign power, against the deliberate advice of a constitutional Ministry, and of the majority in the Representative branch who sustain them. There is no instance in English history, for the last hundred years at least, where a strong Administration and a large Legislative majority, have been so cavalierly dealt with. Something similar, though greatly modified, was attempted by George III., and he prevailed, and the country was saved by the firmness of the monarch. For the sake of the reputation of the Lieutenant-Governor of New Brunswick, we hope he has not mistaken the popular will. The alternative he has adopted must ever be a hazardous one, and repugnant to popular ideas, while it will be a precedent that his successors will not often care to follow. If he be successful it will elevate his political daring, and gain him credit for a bold and unerring judgment. It is rather early to speak of the result, but it will soon be known. We may state for the present that the elections, so far as they have progressed, are in his favor. Only one of the late Administration has been returned, and several have lost their seats. While Nova Scotia is looking on, with a desire to profit in the knowledge of Responsible Government, we cannot resist the expression of a hope that, according to the purity of motive of the Governor of New Brunswick, so may God send him a good deliverance.

## THE STEAMER FROM ENGLAND.

LATEST dates from England by the Steamer *America*, 11 days out, are to the 7th June. The notorious culprit *Palmer*, who was tried for poisoning Cook, at Rugeley, has been found guilty after a patient enquiry, and was sentenced to be hung on the 14th June.

The peace celebration throughout the kingdom, came off with much eclat on Thursday, May 29.—London was the great centre of attraction. The illuminations were splendid. The fireworks grand.—The following description will give some idea of their magnitude:—

Many persons living far out of town saw a great deal of the fireworks at a distance. Not only the light of the rockets but even the colors, were distinguishable as far as Edgware. The views from Hampstead and Highgate were excellent. The appearance of the metropolis from Blackheath-hill, is thus described by a spectator.

"It seemed as if the whole city was a lake of fire, which the clouds reflected with a dull and angry glare. From four points of this lurid mass rose up great fountains of fire—from Primrose-hill, Hyde, Green, and Victoria parks. The hues of these great streams were incessantly changing, like fiery rainbows, while over and anon sounds like the rush of a mighty sea came upon the ear. It was unlike the usual dull, heavy buzz, to be heard over London of a night, but a deep, angry, swelling sound, which, with the unnatural light, seemed as if some great calamity was impending or taking place. The aspect of London from a distance seemed terrible, and suggested anything but the peace rejoicings of 1856 to the minds of the spectators."

The news of Mr. Crampton's dismissal had reached England, but not officially. It had been allu-

ed to in both Houses of Parliament. The subject was discussed by the press in a very moderate tone. John Bull has been always very tame when his sturdy son Jonathan takes him by the horns. Mr. Crampton's arrival may, however, arouse a little more of his animal passions. The utmost that is expected in the way of retaliation, is the dismissal of Mr. Dallas, the American Minister. Palfenoe under insults from this side the Atlantic, is fast becoming the old gentleman's foible. Lord Clarendon has expressed a desire to meet the United States half way across the Atlantic, if so much consideration will terminate the difference. By a little more such unfeigned humility, a bartering of national honor for individual interest, England will well deserve to lose her *prestige* in America. The United States make their commercial interest uphold their national honor, and that vigorously, and always gain by it, especially in questions in which Great Britain is concerned. She, on the contrary, is always frightened, lest the interruption of peaceful relations with an insolent and overreaching government, should ruin her commercial interests. Unwise concession to the United States has been the rule ever since the Oregon dispute. They have only to make a claim, and some excuse is immediately found by British statesmen to allow them to take possession of all they covet. Had the Provinces been an independent state, they never would have suffered the violation of their rights, and the sacrifice of their territory which the protecting *egis* of Great Britain has consummated for them. The worst part of it is, that there still remains in the latter the disposition to be bullied, which is yearly weakening the attachment and abating the national ardour of her Colonial subjects.

The steamer *Niagara* arrived from Boston on Friday morning. The news is not important.

*El Porrameno*, of May 26, in a letter dated San Jose, May 5, has some news of Central American affairs. It mentions the ravages of the cholera at Rivas, and the removal of the Costa Rica troops to a greater distance in consequence. General Martinez was approaching with 800 men towards Granada, and the army of Guatemala was marching there also. Desertion was said to be fast spreading among Walker's troops. The people of Omotepec had risen against the filibusters.

A Spanish Minister had been sent with a fleet to Vera Cruz, with the object of enforcing some long standing claim of the Spanish Government on the Mexican Republic. The U. S. papers are discussing what is the duty of their country under the circumstances. Mexico, it is said, will not consider the claim until the Spanish squadron is withdrawn, nor recognize the Minister.

WASHINGTON.—The President and Cabinet are very uneasy as to our relations with England. The gravest fears are expressed, and orders have been given to all the Navy Yards to expedite the work on hand.

A distinguished member of the diplomatic corps, expressed his belief that England would simply hand Mr. Dallas his passports, and cease diplomatic intercourse with us till the exit of Pierce.

The sum of £50,000 has been passed in Committee of the House, at Toronto, to be appropriated to public buildings at Quebec.

We regret to learn that the Mission at Masquodoboit, is vacant by the retirement of the Rev. Mr. Green, whose state of health does not permit of a longer residence in this country. We trust that the people there, who according to their ability have done a good deal for the Church, will not have to remain long without the services of a resident minister.

## LETTERS RECEIVED.

Rev. Mr. Townsend—your letter to us [Jan. 24, by J. S., only came to hand about a fortnight ago, having been mislaid. Your letter with books to bind by 10th only came to hand on 16th—the party took them to Lunenburg. C. B. DeWolf, Esq. J. Warner, account of Tea Meeting will appear next week. Rev. J. Alexander—directions attended to. Rev. J. Robertson—attended to. Telegraphic despatch from Rev. T. D. Kiddle—your parcel was sent, with some articles for Rev. C. Shrove, Chester.

## DR. M'LANE'S LIVER PILLS.

## BLENNING PROPHETIONS.

This great medicine has supplanted all others for the cure of diseases of the Liver. Its effects are so salutary and speedy, and at the same time so perfectly safe, that it is not surprising it should supersede all others. Invented by a very distinguished physician of Virginia, who practised in a region of country in which Hepatitis, or Liver Complaint, is peculiarly formidable and common, and who had spent years in discovering the ingredients, and proportioning their quantities, these Pills are peculiarly adapted to every form of the disease, and never fail to alleviate the most obstinate cases of that terrible complaint. They have justly become celebrated, and the researches of Dr. M'Lane have placed his name among the benefactors of mankind. No one having symptoms of this formidable complaint should be without these invaluable Pills. Have you a pain in the right side, under the edge of the ribs, which increases with pressure—unable to lie with ease on the left side—with occasional, or constant, pain under the shoulder blade, frequently extending to the top

of the shoulder & rely upon it, that although the latter pains are sometimes taken for rheumatic, they all arise from diseases of the Liver; and if you would have relief, so instantly and buy a box of Dr. McLane's Pills prepared only by Fleming Bros. of Pittsburgh.

Persons who will be careful to ask for Dr. McLANE'S CELEBRATED LIVER PILLS, manufactured by FLEMING BROS., of Pittsburgh, Pa. There are other Pills purporting to be Liver Pills, now to be had for the public. Dr. McLane's genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable Drug stores. None genuine without the signature of FLEMING BROS.

Sold in Halifax by Wm Langley and John Naylor.

Rheumatism.—Mr Charles Sidney of Charlottetown P. E. I. was a very severe sufferer from this complaint, and he was frequently confined to his bed for months together, so severe were the attacks; he resorted to numerous remedies, but his disorder only increased, and he was compelled for a time to suspend his valuable public services. Knowing several parties who had derived signal benefit from the use of Halloway's Ointment and Pills, he resolved to give them a fair trial, after he had used these remedies a few weeks, he felt himself considerably better, and in two months he had entirely recovered, although he had despaired of ever deriving any permanent relief to his suffering.

Married.

On Sunday evening last, by the Rev. James Stewart, Mr JOHN ORAM, to ANN, daughter of Capt. O. Walker, both of Dartmouth.

At St. John's Church Lunenburg, on the 12th inst. by the Rev. H. L. Owen, Rev. WILLIAM HAZEN, Esq., of St. John N. B. to ANNETTE, fourth daughter of the late Henry Swymmer, Esq. Barrister at Law, of St. John N.B.

At North Sydney on Saturday last, by the Rev. R. Arnold, Mr. ROBERT ELMST, of Baddeck, to MARY ANN, daughter of Samuel Plant, Esq. North Sydney.

DECEASED.

On Wednesday afternoon, JOHANNA, wife of Mr. Rich'd. Baker, aged 30 years.

On Monday last, 10th inst., after a very short illness, of inflammation of the throat, JOHN RICHARD SELDEN, aged 10 years.

On Friday, 13th inst., LAURANCE HICKY, in the 44th year of his age.

On Wednesday, the 19th inst., after a short but painful illness in the 20th year of her age, ANN WALLACE, wife of Mr. James Parker, and eldest daughter of William Anderson Esq. of Musquodoboit Harbour.

At Annapolis Royal, on Saturday, 8th inst., WELCOMB WINTERLOCK, Esq. High Sheriff of that county, in the 60th year of his age.

At Devonport, England, 31st May, Wm. JAMES FORMAN, eldest son of Capt. Wm. King Hall, R. N., and grandson of James Forman, Esq., of Halifax.

Shipping List.

ARRIVED.

Saturday 14th.—Barques Halifax, Laybold, Boston, 6 days; Queen, Lisbon; schrs Challenge, Walters, Clonsuecos, 23 days; Mary, Bond, Placentia Bay; Dison, Pero, Gaspé; Splendid, Onward, N. B.

Sunday, 15th.—Brisg Roseway L. S. Malanzas, 16 days.

Monday 16th.—Stmra Ospray, Corbin, St John's N. F. 4 days; Am star B F Cashin, Philadelphia, 11 days; brig Halifax, Turner Mataguez; Boston, Roche, Boston, 4 days; schrs Rising Star, Lanoe, N. F.; Wave, Cameron, St. George's Bay, 8 days; Emma, Muggah, Sydney; Trial, Lo Biaz, P. E. Island; Cordelia, LaPoelle.

Tuesday 17th.—Stm Eastern State, Corning, Boston, 3 days; brig Charles, Eaton, New York, 8 days; Velocity, McDonald, Clonsuecos; schrs Margaret, Orbic, Fortuna Bay; Sophia, Dalt, Boston, 5 days.

Wednesday, 18th.—R M America, Wichman, Liverpool 10 days; brig Florence, Jones, Clonsuecos; Mata, Malanzas, 17 days.

Thursday 19th.—Schrs Bloom, Thom, St. George's Bay; Melantha, Young, LaPoelle; Pearl, New Brunswick.

CLEARED.

June 14.—Barque Standard, Ritchie, Miramichi, schrs St. Croix, Lawrie, Quebec; Unity, Caldwell, Caraquet, N. B.; Maria, Steman, Newfld; Margaret Ann, Drake, Labrador; Welcome Return, do; Almira, Slayter, do; Curlew, Nickerson, Newfld; Convey, Tanner, do; Manly, Forest, P. E. Island.

June 16.—schrs Bonita, Sterling, Labrador; Larcock, Davidson, P. E. Island; Ware, Mofr, Labrador.

June 17.—Velocity, Smith, B W Indies; Cushing, Thomas, Chicago; Seabower, Pheasant, P. E. Island; Tudor, Hughes, Quebec.

June 18.—America, Wickman, Boston; Industry, Allnot, Dalhousie; Halifax, Laybold, Boston.

COUNTRY MARKET.

PRICES ON SATURDAY, JUNE 21.

Table listing market prices for various goods like Bacon, Beef, Butter, Cheese, Eggs, Hams, etc.

AT THE WHARVES.

Table listing prices for Wood and Coal.

WANTED.

A JOURNEYMAN Printer, of industrious habits who understands Press Work, as well as other branches, and will undertake a moderate share of it weekly. Apply at the Church Times Office. W. GOSSIP.

NOTICE.

KING'S COLLEGE, WINDSOR.

THE Annual Meeting of the ALUMNI OF KING'S COLLEGE, WINDSOR, will be held at HALIFAX, on SATURDAY the 21st of June, at Eleven o'clock, in the National School Room, for the election of a Vice President and Members of Committee, and the transaction of such other business as may be necessary.

Two Governors will also be elected in the place of the Honble. M. B. Almon and Hugh Hartborne, Esq., in the order of their election go out of office, but may be reelected.

The following Resolutions are ordered to be published, viz:—

Parties desirous of Voting by Proxy will hand in the same to the Secretary previous to the opening of any General Meeting of the Alumni. Also, that it be recommended for the consideration of the General Meeting, that hereafter, no Member of the Associated Alumni should hold more than Three proxies.

By order of the Committee, P. C. HILL, Sec'y.

Halifax, 12th May, 1856.

KING'S COLLEGE, WINDSOR.

THE Annual Meeting of the Governors of the above Institution, will take place, D. V. in the Library of the College, on THURSDAY the 20th day of June next, at 10 o'clock, a. m.—on which day the L. A. N. I. will be held, and the customary exercises will be performed.

Alumni of the College, and all others interested in its welfare are particularly invited to attend.

By order of the Board, JAMES C. COCHRAN, Secretary

May 23, 1856.

EDWARD ALBRO.

JOSEPH WIER.

ALBRO & CO.

BIRMINGHAM HOUSE—Corner of Duke and Hollis Streets.

EDWARD ALBRO & CO. LOWER WATER STREET—South of Queen's Wharf.

—HAVE COMPLETED THEIR—

Spring Importations

—OF—

HARDWARE, CUTLERY, CORDAGE.

NETS, PAINTS, OILS, &c. &c.

Per Paxton, Ann Redden, Sunderland, Lady Amherst, &c. &c.

And have on hand at the Dartmouth Nail Factory 200 Tons Out Nails.

—ALSO—

In preparation at the Turtle Grove Tannery. 1000 Sides Neats Leather.

All of which they offer for sale at Low Prices for Cash or Approved Credit. 4i. May 31.

NOTICE TO THE PUBLIC.

MUCH disappointment and inconvenience having been experienced by the public, in consequence of the Mail for England having been closed at 8, instead of 9 P. M., on Thursday last.—The Royal Mail Steamer from Boston having been reported at an earlier hour than usual.—It has been considered desirable,—to prevent a re-occurrence of the disappointment to change the hour of closing the English Mail at this Office:—

Commencing, therefore, on THURSDAY next, the 22nd inst., the Mail for England, will,—by directions of the Government, be finally closed, for the receipt of letters at the window at 8 P. M. instead of 9 P. M. as heretofore.

Letters, &c. for England which may be dropped into the Box after the hour of closing, and up to the arrival of the Packet, will be forwarded in a bag, loose;—but the Public are requested in all practicable cases, to post their correspondences in time to be made up in the Regular Mail, and thereby insure greater security.

A. WOODGATE, P. M. G.

General Post Office, Halifax, 14th May, 1856. May 17.

BAZAAR.

A BAZAAR for the purpose of raising a fund to complete the Parsonage now being built, will be held at the Village of Parrtridge Island "Parrsboro," on Saturday the 28th day of June. Refreshments will be supplied. Should any kind friend feel disposed to contribute to so desirable an object, their contributions will be thankfully received at the Drug Store of Messrs. DeWolf & Co. Halifax, or by Mrs. KING, or Mrs. HATCHFORD, Parrsboro. Editors favourable to the object will please copy. June 14.

SPRING ARRIVALS.

BOOKS, STATIONERY, &c.

W. GOSSIP, 24, GRANVILLE STREET, has received per ships Messrs. and T. & J., a large stock of SCHOOL BOOKS and STATIONERY, the latter comprising—Pencilcase, Pott, Letter, and Note Paper, ENVELOPES, &c. &c. which he will dispose of on reasonable terms. May 1856.

ROOM PAPERS.

Just Received from Paris—

A LARGE Assortment of Satin-faced, Gold and Embossed DRAWING ROOM PAPERS.

Also,—A great variety of Cheap AMERICAN PAPERS comprising a Stock of over 20,000 Rolls. May 17. GEORGE SMITHES

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. 28. W. M. GOSSIP.

AN APPEAL

ON BEHALF OF

THE NATIONAL SCHOOL

THE National School was established in the year 1816 and has been in efficient operation ever since that period. It has afforded gratuitous instruction to Hundreds of the children of the Poor, both boys and girls, and there are many, now occupying honorable and useful stations in life who have received their education at this Institution.

The ability and efficiency of the Teachers, in both departments, have been admitted by all who have visited the Institution, or have been present at their examinations held there.

There are now in daily attendance, at the Boys' School, seventy-four free scholars, and sixty paid scholars, in the Girls' school, thirty Free scholars, and forty paid scholars total—Two hundred and four.

Children of all denominations are received into the School, and although its religious instruction is conformable to the principles and Precepts of the Church of England, these are not forced upon the pupils, and the wishes of their Parents or Guardians.

The Salaries of the teachers, and all other expenses, have been defrayed by means of voluntary subscriptions, aided by a small allowance from the Provincial Funds, and from the tuition fees: which last item, however, forms but a small amount, as the fees vary from five shillings, to twenty-five shillings per annum, according to the ability of the parents or guardians to pay, and also from the duty of the State, that the majority of the children, are Free scholars.

The Building, which was erected by private subscription and a donation from the Society for Promoting Christian Knowledge, has become in a very dilapidated state, and will soon be unfit for use; and unless some strenuous exertions are made, to raise the necessary funds for its thorough repair, the School will have to be closed.

To avert this unhappy occurrence, an appeal is now made by the Provisional Committee to the public at large, and the Parishioners of St. Paul's in particular, for pecuniary aid, on behalf of this useful and truly charitable Institution. An annual subscription of twenty shillings entitles the party giving it to nominate one Free scholar; and an additional Free scholar for every additional twenty shillings subscribed. As a large sum would be required to repair the Building, the Committee intend to solicit donations and subscriptions,—and also propose to hold a FAIR, about the first of August next, at Hillside, the property of the President of the Society, situated on the shores of the North West Arm, and trust that the Ladies, who are ever first in works of charity and benevolence, will kindly lend their valuable aid and assistance, in forwarding the object they have in view: Thus supported the Committee feel confident that the appeal now made will not be in vain, and that an Educational Institution of so much importance raised by the gratuitous subscriptions of others, will not be allowed to fall through, from the apathy and indifference of the residents of the city, in the present day.

- HENRY PATON, President. BENJAMIN SALTEN, Treasurer WILLIAM T. TOWNSEND, WILLIAM METZLER, JOHN SILVER, Secretary. EDWARD J. LORDLY, MAURICE MOLLBRITH.

Committee

Halifax, March, 8, 1856.

MACAULAY'S HISTORY OF ENGLAND.

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Halifax, March 1.

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AN ACT to amend Chapter 63 of the Revised Statutes "Of Surveyors of Highways and Highway Labor," except in Halifax.

Be it enacted by the governor, council, and assembly as follows: 1. Persons owning and working oxen shall perform the same labor for such oxen as is now required by persons owning a pair of working oxen.

2. Persons usually owning working oxen, or a working ox, and pasturing the same, shall not be relieved from statute labor in respect of such ox or oxen, unless such ox or oxen shall have been out of their possession bona fide for two months previously to the time for performing such labor.

3. The same labor shall be performed in respect of mules as of horses.

4. The penalty for non-performance of labor, under sections 6 and 7 of the act hereby amended, is increased to three shillings and sixpence for each day's omission.

5. The commutation for statute labor, under section 15 of the act hereby amended, is increased to three shillings for each day's labor, and for the labor of one ox shall be half the amount now chargeable for the labor of a pair of oxen.

6. Two justices of the peace for the county, on a statement under oath (see appendix A) of persons applying for remission of statute labor, may, by a certificate endorsed on such statement, (see appendix B) remit such part of statute labor as, in their opinion, the applicant may be entitled to; and such statement, so endorsed, shall be returned by the surveyor to the clerk of the peace, and be by him laid before the sessions.

7. Absent persons shall be notified after the return required by section 13 of the act hereby amended.

8. Each surveyor of highways, after six days' attendance, shall be entitled to retain four shillings per day out of any statute labor money he may have in his hands, or be credited therefor the following year.

9. Each surveyor who shall, by neglect or misconduct, cause the loss of any statute labor, shall be liable to pay double the amount of such statute labor, to be recovered as debts of that amount are now recoverable, such amount to be proceeded for within two years, and when recovered to be applied as follows:—One half for the roads within the county or district, and one-half to the prosecutor.

APPENDIX A.

I, A. B., do swear that I am at the age of \_\_\_\_\_ years, (here insert with or without a family) am sick or infirm—own real estate of the value of \_\_\_\_\_, and personal estate to the value of \_\_\_\_\_, So help me God

APPENDIX B.

We, \_\_\_\_\_, and \_\_\_\_\_, justices of the peace for \_\_\_\_\_, hereby authorise the remission of \_\_\_\_\_ days' statute labor to the within named \_\_\_\_\_.

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General Post Office, Halifax, May 27th 1856. June 7 till 14th July.

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