

The Church Times.

J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

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Calendar.

CALENDAR WITH LESSONS.

Day	Lesson	MORNING.	EVENING.
1	1st John 1:1-5	1st John 1:1-5	1st John 1:1-5
2	1st John 1:6-10	1st John 1:6-10	1st John 1:6-10
3	1st John 1:11-17	1st John 1:11-17	1st John 1:11-17
4	1st John 2:1-11	1st John 2:1-11	1st John 2:1-11
5	1st John 2:12-17	1st John 2:12-17	1st John 2:12-17
6	1st John 2:18-27	1st John 2:18-27	1st John 2:18-27
7	1st John 2:28-35	1st John 2:28-35	1st John 2:28-35
8	1st John 3:1-10	1st John 3:1-10	1st John 3:1-10
9	1st John 3:11-18	1st John 3:11-18	1st John 3:11-18
10	1st John 3:19-24	1st John 3:19-24	1st John 3:19-24
11	1st John 3:25-28	1st John 3:25-28	1st John 3:25-28
12	1st John 4:1-10	1st John 4:1-10	1st John 4:1-10
13	1st John 4:11-19	1st John 4:11-19	1st John 4:11-19
14	1st John 4:20-26	1st John 4:20-26	1st John 4:20-26
15	1st John 5:1-12	1st John 5:1-12	1st John 5:1-12
16	1st John 5:13-20	1st John 5:13-20	1st John 5:13-20
17	1st John 5:21-30	1st John 5:21-30	1st John 5:21-30
18	1st John 6:1-11	1st John 6:1-11	1st John 6:1-11
19	1st John 6:12-15	1st John 6:12-15	1st John 6:12-15
20	1st John 6:16-21	1st John 6:16-21	1st John 6:16-21
21	1st John 6:22-30	1st John 6:22-30	1st John 6:22-30
22	1st John 7:1-10	1st John 7:1-10	1st John 7:1-10
23	1st John 7:11-17	1st John 7:11-17	1st John 7:11-17
24	1st John 7:18-26	1st John 7:18-26	1st John 7:18-26
25	1st John 7:27-37	1st John 7:27-37	1st John 7:27-37
26	1st John 8:1-12	1st John 8:1-12	1st John 8:1-12
27	1st John 8:13-18	1st John 8:13-18	1st John 8:13-18
28	1st John 8:19-30	1st John 8:19-30	1st John 8:19-30
29	1st John 9:1-4	1st John 9:1-4	1st John 9:1-4
30	1st John 9:5-12	1st John 9:5-12	1st John 9:5-12
31	1st John 9:13-17	1st John 9:13-17	1st John 9:13-17

Poetry.

And John saw these things, and heard them.—
 In Patmos' holy isle
 The loved disciple dwelt;
 Not alone was he—
 His Master, near, was felt.
 Bright visions from above
 Most favour'd seer, view'd,
 While with the Spirit's grace
 His feelings were imbued
 He saw an open door,
 And lo! it was in heaven!
 And glorious things and sights
 Were to his senses given.
 He saw the Eternal One,
 Upon a throne of light,
 So dazzling was the scene,
 None might endure the sight.
 He saw the exalted Lamb,
 One of the living ones,
 And raptur'd gazed and won,
 But gazed in vain, for glory now
 He saw the angelic band
 How dawned before the throne,
 Obsequious to their Lord,
 And to His will anon.
 He saw the saints in light,
 Albed in garments pure,
 By Jesus' blood made white,
 Heedforth from talat secure.
 He heard their raptur'd hymns—
 "Salvation to the Lamb;"
 And saw their golden harps
 Tuned to Jesus' name
 He saw the patriarchs,
 And prophets of the Lord,
 The holy men of old,
 And martyrs for the world
 He saw the street of gold,
 The waving area of life,
 The sea, as crystal clear,
 With music ever rife.
 He saw that time so fair,
 That needeth not the sun,
 Nor moonbeam's paler light,
 To glim when day is done,
 For there no night was found,
 Nor shadows e'er were seen,
 But, everlasting day
 Broke on the apostle's eye.
 Thus, through this open door
 The loved disciple gazed;
 All rapt in wonder great,
 He presunte fell, amazed.
 This door is open still,
 And hosts have entered in,
 For ever free from care,
 For ever free from sin.
 O, may we entrance find,
 When this brief space is o'er,
 And hear the Bridegroom's voice
 Speak peace for evermore
 Now is the chosen time;
 Th' accepted hour to-day;
 When will the door be shut?
 Who may presume to say!

Religious Miscellany.

WORK FOR LAYMEN.

There are in the Church, as in all societies for the promotion of the higher welfare of mankind, a very small proportion of members who are content to have a nominal connection with institutions, whose interests they make no special effort, whatever, to promote. The work of Christian benevolence is performed cooperatively, a very small number. Many in the Church are ready to hear all that is to be heard,—

others, to say all that need be said,—and to promise all that they are requested to promise,—and some are ready to give always, when called upon, but a very few are ready to do all they can, for the prosperity of the Church. Many are content with listening attentively,—or with promising solemnly, or giving liberally, that they think, when they have done this, their warfare is about completed, and they have but little else to do, than to solace their souls with the fond expectation of their coming reward, and to discipline their minds into a state of patient waiting for the happy hour of their deliverance, from the self-denials of the Church militant.

But if all Christians were of the same mind and manners, what would become of the great and glorious enterprise, connected with the spread of the Gospel and the up-building of the Church? Hearing, promising, and giving, are all very proper, and very necessary. To leave these things undone, is to stand condemned as guilty, in the light of that truth by which they profess to walk. But all this is not the measure of Christian obedience and duty. There is, besides these, a work to be done: It is a real work, an absolute labor, which somebody must perform. Hearing, praying, and giving will not alone convert the world. He who gave us minds and hands, has placed us where we may and must use them, if we intend to answer the end of our being, and honor the work of our and the world's redemption.

The ministry have a pacific work. They alone are to perform it. It is their duty, their privilege, and their responsibility. "Woe to them if they do not do it." But they are a very small number, while the world is a very large, as well as a very wicked world. Earnest and active co-operation, on the part of the Laity, doing "with all their might what their hands find to do," is alike the duty and their responsibility.

In every parish there is much that a layman can do, in furthering the interests of the Church. He can, not only by his prayers and counsels encourage the heart and strengthen the hands of his minister, who amid his multiplied labors and trials, is often ready to faint, but he may do much more than this, in the way of active effort.

In most of our parishes, the number of laymen, who are earnestly engaged in the work of Sunday school instruction, is very small. Many who are in every respect well qualified for the duty of a Sunday school teacher, and who profess to be both the soldiers and the servants of the Lord, never think of going into the Sunday school, to "fight against the world, the flesh and the devil," by employing their time and their talents in rescuing young innocents from the power of the great destroyer.

If every man and woman who are qualified for the task, and who moreover, might without serious inconvenience perform the duty of a Sunday school teacher were to enter at once, into the work of heartily co-operating with their ministers in the delightful and mutually profitable duty of instructing the young in the ways of divine wisdom, what a change would be at once seen in every parish in the land! How many hearts would be made glad, and how many weary laborers would thank God and take courage.

But there are other departments of labor in the vineyard, where zealous laymen might "occupy until their Lord come." Children are not only to be instructed, but they are to be found, and many of them are to be fed with the hand of Christian charity. These lambs must be taken by the hand, and led into the fold. Many of the parents of such are perishing for lack of the bread of life. They are to be visited and persuaded to "come in." The wayward are to be reclaimed, and the ignorant instructed, and who are to do this?—the minister as far as he can. If he do not have the co-operation of his brethren of the laity, he can accomplish but little. So long as the Church is deprived of the benefits of the primitive order of Deacons, the ministry must look to the laity, for their united and earnest aid in practically carrying out their parochial duties.—Boston Christian Witness.

CONVOCAION.

Our last English papers contain a full account of the proceedings of this Body for the Province of Canterbury. It is very observable that every meeting that takes place assumes more and more the appearance of reality. Instead of the more formal assembling and dispersion of a few Bishops and inferior Clergy, which has been its phase for such a long period. At the recent meeting two important Committees have been appointed with the sanction of the Archbishop—one to enquire what reforms in the Constitution of Convocation are necessary, in order to be able to with the full confidence of the Church, on such matters as may be brought before it. The other with reference to the supply of the "Church's needs," to meet the vast increase of population.

We give at length the speech of the Bishop of Oxford, as shewing what actually is desired by the advocates of Convocation. It will be observed that hasty action is deprecated, and that the contemplated reforms are to embrace a due representation of the Clergy and Laity.—Ed. Church Times.

REPORTS IN THE CONSTITUTION OF CONVOCATION.

The Bishop of London moved— To appoint a committee of this house, and to desire the Lower House to nominate seven of its members to deliberate with such committee, when summoned, to conduct and report to the houses, with a view to addressing her Majesty thereon, whether any, and, if so, what reforms in the constitution of Convocation were expedient to enable it to treat with the full confidence of the Church, of such matters as her Majesty might be pleased to submit to its deliberations.

The Bishop of Oxford, after some remarks on the form of the motion, observed that a great deal of misunderstanding existed amongst those who were no doubt as conscientiously adverse to any revival of Convocation as others were anxious for its revival. There had been a notion abroad that those who were anxious to restore some synodical action to the Convocation of the province of Canterbury were, as it were, snatching at chance opportunities, at these meetings, to smuggle through decisions which might be taken as the opinion of the Church, and the expression of the Church's mind, whilst they could not be fairly taken to represent the mind of the Church. Now this seemed to him the best opportunity for stating that nothing could be further from his wish, or the wish of his right rev. brethren who had acted with him, than to snatch at these opportunities. (Hear, hear.) Their principle had been this—that alterations and adaptations of the Church's system were absolutely required, if the Church of England was to be enabled to do her Master's work with the souls of the great multitudes of this vastly increasing nation—that great adaptations of her system to present wants were imperatively needed—that these adaptations could only be lawfully obtained through some primary synodical action of her own—that at present there was no means of approaching that synodical action, except through the existing synod—that therefore they were obliged to use the existing synod, imperfect as it was, as a means of reaching to a more perfect representation of the Church. No one of his friends desired, as things stood at present, that the Crown should send down to Convocation its royal license to make canons and constitutions upon any other subject than its own internal reform. For if the Crown should be pleased to send down a license at this moment for the Houses of Convocation to agree to canons and constitutions, he should feel, and he believed they would feel, that it did not now contain a representation of the clergy of the province, and, still more, a representation of the clergy of the nation, which was contemplated to command the full confidence of the Church. They felt that the great growth in the numbers of the parochial clergy—the greater growth in their intelligence, piety, and zeal—would make any representation of their body absolutely untrue, which did not give to that parochial clergy a representation which was not given to it in the existing House of Convocation; and, therefore, to take that ground alone, the decision of the body as already constituted must be entirely unsatisfactory to the Church. So far, then, from desiring to see these great matters entrusted by the Crown for deliberation to Convocation as at present constituted, he should be the first to find fault with the present Convocation of the province being taken in any sense as a due representation of the clergy; and therefore he looked forward to a plan of reform arising from their own body to be laid before the Crown and the Church at large, in order that it might be ascertained, not whether an antiquated body, with uncertain rules and an imperfect representation of the Church, could properly undertake the great questions which were to be settled, but whether

the Church of England had the power, under the sanction of the Sovereign, of setting anything for herself, or whether she was to take the humiliating attitude of saying that either there was such a want of spiritual wisdom in her community, or such deep internal disorders amongst her members, that it was impossible for her alone, or any body temporal or spiritual of which she had any knowledge, in any way to provide for emergent necessities by new legislation. When they considered that the last Church law for the Church's regulation was something like two centuries old, and that in that time the population of England had increased, he dared not say how many fold, he for one thought, without entering into detail, a sufficient case was made out why some internal action should be needful for the Church; but, if they considered how the Church was circumstanced—that she had definite rubric for ritual observances, and that whilst, to carry out perfectly the ritual as defined by those rubrics would, probably, in almost every populous district give rise to injurious commotions and disturbances: on the other hand, the ministers of the Church were bound by the most solemn obligations to observe those rubrics and that ritual, and that no authority was alleged to exist anywhere for dispensing with the stringency of any one of those rubrics, they would see, that just in proportion as the ministers of the Church became more conscientious, more alive to their responsibilities, more awake to what they had engaged to perform, the yoke imposed on them, by requiring them to declare that they would administer the ritual in one way, whilst they were practically obliged to administer it in another, in the absence of any dispensing power, became most intolerable to the consciences of thinking men. (Hear, hear.) Then, again, if they considered that the first condition of spiritual life in the Church was that it should contain new methods for meeting new evils—new hands of mercy reached out, in order that it might gather in to Christ's salvation the multitude committed to it—they would see that whilst an unaltered, antiquated system, with all its rigidity, might do in the time of the Church's sleep and inaction, it could not do in the time of her wakefulness and vigour; and that, if it pleased God to give such a revival to the Church's zeal, and they neglected to provide the means of adapting the system to the requirements of the population, it must end in her being torn by intestine throes which would threaten her very organization and existence—that some, seeing the greatness of the need, would resolve at all risks to supply that spiritual necessity which pressed with such overwhelming weight on their spiritual consciousness. That others, having a high sense of the necessity of order, yet groaning at being unable to meet the Church's need, would still be determined to obey at all costs, and thus the most conscientious and most earnest-minded men would be divided and suspicious of one another, those who disregarded the Church's ordinances, that they might meet the requirements of the time, would naturally look on the lovers of order as bigots, whilst those who observed the Church's strict orders would look upon them as enthusiasts; and that, instead of the Church joining harmoniously together in the common service of God, those who dearly loved her rule of order, and those who would gladly spend their heart's blood to save the souls of those committed to her charge, she would, by keeping to an impossible rule, divide those who should be united, and introduce into her own body all the evils of the worst dissensions. And from those evils, in his opinion, might emanate evils still higher; because there would arise a suspicion that these external differences were the result of a real and vital difference of belief; that, instead of the Church being able to defend or explain, as need might be, her doctrinal statements, she was bound by a rigid and unalterable external law to words which might be explained away until they meant everything to one man and nothing to another; and persons who, from a different constitution of mind, merely saw the same truths in a different relation to other truths, would suspect each other of mutual insincerity. Thus, instead of being able, as he conceived they could do, to ascertain the great common ground of truth from which, with the fullest confidence in each other's honesty, they could teach the same truth in certain different relations to other truths, they would be led to believe that each ought not to belong to the common band, and so would spread distrust and hatred in what ought to be the united body of Christ's people. (Hear, hear.) He feared another evil, which he thanked God they had not yet reached. Dim shapes of evil possible in the future, had, when meditating on this subject, passed before his eyes—that as truth was the foundation of all revealed religion, and that as moral honesty and truth must lie below every particular revelation, the time might come when even that true basis of all teaching might be endangered. For although there might be a different mode of viewing the relation as one common truth to other truths, the moment they came to the conviction that they disagreed fundamentally as to truth, it must be dishonest to them to continue united in the common teaching body. They might agree to differ with their brethren in the modes of stating many things, but not as to fundamental truth. If they were to agree that the Church might combine parties who fundamentally differed, they would be agreeing to a dishonest position; and he thought that the greatest evil of all, because they would really become the sappers of the moral honesty of the most morally honest people whom he believed God had given to the training of His Church. To prevent the recurrence of this evil, he thought there was a fundamental necessity that the Church should have the power of acting most

gravely, most deliberately, most slowly, and by the fairest possible representation of the whole body, each in their respective parts—the clergy in their part, the laity in their part—so as to adapt her institutions and organisation to the needs of the existing time, and so as freely to discuss points of difference. To suppose the Convocation of the province of Canterbury, as it now existed, could in any sense be such a representation, seemed to him to be simply absurd. The representation of the parochial clergy was not only utterly insufficient, but the mode by which it was obtained was full of every kind of contradiction. At the time when the cathedral system was in full vigour and full intelligence, and the parochial clergy were comparatively uneducated, it was natural there should be a large preponderance given to the cathedral body over the parochial body; but the state of things was greatly changed, and the present representation was one which never could give satisfaction to the Church. Therefore he said, first, there was a need of having a reformed body to whom, if it should so please God to incline the heart of the Church's supreme governor in this land, might be committed the grave question, whether in any, and if so, in what, way the clergy and laity might be made together to contribute to the Church's strength and usefulness, and next, that that was to be obtained only by the slow and gradual steps adopted in this Convocation; and further, that this body must consider the plan of its own reform before it attempted to deal with the far wider question of the due representation of the Church at large. It might be years before they arrived at a conclusion; perhaps so much the better. He was not one of those enthusiasts who thought they were ready at the present moment. He believed the process of educating a Church for the use of such power must be gradual; and that it was not unjust to require them, by their use of such limited means as they possessed, to show that more power might be safely granted to them. (Hear.) It had been broadly charged against himself personally, that he and those who agreed with him had acted in a very treacherous way; that, instead of rising in their places in Parliament, and making a motion on this subject, where it could be discussed by the estates of Parliament, they had been endeavouring to get Convocation, little by little, in action, in order to grasp undue power, and in that way establish a sort of spiritual despotism. He hoped what he had said would tend to dispel the delusion. The reason why they had so acted in Convocation was that there was no other way in which they lawfully could act. That they had done the very least each time had been, he trusted, owing to God's gift of moderation and patience to them. Certainly there had been no concealment. His right reverend brethren knew, and would do him the justice to confess, that at the first opening of this Convocation he laid before them his whole plan, with the most perfect openness, and it was only by the accident of that speech not going forth to the public, and the speeches which followed going forth to the public, there could be any possible imputation that he had anything to conceal. He thought it a matter of importance that their plan of action should be generally known, for he believed, if known, it would be appreciated. He did not believe that in the body of the Church there would when the question was really understood, be any jealousy of such action as they desired. He believed the jealousy which existed arose from, he would not say intentional, but most unfortunately habitual, misrepresentation of what their purpose was. He believed that, if it went abroad that their object was to enable the Church at large, in her several orders, by the maturest council, to adapt herself to the necessities of her people, that no jealousy would exist upon the matter. He believed it would be granted to them that it was an absurdity and a wrong to endeavour to exhibit a great spiritual body, with a minute set of rules impossible to be observed, and with no dispensing power to allow for their neglect—that it was a grievance to tender consciences—that it was a premium to dishonest action—that it led to those miserable outbreaks which they had seen in one place and another in the land, when Lynch law, without its American justice, had been endeavoured to be inflicted on those of whom the worst that could be said was, that they very unwisely endeavoured to be literally exact in their obedience to the Church's rules. He believed that the body of the laity of the Church of England, if they understood fully what their purpose was, would give them effectual support in obtaining it. It was quite impossible the Commons' House of Parliament could give the time necessary to a minute examination of the matters to be considered. With the pressing wants of this great empire consuming their whole time, it was perfectly impossible that they could act as the Church's internal legislature, to consider what the Church needed. Another reason why they were unfit for the task was to be found in their own constitution. What remained? Certainly, for the clergy and laity to consider these things, and, where needful, come to Parliament to sanction their recommendations. As to the possibility of oppressing the laity, it was most unreasonable, because the conclusion of such a body did not bind the laity until Parliament had agreed to it. It would, therefore, at the most, with the consent of the Crown, be only binding on the clergy, and without that consent it would not be binding at all. That was one of the bugbears which infested dark places, and the sooner got rid of the better. In asking for that progressive amelioration of ancient external rules which every other body needed, and could get, they were not to be put down by such cries as that. If God be with the Church of

England, her Bishops, clergy, and laity were surely able, under God's guidance, to decide what was best for her development and increase. If God be not with her—if His truth be not lodged with her, if her orders were a sham—be for one said, the sooner that was shown to him and every one of them the better; but he believed firmly in her divine mission, and believing in it, he believed that the blessing of the Almighty, who gave wisdom, peace, and strength, it was for her to invoke, by setting herself clearly to see what she needed now, and not by falling back on antiquated prescriptions and impossible rules. (Hear, hear.)

The Bishop of Landaff rose to move, "To appoint a committee of this house, and to direct the Lower House to name seven of its members to consult with it, when summoned, to consider and report to this house whether the great increase and present condition of the population does not make some, and what adaptations of the Church's rule needful, to meet the Church's needs."

His Grace the Archbishop of Canterbury could assure the house that nothing he had said in reference to the former motion would apply to the present, the object of which, he thought, was exceedingly desirable.

The motion was agreed to, the Bishop of Winchester alone dissenting.

The following committee was named—The Bishops of Landaff, London, Worcester, St David's, Llandovery, Chichester, Oxford, and Lichfield.

The Prolocutor of the Lower House was then summoned, when his grace communicated to him the resolutions which had been adopted, and intimated that the Lower House was to appoint seven of their number to act upon each of the committees.

News Department.

From Papers by R. M. S. Arabia, March 4

HOUSE OF COMMONS, FEB. 24.

SYNDICAL ACTION OF THE CHURCH IN THE COLONIES.

The Solicitor-General rose to ask leave to bring a bill having for its object the removal of certain disabilities affecting members of the Colonial Church. According to the statute passed in the reign of Henry VIII, it was illegal for persons to assemble either for the purpose of conferring together, or completing any arrangement with reference to matters bearing on ecclesiastical affairs. Nor was it within the power of any such body either lay or clerical, or both, to make any order or canon without the authority of the Crown having been first obtained; and the effect of that prohibition was that in a great many respects the Church of England in the colonies enjoyed a much less degree of liberty of action than that possessed by other denominations. The necessity of affording the proposed relief was evident from the fact that it was impossible for a bishop to have his usual visitation carried out as by law prescribed. At present the bishop exercised a despotic power, inasmuch as he was now empowered upon any representation, perhaps the truth of which he was unable to determine, to deprive a clergyman of his license, and with that of course to deprive him of the stipend which he received from the colonial legislature. In the bill which he proposed to introduce he had endeavoured to embody the collective sentiments of both sides of the House; and it declared that the clergy while in the colonies performing duties should be authorised as well as their lay brethren, to hold meetings on the subject of ecclesiastical affairs, though he was at the same time most careful to guard against the decisions of any such meetings having the force or efficacy of law.

Mr Henley did not oppose the introduction of the bill; and expressing a hope that it would not interfere with the royal supremacy, said he should reserve an expression of opinion upon the measure until it was printed and in the hands of members.

Mr R. Phillimore approved of the bill, which did more than place the Church of England on the same footing as other religious bodies in the colonies.

The Attorney General having assured Mr Henley that the bill would not affect the royal supremacy the motion was agreed to, and the bill subsequently ordered for second reading on Wednesday week.

THE CHAPLAIN-GENERAL, the Rev. C. R. Glynne, announces that the Secretary-at-War has not overlooked the spiritual wants of the army now proceeding to the East. The names of the chaplains will appear in Tuesday's Gazette. The Naval and Military Bazaar Society has furnished a copy of the New Testament to every soldier. "The spiritual wants (says Mr Glynne) of all denominations have been remembered."

PREPARATIONS FOR WAR.—In order to secure concert between the allied armies in the approaching campaign in the East, Lord Raglan, accompanied by Lord de Roos, started for Paris on Saturday, in order to consult personally with the chiefs of the French military army on the plan of operations to be pursued. Lord Raglan stayed but a short time owing to the attention which is required from him in superintending the despatch of troops at home. Lord Raglan will proceed to the Mediterranean till all the arrangements connected with the despatch of troops have been completed, by which time Sir John Burgoyne will have

learned from his engineering survey of Constantinople and the surrounding country. Sir Baldwin Walker left also on Saturday for Paris for the purpose of holding a consultation with the naval authorities of the French Government to ensure uniformity of action between the allied fleets.

The 1st battalion of the Scots Fusilier Guards marched out of the Wellington barracks on Tuesday morning last for Portsmouth. The Queen having expressed a wish to see this fine corps before their departure, at seven o'clock they marched to Buckingham Palace and formed in front of the main entrance. At this time there could not have been less than 10,000 or 15,000 persons assembled in Birdcage-walk and in front of the palace. On the entrance of the troops, Her Majesty, accompanied by Prince Albert, the Prince of Wales, the Princess Royal, Prince Alfred, and Princess Alice, appeared on the balcony in the centre of the palace, and was received with loud and repeated cheering. As soon as the centre battalion had entered the enclosure, they formed in line and presented arms, the band playing "God save the Queen," amidst loud and continued cheering; his Royal Highness and the young princes being uncovered, Her Majesty repeatedly bowed in acknowledgment. At the various stations along the road the gallant fellows met with additional greetings. On their arrival at Portsmouth at one o'clock, the 23rd and 79th regiments turned out voluntarily to escort them to the place of embarkation; and, cheered to the last by thousands of spectators, embarked on board the *Simons*. The vessel remained in harbour all night and started next morning for Malta.

The *Himalaya*, owing to her immenso size, touched the mud in endeavouring to get out of dock, and her departure from Southampton was delayed till Saturday morning, when she started with high tide for Plymouth, where she arrived, after a brisk run, on Sunday, and took in the 93rd Regiment of Sutherland Highlanders. She sailed for Malta on Monday morning at nine o'clock. The march of the Rifles from the barracks in Portsmouth, to the Dock-yard for embarkation, was the scene of one universal and repeated ovation. A crowd of many thousands lined their march, and handkerchiefs and fair hands were waved from every open window. An interesting incident is in connection with their departure. One of the officer's wives, a young woman not long married, being determined to "follow him to the wars," put on some necessaries which he had left at home, and, having had her hair cut short, so far passed muster, it is said, with the others, that she marched through the streets to the dockyard, and embarked on board the *Vulcan* before her desperate ruse was discovered. It is said that she was allowed to remain. Her husband embarked with the other company in the *Himalaya*. The 4th Regiment will embark from Leith in the *Golden Fleece*, and the 77th on the Clyde in the *Atrato*. The 50th embarked in the *Cambria* at Dublin on Friday.

The *Cambria*, carrying the 50th, was met on Saturday at sea by the *Scotia*. A passenger on board the *Scotia* writes:—"When we came alongside the *Kish* light we passed directly under the stern of the vessel, and a more heart-stirring and thrilling scene I never beheld—every man (passengers, sailors, stokers, and all) came on deck, and, with hats off, we gave such a cheer as I never heard but on our side of the channel." A new battery is nearly completed at the north end of the Huskisson Dock, Liverpool, the front of which will cross that of the Rock Battery on the Chelsea side, and expose vessels entering the river to a fire of thirty guns.

PROBABLE SEA FIGHT.—A Bristol correspondent of the *Shipping Gazette* writes:—"One of our pilots reports that there is a Turkish barque and a Russian brig in the Penarth-roads, ready loaded, and each bound to their respective countries; that the captain of the latter fears to proceed to sea, as his antagonist has six guns ready to play upon his enemy as soon as he can catch him clear of the roadstead."

THE WAR MINISTER.—It is not generally known, says the *Times*, that the Colonial Minister for the West Indies has the chief control and direction of military affairs in matters relating to service abroad, and that the authorities of the Horse Guards are, in all essential respects, subordinate to him. The Duke of Devonshire is, therefore, the present "Secretary of War," and is not, under that title, to be confounded with the "Secretary at War," who presides over the operations of the army.

FRANCE.

An article of foreign news just arrived is one which we think will be received with peculiar pleasure. It

is as follows:—"The *Moniteur* of Sunday publishes a circular addressed by M. Drouyn de Lhuys to the representatives of France at Foreign Courts, informing them of the alliance which has been contracted between England and France in view of the common danger. This alliance will have the effect of protecting all interests that war may endanger; and therefore, French agents are directed everywhere to protect and assist English vessels and English subjects in the same manner, and as if they possessed the same rights, as French vessels and French subjects." *Esto perpetua*. The union of England and France is the guarantee for universal national independence and for the peace of the world. The *Moniteur* further publishes a letter from Prince Napoleon to the emperor, in which the prince requests permission to form part of the expedition which is being prepared. A despatch from Vienna received at Paris on Saturday fully confirms the adhesion of the Government of Austria to the policy of England and France.

OPENING OF THE FRENCH CHAMBERS.

Yesterday (Thursday) the Emperor Napoleon opened the Chambers in person. After having spoken at length on the insufficiency of last harvest, and the Free Trade means taken to provide for its deficiency, the Emperor said—

"Last year, in my opening discourse, I promised to use every effort in my power to maintain peace and to re-assure Europe. I have kept my word. In order to avoid a struggle, I have deferred it as long as was permitted by honour. Europe will know now, beyond doubt, that if France has drawn the sword, it is only because she has been constrained to do so. She will know that France has no idea of aggrandisement. She wishes only to resist dangerous pretensions. Thus I love to proclaim aloud that the time for conquest is passed, never to return, for it is not by reducing boundaries that a nation can henceforth be honoured and powerful; it is by placing herself at the head of a generous idea, in causing the empire of law and justice to prevail; in this you will perceive the results of a policy without egotism and without *arrière pensée*. It is thus that England, our ancient rival, forms with us an alliance from day to day more strict and more intimate, because the ideas which we defend are the same as those of the English people.

"Germany, which the remembrance of former wars still renders suspicious, and which for that reason perhaps has given for the last forty years too many proofs of deference to the policy of the Cabinet of St. Petersburg, has already recovered her independence from its allurement, and freely regards in what quarter her interests are to be found. Austria, above all, which cannot see with indifference the events which are preparing, enters into our alliance; and thus will confirm the character of morality and justice which marks the war which we undertake. This is, indeed, the reason why she engages in it. Europe, engaged in intestine struggles for forty years, re-assured also by the moderation of the Emperor Alexander in 1815, as by that of his successor until this day, seemed not to dread the danger which might menace her from the colossal power which, by her successive encroachments, embraces the north and the south—which possesses almost exclusively the two interior seas from which she can dart forth upon our civilisation. It sufficed, by the advance of an ill-founded pretension at Constantinople, to awaken sleeping Europe.

"We have seen, in effect, in the East, amidst profound peace, a Sovereign exact from his feeble neighbour new advantages, and because they were not obtained invading two of her provinces. This fact ought to make those who revolt against iniquity take up arms; but we have other reasons for supporting Turkey. France has as much and perhaps more interest than England that the influence of Russia should not extend infinitely in Constantinople; for to reign over Constantinople is to reign over the Mediterranean, and not one of you, gentlemen, I think, will say that England alone has great interests in that sea which washes three hundred leagues of our coasts. Besides this, that policy does not date from yesterday. For ages every national government in France has supported it, and I will not desert it. Let it no longer be said that we have leagued together to go to Constantinople with England only to defend the cause of the Sultan, and with it the rights of the Christians. We go there to defend the liberty of the seas and our just influence in the Mediterranean; we go with Germany to aid her to preserve the rank from which it seemed to be desired to make her descend—to guard her frontiers against the preponderance of too powerful a neighbour—we go, in fine, with all those who desire the triumph of good, of law, of justice, and of civilisation.

"In these solemn circumstances, gentlemen, as in all those in which I shall be obliged to appeal to the country, I am sure of your support; for I have always found in you the generous sentiments which animate the nation. Thus, strong in this support, in the noble-

ness of the cause, and in the sincerity of our alliances; and confiding, above all, in the protection of God, I hope soon to obtain a peace which it will not be in the power of any one to disturb with impunity."

THE LAST RESORT.—The French and English Cabinets have adopted the resolution, conjointly with Austria and Prussia, to summon the Emperor of Russia to evacuate the Danubian Principalities before the 1st of May next, and his refusal to comply with the summons will be followed by a formal declaration of war. To prevent the possibility of eluding the demand or of wasting time on frivolous pretexts, a delay not exceeding a week will be allowed for an answer. If no answer be received at the end of that period, it will be considered as tantamount to a refusal to evacuate, and measures will be taken forthwith to compel that evacuation.

RUSSIA AND TURKEY.

THE ALLIANCE BROKE UP.—Nicholas has, by a public decree, cashiered the Emperor of Austria and the King of Prussia, who had condescended to accept the command of regiments in his service as colonels. "Russian officials, military and civil, are forbidden to wear any insignia which they may have received from the sovereigns of either Austria or Prussia." A silly outbreak of ill-temper! Letters from Moscow state that the war is not popular there. The levy of nine men to every thousand of the population weighs heavily on the proprietors. Prince Paskowitch is appointed to the supreme command over the Danubian army. Orders have been forwarded to the Russian fleet neither to seek or to avoid a collision with the allied fleets.

The Emperor of Russia is making propositions for an arrangement. These propositions made through Austria for the other Powers, are not however considered serious, notwithstanding that his majesty must now see if he has not seen before, that his position both at home and abroad is of the most dangerous kind imaginable. But whether they be serious or not—whether it be as is most probable, to gain time in order to strike the blow which has been long meditated, and to crush the Ottoman army at Kalafat, there is not the slightest chance that any proposals of his will be accepted by the Powers which are not based on the immediate evacuation of the Principalities; and these propositions will be met or anticipated by others in the name of the four Powers, to which the Czar must make a categorical answer within a given time.

The *Cronstadt Gazette* states that there took place on the 10th a sanguinary contest near Olonitz. The combat broke out near the quarantine building. The Turks withdrew to the island. The Russians have had some officers badly wounded and 20 men killed. The news of the combat having reached the Russian headquarters, Gen. de Kotzebue proceeded to the field of battle. The same journal also states that fighting was going on on the 9th at Braila, and that on the 10th the combat had not ceased.

The long expected encounter at Kalafat had not come off at the date of our latest advices from that place, namely the 16th, and it is now considered probable that the Russians will endeavour to avoid the heavy loss and consequent enfeeblement of their force which would be the inevitable result of any attempt to take that place, by a passage through Servia.

GREECE.

ATHENS, FEB 16.—The Greek Government is very much harassed, and it is feared that the desertion of Greek soldiers to the insurgents will greatly increase. Those regiments, whose fidelity can be depended on, have been ordered to the frontiers, in order to prevent deserters crossing the boundary. The Pacha of Janina has attacked and defeated the Greek insurgents concentrated at Arta. The rebels kept their ground but a short time, and then fled. The Pacha could not pursue them effectually on account of the limited number of his troops, which was only just sufficient to check the spread of the insurrection towards Janina.

The French and English ambassadors have sent two steamers to the assistance of the Turks, and probably the Gulfs of Contessa and Salonica and the coast of Albania, will be declared in a state of siege.

The British minister at Athens has informed the Greek Government that England will interfere if necessary to restore order in the insurgent districts. If King Otho cannot control his subjects England will do it for him. The Greeks in Epirus pull down all the crescents from the mosques and perform divine service in them. There is some reason to apprehend that the fermentation which has been artificially got up among the Greek Christian subjects of the Porte in Albania, will spread to the north.

Missionary Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Feb. 19, 1851.

The following resolutions have been founded on the Report of the American deputation:—

"At two succeeding Meetings of the Society for the Propagation of the Gospel in Foreign Parts, held on the 10th December, 1853, and the 20th of January, 1851,

"The Society having had under consideration the several suggestions contained in a Report presented to it at the General Meeting, in November, by the Deputation which had been appointed to attend the Triennial Meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States,—

"Resolved,—1. That the Board of Missions be informed that the Society has for some years past regularly transmitted to the Board a copy of its Annual Report and Quarterly Paper, and would be glad to supply any numbers which may not have been received.

"That a complete set of its publications, as well as of such of its books and tracts as may be of use in the Missions, be presented to the Board, and that any new publications be sent from time to time as they appear.

"2. That, with reference to the recommendation of the Report respecting the establishment of Missions and the appointment of Bishops in any colony or territory independent of the British Crown, the Society is of opinion, looking to the relation in which the Missionary Societies of the Church of England stand to the Church itself, that it is not desirable to do more than express its earnest hope that, in all cases, as far as friendly communication as circumstances permit may be kept up between those Societies and the American Board of Missions.

"3. That the Society is deeply impressed with the duty of more general and earnest prayer on the part of Christians for an increase of labourers in the Lord's vineyard, and for the blessing of God on all who are engaged in the work of propagating the Gospel in foreign lands; and that it be humbly submitted to His Grace the President, that suitable forms of prayer, drawn up under his sanction, and adapted for families, schools, and Missionary meetings, would, it is believed, be extensively used both in this country and America, and so become another bond of fellowship between brethren of the same communion on the two sides of the Atlantic.

"4. That a Manual for the instruction and guidance of Missionaries in heathen lands is much needed; and that, in the opinion of the Society, such Manual should not assume the form of a code of binding laws and regulations, but should consist mainly of information, advice, and suggestions, collected from the most experienced Missionaries, and be capable of enlargement and modification, as circumstances and more exact knowledge may from time to time seem to require. And with a view to the preparation of such a work for the use of the Clergy and Catechists in connection with the Society for the Propagation of the Gospel, communications be opened with the Bishops and Missionaries labouring among the heathen in India and elsewhere.

"5. That the Society abstains from expressing any opinion respecting the propositions of the Joint Conference relating to the Ancient Churches of the East, but that the Secretary be instructed to transmit a copy of those propositions to the Archbishop of Canterbury for his Grace's information.

"6. That the Society rejoices to hear of the success which has attended the weekly collections in Church for Missionary and other charitable purposes in America, but desires respectfully to leave to the Bishop and Clergy, and the members of the Church at large, the adoption of such measures as they may deem most expedient and effectual for raising the funds necessary to carry out the great purposes of the Society.

"7. That a Standing Committee be requested to consider and mature a plan whereby emigrant members of the Church may be most readily and conveniently brought under the notice of the Clergy of the United States and of the British Colonies at the port of their debarkation, as well as at the settlements to which they may ultimately proceed."

The following extract is taken from a letter from the Rev. R. T. Tucker, dated Jan. 11, 1854, inclosing a subscription to the Society from Bermuda:—

"The past year has been one of great distress and trial in these Islands, but I am happy to say that the work of none of our Missions was interrupted during the pestilence which for two months raged so fearfully amongst us. For this we cannot sufficiently praise the abounding goodness of God, when we consider that my colleague, Dr. Murray, and myself have had to consign to the grave, in that period, upwards of four hundred victims of yellow fever, to whom, with very few exceptions, we previously administered such consolations of religion as the appalling violence and briefness of their illness admitted. Our other Missionary, Mr. Lighthorn, had not so many cases of fever in his neighbourhood, still he was exposed to some danger, from which he too has been mercifully preserved.

"The 4th Jan. was observed universally, and I trust with true devotion, throughout the colony, as a day of thanksgiving for the removal of the epidemic."

Selections.

OXFORD AND CAMBRIDGE.—These two Universities consist of forty-one colleges—twenty-four at Oxford, and seventeen at Cambridge. They are two learned corporations, governed by their own laws and their own dignitaries, assembling in Oxford under the name of a Convocation, and in Cambridge, under that of a Senate. Each college, however, has its own special character. One is more devoted to theology, another to philosophy, another to classical literature, another to medicine, and one or two are distinguished, like the Magdalene College at Cambridge, for such qualifications as are more akin to the arts and mysteries of the grand turf than to any of the fine arts, or the mystic meaning of the white surplice.

In each University one College takes the lead of the rest, like a Triton amongst the fishes. In Oxford, it is Christ's Church, and in Cambridge it is Trinity. There are the royal apartments for the sovereign, and there upon the largest scale, you may perceive the distinguishing peculiarities of college life. Trinity College, Cambridge, is, we believe, the richest college in the world; but its chapel is not so large, nor so transcendently beautiful as that of King's College, nor is its dining-hall so large, as that of Christ's Church, Oxford. The finest chapel in the world is that of King's College, and yet it is only appropriated for seventy Eton boys, for whose sake alone King's College was endowed, and the chapel built. That chapel is three hundred and sixteen feet (interior, two hundred and ninety-one) in length, and the height of the ceiling seventy-eight. It contains twenty-six windows, each fifty feet high, and all but one (the west) magnificently painted, and so costly in their preservation that the very cleaning and burnishing of each window, which must be done in London, piece by piece, inflicts a bill of 200^l on the college treasury. Such magnificence is not to be seen in any cathedral in England. Trinity College chapel is smaller, being only two hundred and four feet in length, interior, and forty-four feet high, though even this is much longer than Oxford Cathedral, which is the chapel of Christ Church College. But as Trinity College contains about one-third of the students at Cambridge, its chapel is filled to overflowing, and is one of the most interesting sights which the University presents, for at each of the Colleges and Universities, on what are called surplice days, that is Saturday, Sunday, and saint-days, or *sevens*, the students all attend in their white surplice (white linen, that represents the righteousness of the saint); and there, at one view, you see the future Chancellors, Bishops, Prime Ministers, Judges and Legislators of England—an imposing scene, which amid the deep-toned voice of the organ, and the solemn accompaniment of the choristers as the anthem is chanted, suggests a richer idea of England's greatness than the far more profane and common-place-looking sight of either of the Houses of the Imperial Parliament.

The kitchen of Trinity College, Cambridge, supplies food for one thousand one hundred mouths daily. The hall, which is one hundred feet long, forty broad, and fifty high, is not sufficiently large to dine one half of the students. There are two diners, and many dine at their own apartments. The cellar contains about four hundred barrels of ale, four of which are emptied daily. The ale usually drunk is about six months old, and is of course of the best quality, for the college is rich above all other colleges; and though its revenue cannot be discovered by the Paul Pry's of the Exchequer, it is supposed by many to amount (church livings included) to little less than a quarter of a million. Even the butler keeps his carriage and his livery servants, and is reckoned a man of £3,000 per annum. Food, there, is over abundant, for nothing is ever sent twice to table. The remnants go to certain officials, and a table at Trinity College is sometimes worth £200 a year to him or her who has the cleaning of it. Next in size to Trinity is St. John's, and these two monopolize more than half of the students, as Christ's Church, Oxford, one third of the Oxonians.

Gradations of rank, like the four Indian Castes, prevail in both Universities. In Cambridge it is: 1. Fellow Commoners; noblemen and rich gentlemen who have the privilege of dining at the Fellows' table, and wear gold trappings on their gowns, and gold tassels on their caps, or if they choose to wear hats,

they may. 2. Pensioners; who receive no pension, like State pensioners, but pay for all in least expensive style than the former. 3. Scholars, who are elected on the foundation and have various emoluments, according to the value of the scholarship. 4. Servitors, who have commons free, and dine on the remnants of the Fellows' table. In Oxford, the four castes are Noblemen, Gentlemen-Commoners, Commoners and Servitors. The fourth was once a degraded caste, and used to serve at table, but the delicacy of modern feelings has entirely removed that badge of poverty, and the Bizar and the Pensioner now go arm and arm together, invite each other to their respective apartments, and occupy the same seats at the University Church. The distinction between Servitor and Commoner, in Oxford, is however, still too much preserved, for Oxford is High Church, and dignified, and does not always happen that High Church shows the example of that humility and fraternity which the Church inculcates. In Oxford the Servitor's cap is without a tassel, and his gown has no plaits on the shoulder. At Trinity College, Cambridge, the dress is precisely the same as that of the Pensioner.

Education at the Universities consists, for the most part, of private tutorship. Each student attends the class-room of a tutor, either in college or out of it, and reads with him as at school; and there are public examinations, at which he has opportunities of displaying his abilities and the progress he has made. There are also public lectures, which he may or may not attend, according to his professional interests. Every faculty is afforded to the industrious, and every encouragement to the talented and ingenious, and the associations of a University residence are most inspiring for those who are susceptible of inspiration. The names and the images of the great surround him at every step, their memories are everywhere beloved. The very mulberry-tree that Milton planted with his own hands, in the garden of Christ's College, Cambridge, is carefully preserved, propped up, and the exornated parts covered with sheet lead. Every College has its list of great men, in which it prides itself, and poor must be the spirit of that youth who has no ambition to add himself to the number.

SIGNIFICANT.—We are glad to see occasionally, that those, who appear to have acted upon the supposition, that the Church was very much what a congregation or society of Christians choose to make it, become startled by the evident consequences of their course, and are casting about for the remedy of an evil, which they are convinced, must be soon found, if the most disastrous consequences will follow.

We have seen this manifestation, of late, in opposite quarters. A Convention of Congregationalists recently met in Hartford, Conn., for the purpose of considering their present ecclesiastical organization. Their deliberations resulted in a resolution to call a *General Convention* of the denomination. In the letter containing this call, is this sentence:—

"After prayerful deliberation, we have come to the conclusion, that the time has arrived when our ministers and churches ought seriously to consider the nature of the ecclesiastical organization under which they live, and what can be done to improve and invigorate it. Nevertheless, we do not feel it to be our province to take any further responsibility, than to propose to the several Conventions to meet, they see cause, in a General Convention, and adopt such measures to be recommended to the churches as they may judge best, after due deliberation. We have therefore concluded to invite the various Conventions of our State to meet by their delegates, if they see cause, in General Convention, to consider the whole subject."

On the other hand, we find the following, from the Christian Register, the organ of the Unitarians in this city—a sect who have so long boasted that they had no creed.

"The experiment of 'no Church' can never succeed. Extreme individualism is suicidal. What Unitarianism? The world has a right to know. What is there in which we all agree? Let it not be one thing in Boston, another in New York, another in Philadelphia, and another in St. Louis. It is, if it is anything, 'quod ubique et ab omnibus creditur.' We want a Church, greater union, concentration, and consistency of action. We want a book of our Church not authoritative, but declaratory, that we may have some written representation before the world. We must have more thorough and efficient organization."

These are signs not wholly unworthy of observation.—*Am. paper.*

MORTALITY.—Of every thousand persons, it reaches a hundred years of life; of every hundred only six reach the age of sixty-five; and not more than one in seven hundred lives to eighty years of age.

AFRICANA SCENE IN THE AUBURN PRISON.—We had occasion to pass through the Auburn Prison yesterday, in company with a friend who had never before visited the institution. Some eight or ten respectable gentlemen and ladies, were shown through at the same time. Among the number was a man, who we should suppose, had reached the age of 60 years. He wore a sorrowful and downcast look, and seemed to avoid all conversation with every one except the keeper, who accompanied the visitors through the different work-shops. His demeanour arrested our attention, and it was evident, the attention of the other visitors. Upon inquiring of the keeper whether he knew the cause of the old man's sorrow, we were informed that he had two sons in the prison, sent there for the crime of stealing a horse.

The keeper stated that the convicts, who were young men, had not been seen by their father since their confinement, which was a little over a year. The old man was apprehensive that he would not be able to recognize his sons in their convict dress, and requested the keeper to point them out to him as they passed along. One of the convicts was employed in the cooper shop, and the other in the carpet room. The cooper shop was visited first, and as the company approached the part of the room where the old man's son was at work, the keeper asked him if he could point him out.

The old man gazed intently at one convict, and then at another, until he became satisfied that his recollection of his son's features would not enable him to recognize him from his fellow convicts. The keeper then pointed out the son, when the old man fixed his eyes upon him with all the love and feeling that only a parent's look could portray. It was evident that his feelings would have overcome him had he not tried himself for the trial to which they were to be subjected. As the rules of the prison forbid any conversation between visitors and convicts, unless it is had in the hall of the prison, not a word was passed between the father and son.

When the company entered the carpet room, the keeper at once informed the old man which was his son. As he passed along, the eyes of the two met, but quicker than thought the convict placed his eyes again upon his work. The keeper asked him if he knew the other. His reply was that he "ought to know his father."

At the sight of his second son, the poor old man was without a tear that tears came thick and fast from his eyes, and it was with a trembling step that he passed from the room. After the company reached the prison hall, the old man solicited and obtained permission to have an interview with his sons. We had no time to witness the meeting, for we had already seen enough to sadden our feelings for the day. We knew but bitter sorrow for the sins of his children, was hurrying the old man down to his grave.—*Auburn Daily Advertiser.*

A melancholy case of suffering and great endurance occurred in the Lake Superior country, about the middle of December last. Three Germans who had been in the employ of the Sault Ship Canal Company, on Diamond Island, as quarry-men, took a Sunday afternoon into the woods and got lost. Not returning after a lapse of about two days, the other quarrymen set out to search for them, but every search was fruitless. Days passed, and nothing was heard of them. At this juncture all the quarrymen left for the winter, and all hope of the missing Germans was abandoned, every one considering them dead. At the end of two weeks, of unusually stormy weather, from the day they were first missed, a Mr. Warner, being nearly the only person who remained to winter on the island, observed, at the opposite side of the river from where he resided, a fire in the woods, and some men near it. It immediately occurred to him that they might be the persons lost from the quarries, and on sending a boat for them he found they were none other than two of the men who had been lost two weeks previously, and more haggard, tattered, miserable, and emaciated looking objects were perhaps never seen before. They were living skeletons, bruised and torn and famished to the last degree; so much exhausted that they could barely stand and could scarcely talk. Their clothes were nearly all gone and their limbs were frozen and bare. Fifteen days they had wandered about the island with no other food than one partridge and a few beech-nuts they picked up during their wanderings.

They had a gun with them and powder, but lost the percussion caps soon after they went into the woods, and were thus left without the least means of

support, except beech-nuts and a partridge killed by a stick. They at last made the fire, that was the means of saving their lives, with a stone, which they found on the beach, and a knife. It appears from the account they give, that they soon lost their way in endeavouring to return to the quarries, and wandered for several days without coming to the water. On the eighth day their comrade left them and undertook to find his way back alone, and was not seen afterwards, and he has undoubtedly perished with hunger and cold. The two who were rescued were well taken care of, and are expected to recover.—*Toronto Colonist.*

SUNDAY SCHOOL WEARINESS.—A correspondent thus notes the observations in our last on this subject:

What a different story would the children tell you, if allowed to speak for themselves? The continuous reading of long portions of the Bible, without a question or word of comment by the teacher to relieve the monotony and tedium felt by each member of the class while looking out for his verse,—and the reciting of portions committed to memory as a mere task, and passing through a routine of dull labors, the meaning of which is not understood, while confined in one spot by a teacher that never adds a word of his own, unless to restrain the active energies of the child hungering for that which he ought to supply, is the chief cause of weariness in our Sunday School.

The object of Sunday Schools is to instruct and train children in the way to serve God. While the majority of children in our Sunday Schools instead of going through "four" religious services, never go through any except those of the morning Sunday School. Many of their parents go to no church, some go where they use no liturgy, and some of our own people think it best for their children to come home after the school. So that not one-fourth of the children in our Sunday Schools on an average, attend church twice a day. And this "A Bishop" who is a Diocesan Bishop, that knows the condition of his Diocese, will not deny. Nor will a Presbyterian Bishop who knows much of Sunday Schools in our villages, country suburbs of the cities, doubt that such is the true state of the case.

If, therefore, we would carry out the object of the Sunday Schools—train the children by example as well as precept—give variety and interests to their exercises—counteract the radical tendencies of the age, and prepare them for the conservative, healthful worship of our own church,—are a Liturgy in our opening services of the School. Place our "office of devotion" in the hands of every child who can read, and teach it how to use it. We want for our Sunday Schools a short concise Liturgy, plain and simple, with a number of hymns attached to it adapted to children. Bishop Heber's "office of devotion" omitting the collects for all else but those respecting the Sunday School prayer, with some hundred or more hymns for children, printed in a small cheap form like the American Sunday School hymns, and sold at the same price, is just what our Sunday Schools need.

THE HEROIC MINER.—A poor but pious miner in Cornwall was down deep in the earth with another miner sinking a shaft. They were blasting rocks, and their custom was, after the rock was charged, for one first to ascend in the bucket, and the other to wait until the bucket came down again, then ignite the fuse, get into the bucket, give the signal to the man above and be drawn to the top before the explosion. In the present case, the train unexpectedly took fire.—The fuse was hissing, both men rushed to the bucket, got in and gave the signal to hoist; but the man above could not draw them both. They at once saw their danger; both could not escape, and delay was death. One of the miners was pious. Looking for a moment at his companion, and stepping from the bucket, he said "Escape for thy life, in a few moments I shall be in heaven." The bucket was drawn up and the man was safe.

Eager to know the fate of his magnanimous companion, he bent over the mouth of the shaft. Just then the explosion rumbled below; and a splinter struck him on the brow, leaving a mark he will carry to the grave. They soon commenced laboring among the fallen rocks to extricate the corpse. At last they heard a voice. Their friend was yet alive. They reached him, and found him without injury or scratch. All he could tell of the fearful scene was, that the moment his friend was gone, he sat down and took up a stone and held it before his face. When asked what induced him to let his companion escape, he replied, "I believed my soul was safe; I was not sure of his."

Now he is at his work, to build a city called by his own name, sacrificed a hundred thousand men, and in this poor mine, who saved the soul of his unconvinced comrade, sat down there to be blasted to pieces, and say which is the true hero.

SPEAKING AND SINGING PREACHERS.—Mr. Wesley, in a list of his preachers, said: "Sermon no more at the point of your soul. Speak as earnestly as you can, but do not raise your voice. Speak with all your heart, but with a moderate voice."

This advice strikes us as remarkably good and pertinent; and as applicable to many other preachers beside the Methodists. There are some, in almost every denomination, who need to be reminded of these screaming preachers, are those who say in their preaching—sing preachers—who preach in a sing-song tone—We would say to them: "Speak as earnest as you can, but do not raise your voice." We know earnestness in preaching. It is the soul of the life of good speaking. The preacher's manner should be earnest, solemn, and impressive—commensurate with the great and important truths he has to announce.

We have heard preachers speak, who would get into such a sing-song tone, and raise their voices to such a pitch, that they would have to put a finger into one ear—have to stop their own ears—to keep their deafening themselves, we suppose! They did not seem to think that they were splitting the ears of the audience, as well as their own—and also their own throats! (So was their auditors had stopped their ears too, what would they have thought! And yet they had as much to do it!) Such united screaming and singing! They were singing screamers.

The best tone of voice to preach in, is a natural tone—such as we generally converse in—a conversational tone. However high you may have to pitch the tone of your voice, do not depart from nature. Let your voice be natural—your tones be natural—your gestures and manner be natural.—*Christian Age.*

A SERMON FROM THE "EAST."—My dear brethren it has been the usual fashion for an audience to testify their appreciation of that which has been said by the clapping of hands, but I recommend for your adoption a new method of clapping, less tumultuous and much more pleasing. When you leave this building clap your hands into your pocket, and draw them out again, clap your money in the box which is at the door to receive it; and "may the Lord give it his blessing." It is stated that the address had the desired effect; and the audience having given the needful, as requested, clapped their hands upon their heads, and started for their homes much edified with the discourse.

MARRIAGE ON A RAIL ROAD.—A few moments after the express train from Boston to Albany, passed the State line on Thursday afternoon, the passengers were agreeably surprised at witnessing the marriage of Mr. Wart Arnold, of Chatham Four Corners, to Miss Mary Brazer. The ceremony, says the Troy Whig, was performed by the Rev. Mr. Shaw, and the passengers presented a salute to the groom for the purchase of a piece of plate for the bride. The happy couple took leave of their fellow passengers at the next station, and returned in the next train, with many wishes for a happy termination of their journey.

The largest church in Europe is at St. Petersburg. It was begun in 1771, and in twenty years 2,000 men had not finished the walls. It is of polished marble both outside and in, the pillars are of one piece fifty feet high, the base and capitals of solid silver; but the greatest curiosity of all is a wooden box constructed to cover it from the weather.

FOUR NAMES FOR CHRISTIANS.—Scripture gives four names for Christians, taken from the four cardinal graces so essential to man's salvation—*saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.—*Fuller.*

RAPID WORK.—At a sale of a vessel by Mr. Jackson, auctioneer at Whitehaven, at the Albion Hotel last week, one of the builders, who was at Glasgow at the time, actually made his biddings by telegraph.

A MODERN Philosopher, taking the motion of the earth, on its axis, at seventeen miles a second, says that, if you take off your hat in the street to bow to a friend, you go seventeen miles bareheaded without taking cold.

THE DUTIES OF LIFE.—This little life has its duties that are great—that are alone great, and go up to heaven and down to hell.

Correspondence.

KING'S COLLEGE.

TO THE EDITOR OF THE CHURCH TIMES.

SIR.—While engaged in soliciting subscriptions towards a permanent Endowment of Ten Thousand Pounds for the College at Windsor, we were much gratified by our interview with the Honble. Knos Collins, who after entering fully into the present position and the future prospects of the Institution, and being informed of our anxious desires to raise the sum above stated, liberally offered to contribute one-tenth of the whole amount, and instructed us to consider him a subscriber of one thousand pounds, and call upon him for payment thereof, whenever we had raised the remaining nine thousand. You are aware of course that the Society for Promoting Christian Knowledge have already promised us the additional grant of a Thousand on our procuring two thousand pounds, towards which amount the Bishop and Mr. Hill collected one thousand in England, leaving us therefore to raise seven thousand pounds to perfect the Endowment we contemplate. In all sincerity then, we would earnestly press upon our fellow Churchmen in this as well as in the neighbouring Provinces, a united and strenuous zeal in this meritorious cause and by generously appropriating each and all a portion of those means which the Almighty hath so bountifully bestowed upon us to accomplish the object we aim at, and permanently endow an Institution, which we trust will impart a sound and religious education to the youth of our native land.

We beg to hand you the accompanying list for publication, and avail ourselves of this opportunity to tender our best thanks to those who so promptly and liberally subscribed towards the permanent endowment of King's College, Windsor.

We remain yours, &c
A. M. UNIACKE.
GEORGE W. HILL.

Halifax, 17th March, 1854.

KING'S COLLEGE, WINDSOR.

SUBSCRIPTION LIST.

Every Donor of One Hundred Pounds shall be entitled to receive a Certificate from the Governors and under the College Seal, granting to him and his Heirs and Assigns forever the privilege to nominate one Pupil at a time to pass through his Collegiate course free from the payment of all Fees.

The College is open to persons of every denomination—and permission will be granted to allow Students to attend any particular course of Lectures or Branch of Study, without being obliged to enter as a regular Student—and any Student will be permitted to reside out of College, under the sanction of the President.

We the undersigned agree to pay the respective sums sums placed opposite our names, on the following conditions:

First—That the privilege granted under the aforesaid Certificate shall not be altered unless a fair compensation shall be made to the Representative of the original Donor.

Secondly—That Twenty Certificates should be issued or Two Thousand Pounds subscribed for and paid

UNCONDITIONALLY	CONDITIONALLY.
Mr. Collins will contribute One Thousand Pounds when ever the friends of the College have raised and secured Nine Thousand Pounds.	
H. Nova Scotia, £100 0 0	The Master of the
The Chief Justice, 20 0 0	M. B. Rolfs, £100 0 0
John C. Halliburton, 20 0 0	M. B. Almon, 100 0 0
Miss Halliburton, 5 5 0	A. M. Uniacke, 100 0 0
Miss Ellen Halliburton, 1 0 0	John W. Blicbie, 100 0 0
Miss Eliz. Halliburton, 1 0 0	H. H. Cogswell, 100 0 0
James C. Cogswell, 20 0 0	The Rev. the Arch-} 100 0 0
James G. Creighton, 20 0 0	deacon,
William Hare, 5 0 0	The Hon S. B. Noble, 100 0 0
T. Boggs, Junr., 5 0 0	
J. W. Nutting, 5 0 0	
A. G. Fraser, 2 0 0	
Henry Yeomans, 2 0 0	
Edward Blaney, 10 0 0	
Miss Lawson, 0 5 0	
Miss Isabella Lawson, 0 5 0	
Miss Willis, 0 5 0	
William G. Fife, 5 0 0	
Mrs Weeks, New } 0 13 0	
Dublin,	

We have infinite pleasure in publishing the foregoing most handsome commencement of the good work in behalf of King's College. The subscription list we presume will be presented joyfully to every member of the Church in this City, and it is hoped that each will respond according to his ability, to the urgent call now made.

CARD.

THE Rev J. C. COCHRAN, M. A., Secretary to the Governors of King's College, has been appointed by the Executive Committee of the Annual, with the sanction of the Governors, to travel in behalf of the College. He expects to be in Windsor the latter part of next week, and as that place is most deeply interested in the maintenance and enlargement of the Institution, it is hoped that he will be enabled to report from thence a handsome sequel to the Halifax donations.

The Church Times.

HALIFAX, SATURDAY, MARCH 18, 1854.

SLANDER REFUTED.

An anonymous writer in the Chronicle has made a gross and uncalculated attack on the esteemed Master of the Colonial Church Society's Training School in this city, its Right Revd. Patron, and the whole establishment, which has been well answered by Mr. Marriott himself, and by two other writers in the Colonist and Chronicle.

However malicious this attack may have been in itself, we think its results are most happy for Mr. M. and the Institution under his care,—as it has been the means of placing before the Public unquestionable evidence of his capability for the station he fills, and has also afforded an opportunity of putting a speedy stopper to the sectarian cry which the false accuser attempted to raise. We gladly subjoin, for the information of our readers, the following extract from Mr. Marriott's letter to the Chronicle:

"Now it is utterly false to say that I lay claim to be an accomplished mathematician. I am not in the habit of describing myself by what I know, and I am sure I could not have made myself so ridiculous as to speak so glibly of any art at any time. What I am any one who wishes to know can learn by calling upon me. For the present, permit me to refer all who have read 'Blunt's' charge to the Minutes of the Committee of the Privy Council on Education in England for 1840, Vol. 1. pages 401, 7, 8.—They will there see that on the judgement of Professor Moore, I am mentioned as having distinguished myself in more subjects than any other student of the Battersea Training College, on which he is then reporting. I am placed among the first in the 'Art of Teaching', Ecclesiastical History, Practical Mechanics, Arithmetic, Mensuration, and Algebra. I was then 19 years of age, have been teaching ever since, and yet am now judged incapable of solving a simple problem in Algebra. Again, when the Government scheme of Education was more fully brought out in 1817, I attended an examination of nine days, at the same College, for a certificate, and gained it, being bracketed with the first five. The result appeared in the London Times. Since the examinations have been thrown open to all the schoolmasters of every denomination in the country, I have once more attended as late as Xmas, 1852, and was placed in the first class. (see minutes of Council, 1852-3, page 102. And this first class certificate, according to Minute of the Privy Council, makes me eligible to be a master in any Training College in England. This is the only way in which I can answer 'Blunt's' very plain question, 'How then is this person going to train our Teachers?' If not satisfactory he must come and see.

I should be ashamed of myself, if I were making these statements for any other purpose than to defend my character; and that I would rather leave to be done by my conduct than by my words. But when the Colonial Church Society is attacked through me, and each of which it has established sought to be injured through my defamation. I have no choice before me but to speak more of myself than would be otherwise becoming. I am bound to distinguish the slander when it goes beyond myself, and to do so, I am ready to throw open my history, character, and acquirements, to any investigation which those who can show they have an interest in it may choose to demand.—It was my wish to have done my work here unobtrusively, and to have kept, which is the privilege of every man, my own affairs to myself. But I see no end to spiteful slanders when once begun, and I must therefore, while denouncing the falsehood and unkindness of this first attack, declare myself ready, under similar circumstances, to meet any other of the same foolish and wicked description. I beg to remain,

Yours obedt. servant,
J. W. MARRIOTT.

150, Gottingen Street,
March 14, 1854.

Another writer under the signature of "Veritas" calls attention to the gross misrepresentation of the advertisement in the Church Times respecting the religious instruction of the School. By a reference to that notice, it will be seen that Church of England children are alone to be the subjects of Church teaching—and persons in the training Branch are not required to receive any religious instruction whatever.

This whole attack seems to have been called forth by a Petition on the part of the Society to the House for some pecuniary aid; which request was surely not unreasonable, when it is considered, that the want of some Normal School has been acknowledged on all sides and repeatedly pressed upon the Legislature by the late talented and excellent Superintendent of Education, and that in the absence of a Provincial Institute of that nature, this is the only establishment which can in any measure supply the desideratum.—Surely if this School is now doing the good work of training useful Teachers for the benefit of the whole country, it has a right to claim encouragement from the Treasury, and we hope it will receive it notwithstanding the stab in the back which has now been aimed at it. Some teachers have already gone forth from it, and others are now in training, whose services will soon be regarded as an additional certificate of the value of Mr. Marriott's labours to the Province at large. We hope the whole affair will attract favourable notice to this promising School, and we would strongly advise the Public to go and look and listen for themselves, and if they don't drop their fiery prejudices before they come down stairs we are much mistaken.

The fine R. M. S. Arabia came in on Wednesday with English dates of 13th instant—making three English mails received here in one week. The intel-

ligence is much of the same character as the last—telling active preparations for War, equipment of vast naval armaments, and the continual departure of troops for the Mediterranean, under the most enthusiastic expression of feeling by the whole English people—mingled however with the tears and lamentations of those whose dearest friends are thus separated from them, to brave the fury of the coming storm, and, too probably, in many instances, to see their faces no more. It will not be until the wailings of the dying shall be wafted from the distant battle field, to their forsaken homes, that the reality of this great War will be fully experienced. Her Majesty evidently participates in the general enthusiasm of her subjects as evidenced by her appearing on the balcony of Buckingham Palace with her husband and the Royal children, at the early hour of seven o'clock, to take a last look at one of the noble regiments, about to embark for the scene of war.

It appears that one more effort, but surely a hopeless one, has been made by England and France to stay the coming strife. Never in the history of war has so much exertion been previously made to avert its horrors, and whatever may be the amount of those they will not lie at the door of England or of France. The Emperor of the French opened the Session of the Chambers in person, with a moderate but most decided speech. It is pleasing to see that our soldiers are sent forth to this war without the Bible in their hands, and the Minister of God at their sides.

We refer our readers to copious extracts in the day's paper, and in this connexion subjoin a remarkable expression of opinion by the late celebrated Dr. Arnold, 14 years ago.

The following was written in 1840, by the late Dr. Arnold.—"What surer way of keeping the Russians from Constantinople than to bind our English alliance with France triply fast, thus keeping for ever before the eyes of Russia a control which she dared not to disregard? What Russian soldier would ever set foot across the Balkan, if England and France, indissolubly joined together as the protectors of the old civilization of Europe, were ready at an instant to pour their fleets into the Black Sea, and, without repeating the folly of the march to Moscow, to strike at the life of Russia, through her vulnerable neck; to drive her back behind the Pruth; to thrust her away from the shores of the Euxine; and, by occupying the Crimea as an impregnable fortress, to seal up the only outlet by which the evil spirit of Russian ambition can issue forth to trouble the world?"

A very able and interesting Lecture on the "Power of Individual Exertion" was delivered before the "Young Men's Christian Association" at the Temperance Hall, on Monday evening last, by the Rev. Geo. W. Sprout, of the Church of Scotland, and son of our old friend the Rev. John Sprout, a Quaker. The House was crowded to excess, as is indeed it generally is, so as to make it necessary to go early, in order to secure seats. Without detracting in the smallest degree from the merits of talented Lecturers born in other and older countries, we cannot avoid expressing the pleasure with which we have listened to evidence of mental power, originality of thought, beauty of diction, and propriety of diction, which three native Nova Scotians have lately exhibited on that platform, and which would have been creditable even in EXETER HALL. Indeed, as far as our experience in the matter goes, whether we look to the Halls of Legislation, the Bar and the Bench, the Medical Profession, the Pulpit or the Public Forum, our native specimens may well challenge a favourable comparison with those of the Parent Land—if we except some few of those superlative men, in Church and State, who distance all competition, and from whose brilliancy even their own compeers are glad to light their tapers.

H. M. S. Combe land sailed for Portsmouth Tuesday last. The Admiral's family went to sea; but His Excellency remains here until the arrival of his successor.

We are glad to hear that the health of John Erskine, Esq. M. P. has already been much improved by his voyage to New York. We sincerely wish that he may be completely restored.

The Rev. Harcourt, of Yarmouth, Esq. lately at the advanced age of 83 years, much respected and esteemed by the community at large.

The Revd Mr. Elliott in sending the names of two new subscribers, thus writes. "It is with much pleasure, that I send the names of two new subscribers to the Church Times in the more retired portions of the Province. Though I was formerly not very sanguine with regard to the good to be effected by a Church paper, under the impression that it might lead to unprofitable controversy; I now gladly admit, that none but favourable impressions have been made by the circulation of the Church Times as at present conducted. In several cases I have observed an improved tone of feeling, and been enabled to trace it home to a careful perusal of your paper; and I think that the Clergy, especially in the country Parishes, will find it a useful means in arousing a proper Church feeling, and imparting sound religious instruction."

INDIA.

THE RUSSIANS IN INDIA.—The most important news of news by the last arrival are the following.—We learn from Cabool that the Russian army had labored within two marches of Khiva and was constructing castlements. Four envoys had been sent to Dost Mahomed soliciting him to proceed to the banks of the Oxus to receive the accredited agents of the Czar, whose object it was to form a quadruple alliance between the Czar, the Khan of Khiva, the ruler of Cabool and the King of Bokhara. Dost Mahomed consented to the alliance, but declined crossing the Oxus to meet the King of Bokhara unless the Russian General would cross to the Afghan side of the river, and bring with him as a hostage the son of the Primo Minister to the King of Bokhara. It is added that Dost Mahomed is willing to forget all the ills he received at the King of Bokhara's hands, holding that the importance of the quadruple alliance calls for the burial of all private animosity. All this intelligence must, we are of opinion, be received *cum grano*; yet it tends to show how wide spread are the machinations of Russian intrigue. As to attempting an invasion of India, we believe that, if such a mad project were attempted, it could only end in defeat and disaster to the invader. There are at present troops located on our north-west frontier sufficient to sweep India from the Himalayahs to Capo Comorin; and, as for Persia, a force despatched to Babur or Karrack will speedily bring Nusseer ul Dea to his senses.

LEGISLATIVE.

The attraction this week has been to the generally unopposed lobby of the Hon. Legislative Council, to hear the debate on the Railway Bills, which commenced on Tuesday and still continues. There seems to be no doubt of the passing of the Bills. This result no doubt has been achieved mainly by the adhesion of the Hon. leader of the opposition, whose influence in the Council is generally acknowledged, and whose speeches on this, as well as other subjects, command attention. In the Assembly, the Bill introduced by Mr. Johnston, with principle of the Malacca Liquor Law, was discussed on Wednesday. The aspect of the House was that of languid indifference, and in some cases of positive disgust, and it was quite evident that the provisions of this measure were not in accordance with the tastes and appetites of some of the leading orators. Important Railway Dispatches were read on Thursday. On this Mr. Jackson signifying his intention to abandon the construction of our Railways, and offering the work of the Surveyors to the Province at the actual cost. A letter from Messrs. Sykes was also read, expressing their readiness to undertake the work.

FISHERMEN'S CHURCH—TURN'S BAY.

COLLECTED IN YARMOUTH.

W. H. Townsend, Esq.,	£0	5	0
Dr. J. C. Farish,	0	2	6
A Friend,	0	2	6
Do.	0	1	3
Do.	0	1	3
James Murray, Junr., Esq.,	0	2	6
Mrs. Norman J. Bond,	0	2	6
Dr. Joseph B. Bond,	0	2	6
E. W. B. Moody,	0	5	0
Mrs. Westworth Moody,	0	3	6
H. Grantham, Esq.,	0	3	6
Dr. Joseph Farish,	0	10	0
Mr. Moulton,	0	5	0
John Tooker, Esq.,	0	2	6
A Friend,	0	1	3
A Cheerful Giver,	0	0	7½
Rev'd. Mr. Moody,	0	2	6
Mr. John Moody,	0	2	6
James Cochran Moody,	0	2	6
An Old Man's Mite,	0	1	3
Mr. George Redding,	0	5	0
Mr. Charles Tooker,	0	2	6
Dr. James Bond,	0	10	7½
Mr. Owen,	0	2	6
Charles J. Owen,	0	1	3
John and Laura 7½ each,	0	1	3
	£4	2	6

HALIFAX.

Mr. Coombes,	£1	0	0
Mr. Cleverton (watchmaker),	0	12	6
Cash,	0	5	0

LONDON MARKETS, March 4.—Bacon, steady; Beef and Pork, very dull; Lard, declined 1s. a 2s. and 1s.; Flour declined 2s. per bbl.; Wheat, declined 1s. to 1d.; Indian Corn declined 2s. to 3s.; notwithstanding the above decline in Breadstuffs, it has led to a stagnation in the market.

✓ Sir Charles Napier has been appointed to the chief command of the fleet in the Baltic.

ARRIVED.

At Chester, on Sunday the 6th inst., by the Rev. Dr. Shreve, Mr. GEORGE MELVILL, to Miss MARY ELIZABETH HUNT.

DIED.

At Rawdon, on Wednesday the 15th inst., MARGARET ELIZABETH, daughter of Edward Murphy, Esq., and wife of Rev. William Taylor, Missionary, S. P. G. F.

At San Francisco, California, on Sunday, the 13th Feb., JANE, third daughter of the late Israel Allison, Esq., of Halifax, Nova Scotia.

On Monday, 13th inst., at Dartmouth, after a short illness, GEORGE SAMUEL, only son of Mr. William Bowers, aged 29 years.

At Margaree, Cape Breton, on the 18th Feb., Mr. EDMOND ROSE, aged 83, and the oldest resident in the District—a gentleman highly respected, and a good member of Society—much and deeply regretted.

At Greenock, on the 20th of Feb., in the 45th year of her age, JANE, wife of Mr. Alexander Henry, and eldest daughter of Mr. James Reid, of this city.

On the 3rd Feb., at the residence of Mr. Robert Cotter, Shubscadic, much respected by a large circle of friends, ELIZABETH, relict of the late George L. Kittinger, aged 79 years. She left 14 children, 73 grand children, and 25 great-grand-children.

Shipping List.

ARRIVED.

Saturday, March 11th.—Schr James Fraser, Fraser, Fortino Bay, 9 days.

Sunday, March 12th.—Brigt. Belle, Meaghe, Boston, 9 days; Grand Master, Pinkney, Matanzas, Hamming, H. Turn Ponce, 14 days; Brigts. Lady Ogle, Wood, Mavague, Water Lilly, Jost, Ponce, schrs. Billow, Day, New York, Magnot, Grimm, ditto, 11 days; Providence, Barrington; True Blue, Arichat; Garland, Crowell, ditto.

Monday, March 13th.—Brigt. Magnot, Yarmouth, 36 hours; schr Pheasant, Cameron, New York; Martha, hence for Boston, returned from sea.

Tuesday March 14th.—Brigts. Laura, McKay, St. John, P. R. 18 days; Sylph, Williams, Trinidad, 38 days; Brisk, Miller, Portland, schrs. Newfoundland Packet, Fraser, Mayaguez; Achlever, Banks, Matanzas.

Wednesday, March 15th.—R. M. Steamship Arabia, Judkins, Liverpool G. B. 11 days—was detained an hour or two off the harbour by quantities of drift ice, has 120 passengers for Boston—15 for Halifax.

FRIDAY, March 17.—R. M. Steamer Andes, Boston.

CLEARED.

Friday, March 11th.—Brigt. Boston, Laybold, Boston; schr Three Brothers, Nearing, Philadelphia.

Monday March 13th.—Schr Maria, Siteman, Philadelphia; Good Intent, Smith, Newfoundland.

Tuesday, March 14th.—Brigt. Mary Sullivan, B. W. Indies, schrs. John C. Archibald, Martell, Cardenas; Margaret, Sterling, Norfolk; Eliza, Lecoste, St. John, N. B.

Thursday, March 16th.—Brigt. Purchase, Kelsey, Antwerp; schrs. Triumph, Crowell, B. W. Indies; Morning Star, Fraser, Virginia; Ianthe, Fenton, Newfoundland.

MEMORANDA.

Brigt. Nova Scotia, of Halifax, lost on the Bahama Banks—crew saved and carried to New York.

London, Feb. 14th.—arr'd. brig Grand Turk, King, Boston—experienced very heavy gales and lost two men overboard, (previously reported.) The mate was washed overboard twice but fortunately regained the vessel again. She had decks swept of boats and everything else and started the roundhouse.

Antigua, Jan. 28th.—Several pieces of white pine timber have drifted here within a few days, and part of the hullwarks of a vessel, painted blue inside, and scratched (as with nails) with the words, &c., "ship Typhoon, Aug. 13, 1853, lat. 13 30, lon. 25 26."

PASSENGERS.

Per R. M. S. Arabia, from Liverpool for Halifax.—Miss Halliburton, Assist. Com. Genl. Palmer, and lady, Miss Prentice and servant, Lieut. Phillips, Capt. M. Currie, Mr. Bellingham and lady; Messrs. W. Murray, J. Duncan, J. F. Knight, J. Hooper, LeMessurier, G. W. Quinton, Muir, D. Slater, R. Donkin, F. Currie, C. Richardson, D. Baird, G. Langmeade, J. Hazard, Brecken, Steere P. Null, and 90 for Boston.

MATERIALS FOR OIL PAINTING.

JUST RECEIVED, the following MATERIALS FOR OIL PAINTING, all of the best quality. OIL COLORS, in Collapsible Tubes, ACADEMY BOARDS, Prepared MILL BOARDS, PALETTE KNIVES, BADGER BLENDERS, Flat BRISTLE BRUSHES, Sable Ditto, DRYING OIL, ALSO, ON HAND—Round, Square, and Oblong boxes of COLOURED CRAYONS, BLACK CRAYONS, Cork Stumps, Putty Crayons, Drawing Paper, and all Materials for Water Color and Pencil Drawing.

February 16,

WM. GOSSIP, 24 Granville Street.

COUNTRY MARKET.

PRICES ON SATURDAY, MARCH 18.

Apples, per bush.	none.
Bacon, per lb.	8d. a 7d.
Beef, fresh, per cwt.	30s. a 40s.
Butter, fresh, per lb.	11d. a 1s.
Cheese, per lb.	5d. a 8d.
Chickens, per pair.	2s. a 2s. 6d.
Eggs, per doz.	1s. 3d.
Geese, each.	2s. a 2s. 6d.
Hams, green, per lb.	5d.
Do. smoked, per lb.	7d. a 7½d.
Hay, per ton.	£3 16s. a £4
Homespun, cotton & wool, per yard	1s. 7d. a 1. 9d.
Do. all wool,	2s. 6d.
Oatmeal, per cwt.	25s.
Oats, per bus.	2s. 6d.
Pork, fresh, per lb.	4d. a 5d.
Potatoes, per bushel.	4s. a 4s. 6d.
Stocks, per doz.	11s. a 12s.
Turkies, per lb.	7d. a 8d.
Yarn, worsted per lb.	2s. 6d.

AT THE WHARVES.

Wood, per cord.	25s.
Coal, per chaldron.	40s.

Advertisements.

TRINITY COLLEGE, TORONTO.

TWO SCHOLARSHIPS of the annual value of £25 currency, have recently been founded in this College by the Honorable JOHN HILLYARD CAMERON, open to the sons of Clergymen of the United Church of England and Ireland, resident and doing duty in any part of British North America. The Scholarships are tenable for three years, and the holders are required to graduate in Arts in Trinity College.

Criteria paribus, the preference will be given to any Candidate who intends to receive Holy Orders. One of these Scholarships will be open to competition in October next. Information respecting the days and the subjects of examination and on other matters connected with the College, may be obtained on application by Letter, to the Provost, Trinity College, Toronto.

Toronto, 1st March, 1854.

SEEDS! SEEDS!!

PER R. M. Steamship "ARABIA" W. LANGLEY, has received his usual supplies of the above, which are believed to be of the growth of 1853, and can therefore be confidently recommended—LANGLEY'S DRUG STORE, Hollis Street, Halifax, March 18th 1854.

SEEDS, SEEDS.—1854.

PER STEAMER "ASIA," A full supply of GARDEN and FLOWER SEEDS, from the same establishment as those which for years past have given such universal satisfaction.

For freshness and purity these are not to be surpassed; and with confidence we recommend them. Mangel Wurtzel, Swedish Turnip, White Clover, and other AGRICULTURAL SEEDS, all of the best quality, and at prices as low as GOOD SEEDS can be afforded.—For sale at DE WOLF'S BEER WAREHOUSE, 63 Hollis Street, March, 18th 1854.

LANGLEY'S AROMATIC PRESERVATIVE.

TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and sweetness to the BREATH—is quite free from Acids, (so destructive to the Enamel,) and all the ingredients employed in its composition, are those recommended by the most eminent Dentists. Sold in bottles at 1s. 6d. each, at LANGLEY'S Hollis Street, Jan. 21.

HEALTHY GERMAN LEECHES.

JUST RECEIVED AT LANGLEY'S DRUG STORE, HOLLIS STREET, Jan. 14th, 1854.

EAST INDIAN CURRY POWDER. THIS

Powder is carefully prepared with ingredients of the choicest quality according to a formula brought from India by an officer of the British Army, who was long a resident there. Curries made with it are pronounced excellent; and when the accompanying receipt is strictly followed, cannot fail to please those who are partial to this kind of condiment. For sale at LANGLEY'S DRUG STORE, Hollis Street.

JUST RECEIVED FROM NEW YORK.

SUNDAY SCHOOL LIBRARIES, of 100 Volumes, from the Protestant Episcopal Sunday School Union, and the following Books from the same Society.

- Herbert Atherton,
- Love's Lesson,
- Stories of the Beatitudes,
- BARON'S LITTLE DAUGHTER,
- In the World but not of the World,
- Christmas at Home,
- Our Little Comfort,
- Our Opposite Neighbour,
- Packages of Sunday School Books.

SUNDAY SCHOOL LIBRARIES of 100 vols. from the Society for Promoting Evangelical Knowledge. These Libraries are got up in a very neat and appropriate style, and are well worthy of inspection.

- Ryle's Tracts,
- Other Publications of the Society.

—ALSO—FROM BOSTON— SUNDAY SCHOOL LIBRARIES, from the American Sunday School Union, 100 vols. and 75 vols.

- Consequent's Union Question Book—Matthew, Mark, Luke, and John,
- Union Primer,
- Union Spelling-Book.

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