

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
											✓

The Church Times.

"Evangelical Truth—Apostolic Order."

VOL. VIII.

HALIFAX, NOVA SCOTIA, SATURDAY, MAY 3, 1858.

NO. 180

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	May 6	1st Matt.	1st Matt.
S.	7	1st Kings 18	1st Kings 18
S.	8	2nd Matt.	2nd Matt.
S.	9	2nd Kings 2	2nd Kings 2
S.	10	3rd Matt.	3rd Matt.
S.	11	3rd Kings 2	3rd Kings 2
S.	12	4th Matt.	4th Matt.

Poetry.

IT IS TOLD ME I MUST DIE.

Richard Langhorne, a lawyer, was unjustly condemned and put to death as a traitor, in the reign of Charles II. Just before his execution he wrote the following unique and most exquisite poem. In the language of the Quarterly Review—"A poem it must be called, though it is not verse. Perhaps there is not in this or any other language a poem which appears to have flowed so entirely from the heart."

It is told me I must die;
O happy news!

Be glad, O my soul!
And rejoice in Jesus, thy Saviour.
If He intended thy perdition.

Would He have laid down His life for thee?
Would He have called thee with so much love,
And illuminated thee with the light of His Spirit?
Would He have given thee His Cross,
And given thee shoulders to bear it with patience?

It is told me I must die;
O happy news!

Come on, my dearest soul:
Behold thy Jesus calls thee:
He prayed for thee upon His cross:

There He extended His arm to receive thee:
There He bowed down His head to kiss thee:
There He opened His heart to give thee entrance:
There He gave up His life to purchase us for thee.

It is told me I must die;
O what happiness!
I am going

To the place of my rest;
To the land of the living;
To the Heaven of security:
To the kingdom of peace:
To the palace of my God:
To the nuptials of the Lamb:
To sit at the table of my King:
To feed on the bread of Angels:
To see what no eye hath seen:
To hear what no ear hath heard:

To enjoy what the heart of man cannot comprehend.

O my Father!

O thou best of Fathers,

Have pity on the most wretched of all Thy children!
I was lost, but Thy mercy found:
I was dead, but by Thy grace am now raised again!
I was gone astray after vanity,
But now I am ready to appear before Thee.

O my Father!

Come now in mercy, and receive Thy child!
Give him Thy kiss of peace:
Remit unto him all his sins:
Clothe him with Thy nuptial robe:
Permit him to have a place at Thy feast!
And forgive all those who are guilty of his death!

Religious Miscellany.

Bishop Mellvaine of Ohio, has just published a volume of Sermons which are largely quoted in magazines of our U. S. contemporaries. Their diction is simple and elegant, and they are distinguished by their eloquent enforcement of religious truth. We take the following extract from the *Protestant Magazine*—

Two sermons on the Resurrection are in the vein of sacred eloquence. We cannot refrain from extracting the concluding passage of the first of these sermons, concluding, however, in doing that it loses much of its effect by being separated from the sermon, all of whose truths it concentrates into one grand resurrection note:
And now we have seen probably as much as we can here, of what the rising of the dead means, really of those who sleep in Jesus. And what

precious consolation does the Gospel thus bring to the aching hearts of bereaved believers! "Thy brother shall rise again." "Yes," answers Martha, sorrowing over some recently tenanted grave, "but not till the last day. Oh, that He may now come to life again!" No, the wise Christian heart replies, it is a great part of the consolation that he will not rise now, while death still reigns, and sorrow, and sighing have not fled away; that he will not rise till that day, when all things shall be made new, "the times of the restitution of all things," when he can come forth in a body that will never die again; into a world where there shall be no more sin, or pain, or woe: in company with the whole harvest of the dead in Christ, His holy brotherhood, and then go with that whole blessed company to be "over with the Lord." This is our "garment of praise for the spirit of heaviness." "Precious in the sight of the Lord, is the death," and even the dust, "of his saints." Not a Christian's grave is there, in the silent city of the dead, but is well known to him—well watched and kept under his care—though its memorial, for human eye, has centuries ago been lost. As we walk along those solemn streets, a voice seems to say, "these all shall rise again!"

Then we think of the dead of all generations, since the world began; the graves on land and sea; the whole earth a cemetery of unknown millions! Not a particle of their dust has perished, however widely it has wandered. All are waiting "the day of redemption." What a multitude that cannot be numbered, of God's beloved people, are there—the tribes of his true Israel, dispersed through all lands enduring the captivity of death, but "prisoners of hope," listening for "the voice of the archangel and the trump of God." Then shall the earth cast forth her dead, and all shall come forth, and rejoin the souls from which they have been so divorced; and then shall be joy among the angels of God, to welcome home to Zion the children of that long and dark captivity. They "return and come to Zion with songs and everlasting joy upon their heads." They are clothed in the white raiment of their Redeemer's righteousness, is heard from every heart. Rank upon rank, a boundless congregation, they press towards "the Throne of God and the Lamb," to "show forth the praises of Him who called them out of darkness into His marvellous light." It is the "royal priesthood, the holy nation," gathered out of all nations, and people, and kindred, and tongues. The Lord of Glory, having finished his work, begins that endless Sabbath. His Church, "without spot or wrinkle," walking with Him "in white," keeps holy that long hoped-for day of eternal rest. They are "joint-heirs with Christ." He "glorified in them," they glorified in Him. His joy is in beholding in them "the travail of his soul;" their joy is in beholding in Him "the author and finisher of their faith," and their portion forever. Oh, what believer would wake the sleep of a brother in Christ—sleeping in death till the last trump of that day of days shall call him; till he can rise in that great communion and fellowship and begin that Sabbath! No, beloved one, we will wait in hope. Sleep on, in thy silent, lowly bed, till this stormy sea is passed, and the war of sin and hell is ended, and the last vial of wrath is poured upon the earth. Come not again to us, till we are ready to mount with thee to the Heavenly gates. The time is short. The day will soon break. Farewell, precious one, till then!

But St. Paul has an exhortation for the living, founded on the assurance of that day: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord." With such perfect redemption in view, such a day in prospect—an inheritance of life eternal, for body and soul, in the glory of God—shall anything move you from the steadfast, unshaken setting of your hearts and the earnest devotion of your lives to the obedience of Christ? Shall any temptations seduce, any trials discourage, any wrath of man affright you, from the patient continuance in well-doing, knowing, as you do, that not the least moment of your labor, or trial, or patience, or suffering, shall be in vain in the Lord; that all will ripen unto, and that all will bring forth fruit abundantly in that great harvest. The Lord strengthen us

thus to abide, seeking our rest not here, on these troubled waves, this open sea, where all winds blow and rage, but in that haven where only the anchor of the soul is cast, and where remaineth the rest of the people of God. Amen."

Our limits will not permit enlarged references and extracts, but we cannot conclude without directing the reader's attention to the delightful discourse which follows on "The final satisfaction of the believer in Jesus." We know of no sermon that we would more willingly take to the bedside of a dying Christian. To all who are accustomed to have pleasant thoughts and anticipations of the "rest that remaineth," the following suggestions are most important:

"Let us be careful, when we indulge a hope of the Heavenly bliss, that it is the Heavenly bliss we are hoping for, and not some creation of our own imagination. Many a man who comforts himself with such hope, would find nothing that his heart could enjoy in the happiness of the saints, were it once revealed to his view. How infinitely it is exalted above the grovelling ideas which the world forms of its nature, as if any but a holy heart could know it. You have heard, in this discourse, how the Scriptures speak of it. Job's expectation of it was, 'In my flesh, I shall see God.' David's, 'I will behold Thy face in righteousness.' John's, 'We shall be like Him for we shall see Him as He is.' Our Lord expressed the same, when He prayed, 'Father I will that those whom Thou hast given me, be with me where I am; that they may behold my Glory.' (John xvii. 24.) You see the grand idea. Intimate communion with God; happiness arising out of being with Him: such is the highest conception presented in the Scriptures of the eternal life. We love to speak of it in the beautiful imagery of the Scriptures; but let us take care that we rest not in the imagery. To think of heaven as "a rest which remaineth to the people of God," gives a refreshing prospect to the wearied heart; but we must be careful to think of it as a Sabbath rest, a holy rest—rest in God: rest which none but holy hearts can know. The sorrowful heart, to which all this world, viewed through the darkness of affliction, appears shrouded in continual night, dwells with pleasure on the thought, *there shall be no night there.* But you must remember that it is only because the saints shall see the face of the glory of God; and that to all who are not prepared by a personal holiness to commune with that glory, it is all night, even as the brightest day is darkness to the blind.

"I doubt not there will be innumerable contributions to the happiness of that inheritance; beauties to the eye, harmonies to the ear, noble offices for every faculty of mind, a universe of knowledge to enjoy; intellectual and spiritual communion with the works and people of God; a thousand inlets and streams of bliss, of which we can have no conception here. But they will be only the tributaries to the ocean. They will aid, but not contribute, to the blessedness. To its great source in the divine fullness, they will stand related, as the loveliness of the garden of Paradise, to Adam's walking with God in its midst; the smiles of God reflected, his praises echoed, his love expressed; all of them the varied forms under which he will spread the table of his heavenly communion. But the King himself shall come in to see the guests, and "God will be all, and in all."

Long may the author of these discourses be spared to minister the Gospel in his Diocese, and to the Church at large, with the same simplicity, power, fullness, and fidelity.

THE PRAYER BOOK IN ITS INTEGRITY.

It is rather a remarkable coincidence, that on both sides of the Atlantic—in this country and in England—efforts should at one and the same time be making to tamper with that inestimable inheritance of the Anglican Church—the Book of Common Prayer.—We cannot for a moment suppose, that our own Memorialists had any understanding with those disaffected members of our Mother Church, who, in the words of one* who is taking a prominent and most praiseworthy part to counteract their machinations, "seek a great change in the doctrines of the Church

* The Rev. Dr. Baylee, Principal of St. Aidan's College, Liverpool.

of England, and endeavour to remove from her formularies their truly Scriptural views of Divine Grace, accompanying the ordinances of the Christian Church."

No duo pains, we fear, is systematically and earnestly taken, generally speaking, to promote a right understanding of the principles of the Book of Common Prayer. In too many instances, indeed, those principles are sadly departed from by clergymen themselves. And it deserves, we cannot but think, to be a subject of strict Episcopal investigation, that not only are the doctrines of the Prayer Book honestly and fully taught, but that their ritual requirements are thoroughly and effectually carried out in the Services of the Sanctuary.

It is most satisfactory, however, to find that while among ourselves the proposal to touch the Prayer Book, even as to any new arrangement of its services—though we are among those who think that this much might be advantageously; if only judiciously, done—has excited a degree of alarm which tells forcibly of the jealous interest with which it is regarded; in England, the bolder and more dangerous project of altering the Liturgy, is arousing the most determined feelings of resistance, among both the laity and the clergy. The words we have quoted above form part of a series of Tracts that are being published in furtherance of that resistance, and as preliminary to the formation of a "Liturgy Preservation Society," as a lay movement against the devices of the discontented.

The report we elsewhere give of the proceedings of Convocation in England, furnishes equally striking proof of the firm resolve of the more influential portion of the Bishops and Clergy of the Church to resist the attempt to deprive the Prayer Book of the assertion of those great Catholic verities, which are the evidences of its divine character, as they are the principles of its Apostolic constitution. The attempt is that of men who, refusing to rise to the Scripture standard of the Prayer Book, must have that standard brought down to their own level. In the Upper House of Convocation, more especially, it will be seen that the idea of expunging, or even altering anything, was not for a moment encouraged. Even a re-arrangement was regarded as a thing to be jealously guarded; and the following justly cautious resolution was the utmost that the Episcopal Bench could be induced to adopt:—

"That, in any modification of the Church's rules, as to her Services, it should be a fundamental principle, that the Book of Common Prayer should be retained entire and unaltered, except so far as shall concern the Rubrics thereof, and allow of the division of the present and the formation of new Services by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful; and that no division of the Services would appear to us desirable which would not insure the use of the whole Order of Morning and Evening Prayer now contained in the Book of Common Prayer on Sundays and holy-days."

This, then, we trust, will be a guide and direction—an example and a caution—for our own right reverend House of Bishops, when they come to decide upon the Memorial that is now before them. There is equal cause with us, as with our Mother Church, for such care and prudence. "Division of the present, and the formation of new Services, by re-combinations from those now existing, with such alterations in the Psalter and Table of Lessons as may be judged needful"—all this is what we want here, as much as they do in England; and here, as there, no doubt, it will be accomplished. But there must be no tampering with the Prayer Book—that must be maintained in all its integrity. For, as Hooker well observes, "No doubt from God it hath proceeded, and by us must be acknowledged a work of His singular care and providence, that the Church hath ever more held a prescript form of Common Prayer, although not in all things everywhere the same, yet for the most part retaining still the same analogy,"—that very analogy, indeed, which they who seek its revision would at once destroy, involving, as it does, those Catholic truths which they deny, and from which they seek to escape. There is, it is true, a restraint; but it is a wholesome, because Scriptural, one. It obliges them to "hold fast the form of sound words," which the Church has ever held, and which we are bound to gratefully retain, and dutifully revere. Yes—we admit it is a fetter. But it secures that care of discipline which is love. And,

"The glorious soul, that her devotion plies,
Is not in the wealth of ancient Lurgies,
Why should she not her crown of freedom prize?"
—N. Y. Churchman.

We learn that Sergeant-Major O'Donnell, of the 76th (Highland) Regiment, at present serving in the Crimea, is about to be promoted to a commission.—*Chronicle.*

News Department.

From Papers by R. M. S. Africa, April 12.

THE CROWN AND COLONIAL BISHOPS.

THE curt answer with which Sir George Grey met Mr. Dunlop's question respecting the appointment of Canadian Bishops can hardly be supposed, either by the Minister himself or by any one else, to dispose of the difficulty which was raised. The Legislature of Canada, with the assent of her Majesty's representative, has declared that "it is desirable to remove all semblance of connection between Church and State;" yet the semblance, and something more, is retained, so long as the head of the State nominates the chief pastors of the Church. There is no objection as to the general policy of the Imperial Government towards the provinces of Canada; we profess to leave their whole internal administration to themselves, we have recently acted on that profession in a manner deeply affecting the resources and the efficiency of the Colonial Church. The plain dictates of political logic would seem to require that we should make good our professions in respect to Episcopal nominations, as we have already done in the kindred subject of parochial endowments. Or, if we retain the right, we must prove at least that the Canadian Legislature did not include its exercise among those political links which connect the Church with the State.

As to this, no doubt it may be said that the Canadian Parliament has tacitly assented to the continued interposition of the Crown in episcopal nominations, and that, so long as no sense of grievance is expressed, it is unnecessary and impolitic for the English Government to propose a change. This would not, indeed, be the reply of a fair-seeing statesman; but it would be very consistent in the organ of such a Government as Lord Palmerston's, which must regard ecclesiastical questions in general as simply an intrusion into the sphere of more important affairs. *Quies non movet* would naturally be their maxim, as it was of Sir Robert Walpole, the pattern and hero of universal Whiggery.

Nor, indeed, can the Canadian Assembly complain with much justice of the existing state of things, so long as the Church herself does not disapprove of it. The Legislature, on its own part, expressly repudiates the right or duty of interfering in the affairs of religious bodies; it cannot, therefore, with any show of reason, object to their voluntary methods of administration. Whether Queen or Pope, patrons or vestries, be the recognised dispensers of ecclesiastical preferment, cannot be a matter of consequence to that civil power which has washed its hands of the whole concern. In the event of an objection being expressed by the Church, the Assembly would indeed be bound to support it, and to vindicate in her behalf the colonial freedom which has already been vindicated at her cost. Sir George would then probably feel himself bound to take a little more interest in Mr. Dunlop's question.

Meanwhile, we have no direct evidence as to the real feeling of the Canadian Church; whether she desires to hold fast every link which still binds her to the Mother Church, or whether she is drifting willingly towards the position of her American sister. That position is not, perhaps, quite so satisfactory as in our impatience of Parliamentary control we sometimes imagine. We have been struck by some very sensible remarks on the subject contained in a recent Charge by the Bishop of Montreal, in which that excellent prelate confirms what has been already said by the Bishop of Fredericton as to the limited numbers and scanty resources of the Church in the most parts of the United States. It is by no means clear that it would be well for Churchmen in the Colonies to assimilate themselves more closely to that pattern. The only thing which could fairly oblige them to do so would be an abuse of the power of nomination, which the Crown has up to this time retained. For many years the selection of Colonial Bishops was made on principles so just, and in a spirit so friendly to the Church, that no one would have taken exception to such a patronage; rather, we were inclined to regret that such names as Selywn, Fild, Medley, Gray, and many others, had so few counterparts in our Diocesan appointments at home. There is less confidence for the future. Sir George Grey, as Secretary for the Colonies, has had the presumption to overrule the opinion of the Bishop of New Zealand as to the arrangements necessary for his own diocese, and interposed the official objections of Downing-street against the claims of a missionary prelate, who had laboured, as few ever laboured before, in the isles of the South. So the Bishop has left us, and is now on his voyage—a prosperous one, we trust and pray—to the vast diocese which he thought to have divided on a wise and well considered plan for the interest of the Church in all time to come. Sir George Grey knew better than the Bishop, and New Zealand is still an undivided Sea. If this were a fair sample of Ministerial interference with a Colonial Church, we could well understand that Canada might wish to enjoy such a privilege no longer. The Crown did not endow her bishops, and could not on that plea claim the right of nomination, as in the older countries of Christendom. Political reasons are expressly overruled by the Colonial Legislature. It remains, therefore, that the Crown should show its warrant for the exercise of this patronage in its right discharge, that the continuance of such a privilege should be justified by a faithful and devoted Episcopate appointed under its power.—*Guardian.*

UNITED STATES.

LARCENY OF MONEY FROM R. M. S. AFRICA.—The *Boston Daily Chronicle*, of 27th says:—Yesterday morning upon the arrival of the *Africa* at this port, Deputy Chief Ham went on board, having been informed that between \$2500 and \$3000 in gold and bank notes had been stolen from on board. It appears that Mr. Collaty, a passenger from Liverpool, had with him, in his cabin, a dressing case containing the above sum. The steamer reached Halifax on the night of Tuesday, remaining at the wharf an hour and a quarter, leaving at 10 o'clock A. M. On waking in the morning Mr. C. found that his cabin had been entered and robbed. Deputy Ham proceeded to the disagreeable duty of a search, in his usual gentlemanly manner and finally came to the conclusion that while the steamer was at Halifax, the money was stolen. Mr. Collaty can sustain his loss with the most heroic composure.

The last New York Herald has a mass of correspondence from its friends in Mexico. Under date of Laguna de Terminos, April 24, we find the following:—

The steamer *Iturbide* arrived here a few days since, from Vera Cruz, having on board His Excellency, General Ampudia, on his way to Merida, the Capital of this State, as Governor of Yucatan, being appointed to that station by Santa Anna, the Legislature of the State being abolished. He was received here amidst the roaring of cannon and the spattering of rockets; a grand ball was given to him at the Governor's house, and, strange as it may appear, those who most detested him for his cowardly feat at Tobacco, in boiling the head of Santumanan in oil, a few days ago, were the most obsequious and fulsome in their flatteries. I asked one of the chief actors in this farce to solve this enigma for me, as I could not understand it. "Oh," said he, "General Ampudia is a friend to all foreigners, and he has explained that affair in Tobacco very clearly and satisfactorily; he is one of the most humane persons living, and actually shed tears when he was apprised that a fried head was being exhibited in the plaza."

We are now making preparations to build an arsenal on an extensive plan, and as the people are taxed to the utmost, they begin to inquire where the means are coming from? Some of the wags say—oh, there is plenty of money in the United States yet, and Santa Anna will sell some of the barren sierras or mountains, when his funds are exhausted, which, from all the complaints I hear, seems to be the case now. The general opinion in this State is, that his star is sinking, never again to rise, unless his brother Pierce comes to the rescue.

We are now building two Catholic churches in the place, but for what purpose I cannot tell, as the large church in the plaza would contain double the number of inhabitants who now reside here. One of them however, was commenced in 1833 by a zealous Catholic who, on being attacked by the cholera, made a vow to the Virgin Mary, that if he recovered, he would build her a church. After spending \$6,000 on it, he gave it to the priest; by this act he endeavored to clear his obligation. But on being taken sick a few years since, his conscience smote him, and he inserted a clause in his will, binding his heirs to finish the church, which they compromised by paying a certain sum to the authorities; and now the people are taxed to complete the pious drama.

A gentleman from Vera Cruz, who arrived here in the *Iturbide*, informs me that the exactions of Santa Anna, on every class of industry, have so paralyzed commerce, that discontent prevails in every corner of the country; particularly in the city of Mexico, where smothered curses are breathed from the palace to the cottage.

Under date of Caracas, Feb. 10, we find the following trait of Christian liberality on the part of the Archbishop of Venezuela:—

VENEZUELA.—His Lordship the Archbishop, in the plenitude of his bigotry and superstition, has issued his proclamation to all the children of the Catholic Apostolic Church of Rome, directing his curates to inflict all its pains and penalties on those who are guilty of reading the version of the Bible distributed by an agent of the London Bible Society, at present here.—His Lordship also directs that all persons who have been so imprudent as to buy or have in their possession such books, shall deliver them immediately to the curate of their respective parishes, so that they may be remitted to him (the Bishop). Nearly every member of Congress has possessed himself of a Bible, as also of the life and reforms of Martin Luther, published in New York. It is to be hoped they will open their eyes to the superstitions of the Roman Catholic Church, and bid them to follow the example of New Granada, and separate Church and State, leaving the Church to take care of itself, without assistance from the public treasury.

NEW BRUNSWICK.

The very high price of provisions in this and all other markets, and the risk of a general famine, if the causes which have produced the present scarcity are allowed to continue to operate, well deserve the serious consideration of all thinking men. The cause of the scarcity and dearth of the articles usually produced

In this Province, such as oats, potatoes, butcher's meat, butter, &c. is, undoubtedly, that farmers have neglected their farms, and spent their time and energies in lumbering and trading, and their sons, and those who before did the farm labour, have gone to the town to become shop-keepers, shipbuilders, or millmen.

To such an extent has this been the case, that during the last two years, scarcely a bushel of oats, a carcass of beef, or a skin of butter, of the produce of the Province, has been to be had, while ships and deals are now unsaleable in the English markets.

We suppose that some such preference for trading and manufacturing, to farming, in other countries, has contributed, more or less, to produce a similar state of things. Be that as it may, we observe that in Europe it is considered that the crops of last year, will be consumed by the time of next harvest, and in the United States, there will certainly be no surplus this summer for export. Already in the large cities on the seaboard, such as Baltimore, Philadelphia, and New York, they begin to apprehend that the interior will barely afford sufficient for their own consumption, and hence flour and pork have now attained what may be considered famine prices.

In the face of such a formidable danger, the duty of all men in this Province, who have an opportunity of doing so, is to sow and plant in every available spot and by every available means. Labor, which at present has no prospect of being made profitable in any other pursuit, if laid out judiciously in farming, will not only avert the threatened scarcity, but in all probability will afford a better chance for profit than in any other way it can be expended.

We see that it is the deliberate opinion of all well-informed writers on food statistics, that as there will be no surplus this year of former crops, famine will only be averted over the world, by universal good crops for this season, and that low or even average prices cannot be expected until after a succession of good crops.

We trust, therefore, that our farmers will consider that this is more than a mere question of profit and money,—it is one of life and well-being to all mankind.—*St. John's Courier.*

DUTIES.—The amount of Import Duties received at this port during the first four months of the present fiscal year, viz.—from 1st December, 1854, to 1st April, 1855, was £20,352 17s. 3d., and for the corresponding period of the previous year £18,821 19s. 3d.—showing an increase on this year, over last, of £1530 18s. This is accounted for by the large amount of duties paid on liquors, &c. in March last, in anticipation of the increased duty coming into operation. If this had not been the case, the Import Duties would show a decrease of several thousand pounds on the first four months of the present year, as compared with the corresponding period of last year. The amount of Export Duties received for the same period, this year, is £2,263 7s. 2d., and for last year £2,769 5s. 8d.—showing a decrease on this year, as far as we have gone, of £495 18s. 6d. This might be expected from the present state of affairs in Europe.

Editorial Miscellany.

DIOCESAN ASSEMBLY.

PROPOSED REPORT OF COMMITTEE.

THE Committee appointed at the Meeting of the Bishop, Clergy, and Representatives of the Laity, assembled at Halifax on the 12th day of October last, to prepare a Constitution upon which the proposed Synodical action of the Diocese of Nova Scotia should be based, have so far proceeded in conformity with their instructions, as to agree upon the following Declaration and Regulations, which they now publish for the information of the members of the Church, preparatory to submitting them for adoption at the meeting of the Assembly to be held in October next:—

I. Declaration of Principles.

We, the Bishop and Clergy, and Representatives of the Laity of the United Church of England and Ireland, within the Diocese of Nova Scotia, assembled together and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Diocese, desire, in the first place, for the avoiding of all misunderstanding and scandal, to make a declaration of the principles upon which we purpose to proceed.

We desire that the Church in this Colony may continue, as it has been, an integral portion of the United Church of England and Ireland.

We recognize the true Canon of Holy Scripture, as received by that Church, to be the rule and standard of faith: we acknowledge the Book of Common Prayer and Sacraments, together with the Thirty Nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in Holy Scripture: we maintain the form of Church government by Bishops, Priests, and Deacons, as Scriptural and Apostolical: and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of Church

Government, and to transmit them to our posterity. In particular we uphold the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government or supremacy over all persons within her dominions, in all causes whether ecclesiastical or civil; and we desire that such supremacy may continue unimpaired.

It is our earnest wish and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension.

II. Constitution and Regulations of Assembly.

1. Periodical Meetings shall be held, composed of the Bishop, Clergy, and Laity of this Diocese; and their Assembly, constituted as hereafter provided, shall be called the Diocesan Assembly of Nova Scotia.

2. Every Clergyman in the Diocese duly licensed by the Bishop shall have a seat in the Assembly, Presbyters alone having the right of voting. The Laity shall appear by their representatives.

3. A quorum of the Assembly shall consist of not less than one-fourth of the whole number of Clergy and Lay Members respectively, with the Bishop or his Commissary presiding.

4. The vote of each order shall be taken separately, such vote being determined by the majority of the members present in each order.

5. No rule shall be binding on the members of the Church of this diocese at large which shall not have received the concurrent assent of the Bishop, the Clergy, and the Laity, and have been passed in the Diocesan Assembly.

6. The Clergy being under the obligation implied in their subscription to the Thirty Nine Articles, as well as the three Articles of the 36th Canon, it is not competent for the Diocesan Assembly to make alterations in those formularies or in the method of interpretation laid down in the Declaration prefixed to the 39 Articles, or in the Book of Common Prayer of the United Church of England and Ireland, or finally in the authorised version of the Holy Scriptures. With these exceptions, the Diocesan Assembly may deliberate and decide by a majority of votes taken as specified in Rule 4 on all matters affecting the interests of the Church in this Diocese.

7. The Representatives of the Laity must have been communicants for the 12 months preceding the Election, and every adult male Parishioner may vote for the Parish or District of which he is a member, upon subscribing the following declaration:—"I do declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination."

8. Each district forming a separate cure of souls, may send 2 lay representatives, and the Parish of St. Paul's in the City of Halifax may send 4, so long as its present area remains undiminished.

9. The meetings of the Assembly shall be Biennial, but the Bishop (or in his absence the Archdeacon,) shall have power to summon additional meetings at his discretion, and an Election of Representatives shall take place at the Easter Meeting preceding each ordinary biennial Meeting of the Assembly.

10. There shall be two Secretaries, one chosen by the Clergy, the other by the Laity, who shall keep regular Minutes of all proceedings of the Assembly.

An adjourned Annual Parish Meeting of the Parishioners of St. Paul's, was held in the National School, on Wednesday last. There were present about twenty persons. The subject of the repair of the Parsonage and Church was taken up, and a long consideration as to the best plan to be adopted with reference thereto, was given. The meeting did not come to any definite conclusion—but it was generally understood, that the Rector would, upon consideration that his present income from the glebe should be secured, relinquish its management to the Churchwardens and Vestry, or to a Committee to be appointed at a Parish Meeting, conditionally that the Rectory should be immediately repaired, and next, that the surplus proceeds should be held for the benefit of the Rector's successor. The Meeting adjourned to that day week.

The British and Foreign Bible Society held their Annual Meeting at the Temperance Hall, on Tuesday evening last. There was a good attendance, ladies, as usual in all our religious meetings, being largely predominant. A number of Clergymen of various persuasions were on the platform.—Wm. Pryor, Jr. Esq. was in the Chair. The Secretary read an interesting Report of the proceedings of the Nova Scotia Auxiliary, from which it appeared that there would be from all sources, including a Ladies Association, which had recently been formed,

a surplus of over £200. Interesting speeches were made by the Clergy and others present, and the proceedings terminated about eleven o'clock.

PROCLAMATION BY HIS EXCELLENCY SIR JOHN GASPARD LE MARCHANT, Knight, Commander of the Orders of Saint Ferdinand, and of Charles the Third of Spain. Lieutenant Governor and Commander-in-Chief (L.G.) in and over Her Majesty's Province of Nova Scotia and its Dependencies, Chancellor of the same, &c. &c. &c.

J. GASPARD LE MARCHANT. Taking into my most serious consideration the just and necessary War in which Her Majesty is engaged, and trusting that Almighty God will graciously bless our Arms both by sea and land, have resolved to recommend, and do, by and with the advice of my Council, recommend, to all Her Majesty's subjects in this Province, that a Public Day of Solemn Fasting and Humiliation and Prayer, be observed throughout this Province, on Friday, the Eleventh day of May, that so we may humble ourselves before Almighty God, in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty for imploring his blessing and assistance on our arms, and for the restoration of peace to Her Majesty's Dominions. The Lord Bishop of Nova Scotia, as hath been usual on former similar occasions, will compose a form of prayer, which he may consider suitable to this occasion, to be used in the Church over which he presides. Given under my hand and Seal at Arms, at Halifax, this twenty-eighth day of April, A. D. 1855, and in the Eighth year of Her Majesty's Reign.

By His Excellency's command,
Lewis M. Wilkins.
GOD SAVE THE QUEEN!

The Country is agitated throughout with preparations for the coming election. The Liberal party in Halifax have nominated Messrs John Esson and John Touin, the latter a Roman Catholic, for the County, and Messrs B Wier and W Annard for the Township. The Conservatives have as yet come to no public decision. In Colchester Messrs. P. Archibald and George Reading are opposed to Messrs. A. Archibald and McLellan, the late Members; and Mr. Hyde, the Stage Proprietor, opposes Mr Creelman, the Financial Secretary.—Jno. Wier, Esq. is also a candidate on the Conservative interest for the Northern District of Colchester. The Hon. Attorney General has published a strong party address to the people of Inverness, the County he represented in the last Assembly. Mr. Fulton, the late Member for Cumberland, has come to town, it is said, to propose to his party a compromise with his opponents, which is, that Dr Tupper, Conservative, and himself, should stand for the County, while Mr Howe should contest the representation of the Township with Mr Bent. There is to be a contest in Annapolis County, Mr. S. Chipman against the Hon J. W. Johnston, who has had a requisition presented to him signed by 2000 persons. Opposition is talked of in Lunenburg, both in the County and Township Members, but we see nothing positive from that part. It is said that the Conservative Members of Pictou will be returned without opposition. There is much talk about other Counties and Townships, but nothing worthy of dependence. Other returns will probably average the political complexion of the last house.

A murder has been committed near the Nine Mile House, Sackville, in a place of entertainment kept by one Denis O'Brien. A man named Drinn, entered the house with a pistol, which O'Brien induced him to give up. Suspecting a colored man to have robbed him of a handkerchief, Drinn demanded the pistol, which he loaded with the intention of being revenged, and in his endeavour to shoot the colored man, he shot O'Brien in the arm, the ball passing through the back of his wife Mrs. O'Brien died on Wednesday morning. Drinn is in custody.

ECLIPSE OF THE MOON.—There was a total eclipse of the Moon on Tuesday night, about ten o'clock. The face of the planet was completely overshadowed. It was a beautiful sight, leading to a contemplation of the unerring wisdom of that wonderful system which is sustained by the will of the Eternal; and of the mind of man, upon which He has bestowed a comprehensiveness that in the most unlearned begets wonder and fear at natural phenomena, and in the educated or those within reach of the conclusions of science, an admiration and awe—in either case confession of the innate knowledge of Almighty power and wisdom.

On Monday, the 16th instant, the Lord Bishop held Confirmations in the Church of Pagets and Warwick Parishes. In the former (Pagets) twenty-four, and in the latter (Warwick) twenty-one were presented and confirmed. The Services were well attended, and the devout demeanor of the Candidates was a subject of general remark.—*Derrinda Bay. Gaz., April 2.*

Selections.

THE AWAKENING.

Wife. Thou hast slept well?

Husband. As never before. Not even in childhood did I experience such a deep, soft, refreshing slumber. My old father—thou rememberest him well—when he stepped into the room in the morning, where we were waiting for him, used to say in answer to our inquiry how he had slept, "Like the blessed." Like the blessed, I might say, have I slept; or rather like the blessed have I awakened. I myself am now quickened; as if all weariness, and all neglect of sleep were gone forever. Such vigor is in my limbs, such elasticity in my movements, that I believe I could fly, if I would.

W. And you are pleased with this place?

H. Indeed, I must say, we have been in many a beautiful place together; but this is beautiful and wonderful beyond description. What trees! actually heaven high! They bear blossoms and fruit together.—Their branches swaying to the morning wind cause the tree tops to give forth a melody, as if a host of feathered singers dwelt in them. Behind the trees the mountains tower up. Their majestic forms rigidly defined in the pure air, and here and there clouds, glowing with all the hues of sunrise and sunset, stretch along their sides, or float over their summits. Upon the highest peak, out of a milk-white, translucent, shimmering mist, there spring, as it were, the gates and towers, and palaces of a splendid city. From this peak nearest us, there seems to gush a mighty water, which I may call a sea rather than a stream, and which nevertheless leaps down the numerous terraces of the mountain, not with a fearful roaring, but with a melodious sound. Wide above us are sprinkled the drops which water the trees and flowers, and impart a delicious coolness to the air, making it ecstasy to breathe here. Look, too, at this bank, whereon we stand!—How luxuriant and how thickly strown with wonderful flowers! We wander over it, and yet the spires of grass are not broken, nor are the flowers crushed by our footsteps. It is a solitary place; yet on all sides, vistas open to us, and the horizon tempts us even further and further on.

W. Hast thou seen all this often before, or dost thou see it to-day for the first time?

H. Notwithstanding all is so homelike to me here, and though everything greets me as something long beloved, yet when I think of it, I must say, No, I have never been here before.

W. And dost thou not wonder to see me again at thy side?

H. Indeed, and hast thou not somehow, always been near me?

W. In a certain sense, I have; but in another not so. It is long since thine eyes have seen me. I disappeared from them once.

H. Ah! now there sweeps over my memory as it were a dark cloud—days of anxiety, and nights spent in weeping—only the painful thoughts and emotions which so recently absorbed me. Now they elude my grasp, I cannot distinctly comprehend them, they appear to me something mysterious.

W. Think on the fourteenth of February.

H. How, now it is all clear to me. It was clear noon. Four days hadst thou been sick. We had feared much for thee, but still had hope. Suddenly a faintness came over thee; thou didst lean thy head upon my breast; didst sink back with a deep sigh; thou didst—yes, it is all over, thou art dead.

W. I am dead; yet see, I live.

H. If thou art dead; and if I see thee, then do I really dream?

W. Thou dreamest not, for thou art awake.

H. Or, art thou sent down from heaven to earth, that I should see thee again for a short time, and then anew through long years lament thy disappearance?

W. No, henceforth we shall never separate. I am indeed sent to thee, but not down upon the earth.—Look around thee here: where upon earth hast thou seen such trees, such waters? Look at thyself; thou didst go about yonder, bowed beneath the weight of years. Now thou art young again. Thou dost not walk, thou flourish; thine eyes not only see, but see immeasurably far. Look inward upon thyself; has it always been with thy heart as now?

H. Within me is a deep unfathomable, ever-swelling, and yet utterly still and peaceful sea. Yes, when I look about me here, or when I feel thy hand in mine—then I must say I am blessed, I am in heaven.

W. Thou art.

H. And then I must be actually dead?

W. Thou art. Hast thou not lain sick in that very chamber where I died, and whither thou didst long to

be brought. Hast not thy son, day and night, without leaving thy side, sincerely and tenderly nursed thee? Hast thou not by day and night found open the blue eyes of thy daughter, in which she vainly strove to hold back the forth-welling tears? Was there not then a deep mist, and utter darkness spread over the faces of thy children, and over every thing around thee?

H. I AM DEAD! Lord of life and death, upon my knees I thank thee that thou hast fulfilled these so great things in me—that thou hast led me to such high happiness—to such great honor; dead, and happy to be dead! Thou knowest, O Lord, how often that moment stood before me; how often I have prayed that thou thyself, since I was not able to do it, wouldst prepare me for that hour; that thou wouldst send me a soft, blessed death. Now, O Lord, thou hast heard this, as all my other prayers, thou hast in this, as in all things, eternally shown Thyself gracious and pitiful. What stood before me is now over. Truly, tho' dead, I have not yet learned exactly what death is;—but this much I know, death is sweet. As one bears a sleeping child out of a dark chamber into a bright spring garden, so hast thou borne me from earth to heaven. But now, loved one, hold me no longer back.

W. Whither wouldst thou go?

H. Canst thou ask? To whom else but to Him?—All is beautiful and lovely here; these trees, these flowers, this down-streaming water, this coolness which breathes over flowers and trees and deep into my heart; thyself, thy presence which after so long a separation, after so many tears, I enjoy again; but not even all this satisfies me. HIMSELF I must see. Let Him adorn his heaven as beautiful as he may, that cannot compensate for the loss of his presence. What was impossible He has made possible; so long, so unweariedly, so faithful has He worked in me, that I might be capable of bliss! Even before I was born, He chose me. Where is the little earth? Yonder it spins, how far from here. In what darkness it is veiled. I would not again return to it. He has condescended to go down thither, has trod its dust with his sacred feet, has endured hunger and thirst, has died.—Ah! He will quicken my vision that I may pierce deeper than heretofore the abyss of his death pains.—There He won me for his own; and, that I, his dearly purchased one, should not again be lost to him, He has from my earliest years given me his ceaseless love.—Much that He has done for me have I already learned upon earth, now I know more; and I shall know still more in future, when together we recount the whole. But now I have no time for this. Emotion within me is too strong; my heart will burst; I must away to him, see him, thank him—if I am capable of thanking him—if in this overpowering bliss unforgetting be not swallowed up.

W. Thou wilt see Him, but not until he comes to thee. Until then be patient. I am sent to thee, to tell thee that such is His will.

H. Now I know for a certainty, that I am in heaven, for my will yields itself implicitly to his without a struggle. I had thought it wholly insupportable not to see Him here. Yet I not only bear it, but bear it cheerfully. He will, tho', I will it also. Other than this seems now impossible to me. So readily could we not submit below. But if thou art sent to me from Him, then must He have spoken with thee. He has already spoken many words with thee?

W. Already many.

H. O thou truly blessed one? Canst thou tell how it was with thee, when He for the first time spake with thee?

W. As it has been in my heart each following time. I am using an earthly language with thee, in which these things cannot be described.

H. As thou sawest Him for the first time, didst thou instantly recognize Him?

W. Instantly.

H. How?—By that particular glory in which He outshines all angels?

W. He has no need to clothe Himself in splendor; we know Him without that.

H. Dost thou mean that I will immediately recognize Him, without any one saying to me, That is He?

W. Thine own heart will tell thee.

H. How will He really seem to me, severe or gentle? Below, when I cried to Him out of the darkness of my earth life, he often answered me with sternness.

W. There below He is constrained to do this with his best beloved. Here, it is no longer necessary;—here there is no need that he should do violence to his own heart. He can give free expression to his love. This love is infinite; on earth we could not fathom it, as little can we do so here.

H. Do there exist among you here differences in glory and blessedness?

W. In needless degrees; but then the highest are even as the most lowly; so they stoop down to the humblest. And this does he require of them; for He who ranks above the highest, is Himself the humblest of all. So, then, these diversities become swallowed up, and we are all one in Him.

H. Lo, I have often thought me, if I only reach heaven, only dwell not with the enemies of the Lord, I shall be content to be the very least of all there.—Thou, methought, wouldst soar in a much higher circle, and our children also when they left the earth.—But then if only once in a thousand years, I might be counted worthy to see the Lord, still methought it would be enough for me.

W. Be trustful. Whom He receives, He receives to glory. Knowest thou not by what wonderful way He has called us in His word?

H. Well do I know all that, and I see with what glory and honor He has crowned thee. Between thine image in thy last sickness, and that which now stands revealed to me; between that perishable flower, and the heavenly blossom—what a difference! No, this bloom upon thy cheek can never fade; this light in thine eyes can never be dimmed; thy form shall never bear the impress of age. Thus ever wilt thou wander about with me here, thou wilt show me the glory of these heavenly mansions, and also wilt lead me to those other blessed ones who are dear to me.

W. Thou wilt see them as soon as thou hast seen the Lord.

H. How delightful was it of old when we sought our aged father in his cot. Our carriage rolled up; all came running out before the house, and among the whole troop we sought first his dear honored countenance. How much more delightful to see him here!—He whom the smallest favor filled with thanks to the Giver, who could find beauty in a single spire of grass, who smiled at a brighter sun-beam, who went forth so joyfully under the starry heavens, and adored the Creator of these worlds—what must be experience here, where the wonders of Omnipotence lie all open and unveiled before him! He who in the silent joy of his heart thanked the Lord for his beneficence, and for the least refreshing which was granted him on his weary earth way—what thanks will he now pour forth to his Redeemer. "We shall meet again," he said to me in his last sickness, as he pressed my hand with all his remaining strength, "We shall meet again, and together thank God for his grace."

W. Thou wilt soon see him and thy mother, also.

H. My mother who loved me with such unspeakable tenderness, and whom I have never known! I was but three years old when I lost her. As she lay upon her death bed, and I was playing in the garden before the house. "What will become of my poor child?" she cried. Good mother! all that a man can be, thy son has become—an inhabitant of heaven. Through the grace of God has this been effected, and also by the help of thy prayers. Is it not so?

W. It is even so. I have often spoken of thee with thy father and mother.

H. Is X^o here?

W. Yes.

H. I had not expected it. That, however, was wrong; why am I here? But the dear souls whom I left behind me on earth, I would have some tidings of them; or is the perception of them lost to us until the moment of re-union?

W. This question thou mayest speedily answer for thyself. Look thither.

H. I do so; but see nothing.

W. Look longer in this direction—and you will surely see. Dost thou see now?

H. Perfectly. The place is familiar to me. It is the church-yard, where I placed thy mortal part, which was given back to the earth. The place became dear to me; I often sought it, and kneeling upon the grave, raised my eyes hitherward to heaven, where we both are now. Among beautiful trees and flowers, I thought, may she be wandering there, among trees and flowers shall her body rest here. So a flower garden, and a wilderness of blossoms sprung up, and every beautiful thing which the anniversary brought with it adorned thy grave.

W. I knew it well. Look thitherward now. What seest thou?

H. Near thy grave another is open. The church-yard gate stands open, a corpse is borne forward; our children follow. Do ye weep loved hearts, weep so bitterly? Could ye see us as we see you, ye would not weep, or at the most only for longing. The body—my body—is lowered; now they cast a handful of

rest upon the coffin. The grave is closed, now rests my fast by thine. Go home now, ye loved ones, and may the foretaste of that Heavenly peace which we enjoy glide to your souls. But return hitherward often and seek the grave of your old parents. When ye meet and pray there, we will be near you, and bring you heavenly gifts from the Lord. Henceforth take his hand as ye go. He will guide you safely; your old parents have proved this! And one day will he bring us all together again.

W. Amen. Thus it will surely be.

II. Hearst thou those sounds? What may it be. Strange and wonderful, like the mingled roaring of the sea, and sweetest flute notes, they come from that quarter and float through the wide Heaven. Hark! now from the other side melody arises, a wholly different note, and yet just as strange and enrapturing. What may it be?

W. They are angel choirs, which from immeasurable distance answer one another.

II. What do they sing?

W. Ever of One, who is the theme of eternal and ceaseless praise.

II. For some time already a form moves about there.

W. Observe it more closely and then tell me why it attracts thee so.

II. Pardon me, who am so lately called from the earth, and earthly childish comparison. At the home where I was born—thou knowest it well, though at the time thou wast no longer on earth—I had planted a garden. As the spring came, I devoted myself to its cultivation, and enjoyed myself over my plants, and their beautiful untolting. There were many trees there, much shrubbery, and many flowers; yet I knew every shoot; I had myself planted and watered it, each in its turn came under my inspection, and when it put on its bright green, and blossomed beautifully and grew thriftily, then found I a heart friend in it. Thus seems to me that man to be the gardener in this Heavenly garden. He moves hither and thither quietly, and in mellow radiance; but one can see that everything here is familiar to him. He casts around on all besides a satisfied and friendly glance, and appears to find joy in all creation here. My heart I till this moment I have felt within me only soft, soothing emotions; but now a tempest is rising in my breast; I am dizzy: Heaven with its glory vanishes from my sight; I see Him alone. Now pain returns again to this pain there lives a higher blessedness. My soul burns with longing to approach Him. Yes, He, is indeed one known to me, though never before seen face to face. Now He turns thitherwards, and looks upon us. He appears to rejoice over us. His eyes glisten with tears of joy. I can no longer restrain myself, I must away to Him. I must say to Him, that I love Him as I never loved aught before. He raises His hands—how! in those hands a mark, and from the mark rays darting forth? Yes, those are the pierced, the bleeding hands. He blesses us! Deep in my heart I feel His blessing. Now know I that I am in Heaven! Now know I that this is He!

W. Away, then, to Him.—Translated from the German of Theremin.

We have another Madiai case at Florence, the particulars of which are related in a letter from that city, dated March 30, and addressed to the *Christian Times*. The writer says—

“Domenico Cecchetti was seized last Sunday morning, at half-past four, hurried away from his children to the prison of the Bargello, condemned without trial, without any witnesses, by the Council of Prefecture, to a year's confinement in the Penitentiary of Imbrogiano, near Monte Lupo, whither he was conveyed in chains on the following morning, the crimes for which he was consigned to a dungeon being the possession of one Bible and two Testaments, and the avowal when examined by the Chancellor of the Delegation of Santa Maria Novella, that he considered Jesus Christ the sole Head of the church!

“Domenico Cecchetti is a workman employed in the tobacco manufactory of MM. Emanuel Ferzi and Co., the well-known bankers, who have for years farmed this monopoly. He was one of the best workman in the establishment, earning five pauls a day, and enjoyed the esteem and confidence of his employers in the highest possible degree. His age is about forty-three, and as he is a widower, with four boys, of whom the eldest is sixteen, and the youngest six, there has devolved on him not only the task of maintaining his family, but of discharging all those domestic duties which are a mother's peculiar province.

“Cecchetti lived on the first floor of a house in the Via Taddea, close to the tobacco manufactory. In a-

nother small apartment on the same floor was lodged a young man, the apprentice of a vintner in Borgo La Noce who in the course of conversation and familiar intercourse learned that the father was in the habit of reading with his children and his friends the Bible. And in casual chat with his own master, he repeated this circumstance to him, expressing his belief that the Bible could not be such a very bad book, after all, when it produced such happy fruits.

“The vintner made his confession to Curate Buratti, who lost no time in denouncing Domenico Cecchetti to the Tuscan police as guilty of the crime of Protestant propagandism, and requiring them to watch over his proceedings, and if possible, to seize him in the act.

“Accordingly, some three months ago, four gendarmes suddenly entered Cecchetti's house, about nine o'clock in the evening, when they seized and carried off in triumph one copy of Diodati's Bible, and two copies of the New Testament.

“Cecchetti heard nothing more of the matter for nearly ten weeks. On the morning of Wednesday, the 14th instant, he received an order to appear before the Delegate of Santa Maria Novella, in the afternoon of the same day. Then and there he was examined by the Chancellor of the Delegation, and required to declare why three copies of Diodati's Bible and Testament were found in his possession. “Indeed, Signor Delegate,” was the answer, “I only wish there had been five instead of three, for there are five of us, my four boys and myself, and we require a Bible apiece.” The Cancelliere successively interrogated him as to his opinion regarding mass confession, the authority of the Pope, on all which points he stated his opinion without reserve. He replied that Jesus Christ had been offered up once as a sacrifice for the sins of mankind; that no future sacrifice was or could be wanted. He said, “As to confession, when I have sinned it is my duty to confess my sin, first to Almighty God, and implore his pardon; then to my brother, if I have acted wrongly against my brother—to you Signor Cancelliere, for example, if I have offended you. As to the Pope being the head of the Church, I know,” he said, “no headship save that of Jesus Christ. The Pope is—a constituted authority, like you, Signor Cancelliere!”

“Neither wheedling nor bullying could induce him to reveal the name of one of the Christian brethren with whom he read and discoursed upon the Scriptures. The Cancelliere, finding the attempt hopeless, then read over the minutes of the examination. Cecchetti himself perused it, and signed the same; and so, for the time, the affair terminated with the dismissal of the accused. The paper thus obtained was submitted to the Council of Prefecture, which, on the avowal it contained, sentenced Domenico Cecchetti to a year's imprisonment in the Penitentiary of Imbrogiano.

“On the morning of Sunday, the 25th, the gendarmes were charged with the execution of the sentence. They entered the house of Domenico Cecchetti at half-past four, and told him that they had been sent to convey him to the Bargello, from whence he was not likely soon to return. Hastily kissing his four boys, he bade them farewell, leaving them in the care of Him “with whom is strength and wisdom, and whose are both the deceived and the deceiver.” On the following morning he was met at a quarter to seven, guarded by two gendarmes, heavily ironed, pale but calm, on his way to the terminus of the Leghorn railway, by which he was to go to Monte Lupo.”

THE TURKISH CAVALRY OFFICER.—The “brave Skender Bey's name is Illinski, and he was born in the vicinity of Bender, in Besarabia. He has led the most adventurous soldier's life of any man in the world. He fought in Spain against the Carlists, who kept him a prisoner for a time. He fought in Algiers and in Bosnia, and in six weeks reduced the Herzegovina to submission. He has been wounded fourteen times, and was never free from attacks of intermittent fever. I regret to see that he has again been severely hit in a cavalry action at Eupatoria where he lost four of his sword fingers.

“The motto on Skender's scimitar is—

“Altra cosa morire—aura parlare di morte.”

“He never speaks—he acts; and few men have ever had such trophies to show. With 800 Bashi-Bazooks and regulars near Kraiova he attacked and destroyed Karamsui's regiment of Hussars, and took from them our guns, which were brought in triumph to Schumla. Since his childhood he had not heard from his relations. But last summer near Bucharest he made a Cossack prisoner, who, on being questioned, declared that he came from the lands of Illinski. Skender grew pale at the name. He asked, ‘How is Count Illinski—the old man?’

“He is dead.’ ‘How is the Countess Illinski?’ ‘The countess is dead.’ Skender's weather-beaten face changed, tears ran down the furrows of his cheek, and the Cossack bowed reverentially before this involuntary outburst of grief. Skender will never perhaps see his country more. Let us have sympathy and a tear for this undaunted exile.”

A letter in the *Kilkenny Moderator* relates the gallant daring of Private James Neary, of the 57th, at the battle of Inkermann.—“When at Inkermann, the 57th were surrounded by the enemy in almost overwhelming numbers. Neary saw a Russian level his musket at his colonel, Brigadier Goldie. He had himself just loaded, but had not time to cap. However, jumping forward, he at once knocked the Russian down with his musket. The colonel had seen his danger, and he at once said to Neary, ‘Thank, you, my good fellow; you have saved my life.’ ‘I will save it better, sir, replied Neary, and capping his musket, he drove a ball through the head of the Russian soldier, who was in the act of getting on his feet again. The colonel called to Neary's captain—the brave and lamented Captain Stanley—to take down the name of the man who rendered this assistance. But, at that moment turning round, he saw the colours surrounded by the enemy, and at once cried to Neary—‘Come, my brave fellow, our colours are in danger.’ With that they hurried forward, and were just in time, aided by other soldiers whom they rallied, to save the colours—the colonel, by cutting down a Russian sergeant, and his deliverer, Private Neary, by extricating one of them from the body of one of his own officers, a brave young gentleman, who lost his life in defending them. Then came the tug of war, column after column of the enemy came rushing down on our gallant fellows, and the brave commanding officer cried—‘Come, Die-hards—come on, boys, and let these fellows taste your steel!’ and so they did, and no mistake—the Russians falling before bayonets like ninepins; our gallant leader ever foremost, cutting and slashing about him right and left, and bravely cheering on his handful of Die-hards. The colonel fell from his horse mortally wounded, and having been carried from the field, expired in about eight hours after, to the great regret of the regiment and the army; poor Captain Stanley died on the field, and will ever be remembered in his corps as a gallant officer and a good man: whilst Private Neary also came in for his share, having received a wound in the head, from the effects of which he has since been suffering in this hospital, occupying a bed contiguous to my own. However, he has now nearly recovered, and is ready to go in at Sebastopol with the best of them; and it is only to be regretted that he has not received the reward which would surely have been forthcoming had not both Colonel Goldie and Captain Stanley unfortunately fallen in the battle.”

The Fast Day.

A FORM OF PRAYER

To be used in all Churches and Chapels of the United Church of England and Ireland in the Province of N. S. on Friday 11th May, 1855, being the Day appointed by Proclamation for a solemn Fast, Humiliation, and Prayer before Almighty God:

In order to obtain Pardon of our Sins, and in the most devout and solemn Manner send up our Prayers and Supplications to the Divine Majesty, imploring His Blessing and Assistance on our Arms, for the Restoration of Peace to Her Majesty and Her Dominions.

THE ORDER FOR MORNING PRAYER.

¶ The Service shall be the same with the usual Office for Holydays, except where it is in this Office otherwise appointed.

¶ Let these Sentences of Scripture be read before the Exhortation.

O LORD, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.

I will arise and go to my Father; and will say unto him, Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy son.

¶ Instead of the Venite exultemus.

God is our refuge and strength: a very present help in trouble.

Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea. Though the waters thereof rage and swell: and the mountains shako at the tempest of the same.

The Lord of Hosts is with us: the God of Jacob is our refuge.

For I will not trust in my bow: it is not my sword that shall help me.

I will say unto the Lord: Thou art my hope and my stronghold; my God, in Him will I trust.

For it is thou that savest us from our enemies: and puttest them to confusion that hate us.

The Lord shall give strength unto His people: the Lord shall give His people the blessing of peace.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ Proper Psalms, *11. and LXXVII.*

First Lesson, Daniel ix. Verse 1—19.

Second Lesson, St. Matt. xiii. Verse 1—12.

¶ Instead of the First Collect for Morning Prayer.

ALMIGHTY and merciful God, who in our days, and in the days of our forefathers, hast visited our country with many and great blessings; save and deliver us, we humbly beseech Thee, from the hands of our enemies, that being armed with Thy defence, we may be preserved from all perils, to glorify Thee, who art the only Giver of all victory, through Jesus Christ our Lord. Amen.

¶ After the Prayer in the Litany (We humbly beseech Thee) read the two following, instead of the Prayers in Time of War and Tumult, and for the High Court of Parliament.

O ALMIGHTY God, Maker of the Universe, and Sovereign Disposer of the affairs of men; we Thine unworthy servants most humbly implore Thy aid in this time of peril and perplexity, when, in defence of the rights and independence of nations, we are exposed to the dangers and calamities of war. We confess, O Lord, that in many things we deserve Thine anger, and might justly fear Thy chastenings. But Thou art a merciful God, full of compassion, long suffering, and of great pity. Thou sparest when we deserve punishment; and in Thy wrath thinkest upon mercy. Enter not into judgment with Thy servants who now humble themselves before Thee, and let not Thine heritage be brought to confusion. Direct, we beseech Thee, the counsels of our gracious Sovereign, and prosper all her measures to the preservation of tranquillity at home, and the restoration of peace throughout the world. Bless her counsellors with wisdom, and especially the great council of the nation now assembled in parliament, that all things may be so ordered and settled by their endeavours, that peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations. Endue her commanders, and all her forces, both by sea and land with valour and patience; and teach them, amidst all their perils and hardships, to shew forth in their lives and actions the duties of Christian soldiers. O prosper them in all their doings with Thy gracious favour and protection.

And whilst we pray Thee, O merciful Father, to defend us from them that rise up against us, inspire our hearts, and the hearts of our enemies, with the love of peace. Let nothing be done through strife, or pride, or vain glory; but teach us to be meek and merciful, tender hearted and full of compassion. And in Thy good time vouchsafe us, we pray Thee, such a secure and prosperous peace, as may tend to the glory of Thy Name, to the honour of our Sovereign and her dominions, and to the common welfare of mankind.

Grant this, O merciful Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

O GOD, our refuge and strength in every time of trouble, in whose hands are the issues of life and death; mercifully receive these our prayers and intercessions for our countrymen, and for those allied with them, now suffering the hardships of warfare in a foreign land. Be with them, we beseech Thee, in all their trials and privations. Let them enter into battle with hearts full of repentance towards Thee, and of faith in the Lord Jesus Christ; and let their courage in their country's cause be crowned with success, and tempered with mercifulness. Stay, we beseech thee, the violence of disease. Relieve the sick and wounded with the consolations of Thy Blessed Spirit, support the fatherless and widows in their affliction, and grant that all the sorrows and trials which are endured may work together for the everlasting welfare of those who suffer them. Hear us, O Heavenly Father, for the sake of Thy dear Son, Jesus Christ, our Saviour and Redeemer. Amen.

¶ Then the General Thanksgiving, to the end of Morning Prayer, as usual.

COMMUNION SERVICE.

¶ After the prayer for the Queen, let the following be used.

O ALMIGHTY God, we beseech Thee of Thy great goodness mercifully to receive these our prayers which we offer unto Thy Divine Majesty this day in behalf of our kingdom and nation. We confess, O Lord, that during the long period of prosperity and peace with which Thou hast blessed our nation, we did not make that return for Thy mercies which Thou mightest justly have required at our hands. Mercifully forgive the sins whereby we have provoked Thy chastisement, and grant that we may learn righteousness from Thy judgements which are abroad. Take away from amongst us all pride and hardness of heart, and contempt of Thy Word; endue us with a spirit of piety and devotion, of justice and temperance, of humility and charity, as becomes our Christian profession; that the blessings which we have long enjoyed, both spiritual and temporal, may, through Thy providence, be continued to us and our posterity. Above all, in every dispensation of Thy hand, whether it be of prosperity or adversity, teach us ever to lift up our hearts above this lower world to Thy heavenly kingdom, where pain and sorrow, and war and hatred, shall be no more. And as Thou hast commanded us to love

our enemies, and to pray for them that despitefully use us, have mercy, we beseech Thee, on our adversaries in the present war. Deliver them from the guilt of ambition and blood, and dispose their hearts to clemency and justice. Overrule this strife to the renewal of kindly brotherhood amongst nations, the enlargement of the Redeemer's kingdom, and the union of the world in Christian faith and love, that all may unite together in striving to exalt and magnify Thy glorious Name, through Jesus Christ our Lord. Amen.

¶ Collect for the day, as before.

ALMIGHTY and merciful God, who in our days, and in the days of our forefathers, hast visited our country with many and great blessings; save and deliver us, we humbly beseech Thee, from the hands of our enemies, that being armed with Thy defence, we may be preserved from all perils, to glorify Thee, who art the only Giver of all victory, through Jesus Christ our Lord. Amen.

¶ For the Epistle. Jeremiah vii. Verse 1—7.

THIS word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour, if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

The Gospel. St. Luke xviii. Verse 9—14.

AND He spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE ORDER FOR EVENING PRAYER.

¶ The Order for Evening Prayer shall be in the usual course, except as herein otherwise appointed.

¶ Let these Sentences of Scripture precede the Exhortation.

O LORD, correct me, but with judgment; not in Thine anger, lest Thou bring me to nothing.

I will arise and go to my Father; and will say unto Him, Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy Son.

¶ The Hymn appointed to be used at Morning Prayer, instead of the Venite, &c., shall here also be used before the Proper Psalms.

¶ Proper Psalms, LXXXVI. and xci.

¶ First Lessons, 1 Kings ix. Verse 1—9.

¶ Second Lessons, Rom. ii.

¶ Instead of the First Collect for Evening Prayer.

ALMIGHTY and merciful God, who in our days, and in the days of our forefathers, hast visited our country with many and great blessings; save and deliver us, we humbly beseech Thee, from the hands of our enemies; that being armed with Thy defence, we may be preserved from all perils, to glorify Thee, who art the only Giver of all victory, through Jesus Christ our Lord. Amen.

¶ Instead of the Prayers in Time of War and Tumult, and for the High Court of Parliament, and for all Conditions of Men, the three following shall be used.

O ALMIGHTY GOD, Maker of the Universe, &c.

O GOD, our refuge and strength, &c.

O ALMIGHTY GOD, we beseech Thee, &c.

¶ As at Morning Prayer.

The Church Times.

HALIFAX, SATURDAY, MAY 5, 1855.

LEGACIES TO THE DIOCESAN CHURCH SOCIETY.*

LET us illustrate this subject. Our Light houses on the Coast are established and maintained for the security of Trade. Keepers reside in them. Oil and other necessities are provided at the general expense. We will suppose the supplies to be falling short. The keeper makes known the case in the proper quarter. Is he to be suspected of selfish motives because he endeavours, and that most earnestly, to procure the oil essential to his important station? He is suffering himself—but that is the least evil—the vessels approaching and leaving the

(* Concluded from last week.)

coast are endangered, for the sake of three, therefore, if not for his own, he must renew his appeals until relief arrive. We have spoken already of the Lamps we have kindled at our University as going forth to beam on the dark places of our land; they must be supplied, not chiefly for their own sakes but for the sake of immortal minds and spirits around them. They are to be maintained for the benefit of others. The Law of the land makes no the requisite provision—their Mother Church must go with her aid to districts that need her more. Not for the sake of ourselves, therefore, but of our land, we come before every member of our Church, in our Church's, and in our Master's name: not to the sick only, but to the well: not to the rich only, but to all according to their means; and we ask them, in that solemn season, when they are expecting soon to exchange worlds, to consider the moral and spiritual wants of the Country, the Church, and the Society they are about to leave for ever behind, and to aid them in providing Missionaries, Bibles, Libraries, Churches, Teachers, Schools, and Scholarships, in relieving the Widows and Orphans of their fallen Missionaries; and in sending the Gospel treasures to the Jew, to less favoured Gentile Churches, and to Gentiles of every colour, of every clime, and on every shore. A Donation or a Legacy may be restricted to *any one* or more of these objects; and may through our Society be remitted to any of the Church Societies at home, and by them conveyed to any portion or people of our world.

We will endeavour to give our readers some idea of the very little that is at present done for the cause of God by the mode of religious benevolence to which we are directing their attention. God grant His blessing to the effort! It has been undertaken from love to His cause and people. When facts are known, the most zealous lover of Evangelical truth will confess that the Church both in England and among ourselves, may multiply its donations by Legacies a hundred fold, and still have but a slight foundation for resting thereon its justification by such works. The probate duty in England amounts to above a million per annum, which at an average of 2½ per cent., gives 40 millions for property annually bequeathed: and as property changes hands in periods which may be taken as the length of reigns, or about every 22 years, so the property thus bequeathable, is about 880 millions. There are in Great Britain about 36 Subscription Societies, with an aggregate income of about £640,000 per annum, of which we suppose one-twentieth part, or £32,000 to be given by Legacy. This indicates that for every pound bequeathed to Religious Societies, £1250 are left for the benefit of the Testator's family. In Nova Scotia the probable value of real estate alone as given in the last Census is £8,050,000, of which about £400,000 is annually bequeathed. We may estimate the annual amount given to Religious Subscription Societies at £5,000: of which £250 are Bequests; which indicates that for every single pound so bequeathed, £1600 remain to the family of the Testator; to which if we add also the amount of Personal Estate, it would appear that not more than *one pound in two thousand* is left at death to the direct Causes of the Living God. Now when we consider that the whole Gospel of the Grace of God is His Gift by Testament, sealed with His own Blood, (Acts 20. 28):—when we further consider that the Church with all its blessings are ours, as it were by codicil attached to the will, (Matt. 28. 18—20):—when we consider also that that very Gospel teaches us to pray for the coming of God's Kingdom on Earth *before* we ask for our daily bread, and commands us to seek before all things the blessings of that Kingdom:—when we consider yet further, that all our lives we have been enjoying privileges purchased by ample Legacies to the Societies at home, without once raising our voices against the Legacies themselves or the motives that prompted them, and that our Church as she yearly becomes more independent must also become more self-supporting. When it is considered, lastly, that our Bequests hitherto have done *two thousand times as much* for our families as they have for the Household and family of Christ; is it a Christian spirit that brands us as papists for pointing out a channel of benevolence at which we ourselves have long been drinking, and praised our benefactors? Is it popish to urge one another to good works, animated with love to God and man? to do to others as we have been done by? Is pure gold the less to be valued because it was once mingled with dross? or Are the Scriptures to be rejected because they were once joined with Tradition and the Apocryphal Books as of only equal authority? Or is the Liturgy to be neglected because it was once mingled in all directions with idolatrous services to the Virgin, and Saints, and Angels? We press not this subject on the reader's attention from an idea of thus purchasing salvation by works—

Salvation is purchased. We urge him to this as a privilege because he is saved. God, by His Son, hath opened unto us the gate of everlasting life. Jesus, when He had endured for us the sharpness of the cherubim's sword, opened a way for us into the Holiest by His own precious blood. We heartily and ex animo believe every tithe of our 31st Article. Our works follow after our justification; and they make faith's train, not her fore-runner, on her way to glory—(Rev. 14, 13.) Paul urges us, being justified freely by God's grace to be careful to maintain good works, because these things are good and profitable unto men.—(Titus 3, 7, 8.) When we have done the utmost possible for us to do, our motto must still be, "By the Grace of God I am that I am: and His Grace which was bestowed upon me was not in vain: but I laboured more abundantly than they all; yet not I, but the Grace of God which was with me." Hast thou freely received? then freely give. Hast thou obtained mercy? then shew mercy. The goodness and the goods of man are all derived from God, and should be extended to his brethren. See Ps. 16, 2, 3, in both Versions. Receiving both equally as the free gift of Heaven, let us turn to earth, to bless it with the reflected light and heat.

The Lord Bishop intends to leave Town on Monday for a Visitation westward, and will hold a Confirmation at Hubbard's Cove on Tuesday. Following the Coast until he reaches Digby, His Lordship on return via Annapolis, will be at Windsor, in time for the Eucencia.

A fire broke out on the night of Tuesday last, in one of these bad houses with which Barrack street is infested, which was burnt down along with three or four contiguous buildings.

The Form of Service for the Fast Day, will be printed in small pamphlet form, and Sold by Wm. Gossip, 24 Granville Street.

ERRATUM in Editorial, "Church Times," April 21, column 2, line 10: for "seems to our mind," read "recurs to our mind."

LETTERS RECEIVED.

Mr. Robert E. Fitzrandolph with £1—will attend to directions. Mr. Hoyt—with remittance. Rev. C. Shreve, with order. Rev. Mr. Snyder—romances for self and Dr. Lane, 10s. ea.—other directions attended to. Rev. Mr. Stamer—articles shipped according to directions. J. Smith Esq., Anherst, with thanks. Rev. Mr. Fillet—there has been some mistake about the paper—it will be sent to the party if he wishes it—other directions will be attended to soon.

Holloway's Pills, an unfailing Remedy for all disorders of the chest and lungs.—Oliver Thomson, of Kingston, C. W. was certainly in a most deplorable state of health ten weeks ago; his lungs, so the doctors told him, were completely gone, his chest, and in fact his body generally, had scarcely an atom of flesh on it, so thin and he become. In addition to this, he had a cough which completely shook him to pieces (these are his own words); he is a just informed Professor Holloway, that all these complaints have been removed by Holloway's Pills, after he had used them seven weeks and two days, and to now feels better than ever he did in his life: These Pills will readily remove all diseases of the stomach and bowels.

Married.

On Saturday, the 29th ult., by the Ven. Archdeacon Willis, Mr. JOSEPH WM. ALLEN, to Miss ELLAN RICE, both of this city.

On Thursday, the 3rd of May, by the Rev. George W. Spratt, A. M. SAMUEL GRAY, Esq., Barrister at Law, to Jessie, relict of the late George Roe, M. D., Surgeon Royal Navy, and only daughter of Dr James C. Hume.

Died.

On Wednesday evening, May 2nd, ANNA MARIA, wife of Mr. Robert Crawford.

On Monday, April 30th, EDWARD VERCO, Corporal, Royal Sappers and Miners, and Clerk in the E. E. Department, aged 33 years, a native of Cornwall, England, much and deservedly regretted by his officers and comrades.

On Saturday, April 28th, of croup, after a few hours sickness, HENRY ALEXANDER, youngest son of Robert and Sarah Ann McVetty, aged one year and two months.

At Oakland, in the County of Lunenburg, on the 29th or March, at 10 o'clock P. M. Mr. FREDERIC HYSON, after only two days' sickness, aged 23 years and 7 months, leaving a disconsolate widow and eight children to mourn their irreparable and sudden loss. Truly, the Son of Man cometh in an hour when we think not.

Philadelphia, United States, on the 6th of April, JANE, wife of George Haveratock, and eldest daughter of the late Jonathan Crowe, of Halifax, N. S., aged 63 years.

Shipping List.

ARRIVED.

Saturday, April 28th.—Brigs: Commodore, Dickson, St. John, N. B.; Electric, McNutt, Portland; schrs: Rose, Garmon, ditto; Vermont, Dunn, Liverpool.

Monday, April 30th.—Barque Annie, Matanzas, 29 days, brig: Advokrom, Harding, Portland; schrs: Napier, Oxner, Philadelphia, Horatio, Hopkins, New York; Sultan, Dav., Philadelphia; Telegraph, Wade, Annapolis; Montana, Reynolds, ditto; Mariner, Kenny, Barrington; Argonaut, Argyle.

Tuesday, May 1st.—Government schr: Daphne, Capt. Daly, Sable Island; brig: Francoise Herbert, Bernier, Liverpool, 42 days; Packet: Brig Lucy Ann, Simpson, St. John, N. B., 2 days; schrs: Labrador, Taylor, St. John's, 15; schr: Gold Hunter, Kenny, Philadelphia, 6 days; schr: Sarah and Adeline, East, Boston, 3 days; schr: Argarck, O'Dell, Newfoundland, 6 days; schr: Kate May, L'wart, P. E. Island; schr: Charles, McPhee, ditto, 3

days; schr: Emily, McDonald, ditto; schr: Haglason, Fraser, Souris, ditto, 48 hours; schr: Mary Elizabeth, Burke, Geo. Town, ditto, 5 days; schr: Margaret Anne, Thorne, ditto.

Thursday, May 3rd.—S. M. S. Curlew, Sampson, St. John's and Bermuda—9 days from the former, 34 days to the latter—2 passengers.

Friday, May 4th.—Brig: Witch of the Wave, Pitou, 4 days; schr: Miss Rose, Dooley, Newfoundland, 5 days; schr: British Queen, Pro. Fortune Bay, Nfld, 5 days; schr: John Thomas, Margy, Hurin, Nfld, 5 days; schr: Isabel, La Mar, Cunningham, New York, 12 days; schr: Emily, M. Donald, P. E. Island, 4 days; schr: Baronet, Lys, P. E. Island, wrecked materials, saved from the wreck of brig Nishus.

COASTED.

Saturday, April 28th.—Brig: Mary Ann, Balcomb, Canada, General Washington, Dav. P. M. A. schrs: Ellen Mann, Sullivan, West Indies; True Blue, Benoit, Boston; Sun, Crane, ditto; Velocity, Smith, ditto; Village, Watt, Miramichi; Active, Locke, Fortune Bay.

Monday, April 30th.—Brig: Susan, Mason, F. W. Indies; schrs: Margaret, Sterling, Labrador; Hope, Ozong, Newfoundland.

Tuesday, May 1st.—Citron, Langenburg, Kingston, Ja.; Sarah, Drake, Labrador; Belle Thomas, Quebec; De' Francoise, Monreal; Foreigner, Fourchelle, Quebec; Arrow Harrison, F. W. Indies; Napier, Oxner, Macdalen Islands; Catherine, Holt, Cape Breton; Melville, Hughes, B. W. Indies; John Benson, Edin. Baltimore.

Wednesday, May 2nd.—Brig: Grand Turk, Curry, Richmond; brig: Boston, (priv.) Roche, ditto; Spray, Ormiston, Bathurst; schrs: Lucy Alice, McPhee, Shippigan; Mayflower, Purdy, Newfoundland; Swallow, Means, do.

Friday, May 4th.—Mariner, Kennerly, Philadelphia; Pearl, Fraser, Boston; Commodore, Kingston, Fgn. West Indies; Lark, O'Brien, New Brunswick; Mary E. Smith, (Am. pkt.) Cove, Boston; Victoria, Wilson, Kingston, Ja.; Blue Nose, Dooley, Boston.

MEMORANDA.

INFORMATION FOR MARINERS.—The Keeper of the Highland Light, Cape Cod, states that the sand bars extend further from the shore than formerly, and cautions Mariners against approaching too near. A brig recently got upon one about four miles north of Highland Light, on the 5th a ship got on near the same spot, and on the 7th a steamer. They all got off after being exposed several hours. The Keeper notices many vessels passing along the back of the Cape, having very little water under their keels.

COUNTRY MARKET.

PRICES ON SATURDAY, MAY 5.

Table with 2 columns: Item and Price. Items include Apples, Bacon, Beef, Lamb, Butter, Cheese, Chickens, Eggs, Geese, Hams, Do. smoked, Hay, Homespun cotton & wool, Do. all wool, Oatmeal, Oats, Pork, Potatoes, Socks, Turkeys, Yarn, Canada Flour S. F., Am., Rye, Corn Meal.

LUMBER.

Table with 2 columns: Item and Price. Items include Hemlock, Spruce, Pine.

AT THE WHARVES.

Table with 2 columns: Item and Price. Items include Wood, Coal.

PAPER HANGINGS, &c.

GREEN PAPER, any length; Handsome Fire Board Patterns; Painted Window Blinds; with a large and well-selected Stock of ROOM PAPERS, from 5d per roll to 2s. 6d.

PARALLEL RULERS—6, 12, 10, & 18 inches long. Cases Mathematical Instruments: Also—Largest Leg Compasses; Bow Pens, Scales, Sector, Mapping Pens; Log Slates; Antiquarian and other sizes Drawing Paper; very large Tracing Paper; Tracing Linen; Water Colours—loose, and in boxes. Look for WM. GOSSIP, May 3, 1855. 21 Granville Street.

WM. GOSSIP,

HAS JUST RECEIVED a portion of his Spring Supplies of School Books and Stationery, which he will dispose of Wholesale and Retail at the Lowest prices. Drawing Materials for Oil and Water Colours—Comprising Oil Colors in tubes, Moist Water Colours; Prepared Mill Boarits, Prepared Canvas, Liquid Colors, Antiquarian and smaller sizes Drawing Paper; Drawing Pencils, Crayons, &c. &c. &c. No. 21 Granville Street. April 28, 1855.

PAPER HANGINGS.

WHOLESALE & RETAIL.

10,000 ROLLS just received—the cheapest in the market—Handsome GLAZED PATTERNS. Country Dealers will do well to give a call. Look for WM. GOSSIP, April 14, 1855. 24 Granville Street.

ILLUSTRATED LONDON NEWS.

SUBSCRIBERS for the above, or any other English Periodical, received by the undersigned. Orders forwarded every month. WM. GOSSIP, 24 Granville Street.

STANDARD ENGLISH PUBLICATIONS. SOLD BY WM. GOSSIP.

24 Granville Street.

HUSSEY'S BIBLE, 3 vols., cloth, roy. 8vo.—accompanied throughout with a brief Hermeneutic and Exegetical Commentary and revised version. By T. J. Hussey, D. D., Rector of Hayes, Kent. £1 12 6.

THE COTTAGE BIBLE, and Family Expositor, with practical reflections and short explanatory notes, calculated to elucidate difficult and obscure passages. Dedicated by permission to the late Right Rev. Thomas Burgess, Lord Bishop of Salisbury. By Thomas Williams. 3 vols. 8vo., cloth. £1 10.

ADAM CLARKE'S COMMENTARY 6 vols., Imp. 8vo.—London Edition 1831. Cloth, with Portrait. 44 15. First-rate Edition.

MAT KNIGHT'S TRANSLATION OF THE EPISTLES, to which is added a History of the Life of the Apostle Paul. Imp. 8vo., cloth. 17s.

PALEY'S WORKS—Complete in one volume. London—1831. Imp. 8vo., cloth. 12s. 6d.

ROBINSON'S SCRIPTURE CHARACTERISTICS—8-c., cloth. 11s. 6d.

LECTURES ON SYSTEMATIC THEOLOGY, by Professor Finney, 8vo., cloth. London, 1833. 17s. 6d.

The above Works, with numerous others on hand, are put at a much lower rate than they can be imported, and if not sold soon, will be withdrawn from the Province. April 28, 1855.

THE SUBSCRIBERS

Keep constantly on hand, and offer for sale at lowest market rates, at their Stores, Head of Commercial Wharf.

—HALIFAX, N. S.—

CORDAGE—Best Gourock and English from 2

varn Spun yarn, to 8 1/2 inch Shrouding. Hawseers, 8 1/2 inch and downwards. Bolt Rope, Point Rope, Manila, Hambroine Houseline, Marline, &c.

SAIL { Best Gourock Canvas No. 1 to 7 Navy ditto 1 to 7 American Cotton Duck No 2 to 10

CLOTH { Cwt. and upwards CHAIN CABLES—1 inch to 1 1/2 inch.

Do. Topical Sheets all sizes, OAKUM—Best English and Halifax

CASTINGS—Patent Windlasses, Do. Winches, Hawse Pipes, Warring Chocks, Sheaves.

TWINES—Cod lines, Nets, Fishing Twines, Sail Twines—Hemp and Cotton.

And everything else that is necessary for the full and complete outfit of ships.

—ALSO—

SHIP STORES:

PORK—Am and Nova Scotia Mess and Prime. BEEF ditto: BREAD—Navy and Pilot; FLOUR, Molasses, Sugar, Paints, Oil, Raw Tar, Coal Tar, Pitch, Rosin, Turpentine, Fluid, Varnishes Small Stores, &c. &c. Feb. 17, 1855. 3m. BARSS & HARRIS.

" PARLEZ VOUS FRANCAIS? "

FRENCH SCHOOL BOOKS.

JUST RECEIVED from New York, and for Sale by the Subscriber.

Spiers and Sureno's Complete French and English PRONOUNCING DICTIONARY, one vol. Imperial Octavo, 1400 pp. well and strongly bound. (This Work has been newly composed from the French Dictionaries of the Academie, Lavoaux, Boiste, Bescherelle, Landais, &c. and from the English Dictionaries of Johnson, Richardson, Walker and Webster. It surpasses all others in correct and philosophical analysis of shades of meaning, in fullness of definition, and clearness of arrangement; and contains many words, particularly such as are connected with modern science, not to be found in any other work of the kind.) Price £1.

Sureno's French and English Dictionary 12mo.

do. do. Abridged School Edition

Levizac's French Grammar.

Ollendorff's New Method of Learning to Read, Write and Speak French. By Value.

do. do. do. By Jewett.

Key to Ollendorff's Method &c. &c. French

Do Fivas' Elementary French Reader,

Rowan's Modern French Reader,

Wanostrocht's Recueil; Choisi, French Testaments,

LeBran's Telemaque,

Do Fivas' Classic French Reader,

Colloz's Dramatic French Reader

Histoire de Charles XII, par Voltaire

Perrin's French Fables, with Key. By Boiman.

WM. GOSSIP,

Dec. 12. No. 24 Granville Street,

RAILROAD PROVISIONS.

CANADA HOUSE.

FAMILY SHIP AND ARMY STORE.

No 33 & 31, Upper Water Street.

Table with 2 columns: Item and Price. Items include 60 Barrels Primo (now) Nova Scotia BEEF, 28 do do do, 32 do do do, 43 Firkins do do, 250 Smoked do do, 25 Quinials do do, 15 Cwt. do do, 15 Barrels do do, 20 do do do, 25 Kegs do do, 30 Boxes and Kegs 5, 8, 10, 65 Chests and half Chests.

N. B. A general assortment of FAMILY GROCERIES and SHIP STORES. Also—Wines, Liquors, Cordials A/c. Porter and CIDER (not forbidden Juice) except when tempered with old Martell.

WM. BENNELS.

Wanted—An experienced Man for the Liquor Store March 31, 1855. 3m.

WINDSOR.

WANTED TO RENT, for a short term of years, a French COTTAGE, of a small HOUSE, with a Stable, Garden, and Orchard, and a few acres of Land attached, with suitable conveniences for a respectable family, in or within one mile of the Town of Windsor. Lowest terms, with full particulars, &c., to be addressed to Mr. for BERTIE, Charlottetown, Prince Edward Island. Apr. 21. 3m.—Windsor Jour. 7.

Poetry.

NOT TO MYSELF ALONE.

"Not to myself alone,"
The lute opening, flower treasured cries,

The circling star with honeyed paths doth boast:
"Not to myself alone I rise and set

"Not to myself alone,"
The heavy-laden bee doth murmuring hum

"Not to myself alone,"
The soaring bird with lusty pinion flings—

"Not to myself alone,"
The streamlet whisp'ers on its pebbly way—

"Not to myself alone,"
O man, forget not thou—

BOOKS FOR THE YOUNG.

THE following juvenile Books, have been just received, and are for sale at the Subscriber's Book Store.

- THE LITTLE EPISCOPALIAN. Child Taught by the Prayer Book, by M. A. C. 160 illus Engravings, 271 pp. 16 mo. Library, 3s. 3d. Paper covers, 1s. 6d.
CORNELIA; or, the Deaf Mute. By the Rev Henry W. Lee, D. L., now Bishop of Iowa. With a Portrait of the subject of the narrative, 72 pp. 16 mo. Muslin 1s. 6d. Library, 1s. 3d.

- ARTHUR GRANVILLE, or, the Gifts of God. By Anna Maria Glennie. With Engravings, 72 pp. 16 mo. Muslin, 1s. 6d. Library 161. Paper covers, 6d.
THE MONTH, THE YEAR, 89 pp. 2s. 6d. Muslin, 7s. 6d.
TALES OF INSTRUCTION AND WARNING, Fatal Histories. The Lost Ring. The Lame Child. 88 pp. 2s. 6d. Muslin, 7s. 6d.

- LOVE'S LESSON, 237 pp. Muslin, 3s. 6d. Gift Edg., 5s. 1s. Library, 2s. 3d. Paper covers.
OUR LITTLE COMFORT, 204 pp. 16 mo. Muslin, 3s. 6d. Gift, 4s. 3d. Paper covers, 1s. 6d.
BARON'S LITTLE DAUGHTER, 223 pp. 16 mo. Muslin, 3s. 6d. Gift, 4s. 3d. Library, 2s. 3d. Paper covers, 1s. 6d.

- IN THE WORLD BUT NOT OF THE WORLD, 216 pp. 16 mo. Muslin, 3s. 6d. Gift, 4s. 3d. Library, 2s. 3d. Paper covers, 1s. 6d.
HERBERT ATHONTON, OR SOWING BESIDE THE WATERS, 294 pp. 16 mo. Muslin, 2s. 6d. Gift, 3s. 6d.
BOXES OF CHILDREN'S LIBRARIES, Containing 6, 7 and 8 Vols. handsomely bound Books, 12s. 6d. each Library PACKAGES OF BOOKS FOR SUNDAY SCHOOLS.
HONEY SACKLE, Prayers and Meditations of a saintess. From the Writings of the Devotes of Chaucer of England; with an Introduction by the Rev John Chandler, M. A. 24 mo. 250 pp. flexible cover, 2s. 6d. extra bound 4s. 6d.

DRUGS, MEDICINES, PATENT MEDICINES.
FOILET REQUISITES, &c., &c., &c.
W.M. LANGLEY keeps fully announced to his numerous patrons, that he has received from England a general supply of the above. The various articles are of the best quality and moderate in price.
LANGLEY'S DRUG STORE, Hollis Street. Nov. 4.

FRIEND OF THE CANADIAN!

HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF ASTHMA!
OF AN OLD LADY SEVENTY-FIVE YEARS OF AGE.
Copy of a Letter from Mr. Thomas Weston (Blast Store,) Toronto, dated the 24th October, 1854.

TO PROFESSOR HOLLOWAY,
Sir,—Gratitude compels me to make known to you the extraordinary benefit an aged parent has derived from the use of your Pills. My mother was afflicted for upwards of four and twenty years with asthma and spitting of blood, it was quite agony to see her suffer and hear her cough. I have often declared that I would give all I possessed to have cured her, but although I paid a large sum for medicine and advice, it was all to no purpose. About three months ago, I thought perhaps your Pills might benefit her, at all events I resolved to give them a trial, which I did; the result was marvellous, by slow degrees my mother became better, and after persevering with your remedies for nine weeks, she was perfectly cured, and I now enjoys the best of health, although seventy five years old. I remain, Sir, your obliged,

(Signed) THOMAS WESTON.
REMARKABLE CURE OF DROPSY!
AFTER BEING TAPPED THREE TIMES.
Copy of a Letter from Anthony Smith, Esq., Halifax, Nova Scotia, dated the 25th August, 1854.

TO PROFESSOR HOLLOWAY,
Sir,—I desire to add my testimony to the value of your Pills, in cases of dropsy. For nine months I suffered the greatest torture with this distressing complaint, was tapped three times, and finally given up by the doctors; having become in appearance as a skeleton, and with no more strength in me than a child just born. It was then that I thought of trying your Pills, and immediately sent for a quantity and commenced using them. The result I can scarcely credit even now, although true it is. After using them for four weeks, I felt much better, and by persevering with them, at the expiration of two months, I was completely cured. I have since enjoyed the best of health. I am, Sir, yours sincerely,

(Signed) ANTHONY SMITH.
ASTONISHING CURE OF GENERAL DEBILITY AND LIVER COMPLAINT!

Copy of a Letter from William Reeves, of Charlotte-Town, Prince Edward's Island, dated 17th Nov. 1854.

TO PROFESSOR HOLLOWAY,
Sir,—I am happy to say that your Pills have restored me to health after suffering for nine years from the most intense general debility and languor, my liver and bowels were also much deranged for the whole of that time, tried many medicines, but they were of no good to me, until I had recourse to your Pills, by taking which, and following the printed directions for seven weeks, I was cured, after every other means failed, to the astonishment of my neighbours, acquaintances, and friends. I shall ever feel grateful to you for this astonishing restoration to health, and will recommend your Pills to all sufferers, feeling it my duty to do so.

I remain, Sir, your humble servant,
(Signed) WILLIAM REEVES.

These celebrated Pills are wonderfully efficacious in the following complaints:

- The Pills should be used conjointly with the Ointment in most of the following cases:—
Ague Female Irregularity, Scouring, or King's Evil
Asthma Bilious Complaints Fevers of all kinds Sore Throats
Bleeding on the Face Stone and Gravel
Skin Gout Secondary Symp-
Bowel Complaints Head-ache toms
Colic Indigestion Tic Douloureux
Constipation of the Intestines Tumours
Bowel Jaundice Ulcers
Consumption Liver Complaints Venereal Affections
Painful Lumbago Worms of all kinds
Dropsy Fries Weakness from
Dysentery Incumatum whatever cause.
Erysipelas Retention of Urine &c. &c.

Sold at the Establishment of Professor HOLLOWAY, 214 Strand, (near Temple Bar,) London, and by respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 14d., 2s. 2d., 4s. 6d., 10s., 20s., and 30s. each Box.

Sole Agents in Nova Scotia.—J. F. Cochran & Co., Newport Dr Harding Windsor G. N Fuller, Horton, Moore & Chipman, Kentville, E. Caldwell and N. Tupper, Cornwallis; J. A. Gibson, Wilnot; A. B. Piper, Bridgetown; B. Guest, Yarmouth; T. R. Pattillo, Liverpool; I. F. More, C. donia, Miss Gardner, Pleasant River; Robt. West, Bridgewater; Mrs Neil, Lunenburg; B. Legge, Mahono Bay; Tucker & Smith, Trevo; N. Tupper & Co., Amherst; R. B. Huestis, Wallace; W. Cooper, Pughwash; Mrs. Robson, Pictou; T. R. Fraser, New Glasgow; J. & C. Just, Gaysborough; Mrs. Norris, Canso; F. Smyth, Port Hood, I. & J. Just, Sydney; J. Matheson & Co., Braas d'Or.

There is a considerable saving by taking the larger sizes.
N. B.—Directions for the guidance of patients in every disorder are affixed to each Box.

JOHN NAYLOR, Halifax.
Feb. 24 1855 General Agent for Nova Scotia.

LANGLEY'S EFFERVESCING APERIENT POWDER. —SUPERIOR TO SEIDLITZ—

THIS POWDER forms an agreeable, refreshing, and salutary Draught, removing Headache, Vertigo, Acidity in the Stomach, want of appetite and other symptoms of Dyspepsia. Sold only at Langley's Drug Store, Hollis Street. July 1. 1854.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX, PREPARED WITH EAU DE COLOGNE. The daily use of this much admired structure, preserves and beautifies the Teeth, prevents Tartarous deposit—arrests decay—induces a healthy action in the Gums.—and renders the BREATH of a grateful odour. Sold only by WILLIAM LANGLEY, Chemist &c., from London. Halifax, N. S. Feb. 1855.

SEEDS! SEEDS!! SEEDS!!!
RECEIVED PER STEAMER.
THE Subscriber has received from England, his usual Assortment of Garden and Flower Seeds, which are he confidently recommended.
WILLIAM LANGLEY, Hollis Street, Halifax March 31.

ARTISTS' MATERIALS.

W. M. GOSSIP,

No. 24, GRANVILLE STREET,

HAS Received in recent Importations, the following Artists' Materials, which he will warrant to be of the best quality.—

Oil Colors.

Winsor & Newton's (London) celebrated Oil Colors, in Col- lapsible Tubes, as follows:—

- Madder Lake Ivory Black,
Cobalt Indian Yellow,
Chinese Vermilion Naples Yellow,
Nighy Indigo,
Bitumen Vanilke Brown
Flake White double Chrome Yellow,
tubes, Scarlet Lake,
Burnt Sienna, Crimson Lake,
Raw Sienna, Purple Lake,
Burnt Umber, Roman Ochre,
Raw Umber, Indian Red,
Prussian Blue, Venetian Red,
Yellow Ochre. &c. &c. &c.

Oils, Drying Oil, Nut Oil, and Poppy Oil, in Thinls.

Prepared Mill Boards and Canvas.

Academy Boards, 24 x 18 ins; prepared Mill Boards for smaller finished Pictures in Oil, all sizes; Prepared CANVAS, plain and single prime—27 inches wide, of any length.

Brushes.

- British Brushes, flat and round, all sizes.
Sable, do. Large, Medium and Small;
Camel Hair, do. for Blenders, Flat and round.
Do. do. Flat for Lacquering, all sizes.

Crayons, &c.

- Swiss Brochart Crayons, soft, colored—in Boxes of 24, 36 and 64 shades.
Le Franc's Hard pointed Cold Crayons, round boxes Conto Crayons, No. 1, 2 & 3,
Black Glazed Crayons,
Italian Chalk, hard black,
White Crayons, square,
White Chalk, round, for Black Board,
Porte Crayons, Leather and Cork Stumps,
Tinted Crayon Paper.

Superfine Water Colors.

Tracing Papers, various sizes, for plans; Tracing Linen Cambric, for Field plans, Carbon Copying Paper, Faber's Drawing Pencils, warranted genuine, Rowney's do. do. Mapping Pens; Dividers; Parallel Rulers; Superior Mathematical Instruments; Drawing Pins, Bristol and London Board; Whatman's Drawing Paper, &c. &c. Jan. 13 1855.



PROVINCIAL LOAN.

RECEIVER GENERAL'S OFFICE.

10th April, 1855.

TENDERS in writing for Debentures to an amount not exceeding £25,000, in sums of £20, £100, £250 and £500 currency, charged upon the Revenue of the Province, and redeemable in twenty years, bearing interest at five per cent, payable half yearly, will be received at this office until Tuesday, the 15th day of May next.

Form of Debenture exhibited, and further particulars made known, on application to

April 14th. Im. JAMES McNAB, Receiver General.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. The great popularity acquired by these Pills during the seven years they have been offered for sale in this Province is a convincing proof of their value, as no audacious means of increasing their sale have been resorted to by puffing advertisements—no certificate published respecting them.

These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver, Dyspepsia, Constipation, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, and are so gentle (yet effectual) in their operation that they may be taken by persons of both sexes, at any time with perfect safety. Prepared and sold Wholesale and Retail at LANGLEY'S DRUG STORE, Hollis Street, Halifax. Nov. 20. 1854.

D. C. S.

THE Sub. Com. of D. C. S., to whom was intrusted the subject of provision for Widows and Orphans of the Clergy, having determined to proceed immediately to make collections in Halifax for that object, the Clergymen in the Country are requested to make their collections and forward their returns before the first of May next.

EDWIN GILPIN, Jr. Secy D. C. S.

Subscription papers were distributed about the time last year—more will be sent if needed. March 10.

ILLUSTRATED LONDON NEWS.

SUBSCRIBERS for the above, or any other English Periodical, received by the undersigned. Orders forwarded every month.

W.M. GOSSIP, 24 Granville Street.

BILLS of LADING and EXCHANGE for sale at W.M. GOSSIP'S Book and Stationery Store, 24 Granville Street.

PUBLISHED every Saturday by Wm. Gossip, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence for the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid. Terms.—Ten Shillings per annum, payable in advance.