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The Church Times.

"Evangelical Truth--Apostolic Order."

Vol. 23. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 13, 1859. No. 41.

Calendar.	
CALENDAR WITH LESSONS.	
Day of Week	MOORING.
10 Feb. 25	10 Feb. 25
11 Feb. 26	11 Feb. 26
12 Feb. 27	12 Feb. 27
13 Feb. 28	13 Feb. 28
14 Feb. 29	14 Feb. 29
15 Feb. 1	15 Feb. 1
16 Feb. 2	16 Feb. 2
17 Feb. 3	17 Feb. 3
18 Feb. 4	18 Feb. 4
19 Feb. 5	19 Feb. 5
20 Feb. 6	20 Feb. 6
21 Feb. 7	21 Feb. 7
22 Feb. 8	22 Feb. 8
23 Feb. 9	23 Feb. 9
24 Feb. 10	24 Feb. 10
25 Feb. 11	25 Feb. 11
26 Feb. 12	26 Feb. 12
27 Feb. 13	27 Feb. 13
28 Feb. 14	28 Feb. 14
1 Mar. 15	1 Mar. 15
2 Mar. 16	2 Mar. 16
3 Mar. 17	3 Mar. 17
4 Mar. 18	4 Mar. 18
5 Mar. 19	5 Mar. 19
6 Mar. 20	6 Mar. 20
7 Mar. 21	7 Mar. 21
8 Mar. 22	8 Mar. 22
9 Mar. 23	9 Mar. 23
10 Mar. 24	10 Mar. 24
11 Mar. 25	11 Mar. 25
12 Mar. 26	12 Mar. 26
13 Mar. 27	13 Mar. 27
14 Mar. 28	14 Mar. 28
15 Mar. 29	15 Mar. 29
16 Mar. 30	16 Mar. 30
17 Mar. 31	17 Mar. 31

Prayer.

FATHER I in this our darkest hour,
When scathed we've felt the lightning's power,
And blinded, humbled, almost crushed,
Full even hopes and tears seem hushed;
Oh, listen to our wretched cry,
Breathed through our solemn Litany,
Spare us, good Lord.

Oh, Holy, Blessed, Three in One,
Who gave all power to the Son,
Saviour! we beg thy blessed aid
To lead us safely through the shade;
Oh, may we meet thy pitying eye,
While listening to our Litany.
Hear us, good Lord.

While low we kneel, oh, from our side
May holy angels hush the pride,
And fastly bound, may they constrain
Evy and malice with their train;
Grant that with ours ascend their cry,
Scruple through our Litany,
Believe us, good Lord.

And wilt Thou strength n those who faint,
And please extend Thy helping hand,
To comfort all who starve and faint,
And grope beneath the dusky pall
Of him who weeps when angels cry,
So earnest through our Litany,
For help, good Lord.

Then when at evening's golden hour
Day's glorious orb is losing power,
When glazes the sun from the south,
Sure herald of the angel's Death,
Oh, Lamb of God I accept the sigh
Moaned through our solemn Litany,
Mercy, good Lord.

Once more when earth to earth is given;
When aching hearts the blow has given;
When through the blue ethereal space,
The spirit winged has met Thy face,
Oh give us faith to look on high
And feel Thou'st heard our Litany,
Grant us Thy peace.

Religious miscellany.

THE CATHOLIC CHURCH.

The philosophical historian cannot but take the Incarnation as the central, or turning point, in the history of mankind; for all the forces of society converge around it, all preceding history prepares for it, and all succeeding history dates from it. The history of the world, ancient and modern, can only be understood with reference to Christ; and, on a theme so vast and comprehensive, the human mind is safest in the Church. In the Litany, we pray the good Lord to deliver us by the "mystery" of his Holy Incarnation; and this, of all others, perhaps, is that which calls for implicit acquiescence, and the renunciation of curiosity and inquisitive reasoning. The words in the Nicene Creed, GOD WAS MADE MAN, demand that we should keep silence, and wonder and adore. We enunciate a fact which is the very foundation-stone of the Catholic Faith, and all of the dogms of God with man, past, present, and to come. Error here will run like a subtle poison through the whole compass of our deepest and most solid beliefs; and upon the accuracy of our conceptions on a point depend all right apprehensions, all true accurate ideas concerning the Church, and God's all purpose with the kingdoms of the world that are to be.

He that dwelt in Heaven in the bosom of the Father, of His own will, and of His own love, came down to earth. He took flesh, He abode in flesh, He is a man, being in all points tempted as we are, yet without sin. God prepared a body for Him. By the Holy Ghost, the substance of human flesh and blood, the rudiment of body, was separated, formed,

and quickened; and the Son of God was made flesh and dwelt among us, possessing all the affections and sympathies which are common to man. He took part of flesh and blood that, through death, He might deliver us; and in all things was made like unto His brethren, that He might be a merciful and faithful High Priest; and, having suffered being tempted, He is able to succour them that are tempted. And this is the very ground of our confidence before God, that although Christ be very God, yet He hath become capable, through the manhood He hath assumed, of suffering pain and undergoing death, and of sympathizing with us in all our trouble. He became man for our salvation, and, therefore, having died for our sins, He remains man for ever, and hath obtained an unchangeable Priesthood after the power of an endless life, whereby He is able to save to the uttermost those who come to God by Him. This, therefore, is the astounding mystery which we believe, and are assured of, upon the witness and revelation of God Himself; but which as to the mode of its accomplishment, is as much beyond our comprehension as the mystery of His own being. In the God-man, Christ Jesus, are all the promises of God yea and amen: He is the all in all; the beginning and the end of divine faith in the soul. And when He shall appear, we shall appear with Him in glory.

The coming of the Lord to this earth is plainly declared in many parts of Scripture, but several and distinct events are referred to. It is said in one place, His feet in that day shall stand upon the Mount of Olives, when He shall judge the quick and the dead at His appearing and His kingdom. The kingdom of the Lord is spoken of in Holy Scripture in more senses than one. He is in one place said to have a kingdom which shall not be unlimited in its duration, concerning which it is said, Then cometh the end when He shall have delivered up the kingdom to God. The kingdom which shall thus be delivered up is, no doubt, a dispensation ordained by God for the express end of eliminating from the reformed creation all that is opposed to the perfect blessedness of His creatures. And no man holding the true Catholic Faith can so look upon the present age, whether as respects the progress of human society, or the condition of the Church on earth, or the state of the dead in Christ, as though it were, or ever will become the era wherein we shall receive the abiding or perfect state of things. The resurrection of the dead, and the future life, are the hope of the whole creation which groaneth and travaileth in pain together until now. The earnest expectation of the creature waiteth for the manifestation of the sons of God, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. And not only the creatures sensate and insensate, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of the body.—N. Y. Churchman.

From the Protestant Churchman

St. Louis, Feb. 1, 1858.

MESSRS. EDITORS:—It will gratify you personally, I know, as well as your readers, to learn the facts I am going to state respecting St. George's parish, in this city.

About nine months ago the Rev. T. H. Hopkins (then a deacon) was called by the above parish as its minister, *pro tem*; or, in other words, was engaged on trial. He had served the parish but a few weeks, when—so much was he liked for his amiable character and his earnestness in his calling—he was engaged as permanent minister of St. George's.

At the time he assumed the rectorship of the parish there hung over the church an increasing debt of about \$3000. This debt, which the vestry had made several ineffectual efforts to remove, the new energetic rector desired, with all his heart, to remove, and he offered the vestry his personal efforts to bring about its liquidation, could a feasible plan be devised for that purpose.

To do this, the vestry, having conferred with the rector, decided on the following plan, namely: to get subscriptions from the congregation of such sums as they might be willing or able to give, Mr. Hopkins undertaking the use of personal exertion on the members.

Early in December he entered, in strong faith, upon his arduous, and by no means agreeable work; and in the course of six weeks collected the sum of \$7000, \$2000 of the same having been previously made by the ladies of the parish, through a fair for the church's benefit.

Thus has Mr. Hopkins freed St. George's from a debt which was burdensome and increasing, and we all here think he has "done wonders."

But another cheering fact I have yet to state, which is, that the congregation has tripled since he came to minister among us, and the Lord's table has a largely increased number of guests.

At the first confirmation under Mr. Hopkins' ministry, thirty-three persons assumed their baptismal vows, and there is soon to be another confirmation in the parish.

Mr. Hopkins is a son of Bishop Hopkins, of Vermont, and is now a priest, having been ordained to that office by his father, on invitation of Bishop Hawks, of this diocese, about three months since.

The facts I have stated deserve to be chronicled, if for no other reason but that they will prove a noble and encouraging example to other parishes and rectors.

And as for yourselves, I know you will say, God speed St. George's and its rector.

Yours truly, E. S.

The Bishop of Litchfield has addressed the following letter to the clergy of his diocese on the prospect of peace:—

Eccleshall, Feb. 18.

My Reverend Brethren—We are at a crisis of no little importance in our national state. The war for the successful issue of which we not long ago implored the protection of Almighty God, has more than realized the anticipations of difficulty and danger and loss with which we entered upon it. While therefore, we look back upon its events, we have much cause to be humbled. But we have much cause to be thankful, also, for the signal deliverances and successes with which our arms have been blessed, and yet more for the unparalleled ministrations of mercy which the sufferings of our sick and wounded soldiers have called forth. The war still continues; but the peace conference now about to be held at Paris opens a prospect of its termination. To the issue of that conference we cannot but look with no common anxiety, involving as it must the best interests, not of this nation alone, but of Europe and the world. It will not, then, I trust, be regarded otherwise than as a word spoken in due season, if I now ask you to "beseech and exhort" the people under your pastoral care to be earnest in their supplications to Him who disposes the hearts and minds of men, that He will be pleased to give such a spirit of moderation and wisdom to those who are appointed to take a part in the conference as may lead to a peace concluded upon right principles, and therefore honourable and beneficial to all, conducive to the security and prosperity of nations, and to the extension of Christ's kingdom of "grace and truth" upon earth. There is no need to enlarge upon the subject. It speaks for itself to the thoughtful and the patriotic, to the benevolent and the religious. Earnestly commending it to your consideration, I remain your affectionate brother and faithful servant.

"J. LITCHFIELD."

HINDOO WORSHIP, &c.

The worship of the Hindoos is not confined to their innumerable gods,—they descend to the adoration of various animals. They worship a particular species of hawk, which they believe to embody one of their gods. Mr. Caldwell saw one man engaged in throwing strips of meat into the air, which a hawk over head darted down and caught before it fell to the ground. The man was not amusing himself with the bird, he was worshipping his god.—But the most sacred animal in their eyes is the cow. It is safer to murder a man than for a Hindoo to kill a cow, in which they think that the highest deity resides. The practice of Europeans who eat meat must have used them as witnesses others perform this act of desecration, but they have no concern in it themselves.

It is almost impossible for an Englishman to gain any insight into the private life of the higher Hin-

doas: they meet them *conspicuously* in public, they visit them sometimes in their own houses, but they are never admitted into their private apartments, and know nothing of their domestic life. But in one instance an Englishman was in partnership with a Hindu, who was suddenly taken dangerously ill. In this emergency it was absolutely necessary, for some reasons of business, that the two partners should meet, and the Englishman was admitted into the sick room. While there, a cow was led into the apartment, and up to the dying man. The attendants then placed the cow's tail in his hands, and bid him keep hold, assuring him that if he died with it in his grasp the inherent divinity in the cow would carry him up to heaven. The notion of everything possessing something of the divine nature leads them still into greater absurdities, if possible. Workmen worship their tools, and soldiers their weapons: all the guns taken from the Sikhs in the late war bore traces of having been worshipped by their late owners.

All these false and vain ideas are so woven into the Hindu mind, they have from their earliest infancy been so imbued with them, and every action of daily life is so associated with their religion, that it is a matter of the utmost difficulty to Missionaries to persuade this people of the error of practices and notions which to us are so absurd and monstrous, that we cannot understand how reasonable beings can ever have fallen into them. Nothing but God's grace can open their eyes to the folly and falsehood of what they have acted on, and believed, and trusted so long; but though Mr. Caldwell dwelt on this and mourned over the want of labourers to enter upon that great harvest, and combat in fitting numbers against the powers of darkness that reign over that vast territory, yet he was not without cheering facts within his own experience, and within the field of his own immediate labors. He could tell us that in his own charge he can number 2,600 converts, many of whom are constant in their attendance in the Church, and her ordinances, interested in divine things, zealous for the spread of the gospel among their heathen brethren.

He especially mentioned their interest in religious meetings for this purpose, and the efforts they will make to attend them, so that they are always crowded. On one occasion a party of men walked eleven miles to be present at one; and on inquiry, Mr. Caldwell found that they had swam a river on the way, which was the reason their wives were not with them; of course they would have to do the same on their return at night. His people had built many churches at their own cost, though their means are small indeed to our ideas, the principal inhabitant of the place having only £12 a year. And to show how entirely they are turned from their idols, they had laid one all its length at the entrance of the Church, so that every one must tread upon it as he went in. This was done in more instances than one. The Missionaries do not advise anything to be done that may produce a tumult; but in this instance the whole village had become Christian, and it was their especial wish.

In proof and confirmation of this he read a letter translated from the original Tamil, and signed by a hundred men and a hundred women of his flock, addressed to him as their father, and expressing in Oriental language, and with much feeling and affection, their devotion to the cause of the Gospel, and to him who had been the means of bringing them to its light.—*Gospel Missionary.*

Correspondence.

FOR THE CHURCH TIMES.

EDUCATION.

It will, doubtless, be readily admitted by all thoughtful men, whenever a nation is founded, it is the imperative duty of those whom Providence places at the head of affairs to take every means to secure the education of all classes of society; not merely to encourage but to secure it. Upon this, in a great measure, will depend the future welfare of the country, both in a political, social, and religious point of view.

This will, without question, be granted by all. Indeed, it is owing to this latent feeling that we have had the proper, though imperfect endeavours, on the part of the Legislature to assist in the education of the people of this country. But the result shows that anything involving the intellectual and moral improvement of mankind, ought not to be left to the voluntary exertions of individuals, even when those exertions are aided by the government.

So far as ordinary experience will serve, there is not a more deplorable subject of contemplation in this Colony than the failure of the well-intended scheme of education. It is no exaggeration to state that, in the thinly peopled districts, and especially along the shores, the education of the people is in a most wretched state; and that in no measure are the effects produced at all commensurate with the outlay.

This failure is, apparently, to be attributed to two

causes, viz, the want of properly qualified persons to undertake the office of instruction, and 2nd, the absence of a sufficient remuneration to induce educated persons, when found, to assume and retain that most important duty.

The executive have done their utmost to qualify the former of these deficiencies by establishing a Normal School at Truro; but as this must, from the nature of the case, come to nothing, unless means are taken, and at once, for the sustentation of those who are trained, it may not be irrelevant to say a few words upon the subject of schools and their maintenance.

The case at present stands thus: on the preliminary steps being taken, and a certain sum guaranteed, by the inhabitants of any district, the government, through the School Commission, votes another sum to meet that already raised, in order to insure the teacher what is necessary for existence.

At first sight this promises well, but any one who is aware of its practical results, must know that the ultimate object is, in too many cases, far, very far, from being accomplished. The truth is, that uneducated, or partially educated persons, do not, and cannot, see the necessity of making an effort to provide for even that amount of common education which is necessary now-a-days for every one. It is an outlay which produces no visible, immediate return. People get, as they think, no interest for their money. The benefits are for posterity, and therefore they care, comparatively, little about it.

And this is much the case, not only in Nova Scotia, but wherever popular education has been left to the voluntary exertions of the people. Nay, in England, where to a great extent the liberal education of the lower orders was at first contemplated in the foundation of the old Grammar Schools, by mere supposition on the part of the people those magnificent institutions have in great measure passed into other hands. And while the better education given in these schools has been of incalculable service to the fortunate recipients, the instruction of the great masses—the million—is a problem which to a great extent is not yet solved; while even what has been done in that direction by means of the excellent National Society, can scarcely be reckoned the action of "the people" for themselves, so much as the endeavour of the more educated to benefit their less favored brethren.

Now comes the practical question. How is the present admitted and deplored evil to be met? How are we in this colony to wipe away the reproach which is fastening upon us? How are we to prevent our children from growing up, without any other knowledge to guide them than their own instinctive reasonings? This is a question which it behoves all lovers of their country to answer, for upon the solution of the proposition depends in a great measure the future welfare of the land.

Clearly, we have no equiretely to fall back upon. That patriarchal feeling which still to a great extent exists in English rural parishes has no being here. There are no great landholders, occupying, as it were, the place of a father, to whom the tenantry could look for countenance; or upon whom rightly would devolve the task of providing for the education of the poor. The circumstances of this country preclude such an order; and so, while on the one hand we have not the inconveniences which such a state of things certainly induces; yet, on the other hand, we miss that power of concentration which the squire always involves.

Again, we evidently cannot look for such pecuniary assistance from the clergy. In England, certainly, a large share of the expense of common education falls upon the priesthood. Their recognized position, and secured incomes, afford them the means of contributing liberally towards the annual support of education in their respective parishes. Hence, in very many instances, the clergyman makes himself responsible to the teacher for the payment of his salary. To this, of course, there can be no objection; as doubtless it was the intention of King Alfred, when securing the legal possession of the tithes, to impose some condition of this sort. But here the case is quite different. Our clergy have a very bare maintenance, and to ask them to contribute towards the support of schools, would be an outrage upon common sense.

What then is to be done? It would appear that the only satisfactory way of providing for the education of the people is by the appropriation of an annual sum, to be raised by an assessed tax upon the whole country; including all, whether freeholders or not; whether they have eligible children or not; letting it be clearly understood that it is the part of every good subject to bear his share in giving all his fellow subjects the means of moral and intellectual elevation.

Of course, we may expect here to meet with an objection as to the propriety of imposing additional taxes upon the poor. Such an objection, however, would be absurd. There are not, or ought not, to be, in the whole of Nova Scotia, a hundred heads of families to whom the payment of a school-tax would be a hardship. In many parishes the very poorest people spend twice the possible amount yearly in drunkenness. Far better that they should be compelled to pay that money for the education of their children, than to squander it in sin or folly. It is, let us be assured, only by laying hold of the children, and bringing them under proper training, that ever we can hope to elevate them in the scale of civilization.

But the great difficulty in the way of a general assessment is found in the many different forms in which Christianity is presented to men now-a-days. Men have left the "old ways," forsaking the ancient faith, and fashioning for themselves new creeds; and hence the jealousies which have arisen, and which existing

as they do, are the greatest obstacles in the way of carrying out a national system of education. The Roman Catholic, the Churchman, and the Sectarian, is each convinced of the truth of his peculiar form of religion; and each wrongly desires to make the school-house the place for disseminating that religion. Whenever any one party is strong enough, this is invariably done, and jealousies and heartburnings are increased, and the foundation laid of ill feeling to last for many years; while at the same time the minority frequently forego the benefit of the school, such as it is, rather than expose their children to what they consider false and delusive systems of religion.

Church people who live where there are few of the true faith, have doubtless often felt the difficulty of sending their children to schools where sectarian teaching predominated,—where they would be brought under dissenting influence, and perhaps imbibe false notions of their present state and relation to God, or be taught to despise their baptismal birthright, or have their reverence for the blessed Sacrament undermined. No thoughtful parent would willingly expose his children to dangers of this kind; but yet the alternative is grievous: if he does not, his attic ones must grow up with their faculties unimproved, and their intellect undeveloped by a proper course of mental training. And as we must also admit the Romanists and the Dissenters to be as sincere in their belief, no doubt feelings of the same kind must be excited in them whenever they happen to be in the minority.

There are two obvious ways of remedying this—1. by giving to each religious body, in proportion to their aggregate number, a share of the general assessment; and 2, by totally excluding denominational teaching from all schools supported by the state.

With respect to the first, whatever plausible reasons may be put forward for it, it is much to be doubted, whether, practically, the general cause of education would be at all benefited. It must be borne in mind that the obvious intention of government is to promote the education of the people, and not to provide for the dissemination of any religious views. Now, suppose any one denomination, the Presbyterian, for instance, to receive their share, and to have it entirely at their own disposal, as regards its local distribution. The money would be spent with less regard to the general requirements of the people, than to the wants of the Presbyterian body. It would be devoted to the maintenance of schools either where the members of that denomination were few or many; either to strengthen their posts already occupied, or to extend their influence. If the former, the thinly peopled districts would be neglected, and families residing in those districts would receive no benefit from the educational assessment: if the latter, the thickly peopled districts would be passed by: in either case the intention of the school assessment would be defeated. And then if, as probably would be the case, different bodies advocated different tactics, the ultimate result would be that the education of the people would still be in an imperfect and unsatisfactory state.

We must come then to the exclusion of religious teaching, so far as it is denominational. This is not a thing to be desired under propitious circumstances, but in the present miserably divided state of society it is inevitable. We must either exclude denominational teaching from our schools, or have no education at all. Of course, if we were in a position to insist upon the matter,—i. e., if we were a colony of Churchmen, this thought would not for a moment be entertained. But we are not so, and therefore we must make the best of the circumstances under which Providence has placed us. And again it is to be repeated, we must, judging from past and present experience, be content either to exclude denominational teaching from our schools, or have no education at all.

Let it not, however, be supposed that I am wishing to exclude religion! Far from it. Thank God, whatever the metaphysical differences among those who "profess and call themselves Christians," in whatever different moulds their religious ideas may have been cast, yet the standard of practice, the standard of Christian morality, is much the same among all. The Presbyterian and Wesleyan, though differing as widely as the poles upon the abstract points of free-will and personal election, yet strive after the same holiness of every day life. Whatever the doctrines insisted upon to constrain to an end, that end is still the same,—the cultivation of love towards God, and our fellow men. This at least,—and as our Saviour tells us it is the sum of the law and the prophets,—all must wish for. And, therefore, the master would take care on every occasion to inculcate a love of God and our neighbour. And if this could only be done, the real end of religion would be gained.

Besides, who can say, with certainty, that it is the duty of the schoolmaster to teach religion? Certainly, it appears more than probable that he ought to have very little to do with it. Man is said by the ancients to consist of three parts,—*mens, corpus, and anima*. And the education of man consists in the development of these three. The two former rightly belong to the schoolmaster, but the latter to those whose office is of a spiritual nature. And it would seem that the first beginning of handing over the spiritual instruction of a child to a master arose from that strong natural desire to shift responsibility from oneself to a substitute.

Now, what is the fact? Nine out of every ten parents and spouses who provide those under their charge with a schoolmaster, give themselves little further trouble about the matter. They discharge their duty by providing a substitute. They fancy they thus get rid of the responsibility, as they certainly take

care to do of the trouble. While, on the other hand, the master (as to whose religious character very little enquiry is made,) too often troubles himself but little about the matter; or at best goes through the subject mechanically,—really treating religious instruction with contempt. It is left to him, and is inadequately discharged. Even the clergyman is too apt to fancy that as the schoolmaster professes to do his duty, it must therefore be done, and so he neglects his bounden duty of catechizing. It is impossible to say to what extent this evil has grown upon us, and how far we are suffering by depriving the religious teaching of children to half-educated, latitudinarian schoolmasters. Of this, too, we may be certain, that the Church has lost much by the neglect of that most important of all matters—public catechizing.

Far better that children should have the faculties of their minds developed at school,—should have the ground broken up and prepared by a general knowledge of the facts of Holy Scripture,—should have the essence of Christianity instilled into them by the master; and then that their parents and sponsors at home, and the clergyman in Church, should publicly and catechetically instruct in the rudiments of the Christian Faith. It has now become, as indeed it ought to be, we should now have the melancholy spectacle of grown-up persons lamentably ignorant of the first principles of religion. And further, every one who has observed this matter must be aware that where religion is professedly taught in schools, and where there is a fair specimen of a schoolmaster, the actual amount of religious teaching is small and unimportant. It is generally of a negative character, i. e., keeps other systems out of sight; and when it is of a positive kind, it is too often only a fostering of religious prejudice.

A bill to ameliorate Provincial schools has just been published by the Hon. the Attorney General. It is much to be regretted that it is not compulsory, as past experience shows that voluntary efforts will not sustain education. Many districts will voluntarily forego the government grant and county assessment, rather than collect the remainder of the teacher's salary. The truth is, that compulsion, and perfect taxation for schools, cannot be applied, owing to the religious prejudices of the people. But why are these to stand in the way of education? The truth is, that we all—and Churchmen especially—must give up our long cherished notions upon this subject. We must be prepared to let religion in its proper place, and not force it as a task upon children in the school-room, and so inseparably connect it with the frequently unjust corporeal flagellations of which the school-room is too often the witness.

There are some who have a strange idea that "education without religion is worse than none at all." I beg to take the liberty of questioning this sapient axiom. At any rate, there are some who think differently. But waving this, the great mistake of those who speak thus, is that they take for granted, that if religion were not taught in schools, it would not be taught at all. Now, this is altogether an unwarrantable assumption. Who has a right to conclude that parents and sponsors would neglect so great a duty? They do so now, perhaps, because, as I have already said, they have got into the idea of fancying that it is the master's duty, and his alone. If the parents know that this duty devolved upon them, would they not be more careful than now to discharge it faithfully, by educating the child religiously at home? As it is, however, parents depute this duty to the teacher; he cannot, or does not, discharge it; and so, in fact, it comes to nothing.

Consider the case of the middle or higher classes in England. Generally, they receive no religious education in schools. This is strikingly the case in the commercial towns, where society is of a mixed character, comprehending all the sects as well as Church people. And yet no one would venture to say that these classes are ignorant upon such matters. The religious part of their education they receive from their parents, and from their clergy, at the right time, and in the right place.

If we could only secure a general assessment for education in this country, and distribute that money by and through commissioners, independently of local influence, making the teachers responsible to the government commissioners, there then might be some hope of the object being gained. But this cannot be done until we make up our minds to part with, or rather to explode, the vexatious *quæstio* of denominational teaching in our schools. Then the education of the people would be a comparatively easy thing. People, by having their understanding enlightened, would be better able to judge of the force of arguments presented to them; and instead of being filled with vulgar, ignorant prejudices, they would be in a condition to form an opinion becoming reasonable beings upon subjects of vital importance. Truth loves light, and so a door would be opened for its reception; and the end would be the gathering the wanderers into the fold of Christ's Church. S. A. C.

ST. GEORGE'S PARISH.

On Wednesday, the Bishop of the Diocese held a Confirmation in St. George's Church in this city, when 35 Candidates were presented by the Rector. It was a solemn and affecting sight, the young gathered together from the various families in the Parish, in one solemn group, prepared not only to renew the Baptismal Covenant, but testify their faith and love to their Saviour.

The Church was filled with an attentive congregation, and the Bishop was particularly solemn and earnest in

his Address to the Candidates. Mac, hearts were lifted up in devout aspiration to God for the descent of the Holy Ghost upon these young members of our Church, that they may continue God's dear children for ever, and daily increase in the Holy Spirit more and more until they come to his heavenly Kingdom.

To the Rector individually it was one of deep and affecting interest, as the largest proportion of those confirmed had been baptized by himself, trained up in the Sabbath School, and prepared for the holy rites, under his own immediate course of instruction.

May God confirm their good resolutions, and so strengthen their pious desires, that they may be sure and blameless and without fault in the Day of our Lord Jesus Christ—Commended by the Rector of St. George's.

News Department.

From Papers by Steamor Arabia, March 1.

ENGLAND.

Last night's *Gazette* announces that the Queen has been pleased to order a *congès d'honneur* to pass the Great Seal, empowering the Dean and Chapter, of the Cathedral Church of Carlisle to elect a Bishop of that see, the same being void by the death of Dr. Hugh Percy, late Bishop thereof; and Her Majesty has also been pleased to recommend the Hon. and Rev. Henry Montague Villiers, M. A., to be elected by the said Dean and Chapter, Bishop of the said see of Carlisle.

To quicken our desire for peace, the Chancellor of the Exchequer has been at the pains to calculate the whole pecuniary cost of the war. Forty-three millions and upwards he makes it, of which twenty-eight millions have been added to the National Debt. But Mr Gladstone's correction is just; this is only what our armaments have already cost us in hard cash, taking into account, as we must, unascertained and prospective charges, the total cannot be less than half as much again. Meanwhile, Sir G. Lewis wants money. The £5,000,000 now borrowed is to clear off the deficiency of the current financial year ending in April, the next being left to take care of itself. In the expectation of peace it has been obtained cheap, at little more than 1 per cent. below the current price of Consols; the next loan, if that expectation should be realised, will cost less—if not, much more.

It has been announced that an advanced squadron will proceed to the Baltic forthwith, comprising her Majesty's ships, *Invincible*, 51, Captain Watson; *Euryalus*, 51, Captain Ramsay; *Pygades*, 21, Captain D'Eyncourt (screw-essel); the *Dragon*, 6, paddle-frigate, Captain Stewart; and the *Falcon*, screw-sloop, 17, Commander Pullen. They will be under the orders of Captain Watson, the senior Captain, and will probably start from the Downs for Kiel, if the Belts be open. They will await further orders from the Admiralty at Kiel, and the blockade will depend upon two progress and tone of the negotiations.

By the list of Admiralty appointments it will be seen that Captain Sir R. McClure, the discoverer of the North-west Passage, has taken the command of the *Esk*, screw corvette of twenty-one guns.

A circular order has been issued to the navy, stating that "it is their lordships' desire that officers of the navy should not wear beards or moustaches on board her Majesty's ships. By the regulations of the service, men are expected to be properly shaved, and it is essential that a good example on this point should be set by their officers."

In a communication addressed to the *Cork Examiner* the hon. member for Dungarvan states that the Duke of Norfolk "was restored on his death bed and in his last moments, to that fold which he scandalised by his temporary apostasy." And it is further stated that, from the Rev. Mr. Tierney, the Catholic pastor of Arundel, the Duke received the sacrament of Extreme Unction, in the presence of the Earl of Surrey and Lord Edward Howard. [A correspondent of the *Record* asserts that Dr. Camming was spiritual advisor to his grace, and that "he died holding fast to the faith of his adoption—Protestant Christianity."]

The Rev. J. Bize, R. A., for many years pastor of the Baptist Church, in Chipping Norton, has followed the example of the Rev. Mr. Bryant, Baptist Minister, Oxford, and the Rev. H. Davies, of Leamington, and joined the Episcopal Church.—*Oxford Chronicle*.

The War-office having just announced its intention of bearing the whole expense of the chaplains to be hereafter sent to the seat of war, the Society for the Propagation of the Gospel is relieved from the responsibility of making any further appointments.

Sergeant Brodie, late of Canterbury barracks, has been appointed by the Secretary for War to be Inspecting Forman of Saddlery at Wealdon-Beck. He is said always to have shown himself skilful in anything

to do with horse equipments, having been regimental saddler to several regiments. In conferring the appointment, Lord Palmerston is said to have intimated to the sergeant that "he did not consider him as having left the service with any stain upon his character."

Editorial Miscellany.

Es We have perused a venomous article in the *Morning Chronicle* of to day, signed "A Churchman," and have only time at present to notice an allegation in it that more especially concerns this Paper. The *Church Times* is therein represented as the Bishop's organ. This is a calumny that was first started in Bishop Inglis' time, and we believe for a base purpose. The *Church Times* is only recognized by the Bishop as the official organ of the Church in the Diocese, and if sometimes its music is not over pleasant in the ears of a clique, it is no more than any party may expect, whose course is diametrically opposed to the Church's best interests. The base reflection upon Bishop Binney contained in the article, upon no other evidence than what the writer conceives to be in his own vile mind, the contents of the documents, is an evidence of what the Church generally may expect from such characters, if not stopped in their wickedness. For ourselves, we trust that the Church at large will uphold the Bishop's hands in whatever he has done or may yet do that approves itself to the general judgment for the good of the Church; and although we have not seen the documents, we learn from those who have, that the alterations desired in the Patent were chiefly formal, and that there has not been the shadow of an attempt to get any Church property whatever into the Bishop's possession. The papers have been seen by several of the leading Churchmen, but as the correspondence is incomplete, it was agreed that no further steps should be taken until the draft of the proposed Patent is sent out to His Excellency, when Churchmen will have an opportunity of giving an opinion upon it before it is returned to the Colonial Office to be completed. Moreover, we have confidence enough in the Bishop, from what he has already done, to believe that his future course will be dictated by the interests of the Church and not his own, in all things which concern her prosperity.—*Last Saturday's Church Times*.

AN APPEAL ON BEHALF OF THE NATIONAL SCHOOL.

THE National School was established in the year 1816, and has been in efficient operation since that period. It has afforded gratuitous instruction to hundreds of the children of the Poor, both boys and girls; and there are many, now occupying honourable and useful stations in life, who have received their education in no other school but this.

The ability and efficiency of the Teachers, in both departments, have been admitted by all, who have ever visited the Institution, or have been present at the examinations held there. There are now in daily attendance, at the Boys' School seventy-four free scholars, and sixty paid scholars; in the Girls' school, thirty free scholars, and forty paid scholars: total—Two hundred and four.

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

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

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

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

HENRY PRYOR, President.
BENJAMIN SALTER, Treasurer
WILLIAM T. TOWNSEND,
WILLIAM HETZLER,
JOHN SILVER, Secretary.
EDWARD J. LORRY,
MAURICE McLEWITT.

Committee

Halifax, March, 8, 1856.

Missionary Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, February 6th, 1856.

The Lord Bishop of London forwarded a letter from Bishop Kip, Missionary Bishop of California, dated San Francisco, California, Nov. 20, 1855. The Bishop, who had been sent out by the American Episcopal Church, had found a large number of English in California; the gold mines having attracted many. Some being the younger members of good families in England, who had gone thither to improve their fortunes, but had been thus deprived of the means of religious worship and instruction. In every part of the country in which he had been, he had met with our countrymen. In the vast diocese of California, with a sea coast of 900 miles, there are but ten clergymen. Still the Church is stated to be advancing, and becoming established. Three church edifices are in progress; and in the spring, the Bishop trusts, several others will be begun.

"How," said he, "the Society for promoting Christian Knowledge could aid us, I do not know. Collections of books of a practical character for parish libraries would be of great use.

"There is one subject, however, though not connected strictly with the operations of the Society, which I would beg leave to bring before your lordship. There has scarcely been a time during the past year when some of the British ships of war have not been in this harbour. We have had the 'Monarch' line-of-battle ship, and the frigates, 'Pique,' 'President,' 'Amphitrite,' and others, containing together more than 2000 sailors. Whilst I am writing this letter, I hear the guns of the 'Amphitrite,' firing a salute for the celebration held to-day for the fall of Sebastopol. I have seen much of their chaplains and officers, one of the latter of whom is to be confirmed at a confirmation I propose holding next Sunday. Some of these vessels remained here several months at a time. They had generally been a long while from home, so that their supply of religious works were exhausted, and through their chaplain or some officer, I have supplied them, as far as I could, with Bibles and Tracts. I had no English Prayer Books, nor had I any supply of works for general religious reading.

"I would suggest, therefore, that some of the Societies in England send out a supply of Bibles, Prayer Books, Tracts, and particularly Books for general religious reading, to be kept here for the use of English vessels. If consigned to me, I will place them in proper hands to be distributed exclusively to British ships of war or merchantmen. It would afford me pleasure to make this distribution from our own depot, but the different mission stations drawing upon us, generally leave too limited a supply on hand to do what is necessary.

"With my earnest prayer for the prosperity of our mother Church in England, and that the ties which bind us together may each year be strengthening, I subscribe myself," &c.

F. H. Dickinson, Esq., of Kingweston, Somersetshire, in a letter to the Society, expressed a hope that some Books and Tracts would be sent out and placed at the disposal of the Bishop of California.

It was agreed that a supply be forwarded to the value of £20.

The Rev. H. P. Wright, Principal Chaplain, who is now in England, and is about to return to the Crimea, was present at the Meeting, and took the opportunity of thanking the Society for the aid afforded by it to the army in the East. He said, "It is impossible for me to tell you how much the Society's books are valued in the Crimea, especially the beautiful copies of the Prayer Book, which, while clear in print, are thoroughly portable. The soldiers sought them with avidity, and often read them in the trenches. To one of the Chaplains the small Prayer Book was, by God's mercy, a shield indeed. Mr. Robinson having lately arrived was taken by an officer to the front, and inadvertently strolled towards the very advanced works; there a Russian rifleman perceived him, and sent a ball into his coat, through half the leaves of the Prayer Book, and bruised the skin immediately over the heart. The volume had been requested from me during the morning as peculiarly calculated for camp use, but a merciful Providence allowed it to be a defence little thought of by its bearer when he entered upon his walk through the trenches."

MISSIONS IN ABYSSINIA AND PALESTINE.—The following extract of a letter from Bishop Gobat, contains some interesting information respecting, especially, the religious state of Abyssinia.

"Jerusalem, Nov. 6, 1855.

"With respect to the Abyssinian Mission my first difficulty arose from the bankruptcy of Messrs. Strahan and Paul: but, seeing the believing cheerfulness of four of the brethren, I have determined to send them, via Cairo, to wards the end of this month, unless I should discover in the meantime that the state of my funds absolutely prevents it.

"My first object in sending them is to disseminate the Word of God as widely as possible, whilst the King is in favor, and gives the example of having the Bible read in the vernacular Amharic.

"So that even if they should not find it possible to settle in Abyssinia as missionaries, the Bible, may remain to witness for Christ in as many places as possible. If they can settle and work there, it is all the better, but even if they cannot and must return, it will be little worth while to make the trial.

"I have just written to the Bible Society for a large supply of Bibles to be sent immediately, that the brethren may start from Cairo, during the first part of January, before the hot season in Nubia and Sennar. Pray that God may prosper this work, which I undertake after many prayers for Abyssinia.

"The brethren are not only sound in faith, but I believe they live in faith. I am about to write my annual letter, if I can find time, and therefore I cannot enter into many details respecting this country.

"The congregation of Nablous is going on quietly and nicely under the care of Mr. Bowen.

"I have sent M. Kawan to spend a few months with the American missionaries at Bayrout, for his own improvement. I have every reason to be satisfied with him.

"The young men at Nablous begin to come out, but the priests will not allow people to give them employment. Popery is making great progress in this country, by means of large sums of money, and the influence of the French Consulate.

"Sir Mosse Montefiore's visit has done much harm to the Jews. I fear many will starve during the winter. Pray for them, and for us; and believe me ever faithfully yours, "S. ANGL. HIERONOL."

Fourth Department

REMEDY FOR MOTHS.

We were examining our wardrobe after the summer, and found to our surprise and grief, many of our choicest articles of apparel sadly damaged by the moths.—In the midst of our trouble, and the discussion as to modes of protection against moths, which had been handed down by tradition, our Julia came in.

"Aunt Julia, how do you keep your winter clothing from the moths?" we both asked eagerly, as that good lady proceeded to lay aside her handsome shawl, which looked as well as ever after seven years' wear.

"I used to suffer from moths as well as any one," replied aunt Julia, taking her knitting from her little basket, and sitting down; "but I found a recipe in an old-fashioned book which has relieved me of much solicitude on the subject. It was many years before I could be persuaded to try it. In my young days money was not quite so plenty as now, but provisions were cheap, and a farmer's daughter began her married life better supplied with blankets, linen, and bedquilts than many a jewel-decked city belle. As I was an only daughter, and was not married too young, a noble pile of blankets, feather beds, bed quilts, &c., became my portion. For many years after we removed to the city, I used to dread my summer's work of airing beds and packing away fine home-made blankets and quilts stuffed with softest down, I tried snuff, tobacco, camphor, pepper, and cedar chips, and yet, as we changed our place of residence several times, some colony of moths, old squatters among the beams of the garret, or in some unobserved scrap of woollen cloth, would perforate tiny holes in my choicest possessions."

"Why, aunt Julia, I thought you had a cedar closet." "Yes, when we moved into our new house, by that time my closet was too small for my increased wealth, and till I used this recipe I seldom passed a year without some moth-holes, but now I have not seen one in nine years."

"What was it, aunt? Have you the book? or can you repeat it from memory? It is too late to save these things, but I will write it down, and try it next spring." So saying Anna took out her little recipe book and pencil, while aunt Julia prepared to record the moth preventive.

The book was an old one, with the title obliterated; and the title page torn out by some careless child, but the directions were these:

"Lay not up for yourselves treasures upon earth

where moth and rust doth corrupt. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

"Oh, Aunt Julia, is that all? How does that help the matter?"

"Wait, Anna, and hear my story out.—One day as I was mourning over my choicest blankets, eaten by the moths, and airing my down bed-quilts and feather beds, which had been rendered obsolete by the introduction of spring mattresses, as I stood ready to cry with vexation to see my choicest articles eaten in the most conspicuous places, as you have experienced to-day, my eye rested on an old Bible, which lay on the top of a barrel of pamphlets in the garret. I opened it, and almost unconsciously read the receipt for avoiding moths which I have given to-day. I then recollected that they seldom trouble clothing in frequent use, and that the articles which caused me so much care were not needed twice a year. I then thought of Sophia Baker, with her large family and sick husband. They had been burned out the spring before, and were just entering upon a cold long winter of poverty. I sat down, and writing her a note, sent her two feather-beds and four blankets, and an old-fashioned 'coverlid' that very day; and two more blankets I despatched to a poor old rheumatic neighbor whose destitution had never occurred to me before. I then began to breathe freely, and before another week, two more blankets were gone to comfort tired limbs and aching hearts. The cast-off coats, cloaks, and old pieces of carpeting which had long lain in my garret were given to the deserving poor. A bag of woollen stockings and socks which had been kept for cleaning brass, were sent to a charity institution, never again to become a temptation to the moths. I inquired particularly the next year, and found the beds and blankets were in such excellent preservation that I cheerfully laid up more of my surplus property 'in heaven,' and out of the way of moth and mould.—My cedar closet and trunks hold all I wish to preserve, and when they begin to run over, I commit more articles to the keeping of my widowed and fatherless acquaintances.

"But, Aunt Julia, yours is a peculiar case. You had the home-made outfit of a farmer's daughter, and did not expect to make use of it, besides, the Bible does not encourage wasting our goods extravagantly."

"I do not think the Bible leads to what is called the extravagant side. The rest of the chapter following the verse I have quoted gives little encouragement to much forethought, either in food or raiment, and in another place says, 'He that hath two coats, let him impart to him that hath none.' This rule leaves very little to pack away in a cedar closet. In my opinion, God's providence is far from encouraging extensive accumulation either of money or possessions, especially among Christians. Fire and flood, drought, mildew, and moth stand ready to rebuke the spirit of covetousness which the Lord abhorreth."

"Surely, aunt Julia, you would not have me give away the new furs you gave me yourself last winter?"

"No, my child, but let us examine for a moment this moth eaten pile. Here are three coats of your husband's, which he could never possibly wear again."

"Those are for fishing, aunt."

"How often does he fish?"

"Once in four or five years," said Anna, looking slightly discomfited.

"Well, here is a bag of outgrown, shrunken socks, and those old dresses of Ada's, and these overcoats of the boys, that I heard you say were unfit for wear, even in the play ground, and besides I think you remarked that the whole difficulty originated in an old carpet which has been harboring moths many years, when it might have been out of harm's way, upon some poor widow's floor."

"Well, Aunt, I believe you are half right."

"Try my rule, Anna, not after your property is ruined, but when you find you can spare it—even at the risk of sending some of your property to heaven before you have obtained all you could from its use. Many an old garret have I known to be infested with moths, when the whole evil might be traced to an old coat or carpet, selfishly or carelessly withheld from the poor. We are God's stewards, and our luxuries are not given us to feed a covetousness which is idolatry, but are talents which may be increased ten times before the great day of final account. When people ask me how to prevent moths, I always long to say, 'Lay up your treasures in heaven,' because I have found from experience it is a sure and convenient way."

"Well, aunt, I own I never have thought much about it before as a matter of Christian duty. I will try before another year, to confine my care to the articles I need, and shall hope for better success.—New York Evangelist.

Selections.

Narrative of the Siege of Kara. &c. By HUMPHRY SANZWITZ, M.D., Chief of the Medical Staff. Mur-
1875.

(Concluded from last week.)

On the 23rd they are convinced that the Russians are going; all but the wary Hungarian Kmety, who proves to be right:—

"Sept. 23.—Sundry preparations for departure are observed in the enemy's camp; lanterns are moving about during the night, and trains of carts are passing to and fro. We feel convinced that Mouravieff intends to raise the siege; but Kmety persists in the belief that he will make an attack before he goes. The vigilance of the sentries, and the indefatigable and wakeful activity of the General and his staff, are not relaxed for a moment.

"Sept. 29.—About four o'clock this morning one of the sentries on Tabmasp heard a suspicious sound in the distance, something like the rumbling of wheels and the muffled tramp of infantry. The report passed from mouth to mouth along the whole line; and the officer on duty reported the fact to General Kmety, whose tent, with that of Teesdale, was in the corner of this position. The latter officer was going his rounds in another part of the camp. Kmety was at once on the spot where first the sounds had been heard, and he listened attentively; but all was silent, and the night was moonless and dark. On inquiry, it was found that more than one soldier had heard the sounds in question, and there were positive and confident in their statement. All the troops were forthwith called to arms, and stood patiently listening and gazing into the gloomy valley before them. Thus, for an hour or more, did they stand, while a few active riflemen were sent forward to reconnoitre. We had now no outposts; our cavalry had disappeared by famine, or had cut their way out on the night of the 3rd. An hour had thus passed, when the sounds which first attracted attention are again heard; they are unmistakable. Kmety applies his ear to the ground, and recognises the rumble of artillery wheels; while still the measured tread of infantry is heard advancing nearer and nearer up the valley. Again all is silent; but the listlessness of the tired and sleepy soldier has given place to intense vigilance. The riflemen, a splendid body of about a thousand Zebeks, armed with the carbine-à-tige, look well to their percussion caps, unbutton their cartridge pouches, and finger the triggers. The word is passed in a whisper to the artillerymen—*peshef* (grape)—and each gun is charged with that deadly missile. The advanced posts of riflemen creep into the lines with the ominous words, '*Ghiaour gueliur*' (the infidels are coming.) Meantime each eye is strained to peer into the darkness, and messengers fly to other parts of the camp with the warning. A sharp-eyed soldier now points to a dark mass in the valley, faintly visible in the gloom; it is moving; it is a column of men. A gun is pointed in that direction—the match is applied—and a hissing shower of grape flies into the mass; an unearthly scream of agony from mingled human frames follows the thunder of the gun, when both are drowned by a loud hurrah, which arises on all sides; and soon the whole line of breastwork is assailed in front and flank. At that moment a horseman gallops furiously from the rear and flings himself into the most exposed battery; it is the Yaver Bey—it is Teesdale—who has just returned from his rounds. And now the fight commences.

They buried 6,300 Russians. Some pious Mussulmen of Kara had seen a sacred band of 10,000, clothed in green fighting with the defenders. And, strange to say, on the day and the morrow of that terrible crisis, the cholera intermitted. All was joy and congratulation in Kara. But still the Russians moved not; and the cholera came again. It is true, they see carts quitting the Russian camp; they scan the convoys with their telescopes; "feeling convinced" that the Russians must retreat, "we are becoming impatient." But no movement in their camp. In Kara the deaths from cholera alone rise to forty a day. On Oct. 6 "the troops have no more animal food." The days pass easily, in ominous quiet, one very like another, except in two points. One is the increasing famine. Already, on the 17th Oct., the garrison are no longer the stout and hardy soldiers who drove back the Russians after a seven hours' fight on Michaelmas Day. The hospitals are well tended; there was no typhus, no hospital gangrene; it is only that the men die, a hundred a day, of cold and hunger:—

"Nov. 4.—The emaciation is wonderful, yet, as most cases, no diarrhoea or other symptom of disease is observable. Their voices are excessively feeble, a

clammy cold perspiration pervades the surface of the body, and they die without a struggle. Several of these men are recovered by the administration of horse-broth. Surgeons are posted in every part of the camp with broth of horse-flesh, in the form and under the name of medicine. A search is made for surviving horses, and these are secured to make soup for the hospital. . . . We have scarcely any medicines available; castor oil and perfumes, sent us by our Constantinople purveyor, are not exactly what we should prescribe for these poor fellows. Nov. 10.—About 100 die in the hospital during the twenty-four hours. Still no epidemics of typhus, which is the usual accompaniment of cold and starvation. The carts are brought in scores to the hospital, many are recovered by horse-broth, but many die. Some military executions take place to-day. Every one seems trying to assume a cheerfulness which he scarcely feels."

The other point is the increasing clearness of the assurance of relief. Omar Pacha has taken Kuzis—he is marching on Tiflis. That is the reason why the Cossacks are leaving. Selim Pacha has landed at Trobizond with 20,000 men; he is at Baburt—he is at Erzeroum, and his troops are first-rate and eager to march—"we have now but to wait a fortnight, and relief is certain"—cannon-shots have been heard on the distant mountains—Selim Pacha writes that he has defeated a Russian corps, and is marching straight for Kara—he must be about three days' march—everything is made ready to meet him—his advanced guard is already at Chipaki, only twenty miles off. Such were the reports chronicled day by day from the middle of October to the end of November. But no Selim Pacha came, or was coming. In vain they waited. In vain every night men were sent out to Erzeroum, disguised as peasants, carrying notes in cypher, rolled up and put into quills, that they might be dropped if Cossacks appeared, to urge him on. In vain all try to wear a cheerful look. In vain the patient soldiers watch their batteries at midnight, though so feeble that they can scarcely answer the challenge of the visiting officer; and in the agonies of hunger stand entry over the stores there, of three days' provisions, without even in a single known instance touching a single biscuit. In vain citizens give up their houses and beds, and see their women and children sweeping up the dust from before the flour-depots to eat. In vain the troops cheer up, "and their eyes glisten with martial ardour, though their legs can scarcely carry them," at the thoughts of joining Selim's troops against the enemy. With all this quiet and calm endurance, it could not last much longer. Desertion, and the penalty of desertion, increased:—

"Nov. 18.—Twenty-one men deserted last night. Hussien Bey tells me that the most profound discontent exists throughout the city, and the people say they can bear their sufferings no longer. They exclaim, almost in the language of Scripture, 'In our watching we have watched for a nation which could not save us.' Mothers bring their children to the military council, and throw them at the feet of the officers, exclaiming, 'Take and keep these children, for we have nothing to give them.' . . . The rapid mountain stream which runs through the town is already most frozen over. The streets present a soul-harrowing appearance.

"Nov. 21.—A heavy fall of snow during the night. No more news to cheer us. We have almost reached the limits of human endurance; our soldiers lie dead and dying in every part of the camp. The citizens look reproachfully at us; 'their visage is blacker than a coal, and their skin cleaveth to their bones.' They exclaim, 'Let us go out and fight; why remain here to die?' 'They that be slain with the sword are better than they that be slain with hunger, for these pine away, stricken through for want of the fruits of the field.'

Selim Pacha came not:—

"Nov. 22.—An alarm in the dark. The troops are called to arms; only six or seven manage to drag themselves from their tents. At 6 a.m. a messenger comes in with a despatch from Selim Pacha. He was to have left Erzeroum on the 16th, and would hasten on. Besides this veracious Turkish document, there is a little note in cipher from Mr. Brant; it is as follows:—'Selim Pacha won't advance, though Major Stuart is doing his best to make him. Omar Pacha has not advanced far from Soukhum Kalé. I fear you have no hope but in yourselves; you can depend on no help in this quarter.'

Then on the 25th General Williams rode over to the Russian camp, and arranged the terms of capitulation with their truer and nobler enemy:—

"Nov. 25.—General Williams and his aide-de-camp,

Teesdale, rode over under a flag of truce to the Russian camp. They are well received by Mouravieff. The General tells his chivalrous enemy that he has no wish to rob him of his laurels; the fortress contains a large train of artillery, with numerous standards, and a variety of arms, but the army has not yet surrendered, nor will it without certain articles of capitulation. 'If you grant not these,' exclaimed the General, 'every gun shall be burst, every standard burnt, every trophy destroyed, and you may then work your will on a famished crowd.' 'I have no wish,' answered Mouravieff, 'to wreak an unworthy vengeance on a gallant and long-suffering army which has covered itself with glory, and only yields to famine.' 'Look here,' he exclaimed, pointing to a lump of bread and a handful of roots, 'what splendid troops must these be who can stand to their arms in this severe climate on such food as this? General Williams, you have made yourself a name in history, and posterity will stand amazed at the endurance, the courage, and the discipline which this siege has called forth in the remains of an army. Let us arrange a capitulation that will satisfy the demands of war without outraging humanity.' I leave my readers to imagine anything more touching than the interview between these gallant leaders, whose eyes were suffused with tears, while their hearts were big with sentiments of high honour and graceful benevolence.

"The terms of capitulation arranged to-day, to be laid before the Turkish officers, were briefly as follows:—

"The officers and soldiers of the regular army were to pile arms in camp, and march out with their music and colours, and surrender themselves prisoners of war to the Russian army."

"And," here exclaimed General Mouravieff to the secretary, 'write that, in admiration of the noble and devoted courage displayed by the army of Kara, the officers shall be allowed to retain their swords, as a mark of honour and respect.'

And on the 27th the betrayed garrison and betrayed city gave up the trust which they had maintained so nobly for those who were not worthy of them:—

"The Russian officers treat us with the most delicate attentions, and show the most chivalrous bearing to their prisoners of war. They compliment each of us in turn on the gallantry, the endurance, and the humanity, which they are good to say has characterised our part of the struggle, while we, in all sincerity, attest the unflinching courage which led them up to our breastworks under a cross fire of artillery and volleys of musketry. One of these recognised Teesdale as having, under a deadly fire of grape and rifle-balls, leaped over our breastworks, and rescued from some marauding soldiers a wounded Russian officer. This little episode was not hitherto known to us, and I almost fear to shock the modesty of that gallant officer in thus recording it.

"Nov. 28.—Early this morning the sounds of musketry are heard in all parts of the camp. The soldiers are emptying their muskets and piling arms. The people and the army have now learned that they are to capitulate; the word *teslim* (capitulation) is in every mouth, and what a scene is this! The poor staggering soldiers obey their orders mechanically, but some there are who dash their muskets to pieces against the rocks, exclaiming, 'Thus perish our paches, and the curse of God be with them! May their mothers be outraged!' Some of the officers break their swords, and, caring not who hears them, heap curses on the Sultan and the whole government of the empire—awful words, which I had never heard even whispered before. The citizens gather together in groups, exclaiming, 'God is great! and has it come to this? How is Islam fallen! *Yav, vai!* (alas, alas!) and do my eyes behold it? Would to God we had never been born! Would to God we had died in battle! for then had we been translated to heaven, then had we been purified and acceptable. The Ghiaours are coming, and our arms drop from our hands! God is God, and Mahomed is his prophet. How has the All-Merciful forsaken his children, and delivered us up to be a prey to the spoiler!'

"Thus are the sounds of grief and indignation heard from each turbaned warrior, 'while woman's softer soul in woe dissolves aloud.' Let us draw a veil over this distressing scene; scarce was there a dry eye that witnessed it, while grey-bearded soldiers sobbed aloud.

"In the midst of these lamentations, General Williams rode through the camp. At once the citizens crowded round him, kissing his stirrup, and praying for blessings on his head. '*Nerdh, nerdh!*' (where, where are you going, Pacha?) they asked. 'I am a prisoner,' he answered. 'Let us go with you; we will follow you,' was the universal cry.

"*Williams Pacha chok adam dur!* (Williams Pacha is no end of a man,) was the sententious remark of a grey-beard, and he was voted quite right."

The Church Times.

HALIFAX, SATURDAY, MARCH 16, 1856.

PARISH MEETINGS—THE CHAISEMAN.

The following reply to the question—whether the Clergyman is *ex officio*, of right and without election, entitled to take the Chair at Parish Meetings? may be perused with advantage before Easter Monday.

The only Provincial Act referring to these Meetings, is Cap. 50 of the Revised Statutes, which makes the Clergyman officiating as Rector in the Parish one of the Vestry without defining his position. It follows that the Ecclesiastical Law of England is the authority by which his position and duties must be determined, and according to this his right is clearly settled. We quote from Burns' Ecclesiastical Law—"The Minister hath a special duty incumbent on him in this matter, and must be responsible to the Bishop for his care herein; and therefore in every Parish Meeting he presides for the regulating and directing this affair; and this equally holds whether he be Rector or Vicar. The right of the Minister to preside at a Meeting of his Parishioners, seems to have been unquestioned law, since the learned decision of Sir J. Nicholl in *Wilson v. Mason*."—*Dr. Phillimore's Edit. Vol. I.*

In the special case of an Election of Lay Delegates, the Clergy, at the Meeting of the Diocesan Assembly last year, unanimously relinquished this right, in accordance with the suggestion in the Archbishop of Canterbury's Bill, in order that the Laity may be free to act in the matter, without any possibility of interference on the part of the Clergy; but this relinquishment of right for a particular purpose cannot affect the general claim and right, which every Clergyman is bound to maintain.

CONFIRMATION.

His Lordship the Bishop has been engaged during the week in holding Confirmations in several of the Churches of the City. On Sunday last the rite was administered in the Garrison Chapel, when 35 young persons renewed their baptismal engagements, and were earnestly addressed by the Bishop on the religious responsibility they had assumed, and the duties and obligations they owed to themselves and to society.

On Wednesday Confirmation was also administered in St. George's. Fifty-five candidates were presented to the Bishop. A communication from the Rector upon the subject will be found under the proper head.

Yesterday the Bishop held a Confirmation in the Cathedral Church of St. Paul's, and administered the Apostolic rite to 44 candidates. There was a full congregation, who appeared to take a deep interest in the solemn occasion. The Bishop delivered an impressive address to the candidates, which it is to be hoped will be treasured in their memory, and influence their future lives and conversation.

STEAMSHIP ARADIA.

The Steamship *Aradia* arrived on Tuesday evening last in 10½ days from Liverpool, bringing dates to March 1. Several important matters have been under discussion in the Imperial Parliament. The question of Peerages for life, has been disposed of in Committee of Privileges in the House of Lords, upon a motion of Lord Lyndhurst to the effect that the letters patent purporting to create Sir James Fitzroy a Baron of the United Kingdom for life, did not confer upon him a right to sit and vote in Parliament. For Lord Lyndhurst's motion there were 92, against it 57. The *London Guardian* commenting upon the subject, says—

"It is important to note the course which the question has taken. That Lord Wensleydale is a Baron, is not disputed. That his writ does not entitle him to a seat, has not been shown—nor, on the other hand, that it does; but the burden of proof seems to us pretty clearly to lie with those who maintain the negative. The real ground of the decision is expediency; the Lords contest a Royal prerogative because they deem it dangerous to their privileges. Have they the right to do that? At any rate they have the power. And the danger is real; the resistance ought to have been foreseen; and Ministers have only themselves to thank for an embarrassing difficulty in which it is far from certain that they have the weight of public opinion on their side."

The Sunday question has been set at rest for the present, by a large majority. The debate took place in the House of Commons on Thursday, Feb. 21, on Sir J. Walsley's motion for opening the British Museum and National Gallery on Sunday afternoons—

"Nearly an hour was taken up previous to the debate with the reception of petitions, chiefly against the motion. These exponents of the national mind reached the house in cabs and trucks, and other available means, causing a good deal of excitement as they rolled along Parliament-street. A list of them fills three closely printed columns of the *Times*, defying analysis. Mr. Gladstone presented one from the University of Oxford; the petitioners stated that the Religious observance of the Lord's Day had hitherto been a privilege and distinction of this country; they deprecated any measure which would tend to interrupt that observance, as they thought it would produce no beneficial results to counterbalance the vast amount of evil it would offset; and they, therefore, prayed for the rejection of Sir J. Walsley's motion. The debate was a good one, the interest being centred in the speeches of Lord Stanley and Mr. Roundell Palmer, the ablest advocates on either side."

Upon a division there appeared for the motion 48, against it 376—majority 328.

The Conference opened at Paris on Monday, Feb. 25. The first sitting was held at the place appointed for the Conference at the Foreign Ministry "France and England, so long hereditary enemies; Russia and Turkey, who are so still; Sardinia and Austria, of whom the same may be almost said, find themselves seated side by side or two to two in a saloon of which the principal decorations consist of portraits of Napoleon III. and his Emperor, and a colossal bust of Napoleon I., with the mission before them to bring about the peace of Europe, or, it may be said, indeed, of the world; for who can doubt that the future peace of the world is, indeed, dependent upon the result of their deliberations? Discordant elements these out of which to draw harmonious chords; and sufficient to make us still dread the futility of man's efforts unless favoured by the Power to whom to bring good from evil, light from darkness, is easy, and in whose hands in reality abide the issues of peace or war." At the first Conference an armistice was agreed upon to last until the 31st. of March—but it is not to extend to such naval operations as may be necessary for the blockade by the allied powers of the Russian ports, whether in the Baltic or Black Sea, or Sea of Azoff. The proceedings are conducted under the seal of secrecy, but this perhaps only gives greater effect to reports and insinuations by parties who may be supposed to mean of acquiring information of them. Some of these reports, however they may be grounded, which represent a conflicting state of opinion among the representatives of the various Powers, upon the fifth point, have had an alarming effect upon the money market. It had been rumored that the Conference had broken up, which caused a fall of more than 1 per cent. on the London Stock Exchange. The rumour, however, had received no corroboration at the latest advices.

Our relations with America gave rise to a motion by Mr. Hoebuck, on the House going into Committee of Supply, on Friday, Feb. 15, for the production of the Government instructions to Mr. Crampton, the English Minister at Washington. We have already given the substance of Lord Palmerston's answer. Nothing appears to have transpired since that discussion of a public nature—and all the papers are remarkably silent with reference to it.—Meanwhile Great Britain is quietly arming her possessions that lie contiguous to the United States, and it seems to depend altogether upon the latter, whether these warlike preparations shall come into hostile use, or be altogether put an end to by a more cordial feeling between the two governments. Public opinion in England upon the subject appears to be happily stated in the *London Guardian*, with a little quiet sarcasm upon the difficulty of commencing business in the American Congress,—thus—

"All that has happened, in Germany as well as in America, is the natural consequence of the unhappy endeavour to entice into our service subjects of neutral Powers. The measures pursued were paltry and unadvised, the scrapes they have led us into degrading, and the results achieved contemptible. It is of no use however, to interfere now. The mischief is done, and an apology has been offered which seems to have been substantially sufficient; and the spirit in which the American Government is acting throws us back on our own self-respect. If they want a quarrel they must have one. It is plain that they do not really want reparation. But, now that the House of Representatives, after prodigious efforts, has managed to elect a Speaker, may we not hope, that the friendly and temperate language which has been used at Westminister will find some echoes at Washington?"

The appointment of a coadjutor Bishop in Jamaica, has given rise to a good deal of comment, to which we shall again refer. The London Union on Church matters, at its annual meeting on the 26th February, among other topics of interest, alludes to the subject, and seems to infer an intention to establish an assisted in, instead of a subdivision of large dioceses into separate ones, as the future disposition of the government.

LEGISLATURE.

We see nothing in the Papers that is of much interest, with reference to Legislative proceedings.—The Parliamentary Reporter is so far behind with the debates, that practically it is a useless sheet. Mr. Chipman, Financial Secretary, has been returned by a large majority. The opposition to his election, we understand, proceeded from the liberals themselves.

A bill to amend the scale of Sheriff's fees, was read a third time in the House on Thursday last, and passed by a large majority.

In the Legislative Council on Tuesday last, Hon. Mr. Brown laid upon the table the joint Report of the Committee on Public Accounts. An abstract appears in the papers, from which we extract the following comparison of the Revenue of 1853, '54 and '55:

From this report it appears that the revenue of the Province for 1855, derived from Import and Excise duties, including the duties on Distillery Licences, amounted to £24,834 8s. 6d. sterling. The Revenue from the same sources for 1854 amounted to £104,142 16s. 1d., showing a difference in favor of 1854 of £29,601 6s. 7d. stg. The Revenue for 1853, from the same sources, amounted to £24,969 16s. 3d., showing a balance in favor of 1853 over 1854 of £10,664 12s. 3d. stg. It is stated that the decrease in the Revenue arose principally from the diminished importation of goods chargeable with 2½ and 6-14 per cent. ad valorem duties, the deficiency on those two items of the Tariff amounting to £9,647 12s. 6d., or a sum exceeding the whole decrease of the year by £13 6s. 10d. A further decrease of £2,170 1s. 2d. arose from the exceptions of the Reciprocity Treaty, but this is said to be more than balanced by the additional duties arising from Distilleries, Molasses, Tea and Leather.

Colonel Williams, R. E. with other officers, arrived here by the last steamer from Bermuda, being appointed it is said to examine and report upon the state of the fortifications in Nova Scotia. We understand that since his arrival a Board or Committee has met several times upon this important matter.

Another of those entertainments, got up by the Athenaeum Committee, to serve the purposes of their Institution, and to amuse and gratify our population, took place on Thursday evening. The gentlemen who addressed the audience, were Mr. Marriott, Principal of the Col. Church School, who delivered a philosophical and highly interesting address upon that important event in the History of Europe "The treaty of Tilsit" when Napoleon and the Czar, entered into a compact, which the lecturer very properly designated a conspiracy to oust England and divide between them the empire of the world. The address was an excellent one, evinced a competent knowledge of the subject, and was listened to with great attention. Mr. Marriott was followed by Dr. Morris, who undertook to read Byron's "Siege of Corinth," a poem which contains some of the finest passages of the noble bard.

The Mail Steamer from Newfoundland, brought intelligence of the decease of the Ven. Archdeacon Bridgwater, who departed this life after a short illness, on the 29th ult. The Newfoundland *Times* publishes a memoir of the deceased clergyman, who was much beloved, and is deeply lamented; to which we shall again refer. The Legislature in Session, resolved to attend his funeral, and the sympathy of all classes was manifested in the bereavement which the Church and his large family have sustained.

The Missionary at Bridgewater begs to be thankfully to acknowledge, through the medium of the *Church Times*, the receipt of £10, being the proceeds of a Charity Sermon (in aid of his new Church) preached on Sunday the 17th inst. in St. John's Church, Lunenburg, by the kind permission of the Rector of that Parish. He also begs leave to state that contracts have again been entered into, and that while his people have, by an almost convulsive effort, raised £100, in furtherance of said object, some two or three warm-hearted members of our Communion have become responsible for an additional hundred, for the payment of which they will have to be indebted to charitable contributions of others, and were some of the Churches in the Province willing to emulate the generous example of the one already set forth, the sum would doubtless soon be raised.

Fire at St. Margaret's Bay.—Mr. John Bargoyn, of French Village, St. Margaret's Bay, had his barn—containing about 4 tons of hay, several farming implements, and 10 sheep, totally consumed by fire on Tuesday last. We understand the loss to be about £160.

A course of Lectures will be delivered at St. Paul's on the evenings of the Holy Week...

Monday, Gen. III. 15. Tuesday, Josh. XIII. Wednesday, Zech. IX. Thursday, Zech. XIII. Good Friday, Zech. XIII. Saturday, Isaiah III. 9.

Dining Service will commence at half past 7, except on Good Friday, when will be at the usual hour of 7.

The Lord Bishop will preach on the evening of Good Friday and the morning of Easter Day.

D. C. S.

4th Rule of the Widows' and Orphans' Fund: Every Clergyman of the Church of England in the Diocese, wishing to avail himself of the benefits of this fund, shall within six months from the 10th Oct. 1855...

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

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

The attention of the Local Committees is requested to the Rule directing that Subscription lists must be sent in before 31st. inst.

Edwin Gilpin, Jr. Secy.

LETTERS RECEIVED.

Rev. G. Townshend-Ko.-Hope no Prayer Books have reached you-there must have been some mistake with reference to previous orders...

WORTHY WOMEN!

Various theories have been started relative to the origin of intestinal worms, and yet the question is still a vexed one among medical authorities. Of one fact, however, all are informed, and in which all agree...

Purchasers will be careful to ask for DR. M'LANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. of Pittsburgh, Pa. All other Vermifuges in comparison are worthless.

FLEMING BROS.

Sold in Halifax by Wm. Langley and John Naylor.

SCRIPULA.—Unprecedented instances of the cure of this Complaint.—This is, perhaps, the greatest scourge to which the human family are subject...

Died.

On Thursday, the 13th March, after a long and painful illness, MARY JANE, wife of Mr. Thos. Ambrose, and eldest daughter of Mr. Wm. J. Wittwell...

Shipping List.

ARRIVED.

Friday, March 7.—Packs, Barque Halifax, Boston—has 30 passengers. Saturday, 8.—Steamer Curlew, Hunter St. Thomas, Syria, Young, Lunenburg. Sunday, 9th.—Brigs Bloomer, Woods, St. John, N. F.; Ada, St. John, N. B.

CLEARED.

March 7.—Harriet Newall, Parsons, New-York; Medway Belle, Nourse, Philadelphia. March 8.—Schr. Napier, D W Indies; Vermont, McLeod, Boston.

March 10.—Brig America, O'Brien, Boston, Schr Dart Seaver, Baltimore. March 11.—Brigs Nyonsburgh, Piers, Matamoras. March 12.—Steamer Arabia, Stand, Boston; Barque Halifax, Laybold, Boston; Brigs Lauretia, Dowley, Demerara; Schr. Inkerimann, Howson, N. York.

COUNTRY MARKET.

PRICES ON SATURDAY, MARCH 15.

Table listing various commodities and their prices, including Bacon, Beef, Butter, Cheese, Eggs, Hams, etc.

WANTED.

A good, smart, honest, and industrious man, who could take charge of a horse, look after a small farm, and in his hand to anything, would find a situation with a Clergyman not far from town...

D. C. S.

THE attention of the Local Committees is particularly requested to the following Resolution of the Executive Committee, Passed, Oct. 10th, 1855.

VALUABLE PROPERTY IN LOOKMAN STREET, FOR SALE.

PART of the Estate of the late A. G. FRASER, Esq., consisting of a comfortable well finished Dwelling House, Stable and Out Buildings...

SCRIPTURE PRINTS.

THE Subscriber has for Sale the following Scripture Prints, 22 x 17 in., superior Lithographs, published by Hering & Remington, London...

SCHOOL TEACHERS WANTED.

THE Rev. J. STANNAGE would be glad to receive Applications from Teachers for Vacancies at St. Margaret's Bay. Testimonials from some of the Clergy of the Church required...

MACAULAY'S HISTORY OF ENGLAND.

HARPER'S New York Edition, correctly printed and on good paper, embellished Paper Covers, may be had of the Subscriber at the low price of 1s. 6d. per Vol.

REMOVAL, REMOVAL!

HAVE removed their place of business for a few months to the Shop recently occupied by Mr. J. C. Wilkie. No. 33 GRANVILLE STREET.

NEWPORT, Jan'y 10, 1856.

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

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

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

Contributions sent to the Current Times Office, or to the Bible & Tract Depository, Barrington Street, Halifax, or to Mrs. SETON, Newport, will be most thankfully received.

DISSOLUTION OF CO-PARTNERSHIP.

THE Co-partnership heretofore existing under the Firm of

JOHNSTONS & TWINING.

is this day dissolved by mutual consent. All persons indebted to the Firm are requested to make early payment to either of its late Partners.

J. W. JOHNSTON, CHARLES TWINING, WILLIAM A. JOHNSTON.

Halifax, March 1st, 1856.

CO-PARTNERSHIP NOTICE.

J. W. JOHNSTON, Senior, and WILLIAM A. JOHNSTON, will continue their professional business in Co-partnership at their present Office, in the Brick Building in Hollis Street, No. 42, under the Firm of

J. W. JOHNSTON & SON.

Halifax, March 1st, 1856.

CO-PARTNERSHIP.

CHARLES TWINING having associated with himself his son, WILLIAM TWINING, their business will in future be conducted at No. 35 Hollis Street, over Fuller's American Book Store, under the name and Firm of CHARLES TWINING & SON.

March 1. W.

AROMATIC PRESERVATIVE

TOOTH POWDER.

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

JUST RECEIVED.

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

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 (Lyon) celebrated Oil Colors in Colorless Tubes, as follows:—Madder Lake, Ivory Black, Cobalt, Indian Yellow, Chinese Vermillion, Naples Yellow, Indigo, Vanilke Brown, Istumen, Vandyke Brown, Flake White, double tubes, Chrome Yellow, Scarlet Lake, Burnt Sienna, Crimson Lake, Raw Sienna, Purple Lake, Burnt Umber, Roman Ochre, Raw Umber, Indian Red, Prussia Blue, Venetian Red, Yellow Ochre, &c. &c. &c.

Oils.

Drying Oil, Nat Oil, and Poppy Oil, in Pots. 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.

Bristle Brushes, flat and round, all sizes: Sable, do. Large, Medium and Small: Camel Hair, do. for Blenders, Flat and round do. Flat for Lacquering, all sizes.

Crayons, &c.

Swiss or Brochart Crayons, soft colors—in Boxes of 24, 36 and 64 shades. Le Franc's hard pointed Cold Crayons, round boxes. Conte Crayons, No. 1, 2 &c, Black Glazed Crayons, Italian Chalk, hard black, White Crayons, square, White Chalk, round, for Black Board, Porte Crayons: Leather and Cork Stump, Tinted Crayon Paper.

Superfine Water Colors.

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

JUST RECEIVED.

COXE'S Christian Ballads, Keechell's Choral, Terizac's French Grammar, Wagnstroch's French Grammar, Telemague, The Psalmist, W.M. GOSSIP, 24 Granville Street, Feb. 18.

Poetry.

"THOU GOD SEEST ME."

"When my spirit was overwhelmed within me, then
Thou knowest my faith."—PSALM cxlii. 5.

My God, whose gracious pity I may claim,
Jailing Thee "Yehon" sweet, adorning aomet
The sufferings of this weak and weary frame,
All, all is known to Thee.

From human care 'tis better to co- 'sal
Much that I suffer, much I hour, feel,
Dut, oh I this thought does tranquillize and heal,
All, all is known to Thee.

Each secret conflict with indwelling sin,
Each sick' n' or fear 'I no'er the prisn shall win."
Each pang from irritation, turmoil, din,
All, all are known to Thee.

When in the morning unrefreshed I wake,
Or in the night but little rest can take,
This brief appeal submissively I make,
All, all is known to Thee.

Nay, all by Thee is order'd, chosen, plann'd,
Each drop that fills my daily cup, Thy hand
Prescribes for His name also can understand,
All, all is known to Thee.

The effectual means to cure what I deplore,
In me Thy longed-for sickness to restore,
Self to de throne, never to govern more,
All, all are known to Thee.

And this continued feebleness—this state,
Which seems to unnerve and incapacitate,
Will work the cure my hopes and prayers await,
That woe I leave to Thee.

Nor will the bitter thought distasteful prove,
While I recall the Son of Thy dear love;
The cup Thou wouldst not for our sakes remove,
That cup He drank for me.

He drank it to the dregs—no drop remained
Of wrath—for those whose cup of woe he drained;
Man ne'er can know what that sad cup contained—
All, all is known to Thee.

And welcome, precious, can His spirit make,
By little drop of suffering for His sake;
Father I the cup I drink, the path I take,
All, all are known to Thee.

—Eps. Rec.

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