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His Scrip

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. XX. HALIFAX, NOVA SCOTIA, SATURDAY, DECEMBER 27, 1886. NO. 62.

Calendar.

CALENDAR WITH LESSONS

Day	Date	MORNING.	EVENING.
S.	Dec. 28	1. Gen. 22	2. John 3
S.	29	1. Gen. 22	2. John 3
S.	30	1. Gen. 22	2. John 3
S.	31	1. Gen. 22	2. John 3
S.	1	1. Gen. 22	2. John 3
S.	2	1. Gen. 22	2. John 3
S.	3	1. Gen. 22	2. John 3
S.	4	1. Gen. 22	2. John 3
S.	5	1. Gen. 22	2. John 3
S.	6	1. Gen. 22	2. John 3
S.	7	1. Gen. 22	2. John 3
S.	8	1. Gen. 22	2. John 3
S.	9	1. Gen. 22	2. John 3
S.	10	1. Gen. 22	2. John 3
S.	11	1. Gen. 22	2. John 3
S.	12	1. Gen. 22	2. John 3
S.	13	1. Gen. 22	2. John 3
S.	14	1. Gen. 22	2. John 3
S.	15	1. Gen. 22	2. John 3
S.	16	1. Gen. 22	2. John 3
S.	17	1. Gen. 22	2. John 3
S.	18	1. Gen. 22	2. John 3
S.	19	1. Gen. 22	2. John 3
S.	20	1. Gen. 22	2. John 3
S.	21	1. Gen. 22	2. John 3
S.	22	1. Gen. 22	2. John 3
S.	23	1. Gen. 22	2. John 3
S.	24	1. Gen. 22	2. John 3
S.	25	1. Gen. 22	2. John 3
S.	26	1. Gen. 22	2. John 3
S.	27	1. Gen. 22	2. John 3
S.	28	1. Gen. 22	2. John 3
S.	29	1. Gen. 22	2. John 3
S.	30	1. Gen. 22	2. John 3
S.	31	1. Gen. 22	2. John 3

Poetry.

THE CHRISTMAS TREE.

The Christmas tree! the Christmas tree!
 'Tis a gay, a noble sight;
 With its glossy robe of unfading green,
 And mantle of starry light.

Its lofty head is hid in light,
 And its graceful arms spread wide;
 And they offer gifts, "without money or price,"
 To the guests on every side.

The old, the young, the fair, the plain,
 The simple, the wise of heart,
 The rich, the poor, the weak, the strong;
 E'en the stranger has his part.

And each has the gift that befits him best,
 Though some have many and rare,
 And the babe is as pleased with his painted toy,
 As the bride with her costly share.

For love has chosen every gift,
 And love is present now;
 And every heart and hand and eye,
 To his gentle sway must bow.

No angry word or look is here,
 And every brow is bright,
 As if each unkind thought had fled
 Before the sun's glance of light.

Ah! should not this fair stately sight,
 Direct our hearts above,
 Where the Tree of Life for ever stands,
 And scatters gifts of love?

That Tree which in God's Paradise
 Beside Life's crystal river,
 In bloom unchanging bears a store
 Of priceless fruit forever.

And nations by its leaves are healed
 From the deep wounds of sin,
 While every hand that plucks its fruit
 Rich gifts of love shall win.

And thus when Christmas-tide is come
 In times of gayest mirth,
 We raise a symbol frail of him,
 Who for us came on earth.

Of Him, the True, Eternal Tree;
 Whose fruit supports our life,
 That shields from storms, and heals our hearts
 Received in Satan's strife.

Religious Miscellany.

(From the London Guardian.)

The forcible and persuasive eloquence of the Bishop of Oxford was employed on Tuesday in last week in delivering an inaugurating lecture for the season to the members of the Literary, Scientific, and Mechanics' Institution at Reading. The subject was "National Life, in what it consists, what are its products, what the responsibilities and duties which it entails." The right rev. prelate did not shrink from the full breadth of his subject, which he expanded with eloquent illustration. Defining a nation as a gathering of individual men into one community under a fixed form of government, so that the body might be treated as possessing a common life, a common moral aim, and so united that it might be spoken of in a certain way as constituting a personality, he illustrated its growth by describing first that of the Jewish nation:—

There was, first, among them community of blood, they were sprung from one family. Between those who were thus related there existed, notwithstanding individual differences, in comparison with others, a tendency to community of feeling, thought, and action, that was to say, there was in men a capacity for likeness in the mind and in all the inner and more spiritual life, which each one of them was leading, just as there was in the constitution of their

bodies; and thus, generally speaking, and allowing for individual divergency from the common type, there was, in consequence of that community of blood in the Jewish people, a tendency to reproduce the firmness of character, that veneration, and those other-marked traits which under God's grace had grown in Abraham into the typical character of faith, just as there was to reproduce those peculiar features of the face which could be traced in this day in our streets among the children of Abraham. And then, next, this tendency to unity from similarity of bodily, mental, and spiritual conformation was strengthened by the possession of the common inheritance of the remarkable events amid which the first members of their family were cradled. These, and the songs and traditional usages in which they were recorded, were living centres of new influences, moulding into a common shape the plastic minds of the bulk of succeeding generations—bands holding in enduring unity the strong hearts of vigorous manhood. From this common unity of origin was sprung another mighty bond of enduring oneness, for it involved of course unity of tongue—the welding together of hearts by the lisping of infancy, by the whispering of love, by the stirring of ballads, by the harmony of hymn, by the unity of undivided worship, and the mighty entrancement of a common devotion."

The conditions provided for the growth of God's ancient people, from mere tribes into the nation of the Jews were thus, that they should spring from a common stock, inherit common traditions, speak a common tongue, possess by fixed occupancy a common land; further that they should be held together by one set of laws, and wedded into ecclesiastical union by a common faith, and, lastly, that they should exist as a nation for the highest moral aim which it was possible to set before any of the fallen children of men, that they might be to Jehovah a people of possession, to His peculiar people, maintain among them His truth, and witness His unity and holiness. These were the great conditions, needful for creating and upholding national life. Where all of these conditions were found, even in any measure, their national life would be well and vigorously developed. Where any number of these conditions were wanting, or were imperfectly developed, there, just in proportion to that lack, was the unity of national life rendered impossible or threatened with dissolution." This position the Bishop illustrated in the decay of the Roman Empire and the national life of England. "Another, and, to Englishmen, a far more interesting instance of the process may be found in the early history of that national life which, thank God! still throbbeth with such unabated vigour in our own native land. Go back along the stream of time for some eight centuries, and remember how divided then was that English life which was now so truly one that nothing but a curious fancy could even trace the separate existence of the two intervening skeins out of which the seemingly homogeneous thread has been woven. Yet our common daily language bore indelible marks of the utterly different state in which our ancestors once lived. To make but a single instance of this, why was it that we had in England a different set of names for the same animals which we consumed their joints upon our tables and fed and cared for them in our homesteads or our stalls? Why did ox's flesh become beef, the sheep's leg a leg of mutton, the calf's flesh veal, the chicken's wing the pinion of a pullet? This was nothing but a record of that era of our social state in which these domestic animals, so long as they needed the care and toil and labour of man to bring them to or keep up their perfection, were the charge of the working Saxon, and were therefore in his dialect the ox, the calf, the sheep, or the chicken; but as soon as they were transferred by the butcher's hand from an object of to a means of luxury and enjoyment they passed out of the Saxon range into the dominion (in a double sense) of the tongue of his Norman masters, and were no longer the ox to be fed, but the *boeuf* to be eaten, no longer the calf to be fattened, but the *veau* to be roasted on, no longer the sheep to be folded, but the *mouton* to be devoured; no longer the chicken to be tended, but the *poulet* to be fried. Nor was this evidence to be found only in the language of the kitchen. All the words commonly used when describing the toils of the working men were Saxon

to the back-bone; use those which spoke of luxury and enjoyment, and you would have to leave the homely tongue of our Teutonic ancestors for the Norman of the newer race; while the common estimation which the early names of honest hard-working countrymen born among ourselves was no slight indication of the degree in which the haughty Norman looked down upon the Saxon 'churl,' or 'boor,' or 'knave,' who tilled the soil or did his bidding. This record of our language recalled the relation of the two distinct races who at this time dwelt side by side together, welded into one national life, in this our land of England. And what here, also, was the great agent for bringing into one these discovered races?—for softening their mutual asperities, bred of naughtiness on the one side and sullenness on the other?—or tempering the too brilliant temperament of the Norman steel by the due admixture of the tougher Saxon metal, at a bringing out of the compound that Anglo-Saxon race which should be able, on the fields of Poitiers, Agincourt, and Cressy, to stand the shock of Europe's finest chivalry as the granite rock breasts the fury of the surge it scatters into spray, or on the plain of Waterloo, with bulldog resolution to bear and break the charges of the invincible Imperial Guard's—which should make the empire of the Sea the hereditary right of their land—which should subdue nature by their persevering skill—which should pilot, and guard and hand on through 800 years their birthright of free action, free speech and free thought? (Cheers)

What, he repeated, was the agent which by healing such a gaping wound, or by knitting into unity and life such justly attempered, though as yet repulsive, particles, brought about so glorious a result? What, again, but community of faith and community of worship? Who, save God's minister, wading the terrors of the unseen world, could have stood before the haughty Norman soldier, in his pride and violence and won from his unreasoning power justice and the rights due to his Saxon brother? When the last Saxon sword was sheathed, when the banners of Hereward floated no longer even among the fens and morasses in which he had found his last retreat, not only did Wulstan and Ingulph, prelates of English blood, but Lanfranc and Anselm and many more interpose their croziers between the oppressive Norman and his Saxon victim. Here, too, followed the other conditions on the presence of which, as they had seen, depended the due development of national life; for inter-marriages produced a common race, while, even in defiance of William's determined introduction of the French into the language alike of the palace and the courts of justice, the vigorous Saxon blood, instead of being displaced by the Norman, firmly held its own, retained its power over the inflections of the common language, and put forth, like the oak of its native soil, its limbs and boughs after its own type, enriched, indeed, and adorned, but substantially unaltered by the graceful festoons of the lighter Norman, which, with varied flower, and leaf, and berry everywhere encircled and enriched its masculine, unyielding stem. (Applause) The laws, too, which preserved the feudal rights of the nobles and his nobles were attempered to a common code by the free principles of Saxon representative government; the stern old Wittenagemot growing with Saxon strength and long endurance by degrees into the all-powerful House of Commons. And then the inheritance of the free soil of England from the earliest times bred in our race that indomitable resolution rather to die upon a thousand well-fought fields than to bear a foreign yoke, or truckle to a foreign Power, which was one of God's best gifts to a free and noble people. Here, then, we might see this one condition of a common faith, reproducing around it all the other conditions needful for a nation's life, and becoming the sufficient instrument for its production and support."

Next the Bishop showed how in the case of Italy the policy of the Papacy had kept her from renewing the national organisation she possessed under Imperial Rome. "Nor was this evil influence confined to Italy, although it was concentrated there.—Aiming as she did at a universal supremacy, and everywhere secularising the supremacy she sought to usurp, she was everywhere the antagonist of truly national life. She waged war with the independence

of States and the rights of Sovereigns, because that independence and those sovereignties were of necessity the firmest barriers against her own lust of universal empire. Thus, for centuries before God gave to our forefathers the grace needful to enable them to cast off the yoke of her spiritual corruptions, the English people, through their Kings and Parliaments, though Roman Catholics, were striving to the death against her continual aggressions, and were passing laws, refusing bulls, and banishing cardinals, to prevent her from drawing all causes to her courts and all power to her centre. And a good and manly light did our Henrys and our Edwards make against that mysterious working of iniquity, backed up evermore by that sturdy English spirit which our old traditions, our free laws, and our insular position tended, under God's goodness, so powerfully to keep alive." National life, he argued was the condition of strength. "In animal life, and even in inanimate matter, organisation was the secret of strength, because it rendered possible the combination of scattered powers for one object. There was more real power gathered into the perfect organisation of a single shrimp than was diffused through an ocean of jelly fish; and almost every Eton schoolboy could tell them that there was more force in a few impact pieces of birch than there would be in a thousand miles of nebulosity. (Laughter.)" So much stronger would be a nation as its national life was more complete. "How far weaker for example, was Russia in her recent struggle, for her unprincipled destruction of the nationality and acquisition of the territory of Poland! How did that destroyed nation, like some undigested mass lying within the vast monster, impede his action and prostrate his strength! How in every time of trial all the Lombard additions of the empire of Teutonic Austria proved the sources of fear and the invitations to aggression! Nay, to come nearer home, how had the strength of Great Britain been increased by the comparative merging of the separate life of Ireland in the common nationality of the empire! How vastly stronger should we be if fears of misgovernment and the miserable divisions bred by a disunited faith had not made yet impossible in its perfectness that entire unity between ourselves and her which had made so absolutely one the once divided southern and northern kingdoms of this Island! (Applause.)" After impressing upon his hearers that they should endeavour to keep alive in their day a sense of the master truth that it must be for high moral purposes, not for our own power and glory, that God had gathered us into national life, his lordship insisted that every selfish, luxurious idle life was a denial of its gift to us for a moral purpose, and that each one should contribute heartily his due proportion to the common labour before us as a nation. "How great was the work set before the British people! How large and manifold were the powers for its fulfilment which God had intrusted to us! Scarcely less great or manifest was the trust and the charge of the chosen people of Israel than was ours in the present day. Surely it was ours at once within the limits of Christendom to maintain and to exhibit purity of faith and worship, and, as flowing forth from these, a rational, well-balanced, ennobling liberty, under whose protection our people should be trained by all the complicated machinery of our social life to higher and higher measures of moral and intellectual excellence; to witness for truth, and justice, and mercy, against the huge lies, and heinous wrongs, and cruel unmercifulness with which so many a national life was still stained almost to obliteration—(applause)—and without the limits of Christendom to spread by all lawful means that blessed and renovating faith to which we owed all God's other gifts to this favoured land. And who could assign any limits to the degree to which any one of his hearers, if he really strove hard in the work of self-education, and then in the due use of his educational faculties, might tend to effect these noble purposes? For, as Great Britain, by her political, colonial, and commercial relations with other members of the human family, really touched every people, so might every Englishman, at some time or other of his life, because he was her son, touch for healthy enlightenment the dwellers in every clime, and the members of every country." As instances of this, the Bishop of Oxford referred to the lives of Sir John Malcolm, his brother Pulteney, Lord Harris, the conqueror of Seringapatam; William Telford, a general officer of distinguished service in the Royal Engineers; and an Admiral, all of whom had sprung from one confined and lonely district on the borders of England and Scotland which he had lately visited, several of them having been educated in the same village school. "Why had he turned the eyes of those present to these remarkable instances from so narrow a soil of the up-growth of greatness and success! Not to give

any who heard him the mere desire of rising in the world, though such a desire, if subordinated to the higher purposes of doing God's will, became a blameless, nay, an honourable ambition; but he pointed to them to show how great a destiny of usefulness to others might be before every citizen of such a land as this, the natural life of which reached to the world's end. The wide extension given in the cases he had mentioned to individual exertions was the result of no accidental and uncommon concurrence of circumstances, but flowed from the more ordinary working of the great principles of civilisation and developed national life, in which their life also was equally cast. This was the rich inheritance which our fathers have earned, and which God's goodness had preserved for us. This it was to have been born a Briton. Let his hearers strive to educate themselves, and so to live as not to shame their parentage or cast away their birthright. (Loud applause.)"

News Department.

Extracts from English Papers by the Canada.

ENGLAND.

In the Arches' Court, on Friday, Sir John Dodson gave judgment against the appeal in the case of Ditcher v. Denison from the judgment at Bath, so far as his Court was concerned. The learned Judge said—

"An inhibition, as he understood, had been taken out of the registry and served. The libel of appeal had since been brought in, and was now opposed. He must confess that he felt not a little surprised when he first heard that an appeal was to be brought before him from a decision pronounced in open court by the Archbishop himself, the Primate of all England and Metropolitan. It appeared a strange and anomalous proceeding, and contrary to all principle and practice, that an appeal should lie from a superior and higher authority to a subordinate officer appointed by that same superior authority, from the principal to the official. It looked, as the learned counsel for the appellant expressed it, like turning everything 'topsy turvy.' If, however, upon examination of the statute, it should be found that the Legislature had thought proper to confer that unusual and extraordinary power, it was the duty of the Court to carry the law into execution as best it might. The sole question which the Court had at present to consider was, whether it had jurisdiction to entertain the appeal. With the merits or demerits of the case he had now nothing to do, nor had he any knowledge of them, except from mere rumour. It was agreed by the learned counsel on both sides that the question depended altogether upon the construction which should be put on the statute. He would, therefore, now proceed to the consideration of the statute. The sections of the act to which he had been principally referred, and which were most important, were the 15th and 24th, but they were to be considered in conjunction with the 21, 31, 4th, 5th, 6th, 11th, and 13th sections, in the latter of which it was said, for the first time, that the Bishop might send the cause to the court of appeal of the province. It was said by the learned counsel for the appellant, that this point had in fact been already decided in the Court of Queen's Bench, by Mr. Justice Coleridge, with the concurrence of Mr. Justice Erle and Mr. Justice Crompton. It would have been a great relief to his (Sir J. Dodson's) mind to have found that there had been such a decision of the Court of Queen's Bench—it would have afforded him a guide by which he might safely have arrived at a just conclusion. In looking, however, to the report of the case in the *Law Times*, vol. 27, page 153, he could not discover that there had been a decision to the extent which the learned counsel had stated. All that the Court of Queen's Bench had decided was as to the place where the party was to be cited to appear, and in which the proceedings were to be carried on, namely within the diocese of Bath and Wells.

"The *Admiralty Advocate* did not mean to press it beyond that, but there were certain dicta which fell from the learned Judge.

"Sir J. Dodson—The dicta of Mr. Justice Coleridge were, that the Archbishop was to be considered *pro hac vice* as sitting for the Bishop: that he was, in fact, the mouthpiece of the Bishop. The Bishop of the diocese was incapacitated from sitting, because he was patron of the preferment held by the Archdeacon, and it could hardly be said in such a case that the Archdeacon was the mere mouthpiece of the Bishop of Bath and Wells. The 15th section of the statute, according to the marginal note, had reference to appeal, and was as follows:—'And be it enacted that it shall be lawful for any party who shall think him-

self aggrieved by the judgment pronounced in the first instance by the Bishop, or in the court of appeal of the province, to appeal from such judgment; and such appeal shall be to the Archbishop, and shall be heard before the Judge of the Court of Appeal of the province when the cause shall have been heard and determined in the first instance by the Bishop, and shall be proceeded in in the said Court of Appeal in the same manner, and subject only to the same appeal as in this act is provided with respect to cases sent by letters of request to the said Court; and the appeal shall be to the Queen in Council, and shall be heard before the Judicial Committee of the Privy Council when the cause shall have been heard and determined in the first instance in the Court of the Archbishop.' That section standing by itself was clear enough. When the case was determined by the Bishop the appeal lay to the Archbishop of the province—to that Court; but when the decision was pronounced by the Archbishop's Court, then the appeal lay to the Judicial Committee of the Privy Council. The 24th section had been very much relied upon by the learned counsel for the appellant, and ran thus—'And be it enacted that when any act, save sending a case by letters of request to the Court of Appeal of the province, is to be done, or any authority to be exercised by a Bishop under this act, such act shall be done or authority exercised by the Archbishop of the province in all cases where the Bishop, who would otherwise do the act or exercise the authority, is the patron of any preferment held by the party accused.'—It had been said that in that case the Archbishop was to be considered merely as the Bishop of the diocese, consequently that the appeal lay to that court; and he had been referred to the second section of the definition clause, where it was said that the word 'Bishop, when used in this act, should be construed to comprehend 'Archbishop.' The circumstances under which the term 'Bishop' might be made to comprehend 'Archbishop' were quite clear. The Archbishop was not only Archbishop of a province, but he had a diocese, and it was with regard to that that 'Bishop' comprehended 'Archbishop.' That was the interpretation put upon the section by Mr. Justice Coleridge.—It seemed a little extraordinary that there should be an appeal from the Archbishop to the Archbishop; indeed it could hardly be contended that there was.—The learned Judge then referred to the various sections of the act he had before cited, and said that it appeared to him that it never could be the true intention and meaning of the act that where the Archbishop himself had heard a case himself in open court there should be an appeal to be heard by his inferior officer—that was to say, that the official principal of the Archbishop should have power to revoke a sentence pronounced by superior authority. Under these circumstances the Court thought that its duty was to pronounce against the appeal, and to reject the libel which had been offered. He was well aware that the case was surrounded with considerable difficulty, and that the Act of Parliament was worded in a manner somewhat extraordinary. Whether the Judicial Committee of the Privy Council had power to hear and determine the case was not for him to decide—that Court was perfectly able to decide the point for itself."

SIR ROBERT PEEL AND SIR CHARLES NAPIER.

At the municipal dinner at Tamworth, on the 9th inst., the Marquis of Townshend, who, it may be remembered was formerly member for the borough, and is in the naval profession, took Sir Robert Peel to task for his recent attack on Sir Charles Napier, which he declared to be uncalled for, unnecessary, and certainly out of place, coming from one filling the situation Sir Robert did. He regretted the language used by Sir Charles depreciating the men in the fleet he commanded, and which he did not believe to be true; still Sir Charles was a brave man, and his feelings ought not to have been wounded in the manner they were. "In fact, he is in a state of extreme pain at this moment; and he has written to the Grand-Duke Constantine, and also to the French Admiral, to know whether the statement of Sir Robert Peel is correct or not." Sir Robert Peel, responding to the toast, "The Members for the Borough," had his reply. He denied the right of the noble marquis to take him to task thus before his constituents. As member for the borough he was not amenable to the noble marquis—

"The Marquis Townshend—No, no. Nothing was farther from my wishes than to do any such thing.

"Sir Robert Peel—That was the direct and apparent meaning of the words you used. (No, no.) If it were not the noble marquis's intention to convey

that impression, his words were exceedingly strong, and were improper words to use before my constituents, with whom he has nothing to do, and to whom alone I am amenable. (Cheers.) The noble marquis might feel very strongly. So did I, and so does every man in this room, and it would have been base in me if I had said nothing, knowing that the sentiments I expressed were shared in by the great majority of the people of this country—and more than that, knowing they were shared in by some of the chiefest authorities in this country, as is proved by the fact that the very chiefest authority of the country has written to me approving of what I said, and stating that the conduct of Admiral Napier was most unaccountable. (Cheers.) But I must here utter my most indignant protest—and I am sure the protest will find a general echo—against the exertions which are being made by the gallant Admiral, whose failing intellect and shattered nerves make the effort even more deplorable, to lower the character of the British navy, the efficiency and discipline of the British sailors, by pandering to the power, and endeavouring to lend a helping hand to maintain the prestige, of him who was so recently our enemy. (Cheers.) I say that is conduct unworthy any man, and especially of one holding high rank in his country's service; and I am sure the noble marquis endorses this sentiment.

"The Marquis Townshend asked to be allowed one word of explanation. All he had said was, that he regretted a person holding the situation the hon. baronet did, should, in a public assembly, give utterance to things that ought to form the subject of a court-martial, and that he thought they came with a very bad grace from the hon. baronet, he being one of the Admiralty. He was ready to admit that Sir Charles Napier had, to a great extent, disappointed the country, though probably the country had expected too much; but a great deal too much had been already said, and he felt much for the painful position in which the gallant Admiral was placed. He (the noble marquis) was sorry Sir Robert had taken it in the way he had, and what he said was not intended to hurt his feelings.

"Viscount Raynham (son of the marquis) and the other member for the borough, next returned thanks for the honour done him.

"Sir Robert Peel then proposed "The health of the Marquis Townshend," and expressed his regret that there should have been cause for a momentary ebullition of feeling. What the noble marquis had said was accepted in thoroughly good part, though at the moment it had taken him by surprise.

"The Marquis Townshend made his acknowledgements in terms equally graceful. He had all along told Sir Charles Napier what a scrape he would get into through his eternal *cacoethes scribendi* and love of talking. (Laughter.)"

Sir Charles Napier has demanded of Lord Palmerston an investigation into his conduct, in consequence of the attacks of Sir Robert Peel, one of the Lords of the Admiralty, made in the presence of one of the Premier's colleagues. Lord Palmerston declines, and Sir Charles Napier replies, in a letter which he sends to the papers, apparently with a view of publishing the Premier's letter, setting it forth, paragraph by paragraph, in his rejoinder. These are given in inverted commas, but cannot be exact quotations, as he is made to address Sir Charles in the first person, speaking himself in the second. It would appear, however, that the noble Viscount has written to the gallant Admiral, saying he "had full reason to be satisfied" with Sir Charles' "judgment and discretion," and "estimated" (he does not say how) the services he had performed, and "highly respect the noble qualities" of which, in his professional career, the gallant Admiral had given such "frequent proofs;" but Lord Palmerston thinks such an investigation unnecessary, because he thinks the conduct of Sir Charles to have been judicious and proper, and to have been founded on a correct sense of public duty in the very responsible situation in which he was placed as Commander-in-Chief of the Baltic fleet. He has no doubt the gallant Admiral would have given a good account of either Cronstadt or the Russian fleet, but he was not in a condition to encounter the one after the other. His lordship, therefore, thinks "that in the then existing state of things, Sir Charles acted with sound judgment in refraining from attacking the batteries of Cronstadt with the fleet under his command; and that, in pursuing this course, he had performed the important and responsible duty which he had undertaken." So it is now and always has been the opinion of Lord Palmerston. This is exceedingly gratifying, but not sufficient. Sir Charles continues—

"I feel highly gratified that you entertain so high an opinion of my public services in general, and particularly of my conduct before Cronstadt. But I do not think, after what has passed, that even your good opinion will clear me in the eyes of the world.

"It was stated by Admiral Berkeley in 1856, that it was my fault Cronstadt was not destroyed."

"It has been stated at one public meeting, in presence of one of your colleagues, by Sir Robert Peel, another Lord of the Admiralty, that, 'had I done my duty, Cronstadt would have been crumbled into the dust.'

"This was confirmed at another public meeting, and it was stated by Sir R. Peel, that, 'what he had stated at Stafford was approved by the highest authority.' This has gone forth to the remotest corners of the earth.

"The 'highest authority' could not have been your lordship after what you have written to me. It could not have been her Majesty. Therefore I think the country has a right to know who this 'highest authority' is.

"Sir Robert Peel's opinion, my lord, on naval matters, is not worth much, nor, indeed, on any other. His want of judgment is proverbial, but his position gives him weight.

"The course he has pursued reflects little credit on your lordship's Government, and be assured, my lord, that he is not the Sampson to pull down the pillars of the State, and crush the Administration beneath its ruins.

"I therefore trust your lordship will reconsider your decision, and grant me the investigation I request.—I have, &c. CHARLES NAPIER.

"The Rt. Hon. Viscount Palmerston."

The following letters are appended:—

"Merchistoun, Dec. 7, 1856.

"My Lord—Since writing to your lordship on the 5th of December, I beg to send you a copy of the Grand Duke's reply, just received.

"It is for your lordship to judge whether a member of your lordship's Government, who has endeavored to ruin the reputation of an old officer, is fit to be one of his masters: and your lordship may, perhaps, be able to ascertain who the 'highest authority' is to whom Sir R. Peel alluded in his speech. I have, &c.

"CHAS. NAPIER.

"The Rt. Hon. Viscount Palmerston."

"Merchistoun, Oct. 29, 1856.

"Sir—I beg to send to your Imperial Highness a speech of Sir R. Peel, a Lord of the Admiralty, in which he accuses me of not doing my duty before Cronstadt.

"I also send your Highness my letter to him and two to Lord Palmerston.

"I think I have distinctly stated what passed between your Imperial Highness and myself relative to Cronstadt, which certainly does not agree with Sir R. Peel's statement.

"I shall make no apology to your Imperial Highness for writing to you. Your Highness is a frank open-hearted sailor. I therefore request you will be pleased to inform me whether I have correctly stated what passed between your Highness and myself when you honored me with an interview, and whether, as stated by Sir R. Peel, if I had attacked Cronstadt, I should have crumbled it to dust. I have the honor, &c.

"CHAS. NAPIER.

"His Imperial Highness the Grand-Duke Constantine."

"St. Petersburg, Nov. 25th, 1856.

"My dear Admiral—In answer to your letter of the 29th of October, I willingly affirm that you have quite exactly reported the conversation I had with you concerning Cronstadt.

"With respect to Sir R. Peel's statement, I consider it necessary to say that I spoke with him but once, viz., at his official presentation at Moscow; and that not a word concerning Cronstadt—not even the name itself—was mentioned by either of us. Yours affectionately,

"CONSTANTINE.

"Sir Charles Napier, Vice-Admiral."

We understand that Archdeacon Donison, acting on the advice of his counsel, Mr. Hugh Hill, Q.C., will apply to the Court of Queen's Bench at the commencement of next term for a *mandamus* to compel the Dean of Arches to entertain his appeal against the Bath Judgment.

Last night's *Gazette* announces the issuing of a *conge d'elire* empowering the Dean and Chapter of Ripon to proceed to the election of a Bishop, and recommending the Rev. Robert Dickersteth.

An Order in Council empowers the Ecclesiastical Commissioners to pay the sum of £2,500 per annum to the Bishop of Gloucester and his successors, in return for a certain portion of the manors, tithes, &c., belonging to his see.

The Earl of Ellmere, says the *Manchester Guardian*, is in a hopeless state; and it is said that he cannot survive many days, if even hours. His loss will be severely felt, and the more particularly so as his son and heir, Lord Brackley, has been for some time past a confirmed invalid.—[The London daily papers a few days back stated that the noble earl was recovering.]—*Guardian*.

Dr. Livingstone, the celebrated African traveller, is expected in London to-day. He arrived at Marseilles from Tunis on the 6th Dec., and was then in good health. His left arm is, however, broken and partly useless, it having been torn by a lion. When he was taken on board her Majesty's ship the *Felic*, on the Mozambique coast, he had great difficulty in speaking a sentence of English, having disused it so long while travelling in Africa. He had with him a native from the interior of Africa. This man, when he got to the Mauritius, was so excited with the steamers and various wonders of civilization that he went mad, and jumped into the sea and was drowned.—Dr. Livingstone has been absent from England seventeen years. He crossed the great African continent almost in the centre, from west to east; has been where no civilised being has ever been before, and has made many notable discoveries of great value. He travelled in the twofold character of missionary and physician, having obtained a medical diploma. The injury to his arm was sustained in the desert while travelling with a friendly tribe of Africans. A herd of lions broke into their camp at night and carried off some of their cattle. The natives, in their alarm, believed that a neighbouring tribe had bewitched them. Livingstone taunted them with suffering their losses through cowardice, and they then turned out to face and hunt down the enemy. The doctor shot a lion, which dropped wounded. It afterwards sprang on him and caught him by the arm, and, after wounding two natives who drew it off him, it fell down dead. The wounded arm was not set properly, and Dr. Livingstone suffered excruciating agony in consequence.—*Guardian*, Dec. 10.

It is suggested that the British Arctic medal should be conferred on the United States crew bringing home the *Resolute* as a present from America. The *Times* urges that orders should be issued for the batteries to roar their loudest when the old ship heaves in sight.

A proposition has been made to raise the annual income of the Wesleyan Missionary Society to £150,000. It is suggested that each member of that body should give, as a minimum, a halfpenny a week, or 2s. 6d. per annum; then to find two persons who give a penny, or four who will give a halfpenny per week.

Some policies of assurance on the life of Sir John Dean Paul were sold at the Auction Mart last week; and in the course of the sale the auctioneer stated that the convicts were now at the Model Prison, Pentonville, and he had been informed, on what he believed undoubted authority, that they would not be sent out of the country, and no doubt would soon get a ticket of leave. Even policies of assurance were set up, and realised \$7,362.

Besides the reduction of duty upon tea, it has now been officially stated that the reduction on sugar and coffee will also take place for certain on the 6th of April next.

On Wednesday her Majesty held a Court and Privy Council. At the former the new Bishops of London and Durham had audience, and did homage. At the latter the Bishop of London was sworn in a member of the Board, and took his seat. Parliament was also then ordered to be prorogued once more till Tuesday, the 3rd of February, "then to meet for the despatch of business."

The most important news this morning is contained in a despatch from Naples, dated Dec. 8, announcing that at a review at noon on that day "while the troops were defiling, a soldier of the 3rd Battalion of Chasseurs rushed from the ranks and struck the King on the left side. The King was not wounded. The soldier was knocked down and seized by Colonel Latour. All is quiet in Sicily." A despatch in the *Post* says the soldier fired his carbine at the King, who was slightly wounded. The soldier was cut down on the spot. Naples is agitated.

The *Oesterreichische Correspondenz* says that "the bayonet of the soldier struck the King of Naples on the right side, above the waist."

Youths' Department.

THE OBEYANT CHILD AN HONOUR TO HIS PARENTS.

All children are alike in many things—alike in their dependence, their transient pleasures—their quick and over-varying impulses; but they are not alike in docility, in obedience, in reverence, in truthfulness, in piety. I remark, therefore,

First—that cheerful obedience is a conspicuous trait in a pleasant child. Cheerful, in distinction from compulsory obedience; for an exacting tyranny in any household, is an evil as stupendous as an imbecile indulgence. That which is secured by frowns and stripes is not obedience, but forced submission—the overawed subjection of the weak to the will of the strong—the service of the bondman between the eye and lash of the master. I mean by the term, the constant and uniform recognition of this fact, that the parent is the divinely appointed conservator of the child—his governor and guardian—so bound to him by the bounds of love as to look, only for his good, both in the thwarting and gratification of his desires. The instincts of nature, the words of Holy Scripture, the maxims of experience and expediency, all unite in elevating the known will of the parent to the dignity of a fixed and sacred law; a law only to be evaded and broken, in extreme cases—and to observe this law cheerfully, to be obedient. While the years of dependence and immaturity last, this compliance is to be unreserved—for the parent must give direction to the child's thoughts and actions, and be in a measure answerable for them. No matter how remarkable the natural endowments, no matter how distinguished by precocity of temper or imagination, the order of precedence must not be reversed, the parental supremacy must not be overborne by the superior education or showy attainments of the child. God has attached to obedience no such limitations, and although son or daughter be a prodigy, praised and petted at school, the eternal law, Honour thy father and mother, stands unabrogated. It is proper that the young should be reminded of this, in an age when educational advantages are almost without limit. The stately academy of the present day may provoke invidious comparisons, when the humble structure in which the elders were taught is ushered into view; and the prodigality with which knowledge is dispensed through admirable text books, and accomplished teachers, may reflect derisively upon the scanty opportunities of a past generation. The child may perceive the difference,—may detect it daily by the hearthstone in some obsolete idea, or theory, or ungrammatical form of speech, and in pride or vain pretensions may be led to think more highly of himself than he ought to think. I repeat it, therefore—superior advantages and acquisitions alter in no respect the great law of subordination. The authority and counsels of the parent are still to be held supreme. It is not privilege or accuracy of learning that always bring wisdom. The soberness of age is generally wiser than the pert brilliancy and fluency of youth, while respect to a guiding will—a will ordained of God and not to be questioned—is absolutely indispensable to a right training for all the duties and demands of life.

But, as has been intimated, the obedience of a pleasant child will be a ready and spontaneous offering.—It will not be a sacrifice, forced out of him by overstrained prerogative, or rigorous compulsion, but rather the spontaneity of a loving, loyal heart. It will be a high sense of what is due from the offspring to the progenitor—a willing and cheerful consent to the known precepts and principles established at home. These, in rare instances, may be so faulty as to embarrass both the conscience and the obligations of the child—even then he is bound to be dutiful, while he discriminates between what he owes to his parent, and the misleading habits or sentiments which his parent may have adopted. Generally speaking, the voice of home is to follow and actuate him. He is to hear it and obey it, always and everywhere, in the house and by the way, when he goes out and when he comes in. I have recently met with an illustration which will more fully explain my meaning. Said a young boy to one who was enticing him into an avenue of shame, I promised my mother before I came to this city, that I would read my Bible and go to Church on Sunday. I promised her, when she wept over me at parting, that I would avoid bad company, and never enter the theatre, and I intend to keep my promise—for I love my mother; she is very kind to me, and I believe she is right. That was to honour a parent—that was obedience—the pure-hearted principle of a pleasant child, starting back in the recollection of a mother's words from the first eddies of the whirlpool of perdition.

And this elevated type of obedience has another quality beside, which I desire you to observe. It not only yields readily to each expressed and absolute command, but goes beyond and acts continually upon what is implied and expected under the parental rule. It anticipates the audible prohibition; it waits not for the check or caution, for the law once revealed is thenceforth written on the mind and heart. Knowing that to do right is the measure of this law, the constant aim will be to do right, whether it is expressly required or not. Parents lack the attribute of omnipresence. That belongs alone to God. They cannot be present in every place where their children are tempted to do wrong. They cannot always follow after their beloved ones with the voice of warning or remonstrance. Children, you have it in your power to elude observation in a thousand ways. Beneath the roof of home, and the ever watchful glance of father or mother, you may seem to tender an implicit and most commendable obedience. But is that all? I tell you it is but a fraction. When you go forth companionless and unobserved; when you are left to yourselves and to all the manifold enticements around you and within you—then it is that your obedience is put to the actual test, and therefore, it is then that each teaching the tone of home counsel and home example, the true child will decide, almost by intuition, what is right, and will be as much upon his guard against secret and unnoticed sins, as against those which, with "line upon line, and precept upon precept," he has been taught to avoid. He will not act one part to win approbation, and another to promote his own wicked thoughts and desires. He will not be one thing by the hearthstone, and another by the wayside: one thing in the school room, and another on the play ground: one thing when watched, and another thing when left only to the All Seeing Eye. No. The principle of obedience will be ever alive and manifest in his conduct. Under all circumstances, and in every place, he will strive to keep the commandments of God: to be truthful: to be kind: to govern his tongue and his temper: to avoid obscenity and profaneness—in a word, he will conform to the tenor of those instructions, which, like Timothy of old he has heard from his earliest years. And while doing so, the world looking on will say, This is a dear son—he is a pleasant child—an honour to his parents.—From "A Pleasant Child," a Sermon by the Rev. W. F. Morgan, Rector of Christ Church, Norwich, Conn.

Selections.

CONFLAGRATION OF CHRIST CHURCH CATHEDRAL.

We have to announce the destruction of this edifice by fire on Wednesday morning. At about midnight the city was startled by the cry of "fire." This, we believe, was first raised by a man who observed the fire breaking out at one of the windows of the cathedral. The "monster" bell of the Church of Notre Dame rung out loudly the fire alarm a short time afterwards; and, with intermission, continued for some time.

At one time, however, the fire seemed to be subdued within the body of the church, a circumstance which may be accounted for by the peculiar construction of the building, which enabled it to steal unperceived from the place where it was first discovered to the roof. Between the plaster in the interior of the church and the stone walls, there was a framework of wood and an open space of about 9 inches. This space acted as a species of flue for the conveyance of the fire, by means of the wood work, to the roof, as we have said, unperceived until it had obtained such headway, as to render hope of subduing it quite out of the question, or even to afford time to remove anything of value from the church, except the painting over the communion table, which was a copy of Leonardo da Vinci's celebrated picture of the Last Supper.

Jets of fire began to show themselves in various places on the roof, burning embers here and there slowly fell from it, as sparks of fire sometimes fall from a rocket—bright circles of flame appeared on the tops of the Corinthian columns, twining among the leaves of their capitals—making it evident the old church had little time to stand—that its hours were numbered.—Many an association of the old times—at least for Montreal—rushed upon the mind. The church, it is true, was not exteriorly a model of architecture, but its interior was Corinthian, and it was a monument of the early struggles of the English Church in Lower Canada.

At this moment one thought of the splendid organ from which beautiful, solemn and thrilling strains had so many times proceeded for the public worship of

Almighty God, about to be silenced forever—the beautiful and impressive prayers so often offered up from the hearts of worshippers, in the simple Anglo-Saxon language of the Book of Common Prayer—one thought also of the dead who had worshipped there, as the eye rested on the monumental tablets around the walls. But short time was there for such thoughts as these; for the flames had done their stealthy part thoroughly well, and we had hardly reached the door, after a few minutes' gazing on the impressive scene before us, when the roof fell down with a tremendous crash, and buried everything in the church in one common ruin.

By this time the fire had made its way to the belfry, where it raged with fearful fury. The crowd which had gathered outside now became breathless with excitement; for it was evident the steeple could not long stand. Which way will it fall? was the natural question or thought of all. This steeple, it may be stated, was built of wood, covered with tin. The flames, as they burst through the belfry windows, hurled the blinds into the street, or on the surrounding buildings, with much force. Fiercely and after a noisy fashion did the flames do their work. They went roaring up the steeple, devouring all in their way.—The old clock riveted many an eye. On it went in the midst of the tumult around—tick, tick, tick, till the fire—fellow laborer with time in his work of destruction—reached it too; its own fate was come, its own hours numbered.

The night was beautifully fine. The moon shone out clearly and brightly, making the night nearly as light as the day. The snow was white beneath, the sky and the stars as well as the moon were bright above—so bright and so clear, that the flames scarce made any reflection—added nothing to the lightness. They belched out with furious rage, and lashed wildly round the doomed steeple, as they fiercely darted upwards, and twisted themselves into wild contortions. The red, lurid flames threw out a cloud of black smoke, which contrasted strangely with the silvery light of the moon. The firemen paused, and rested on their brakes, for it were idleness now to attempt to control the monster which had possession of the steeple, whose fall was momentarily looked for by the strained eyes of those around. It tottered for awhile, swayed to and fro, and at last toppled over and fell, a huge mass of fire, with a tremendous crash, prone upon the adjoining building, crushing through the roof with its ponderous bulk.

The clock struck for the last time at two o'clock! at twenty minutes past two the hands ceased to move and fell helplessly to a pendent position. It was twenty minutes more ere the steeple fell, the molten lead and other metal pouring down in the meantime in such volumes as to render it impossible to remain in its vicinity, except at the hazard of men's lives. The burning debris of the wood, too, literally paved the adjoining houses with living fire. As soon as water could be had these were deluged, and the attention of everybody was now directed to efforts to save Mr. Mussen's property. The word was passed to the firemen—"down with your brakes," and right gallantly did they and the men of the 39th obey the order. The excitement again grew tremendous. It was uncertain if men inside had not been hurt or slain (none received serious injury); it was far from certain if this house could be saved after being fired with so huge a torch, made up of a ton weight of burning wood and red hot metal. But now the full supply of water had come, and in fifteen minutes the firemen had won the victory. By four o'clock all was safe, and nothing was left of the church but four bare walls and a smouldering heap of embers and ashes inside.

Different opinions have been expressed with regard to the origin of the fire. It seems to us there can be no doubt that it had taken from the stoves or flues attached, and had been smouldering for some time between the ceiling and the walls.

Let us add, the Registers, Records, and Diocesan Library, are all safe, as well as the Communion service, table cloth, cushions, prayer-books, &c.

The insurance on Christ Church Cathedral, building, organ, clock, bell, and officers' salaries was about £17,500.

On Mr. Thomas Mussen's stock, the insurance was £19,000.—*Montreal Gazette*, Dec. 11.

HEATHEN IDEAS OF DEATH.—Death, the much dreaded enemy of our race, is looked upon with horror by the heathen of Africa: "Through fear of death," in the language of the Apostle, "all their lifetime is subject to bondage."

Though they believe in a future state of existence and have no fear of a coming judgement, they look

forward with the greatest horror to the termination of their earthly existence. All through life their greatest anxiety is to protect themselves against the machinations of witchcraft, which they believe to be the cause of most of the deaths which occur.

To ward off the deadly influence of witches, they surround themselves with *greeces* and charms. They studiously avoid travelling at night, when these dreaded foes are supposed to be abroad; and they endeavour also, to keep as much as possible out of sight of persons with whom they may have quarrelled, believing they will try to revenge themselves by witchcraft. So great is their dread of making enemies, that they will give away a portion of their earnings to any who may chance to beg them, fearing, if refused, "they will," to use their own language, "make witch for them."

When any one becomes very sick, he immediately imagines that some witch has power over him, and in order to get away from its influence leaves home and secretes himself in the house of a friend until he recovers.

When death visits a family, the air resounds with the lamentations of the survivors. If he be a man of great wealth, a great display is made of his treasures, and large quantities of powder are consumed in his funeral honors; speeches are made to the departed one, and messages are sent by him to his friends in the spirit world; the drum is beat, dances and mock battles are performed around the body, and all present seem possessed by a spirit of recklessness and defiance.

After the last honors are paid to the corpse, they proceed to find the enemy who has caused the death. Soon suspicion rests upon some unfortunate individual; a devil doctor is consulted, and the wretch is forced to pass through the dreadful ordeal of *sassa wood*, at the imminent risk of his life. One death is commonly the signal for another; and thus these poor heathen are constantly departing to swell the ranks of the lost. Oh, that they would receive Jesus, which alone is able "to give light in darkness," and "to turn the shadow of death into the morning!"

NEW YORK.—CHURCH BOOK SOCIETY.—The *Church Journal* thus speaks:

"The Executive Committee of the Church Book Society have begun the work of retrenchment and reform in earnest. At their last meeting they resolved to remove as soon as possible to a location where they will be as well, if not better, situated for all their business purposes, while they will save about \$750 a year in rent. They are determined to dispense with the services of an editor, except for the *Children's Magazine*—a committee of vestrymen undertaking to do all that is necessary in the matter of deciding what works to publish. This will save at least another \$750 a year. Besides the above, the paying off the debt will be a very economical arrangement; for it will wipe out of the balance-sheet for the future that very large item of interest money, which for some time has been over \$1000 a year. These three changes alone will effect an annual saving of \$2,500! This looks like progress in the right direction."

The following we give for what it is worth. If proposed, the measure may be, we fear, too premature to achieve success, at least at once. At the same time we do not sufficiently know what work may be going on in Sardinia, whether among rulers or people, which may incline them to a reformation there akin to that which separated England from the Romish Communion. If such an event should occur, its influence on the rest of Italy would of course be great, and the Protestant cause would be there presented, we may hope, with the advantages of Episcopacy and those conservative elements, which would probably insure it a safer course, and easier and earlier success than could be obtained in any other way.—*Episcopal Recorder*.

(From *L'Ecco di Savonarola—National Reform in Sardinia*.)

It is reported in Italy and out of Italy that, during the next session of the Sardinian Parliament, religious reform will be proposed. Would to God this might prove true, and that the proposition were unanimously accepted by the Chambers. Be it true or not, however, it is a great thing for so bold a project to be even spoken of. It is a proof that Protestantism is daily making its way in Italy. Many priests will, it is said, be at the head of the movement, and the articles named as likely to be adopted are the nine following:

1. The Roman Catholic Church of the Sardinian kingdom declares its independence of Rome.
2. The King of Sardinia is the sovereign protector of the kingdom.
3. The priests are paid by the state.

4. The canons and decisions of the Council of Trent shall be abolished.

5. Tradition, as the foundation of dogmas, shall be declared extinct.

6. The perusal of the Bible shall be permitted, and its interpretation left to the conscience of each Christian.

7. The Lord's Supper shall be received in both forms.

8. Celibacy shall be no longer obligatory on the clergy.

9. The use of the Latin tongue in worship shall cease, and the number of Church-holidays lessened.

THE FRANK AND THE GREEK.

When Halton, one of the officers of Charlemagne's household went on an embassy to the Byzantine court, he was invited by the Greek Emperor to dinner, and placed by him in the midst of his nobles. There was an established law among the Greeks, that no one at the prince's table should turn over the body of any animal that was served up, but that they should eat of the part that was uppermost. On this occasion, a fresh water fish was brought up, garnished with various sauces. The ambassador, who knew nothing of the customs of the country, unfortunately turned the fish over, upon which the courtiers, filled with indignation arose, and, addressing the Emperor, said, "Do not suffer yourself, O Emperor, to be treated with a disrespect which was never shown to any of your ancestors, command that this stranger, who has broken your laws in your very presence, may be instantly put to death." The king answered, turning to Halton and sighing, "I cannot refuse the request of my lords, but ask of me any other boon than that of your life and I will grant it." Halton reflected for a moment, and said, "I will only ask of you a small favour, grant, most gracious sovereign, that all who saw me turn the fish over, may have their eyes put out." The Emperor astonished at the strangeness of this request, swore that he had not seen it done, and had only pronounced upon the word of others. The Emperor also called heaven to witness that she had seen nothing of it; and the nobles one after another made the same declaration with the most terrible oaths. The wise Frank, having thus humbled the proud Greek in his own country, returned home safe, sound, and triumphant.

STICK TO YOUR BUSINESS.—There is nothing which should be more frequently impressed upon the minds of young men than the importance of steadily pursuing some one business. The frequent changing from one employment to another is one of the most common errors committed, and to it may be traced more than half the failures of men in business, and much of the discontent and disappointment that render life uncomfortable. It is a very common thing for a man to be dissatisfied with his business and to desire to change it for some other, and what seems to him will prove a more lucrative employment; but in nine cases out of ten it is a mistake. Look round you, and you will find among your acquaintances abundant verification of our assertion.

Here is a young man who commenced life as a mechanic; but from some cause imagined that he ought to have been a doctor, and, after a hasty and shallow preparation, has taken up the saddlebags only to find that work is still work, and that his patients are no more profitable than his workbench, and the occupation not a whit more agreeable.

Here are two young men, clerks; one of them is content, when his first term of service is over, to continue a clerk till he shall have saved enough to commence business on his own account; the other can't wait, but starts off without capital, and with a limited experience, and brings up after a few years in a court of insolvency, while his former comrade, by patient perseverance, comes out at last with a fortune.

That young lawyer who became disheartened because briefs and cases did not crowd upon him while he was yet redolent of calf-bound volumes, and had small use for red tape, who concluded that he had mistaken his calling, and so plunged into politics,—finally settled down into the character of a middling pettifogger, scrambling for his daily bread.

There is an honest farmer who has toiled a few years, got his farm paid for, but does not grow rich very rapidly, as much for lack of contentment mingled with his industry as any thing, though he is not aware of it—he hears the wonderful stories of California, and how fortunes may be had for the trouble of picking them up; mortgages his farm to raise money, goes away to the land of gold, and, after many months of hard toil, comes home to commence again at the bottom of the hill for a more weary and less successful climbing up again.

Mark the men in every community who are notorious for ability, and equally notorious for never getting ahead, and you will usually find them to be those who never stick to any one business long, but are always forsaking their occupation just when it begins to be profitable.

Young man, stick to your business. It may be you have mistaken your calling; if so, find it out as quick as possible and change it; but don't let any uneasy desire to get along fast, or a dislike of your honest calling, lead you to abandon it. Have some honest occupation, and then stick to it; if you are sticking type, stick away at them; if you are at the law, hold fast to that profession; pursue the business you have chosen, persistently, industriously and hopefully, and if there is any thing in you, it will appear and turn to account in that as well or better than in any other calling; only if you are a loafer, forsake that line of life as speedily as possible; for the longer you stick to it the worse it will "stick" you.

THE PHILOSOPHY OF PROVERB.—The Spaniards (says D'Israeli) may appeal to their proverbs to show that they were a high-minded and independent race. A whiggish jealousy of the monarchical power stamped itself upon this ancient one—"The king goes as far as he is able, but not as far as he desires." At a later period, when the national genius became more subdued, and every Spaniard dreaded to find under his roof a spy or informer, this proverb arose—"Con el lez y la inquisición ehito!" "With the king and inquisition, hush!" The Italians point the activity of friendship by the following proverbs:—"Who feels love in the breast feels a spur in his limbs"—and "Friends tie their purses with a cobweb's thread." Among historical proverbs, none are more interesting than those which perpetuate national events, connected with another people. When a Frenchman would let you understand that he has settled with his creditors, the proverb is, "J'ai payé tous mes Anglois." I have paid all my English. This originated when John, the French king, was taken prisoner by the Black Prince, levies of moneys were made for his ransom, and for many French lords, and they have perpetuated the military glory of the nation, by making the English and their creditors synonymous terms. Another relates to the same event—"Ore le Pape est devenu François, est Jesus Christ Anglois"—"Now the Pope is become French, and Jesus Christ English;" a proverb which arose when the Pope, exiled from Rome, held his court in Avignon, in France, and the English prospered so well that they possessed more than half of the kingdom. The Spanish proverb concerning England is well known—"War with the world, and peace with England." Some Italians who have domiciliated in merry England at the jovial season, have given currency to the proverb—"Ha piu da fare che i forn di natale in Inghilterra." "He has more business than an English oven at Christmas."

SYSTEM AND ORDER.—Young friends, are you regular, systematic, orderly, in all your habits of life, in everything you put your hand to? How is it in your business transactions, out doors or in doors, your social, intellectual, moral, and domestic duties, your lying down, rising up, going out, and coming in? Have you a special time to eat, sleep, exercise, read, study, praise and pray? Do you do one thing at a time, and do that one thing well, in the best possible manner, dispatchly, with all your might? Or are you loose, careless, dumpish, irregular, doing things at haphazards?

The love of order and system often manifests itself at a very early age, and is a praiseworthy and enviable habit even at that period of life. The boy who studies and works by method will accomplish much more, by the same means, than another boy of similar capacity who acts on the "helter skelter" principle. He knows what he has to do, and he does it. He does not begin twenty different things, and leave them all unfinished. "One thing at a time, and a time for everything," is his motto. If he has a lesson to learn, he does not neglect it till the hour of recitation has almost arrived. He has a season for work and another for rest, and does not allow the one to interfere with the other. You think he has a strange knack of doing things easily, and wonder if he has not a stronger mind or body than other boys. But his secret is, order and system. These habits are his "labor-saving machinery," which enable him to accomplish more work than his fellows, in a better manner and less time.

A very rich man, who had been quite poor when a boy, was asked how he became wealthy. He said, his father made him form the habit early in life, of doing every thing in its time; by this he had succeeded.

Soloctions from latest Papers by the Canada

A letter from Paris states that the Emperor Napoleon has had an interview of two hours duration with M. de Kisseleff, the Russian Ambassador.

The Paris correspondent of the *Nord* writes—“The celebrated Tory orator, Mr. Disraeli, has been much feted at Paris by the Court and Ministers, and has dined at the Tuileries with many members of the Parliamentary Opposition. Mr. Disraeli was seated at table opposite Count Walewski and next to M. de Kisseleff.”

Advices from Constantinople to the 1st inst. state that it still remained doubtful whether Herat had fallen.

RUSSIA.

The *Post* allows that the second Conference is to meet at Paris, but with no power of reopening, much less altering, the text or scope of the Treaty:—

“The points in dispute with Russia have been the possession of the Isle of Serpents and of Bolgrad. These points, we hold, are determined by the Treaty of the 30th of March, and by it we abide. With respect to the Isle of Serpents, Turkey has possession of it, and an English fleet is in the neighbourhood. These facts are almost as simple as the indisputable right of the Porte to the island. The Conference will not attempt to restore it to Russia. With regard to the question of Bolgrad, about that, too, there can be no doubt, save that which hinges upon the name of the place; and the Plenipotentiaries know quite well that when they said and wrote Bolgrad, they meant the Bolgrad of the maps which would run the Russian boundary away from the Danube, and not New Bolgrad, which would send the Russians in the very position the Treaty was framed to exclude them from. England will stand by the one possible Bolgrad—so will Austria—so will the honest Sardinia—so will Turkey—so, we doubt not, will France. We have yet to learn that Russia will care to put the question. It is one thing to attempt a juggle; it is another thing to carry it on after defeat—to exposure. We did not win more by the war than the simple objects for which we fought. But we did win those, and no attempt to wrest the fruit of our success from us will meet with other result than defeat.”

ITALY.

On Monday the *Post* announced that an insurrection had broken out in Sicily. The news was confirmed the next day, and it appears that Count Bentivesta, who was recently amnestied, is at the head of a body of insurgents at Cefala, sixteen miles on the sea coast of Palermo, preparing to march on the town. Troops have been sent against the insurgents, but no engagement is yet reported. Disturbance is said to have also taken place at Girgenti (the ancient Agrigentum), on the southern coast of Sicily. Naples was tranquil at the date of the despatch.

It is now stated, though very scanty particulars are given, that the band of insurgents near Palermo consisted only of forty prisoners liberated from a gaol. On the 29th we are told tranquillity was restored, “the insurrection having been merely local.” The activity of the band was confined to the stopping of a diligence.

CHINA.—The rebels are quarrelling among themselves, and the Imperialists have no money, so that the insurrection, according to the last accounts made no progress either way. To relieve the tedium of expectation, a quarrel has broken out between the English authorities and Chinese Government at Canton. The circumstances related are thus set forth:—“The Chinese mandarins seized a vessel (lorcha) under English colours, and cut off the heads of the crew. The British Consul demanded an explanation, but the mandarins had thought proper to give the Consul no reply. Commodore B. Elliot, of her Majesty's ship *Sybilie*, seized a mandarin junk, and sent her into Hong Kong, from whence she managed to escape during the night.—Her Majesty's steamer *Sampson*, Commander Hinds, with her Majesty's ship *Encounter*, left Hong Kong at 1 p. m. to day (October 18th), for Whampoa, with a large force of marines and blue jackets. Admiral Sir Michael Seymour is fortunately on the spot, and, if we may judge from his recent determined conduct at Japan, he will not be disposed to stand much, if any, nonsense. It is both expected and hoped that his Excellency Sir John Bowring will insist on the gates of Canton being opened this time, for until free admittance is obtained into the city we cannot look for that respect and security which guarantees the continuance of peace and the advancement of trade. The circumstances of our having a large fleet of ships of war in the China seas offers a very favourable opportunity to adjust several matters which have remained long outstanding.”

The Church Times.

HALIFAX, SATURDAY, DEC. 27, 1856.

COLLEGIATE SCHOOL,

WINDSOR.

Christmas, 1856.

1. The usual Christmas Examination of this School, under the Superintendence of the Revd. D. W. Pickett, B. A., Head Master, and Henry Stiefelhagen, Esq., Prof. Mod. Lang., took place on Friday last, in presence of the Professors of King's College and the Parents of pupils residing in the neighborhood.

2. The subjects proposed for examination by the Head Master embraced Homer's *Iliad* 1 Book to l. 200 & Arnold's Greek Reader Fab. 1—11. Horace *Od.* 1 to 20. Virgil's *Aeneid* 6 to l. 200. *Cæsar* I to ch. 12. *Delectus*, part 1. Also, Euclid first 3 books. Algebra to Quadratic Equations. Trigonometry to Mensuration of heights and distances. Arithmetic. English History, Geography and Grammar. The Elements of French, German and Spanish Languages, were added by the Professor.

3. The examination commenced at 10 A. M., and continued until 4 P. M. The Principal, assisted by the Professors, questioned the pupils minutely in the parsing of the several passages selected, and the same Grammatical scrutiny was extended to the exercises in the Modern Languages. Problems in Euclid were solved and questions on Modern Geography were answered. The Copy-books were inspected, and some excellent specimens of writing were exhibited. The following is the order of merit in each Department:

MR. PICKETT'S LIST.	PROF. STIEFELHAGEN'S LIST.
C. J. Uniacke,	French:
J. A. Kaulbach,	C. Uniacke,
M. Bowman,	B. Vail,
J. C. Cochran,	A. Kaulbach,
J. A. Fraser,	M. Bowman,
W. W. Jones,	C. Freeman.
F. Bowman,	
M. B. Vail,	German:
J. S. Brine,	W. Jones,
H. Jones,	J. Cochran,
C. A. Freeman,	H. Jones,
L. P. Tocque,	A. Fraser,
W. O'Brien,	L. Torque.
	Spanish:
	C. Uniacke,
	A. Kaulbach,
	C. Freeman.

4. On Sunday appropriate religious exercises occupy the time of the Pupils, and care is taken that they are regular and attentive at Church; while on all occasions a due and wholesome degree of restraint is imposed. The Head Master also testifies to the general diligence and good conduct of his Pupils during the past half year.

5. The School will be reopened on the 15th Jan'y.

COLONIAL CHURCH AND SCHOOL SOCIETY.

The Annual Meeting of the Colonial Church and School Society, took place on Tuesday evening last at the Temperance Hall. The Lord Bishop took the Chair at 7 o'clock. There was a very thin attendance both on the platform and in the body of the Hall, quite a contrast indeed to former meetings; but in some measure accounted for by the continuance of bad weather, which on the Sunday previous had induced the postponement of the anniversary sermons and collections, and which, altho' apparently yielding to more genial atmospheric influences, had not much changed up to the time of the Annual Meeting.

The Rev. Dr. HELLMUTH, a deputation from the Parent Society, who has been making a tour of the North American Colonies and Provinces, and inspecting the operations of the various branches of the Society, was present at this meeting.

After prayer, and a concise address from the Lord Bishop, the Rev. Mr. DUNN, the Secretary of the Society, read the Annual Report, which contained much interesting matter relative to the Society's operations at home and abroad, and especially, in this scene of its labours, of its missionaries, catechists and school teachers.

The Rev. Dr. TWining proposed the first Resolution in a neat speech. He did not expect that the Society would be able to carry out every thing that it contemplated, simply because as it extended its educational operations, it would find them sufficient to engage all its attention—he advocated its cause as a Society endeavouring to promote evangelical truth, under the guidance and control of Church principles. He was followed by E. ARCHIBALD, Esq., who adverted at some length to the origin of

the Society, alluding to a mercantile gentleman of Newfoundland, as its founder, who still lived to see the fruit of his labours—he commented on the great good which the Society had accomplished in Newfoundland, which was acknowledged by every denomination, and the favour which it received from the legislature, which made an annual grant to enable it to accomplish its objects—and he hoped that its usefulness would be similarly acknowledged here—and that the people would appreciate the benefits that it was intended to convey, in a spiritual point of view, and with reference to their worldly advantage.

Dr. HELLMUTH, in proposing a Resolution, explained with reference to the formation of the Society, that it resulted from a union of the Newfoundland Society with a Society projected by a few pious individuals, and called the Colonial Church Society—and that from a very small beginning it had grown and prospered until its last year's income was £18,000—he bore testimony to the good effects which had resulted in Newfoundland from the Society's operations, and to the estimation in which it was held by the Bishop of that diocese—he spoke of the interest taken by the people of Upper Canada in the Society's operations, and to the beneficial effects of its system of instruction, which was eagerly sought after, and particularly amongst the colored population of that portion of Canada. He touched upon the importance of its missionary exertions amongst the French Canadians, alluding to the success of the Sabrevois mission—and especially commended it as a counteracting agency to the influence of the Church of Rome there, and gave an instance of the wily policy and grasping propensities of that Church, which had managed to absorb a large share of the proceeds of the clergy reserves, which were originally set apart for a very different purpose.

The Rev. Mr. YEWENS, of Kentville, who had come a distance of 70 miles to attend the meeting, made some appropriate remarks in prefacing one of the Resolutions, connecting its operations with the increase and spread of pure and undefiled religion.

Hymns were sung at various stages of the proceedings. A collection was also taken. A vote of thanks to the Lord Bishop for the interest he uniformly took in the Society's proceedings, was proposed by Jas. Creighton, Esq. At the conclusion a doxology was sung, and the Bishop dismissed the meeting with the Apostolic benediction.

Since the above was in type, we have received from the Rev. Secretary, a fuller account of the proceedings, which with the Resolutions will be published in our next paper.

The Steamship *America*, due from a Liverpool, had to put back disabled, having met with severe weather when off the coast of Ireland. The *Canada* was immediately dispatched with the mails and passengers of the *America*, and an extra mail which brings advices from Europe down to the 12th inst. The news is however, unimportant. The Russian questions, the Bolgrad boundary, the Isle of Serpents, &c., are to be referred back to the Paris Conference.—The London *Guardian* commenting on the subject, says—

“This looks like a piece of a compromise, the rest of which is yet to come. If, without being thoroughly foiled, we can now submit to make a concession which we have so peremptorily refused, it must be either because it is clearly understood that the conference will decide the substantial issue in our favor, or because we have taken care that it shall be so composed as to give us a majority—in other words, because the whole proceeding was intended to be illusory. Anyhow, the transaction is an unsatisfactory one. It is unsatisfactory to find that this troublesome business is not settled, as was supposed. It is unsatisfactory that Paris should again become a focus of diplomatic intrigue. It is unsatisfactory that a new conference—for the relative position of the various parties is so much changed that it is really a new one—should come together to overhaul the work, done imperfectly it seems, by the old. It is unsatisfactory also, and a little ludicrous into the bargain, to recollect with what Roman constancy, with what inflexible resolution, with what cogent arguments we repudiated this suggestion not a fortnight ago; how we cheered Lord Palmerston, how we insisted on the plainness of the Treaty, and how the French press took fire at our imperiousness, and broke into a quarrel, the violence of which has probably both compelled and enabled the Emperor's Government to exact something from us in order to escape the reproach of subservience so freely cast upon it by its own journals. For what have we been contending about all this while but the very point which is surrendered now?”

“The conference, it is said, will not travel beyond the questions specifically referred to it. No doubt. But these questions are part of the fibre and substance of the Treaty. Strictly speaking, this is not a matter of construction or interpretation. The Treaty is ambiguous, or it is not; if it is not, it needs no interpreter but an accurate map; if it is, then, so far as the ambiguity extends, it is no Treaty at all, and the business of the Plenipotentiaries will really be to make a supplementary one. For an agreement is no agreement where all parties do not mean the same thing. If it is possible to contend, when the text is compared with the map, that Russia and the Porte did not mean the same frontier line, the work is all to do again.”

The same paper has the following paragraph upon the probabilities attendant upon the Ditcher and Douleau case:—

"The question—a somewhat nice one—whether an appeal lies from the Primato sitting in lieu of the Bishop at Bath to the Primato's own official Principal sitting in London has been determined in the negative by the Judge of the Archos' Court. If this decision is right—as, without a narrow examination of the Act, we incline to think it is, the Archdeacon's appeal to the Privy Council is doubtful. If not, he has what he unquestionably would have had if the Bishop had not been patron of the living—two opportunities of trying the effect of his argument, two obstacles to place in his adversary's way. He proposes to test the soundness of the decision by an application to the Queen's Bench."

The new Organ at St. George's, subscribed for by the Congregation, having been properly placed, lent the aid of its powerful and melodious tones to the services of the Sanctuary, for the first time on the afternoon of Friday, Dec. 10. There was evening service upon the occasion. Mr. Casseres, organist of St. Paul's, presided at the organ, and several of the Churches of the City furnished a quota to make the choir of St. George's more than usually effective. Some anthems and other musical compositions were very tastefully performed. The instrument, we are glad to learn, is of the first order.

There was Divine Service in all our Churches on Christmas Day, and the administration of the Holy Communion. The Bishop officiated at St. Luke's in the morning, and the Rev. Mr. Pearson preached in the afternoon. The Rev. Dr. Hellmuth, preached at St. Paul's in the morning, and the Rev. E. Maturin in the afternoon. The Rev. J. C. Cochran at Salem Chapel in the morning, and in the evening the Rev. Mr. Arnold delivered a sermon to a very full congregation. At St. George's the services were conducted as usual.—Sermon by the Rev. Mr. Crisp.

The services at the Garrison Chapel were conducted by the Rev. Dr. Twining, assisted by Rev. Mr. Mulholland. The Services at Dartmouth were conducted by the Rev. Dr. Shreve, Rector, and the Rev. J. Stewart, Curate of that Parish.

LETTERS RECEIVED.

Moses Shaw, Esq., with rem. for W. Harris, 10s., James Roof, 10s., W. Spurr, 10s., Self, £3 10s. Col. Butler—advertisement attended to.—Handbills will be printed as soon as possible. Rev. R. Avery—the Articles are ready, and will be delivered when the party calls for them. J. Hatchford—attended to. Rev. G. Townsend—attended to.

We take pleasure in calling attention to G. W. Stone's Liquid Cathartic and family physic, believing it to be one of the most valuable compounds ever offered to the public, and one richly deserving the great success that has already attended the efforts of the proprietors in introducing it. Judging from the testimonials in its favour by those who have used it, we feel warranted in recommending the afflicted to try it.—Lowell News.

Agents in Halifax, G. E. MORTON & CO. Durno's Catarrh Snuff has acquired a most unprecedented reputation. Try it, all ye who suffer from that leathsome disease, Catarrh.

Be it known, that the Mountain Indian Liniment is not a "cure-all," but it will speedily eradicate every twinge of Rheumatism, Neuralgia or Gout. All that is wanted to do this is its proper application, respecting which, you can have ample directions.

The California Herb Pills are astonishing every body who has an opportunity to witness or experience their effects upon disease. By them, humors of every kind are removed from the system; indigestion, sick or nervous headache, foul stomach and all diseases arising from an impure, or morbid state of the blood, are readily cured.

G. E. MORTON & CO. Wholesale Agents in Halifax

Bitter things, though seldom relished by those who seek only the sweets of existence, are nevertheless fraught with results the most wholesome. Thus it is that Abbott's Bitters, by removing all derangements of the digestive functions, costiveness, flatulency, and loss of appetite, impart renewed energy to the human frame, and demonstrate the fact that the best way to enjoy life's sweets is by contrast and the use of bitters—the Bitters of old Dr. Abbott.

Agents in Halifax, G. E. MORTON & CO.

HOLLOWAY'S OINTMENT AND PILLS—Another astonishing cure of an Ulcerated Ankle by these Remedies.—Henry Todd, of St. Andrews, suffered with an ulcerated ankle for 13 years, he was a complete cripple with it, and had told twenty different medical men that he would give half his fortune if he could but get cured, yet he still suffered, for he was considered beyond human help; however finding none of his medical advisers could benefit him, he determined to see what Holloway's Ointment and Pills would do, and instead of spending any more of his fortune in consulting medical men, he purchased a few pots of Holloway's Ointment, and a few boxes of Holloway's Pills, and these two remedies in seven weeks made him a thoroughly healthy man, his ankle was completely cured, and he now can walk better than ever he has been able for the last fifteen years.

TO CORRESPONDENTS.

Several Communications are on hand, which came too late for this day's paper, and will be attended to next week.

DIED.

On Friday morning, 18th inst., aged 71 years, ANNA C. relict of the late Mr. John Bayer.
On Monday, at 3 o'clock, p.m. after a long and severe illness, Mr. JOHN HANLEY, aged 37 years.

On the 18th inst. BARNOLOMEW FLINN, aged 45 years, late of Liverpool, England.
At Boston, Sept. 20th, JACOB ALVRED WOODMAN, aged 18 years and 1 month, son of the late Capt. Henry Woodman, of Dixby, N. S.
Lost overboard, from the Bark "Royal Arch," on the 17th ult., on the passage from Shediac to Liverpool, G. B. Mr. HENRY MITA, aged 24 years, a native of Liverpool, N. S.; SAMUEL CRAWFORD, colored, aged 21 years belonging to Salmon River.

Shipping List.

ARRIVED.

Saturday, 20th.—New brig Ocean Bird, Port Medway; schr Darling, Daly, Sable Island, 8 days; R M S Merlin, Corbin, St. John's, N. F.
Sunday, 21st.—Brigs Grand Master, Salt Islands via Boston; Mamie, Davidson, Ponce, P. R., 11 days; Kaloolah, Hays, Pernambuco, 40 days.
Monday, 22nd.—Schr Ononogue, Gantier, St. Pierre; Isabella Maria, Phillips, Philadelphia, 30 days.
Tuesday, Dec. 23.—R M S Canada, Lott, Liverpool; 11 days.—7 passengers for Halifax; schr Margaret Ann, Drake, P. E. Island.
Wednesday, Dec. 21.—Brig Mary Ann, Batcom, St. John, N. F., 21 days; schr Bloomer, McQuin, New York.
Thursday, Dec. 25.—Brig Fawn, Pugh, New York; brig. Volant, Larwar, Sydney.
Friday, Dec. 23.—Schr Saml. Thomas, Shelmutt, P. E. I.; Alexander, Shelmutt, Sydney.

CLEARED.

Dec. 20.—Brig Reindeer, Curitt, Brazil; brig Star, Hopkins, F. W. India; schr Germ, Crosby, Boston.
Dec. 22.—Packet American, Meagher, Boston.

PASSENGERS.

R. M. S. Canada—Liverpool to Halifax.—Mrs. Outhouse, Dr. Butterfield, Messrs. Young, Bridges, R. Bullen, S. Chubb, J. Jilton.

COLONIAL CHURCH AND SCHOOL SOCIETY.

POSTPONEMENT OF ANNUAL SERMONS.

THE SERMONS announced for Sunday last, were postponed in consequence of the unfavourable weather, and will therefore be preached (D. V.) on SUNDAY next, the 28th inst., in the morning at St. Paul's, and in the afternoon at St. Luke's by the Rev. J. HELLMUTH, D. D., and in the evening at St. Paul's by Rev. T. DENN.
A Collection will be taken after each of the Sermons in aid of the funds of the Society.
Dec. 27.

NOTICE.

MARTOCK HOUSE, near Windsor, to be let, furnished or unfurnished, on a Lease of two or more years, with possession on the 1st of April next, or sooner, if particularly required.

Also for Sale.

Two superior FARMS in its vicinity.
Apply for further particulars to COLONEL BUTLER, Martock House.
Windsor, Dec. 18, 1856. 3w. Dec. 27.

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The Subscriber continues to effect Insurances in the above Companies, on favourable terms.

ARCHIBALD SCOTT,

Agent,
27th Dec. 1856. 3w. 30 Bedford Row

BOOKS—NEW BOOKS,
FOR CHRISTMAS.

ANNUALS—Richly embellished.
HARPER'S STORY BOOKS, in great variety.
CHAMBERS' STORY BOOKS of moral, amusing and instructive reading.
NEW PUBLICATIONS of the Protestant Episcopal Sunday School Union:—Bread upon the Waters, Sign of the Cross, Sarah Barry's Home, Jewels of the Lord, Life of Bishop White, &c. &c.
Dec. 17 WM. GOSSIP.

A GREAT BARGAIN!

500 RICHLY WORKED MUSLIN SETTS,
(collar and sleeves to match.)
2s. 6d. to 3s. 9d. the Set!
Usual price, 7s. 6d. to 10s. Just opened at
LONDON HOUSE!

The above constitutes the greatest Bargain ever offered to the public, having been purchased under peculiar circumstances at a great sacrifice.

The subscribers solicit an early call from their patrons, as the low price must cause an immediate sale.

E. BILLING, JUNR., & CO.

Dec. 5.

SPELLING BOOKS & GRAMMARS.
HISTORIES, &c. &c.

SULLIVAN'S Spelling Book Superseded; Carpenter's Mayor's, Dilworth's, Universal, Union and other Spelling Books.

Latham's Hand Book of the English Language; Quackenbos's Course of Rhetoric and Composition, an excellent Work; Murray's, Lennie's and McCulloch's Grammars; Chambers' English Grammar; do. Introduction to do.; Russell's Grammar, Elements of Grammar.

Histories of England, Greece, Rome and France.

Large School Bibles, clear print and strongly bound, 1s. 3d and 1s. 1d; Testaments do. do. at 7d and 6d; Church Services and Books of Common Prayer 6d. 9d. 10d, 1s. 2d and upwards, to 2s.

Halifax, Dec. 1856. WM. GOSSIP.

COLLEGIATE SCHOOL,
WINDSOR, N. S.

REV. D. W. PICKETT, Principal.

PROF. STIEFELHAGEN, Teacher of Modern Languages

TERMS—Boarders, £75 per annum; Day Scholars, £8 per annum.

Modern Languages, 15s. per Qr.—No extras.

All Payments to be made quarterly and in advance.

Pupils will be received at any time, and charges made from the date of entrance. Each Boy to provide his own sheets, pillow case, and towels, and all clothing to be distinctly marked with the owner's name. The usual Quarter's notice will be required before removal.

A thorough and practical knowledge of French, German, Spanish, and Italian, may be acquired under the instruction of Prof. Stiefelhagen, of King's College, who attends daily.

The Alumni Prizes of £3 and £4 will be open for competition at the Exercises in June 1857.

To Clergymen and University Students—to assist in educating the Sons of Clergymen, or those who are designated for the Ministry, Six Scholarships have been established, each £15 per ann., tenable for 3 years. Several of these are now vacant.

The School will reopen on Thursday, Jan. 15, 1857.

Windsor, Dec. 15th, 1856.

115th Jy. law 3mlaf.

NEW BOOKS FOR CHRISTMAS.

Received per Steamer Arabia.

CHAMBERS' HISTORY OF THE RUSSIAN

WAR, with Maps, Plans and Engravings—a handsome Volume, the best History extant of all the proceedings connected with the War, up to its termination.

Chambers' Repository and Miscellany, and Pocket Miscellany.

Chambers' Entertaining Biography, History and Adventure. Select Poetry. Tales of the Road and Hall—excellent Fire-side amusement for a Winter's evening.

CHAMBERS' JUVENILE PUBLICATIONS—in great variety, neatly bound, well adapted for Gifts to the Young at any Season.

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The above are direct from the Establishment of Messrs. W. & R. CHAMBERS, Edinburgh, and will be found of unexceptionable morality, and instructive as well as amusing.

Also—All the Series of W. & R. Chambers' SCHOOL BOOKS, at cheapest rate.

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WM. GOSSIP,

No. 24 Granville Street.

Dec. 13, 1856.

CHEAP PAPER HANGINGS!

JUST RECEIVED FROM NEW YORK, a large Assortment of Cheap PAPER HANGINGS, well adapted for Parlours, Bed Rooms and Kitchens, and an excellent Article to keep out the Cold and Drafts, during the inclement Winter Season. Call and see them at No. 24 Granville Street, at

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ALWAYS ON HAND—Superior Satin Paper, newest styles, and Bordering to match, of a variety of Patterns in Gold, Floss, and Plain.

TO THE CLASSICAL, SCIENTIFIC, and MECHANICAL.

VALUABLE BOOKS.

NORIE'S Epitome of Navigation; Bowditch's Epitome of Navigation; Blunt's American Coast Pilot; Boyd's Anthon's Virgil; Boyd's Anthon's Horace; do. do. Cicero; do. do. Sallust; do. do. Caesar; Alex. Reid's Geography; Thomson's Arithmetic; McCulloch's Course of Reading; Hook's Theological Dictionary; Crombie's Etymology; WEALE'S Cheap SERIES of Mechanical and Scientific Publications; Webster's Dictionary.
Dec. 20. WM. GOSSIP

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