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The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, JUNE 17, 1880. No. 20.

Calendar.

CALENDAR WITH LESSONS.

DATE	MORNING.	EVENING.
June 13	Job 19; Luke 2	Job 23; Ps 137
14	Job 31; Luke 3	Job 38; Ps 138
15	Job 40; Luke 4	Job 42; Ps 139
16	Job 41; Luke 5	Job 43; Ps 140
17	Job 42; Luke 6	Job 44; Ps 141
18	Job 43; Luke 7	Job 45; Ps 142
19	Job 44; Luke 8	Job 46; Ps 143
20	Job 45; Luke 9	Job 47; Ps 144
21	Job 46; Luke 10	Job 48; Ps 145
22	Job 47; Luke 11	Job 49; Ps 146
23	Job 48; Luke 12	Job 50; Ps 147
24	Job 49; Luke 13	Job 51; Ps 148
25	Job 50; Luke 14	Job 52; Ps 149
26	Job 51; Luke 15	Job 53; Ps 150
27	Job 52; Luke 16	Job 54; Ps 151
28	Job 53; Luke 17	Job 55; Ps 152
29	Job 54; Luke 18	Job 56; Ps 153
30	Job 55; Luke 19	Job 57; Ps 154
1 July	Job 56; Luke 20	Job 58; Ps 155

1. Paper Printed—Morn. 2, 21, 101.
2. The Almanac Creed to be used.
3. To end of term 2, 1 To term 13.

Doctr.

FOR THE CHURCH TIMES.

ETERNITY.

Oh! what art thou, Eternity?
A vast, unending, shoreless sea!
The spirit's lifetime, when resumed
The fleshly dress, so long inhumed
Within Earth's bosom—and on high
Shall be uplifted toward the sky,
The colossal, mighty hand
Of Him, the angel, whose broad stand
Shall be, conjointly, sea and land,
While he proclaims, in the name
Of Him who did Creation frame,
And Who existeth evermore—
Time's long-protracted reign is o'er.

Oh! what art thou, Eternity?
Coeval with the Deity.
Thou hast beguiling had'st, With Him,
Ere sang His praise the Seraphim,
Thou wast! yea, ere one star its race
Began through His unbounded space!
Thou saw'st old Aëon and Chaos pass,
When God said "Light"—and light there was;
And thou beheld'st when ether hung,
This glorious world to being sprung;
And from thine altitude sublime,
Dost march the birthday of young Time.

Oh! what art thou, Eternity?
Unfathomable mystery!
Anonymous thou dost recoil from thee!
Vainly it strives to comprehend
What no beginning had—nor end
Shall ever know! Man's feeble mind,
That circumscribed circles find,
Wrought out by Time, in vain essays
To calculate thy length of days.

Yet, oh, sublime Eternity!
Connected with Man's destiny
Thou art; and with him self dost rest,
When his abode shall be thy breast.
Whether a curse or blessing thou
Wilt prove unto him: on his soul,
That into space, his fate hangs,
Repeats with endless joys or pangs.

The Sinner mazes, tremblingly,
On thee, oh, dread Eternity,
And with a spirit fear-subdued,
Contemplates thy infinitude,
Not to the Christian: though with awe,
He feels each moment durb him draw
Nearer thy entrance, yet no fear
Subdues his soul: his treasures there
Are all laid up, and safely, where
No moth nor rust can e'er destroy;
No spoilers their vile arts employ,
To do him hurt, and joyfully,
He thinks on thee, Eternity!

found in all the pagan world. The condition and character of the people, the signs of the times, and the plain interpretation of prophecy, all conspire to warrant the expectation that the dwellers in the land of Siam, shall ere long both know and obey the truth.

The propagator of this 'new doctrine,' as the Chinese often call our religion,—now only because of their ignorance,—must come down to their low level, and teach them the elements of revealed religion, commencing with its first and simplest facts.—The Chinese are not wanting in intellect; but in all matters of religion, they have rendered themselves weak. For this weakness, this want of life, there is one remedy, a sovereign remedy; and it rests with those who hold this remedy, to decide whether or not it shall be speedily enjoyed by all the inhabitants of the Middle Kingdom. With the proper men and means at command,—such as Christendom can abundantly supply,—ten years would amply suffice to give the volume of inspiration to all the families of China.

Christian reader, bear with me a little longer; and as the gods of the Chinese, and their ministers of religion, their temples, their altars, their sacrifices, &c., pass rapidly in review before you, contrast all these with what you yourself enjoy.

The gods of the three orthodox sects are these, and others like these: Heaven, Earth, Ancestors,—these are the great gods; next come gods of the hills, the rivers, and the seas; the god of fire; god of rain; god of thunder; god of the kitchen; and so on, to the very lowest objects, and to things innumerable. The common name for these deified objects, to which they offer prayers and sacrifices, and for which they build altars and temples, is Shin, a generic term of wide extension; and, in both the colloquial and classical language of the Chinese, this word Shin, holds the same place as Elohim did in the Hebrew, Theos in the Greek, Deus in the Roman, and our plain old Saxon God and gods in the English.

Centuries ago very strong efforts were made by certain Jesuits to set aside this term Shin, and to substitute the title Tien-ti, 'Celestial and Ruler,' as a translation of the name God; and within the last twenty years these efforts have been renewed by some Protestant missionaries. At present, the Jesuits and all the other Romanists use Tienchu, 'Heavenly Lord'; the few Protestants, who now contend for Tien-ti, now use Shang-ti, 'High Ruler'; while a large majority of their Protestant brethren adhere to Shih, as the only suitable word for God. It is now the settled opinion, I believe, of all our Protestant missionaries in China, that, in translating the Hebrew Scriptures into Chinese, the proper name Jehovah should be transferred, and Elohim always translated. We can say in Chinese, 'Jehovah our Shin,' just as we do in English, 'Jehovah our God.' Nothing can be more plain and simple and unmistakable than this, and withal it corresponds well to Chinese usage.

Confucianism has been called the State religion, although it has not always been so, nor when adopted by the Government, has it always excluded the other sects. The ministers of this state religion, are the Emperor and his officers; he, the Son of Heaven, is the great, High Priest, and they the Priesthood. Of the other two orthodox sects, there are self-constituted orders of priests and priestesses. The Buddhist are far the most numerous, and the majority of them are mendicants. The others are supported either by endowed establishments, or by private means.

The temples and altars are numerous and costly; and these and the graves of the dead are the principal places where the Chinese do homage to those they have deified. Besides the public places of concourse, there are private altars and shrines and images, in numbers almost infinite.

The times and seasons fixed on for performing their religious services are various, some annual or semi-annual, some monthly or semi-monthly, others are daily, and others occasional. The Jews' Year and the new moons, the equinoxes, and the solstices, and other like terms are carefully remembered.—Funerals, marriages, and day after any new work to be undertaken, or when a child is born, or when a vessel is to be sent to sea, and such like events,

are among the occasional seasons, when it is customary to celebrate with religious services. In the state religion, the state dress and a ceremonial established by law, are required. Their rites and ceremonies are many and tedious; among them are numerous ablutions, bowings, kneeling, chaunting, etc.

The same ceremonies obtain with the other sects; but their official robes are less costly and less elegant. Their sacrifices consist of oxen, sheep, goats, pigs, fowls, fish, rice, cakes, various fruits, with oblations of wine and strong drink. On these, after they have been duly presented to the gods, the devotees and their friends are accustomed to feast.

The cost of all these,—god's temples, altars, sacrifices, incense, processions, with all their appendages,—is very great; greater far, I suspect, than is ordinarily paid by the people of Christian nations, for the support of their religion. On the effects which must result, and which I have seen resulting from this perversion of things, I now leave you, Christian reader, alone to ponder.

I have perused sundry papers, recently written, to prove that the ancient Chinese were Monotheists, not Polytheists; having a 'Monotheistic religion of patriarchal tradition'; but such 'notions' I have never seen substantiated. Sobor historians, so far as I can ascertain, give us no ground for such an hypothesis.

Being, as we believe they were, the descendants of Noah, the remotest ancestors of all nations, were Monotheists. But then, when did the Chinese begin to be a nation? We find, in their Historical Records, well authenticated dates back to B. C. 2357; and all traditions, so far as I know, accord with the history of that age, in declaring the nation to be the worshippers of many gods.

The monarch and his ministers were accustomed to engage in acts of religious homage. And so it was with the people; and so it has continued to be down to the present day. On the accession of the second Monarch, called Shun, sacrifices were offered by him to all the gods literally, *Peh Shin*, 'the hundred divinities,' to the Gods superior, and the gods inferior. From the great divinities heaven and earth, called *Shang Ti*, i. e., high rulers; and those of the sun, the moon, the stars, the cold, the drought, and the four seasons, down to those of the hills and rivers,—including local divinities,—not one was neglected.

His Lordship the pious and excellent Bishop of Victoria, (Hong Kong,) has during this month, put forth his views in favor of this 'monotheistic religion,' first in an editorial of the North China Herald, October 2d, and afterwards in a charge to his missionary clergy; parts of which charge are already published in the same paper, and more are yet to appear.—*Cor. E. Rec.*

SIGNS.

This is an age of "indications." On all sides, and of all kinds, are signs to be seen. How much they may mean, or what they mean, is a matter that is not always readily determined. There are some signs however, which cannot readily be mistaken.—They betoken progress, some in the right and some in the wrong direction.

We have faith to believe that the Christian world is on the whole, advancing in the right direction, so that ere long there will be more of truth and less of error prevailing among the great body of those who call themselves Christians than there is at present.

We are glad to see the signs which here and there greet the Churchman's eye, indicating that our brethren, who many years ago 'went out from us,' and quite forsook 'the good old paths,' are coming to a better mind, and are beginning to understand and to appreciate, what their fathers esteemed as not only reliable, but absolutely precious to a sound faith and a holy life.

The changes in favour of the usages and services of the Church, which are now going on among other bodies of Christians, are both gratifying and promising. We are quite certain that they will not stop short of changes which will in a measure involve principles. When denominations begin to call their meeting houses Churches, and designate parishes by Apostolic names, and adopt clerical robes; when they determine to preach old doctrines, teach the old creed,

Religious Miscellany.

THE RELIGION OF THE CHINESE.

I dwell on this topic, because it is essential to a correct understanding of a difficulty that meets the eye on the threshold of his work, and also because without a correct view of it, the reader cannot understand the weakening and debasing influence of idolatry, which, like a heavy incubus, lies on the mind, hardening the heart and destroying the soul. From this view of facts, it is no more that China is not a promising field for the Christian missionary. A more interesting sphere cannot be

•Concluded from last week

—and practice the old style of praising God, in Psalms and Hymns and Spiritual Songs,—and take the old posture in prayer, then, we may well hope that they will go one step further, and look for the old apostolic Commission, and having found it, will at once seek a place in the bosom of that Old Holy Catholic Church, where that Commission is kept.

The Presbyterian Banner contains a letter from a member of St. Peter's Church, Rochester, a Presbyterian Parish, which has adopted this title, who, to the evident chagrin of the editor, thus speaks:

"In St. Peter's Church, Mr. Editor, we propose to follow what we think the best Presbyterian example. We name our church after one of the Apostles, for which we have the sanction of Calvin, Knox, Chalmers, M. Cheyne, and a host of other true Presbyterian churchmen. Our minister wears a gown and bands, in accordance with the common practice of nearly every Presbyterian church, ancient and modern, except a portion. (I am very sorry to say a large portion) of our own. In our worship, we chant the Psalms and other passages of Scripture in the words of the common version, and we are endeavoring to have all our people unite in praising God in Psalms and hymns and spiritual songs. For this we find our authority in ancient practice, and in the command, 'Let the people praise thee, O God, let all the people praise thee.' We propose to teach our children the Lord's prayer, the Catechism, and the Apostles Creed; for which we plead the example of our forefathers in the faith, and the express injunction of our Confession.

To sum up the matter—in our church we have taken an old name—our minister adopts the old style of pulpit costume—we expect to have the old doctrines preached, and to be led in the old paths—we teach the old creed—we have the old style of singing, and we take the old posture in prayer."

News Department.

From Papers by R. M. S. Niagara, May 27

TURKEY.

The Times' correspondent, fully aware that the interest of his news is anticipated by the telegraphic despatches, gives zest to his letters by the interpolation of traits and anecdotes, fully justifying Mr. Bernal Osborne's voucher for his good companionship. We make an extract or two:—

"The arrival of the Duke of Cambridge at Constantinople in "a plain shooting-coat and round hat" has created a talk, and is much compared with the showy *entrée* of Prince Jerome Napoleon. The English Duke has likewise declined the honour of the palace selected by the Sultan for his residence, preferring to take soldier's fare at Scutari, and declining to place himself in any way above his superior officer, Lord Raglan.

"Last Sunday two of the Grenadier Guards, in their bearskin caps, came over from Scutari, and were followed about by a crowd of people, who were all very anxious to find out who or what they might be. They passed for generals at the very least; and I have a strong impression that the bulk of the population put them down as Prince Napoleon and the Duke of Cambridge, taking a walk before dinner. The bearskin cap has more astonished the Turks than the whole army that is encamped at Scutari. 'Ishallah! what a hat! What can it be? Can they take it off?'

"Drunkness continues to be the great evil of the allied army. In one company of the 93d Regiment upwards of twenty men were brought up on one morning at the camp to answer for this offence. A huge gaunt Highlander, who had been fraternising with some Zouaves, presented a ludicrous appearance on coming up before his officers. He had, in the height of his convivial good-fellowship, exchanged the greater portion of his dress with an African soldier, and when morning brought recollection he must have been rather horrified to find himself in a fez cap, a blue jacket embroidered with red worsted, a bright blue sash round his waist, and enormous Dutch-built scarlet pantaloons flapping about his legs. He had forgotten the yellow leather greaves, and when he was ordered up he displayed the plaid hose of his regiment beneath the nether garment of the French soldier. What became of the corresponding Zouave, who must have made rather a sensation among his comrades when he appeared before them in *kilt and coat*, has not yet been satisfactorily ascertained; but the *wo-begone*, *sherpish*, and utterly prostrate look of the Highlander as he presented himself in his borrowed wardrobe, can never be forgotten by those who witnessed it. The 'fraternising' is so vigorous and cordial that it is really rather a nuisance to commanding officers of regiments."

THE DUKE OF CAMBRIDGE.—On the 10th instant the Duke was received by the Sultan in grand ceremony. The Sultan had no terms to express his gratitude

for the great British nation. The Duke on his side, said the red jacket would show what they could do. They had never turned their backs to an enemy, and as for yielding to the Muscovite, that would be incompatible with the national honour, so long as there remained one Englishman.

SWEDEN.—An important article has been published in the Stockholm Aftonblad, the organ of the intelligent Swedish middle class and of the bankers, recommending preparations for carrying the war into Russia proper. A force of 60,000 Swedes, backed by an equal number of French and English, landed on a point or island in the Finnish Gulf, would be able to menace St. Petersburg itself. Such an expedition would be directed against the very lungs by which Russia breathes the air of Europe.

Prince Daniel of Montenegro has issued a proclamation calling on the Montenegrins to rise on behalf of the Emperor of Russia, "the father and protector of all Christians." It is dated "Easter Sunday."

UNITED STATES.

BOSTON, June 2.—The Fugitive Slave Case.—At about a quarter before nine o'clock this morning, the fugitive slave Burns was brought into the Court room, attended by half a dozen men, the room being nearly filled with the guard provided by the Marshal to render aid, if necessary, in the enforcement of the decision, and each man provided with a pistol concealed under his dress.

At nine o'clock the Commissioner took his seat, and order was immediately secured. A few moments of stillness and anxious expectation succeeded. The counsel on each side soon came in, and along with them we noticed Messrs. Parker and Wendell Phillips.

The Court said, the issue is between the parties under the statute of the United States, and the respondent claims that it is unconstitutional. The provision is alike applicable to bond and free. When an officer arrests a fugitive he must identify the person; and it is only a ministerial act. A fugitive from law has a greater chance for escape than a fugitive from labor. Constitutional objections have been urged which have been decided by the courts, and they are settled and binding on this Court. The statute of 1850 has been decided as constitutional by the Judges of the Supreme Court of Massachusetts. The Commissioner then quoted the words of the Chief Justice on the subject of the rights of slaveholders under the law. He referred to the objects of the law and the constitution, and said that it behoved all persons to regard them in the same spirit. It is said that the statute is cruel, and should not be executed. Will those who call it merciless commit its administration to the merciless Judge? If any wish it, they are more wicked than the statute. I think the statute constitutional, and it remains for me to apply it.

The facts set forth as to the escape and the identity are all which the Court has to consider; and the evidence of the claimant is that Anthony Burns was in Virginia. On the other side, it has been offered in testimony from many witnesses, to whom no imputation of interest can attach, who declare that the person claimed was in Boston previous to the time he is said to have been in Virginia. Thus there is conflicting evidence on the subject of identity. This case, however, affords evidence of identity. Burns saluted his master by his Christian name, and also Mr. Brent.—Burns' conversation with his master was then recited. That a conversation of this kind took place, has been shown. This confirms and establishes the testimony of Mr. Brent; and my mind is satisfied as to identity.—On the law and facts of the case, the Court considers the claimant entitled to a certificate from him of a right to the fugitive.

At an early hour in the morning, a company of United States infantry, and detachment of artillery, with a brass six-pounder from the Navy Yard, were stationed to guard the main entrance to the Court House. The crowd assembled rapidly, and by nine o'clock thousands had gathered in the neighbourhood of Court Square.

After the Commissioner's decision, Court Square was cleared, and the artillery detachment went through certain military evolutions. Meantime, Court street and every avenue leading to the square, were packed with people. Many stores were closed, and several buildings were festooned with black. An intense feeling was evinced throughout the city.

The Mayor issued the following proclamation:—

TO THE CITIZENS OF BOSTON.—To secure order throughout the city this day, Major General Edmonds and the Chief of Police will make such disposition of the respective forces under their command as will best

promote that important object, and they are clothed with full discretionary powers to sustain the laws of the land. All well disposed citizens and other persons are urgently requested to leave those streets which it may be found necessary to clear temporarily, and under no circumstances to obstruct or molest any officers, civil or military, in the lawful discharge of their duties.

J. V. C. SMITH, Mayor.

The excitement to-day in Boston, has been greater, probably, than ever before known in the present generation.

As early as eleven o'clock, window roofs and every available position to view the departure of the fugitive, were occupied. Thousands of women filled the balconies, and retained possession of the windows in Court and State Streets, up to the time of his departure. Business was generally suspended, and many stores closed. After twelve o'clock every avenue leading to Court and State streets was closed by the military. Much inconvenience was caused to persons who had notes to pay, and even the telegraph messenger boys had to suspend their duty.

At a quarter past two o'clock Burns was taken from the Court House, and placed in a hollow square of one hundred special deputies of the United States Marshal. The marines, infantry, and a detachment of the 4th regiment of Artillery, with a brass nine-pounder, loaded with grape, under command of Major Hedges, United States Artillery, acted as a special escort. The United States troops numbered one hundred and forty-five rank and file.

The State troops, under Major General Edmonds, embraced the lancers and light dragoons, with a regiment of infantry, and another of artillery—altogether one thousand men.

The entire police force of the city was also engaged, and rendered efficient service.

As the escort proceeded down Court and State streets to the wharf, the several companies who had kept the avenues leading thence, close filed into columns, and the full force concentrated on the wharf, Burns was put on board the steamer John Taylor, about three o'clock.

The wharves and vessels in the vicinity were crowded with thousands of persons gathered to witness the embarkation. The United States marines and the troops from Fort Independence went down the harbor in the steamer. The steamer was delayed at the wharf by the labor of getting the field piece, which was drawn into the procession, on board.

At a quarter past three o'clock everything was on board, and the word to cast off was given. At precisely twenty minutes past three, the steamer swung from the wharf, and proceeded down the harbor to the revenue cutter Morris, in waiting off Fort Independence.

The cutter after leaving Burns on board, with half a dozen officers who accompany him, sailed for Norfolk, Va.

It is impossible to estimate the number of people gathered to witness the final close of the fugitive slave case. Thousands were present from the country, many having come seventy or eighty miles. All the streets leading to the route of the escort were packed with the living mass.

A portion of our sister city, Brooklyn, was disgraced on Sunday June 4, by a serious disturbance, which resulted in severe injury to many persons, and a heavy loss of life.

It seems that for the past two Sabbaths certain persons from New York have repaired to Brooklyn, for the purpose of hearing one of the many itinerant preachers who have made a trade of the present religious excitement. This preacher held forth in Brooklyn on Sunday week, and there was a breach of the peace at that time. The preacher repaired to Brooklyn yesterday, with his New York friends. These friends, as the Brooklyn people say, were armed with revolvers. His usual exercises were gone through with at a lumber yard near the South ferry, and there was no disturbance. The Chief of Police had detached a number of his men to preserve order, and they volunteered their aid to escort the New York party to the ferry boat. Whether or no this was declined, we are not informed. It is certain that there were passionate muttering in the crowd, as the preacher had been particularly outrageous in his denunciations of the Roman Catholic Church, and there were many persons professing the faith in the assembly.

At about six o'clock the preacher and his friends moved towards Fulton ferry, followed by a large concourse of people. At Fulton ferry there was another crowd, and they continued on down Main street to the Catherine ferry. Here some stones were thrown, and one or two pistols were fired. It is stated that the pistols shots were fired from the New York party, they being first provoked by a shower of stones from the Brooklyn enemies. In the *melee* which ensued, thirty or forty people were more or less injured. One boy was shot through the nose, dividing the cartilage. A report that he would had proved fatal was not confirmed at eleven o'clock. Another boy was shot in the mouth. James M. Grath, a policeman, was shot in the knee. A boy named Doherty was shot in the side. Thomas Kapa was severely injured by being hit with a paving stone.

The police, supported by six companies of military, cleared the ground, and at ten o'clock the military guard was removed, there being no further occasion for their services.

The most exaggerated reports relative to the riot, were flying over New York and Brooklyn last evening, as to the mob; but it will be seen that it was less enough as its best.—N. York Herald.

HORRIBLE ACCIDENT FROM CAMPBELL.—Three children of Rev. Mr. Perry, Methodist preacher, living at Eldorado, Ky. seven miles from Harrodsburgh, were, on Monday the 22nd inst., burned so badly by the explosion of a camphene lamp that they died. Two of the daughters were grown—one nineteen, and the other seventeen, and the third about nine years old. The Frankfort Commonwealth gives the following particulars:—After supper, while the servant was washing the dishes, and the eldest daughter wiping them, the second daughter undertook to replenish the camphene lamp by which they were working, and called the youngest daughter to hold it. She took the lamp in one hand, and held the top through which the wick passed, in the other. The wick was still burning as before, and the lower part of it yet in the lamp, but she held it away some distance from the mouth. The flame commenced to pour camphene into it from a can containing about half a gallon, when it caught fire and exploded, covering them and the whole room in an immediate blaze, and saturating their clothes with the combustible fluid. The servant woman sprang out at the door, and plunged into a barrel of rain water, by which her life was saved, although she is badly burnt. The door, it seems, closed after her, and the daughters in their confusion could not open it. They then went through the parlour and out at the hall door, and ran about sixty yards to their father's store, screaming and enveloped in flames, that completely covered their bodies, and extended at least three feet above their heads. There, and near there, some persons came to their assistance, and enveloped one in a blanket, another in a quilt, and another in a web of linen, and succeeded in extinguishing the flames. But it was too late to save their lives. From their hips upwards they were burnt horribly. The youngest died the next morning at 8 o'clock, the next in age at 11, and the eldest at 6 o'clock on Tuesday evening. Each retained her senses to the last, and was able to give a full account of the circumstances of the terrible affair.

NEW BRUNSWICK.

St. JOHN, N. B., JUNE 10.—The election of four members to represent the County in the House of Assembly, and two to represent the city, took place on Wednesday and Thursday last respectively. The contest on both sides was a warm one, but the number of polling places kept the friends of the candidates from congregating in large numbers, and the shortness of the time allowed in each instance for voting (eight hours) required all to be on the alert, so that every thing passed off without disturbance. Messrs. Partelow, Wilson, Gray and Ritchie had a majority of votes for the county, and Messrs. Harding and Tilley for the City.—Courier, June 10.

IMPORT DUTIES AT St. JOHN.—The following is a comparative statement of import duties collected at St. John for six months of the year 1852-3, and the corresponding months of 1853-4. It will be seen that the amount in each month of 1854 shows a large increase on the same months in the preceding year.

Table with 2 columns: 1852-3 and 1853-4. Rows include months from December to May with corresponding duty amounts.

Mr. Giles, we learn, arrived at Halifax by the last steamer, and may be expected here early in the week. We have been shown a handbill posted in Boston and New York, offering a free passage, and a dollar and a quarter a day for a thousand labourers to work on the railway at the Bend. We observe also, that in addition to the rock cutting at the head of the Marsh, several parties have commenced the work of grading on the line leading from the city.—Cour.

The fishery and reciprocity treaty has been fully arranged at Washington, subject to the decision of the United States Government. After much discussion the United States Government had agreed to admit free of duty, coal, lumber and grindstones.

PRINCE EDWARD ISLAND.

The Bishop of Nova Scotia preached, on last Sunday morning, to a very large and attentive congregation, a very suitable and impressive sermon; after which he administered the sacrament of the Lord's Supper to upwards of a hundred communicants. On the afternoon, in a very full church, he confirmed upwards of fifty young persons, to whom, both before and after confirmation, he addressed several awakening and serious admonitions. On Monday morning his lordship proceeded to Crapaud, and confirmed nine young people; and after having addressed the congregation, preached to a devout, and, notwithstanding the warm season of the year, a large congregation, a sermon which doubtless will long be remembered. His lordship will preach at St. Paul's (D.V.) on the morning of Sunday the 11th, being Trinity Sunday, when he will also hold an ordination service, to commence at half past ten. The Bishop intends leaving Charlottetown the following Wednesday, and will hold a confirmation at Springfield, at 6 p. m. On Thursday, his lordship will confirm at New London, proceeding thence to Lot 11, from whence he will return to Port George, where a confirmation will be held on the morn-

ing of Sunday the 18th, inst. In the afternoon, of the same day he purposes holding a Confirmation at St. Eleanor's and will proceed to Shediac in the beginning of the ensuing week.—Hazard's Gaz. June 10.

His Excellency Sir Alexander Bannerman, left Charlottetown this morning, at 10 o'clock, in the Packet H. Ingram, en route for the Bahamas. At 12 o'clock, Major Augustus Ansell was sworn in as Administrator of the Government, with the usual ceremonies, an appropriate guard of honour attending, and the customary salute being rendered by Troops and Artillery.—Ibid.

CORONER'S INQUEST.—An Inquest was held on Thursday the 8th instant, before D. Hodgson, Esq. Coroner, on view of the body of WILLIAM RUDEE, a private in the detachment of the 76th Regiment stationed here. From the evidence before the Coroner, it appears the deceased was placed on guard near the Barrack Gate at 8 o'clock, p. m., on the night of the 4th, and in less than half an hour after, he was observed approaching the Guard Room, with his cap off, and blood on his head;—two of the men immediately went towards him and conveyed him to the Hospital, and upon his being examined by the Surgeon of the Regiment, it was discovered that he had inflicted upon his head TWENTY wounds, and had stabbed himself FIVE times in the abdomen, only one of which had penetrated through the intestines, subsequently discovered on the post mortem examination. From all the circumstances connected therewith, and the deceased's conversations prior to his decease, which took place on the 6th instant, there can be no doubt the unfortunate man inflicted the wounds upon himself whilst in a state of temporary insanity.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

SIR—In common with many others who feel an interest in King's College I have been much gratified to learn in your columns from week to week, that the effort to secure for it a firm and lasting support, has thus far been successful. Much however yet remains to be done, all that has been accomplished may be rendered unavailing if we fall short of the end proposed, and like the tot of Sisyphus disappear more rapidly than it reached its present position.

One great step towards ultimate success will be taken, when Churchmen generally are interested in the subject; and nothing could tend more to awaken such feelings than to visit the Institution itself, and to see its practical working. I therefore trust that many of the Alumni and Members of the Church will avail themselves of the opportunity afforded by the approaching Encyclical, to witness that interesting ceremony, and lend their aid personally to the great objects of the continuance and improvement of the Institution. I cannot doubt that all who make the effort to be present will feel themselves amply repaid; and that they will feel a deeper interest than ever in the welfare of the College.

It is true, the friends of the College are desirous of effecting great improvements in its discipline, its staff of professors, its course of study, and indeed in every department; but they are willing to test its present efficiency, with its present means, by any ordeal however public or searching. Let every one then who desires to aid the present effort to secure a seminary where "sound religion and useful learning" may still be taught in grateful harmony and union; and from whence alone we can look for an educated ministry, lend the aid of his presence, his countenance and his counsel at the approaching meeting in Windsor. I am Sir, your obedient servant. June 15th, 1854. A CHURCHMAN.

FOR THE CHURCH TIMES.

TO "ALUMNUS VINDESORIENSIS." DEAR SIR—Do not be offended if I think it necessary to chide you gently for an inadvertency of yours in a very recent No. of the Church Times, a fortnight since. I need not tell you that, in the "great Republic of Letters" of which we flatter ourselves no doubt, we are distinguished subjects, the powers that be not only have their "Magna Charta—Bill of Rights," but they have their "Prætorium—their great national Hall of Judgment" also, and according to the "code" and statistics of "Letters" it has long since been determined by eminent "equity judges," that no man of letters should assume the "upograph" of another, where the slightest confusion, commotion, or discord may be created in the regions of authorship! Now, as "Alumnus Vinde-soriensis" my upograph of the 25th of February, had made its appearance some time since, and consequently antecedent to yours by months, you ought not to have violated the rules of authorship so explicitly revealed and declared by the authorities to which I have referred you. My communication was designed to expose the false Jewish Theology of Dr. Thomas, in his "Elpis Israel," who expressly tells us that the "Personality of the Messiah" did not consist of the everlasting union of "God the Word"—or second person of the Godhead—with the human soul and body that was born of Mary—the Christ,—but that the "man Jesus" was merely the "Adamic medium of manifestation," and that even this Adamic manifestation of God had no actual existence until the descent of the Holy Ghost upon his mission in the river Jordan.

It is melancholy to see to what ravings the inspirations of genius will lead even the most highly gifted and intellectual. It is evident, however, that Dr. Thomas however illuminated in the head, has not yet been sanctified in the heart nor has he learned of St. Paul, or rather of the meek and lowly Jesus, the truth that "faith without charity, is as the sounding brass and tinkling cymbal." Full well does he hold the tradition of his Fathers—Vide the late Herald Edited by Dr. T. ALUMNUS VINDESORIENSIS the 25th of Feb. 1854.

Editorial Miscellany.

LATE FROM EUROPE.

(By Telegraph to Merchant's News Room.)

MONDAY JUNE 12.

The American Mail Steamer arrived last night at New York, bringing Liverpool dates to 31st of May. The general aspect of the war is unchanged. Consols are quoted at 91. Cotton market firmer, but no improvement in prices. Flour market dull, and prices had given way 6d. to 1s. per barrel. Wheat has declined 3d. per bushel. Corn has fallen 2s. per quarter. Provision market was quite firm, and prices tending upwards. Sugar market dull and prices in favour of purchasers.

FURTHER NEWS BY THE "PACIFIC."

A Telegraph Despatch to the Merchant's Exchange Reading Room from New York, dated 14th inst., states:—Silentia continued to hold out against the Russians. The British frigates and steamers have destroyed the advanced works of Hango, Finland, in the Baltic. Admiral Napier was preparing to attack the main fortifications of the place in the Black Sea, the allied fleets were blockading Sebastopol. CHINA, March 20—The Imperialists made an unsuccessful attempt to retake Shanghai. The Insurgents were approaching Peking.

STILL LATER.

[Arrival of "Arabia" at New York.]

A Telegraphic Despatch at the News Room yesterday, gives further news per the Arabia at New York from Liverpool.—English dates of 3rd June. Consols for money are quoted at 91; War news same as at previous advices. Flour—Moderate business done at previous prices, sales of good Ohio 3s 40s. Wheat—Dull, the decline during the week being 3d. per bushel. Corn—Also in less demand; decline during the week being 2s. per quarter. Provisions declined in price. Sugar and Coffee dull at previous advances.

BREAKING GROUND.—The first sod on the Railway track was turned amid the quiet stillness of a Summer's morning, on Tuesday, at the Governor's Farm. Early as was the hour—6 o'clock—the Lieutenant Governor, the members of the Railway Board, and a number of citizens were on the spot to witness the unostentatious and business-like beginning of an undertaking so momentous in its consequences to the people of this country. About a hundred persons were actively engaged during the day, discoursing eloquent music with "the shovel and the hoe," which number was augmented yesterday to one hundred and fifty. The Contractors have already left their mark on the line, and we can fancy from the energy already displayed, the progress which will be made when their working parties are reinforced by seven or eight hundred stalwart men from the Eastern Counties. An immense number of persons in carriages, on horseback, and on foot, visited the scene of operations on Tuesday and Wednesday.—Chronicle.

The Dartmouth CANAL is to be pushed forward with vigour during the present year, to be commenced with as little delay as possible.

The new entrance to the Fish Market, in the rear of the Main Guard House, Queen's Wharf, recently purchased from Government, will be opened to the public forthwith.

The Grass and the Crops generally, throughout the Province, are said to be looking remarkably fine, and giving promise of an abundant yield.—Chronicle.

SUICIDE AT ANNAPOLIS.—A man named Watt, an old soldier, cut his throat with a razor on Saturday morning last. He was dead when found, sitting at the bottom of the stairs at his lodging house.—B. N. A. Sir Alexander Bannerman, late Governor of Prince Edward's Island, arrived in this City on Tuesday evening, en route for the Bahamas, the seat of his new Government. Previous to leaving Charlottetown, he was presented with a complimentary Address, signed by upwards of 6000 of the inhabitants of the Island.—B. N. A.

The Queen has been pleased to appoint to her Majesty's Advocate and Procurator-General for her Court of Vice Admiralty at Halifax, in Nova Scotia, the Honourable William Young, Attorney General of the said Province. Commission dated 4th May, 1854, under the Great Seal of the High Court of Admiralty of Great Britain.—B. N. A.

LORD ELGIN'S NEW SECRETARY.—The New York Evening Post says:—Mr. Lawrence Oliphant, the oriental traveller and author of the clever book just published in New York, "the Russian shores of the Black Sea," arrived here in the Europa, on Friday last. Mr. Oliphant accompanies Lord Elgin as his Secretary in Canada. He was about to proceed to the seat of war, in the East, when he received this appointment, which induced him to change his intention and join the Canadian Governor. They reached New York together. Mr. Oliphant is quite a young man, spirited and energetic. We may naturally expect, from his shrewdness of observation, an intelligent account of his new experiences in the West.

FAST DAY COLLECTIONS.

Table with 2 columns: Location and Amount. Rows include Liverpool (£5 10 0), Windsor (3 0 0), and Bridgetown (1 6 8).

Extraordinary Intelligence.

BISHOP SELWYN IN ENGLAND.

It being understood that at the meeting of the Society for the Propagation of the Gospel, on Friday May 19, Dr. Selwyn, the truly apostolical Bishop of New Zealand, would be present and give some account of his work in that interesting diocese, a large number of the Bishops, clergy, and other incorporated members of the Society, assembled, at the time appointed, at the office, 79, Pall Mall.

After some other business had been proceeded with the Bishop of New Zealand entered. He was received with long, though subdued applause, the whole meeting rising at his entrance, and continuing standing till he had taken his seat.

The Archbishop of Canterbury said he had often had the gratification of introducing missionaries to that society, but in this case no introduction was needed, the Bishop of New Zealand was known, not only to those present, but throughout the world. (Applause.) He had often, too, as the mouthpiece of that society, had to congratulate them on the success of their missionary labour, but in this instance any such thing was altogether unnecessary; they had already congratulated him in the hearty reception with which they had greeted him. (Applause.)

The Right Rev. Bishop Selwyn then rose amid a renewal of applause. He said he must apologise for coming so late to the meeting; he had been engaged however, in a matter having some connection with the objects of the society; he meant the bill which was coming before parliament that evening, with reference to the Colonial Church. He thanked the Archbishop and all of them for the kind reception they had just given him. When he was called to his high office in 1841, he was fully sensible of the immense difficulties which attended his high commission; and whatever he might have accomplished, he could say that there was no portion of the work committed to his charge which he had left entirely unattempted. His chief object in coming to England now was to lay before the Church the prospects and wants of his mission. He should divide what he had to say about his diocese into four heads. With regard first, to the English colonists: when he went to New Zealand twelve years ago there were 10,000 of these in the country, but not concentrated, as in an English parish of two miles, as it might be Windsor or Eton; but scattered over a district of 3,000 miles. From the north cape of New Zealand to Stewart's Island, he had as far as possible visited every place where a settler was to be found—(Cheers)—but to go often was impossible; he could only assign districts to his clergy to visit, which were often as large as an English Archbishop's circuit. This would explain the complaints (though "complaint" was perhaps not the word to use) which had been made from almost every portion of the colony, of this or that district having been neglected; he believed every clergyman in his diocese had done his best, but it was not possible for any human power efficiently to minister to the wants of a people so scattered. Since his going out to the colony this English population had at least doubled, and had so increased in prosperity that he had a plan to propose whereby this society might gradually release itself from the burden of supporting the diocese. This plan was that the society should offer to advance so much per cent. on every sum raised by local contribution towards the endowment of the clergy, withdrawing at the same time a proportionate part of the yearly grants made to such places. Some had already been collected in the country which would yield by investment 1,000*l.* for the support of the Church; 500*l.* had been collected at Auckland, to which he himself had added 500*l.*; and the society by increasing these sums in the manner he proposed, would be gradually procuring the permanent endowment of the clergy. He felt convinced that as long as the society was willing to pay the clergy men's salaries in full, a colony would never support its own ministers. The plan he proposed had been tried in the Diocese of Newcastle, and it was one which might truly be called "edifying" the Church, truly building it up. (Cheers.) With regard to the general state of religion among the colonists, he felt some diffidence in giving a judgment, which, after all, could only be the result of a general mental impression; but, on the whole, he had great reason to thank God for the grace vouchsafed to his people, and evidenced in their lives and conduct.—

Secondly, with regard to native missions. In the middle island of New Zealand the native inhabitants were very thin—13,000 perhaps from Canterbury to Stewart's Island; and there were no settlements of more than 500 inhabitants; these, too, often separated by rivers which he knew from experience must alone prevent frequent visits to them. He had tried, indeed, to induce the inhabitants to concentrate themselves in one spot, offering, if they would do so, to provide them with religious instruction; but, as this was in vain, he was unwilling to make a schism, and left the country in the hands of the Wesleyans. Nevertheless, he could say that there was no single village in New Zealand in which the Bible was not daily read and prayer offered up amongst the population. (Loud cheers.) In making a visitation tour, a Bishop of New Zealand would travel on foot one thousand miles, at the rate of twenty miles a day, which would probably be the average distance which he would have to go between each village large enough to make a halting-place. He would then find himself compelled by the natives, who would come round him after his day's journey, however tired he might be, to conduct a religious service, and a catechising, and after that, probably to converse with them till midnight. These natives had also made no slight contribution to the wants of the Church in their islands. Not only their hospitality—their n. st. drink, and shelter, which they gave freely to him and his clergy every day without thinking of payment—but their land they were willing to give up for their support. He had been called out of his tent at night to a meeting where the natives had gathered round their fire, clothed in their blankets, to deliberate, and on his arrival the chief of the party would read out to him a list of men who had each agreed to give his tenth to the support of the clergy. (Loud cheers.) They would also offer their land to him "in trust"—that was their own expression—for the religious benefit of both races, themselves and the colonists. (Cheers.)

The right rev. prelate described a tour round the island, enumerating the various stations at which tracts of land from 200 to 500 acres had been presented to the Church by the natives. He was once present, he said, with the Governor, Sir George Grey, at an assembly of the natives. The native chief sat on one side, the Governor on the other, and the Bishop in the centre. The Governor explained to the chief that having bought of the natives a large tract of land, he was willing to give 4,000 acres to the support of the clergy, if they would also give a quantity. As soon as the Governor had finished, the native chief got up and said, in the quietest manner, and without any concern, "That's soon settled; I will give 4,000," and thus in about as much time as he had taken to narrate it, 8,000 were obtained. (In answer to a question from the Bishop of St. Asaph as to the value of an acre of land, the Bishop stated that the Government price was 10*s.*) All these grants were made by the natives expressly for the benefit of both races without distinction, and he did not believe, whatever those present might have heard, that the New Zealanders were in their hearts hostile to the English Settlers. He was sorry here to have to refer to a somewhat painful point, the decrease of the native population. He had made a census by taking down the names of about 27,000, and he believed that the whole number of natives might be 80,000, the falling off from their numbers was very great, and indeed painful, in Middle Island. He gave an instance, in one place, where at his first visit he found 120 inhabitants, returning after seven years he found they had decreased to 33 in number, and in other places he had found a decrease of 5 per cent. This he did not attribute to any imagined inscrutable law of Providence, by which the coloured races were doomed to melt away before civilisation. One of the chief causes was the introduction of Maize, which, it will be remembered, was used so much in Ireland during the famine, and which the natives would keep steeped in water, allowing their children to eat it long after it had become putrid.—However bad the smell, it was very sweet to the taste, and he had seen the children sipping it out of cockle-shells with much delight. The use arose a great mortality amongst the children, they drink it and die.—He had known women at one of his visits had nine children, and at his next had lost them all. Another cause operated prejudicially on the health of the children was that their mothers at one moment would keep them half-smothered in a hot European blanket, (instead of the open mat, allowing of ventilation, which they so much used), and immediately after would leave them exposed to the cold and rain. He was in hopes, however, that the mortality would be arrested, indeed it had already been stayed in a few districts by the introduction of wheat as food, and the use of proper European clothing. He had therefore great hopes that, in the words of Scripture, "a remnant" might yet be saved, who "would take root downwards and bear fruit upwards." (Cheers.) In the third place, with respect to the progress of the collegiate institution in his diocese, he had great pleasure in reporting that he had admitted candidates to holy orders to the number of twenty-five, and that, whereas there were only nine clergy when the first arrived in the island, there were now fifty, half of whom he had ordained himself. There were, however, painful topics connected with this part of his work. The right rev. speaker alluded in feeling terms to the death of his dear friend and holy servant of God, the Rev. Thomas Whitehead, but was unable, from emotion, to proceed. "I will only say more, that his name is written on my heart." He had also to mourn the loss of another friend, who had given his services as long as he could; but with the sorrow came comfort. When he was at Eton in 1841, there was one friend who came to him and promised that, if God should spare him till 1850, he would join him in New Zealand. For nine years he remembered his promise, and before 1850 was half over he had the joy of receiving the Rev. Charles Abraham in New Zealand. (Cheers.) The college was now entirely in the hands of Archdeacon Abraham, but owing to insuperable difficulties, they had been obliged to give up the sanguine hopes he had at one time entertained of educating the two races together within its walls, and confine it to English. The habits and inclinations of the two races were so different that it was found impossible to amalgamate them under one discipline. Before this, however, he had had the pleasure of ordaining the first New Zealand to the ministry. This was a young man who had first joined him to carry a burden, and after continuing with him faithfully for twelve years, he thought he might admit him for holy orders. He was afraid of his own partiality of judgment in the matter, and he therefore caused him to be examined by several of the senior clergy of the island,

and he was by them unanimously recommended for holy orders. Their church, which was generally felt whenever there was an ordination, was on this occasion examined in every corner with Dissenters, Churchmen, and Roman Catholics, to see the young man ordained Deacon; and an editor of a newspaper at Sydney told the Bishop that he would make the journey specially to see him admitted Priest. Fourthly, as all the good which had accrued to New Zealand had sprung, his lordship said, from Sydney to he thought, after the establishment of peace in New Zealand, he was bound to do for the Isles of the Pacific what Sydney had done for his own diocese. The Bishop then gave a brief account of his voyage to his Missionary mission, and said that in a short time notwithstanding the savage nature of the natives, he believed these Isles would be as open as New Zealand to the introduction of the gospel. Being ignorant of the languages of the people, he could only ascertain the names of those natives who visited him, and then when he came again, he claimed them as old friends, and was received as such merely on calling them by their names. Visiting a second time one island where at first the natives had shown such symptoms of hostility that life was endangered, he could only say he had the honour of being carried ashore on the shoulders of the dreaded chief. (Applause.) He had placed a young man on the southernmost of the Loyalty Islands, whose not long before an English ship's crew had been murdered, and this young man could now, having learnt their language, spend a night alone in the midst of them in the most perfect security. They were ready and willing to forgive, now that Christianity had been introduced among them. Formerly if a ship's crew landed and committed depredations among them, the next crew that visited the islands must pay the penalty and would be murdered. Now, a friendly mediator, offering to forget the past and friendship for the future, would meet with a welcome reception and be secure among them. He had visited the islands in company with the Bishop of Newcastle, to bring young men away with them to educate as native teachers. Several voyages had been made with the greatest success, and without the slightest drawback; but on the last he lost three young men, and it became for the first time, his painful duty to use a burial service at sea, and commit their bodies to the deep. The languages of these islands were a great barrier to rapid progress of his mission; whereas in New Zealand for ten thousand miles the language was mainly the same—so that one translation of the Bible would do for all the people—in these Isles there would be one hundred different languages in two hundred miles.—His view, therefore, was to teach the English language to natives, and send them to explain the Bible to their countrymen, rather than to attempt the translation of the Bible into their various tongues. In conclusion, the right rev. prelate observed that he had understood it was the intention of Government to abandon Norfolk Island; it would be a noble and interesting work to convert this place, too well described as a hell upon earth, into a centre for the diffusion of the Gospel, and so make it a heaven upon earth. There were buildings there used as barracks, and for other purposes, sufficient to accommodate a university, and provide a house for professors of every language, and he was not without hopes that he should eventually see these natives of every colour in these islands assembled together for education. (The Bishop resumed his seat amid prolonged applause.)

The Archbishop of Canterbury then rose to thank the Bishop in the name of the Society for his interesting account of this the most wonderful mission which the world had heard of since the acts of the apostles. And they could not conclude without an ascription of praise to God for the work which had thus been accomplished.

The Archbishop then gave his blessing, and the meeting separated.

Selections.

POLITICS IN POPIH DRESSES.

The speech of Prince Albert at the Festival of the Sons of the Clergy, has caused an ebullition of rage and unclean fury on the part of the *Tablet* which is disguised under sippant sarcasm and pretended comment. The *Tablet* exhibits its animus by remarking that the prince "is not king, but he may be regent of the kingdom." This assertion belongs to the class in which may be put the furious declamations of Prof. Marshall, who talks of "exile" and the villainously sanguinary intimations of a lay Ultramontanist that the prince dare speak again publicly in favour of the Reformation, Louis Napoleon must be invited to invade the kingdom, and defend the Popish interests now tyrannically enthralled in England. What extraordinary persons these Papists are! How humane, charitable and consistent! A prince cannot speak in support of the faith which he conscientiously holds forth with upspringing Popery with traitorous views and bloody oaths. We had hoped that Dr. Cabell's famous "glorious idea" of a massacre of Protestants by orthodox French-bayonets had been the possession of the solitary, detestable individual in whose brain it was supposed it to have originated. It would appear however, as though a glorious massacre—a clearing of the

British Isles of entire Protestantism—was a jocund idea cheerfully entertained by more ruffians than ever. A supplied priest of Rome dined at a public dinner on the admirable thought of a general murder of Protestants, and his ecclesiastical superiors applauded him for it, or give to him at least sanction by silence. A prince simply speaks to a Protestant Church assembly of the excellence of the faith which that Church holds, and immediately Papists spring up to threaten him with all sorts of atrocious consequences. A cardinal is reported to have visited at Rome the deliberators and winked to that Protestantism was shaking even in the Queen of England's palace. In refutation of that wilful piece of mendacity, a prince from that palace steps forward and speaks boldly, honorably and conscientiously, in support of the doctrine as taught by the Reformers, and see what follows! Every second Papist seems to thrust his hand into his bosom to try the point of the dagger which may be supposed to be there, and to be ready for the time when new Jacques Clements are needed to murder princes, and to obtain semi-canonization for the deed. Such inconsistency is hardly to be believed, but that it exists is not to be doubted; and yet we cannot but feel reluctance in supposing that whenever a Protestant speaks in support of his Church, the Papist would check his argument by cutting his throat. It is very illogical!

Our amiable friends who follow Rome have another job in their exceedingly fierce fire at present. They are endeavoring to create discontent among the Roman Catholic sailors and soldiers in our fleets and armies, by discussing the question of Popish chaplains. They have asserted what they know to be untrue, that Roman Catholic sailors are compelled to attend the Protestant form of worship on board our ships; and they would find double the number of Popish priests who are permitted to accompany the army. They do not excel in toasting, chiefly, perhaps, because the war is considered as a religious war—one undertaken solely for the support and extension of the Romish Church in Europe and the East. Whatever may be the real opinion of the Tablet on other matters, there is no doubt that it looks upon the war against Russia only as a crusade against a holder of schismatic opinions. "Worldly policy" (writes the Tablet) may say what it likes, may do what it likes, may talk of civilization and barbarism as it pleases. With Catholic France, and with an emperor seated on his throne by Catholic interests, and for the very purpose and mission of preserving Catholic society, a general war must of necessity be a religious war. The preservation of the Turkish empire has already assumed its real character of only a secondary case, or at most of a means to an end. The real question is to repress and place within due limits an aggressive and schismatic empire. Russia seeks to make her religion, mis-called 'orthodox' supplant that which is at once Catholic and orthodox. That is the grand consequence which would flow from the restoration of the Byzantine empire, and that is the consequence which all the blood and treasure of France will be spent in obstructing and annihilating. Happy it is for us, and praised be Almighty God for the fact, that the material interests of England, which she dare not sacrifice, coincide with the great and holy purpose. Happy it is that justice, that political right which Russia has violated, demonstrate, even to those outside the Catholic Church who are desirous of the preservation of Europe, that they cannot secure their true interests without at the same time assisting ours."

Now, this reasoning, be it good or bad, truthful or mendacious, does certainly remind us of the remark of the lay papist the other day, at an indignation meeting, to the effect that if Prince Albert dared again to speak as he had done at the meeting of the Sons of the Clergy, that orthodox champion of Catholicism, Louis Napoleon, might be appealed to, to come with an orthodox army and settle the question for the schismatical portion of the country. The papists do not scruple to declare, opposite as the declaration is to veracity, that they are the victims of as great tyranny and oppression here as their co-religionists are in Russia. Does the Tablet mean then, to say that a bayonet crusade against England would also be justifiable and desirable, now, or at any other period? We are rather curious than careful to know what reply the Tablet would make to our question.

It is to be observed that in a similar spirit is the war viewed by the French Bishops. They have showered "Pastorals" on the question; and the Tablet says of them that they are of the deepest political as well as religious importance. We can very well guess what the Tablet means thereby. Too shuffling, too cunning, too craven to say all it means, it says enough to place Protestants on their guard; and in giving citations from

the episcopal pastorals in question, it places their political as well as their religious importance. We add one or two extracts from those papers so full of political meaning. The first is from the pastoral of the Bishop of Bay:

"When on the arrival of the hour of action, the prince who saved us in the days of peril, and whom our gratitude placed on the throne, announced that he was about to march by the banner of France, all applauded his determination, and the noble and firm words which accompanied it. The battle which is being prepared, said a prophet formerly to the Jewish people, is not yours, but God's. *Non est vestra pugna, sed Dei.* Yes, all see and understand it: the cause of the Church and of Catholicity, and consequently the cause of civilization, is about to be pleaded sword in hand, for hapless Poland is there to witness what the Church and Catholicity are under the sceptre of the Czar and in the shadow of his lying orthodoxy. Let us say, like Hector speaking to the warriors who surrounded him, a short distance from the impious Sennacherib, Take courage, and march like brave men: fear neither the king of Assyria nor the immense multitude which he is drawing after him, for our forces surpass theirs: he has with him but an arm of flesh, whilst with us is the Lord our God, who aids us and who fights for us. Go forth, then, in the name of the Lord, new crusaders, fly to the holy war. Others have said to you French soldiers, go and inaugurate the new reign by triumph worthy of the giant of battles, whose blood flows, as is well perceived, in the veins of the Emperor. For ourselves, as a pontiff of religion, we will say to you—Successors of the Godfrey, the Raymond, the Eustace, the Baldwin, you have the courage, the intrepidity, the bravery of those noble heroes: have also their faith, their piety, their sentiments of religion, spare the country on which your heavy sword shall be wielded—the groat part of the misfortunes which too often accompany war. Show to your new brethren in arms—to the disciples of Mahomet—to the modern Greeks—to all the children of error, the moral superiority which Catholicism gives to those who have remained faithful to it."

The last sentence is a "hit" at the English portion of the united force, whose "moral inferiority" is hinted at as a consequence of non-catholicity. "Well: we have heard something of the morals of a French army, and we only fervently hope that our poor men will not endeavour to outvie their gallant but somewhat loosely-principled allies in that direction.

The Bishop of Rodez goes a step farther, "Monseigneur" says to his people:—

"It is not only usurpation over the empire of Turkey which we may blame in the Autocrat, but it is a sacrilegious usurpation over the Sovereign Pontificate which he is attempting to establish and to generalise in every place to his profit. It is heaven as well as earth which he wishes to invade, and on all these grounds it is necessary that he be repressed. The result of this war we are confident will be that the sons of the Redeemer and of the Church, His spouse—that the true orthodox will obtain the facility of going and venerating both the cradle and the tomb of their Divine Master—to reanimate their faith and their favour, and ancient rights of the French shall not only be restored to them but shall be increased and consolidated, that their piety will cause emulation in those who have never quitted the fold and the house of their Father, that these latter will draw near to unity, and truth, and thereby hasten the time when there will be but one fold and one shepherd; and one feels well that this cannot take place under too sceptre and pastoral staff of him who has only taken the title of his orthodoxy from his own ambition and pride."

Louis Napoleon professed to have no ambitious ends in view, nor to aim at the making of fresh conquests and increase of territory. The Church, however, commands him to obtain enlarged and consolidated rights; for the Czar trenches upon the ground of the Sovereign Pontificate, and "it is necessary that he be repressed." He might have done what his evil will suggested had he had but the sanction of the Church; but as he opposes the Sovereign Pontiff, "it is necessary that he be repressed." It is precisely similar language which the Ultramontans hold against our own kingdom and Sovereign—or, rather, which they trust to hold at some future opportunity. In the mean time the Gallican Church, speaking for Rome, and looking only to the question of Catholicity, thus continues to proclaim its opinions. The Bishop of Cahors says—

"Our cause is holy. Do we not in fact know by the persecutions of Poland, of the United Greeks, of the Basilian Nuns, to what danger our faith would be exposed if we ever fell under the iron rod of the Autocrat of the North? Our heart is full of hope, because the right is on our side. No God will not permit the triumph of injustice. He will not bless the arms of the persecutor of the Catholic faith. His Divine Providence, long since attentive to the supplicant voices of so great a number of victims, will humble the proud despot, and from this general conflagration will cause to emerge a new era of peace for the nations and liberty for the Church."

The Bishop of Dignes does not so entirely lose sight of the material part of the question. He says:—

"The Emperor of Russia has placed himself in the ranks of the persecutors of the Church. By astute manœuvres, or by violence, he has drawn into schism a great number of

his Catholic subjects, and thus given to the manifestation of his hatred against the true orthodoxy the two characters which have marked the persecutions of the Past ages. Proud of his power, and of the extent of his States, he has been able to reckon on impunity in this world. But Divine Wisdom has perhaps permitted that after having violated the sacred rights of conscience, he has also violated the rights of a neighbouring nation in order to cause him to receive, by the hand of many a portion of the chastisements which are due to him from the justice of God."

Finally—Cardinal Morlot, Archbishop of Tours, the very flower of Popish orthodoxy, thus sends the chivalry of France forth to the field:—

"In seeing France march gloriously at the head of the Eastern expedition, to cause right and justice to triumph, we ought to think that God will be with us, that the holy angels will protect our intrepid soldiers: that the holy Virgin Mary, Patroness of France, will cover them with her tutelary wings, and that it the emperor has chosen, by a feeling of pious solicitude worthy of his heart and of his faith, that the image of Mary should become as it were the standard of the fleet, this venerated sign will be for all the combatants the sign of salvation, and the gage of victory."

And in this encouragement it will be seen that no mention is made of Christ; but that it is the Virgin, raised to the part of *Venus Victrix* of the orthodox army, that will throw her tutelary wings over the ranks of the faithful, and whose image shall be for all the combatants "the sign of salvation." Such is the orthodoxy of a cardinal who accuses as unorthodox a czar, who, wicked as he is, does not profess to trust in the Virgin for victory, nor to accept her image as the sign of salvation. But we commit these "political" pastorals to the consideration of our readers. They will not fail to see that they are such productions as might have been expected from a Church which, according to Dr. Cahill, holds that it is better to read works of dirty immorality than an English version of the Word of God: and which teaches that the sins of the flesh, which must follow perusal of the first, find readier pardon in Popish confessionals than any consequences that may result from reverently reading and acting by the latter. From such "orthodoxy" may we all be long preserved!—*Church & State Gazette.*

THE STEAM FLEET OF GREAT BRITAIN.—On the motion of Mr. Henry Berkeley, the House of Commons have printed a return of the whole of the registered steam vessels of the United Kingdom, on the 1st of January 1854, distinguishing vessels built of iron, and also vessels having screw propellers, and giving the average number of vessels and amount of tonnage. From this document it appears that the total number of steam vessels owned in the United Kingdom is 1,375, having a registered tonnage of 248,623. Of these 408 are registered in the port of London, and comprise most of the large steamers which sail from Plymouth, Southampton, and other southern ports. The largest of the steamers is the *Himalaya*, iron screw of 3,508 tons, and the smallest the *Boghos Bay*, of twelve tons. The first vessel in the list is the *Malvina*, registered on the 29th of May, 1826, the last the *Halls*, registered December 30th, 1853. The number of steamers registered in Liverpool is only 124, and does not include the Cunard steamers and many others which trade regularly to this port. The first vessel registered in Liverpool was the *Manchester*, August 21, 1826, owned by D. Bollhouse, and the last the *Collaroy*, December 26, 1853, Mr. J. Laird being the registered owner. The largest vessel in the Liverpool list is the *City of Manchester*, iron screw of 2,110 tons, and the smallest the *Glow-worm*, of 20 tons. The whole of the Cunard steamers, and many others which sail from Liverpool, are in the Glasgow list, where 108 steamers are registered. The first is the *Alert*, registered 4th July 1847, and the last the *Venus*, 15th December 1853. The largest vessel registered in Glasgow is the *Arabia*, 2,393 tons, and the smallest the *Splendid*, of 45 tons. The total number of screw steamers is 154.

CORRECT VIEWS OF LIFE.—The best cure for misanthropy is practical philanthropy. The best way to guard against narrowness, is to do liberal deeds. The best way to make money a source of personal peace is to share it as generously as you can with others, to invest it where it will pay interest in the smiles of the relieved or the grateful affection of the benefited. Somehow, as a general rule, the most disinterested people are the most cheerful. We knew a thoroughly unselfish person once, a person who seemed ever thinking of those connected with and around her, who bore serenely for years and years, cares and troubles enough to have made life tragical indeed, and yet a stranger would have thought her exempt from anxiety and sorrow.

The Church Times.

HALIFAX, SATURDAY, JUNE 17, 1854.

COLLEGE AGENCY.

No. 0.

A MEETING in behalf of King's College, was called at Mahone Bay, for Tuesday evening the 6th inst., but owing to the unfavourable state of the weather, and other causes, very few assembled. To those few, however, I was enabled to impart information on the subject of my mission, and urge such arguments as were afterwards successful. One gentleman present was encouragingly warm in the matter, and showed it by a donation of £25, with an intimation that, if required, he would do still more. I devoted the next day to personal applications in the neighbourhood, and am happy to say that the result has been satisfactory in a high degree. Upwards of £120 has been secured, which I consider one of the most creditable contributions yet reported by me. It ought to be remembered that the District of Mahone Bay is an offshoot from the Parish of Lunenburg, and, in regard to Church organization, is comparatively new, having its separate Parsonage house to build, its Minister to support, and other local claims to meet. The subject of the College, moreover, is one with which the people were by no means familiar, and the importance of which, with its bearings on the interests of the Church, they had little considered. I am therefore the more pleased to be able to communicate the amount named above. The Congregation here, in connexion with our Church is large, and the station is every year increasing in importance. I have witnessed, in my day, a vast change and improvement in this place, which is now assuming the appearance and exhibits the bustle of a thriving little Town. Shipbuilding is being prosecuted with vigour, and an active trade has sprung up with the U. States. I heartily wish this kind-hearted people, and their zealous and active Minister, all prosperity.

Thursday evening had been assigned for a Meeting at Bridgewater, 12 miles from Lunenburg, but pouring rain, together with defective notice, interfered with my success. The newly appointed Missionary, the Revd. Mr. Deblois, was absent, which was also against me. This station is likewise an offshoot, still more recent than Mahone Bay, from the Parishes of St. Peter's, New Dublin, and Lunenburg. Every thing is yet in the beginning—a Church to be built—a salary to be raised for the Clergyman, and a Congregation to be organized. So that the friends in that quarter think they have almost enough on their hands already. I have been obliged to content myself, for the present, with explaining the matter of the College to all whom I met, distributing likewise, our Appeals, and leading them to prepare for contributions at another time. I received a few small donations, (two from the widow and the fatherless,) and then retraced my steps to Lunenburg.

On Sunday, 11th, I preached at St. Peter's, New Dublin, 8 miles from Lunenburg, at present without a Clergyman, since the removal of the Rev. Mr. Brine. The Church (a large one) was better filled than I had known it to be for many years, and I availed myself of the favourable opportunity to address the numerous congregation on the subject of the College, in order to prepare them for the application, which it will be best not to make, until the new Incumbent, the Rev. Mr. Ambrose, shall have settled down among them.

I have every reason to hope that this gentleman, who owes much to the College himself, will be able to send us encouraging "first fruits" from this quarter, amounting, I trust, together with what Bridgewater may do, to not less than £100? I may here observe that for all money applications to the shores of the Province, the latter part of the autumn is by far the best time, when the fishermen have returned from their summer's work, with thankful hearts and full pockets, as I hope may be the case in the coming fall.

The meeting at Lunenburg was held in the Temperance Hall, on Friday evening, the Rev. H. L. Owen in the Chair, who introduced the business in a judicious and effective address, after the usual services of singing and prayer. The audience was also favoured with a very energetic and animated speech from the Rev. Mr. Sweeney, and another from Benj. Zwicker, Esq. M. P. P. whose remarks were very creditable to him as a Churchman, and a member of society, and the more so, as, in advocating the claims of the College, he confessed the small educational advantages he had himself enjoyed. J. H. Kaulback, Esq., High Sheriff, John Heckman, Esq. C. R.; J. Creighton and

H. S. Jost, Esqrs. M. P. P., with other gentlemen, testified their interest in the College, by their presence on the occasion, but the attendance was not so large as I could have wished, nor has the amount subscribed equalled my expectations. It is to be hoped that some considerable addition may yet be made to it. In the mean time I can only report about £112 from the Town, making a little short of £400, obtained in the Towns of Chester and Lunenburg, and at Mahone Bay. If New Dublin, including Bridgewater, reaches the moderate mark which I have mentioned above, we shall then have £600 from this County—but, considering that Churchmen are, here, more numerous than in any other County of the Province, (excepting Halifax,) we may reasonably expect a larger sum, after due information has been more generally diffused.

Those whose names are on my list, have done well, and cheered me much in my progress, for which I tender to them on behalf of the Institution my warmest thanks. The collection now reported swells the amount from the various Western Parishes which I have visited, (including Liverpool,) to upwards of £3000. May the regions of the East, yet to be explored, be equally liberal in their contributions to our important object.

JAS. C. COCHRAN.

To P. C. HILL, Esq.,

Sec'y of Incorporated Alumni.

P.S.—I was happy to say that the Newport subscription list amounts to about £225, which is £25 more than I had named as the sum total. Digby likewise has exceeded the £200 expected, by about £10.

I hope to be at Rawdon, &c. from Friday 23rd, to Tuesday 27th inst. as already notified to Rev. Mr. Taylor. It will be desirable for the Rev. Mr. Spike to have the smaller subscriptions in Newport, and also the notes of hand ready for me as I pass through.

Halifax, June 16th.

J. C. C.

THE ENCENIA.

We hope the excellent and well-timed Communication of "Alumnus Vindesoriensis" in our last, in reference to the approaching assemblage in Windsor, of Governors, Alumni and friends of King's College, will not be lost sight of, but produce the desired effect, of a gathering more than usually large, on that interesting occasion. Never will those who are connected with that Institution have met together, under circumstances of deeper or more momentous importance to its future welfare. Every thing, except the old Building itself, will have assumed a new face. There is a new Law, a new Board of Governors, a new code of Statutes, a new system of Instruction, and a new, and as we trust, a more cheering and hopeful prospect of long and increasing usefulness stretching forward into the vista of future years.

We hope therefore that those who have been educated either in whole or in part at either of the Collegiate Institutions, will bend their way towards the old seat, on or before THURSDAY THE 29th, and renew their acquaintance with it and their old companions together. They may sit down again on the very benches, (notched and backed perhaps by themselves,) on which they sat 30 or 40 years ago, and around the very table at which they have, in by gone days, refreshed and strengthened both body and mind. They may take the same retired walks, back to the "old elm tree," with its record of names of the living and the dead, and to the old "punch bowl" now nearly filled with a rich thicket of evergreens, and to all the other "green spots," over which they rambled in those days when they knew no cares but such as belong to a College life. And then, they will look abroad upon the same glorious scenes, which their younger eyes beheld, when first they mounted the old hill—the same strong mountains, still covered with the trees which "God's right hand has planted," now decked in their richest dress. Whose heart will not warm, (perhaps melt into pleasing sadness) when revisiting these well-known scenes—reviving as they will, associations almost forgotten amid the din and bustle and cares of active life. Come then, we would say to every son of the old mother of us all, and show yourselves, at her invitation, on the appointed day, that you may lend your aid in this her time of need.

We hope there will also be a larger number than usual of the surrounding inhabitants of both sexes, to listen to what is always a treat,—the oration of the Reverend President,—and to witness the interesting ceremonial of conferring degrees, recitations, &c.

We beg to repeat a suggestion often given before, that all Doctors and Masters, who are of right members of Convocation, should appear in gowns and hoods, and take their proper places on either side of

the President. We think we can assure them that they will have the privilege of "sitting down" which has not always been enjoyed on former occasions. Thus habited and arrayed, somewhat of reality and dignity will be imparted to the Body always addressed as the "Venerable Convocation" when degrees are to be conferred.

COLLEGE MEETINGS.

On Thursday the 22d inst. agreeably to public notice, the Annual General Meeting of the Incorporated Alumni, is to be held at the National Schoolhouse in this city, for the choice of Officers, and of an Executive Committee for the ensuing year. It is very desirable that those concerned should make it a point of duty to attend, and not leave the transaction of such important business, as will come before this Annual Meeting, to be managed by comparatively few. Among other interesting matters then to be brought forward, will be the Report of the Executive Committee for the past year, so eventful in the history of the College. It is particularly desirable that, before its final adoption, this Report should be heard by all the members of the Corporation who can possibly attend.

We understand that the Bishop will leave P. E. Island via Bedeque and Shediac, on the 20th inst. and will hold a Confirmation at Auherat on the 25th, in which parish he will also consecrate the new Church at Macan. His Lordship will cross from Parraboro' to be present at the ENCENIA on the 29th, after which he will return to Halifax. On Sunday July 9th, an Ordination will be held at Chester, and the Churches on the N. Shore and at Hubbard's Cove consecrated on either the preceding or the following day.

KING'S COLLEGE,

Trinity Term, 1854.

June 19th, 20th, 21st. B. A. Examination, in Hall, 10 A. M. to 2 P. M. each day open to all Masters and Members of higher degrees of this University, who are at liberty to examine the Candidates.

June 23d. Terminal Examination in Classics " " " 26th. " " in Mathematics " " " 27th. " " in Mod. Languages " "

Open to all the Alumni of K. C.

June 29th. ENCENIA.

June 30th. Matriculation.

July 1st. Trinity Term ends.

GEORGE McCRAWLEY,

President.

The Quarterly Missionary Lecture of St. Paul's Local Committee, D. C. S., will be delivered tomorrow (Sunday) evening, in St. Paul's, and a Collection taken in aid of the funds of the D. C. S.

The trial of H. M. Martin, at Sydney, C. B. for murder, has been postponed till next term, owing to the sudden indisposition of the Solicitor General who conducts the prosecution. An application to admit the prisoner to bail had been refused. The prisoner's counsel had moved to have the trial take place at Arichat, instead of Sydney.

We acknowledge the receipt of a pamphlet from the Provincial Secretary's Office, entitled "Report of Committees of the House of Assembly of Nova Scotia, on the subject of the Deep Sea and River Fisheries of the Province."

With a view to the encouragement of steam communication, the colony of British Guiana is offering a sum of £8,000 to support a line of steamers, under certain conditions, between the colony and Great Britain, and £2,000 to support another steam line of communication with the United States.

Palmer Inglis has imported an Omnibus from Boston, which he intends to run regularly during the present season, between the Royal Engineer's Yard, and the Royal Naval Hospital.—B. N. A.

TO CORRESPONDENTS.

"Academics" is under Consideration.

LETTERS RECEIVED.

From Rev. Mr. Follen—directions have been attended to. From Rev. Mr. Robertson, with new subscriber. From Mr. Souzer, Westport—directions attended to.

MORE PAPER HANGINGS.

Per Schr. St. Agnes, from New York.

JUST RECEIVED, A Further Supply of ROOM PAPERS, comprising a VERY EXTENSIVE Assortment of Patterns, to suit all classes of Purchasers. This, together with remainder of previous Importations, make up a Stock not surpassed in the City for cheapness and quality. Orders for the Country carefully attended to. No charge for packing.

Look for

WM. GOSSIP,

June 17.

No. 24 Granville-street.

Poetry.

THE INFIDEL AND HIS DAUGHTER.—Suggested by reading a recent newspaper paragraph describing the scene between the brave old ETHAN ALLEN and his daughter on the eve of her death, when she asked the stern infidel in whose faith he would have her to die—his or her Mother's?

"Thy clamps of death are coming fast, My Father, o'er my brow. The past with all its scenes has fled, And I must turn me now To that dim future which in vain My feeble eyes decry. Tell me, my Father, in this hour, In whose stern faith to die?"

"In thine? I've watched thy scornful smile, And heard thy withering tone Whene'er the Christian's humble hope Was placed upon thy own: I've heard thee speak of coming death Without a shade of gloom, And laugh at all the childish fears That clasp around the tomb."

"Or is it in my Mother's faith? How fondly do I trace Thro' many a weary year long past, That calm and kindly face! How often do I call to mind, Now she is 'neath the sod, The place—the hour—in which she drew My early thoughts to God!"

"'Twas then she took this sacred book, And from its burning page Read how its truths support the soul In youth and falling age; And bade me in its precepts live, And by its precepts die, That I might share a home of love In worlds beyond the sky."

"My Father!—shall I look above Amid the gathering gloom, To Him whose promises of love Extend beyond the tomb? Or curse the Being who hath bless'd This chequered path of mine? Must I embrace my mother's faith, Or die, my Sire, in thine?"

The frown upon the warrior brow Passed like a cloud away, And tears coursed down the rugged cheek That flowed not till that day: "Not—not in mine!"—with choking voice The sceptic made reply— "But in thy Mother's holy faith, My daughter, may'st thou die!"

Easton, Md.

C C C.

Advertisements.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. The great popularity acquired by these Pills during the seven years they have been offered for sale in this Province is a convincing proof of their value, as no other means of increasing their sale have been resorted to by puffing advertisements—a certificate published respecting them. These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver, Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation and are so gentle (yet effectual) in their operation that they may be taken by persons of both sexes at any time with perfect safety. Prepared and sold Wholesale and Retail at LANGLEY'S DRUG STORE, Hollis Street Halifax, Nov 20 1852.

SEEDS! SEEDS!!

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

PAPER HANGINGS.—NEW STYLES. GOOD AND CHEAP.

A Large importation of PAPER HANGINGS, good and cheap, just received and for Sale at the Nova Scotia Book and Stationery Store, 24 Granville Street. Call and see the latest styles and most fashionable Patterns. I shall now be enabled to supply Country Dealers, at the lowest prices, with every description of Paper Hangings they may require. Orders giving the requisite directions as to patterns and quality, accompanied by the Cash, promptly attended to, from any quarter. A liberal discount given to my regular Customers. WM. GOSSIP, No. 24, Granville Street. April 14, 1854.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS MYRIN and BORAX. PREPARED WITH RAO DE COLOGNE. THE daily use of this much admired Tincture prevents decay, beautifies the TEETH, prevents Tartarous deposit, arrests decay, induces a healthy action in the GUMS, and renders the BREATH of a grateful odour. Sold only by WILLIAM LANGLEY, Chemist &c., from London. Halifax, N. S., Feb. 1853.

THE RENOWNED REMEDY! HOLLOWAY'S OINTMENT.

A MOST ASTONISHING CURE OF SCROFULOUS ULCERS.—A CASE CERTIFIED BY THE MAYOR OF BOSTON.

Copy of a Letter from J. Noble, Esq., Mayor of Boston, Lincolnshire.

To Professor HOLLOWAY. Dear Sir,—Mrs. SARAH DIXON, of Liquorpond Street, Boston, has this day deposited before me that for a considerable period she was severely afflicted with Scrofulous Sores and Ulcers in her arms, feet, legs, and other parts of her body; and although the best of medical advice was obtained, at the cost of a large sum of money, she obtained no abatement of suffering, but gradually grew worse. Being recommended by a friend to try your Ointment she procured a small pot, and a box of the Pills, and before that ail was used, symptoms of amendment appeared. By persevering with the medicines for a short time longer, according to the directions, and strictly adhering to your rules as to diet, &c., she was perfectly cured, and now enjoys the best of health. I remain, Dear Sir, yours truly, Dated August 12th, 1852. (Signed) J. NOBLE.

AN EXTRAORDINARY AND RAPID CURE OF RHYSTIPELLAS IN THE LEG. AFTER MEDICAL AID HAD FAILED.

Copy of a Letter from Mrs. Elizabeth Yeates, of the Post Office, Audwick Road, near Bognor, Sussex, dated Jan. 12th, 1853.

To PROFESSOR HOLLOWAY. Sir.—I suffered for a considerable period from a severe attack of Erysipelas, which at length scalded in my leg, and resisted all medical treatment. My sufferings were very great, and I quite despaired of any permanent amendment, when I was advised to have recourse to your Ointment and Pills. I did so without delay, and I am happy to say the result was eminently successful, for they effected a radical cure of my leg and restored me to the enjoyment of health. I shall ever speak with the utmost confidence of your medicines, and have recommended them to others in this neighbourhood similarly afflicted, who derived equal benefit.

I am, Sir, your obliged and faithful Serv't (Signed) ELIZABETH YEATES. A DREADFULLY DISEASED ANGLE CURED AFTER BEING GIVEN UP BY THE FACULTY, AT MALTA AND PORTSMOUTH HOSPITALS.

The following important communication has been forwarded to Professor Holloway for publication by Mr. B. Dixon, Chemist, King st., Norwich.

Copy of a Letter from Captain Smith, of Great Yarmouth, dated January 19th, 1853.

To MR. DIXON. Dear Sir,—I send you the particulars of a cure effected by Professor Holloway's invaluable medicines—Mr. JOHN WALTON, late in Her Majesty's Service, in the British Fleet at Malta, had a very bad ulcerated ancle, and after having been in the Malta Hospital for six months, was sent to England as an invalid to Portsmouth Hospital, where he remained an inmate four months, there, as at Malta, refusing to have the ancle amputated, he was turned out incurable. He then came to Yarmouth, and was under a medical gentleman for about three months, but his ancle became so much worse that all hope was lost. At this period, by my advice, he tried Holloway's Ointment and Pills, which by unremitting application, healed all the ulcers, and restored him to perfect health and strength. I remain, Dear Sir, yours very truly, (Signed) JOHN SMITH.

Albert Hotel, Great Yarmouth. SURPRISING CURE OF A BAD BREAST, NERVOUS DEBILITY AND GENERAL ILL HEALTH

Copy of a Letter from Mr. J. F. Ker, Chemist, &c Lower Moss-lane, Manchester, dated Feb. 12th, 1853.

To PROFESSOR HOLLOWAY. Dear Sir,—I have great pleasure in forwarding to you the particulars of a very extraordinary cure of a bad breast, effected solely by the use of your celebrated Ointment and Pills. Mrs. MARTHA BELL, of Pitt street, in this Town, had been for a considerable time labouring under nervous debility, loss of appetite, and general ill health, occasioned by ulcerated wounds in the breast. She had had much experience in the use of all the known remedies for the cure of ulcers, but without any beneficial result. In fact she had nearly lost all faith and hope of a cure being effected. In this distressing and painful condition of body and mind, she was persuaded to have a recourse to your invaluable Ointment and Pills, which she immediately did, and in the course of a very short time the effect produced was most astonishing, her appetite was speedily improved, the sores and ulcers in the breast gradually healed, and the nervous excitement of her system was wholly removed. I remain, Dear Sir, yours faithfully, (Signed) T. FOSTER KER.

The Pills should be used conjointly with the Ointment in most of the following cases—

- Bad Legs, Cancers, Scalds, Bad Breasts, Contracted (and) Sore Nipples, Burns, Sore throats, Bunions, Elephantiasis, Skin-diseases, Bite of Moschetoes, Fistulas, Scurvy, and Sand-Flies, Gout, Sore-heads, Coco bay, Glandular, Tumours, Chiego-foot, Swellings, Ulcers, Chillsblains, Lumbago, Wounds, Chapped hands, Piles, Yaws, Corns(Soft), Rheumatism

Sold at the Establishment of Professor HOLLOWAY, 24 Strand, (near Temple Bar,) London and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices—1s 1/2d 2s 6d, 6s, 11s, 22s, and 33s each Box.

Sole-Agents in Nova Scotia.—J F Cochran & Co., New port, Dr. Harting, Windsor, G N Fuller, Horton, Moore & Co., St. John, Kentville, F. Caldwell and N Tupper, Cornwallis, J A Gibbon, Wilnot, A B Piper, Bridgetown, B Guest, Yarmouth, T R Pattillo, Liverpool, J F More, Caledonia, Miss Carder Pleasant River, Robt. West, Bridgewater, Mrs. Neil, Lunenburg; B Legge, Mahone Bay, Tucker & Smith, Truro, N Tupper & Co., Amherst, R B Huestis, Wallace; W Cooper, Peggwish; Mrs. Robinson, Pictou; T R Fraser, New Glasgow, J & C Jost, Guysborough, Mrs. Norris, Canada, P Smith, Port Hood, T & J Jost, Sydney, J Mathe son & Co., Bras d'Or.

There is a considerable saving by making the larger sizes. N B.—Directions for the guidance of patients in every disorder are affixed to each Box. JOHN NAYLOR, Halifax. Feb. 11, 1854. General Agent for Nova Scotia

OFFICE OF BOARD OF WORKS, HALIFAX, N. S., March 30, 1854 TO CONTRACTORS.

NOTICE is HEREBY GIVEN that Sealed Tenders will be received at this office until noon on FRIDAY, the 30th June, 1854, for the Erection of an Hospital for the Insane, on a piece of Land situate near Dartmouth and opposite the City of Halifax.

Plans, Specifications and Conditions of Contract may be seen, and every information obtained in application at this Office, from the 1st June until Thursday, the 29th June, 1854.

The Board of Works reserve the right of rejecting the whole or any part of the Tenders they may receive.

The party or parties whose Tenders may be accepted, will be required to enter into a bond, with sufficient securities, for the due performance of the contract.

April 8. till 30th June.

FURNITURE! FURNITURE!! ENCOURAGE HOME INDUSTRY.

THE Subscriber thankful for past favours, begs to leave to intimate that he has now on hand a large and general assortment of HOUSEHOLD FURNITURE of the latest and very best patterns, which he offers at extremely low prices, and on accommodating terms.

Persons on the eve of Housekeeping, and those already established, are respectfully invited to visit this establishment.

Funerals attended to at very moderate prices. On HAND—A supply of Furniture POLISH, presented by all who use it to be a superior article. JAMES GORDON, 123, Barrington Street.

April 22nd.

"MUMMAC" FROM GLASGOW.

W. GOSSIP, has just received per Ship Muzak part of his SPRING IMPORTATION of BOOKS AND STATIONERY,

Comprising Foolscap, Letter and Note PAPERS, of all the various qualities; Envelopes adhesive and plain to match. BLANK BOOKS of various descriptions, SCHOOL BOOKS, Steel Pens, Ink, ARTISTS' MATERIALS, Black, White and Colored Crayons, Crayes per Oil and Water Colours, &c. &c.

All which will be sold at the lowest rates, at the Nova Scotia Book Store, 24 Granville Street. April 22, 1854.

HEALTHY GERMAN LEECHES.

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

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

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

JUST RECEIVED FROM NEW YORK.

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

- Herbert Atherton, Love's Lesson, Stories of the Bratitudes, BARON'S LITTLE DAUGHTER, In the World but not of the World, Christmas at Home, Our Little Comfort, Our Opposite Neighbour, Packages of Sunday School Books, SUNDAY SCHOOL LIBRARIES of 100 vols from the Society for Promoting Evangelical Knowledge. These Libraries are got up in a very neat and appropriate style and are well worthy of inspection. Byle's Tracts, Other Publications of the Society. —ALSO—FROM BOSTON—

SUNDAY SCHOOL LIBRARIES, from the American Sunday School Union, 100 vols. and 75 vols. Consecutive Union Question Book—Matthew, Luke, and John, Union Primer, Union Spelling Book.

February 25.

WM. GOSSIP, No. 24 Granville Street.

TOOTH POWDER.

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

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