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The Church Times.

"Evangelical Truth—Apostolic Order."

VOL. 8. HALIFAX, NOVA SCOTIA, SATURDAY, JUNE 16, 1887. NO. 36.

Calendar.

CALENDAR WITH LESSONS.

MORNING.		EVENING.	
S. June 24	18th. Mt. Tzi.	Job.	10 Mark 14; Job. 23; 1 Cor. 11
25	19th. "	28	15 Job 24, 25
26	20th. "	29	16 "
27	21st. "	30	17 "
28	22nd. "	31	18 "
29	23rd. "	1	19 "
30	24th. "	2	20 Gal. 1
	25th. "	3	21 "
	26th. "	4	22 "
	27th. "	5	23 "
	28th. "	6	24 "
	29th. "	7	25 "
	30th. "	8	26 "
	1st. Q. Vic. Ac. 1837	9	27 "
		10	28 "
		11	29 "
		12	30 "
		13	31 "

Proper Lessons—1st Lesson Job. 1, to end of ver. 9; 2nd Lesson, Rom. 13. Proper Psalms, Morning, 20, 21, 101.

Poetry.

THE NEAR, NOT THE FAR.

Es reden und traumen die Menschen viel
Von bessern künftigen Tagen:
Nach einem glücklichen, goldenen Ziel
Sieht man sie rennen und jagen,
Die Welt wird alt und wird wider jung,
Doch der Mensch hofft immer Verbesserung.

Why thus longing, thus for ever sighing,
For the far off, unattain'd, and dim;
While the beautiful, about thee lying,
Offers up its low, perpetual hymn?

Wouldst thou listen to its gentle teaching,
All thy restless yearnings it would still;
Leaf and flower and laden bee are preaching,
Thine own sphere, though humble, first to fill.

Poor indeed thou must be, if around thee
Thou no ray of light and joy canst throw;
If no silken cord of love hath bound thee
To some little world through weal and woe.

If no dear eyes thy fond love can brighten,
No fond voices answer to thy own;
If no brother's sorrow thou canst lighten,
By daily sympathy and gentle tone.

Not by deeds that win the crowd's applauses,
Not by works that give the world renown,
Not by martyrdom or vacillating crosses,
Canst thou win and wear the immortal crown.

DAILY STRUGGLING, though unmarked and lonely,
Every day a rich reward will give:
Thou wilt find by hearty striving only,
And true loving, thou canst truly live.

—N. Y. Church Journal.

Religious Miscellany.

EVILS OF PUBLIC EXTEMPORANE PRAYER.

The following is one of Mr. Henry Ward Beecher's late *Star* papers in the *Independent* :—

One man falls into a whining tone, another prays in an inaudible whisper, another exalts his voice far beyond the natural conversational pitch, and others lose the natural tones entirely, and pray in a kind of sacred falsetto. Some talk in tenor, but pray in bass; some converse in upper-bass notes, but pray in tenor notes. If a brother first speaks and then prays, a stranger-listening from the outside would think two different men had been speaking. This habit becomes very marked in the administrations of clergymen, many of whom come, at length, to have a conversation voice, a praying voice, a hymn voice, a reading voice, and a preaching voice.

Men are seldom entirely true to themselves and natural in their prayers. There is a certain round of topics supposed to be necessary to a symmetrical prayer. True they punctiliously introduce, whether their heart craves such utterance or not. Of all forms of prayer extemporaneous forms are the worst. They have all the evils of written prayers without their propriety. If, when a Christian brother were in full tide of prayer along the regular succession of topics, Christ should really appear before him, how extremely impertinent would most of the petitions seem, addressed to a living and visible Saviour. Thus a man's real feeling is not expressed, and matters quite good in themselves, but almost wholly indifferent to him, constitute the bulk of petition. Reverential tones and well-connected sentences, expressing very proper ideas, do not constitute prayer. The very essence of praying is, that it conveys the real desires or thoughts of the suppliant. When a man really reveres God, how simple is the language of veneration! But if his heart is breaking with sorrow, or depressed by care, or fretted by ill-adjusted affairs, why should he leave the real strain of feeling, and strike into a false key?

It is remarkable how skilfully men will contrive to avoid all real interests, and express almost wholly those which are not real to them. A man prays

for the glory of God, for the advance of His Kingdom, for the evangelization of the world; but, in that very time, he will not allude to the very things in which his very life may stand, nor to the wants which, every day, are working their impress upon his character. The cares, the petty annoyances, the impatience of temper, pride, self-indulgence, selfishness, conscious and unconscious, or, on the other hand, the gladnesses of the daily life, the blessings of home, the felicities of friendship, the joys and success of life—in short, all the things which one would talk of to a venerable mother, in an hour of confidence, are excluded from prayer among the brotherhood. Without a doubt there is to be reserve and delicacy exercised in the disclosure of one's secret and private experiences. But this is not to be carried so far as to strip prayer of all its leaves and blossoms, and leave it like a formal bush or tree in winter, with barren branches standing in cold outline against a cold sky.

We must enter a solemn protest against the desecration of the name of God, so very common in prayer. There would seem to be no necessity, in a prayer of ordinary length, of more than one or two repetitions of the divine name. Instead of this, it is often repeated from twenty to forty times. Every sentence begins, "O Lord!" Often the middle of a sentence is pivoted upon the divine name. It is a word used simply to begin a sentence or to close it up. In short, the name of God degenerates into a mere rhetorical embellishment, and is the wasteword of the prayer. For our own part, prayers interlarded in this manner are extremely repulsive, and even shocking. Nor can we consent, any more, to be moved by the interjections and epithets of prayer. Many prayers are full of O's, and the voice runs through half a semi-circular scale of gracious intonation with every other sentence. It is, O do this, and O do that, O send, O give, O bless, O help, O teach, O look, O smile, O come, O forgive, O spare, O hear, O let, O snatch, O watch—O! O! O! through the whole petition, with every variation of inflection. Some O's are deep and sad; some are shrill and short, some are blunt and decisive, but more are long, very long, affectionately long!

It is painful to see men getting their prayers to a close. After advancing through the topics for a proper time, it seems as if it were thought necessary to throw in a number of very short petitions, or to come to the close through a certain cadence of petitions, until at last the gate is reached, and the man comes out in regular style through the "forever and ever, Amen!" And so habituated have men become to this, that a prayer that begins without a certain conventional opening, and closes without the regular gradations, is thought singular and irreverent. The familiarity of deep feeling, the boldness of love, the artless sentences of unconscious sincerity, are, to some underout, while the cramming a prayer with all manner of conventionalisms gives no offence, if the manner is only solemn. Solemnity is a mask behind which levity and thoughtlessness heap up endless fantasies. It is the arch patron of hypocrisy.

The use of Scriptural language in prayer becomes often a serious vice. Of course, when fully used, no language can be more elevated and appropriate. But when texts or scraps and fragments of texts are strung together, or when certain favorite texts recur in every prayer, long after they have ceased to convey to the hearer the thoughts originally coupled with them, the use of Scripture, instead of edifying, injures. A prayer is not a thread on which men are to see how many texts they can string.

An improper use of figurative language in prayers, is a source of positive mischief. We take no exception to figurative language when it springs fresh from the imagination. Then it augments the tide of thought and feeling. But there are certain figures, and not all of them Biblical, which have been repeated over and over, until all sense is gone from them, except a false sense. They come to be, at length, in effect, the assertion of literal truths; and a figure that was meant simply to kindle the imagination, finds itself in a didactic position, teaching the strangest conceivable things.

Some men are always "opening the windows of heaven," "raining a rain of mercy," "laying down the weapons of rebellion," "stony hearts," "un-

clean hands," "blind eyes," "deaf ears," at length transfer the thoughts to the outward symbol, and quite hide the inward and specific spiritual state. Some men never say humble, or humility, except by such expressions as "on the bended knee of the soul," and "going down into the valley of humiliation." Many men have apparently forgotten the name of Christ. They always use the word "Cross" instead. They pray to be reconciled to the Cross, they exhort men to come to the Cross, to look up at the Cross, to lay down their sins at the foot of the Cross. We heard an ordination sermon of great ability, upon salvation by Christ, in which that name was not once mentioned, the Cross becoming the synonyme. Had a heathen stranger been present, he would have supposed the name of the God whom he worshipped to be "Cross." This is the more unfortunate, because it not only sinks the power of a living personality, but substitutes in its stead a symbol which, however precious and historically affecting, may, by too great familiarity, lose entirely the Saviour, and leave only the Wood, a relic worse than any which Romish superstition has presented.

There are other correlative topics; but these will suffice for the present.

* PARABLES.—The greater part of the parables delivered in Galilee, are grouped in the discourse from the fishing vessel off the beach of the plain of Genesareth. Is there anything on the spot to suggest the images thus conveyed? So (if I may speak for a moment of myself,) I asked, as I rode along the track under the hill side, by which the plain of Genesareth is approached, so I asked, at the moment seeing nothing but the steep sides of the hill alternately of rocks and grass. And when I thought of the parable of the sower, I answered that here at least was nothing on which the divine teaching could fasten. It must have been the distant cornfields of Samaria or Esdraelon on which His mind was dwelling. The thought had hardly occurred to me when a slight recess on the hill side, close upon the plain, disclosed at once, in detail, and with a conjunction which I remember nowhere else in Palestine, every feature of the great parable. There was the undulating cornfield descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling, here and there on either side of it, or upon it; itself hard with the constant tramp of horse and human foot. There was the "good" rich soil, which distinguishes the whole of that plain, and its neighborhood, from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hillside, protruding here and there through the cornfields, as elsewhere through the grassy slopes. There were the large bushes of thorn—the "Nabk," that kind of which tradition says that the crown of thorns was woven—springing up like the fruit trees of the more inland parts, in the very midst of the waving wheat.

This is the most detailed illustration of the Galilean parables. But the image of the cornfields generally must have been always present to the eye of the multitude on shore of the Master and disciples in the boat—as constantly as the vineyards at Jerusalem. "The earth, bringing forth fruit of itself," "the blade, the ear, the full corn in the ear;" "the reapers coming with their sickles for the harvest," could never be out of place in the plains of Genesareth. And it is probable that these cornfields would always have exhibited the sight which had been observed in the plain of the Upper Jordan beyond the Lake of Merom, and in the great cornfields of Samaria,—women and children employed in picking out from the wheat the tall green stalks, still called by the Arabs "Zuwau," apparently the same as "Zizania," which, in the Vulgate, is rendered "Lollia," in our version "tare," and which, it can be easily imagined, if sowed designedly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally, and by chance, they are at first sight hardly distinguishable.

Of the rest of the imagery in that series of parables, it is perhaps not necessary to speak. Yet the

countless birds of all kinds, aquatic fowls by the lake side, partridges and pigeons hovering, as on the Nile bank, over the rich plain, immediately recall the "birds of the air" which came and devoured the seed by the way-side, or which took refuge in the spreading branches of the mustard-seed. It is impossible to see even the relics of the great fisheries, which once made the fame of Genesareth, the two or three solitary fishermen casting their nets into the lake from its rocky banks, without recalling the image which lieth alone, in inland Palestine, could have a meaning; of the net which was "cast into the sea and gathered of every kind" from all the various tribes which still people those lonely waters.—Stanley

Correspondence.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

DEAR SIR,

Matters of business connected with my position in life, have occasioned this long delay in replying to your answer to my inquiries. I am obliged to you for your kind expressions, but regret that my letter should unintentionally have been the occasion of angry feelings, between yourself and the Editor of the "Church Times." There can be no greater inconsistency than to attempt religious investigation in an irreligious mind. In replying therefore to your answer, I hope to persevere in that "commendable spirit" for which you give me credit, even though obliged to point out to you your own violation of that course which you praise in others. In speaking of the rite of Confirmation or laying on of hands, you term it "an invention," a "modern ceremonial" and a "sort of remedy." Now it is not my present purpose to enter upon the scriptural evidence for Confirmation; but, dear sir, calling names is not producing arguments. You may think in opposition to the Christian world, that the Ordinance of Confirmation is unsupported by scripture, but a modern invention that surely is not which the ancient Fathers considered no one could neglect with safety to his soul. Before leaving this topic allow me to say that in your references to scripture, you have omitted to notice the two most conclusive passages in the New Testament which could be adduced in behalf of Confirmation, viz. Acts viii. 14-17, and Hebrews. ch. 2 v. In the first we see that two of the Apostles were sent from Jerusalem to Samaria to do an office for the baptized converts, which the inspired Evangelist St. Philip was unable to do. In the second we find the laying on of hands mentioned as one of the first principles of the Christian faith—and even its relative position in the list placed by the Apostle exactly where we should expect it. The evidence of this passage was so conclusive in the opinion of the great Reformer Calvin, that he declared it abundantly sufficient to prove Confirmation to be of Apostolical institution. Again, why should you, as a follower of the gentle and loving One, allow that root of bitterness to show itself in the contemptuous phraseology which you apply to the mode of baptism practised by the Christian Church in general. The term "sprinkling" however, need not be offensive, though you may intend it to be so. In fact the use of it in various passages of both the Old and New Testament, strongly confirms that mode of baptism. We all agree that the washing of water in baptism is merely figurative, and emblematical of the cleansing of the soul by the blood of Christ. Now in reference to this very cleansing the word sprinkling is frequently used in Holy Scripture, and that alone should be sufficient to save it from the controversial sneer. But to the main question between us, you will recollect the following part of the quotation at the head of my first letter. The question is not yet settled with them (that is all who baptize infants,) whether a wicked man or woman who was sprinkled in infancy is a member of the Church or not. Now I was not aware that any doubt existed upon the subject, and therefore without referring to the truth or error of infant baptism, I asked your opinion of two or three passages of God's Word, which seemed to prove that those who had been made members of the household of faith by baptism, though subsequently they fell into grievous sin, were yet treated as disciples, though erring—sons, though disobedient sons, and hence were exhorted to repentance and amendment. The case of Simon Magus, (or if you prefer the circumlocution, Simon who used sorcery,) you decide by declaring that he was a false professor, and by the denunciation of St. Peter was no longer a member of the Church—but is this not an arbitrary decision. That he was a false professor I have no doubt—and that his iniquity had deprived him

of all part and lot in the spiritual blessings of baptism is equally clear—hence the Apostle exhorts him to repent and to pray to God for pardon. Had he repented, you will allow he would not have been rebaptized—why? because he was already disciplined to Christ, and made a subject of His kingdom—what was required of him was obedience and fidelity to his Sovereign. The case of the "Corinthians (1 Cor. i. & iii. chaps.) which is by far the most conclusive, you pass over with a few most unsatisfactory observations, which are no answer. Those who were "carried, contentious, full of envy and strife, &c., who instead of loving one another and walking in all the commands of the Saviour, were worldly and godless," you admit were certainly members of the Christian Church; because St. Paul says so, whilst you deny Simon the privilege of membership though St. Peter did not cut him off. I venture to give my opinion that the language of St. Paul used in reference to the Corinthians decides the case of Simon and all others who sin subsequently to baptism. This is an important point, and has a grave bearing on your peculiar opinions, which I may hereafter more fully explain. But let me add some further proof from the Apostle's language touching the point we are considering. In the eleventh chap. of the same epistle we have a sad exhibition of human depravity in the 20th verse the apostle writes, "When ye come together therefore into one place, this is not to eat the Lord's supper, for in eating every one taketh before other his own supper, and one is hungry and another is drunken—and in the following verses he desires them to examine themselves and to judge themselves that they may approach the Lord's Table in a better mind: Now observe of these so guilty persons the Apostle thus speaks in the next chapter; "as the Body is one and hath many members, and all the members of that one Body being many, are one Body, so also is Christ—for by one Spirit are we all baptized into one Body, and have been all made to drink into one Spirit—now ye are the Body of Christ and members in particular." These high and holy privileges, recollect, are declared to be the possession of those, very many of whom were grievous sinners; in fact guilty of such sin as is scarcely heard of among Christians of the present day. So again the 12th chap. of 2d. Epistle, affords similar illustrations; and I consider St. Peter's denunciations against Simon Magus applicable also to them, and to all who abuse God's gifts and their holy privileges, and who will surely forfeit that eternal inheritance to the hope of which they were raised by their incorporation into the Body of Christ, except they repent. The same conclusions may be deduced from the Spirit's address to the several Asiatic Churches in the Book of Revelations; and last though first in authority, we have the same instruction in our Lord's parables of the Tares and the net cast into the sea, and the Prodigal, to which I have already referred.

In your answer to my third inquiry, you thus write: "We do not however find that persons who have been baptized in infancy, give evidence of having been by that means made children of God more than others who have not been baptized." In discussing these holy truths it becomes us, dear Sir, to direct ourselves as much as possible of all prejudice and uncharitableness. Can you safely assert that there is no difference between persons who have been baptized in infancy when they grow up to years of understanding, and those who have not been baptized at all. Can you declare that the one has no moral and spiritual advantage over the other, unless having the faculty of Omniscience you can decide what the one might not have been, had he not been baptized—or what the other might have been had he been admitted to the same privilege. You can not say what measure of the Holy Spirit might have been given in answer to the prayer of faith, as was given to Samuel, to Jeremiah, and to John, even from his mother's womb, for the sanctification and direction of his future life. Understand me, I admit that some who are unbaptized, by the purity of their lives condemn many who have been baptized—but nothing can be proved from that except that there are some who abuse the gift of God—shall their unbelief make the faith of God without effect.—Rom. iii. 3. You will scarcely say that the same does not take place among the baptized members of your own denomination. Of many of your people, (I mean no offender,) it may be truly declared, "they show that they are children of wrath even as others, and are not subject to the law of God, even though they have received the engraved word which is able to save their souls." Again, you thus proceed in your answer, "Your reference to it (the prodigal) shows that the great error, baptismal regeneration, has had some influence on your mind." I have long been convinced that the controversy respecting that doctrine which you pronounce the "great error" is rather a war of words than of opposite opinions. The respective combatants use the term regeneration in different senses, and hence the impossibility of arriving at an amicable agreement. But I trust that you as well as many others would rejoice at the removal of even one cause of difference between the professed followers of Him who prayed that all His disciples might be one even as He and His Father are One. Though I have not the presumption to expect success where the ablest men have failed, yet I would endeavour to show that there is far more unanimity between the disputants on baptismal regeneration than they themselves allow. For convenience I shall suppose the argument between a Churchman and a Baptist—and first the chief cause of difference originates in a confusion in the use of the words re-

generation and conversion. The Churchman considers regeneration ordinarily necessary to salvation, and likewise conversion—but he understands them as two distinct acts; the one the sole act of God, in which man has no participation—the other likewise the work of the Spirit, but "demanding the co-operation of our active will"—whereas in your paper of the 29th April, you show that you are not aware of that distinction, for you ask the question: "can it be that they suppose any change of heart is effected by this ceremonial (viz infant baptism)?" I assure you, dear Sir, that no Churchman, high or low, believes in any such change as you mean, though he fully believes that his infant is regenerated in holy baptism. He believes that by the extension of God's mercy through Christ, the child's state is changed, being no longer an alien, but now restored to God's favour, and as a member of Christ, a joint heir also with Him of the heavenly inheritance—he believes that divine grace has been given the child, the seed of future holiness—but he does not believe the child's heart and affections have been turned to God, as you would speak of the conversion of an adult—further he believes that having offered his child to God in holy baptism for adoption into His family, it is his duty to bring him up in the nurture and admonition of the Lord, by the use of those means which the Lord appointed, by the word of truth, by prayer and by the holy ordinances of Christ's Church—by these divine means he hopes with the further aid of the Holy Spirit, that his child's heart may be turned to God, and that he may come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." But this turning to God is life long, as there is a daily decay, there must be a daily renewal—in this conversion the Churchman fully believes, but he does not call it regeneration—nor does he believe that such a change ever takes place in infancy—there is no opportunity for it, or need of it—the child has committed no actual sin—whatever you may think then of infant baptism or regeneration, remember that the Churchman does not regard either as effecting a change of heart in an infant; but a change of state in relation to God, being by nature born in sin and children of wrath, we are hereby made children of grace, and grafted into the Body of Christ. Should you deem these observations worthy of notice, please to let me know how you would use the term "Immersion" in describing baptism with the Holy Ghost and with fire, (St. Matt. iii. ch. 11 v.) and that baptism as it actually occurred in Acts 2 ch. when God poured out of His Spirit upon the Apostles, and the tongues of fire sat upon each of them. Again let me inquire how you would bring little children, infants, to Christ, according to His command in St. Mark x. ch. 13-16, if not by baptism. I regret the length of this letter, yet I have given but a small portion of the evidence in favour of the points we are discussing. Should it not be inconvenient, you would oblige me by copying this communication into the "Christian Messenger," and I remain, sincerely yours,

INQUIRER.

Our friend of the *Christian Messenger*, if sincere, will now have a favorable opportunity of acting upon his own peculiar ideas of Editorial propriety; and he may permit us to express an opinion that all his readers would be essentially benefitted by the perusal of the above article.—*Editor Church Times.*

News Department.

[Correspondence of the Church Journal.]

TORONTO, May, 1857.

Since I last wrote there has been an important meeting of the Executive Committee of the Synod in this City, and the following alterations in the Constitution adopted by the Synod of 1834, have been recommended for consideration at the next General Meeting:—

Article I. To expunge the following words: "or holding office in any College or School under the jurisdiction of the Bishop."

Article II. To add the following words: "The said declaration not to be required unless the qualification so stated be questioned."

Article VII. After the word "infirmary" to add the words "not under ecclesiastical censure." To expunge the words "and vote thereat," and insert the words "but not to vote thereat."

To add the following Article as Article VIII.: During necessary or authorized absence of the Rector or Incumbent of any Parish or Cure, the clergyman acting as Assistant Minister or Curate of such Incumbent shall be entitled to vote at meetings of the Synod, but not otherwise, unless licensed to a congregation, regularly organized, independent of that presided over by his Rector or Incumbent.

Article XI. (which would then be Article XII.) to add the words "the same to have power to appoint an Assistant Secretary."

The proposed alteration in Article I. would, if carried out, prevent the Rev. Professors of Trinity College from taking a part in the proceedings as representatives of the important Church Institution. I suppose that it was feared that the clerical influence would be too much strengthened by their presence unattended by lay delegates. The English universities and the Irish have their representatives in Parliament, and it does seem strange that our Church College should be unrepresented in our Synod. The change in Article II. would render it unnecessary for the electors of the lay delegates to state in writing that they

were members of the Church, save when a question arose on the subject.

Article VII. in its amended form adds a necessary clause after "infirmity," and prohibits superannuated clergymen from voting.

The Executive Committee have also recommended the following highly important rules and regulations in regard to the election of Bishops:

1. That at the election of a Bishop it be necessary that not less than two-thirds of the whole number of the Clergy, and of the Lay-Delegates by parishes entitled to vote be present. That no clergyman be publicly nominated for the office of Bishop; but that the clergy and Lay representatives, by parishes, in their separate places, be directed, each and severally, to write upon a card the name of the Clergyman whom they would desire to elect as Bishop. That the same be dropped into a balloting-box, to be handed round to each individually by two persons appointed for that purpose. That whatsoever Clergyman shall have such a number of the votes of such order respectively as shall constitute a clear majority of the whole number of each order respectively entitled to vote in such Diocese, shall be declared duly elected. That there be no election, unless with such majority of both Clergy and Laity, the latter voting by parishes.

2. In the event of the subdivision of any Diocese, the portion intended to form the new Diocese shall be bound in all their public proceedings by the constitution of the Diocese of which they formed a part, until a said new Diocese shall be fully organized by the election and consecration of the Bishop.

3. Any Clergyman elected a Bishop, and holding at the time of such election any preferment or ecclesiastical income, shall resign such preferment or income upon his consecration.

The first regulation your readers will perceive does away with the very objectionable two-thirds majority system; while the adoption of the vote by ballot principle, and the prohibition of a public nomination will, I hope, restrain to a great extent those ebullitions of strong feeling, dreaded by all true friends of Synodical action, and of which already there have been specimens by no means pleasing, exhibited by friends of each candidate for the London Bishopric. The eyes of the Anglo-Catholic Church throughout the whole world will be fixed on the actions of our Canadian Synods, and the tone and manner in which the proceedings are conducted, will exercise a powerful influence either for good or evil upon the Church in Great Britain and in her numerous dependencies. The freedom of Synodical action which we first took as our right, and have since had granted to us, and confirmed by law, is regarded by our Mother Church, and throughout the colonies, as a great experiment. And all concerned in carrying it out, should feel most deeply the great responsibility resting upon them.—A false step would not merely raise the question as to the propriety of our taking possession of armour too large for us, but would help to strike a few rivets more into the manacles of our Mother Church, and throw grievous stumbling blocks in the path of ecclesiastical freedom of our brother colonial churchmen throughout the world.

The Executive Committee of the Synod has also passed a Resolution, to the effect that the Lord Bishop be requested to summon the Synod as soon as Her Majesty's assent to the Synodical bill be received—not less than twenty days' notice being given of the same. This assent was given, I am informed, on the 6th ult., at a meeting of the Privy Council, and a despatch to that effect forwarded to the Governor-General. His Excellency will, I believe, give notice of its reception in the Legislative Council Chamber to-day, and I regret that I cannot delay this letter in order to state positively that he has done so. The meeting of Synod will therefore be held in all probability in about three weeks, and the meeting of the Church Society, usually called on the first week of June, be postponed to the same time.

Since receiving the letter from our Toronto correspondent, given above, the important announcement anticipated by him has come to hand, as follows:

"The Lord Bishop of Toronto notifies the clergy and laity of his diocese, that he has received official intimation from His His Excellency the Governor-General, that Her Majesty's assent has been given to the Act of the Legislature of Canada, entitled 'An act to enable members of the United Church of England and Ireland in Canada to meet in Synod.'

"In accordance with the resolution of the Executive Committee of the Synod held on the 12th of May, the Bishop hereby acquaints the Clergy and Lay Delegates to the Diocesan Synod, that a General Meeting of that body will be held in the City of Toronto, on Wednesday, the 17th June next. Divine Service, preparatory to its assembling, will be performed in the Cathedral Church, at ten o'clock, A. M.—*N. Y. Church Journal.*

MONTREAL.—The proceedings at the laying of the foundation stone of the new Cathedral in this city, were of the most pleasing character. We subjoin a brief summary of the prominent circumstances connected with the important event.

The solemn and interesting ceremony was performed by the Bishop of the Diocese, assisted by a great number of the clergy, and in the presence of an immense concourse of people. The day was beautifully fine. In the morning it being Ascension Day—full service, with the Holy Communion, was celebrated at St. John's chapel. The sermon is alluded to as highly appropriate and very edifying. In the afternoon at 2 o'clock, a procession was formed, consisting of the Bishop and twenty-five of the Clergy, in their

rober, the children connected with schools belonging to the church, the Officers of the Garrison, Staff Officers of the 30th Regiment, and the members of the congregation. They immediately proceeded to the site of the new Cathedral where the ritual was performed. It consisted of the usual offices for the laying of a corner stone. The Rev. Mr. Gisson read the first part of the service, invoking the Saviour to bless the stone which was then to be laid in His name.

The Hon. George Moffat then addressed the Bishop, giving an account of the events which had led to the ceremonies of the day. The hon. gentleman proceeded to give the dimensions of the new cathedral, which he said would be built in the Gothic style of architecture, and in a cruciform shape; its length from end to end being 212 feet. It was calculated to accommodate from 1400 to 1500 persons, and arrangements for the poor in the proposed plan had not been neglected. The death of the talented architect who designed the church, had delayed the completion of the plan and estimates for the building. But these had now been procured, and the cost of the Cathedral, inclusive of spire, bell, and clock, was put down at £30,000. For the latter adjuncts it was supposed £8,000 would be sufficient. The available means at the disposal of the building committee was about £24,000; added to this there was a sum of £2,000 insured on the organ and church property; but it would be seen there was still a large margin to be made up by voluntary subscription, and it was much to be desired that the appeal should be liberally responded to, so as to render it unnecessary to solicit any aid from abroad. In conclusion he had now to offer his lordship, on the part of the Building Committee, the trowel he held in his hand. It had been made for the occasion, and was intended to remain in his Lordship's family as a memento of the proceedings of this day. And he had also to invite the Bishop to lay the corner stone of what, he hoped, would prove not only an ornament to the diocese, but a blessing to all around.

The Bishop, accepting the trowel, and the stone having been adjusted, he proceeded to spread the mortar, and then repeated the usual declarations.

Major Campbell, C.B., then addressed the meeting, and spoke of the low state of ecclesiastical architecture in the Diocese. He hoped, however, for an improved state of things. A building such as they were now about to erect should serve as a model for future architects, and raise the taste of the general mass. He might have spoken strongly on this subject, but he felt strongly. He believed a high destiny awaited this Province, and that Montreal would have no small share in accomplishing it. Let us prepare for it then, that when we are called upon to take our place among the nations of the world, we may be found wanting in none of those essentials which this enlightened age requires. It had been said, and often said, that Canada was destined to be a great Republic. Well, if it were so, let it at least unite the learning of the present age with the taste of ancient days—with the beauty, the elegance, refinement and grace which distinguished, beyond all others, the classic land of Greece. He hoped and trusted that not only the members of the Church in Montreal, but Churchmen throughout the diocese, would be alive to the responsibility which rested upon them, and to the expectations to which they had given rise; and it was his earnest hope that a building would be raised, adapted not only to the wants of this growing diocese, but beautiful and chaste in its every proportion.

The Rev. Mr. Scott, one of the Bishop's Chaplains, then came forward and delivered a very interesting discourse, showing that from the earliest times it was the habit of the people to erect buildings more or less spacious and gorgeous—according to their taste and developments—for the worship of that Being whom they sought to entreat, to worship, or to propitiate. He also referred to the magnificence of Solomon's temple, and impressed upon the people their obligation to make the House of God worthy of Him who inhabits there.

The Bishop stated that general Eyre had that morning sent him a telegraph from Sorel, expressing his regret at being unable to be present, and called upon Lieutenant Col. Munro, to say a few words on the occasion.

Col. Munro apologized for presuming at such short notice to address such an assembly. But he and his brother officers felt a great interest in the new building—almost as much as they did in the one where hitherto they had worshipped. Montreal had been their first resting place after they had left the Crimea, and the late Christi Church Cathedral was the first consecrated temple where they had offered up their thanksgiving for being preserved during the late disastrous war. He hoped the new building would surpass the old one, both in majesty and beauty, and though it could never be venerated in the same way by the gentlemen around, yet the young children whom he saw before him, would tell their children the results of the day's proceedings, and call the new house of God, their House—endured to them by all their happiest and most sacred recollections.

The Bishop then delivered an address characterized by his usual eloquence and gracefulness of style. We regret our space will not permit us to give it in full. The following is an extract from it.

This stone is itself, in its solid and massive substance and its position, a type of the permanence and unity of the faith in Christ which we profess—the corner-stone, which is to knit together the different parts of the building and the foundation upon which it is to rest; while above it there is to be raised the lofty tower and spire pointing to the skies; emblem, too, of the truth we teach, which is by its

holy influence, to raise up from earth to heaven. Yes, I do believe that what we have this day begun in the name of God will be no ordinary work. Numbers are no certain test of truth, nor must we be too ready to accept the word *populi as the vox Dei*: but whether, as members of the Church of England, either in this city or diocese, we be now comparatively many or few, we are, I am sure, a growing body,—one that has within itself tokens of spiritual life and powers of reproduction; and one that is bound, and I hope always ready, to bear witness for the truth of its doctrine and discipline as a branch of the Reformed Catholic Church of Christ, embodying in itself the great principles of "Evangelical Truth and Apostolic Order." Having been deprived of our late Cathedral by the accident of a calamitous fire, which has been so feelingly and justly alluded to both by Mr. Moffat and the gallant Colonel, there has been a very general feeling that we ought to take advantage of this occasion to replace it by one more worthy of the present requirements of the Church and the state of the Province. It should not be, however, from any mere spirit of rivalry because other domes and spires are rising around us, or from a desire (however right that may be in its place) to add another architectural ornament to adorn this, the great Commercial Capital of the Province, that we feel anxious to accomplish such a work: but because while we see the evidence of worldly greatness everywhere increasing—private dwellings, the mart, the exchange, the bank, the store, advancing in grandeur and magnificence—we ought to work still to dedicate our best to God; and should feel, with David, ashamed to "dwell ourselves in houses of cedar," while "the Ark of God" is neglected, or "left to dwell in tents." It was the remark of the great Edmund Burke, in a letter written to his friends upon his first visit to London, when a very young man, "London is the very sink of vice, but its churches and charitable institutions, whose spires and turrets touch the skies, act like electrical conductors, and avert the wrath of heaven." But to do this here for us, to avert from us the wrath of heaven, they must not only be begun in the name of God, as we begin this to-day, but continued and ended in the same spirit, and used according to His will. And if there be such a mind in us, we may indeed go boldly forward with our task.

The Dean of Montreal (Dr. Bethune) concluded the services with appropriate prayers and the following beautiful quotation:—

The gates, adorned with pearls most bright,
The way to hidden glory show;
And thither by the blessed might
Of faith in Jesus' merit, go
All those who are in earth distressed,
Because they have Christ's name professed

Extracts from latest English Papers.

Twenty-four ships of the sunken fleet have already been raised in the harbour of Sebastopol. The American company is straining every nerve to fulfil its engagements, and hopes to raise the ships still remaining under water. The steamer *Kheron*, one of those already raised, is plying as she used to do in the Black Sea before the war.

The Queen has conferred the title and dignity of a baronet of the United Kingdom upon Sir Jamsetjee Jejeebhoy, Knight, of Bombay.

The formal declaration against the truth of the "miracle of La Salette," which emanated from one of the legal tribunals last week, has produced a good deal of plain speaking. The *Siecle* has the following:—

"This miracle has turned out an imposture. The most celebrated and praiseworthy sentiment of the human soul, faith, has been unworthily turned to speculative account. Fabulous sums have been collected: credulous populations have been led into weary pilgrimages. The water of La Salette, which a Bishop described to the Christian world as possessed of qualities that cured all ills of the flesh, and that converted inveterate sinners who might drink of it, even against their will, has been turned into an article of commerce. The miracle consisted in the boldness with which the swindle has been and still is conducted. How can religion resist such terrible blows, dealt by those who proclaim themselves its ministers and its most zealous defenders?"

About a year ago, Mr. Hume, (the celebrated American spirit rapper), while in Rome, expressed a fervent desire to embrace the Catholic religion.—He accordingly studied the dogmas of our holy religion, and the Revd. Mr. Talbot admitted him into the bosom of the Church; but he was obliged to promise, by writing as well as orally, to hold no further communication with his "spirits." On resolving to embrace Catholicity, the demons threatened to forsake him for a year, at the end of which they promised to return, and torment him: Owing to the thoughtless curiosity of an honourable family at Rome, who entreated him to gratify their curiosity, he was induced to forego his pious purposes and recommence his invocations, and he still holds communion with the demon world. Many of his old friends, however, who witnessed his piety a year ago, are not without hope that he, will, ere long, return to the bosom of the Church.—*Tablet.*

The heart of the Queen of Westphalia, the second wife of Prince Jerome Bonaparte and the mother of Prince Napoleon and the Princess Mathilde, enclosed in an urn, has been deposited in the tomb of the Emperor Napoleon, at the Invalides.

YOUTH'S DEPARTMENT.

SUFFERING WRONGS PATIENTLY.

OR THE PATH TO GLORY.

A fine little boy was running at full speed through a narrow path with rose bushes on either side, when suddenly stopped by the warning cry of his mother, "Take care, Louis, for those thorns might tear your eyes out." It was a voice that never failed to check him, even in his most eager mood, and turning round to the beautiful lady who thus addressed him, the child replied, "But, dear mamma, thorny paths, you know, lead to glory."

Little did Marie Antoinette, the Queen of France, or her fair and cherished boy (for my story is of them) know how truly these words were to be proved in the experience of both, or the ready answer of the little Dauphin would not have lit up his mother's face with so radiant a smile of pleasure. It seemed even from his infancy as though the child had inherited the queenly grace and dignity of his noble hearted mother, and few could look without admiration and interest upon the almost angelic beauty, and bright intelligence of his open countenance. He had but lately in consequence of the death of his elder brother, succeeded to the title of Dauphin, and his parents, who had been greatly afflicted by the death of two of their children, the infant Princess Sophie, and their eldest son, Louis Joseph, rejoiced that their youngest son showed no symptoms of the delicacy of constitution which had caused them so much anxiety in his brother's case.

The king and queen devoted much of their time to the education of their children, and both Louis Charles and his eldest sister, the Princess Marie Theres, were apt scholars. It was a pretty sight to see the little daughter of the Queen of France busily employed with her needle in making clothes for the poor, while the Dauphin read aloud some story of the good and great, or drank in from his parents' lips some wise and holy lesson.

Dearly as Marie Antoinette loved her children, and delighted (as what mother does not?) in giving them pleasure, she was yet most anxious to impress upon them the duty and privilege of self denial. During the Winter of 1783, the poor throughout France suffered severely from cold and hunger, and Marie Antoinette, who felt her calling as queen to be the mother of her people, exerted herself in every way she could to relieve their distresses. All the money she could save from her own purse was distributed by her orders amongst the poor in her neighborhood, and many of the ladies of the court were stirred up by the example of their good and lovely queen, to remember the poor.

On the eve of new year's day, when it is customary in France for all the parents who can afford it, to make presents to their children, the queen, anxious to give to hers a lesson of charity, sent for the usual presents from Paris, and had the table in her closet covered, as in other and happier days, with all the newly invented and most beautiful toys; then taking her little son Louis Joseph (for this was before the birth of his brother) with her daughter by the hand, she showed them the presents she had hoped, and intended to purchase for them, but reminding them that the money, so spent, would, otherwise employed, enable them to feed the hungry and to clothe the naked, she asked them if they would not willingly content themselves with only looking at the playthings, to help her in this way to buy more blankets, and clothing, and bread for the poor and wretched. "You may do without the toys, my children, but without food and clothing the poor must perish," said the queen and the children, who had long seen their mother denying herself many enjoyments, that she might enjoy the cost of them in this way, threw themselves into her arms, exclaiming, "Give the money to the poor, mamma; we can wait for the toys."

"Yes, my children, I thought you would agree with me, but one thing we must not forget; that is, to pay the toy-man for his trouble in bringing home the playthings, and to recompense him for his disappointment."

Louis Charles was educated in the same spirit: no foolish, fond indulgence was allowed to hinder his being early trained and suffer, as becomes a Christian child. On one occasion his governess, distressed at seeing him run very fast and heedlessly, exclaimed, "He will surely fall," and would have hastened to his assistance had not the queen checked her by calmly observing, "He must learn to fall."

"But," rejoined the governess, "he may hurt himself."

"He must learn to endure hardships," was the queen's reply.

One of the greatest pleasures of the little Dauphin, was to work in a flower garden allotted to him in front of the terrace at Versailles, on which the apartments of the Queen opened, and from whence he might be seen working away with his little spade, and hoe, and watering pot, till the perspiration stood in large drops on his forehead. If any one offered to help him, and begged him not to fatigue himself so much, he would answer, "No, it is because I make the flowers grow myself that mamma is so fond of them, so I must work hard to have them ready for her." And every morning he would make a nosegay of his prettiest flowers to lay upon his mother's pillow before she woke; then hiding behind the curtain, he watched her smile of pleasure at his early offering, and springing forward claimed his wanted reward, a mother's kiss.

"Louis," said his father to him one day, "to-morrow is the queen's birthday, and you must think of something new for her bouquet, and compose some little compliment."

"Papa," answered the child quickly, "I have a beautiful ever-lasting in my garden, and it will just do for my bouquet and my compliment too. When I give it to mamma, I will say, Mamma, may you be like this flower."

To teach him the use of the compass, his father, having walked with him some distance from the chateau of Rambouillet, a royal residence about thirty-six miles southwest of Paris, and having explained to him that to find his way back he only needed to keep in the direction to which the needle pointed, the chateau being to the north of the forest in which they were, left him to find his way home as best he could, first however asking him if he was afraid of being alone in the forest.

"Was a prince of France ever afraid?" observed Louis lifting up his pretty face with a flush of something like pride.

"Well then," said the King, "here is the compass, and here too is money, for you may want some on your way, and now good bye to you, Mr. Adventurer, for I shall take another road, but I shall hope to meet you safely at the chateau."

With a bold and merry heart the noble boy now pursued his way alone through the forest paths, looking from time to time at his compass to be sure that he was in the right direction. An hour's walk however seemed to bring him no nearer home, but though by this time he had reached a meadow in which some peasants were mowing, he never thought of asking them the way to the chateau. A little dog began to bark at him until chidden by its owner, who beat it to make it quiet. "Will you sell me that pretty dog, friend?" asked Louis.

"Sell my dog! my poor Muff, my only friend and companion in my poverty! no, no my little gentleman, not for all the gold in the king's purse," was the answer.

"Then why do you beat him?"

"He that loves well, chastises well, my little gentleman."

"Here friend," said the child taking a piece of gold from his purse, "I will give you this, if you promise me not to love your dog so well."

"One would take you for the son of a king, to give away so much money at a time," said the man in some astonishment.

With a merry laugh the Dauphin answered, "You are right friend; I am the son of your king, but I will not deprive you of your dog," he continued, as the surprised and grateful peasant urged him to accept it. It was with some difficulty that Louis persuaded the men who now gathered round him, to allow him to proceed on his way unaccompanied. He did so however and after a long and weary wandering, reached the chateau, to the great joy of his parents, who were beginning to get anxious about him. "I almost feared you had lost your way, my son," exclaimed the king.

"Lost my way, indeed! How could I have lost it?" said the child with a half indignant look.

"Oh, I see your pride is up in arms; but if it had not been for the compass—"

"Papa, if I had had no compass, my heart would have guided me to you."

It was no wonder that such a child should be the joy and delight of his family, and in the troublous times that followed, when the people, led away by wicked men, and by their own evil passions, rose up against their good king and queen, and brought them first from their residence at Versailles to the palace of the Tuilleries at Paris, and afterwards imprisoned them

in the Temple; they had still some consolation in the love and gentleness of their children, and especially in the bright smiles and quiet intelligence of Louis Charles. It was to him like the beginning of sorrow, to leave his pretty garden at Versailles; and when they told he would have much nicer flowers at Paris and as many as he could desire, he said sorrowfully, "They will not be my own flowers that I planted and watered, and I shall never love any flowers so well as those," but his tears were quickly dried lest they should add to his mother's sorrow. The day of their removal to Paris was one of terror and distress, such as the happy children had never known before. The angry people shouted at the windows of the royal carriage, "We shall not want bread now; we bring you the baker, the baker's wife, and the baker's boy along with us;" for in their madness they supposed all their want and misery proceeded from the sovereign, and now that he was in their power, they thought to make him remedy all. The day after their arrival, on hearing a tumult in the garden of the Tuilleries, the poor little Dauphin threw himself into his mother's arms, exclaiming, "Oh mamma, is yesterday come again?" One day a poor woman who had made her way into the garden, begged him to present a petition which she gave him to the king, saying at the same time that she would be happy as a queen could she but obtain it. "Happy as a queen!" said the child sorrowfully, as he took the paper, "I know one queen who weeps all day long."

[Concluded next week.]

SELECTIONS.

TWO SIMILITUDES OF S. HERNAN.—"As the vine is supported by the elm, so is the rich man helped by the prayer of the poor."

As I was walking into a field, and considering the vine and elm, and thinking within myself of their fruits, an angel appeared unto me and said, "Why thinkest thou so long with thyself?" And I answered, "I am thinking, sir, about this vine and elm, since their fruits are beautiful." And he said, "These two trees are put forth as an example for the servants of God." "I would learn," replied I, "what example thou meanest, sir?" "Listen," he said. "Thou seest this vine and elm?" "Yes, sir," I rejoined. "This vine," continued he, "is fruitful, but the elm beareth none: but yet this vine, had it not been knit to the elm, and rested upon it, would not have produced much fruit. For when lying on the ground, its produce is bad, because it hangs not on the elm; but when it is suspended upon the elm, it bears fruit for both. Note, then, that the elm beareth not less, but rather more fruit than the vine." "How, sir, greater," asked I, "than the vine?" "Supported by the elm," he replied, "it produces much and choice fruit: but laying on the ground, little and worthless. This, then, is an example for the servants of God, the rich and poor." "Show me how this is?" "Listen," he replied: "The rich has wealth, but, as regards the Lord, he is really poor; for he is distracted about his wealth, and prays but little to the Lord; and when he does pray, his words are feeble, and possessed of little power. When, then, the rich man distributes to the poor of his wealth, the poor man prays to God for him, and God bestows upon him all good things: for the poor man is rich in prayer, and his prayer is effectual with the Lord.—The rich man, then, bestows all upon the poor, because he thinks he is heard by the Lord, and therefore more willingly and unhesitatingly does he bestow all largesses upon him, and takes care that he wants for nothing. The poor man thanks God for the rich, because they both work from the Lord. The elm is thought among men not to bear fruit, and they neither know nor perceive that when united with the vine, the latter yields double produce, i. e., for itself and the elm. And so the poor praying for the rich, are heard of the Lord, and their wealth is increased, because they give to the poor of their substance. Whosoever, then, has so acted, will not be deserted of the Lord, and shall be written in the Book of Life. Happy they then, who are rich, and know that they are enriched, since they who are conscious thereof will be able to minister to the wants of others."

II. "As in Winter green trees cannot be distinguished from the dry, so in this world the just and the unjust cannot be distinguished."

He then showed me many trees stripped of leaves, which seemed to me dry, for all were alike. And he said, "Seest thou these trees?" "Yes, sir," answered I, "they resemble dry ones." "These trees, then," said he, "are like men who live in this world."

"Why," rejoined I, "are they like dry trees?" "Because," was his answer, "there is no distinction between just and unjust in this world, but they are alike. For this world is like Winter to the just, because, living with sinners, they are not distinguished. As all trees in Winter, when their leaves are fallen, are like dry ones, and we cannot tell which are dry, or which green, so in this world there is no distinction between just and unjust, but all are alike.—*Churchman's Companion.*

THE SMITH OF RAGENBACH.—In the vicinity of Hohenlohe, Taugenburg, about twenty years ago, the following heart-rending but also heroic event took place. One afternoon in the early spring or autumn, my kind informant did not exactly know which, in the tavern-room of Regenbach, several men and women having assembled from the village, sat at their ease, none anticipating what would happen on that eventful day. The smith formed one of the merry company,—a strong, vigorous man, with a resolute countenance and daring mien, but also with such a good-natured smile upon his lips that every one who saw him admired him. Every evil disposed person shunned him, for the valiant smith would allow nothing wrong in his presence, and it was not advisable to have anything to do with him except in a proper manner. His arms were like bars of iron, and his fists like forge hammers, so that few could equal his strength of body.

The brave smith sat near the door, chatting with one of his neighbors, on I know not what. All at once the door sprang open, and a large dog came staggering into the room, a great, strong, powerful beast, with a ferocious, frightful aspect: his head was hanging down and his eyes bloodshot, his red coloured tongue hanging down, and his tail dropped between his legs. Thus the ferocious brute entered the room, out of which there was no escape except by one door. Scarcely had the smith's neighbour, who was bath-keeper of the place, seen the animal, when he became deathly pale, sprang up and exclaimed, "Good Heaven, the dog is mad!"

Then rose an outcry! The room was full of men and women, and the foaming beast stood before the only entrance; no one could leave without passing him. He snapped savagely right and left, and no one could leave without being bitten. This increased the horrible confusion. All sprang up and shrank from the furious dog with agonizing countenances. Who should deliver them from him? The smith also stood among them, and as he saw the anguish of the people, it flashed across his mind how many of his happy and contented neighbors would be made miserable by a mad dog, and he formed a resolution, the like of which is scarcely to be found in the history of the human race for high-mindedness and nobleness. Certainly his brown cheek paled a little, but his eyes sparkled with divine fire, and an elevated resolution shone from the smooth brow of the simple minded man.

"Back all!" thundered he, with his deep, strong voice. "Let no one stir, for no one can vanquish the brute but I. One victim must fall in order to save all, and I will be that victim, I will hold the brute; and whilst I do so, make your escape." The smith had scarcely spoken these words, when the dog started towards the shrieking people. But he went not far. "With God's help!" cried the smith, and he rushed upon the venomous and infuriated beast, seized him with an iron grasp, and dashed him to the floor.

Oh, then, what a terrible struggle followed! The dog bit furiously on every side in the most frightful manner. His long teeth tore the arms and thighs of the heroic smith, but he would not let him loose. Regardless alike of the excessive pain and horrible death which must ensue, he held down with a vice-like grasp the snapping, biting, howling brute, until all had escaped!—fill all, all were rescued and in safety. He then flung the half-strangled beast from him against the wall, and dripping with blood and venomous foam he left the room, locking the door after him. Some persons shot the dog through the windows. But, O merciful Heaven, what will become of the brave, unfortunate smith?

Weeping and lamenting, the people surrounded him who had saved their lives at the expense of his own. "Be quiet, my friends, do not weep for me, for I have only performed my duty. When I am dead, think of me with love and affection; and now pray for me that God will not let me suffer long nor too much. I will take care that no further mischief shall occur through me, for I must certainly become mad." He went straight to his workshop, and selected a long chain, the heaviest and firmest in his whole stock. He

then, with his own hands, welded it upon his own limbs and around the anvil so firmly that no power on earth could break it. "There," said he, after silently completing the work, "it's done. Now you are secure, I am inoffensive; so long as I live, bring me food.—The rest I leave to God: into his hands I commit my spirit." Nothing could save the brave smith, neither tears, lamentations, nor prayers. Madness seized him, and after nine days he died,—but truly, he died only to awaken to a more beautiful and glorious life at the right hand of God. He died, but his memory will live from generation to generation, and will be venerated to the end of time.

Search history through, and you will find no action more glorious and sublime than the deeds of this simple-minded man, the smith of Regenbach. It is easy for noble minds to die like Winkelbed, or *Martius Curtius*, the high-spirited Roman youth; but to go to the sacrifice with the certainty of death—and, moreover, being obliged to await a death so awful, during long, fearful hours and days—that is to die not once, but a thousand times. And such a death was that of the smith of Regenbach. Such a sacrifice the smith of Regenbach made in order to save his neighbors. May his memory ever be sacred.

DEATH OF THE HIGH-PRIEST OF JAPAN.—The Dairi, or High-priest of Japan, inhabits a splendid palace in the city of Miako, on the island of Nipon. His court is composed of twenty thousand priests, who are entrusted with the charge of the four thousand temples of this immense city. His costume is a long tunic, over which he wears a large red dress; a white transparent veil, ornamented with golden fringe, is worn upon his head, falling about half way down his body. His countenance remains always invisible.

On the 1st of July, 1856, the Dairi was taken ill. Immediately the chief priest, with his ghostly colleagues, two hundred priests of the first rank, who are endowed with the religious power of the empire, were summoned to the palace. By the next day, the invalid's situation became more critical, and on the third his death was pronounced to be inevitable and close at hand. The priests repaired at once to the temple, and informed the populace that the Dairi had entered into a compact with the seven gods of heaven, and was upon the eve of rejuvenating his mind in the embrace of *Ten-ryo-dai-sin*, the principal of these deities, who the Japanese believe to have created the world. She has been at the head of affairs for about twenty thousand years, and from her sprang all the royal families of Japan. To her the inhabitants of the entire empire address their invocations as the protectress of the land.

At the conclusion of the first prayer, the priests declared the inhabitants could immediately enter the palace, and regale their eyes with a sight of their highly venerated high-priest. At once the crowd went to the palace, where they beheld the Dairi lying stretched upon a bed of state. He was dressed in a white tunic, and his features covered with a very thin mask, were dimly perceptible through a veil spread over them. The priests prayed loudly, and wafted the sweet perfumes from their censers over the dying man. At 9 o'clock in the morning of the 5th of July, he breathed his last. As the last breath passed through his lips, the chief priest, raising his arm as a token of the departing spirit, assured the bystanders that the soul of the high priest had ascended to the abode of the gods, but that it would shortly return and resume its earthly habitation. Upon this announcement a solemn silence pervaded the audience. After the lapse of ten minutes, the chief priest, surrounded by a crowd of his religious companions, threw over the still warm corpse of the Dairi, a large white cloth, which he instantly withdrew, and in the place just before occupied by the body, there appeared another, similarly attire, but alive and strong, who, raising himself from his recumbent position, went to an altar standing near the bedside, and bestowed upon the people his blessing. The crowd instantly broke out into exclamations of gladness and rejoicing.

By a well concerted stratagem, the priests had abstracted the body of the Dairi, supplying the place with his son, who inherits his father's station. The state bed being hung around in drapery, rendered it all the easier to perform the trick without arousing the suspicions of the credulous inhabitants. The corpse of the Dairi was carried in the night-time to the *Ycio* temple by the priests, where it was laid upon a pyre and burned to ashes. This being done the temple is closed, and all persons are forbidden to enter it. A violation of this law is punished by burning to death.

The *Ycio* temple, the handsomest one in the city, contains several rows of earthen statues of the deity *Ten-ryo-dai-sin*. These statues are about one yard high, are hollow, and have each a large opening at the back of the head. The ashes of each Dairi are preserved in one of these statues, the same as in an urn. The inhabitants are not permitted to enter the portion of the temple where these figures stand. On the day after the death occurred, ceremonies of a very different character take place—the inauguration of the new high priest, who, as the people suppose, has had his soul renewed in the residence of the great gods.

On the 7th of July, the new Dairi, surrounded by chosen priests, issued from his palace, and paraded

the different portions of the city of Miako. The people threw themselves to the earth, and addressed prayers to him as to a god. Upon this day all work was forbidden, all prisoners were set at liberty, and all criminal processes annulled.

On the next day, the procession proceeded to Nara, a short distance from Miako, which is considered as one of the most holy places of the empire. It contains a great number of temples of colossal dimensions. It is surrounded by a square portico, supported on each side by a hundred columns, each one yard in diameter. The statue of the god to whom this temple is dedicated, stands in the centre. Its breadth across the shoulders is forty-eight yards. On the 10th of July, the Dairi, returning from Nara, held a grand celebration in his own capital. As soon as he had returned, the priests commanded public prayer to be held in all the temples in honor of the auspicious occasion.

These facts were related by an eye-witness, a Hollander, whose business in Japan gave him an opportunity of visiting the residence of the Dairi.—He also states that if the slightest incredulity is manifested by any of the bystanders, they are instantly felled to the earth and mercilessly slaughtered.—*N. Y. Tribune.*

THE GREAT COMING COMET.—We have seen, in local papers, some absurdities respecting the approaching comet, which, unless promptly met by a true view of the case, may produce bad effects in many minds. It is confidently asserted by some (who ought to think more seriously than they do upon the evil consequences that may result from such silly hoaxing) that German and French astronomers have calculated that the comet must strike the earth on the 18th of June next, and that the result must be that the world will collapse, and the darkness of desolation throw a pall over its shattered wreck. In opposition to such ignorant alarmists the following letter has been communicated by the German astronomer, Von Littrow, to the *Vienne Gazette* :—

"About the middle of the last century observers first perceived the resemblance between the orbit of the comet of 1264 and that of 1556, and began to conjecture that they were one and the same body, which accordingly might be expected to appear every 300 years. Calculations subsequently made confirmed this view. (Herr Von Littrow then details the conflicting calculations of astronomers, from which he concludes)—Only this is certain, that it is possible, although it is anything but certain, that we may see the comet between the present year of 1857 and that of 1860. The greatest astronomical authority of this century, Gauss, of Göttingen, has always been of this opinion. Hitherto, therefore, so far as the matter has publicly transpired, the whole subject would be reduced to a little useful talk and expectations prematurely excited. But recently a certain individual, having nothing better to do, thought proper to invest it with renewed interest by giving out, absurdly enough, that the comet would re-appear on a certain day, the 13th of June, this year; and, at the same time, he connected the event with some piquant predictions about the destruction of the world and the like. The false prophet has found credulous listeners, and what is yet worse, called forth unbidden comforters. Now, upon this last mentioned question let me remark in a few words that it is irrefutably certain that the matters of which comets consist forms an extremely loose texture, and that comets are in reality not coherent masses, but mere agglomerations of small corpuscles, separated from one another by large interstices. Highly improbable as it is, because it could only take place by a concurrence of circumstances hardly conceivable, that a collision of the earth and the nucleus of a comet should ensue, such an event, far from entailing destruction on this world, could only be compared at the most with the fall of a meteor, and its effects would barely equal those produced by earth thunder storms and hurricanes. A mere passing of the earth through the luminous appendages of one of these bodies, which it is true might more easily happen, would be unattended by any injurious consequences, since the matter of which comets consist is not coherent substance, nor is it even an atmosphere such as we could not inhale. With regard to the comet of 1556, its orbit is so situated that it cannot approach the earth within some five millions of miles, and therefore in its nearest possible advance would still be about nineteen times more remote than the moon."

THE SUNFLOWER AGAINST MIASMA.—A long communication from Lieut. Alury is published in the *National Intelligencer*, giving the details of an experiment which he made last season in planting sunflowers between the Observatory grounds in Washington and the Potomac as a bulwark against the miasma, from which the dwellers at the observa-

tory have hitherto suffered severely. The experiment was most successful, the residents of the station escaping for the first time the regular fall visitation of fever and ague, whilst in unprotected situations the shaking went on with its usual energy. Similar experiments with the sun-flower culture in France have been attended with like results.

The Church Times.

HALIFAX, SATURDAY, JUNE 13, 1857.

THE BISHOP'S VISIT.

The following account of the Bishop's visit to Pictou, &c., will be gratifying to all our readers.—We hope that from all the other places where his Lordship may officiate, some description of the proceedings will be forwarded, or communicated in such a way that they may be available for our columns. Such publicity does good in a variety of ways. It creates an additional interest in the Church in the minds of her members, and leads them in places not visited, to anticipate the time with a feeling of gratification, when an opportunity will be afforded of welcoming the Chief Pastor among themselves, and of participating in the completion of the Church's ordinances, which, in pursuance of the great trust committed to his charge, he so ably and conscientiously administers.

Pictou, June 9th, 1857.

TO THE EDITOR OF THE CHURCH TIMES.

SIR,—In compliance with your request that some account of our Bishop's movements, during his visit to the Eastern part of his Diocese, should be sent for publication in the *Church Times*, I give a short notice of his Lordship's visit to this place.—He arrived here on Saturday, the 30th ult., after having been exposed to a heavy rain and the startling solemnities of a thunder shower, during his journey from Truro.

The following day, Whitsunday, was propitious in every respect for the interesting services which had been previously assigned it, the weather being fine, and the travelling good. St. James' Church was regularly filled with attentive worshippers, and among them several persons belonging to the Presbyterian body—while all present seemed to enjoy, to enter into, and to appreciate the services of the occasion.

After Morning Prayer, twenty-seven young persons presented themselves for Confirmation, and were addressed by the Bishop in a strain and language that cannot soon be forgotten. His Lordship's appeal to this youthful band was considered unusually good, and his clear explanation of the doctrine of regeneration in baptism, must have been satisfactory to every unprejudiced mind. While he maintained it as taught by the Church, he very carefully guarded his hearers against any misunderstanding or abuse of it. A more interesting company of young disciples, willing to own their attachment to the cause of Christ, has seldom presented itself for the Episcopal blessing. Their age, deportment, and earnest attention to the things that were spoken, were very pleasing, and all were constrained to admit that if this Apostolic rite were always attended with similar recommendations, none could gainsay or resist the propriety and advantage of the ordinance.

The Bishop's sermon, suited for the day, was a very lucid and powerful appeal to the hearts and consciences of all present, showing the nature and necessity of the Spirit's operations, and solemnly warning us not to resist or grieve, lest we should ultimately quench the heavenly fire, and be handed over to judicial hardness. The Bishop left in the afternoon for the Albion Mines, where similar duties awaited him. I hope some account will be forwarded from that place. He returned to Pictou on Monday evening, and spent the two following days in visiting the people and attending to parochial duties. A favorable breeze wafted him from our shore on Thursday evening to Charlotte Town. The impressions made by his Lordship's visit to Pictou are of the most salutary kind; and it is to be hoped that other places also will hail his arrival with pleasure, and that the Members of the Church will feel on his departure from among them, that his visit has been one of comfort, benefit, and instruction.

Yours truly,

CHAS. ELLIOTT, Rector.

Since receipt of the above, we have had intelligence of His Lordship's visit to Lower Stewiacko.

The Bishop arrived at that place on the 27th May, and held a Confirmation on Thursday the 28th, when 21 Candidates were confirmed. His Lordship preached also after the Confirmation Service to a numerous and attentive congregation, who had assembled together in the House of God from their farms, in the midst of the busiest and most anxious season of the year, the seed time. After the service was over a meeting of the Vestry was held, at which his Lordship attended for the purpose of considering how the ways and means could be obtained to finish the Parsonage House, &c.

We have copied into another part of our paper from the *New York Church Journal*, some correspondence from Toronto with reference to the Synod, which is most satisfactory as to the careful progress to a useful and enduring maturity, of that Body. The same paper commenting in an editorial upon the subject, makes the following observations:—

"The same week brings us news, also, of the summoning of the first Toronto Synod under express sanction of Law. The last lingering colonial quibble is at length annihilated. The Royal assent has been given to the Act of the Colonial Legislature, removing all pretence of obstruction to Synodal action. The Bishop has summoned it for the 17th of June. And all the rest of our communion, over the world, will watch the result with deep interest, alive to all the great things of, which it is but the beginning."

THE 8TH JUNE.—Although there is some doubt whether the 8th is the appropriate day for the celebration of the settlement of Halifax, general consent has so fixed it; and it was observed in Halifax, as a general holiday. Shops were closed and business suspended. The Yacht Club contributed to the amusement of the day by sailing matches. A number of persons went to Dartmouth, and a fishing on the lakes; but by far the greater part of the population took to the Railway, and some thousands must have gone to the Grand Lake station and to Bedford. We have heard of no accidents to mar the general festivity, and hope that all enjoyed themselves to their perfect satisfaction. The only drawback appeared to be the "barrenness of the land" on the railroad track—the various houses of refreshment being insufficiently victualled for the occasion.

THE ANNUAL MEETING of the Nova Scotia Bible Society was held in Temperance Hall on Tuesday evening. Revd. Dr. Twining, President, in the Chair. After singing, and prayer by the Rev. E. Maturin, the Rev. President gave a synopsis of the proceedings. S. L. Shannon, Esq. read the Report. Several Resolutions were spoken to, and passed. The Nova Scotia Auxiliary has remitted to the Parent Society during the past year £200 as a free contribution—and it was shown that £158 had been remitted from Pictou county. After appointing office bearers, the meeting closed with a doxology and benediction.

THE COMET.—For several nights past, the Comet has been visible to the naked eye in the north-east direction of the heavens. In appearance, it is equal to a star of the first magnitude, perhaps larger, but of a dull color, every now and then scintillating, as if with sudden flashes of light. There is no tail apparent to unaided vision. It presents a very pretty appearance, when seen through a powerful glass or telescope. The best time for an observation is between nine and eleven. It sinks rapidly upon the horizon. The wonderful accuracy of the calculations for the time of its reappearance, is one of the best proofs of the truth of astronomical science, and of the advances which have been made in it since the last visitation of this comet, when it terrified the world.

A Circular, signed by a number of young men of the City, addressed to the Merchants and Employers of Halifax, on the subject of Early Closing, has been handed round within the past week. It is as follows:—

GENTLEMEN:

We have watched with much interest the movement made on our behalf by the Young Men's Christian Association in the matter of Early Closing. We beg leave respectfully to state that your acquiescence in the proposed arrangement would be considered by us as a great boon—believing, as we do, that it would not prove beneficial to us, but also to yourselves and the public at large. Soliciting your candid and kindly consideration of the proposal,

We remain, yours respectfully,

The following are the Resolutions of the Young Men's Christian Association in relation to the above:

"The Young Men's Christian Association being desirous to promote the moral and mental improvement of the Young Men of this City, and feeling confident that the obtaining for them a part of every Saturday afternoon will conduce to that object."

1. *Resolved*, That, in the opinion of this meeting, the closing of the Business Establishments of this City at an early hour [5 o'clock] on Saturday evening is calculated to benefit those engaged in them as Clerks or otherwise,—and thus to prove of mutual advantage to the employers and the employed.

2. *Resolved*, That the heads of Business Establishments in this City be invited to co-operate in this movement, and, respectfully requested as a means thereto, to make Friday, instead of Saturday, their weekly pay-day.

3. *Resolved*, That these Resolutions be published and circulated throughout this City."

The corner stone of the new Cathedral at Montreal, was laid with imposing ceremonies on the 21st ult. The former Cathedral was destroyed by fire last year. The late F. P. Willis is the architect, and it will be completed from his plans. It will be one of the grandest edifices in America. We wish no misfortune to old St. Paul's in this City—altho' it is a great one, that it should continue in such a dilapidated state—but we wish for some good opportunity to test the generosity and liberality of the Churchmen of this diocese, in behalf of a Cathedral upon its site, which would, at one and the same time, be an ornament to the Country, and a sign that the true spirit of Churchmen existed, materially as well as spiritually, amongst us.

We gather from notices in the papers, that the Deaf and Dumb School of this City, is shortly to receive an additional teacher from the Instituto at Edinburgh, and that more boarders can be accommodated. Application to be made to the Rev. J. C. Cochran, or to A. Mackinlay, Esq.

His Excellency the Lieutenant Governor having, by the advice of the Executive Council, accepted the resignation of the Honorable Hugh Bell, and Andrew Mackinlay and Matthew McKenna, Esqrs. late the Commissioners constituting the Board of Works; has been pleased to reconstruct the Board, and to appoint as the Commissioners, Stephen S. Thorne, Esquire, Chairman; Andrew Mackinlay, Esq. and George Mitchell, Esq.

LETTERS RECEIVED.

Revd. R. Uniack—will be attended to. Revd. Mr. Breeding—expect the book by Mr. Jewers—order accepted. Theos. Dobrisky—cash received—order answered—further orders will be attended to. Mr. Willis—none of the books are sold.

TO SMOKERS.—Prince Albert's Aromatic Cachous for perfuming the breath after smoking. The Smoker's tooth Powder, for all the purposes of a dentifrice, and to prevent discoloration of the teeth from the use of Tobacco. Agents in Halifax G. E. MORTON & Co.

Abbott's Bitters act most beneficially on the Liver, the Stomach and Bowels, and in constipation connected with long continued derangement of the biliary organs, termed Bilious Dyspepsia, will be found a most wonderful medicine.

For those of sedentary habits, it is the safest and best remedy.

Agents in Halifax G. E. MORTON & Co.

CURE YOUR COUGH!—Dr. Metcalf's Tussilage gives instant relief, and effectually cures Coughs, Colds, Sore Throat, Asthma, &c. Agents in Halifax G. E. MORTON & Co.

Public Speakers, Ministers and professional men who are apt to suffer from the effects of Catarrh, and who have long desired to obtain some speedy and effective cure and preventive, in medical science, will not only get immediate relief, but effect a permanent cure of the worst forms of Catarrh, and in cases of impaired vision from intense application, or over study, deafness, ringing in the ears, it is a most valuable service. Its services are invaluable. We refer to Darno's Catarrh Snuff.

Agents in Halifax G. E. MORTON & Co.

DYER'S

HEALING

EMBRICATION

UNIFORM IN QUALITY,
CONVENIENT FOR APPLICATION,
NEAT AND DELICATE IN ITS NATURE.
LEAVES NO STAIN,
UNFAILING IN CURATIVE PROPERTIES,
AND UNSURPASSED
AS A HEALING AND
PAIN DESTROYING REMEDY.

Agents in Halifax G. E. MORTON & Co.

Holloway's Pills have been placed by the common consent of mankind, at the head of internal remedies. To say that in warm climates they save thousands upon thousands of persons annually from falling a sacrifice to dyspepsia, diarrhoea, constipation, liver complaint, general debility, remittent fever, etc. is simply to relate a fact attested by clouds of witnesses. No sufferer from scorbutic affections has ever failed to experience relief from them, and they are guaranteed to cure chronic diseases of the internal organs, which have previously baffled the skill of the most successful practitioners.

Married.

On the 6th Inst. by the Ven. Archdeacon Willis, Mr. GEORGE H. CROSKILL, to SOPHIA ELIZABETH, third daughter of Mr. John Bowes, all of this city.

On Friday evening, 5th Inst. by the Rev. Mr. Crisp, Mr. GEORGE MULLIG, to MISS MARIA, fourth daughter of Mr. G. Frederick, of H. M. Duckward.

At Lower Stewiacke, by the Rev. T. Dunn, Mr. A. F. ADAMS, of Grand Lake, to Miss E. CROKER, of the former place.

At Trinity Church, Liverpool, on Wednesday, 10th inst., by the Rev. E. F. B. Nichols, A.M., Rector of the Parish, JAMES McNAB, Esq., of Montreal, C.F., second son of the Hon. James M. Nab, of Halifax, to SOPHIA C., daughter of S. P. Freeman, Esq., of Liverpool, N.S.

On Thursday, May 15, at St. Paul's Church, Charlottetown, by the Rev. David Fitzgerald, A.B., J.C.D., the Rev. MAURICE SWANNY, A.B. Incumbent of Milton and Rustico—some time scholar of King's College Windsor, N.S. to FRANCIS JANE, third daughter of L. Muel Cambridge, Esq., of Richmond, Grand River, P. E. Island.

At St. John, N.B., by the Rev. Mr. Nutter, Wm. THOMAS HALBY, of Hampshire, Eng., and SARAH HARRIETTA GODFREY, of Halifax, N. S.

Died.

On Wednesday morning, at Goodwood, MARY ANN UMLAH, widow of the late Wm. Umlah aged 78 years. At Chester, 2nd inst., after a short illness, Mr. THOMAS SMITH, 5th son of Mr. John Smith of Oak Island.

Shipping List.

ARRIVED.

Monday, June 8.—H.M.S. Atalanta, 12, Commander T. M. S. Pasley, West Indies; brig Alto, Anderson, Gloucester, 10 days; schoes Inscrutans, King, Newfoundland, 5 days; Bloomer, Bars, do; Brilliant, Curry, Pictou. Tuesday, 9th.—H.M. steam sloop Bashish, Commander G.A. Phayre, Bermuda, 31 days; left Indus, 7th, flag ship, to leave for Halifax about 8th inst; brig Boston, O'Brien, Boston, 3 days; Golden Rule, Sampson, Porto Rico, 13 days; schoes Susan, Long, Bay Chaleur; Margaret Bonner, Ferguson, do; Topsy, Crowell, Newfoundland; Bloomer, Bears, do; Odessa, Griffin, New York; Amazon, Power, Fortune Bay; Cuffern, Siteman, Bathurst; Lara, O'Brien, do; Curlew, Hall, Beaver Harbor. Wednesday, 10th.—Govt schoer Daring, Dalv, Sable Island; brig Queen of the West, Spoken, Matanzas, 10 days; schoes Alexander, Shelmut, Shippegan, 6 days; Spry, Pictou; Independence, Montreal, 10 days; Maria, O'Dorie, do; Temperance, Shears, Bay Chaleur; Perseverance, Garrett, do, 6 days; Mergo, Payson, Madalen Isles; Neptune, Parson, do; Victoria, Bernier, Montreal, 10 days; Hero, Crowell, Newfld, 5 days; Nautilus, Sydney; Nigur, McLeod, Sydney. Thursday 11.—Schr Beverly, Blanch, Fortune Bay, 6 days.

CLEARED.

June 9.—British Tar, Mullock, Bay Chaleur; Commodore, Myers, Labrador; Dove Chandler, do; Bright Star, Kennedy, do; Alma, Beuer, Newfld, Caroline, Nickerson, Fishing; Rosanna, Moore, do; Odessa, McLeod, P. E. Island; Reindeer, Lardner, do; Onward, Spioney, Labrador; Scotia, Courtney, do; Tyro, Conrod do; Louisa, Romker, do; Golden Age, Marshall, F.W. Indies; Velocity, Afleck, do; Gayner, Carleton, Bay Chaleur. June 10.—Orion, Levatte, Havana; Victoria, Herbert, Richibucto; President Kelsey, Labrador; Four Brothers, Kelsey, do.

MEMORANDA.

Liverpool; May 22.—The steamship Khorsonese arrived here to-day. She left Portland on the 21 May: Halifax 7th; and Newfoundland 10th. Was towed into this port by two steam-tugs, having broken the shaft of her screw five days ago, off Rabbit Island. One day she made 320 miles. Capt. LeBlanc of brig Roderick, arrived at Pictou, 23th ult., reports passed about 20 miles south of Cape Sable, a vessel of about 120 feet keel bottom up, rudder gone, stern broken off, keel uninjured, bottom unbroken, had been planked with 3 inch plank, vessel appeared to be painted all black, the only exception as far as could be seen was the dead eyes on the chain plates, which were painted white. Could see no name. Looked like a new vessel.

PRICES CURRENT.

SATURDAY, JUNE 13.

Table with 2 columns: Item and Price. Items include Apples, Beef, Butter, Cheese, Chickens, Calf Skins, Ducks, Eggs, Goose, Homespun wool, Hay, Lamb, Oatmeal, Potatoes, Pork, Turkeys, Yarn, Am. Spil. Flour, Can. Spil., Rye Flour, Cornmeal, Indian Corn, Sugar, Molasses, Lumber, Wood, Coal.

D. C. S.

THE ANNUAL MEETING of the DIOCESAN CHURCH SOCIETY of NOVA SCOTIA (open to all its Members) will be held (D.V.) at Halifax, on TUESDAY, 30th JUNE next. By order of the Executive Committee, EDWIN GILPIN, JR., Sec'y. May 30. 4w

CARPETS, CARPETS.

THE largest assortment of the very newest style in Velvet, Brussels, Tapestries, 3 ply and stout Scotch & Hair, with RUGS to match; Woolen, Hemp and best Felt DRUGGETS—all just opened. May 2 6w W. & C. SILVER.

KING'S COLLEGE, WINDSOR.

THE Annual Meeting of the Governors of the above Institution, will take place (D.V.) at WINDSOR, on THURSDAY, the 25th of JUNE, instant. At 10 o'clock, A.M., the Governors and Members of the University will proceed to the Parish Church, where the Annual Sermon will be Preached by the Rev. Dr. GRAY, Rector of St. John, N. B. Immediately after Divine Service the ENOMNIA will be celebrated, and all the customary exercises will be performed in the College Hall.

The Alumni of the University, and all others interested in its welfare, are particularly invited to attend.

By order of the Board, JAMES C. COCHRAN, 125th Sec'y. Halifax, June 9, 1857.

NOTICE.

KING'S COLLEGE, WINDSOR.

THE Annual General Meeting of the ALUMNI of King's College, Windsor, will be held in the College Hall, at Windsor, on Wednesday the 24th day of June, at half-past nine o'clock, A.M., for the election of a President and three Members of Committee, and the transaction of such other business as may be necessary. Two Governors will also be elected in the place of the Revd. George Hill and Revd. W. Bullock, who in the order of their election go out of office, but who may be re-elected.

Parties desirous of voting by proxy will hand in the same to the Secretaries previous to the opening of the General Meeting of the Alumni.

By order of Committee, P. C. HILL, } Secretaries. Fitzg'd. COCHRAN, } Halifax, 13th May, 1857.

CONSIGNMENT

Rich Oriental and French SILK TISSUE SHAWLS.

LONDON HOUSE.

June 6, 1857.

THE SUBSCRIBERS are now offering a Case of RICH SILK TISSUE SCARFS, 16s. 3d. each. Manufacturer's price was 25s. Also—a lot of French BARAGE and India Tissue LONG SHAWLS, 20s. to 30s. The new Wire Ground French Tissue LONG SHAWLS, 27s. 6d. June 6. E. BILLING, JUNR. & CO

SCHOOL BOOKS, STATIONERY, &c. &c.

JUST RECEIVED, per Slip Felicity from Glasgow, the balance of my Spring Importations of BOOKS & STATIONERY, comprising a General Assortment of Educational Books in general use in Schools, Academies and Colleges.

Reams large Brown Wrapping Paper. Post, Foolscap and Pot Papers, Pink and other Colors and White Tissue Papers, School Exercise Books, Copy Books, with headings, ruled and plain; Sealing Wax, and Letter and Note Papers; Music Books, Drawing Books; Memorandum Books of all descriptions; Camel Hair Pencils, Boxes Colors, Drawing Pencils; Bristol and London Boards and Drawing Paper; Porcupine and other Penholders; German Silver, Steel and Brass Porte Crayons; Excise Inks, Horn Inks, Crown Inks, Screw Top Inks, &c. &c.; Phonographic Pencils, Dreper's Pencils, Polished Cedar do.; Black Ebony Rulers, all sizes; Patent, Bottle and White Indian Rubber; Children's Colored Picture Books in great variety; Mill Board, Pressings; Envelopes, and Note Papers all varieties. Which will be sold cheap Wholesale and Retail. WILLIAM GOSSIP, 24 Granville Street. May 30.

CHEAP PAPER HANGINGS!

JUST RECEIVED from NEW YORK, a large Assortment of Cheap PAPER HANGINGS, well adapted for Parlours, Bed Rooms and Kitchens. Call and see them at No. 24 Granville Street, at WM. GOSSIP'S Book and Stationery Store.

MISS SANFIELD, from Hamburg, begs to inform the public, that she is desirous of receiving Pupils for Music, Grammar, Drawing and Painting, at her residence at Miss COOKESLEY'S, No. 13 Birmingham street, Spring Gardens.

Classes to commence on the 1st of June, 1857. MISS COOKESLEY opened her establishment on the 1st of May, 1857, and has still some vacancies. May 30. 3w

THE Friends of the Bridgewater Mission, who during my late visit in Halifax, kindly promised to work for a Bazaar in aid of our new Church, are requested to send their contributions to Mrs. DANIEL, Spring Gardens, by the first of July next, whence they will be forwarded to their destination. Donations of useful and fancy articles are respectfully solicited from all persons willing to give in a good cause. HENRY DeBLOIS, Bridgewater, Co. Lunenburg, April 25, 1857.

COUNTY OF HALIFAX, SS.

OFFICE OF CLERK OF THE PEACE, Halifax, June 2, 1857.

ONE of Her Majesty's Justices of the Supreme Court having in accordance with the Act entitled an Act to authorise Assessment for

RAILWAY DAMAGES.

Passed at the last meeting of the Legislature, appointed TUESDAY, the 10th day of June, inst., for the Prothonotary of the County of Halifax, to draw the names of Twenty eight persons to assess the damages sustained by individuals through whose lands the Railway passes. All parties interested are hereby notified of the same, and that the drawing of the said Jurors, will take place between the hours of ten o'clock in the forenoon, and Twelve o'clock at noon. JAMES S. CLARKE, June 13. 11 Clerk of the Peace.

SCIENCE & ART!

LIST OF WEALE'S SERIES OF RUDIMENTARY WORKS.

Just received and for Sale at the BOOK & STATIONERY STORE of

WM. GOSSIP, 21 GRANVILLE STREET.

CHEMISTRY. Prof. Downes, F.R.S., including Agricultural Chemistry, Mineralogy, with Mr. Dana's Additions, 2 vols. in 1. Mechanics, by Chas. Tomlinson. Electric Telegraph, History of the, by E. Highton, C. E. double part. Pneumatics, by Charles Tomlinson. Civil Engineering, by Henry Law, C. E., 3 vols., and Supplement. Architecture (Orders of), by W. H. Leeds. Architecture (styles of) by I. Burv, Architect. Building, Art of by E. Dobson, C. E. Brick-making, Tile-making, &c. Art of, by the same, 2 vols. Masonry and Stone-cutting, Art of, with Illustrations, Painting, Art of or a Grammar of Colouring, by George Field, 2 vols. Draining Districts and Land, Art of, by G. W. Dempsey, C.E. Drainage and Sewage of Towns and Buildings, Art of, by the same. Well-sinking and Boring, Art of, by G. R. Burnell, C. E. Use of Instruments, Art of the, by J. F. Heather, M.A. Constructing Cranes, Art of, by J. Glynn, F.R.S., C.E. Blasting Rocks and Quarrying, and on Stone, Art of, by Lieut-General, Sir J. Bargonius, Bart. Dictionary of Terms, 4 vols. in 1. Cottage Building, Treatise on, Tubular and Girder Bridges, and others, Treatise on, with Experiments. Foundations, &c., Treatise on, by E. Dobson, C. E. Limes, Cements, Mortars, Concrete, Mastics, &c., Treatise on, by G. R. Burnell, C. E. Constructing and Repairing Common Roads, Treatise on the Art of, by H. Law, C. E. Navigation, Treatise on; The Sailor's sea-book, 2nd edit. 2 vols. Warming and Ventilation, Treatise on the Principles of the Art, by O. Tomlinson, 2 vols. Land and Engineering Surveying, Treatise on, by T. Baker, C.E. Railway Details, introductory sketches, by E. M. Stephenson, Vol. I. Railway Details, Vol. II. completion. Agricultural Buildings, Treatise on the Construction of, 3 vols. Clay Lands and Loamy Soils, Treatise on, by Professor Donaldson, A.B. Economist of Fuel, Treatise on. Steam as applied to General purposes and Locomotive Engines, Treatise on, by J. Sewell, C.E., 2 vols. Atlas of Plates to the above, consisting of existing examples, in 4to. Embanking Lands from the Sea, the Practice of, by John Wiggins, F.O.S., 3 vols. Power of Water, as applied to drive Flour-mills, Treatise on, by Joseph Glynn, F.R.S., C.E. Coal Gas, Practical Treatise on the Manufacture and distribution of, by Samuel Hughes, C.E., 3 vols. Water Works for the Supply of Cities and Towns, Treatise on, by the same, Statics and Dynamics, Principles and Practice of, by T. Baker, C.E. Mechanism, and Practical Construction of Machines Elements of, by the same, 2 vols. Weights and Measures of all Nations, by W. S. Woodhouse, F.R.A.S. Send to WM. GOSSIP'S. June 6.

DEAFNESS—ITS TREATMENT.—An English Physician restored to hearing by an eminent French Artist, after great suffering from noises in the head and chronic deafness, deems it his duty to make the means of cure known for the benefit of sufferers from its affliction, and by the advice of several medical friends has published a book with directions, which will be sent to any part of the world on the receipt of seven stamps; or the author will apply the treatment at his residence without operation or one moment's inconvenience from whatever cause arising, hearing will be perfectly and permanently restored, whether in youth or old age. G. BRAYDON REECH, Esq., M.R.C.S., may be consulted from eleven till four daily, 23, Manchester-street, Argyll Square, King's-cross, London.

Chambers' Russian War.

A FURTHER supply of this best History of the Russian War. Also a general assortment of Chamber's Educational BOOKS—Miscellany, Repository, Pocket Miscellany and Juveniles.

Haswell's Engineer's Pocket Book.

An excellent work for Engineers and Mechanics, embracing a great variety of Tables and calculations, and useful information on many branches of Art and Science. Neville's Hydraulic Formula.

Hugh Millor's Testimony of the Rocks.

Some copies of the above last work of this celebrated Geologist, on hand, at lowest rate, direct from the publishers.

WM. GOSSIP.

June 6. 24, Granville Street.

DRAWING BOOKS—ENVELOPES—COPY BOOKS.

WM. GOSSIP, 24 GRANVILLE STREET, has just received from England a large Assortment of Drawing Books, all sizes—Cream Laid Envelopes, adhesive, all sizes—and Ruled Copy Books—which he will sell wholesale and retail at the lowest rates.

This stock imported previous to the imposition of the 10-per cent. duty, may be purchased on more favourable terms than the Spring Importations.

ON HAND—A valuable Stock of Paper of all kinds, and a variety of Stationery. Call at No. 24, Granville Street. March 29

NEW BOOKS FOR THE YOUNG.

A FURTHER supply of the following interesting Works in various Bindings, viz: Bread upon the Water—Sarah Barry's Home. The Sign of the Cross. The Jewels of the Lord. The Little Episcopalian. Just Received by WILLIAM GOSSIP, No. 21 Granville Street. May 9.

SACRED MUSIC.

ON hand, from recent Arrivals, a Supply of the "AMERICAN VOCALIST and ZEUNER'S ANCIENT LYRE." Also "Boston Academy." WM. GOSSIP

"WHITE STAR,"
FROM LONDON!

THE SUBSCRIBER has just received per the above vessel, a large and varied assortment of ARTISTS' MATERIALS, for Water and Oil Colour Drawing, consisting of DRAWING PAPER, all sizes and descriptions—SOLID SKETCHING BLOCKS, various sizes—Tinted and White—Graduated Tints—WATER COLORS in Cakes and half Cakes—MOIST WATERCOLORS in Jarred Boxes. A splendid Assortment of SABLE BRUSHES, &c., &c., &c. Call and examine for yourselves, as the like assortment of Articles in that line, is not to be found in this City.—The above are all direct from the celebrated Establishment of WILSON & NEWSON, London, and are warranted to be of the best quality.

WM. GOSSIP,
24 Granville Street.
April 17, 1857.

WILLIAM LANGLEY,
CHEMIST and DRUGGIST.

FROM LONDON.
Halls Street, a few doors South of Province Building.
HALIFAX, N. S.

GENUINE DRUGS AND CHEMICALS, PERFUMERY,
PATENT MEDICINES, COMBS, BRUSHES,
SOAPS, GARDEN AND FLOWER
SEEDS, LENCHES, ETC.

AGENT for English and American, PATENT Medi-
cines.
Sea and FAMILY MEDICINE Chests furnished with the
finest Drugs and Chemicals.

March 21.

AN ORGAN FOR SALE.

AN excellent ORGAN, built by Bevington, London, five years ago, containing 54 notes full Church scale, and five Stops, viz. Stopped Diapason Bass, Stopped Diapason Treble, Dulciana, Principals and Fifteenth. Gilt pipes in front, stained and varnished case. Stands 9 feet 6 inches high, 2 feet 6 inches deep, 5 feet 6 inches broad. The instrument is in perfect order, a fine tone, sweet and powerful, and will give entire satisfaction to the party purchasing. It will be sold cheap to parties applying immediately. For further particulars apply to Box 107, P. O., Halifax.

May 23rd, 1857.

LANGLEY'S ANTIBILIOUS APERIENT
PILLS.

THE great popularity acquired by these Pills during the twelve years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to by puffing advertisements—no certificate published concerning 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, are effectual in their operation, yet so gentle that they may be taken at any time with perfect safety, by persons of both sexes; nor do they as do most other Pills, necessitate the constant use of Purgative medicines, the ingredients of which they are composed effectually obviating this common difficulty.

Sold in Boxes, Price 1s.

WM. LANGLEY,
Chemist & Druggist, Hollis St.

March 21.

CO-PARTNERSHIP NOTICE.

THE Subscribers having this day entered into Co-partnership, will in future transact business under the name of
MACILREITH & CABOT.

M. MACILREITH,
J. E. CABOT.

Hallifax 31st March, 1857.

Macilreith & Cabot return thanks for the kind patronage awarded them in former business connections, and individually, and beg to solicit a continuance of the same for the present Firm. They purpose keeping a stock of GOODS that in quality and variety will not be surpassed in this City, and intend to have all orders promptly and faithfully executed under their personal supervision. A large stock suitable for the present and approaching seasons has been selected for them in England, with great attention to style and quality, and may be expected in a few days. Their business will, for the present be carried on at

No. 35 Granville Street,
until the old stand in Hollis Street is rebuilt.
April 4.



At a Council held at the Government House,
Eight day of May, 1857.

PRESIDENT.

His Excellency the Lieutenant Governor,
&c. &c. &c.

It is ordered that the Commissioner of Crown Lands do notify the several Deputy Surveyors and applicants for the purchase of Crown Lands, that on and after the first day of June next, the regulated price for ungranted Lands is to be paid only to the Receiver General, who will give a receipt therefor to the applicant, respectively, and a duplicate thereof to the Crown Land Commissioner, and that no other payments for the purchase of Crown Lands after the date before mentioned, will be recognized, the Commissioner and Deputy Surveyors of Crown Lands being hereby a strictly prohibited from receiving any sums for or on account of Crown Lands.

Crown Land Office, May 16, 1857. 3m

PSALM AND HYMN BOOKS.

I HAVE now on hand, handsomely bound in morocco and Gold—a number of the New Edition of the PSALM and HYMN BOOK. These are well adapted for Presents. Sold singly at 3s.—a handsome discount when half a dozen or more are taken.

Nov 1.

WM GOSSIP

PER STEAMER "EUROPA."

FIRST ARRIVAL OF NEW SPRING GOODS

AT
LONDON HOUSE,

March 30, 1857.

TWENTY-ONE PACKAGES,

AS FOLLOWS:

- 3 CASES New Dress MATERIALS.
- 2 do. Paisley Filled and Cashmere Len SHAWLS.
- 1 do. BONNETS.
- 1 do. DRAB STRAW HATS.
- 1 do. Bonnet Shapes.
- 1 do. RIBBONS and FLOWERS.
- 1 do. Sewed Muslin, Flouncings, Sleeves, Collars, Habit Shirts, Gulpure Sets, &c.
- 2 bales 54 FANCY PRINTS.
- 1 do. WHITE SHIRTINGS.
- 1 do. BROAD CLOTHS,
- 1 case Linings,
- 4 do. Men's and Youth's CLOTHING,
- 1 do. Gents' Shirts, Collars, &c.

We will show the above THIS DAY, at
140 and 142, Granville Street.

April 4.

E. BILLING, JUNR. & CO.

BOOKS,—Per Ship Micmac.

JUST RECEIVED.

A FURTHER Supply of CHAMBERS' HISTORY OF
THE RUSSIAN WAR.

- Chambers' Architectural and Mechanical Drawing Books
- Chambers' Mathematics, Key to do.
- Arithmetic, Key to do.
- Algebra, Key to do.
- Chemistry.
- History of British Empire,
- Principles of Elocution.

And all the other School Books published by Messrs.
W. & R. Chambers, Edinburgh—Wholesale and Retail.

April 23.

WM. GOSSIP,
24 Granville street.

E. BILLING, JR. & CO.'S

FIRST GRAND DISPLAY

Spring and Summer FANCY GOODS.

APRIL 28, 1857.

WE will have the pleasure of submitting to the inspection of the public this morning, the contents of
72 cases FANCY GOODS,

Received per "America," and other Steamers.
Our assortment of NEW DESIGNS in
DRESSES in every texture.

far surpasses in profuse extent any of our previous immense importations.

Striped Checked and Flounced SILKS,
French Flounced Barages, direct from Paris,
Silk and Wool Materials in endless variety
Piccolomini, Zephyr and other new Robes.
With several large lots of very low priced DRESSES
much under value.

MANTELES and MANTELLAS,

Of the latest Parisian designs.

- Black Glace Silk Mantles from 10s. to 60s.
- Black Moire Antique Mantles, from 10s. to 70s.
- Velvet Mantles, from 40s. to 100s.

A very elegant display of SHAWLS,

- In Silk, Tissue, and Barage Longs.
- Paisley and French Filled do
- Cashmere Scarfs, &c.
- Bonnet Ribbons French Bonnetings
- Feathers and Flowers
- Elegant Worked Muslins, Lazo Goods, Silk Scarfs,

E. BILLING JR. & Co., London House.

N. B.—We would especially invite attention to our stock of

BOYS' BROS

which is the largest and most varied we have ever imported.

E. B. Jr. & Co.

CHISWELL'S
PECTORAL BALSAM

HAS been used for several years with increasing reputation, through the recommendation of those who have been relieved by its use, and having proved of great service it is now offered to the public with full confidence in its value as an effectual remedy in all cases of coughs, colds, hoarseness, and complaints arising from exposure to cold or damp. To Ministers or public speakers it will be found valuable, giving increased strength and tone to the voice. Price 2s. 6d.

Prepared from an English recipe, and sold wholesale and retail by

WM. LANGLEY, Chemist, &c.,
Hollis Street, Halifax, N. S.

March 21.

PAPER HANGINGS.
NEW STOCK.

JUST Received a new Stock of the above from Five Pence per Roll to 3 Shillings, Bordering to match Green Paper for Window Blinds.

Order stating quality, description and price, carefully attended to.

Country Dealers had better forward their Orders in time, that they may be ready for the Spring demand.

WM. GOSSIP,
24 Granville Street.

March 14.

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

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

Latham's Hand Book of the English Language; Quackenbush's Course of Rhetoric and Composition, an excellent Work; Murray's, Lennie's and McCulloch's Grammars; Chambers' English Grammar; do. Introduction to do.; Russell's Grammar, Elements of Grammar.
Histories of England, Greece, Rome and France.
Large School Bibles, clear print and strongly bound, 1s. 3d and 1s. 1d; Testaments do. do. at 7d and 6d; Church Services and Books of Common Prayer 6d, 9d, 10d, 1s, 2d and upwards, to 25s.
Halifax, Dec'r 1856.

WM. GOSSIP.

MEDICAL REVOLUTION!
THE WORLD UNANIMOUS!

HOLLOWAY'S OINTMENT.
THE GREAT COUNTER IRRITANT!!

THE virus of disease often makes its way to the internal organs through the pores of the skin. The penetrating Ointment, melting under the hand as it is rubbed in, is absorbed through the same channels, and reaching the seat of inflammation, promptly and invariably subdues it, whether located in the kidneys, the liver, the lungs, or any other important organ. It penetrates the surface to the interior, through the countless tubes that communicate with the skin, as summer rain permeates into the fevered earth, diffusing its cool and regenerating influence.

SKIN DISEASES AND GLANDULAR SWELLINGS.

Every species of exterior irritation is quickly reduced by the anti-inflammatory action of this Ointment. Angry Eruptions, such as SALT RHEUM, ERYSIPELAS, TATTOO INK-WORM, SCALD HEAD, NETTLE RASH, SCABIES (or Itch) &c., die out, to return no more, under its application. Hospital experience in all parts of the world proves its infallibility in diseases of the skin, the muscles, the joints and the glands.

ULCERS, SORES, AND TUMORS.

The effect of this unrivalled external remedy upon Scrophulous, and other virulent ulcers and sores, is almost miraculous. It first discharges the poison which produces suppuration and proud flesh, and thus the cures which its healing properties afterwards complete are safe as well as permanent.

WOUNDS, BRUISES, BURNS, AND SCALDS.

In cases of the fracture of the bones, injuries caused by steam explosions, Bruises, Burns, Scalds, Rheumatism, Stiffness of the Joints, and contraction of the sinews, it is employed and warmly recommended by the faculty. This marvellous remedy has been introduced by its inventor in person into all the leading hospitals of Europe, and no private household should be without it.

UNDENIABLE TESTIMONY.

The Medical Staff of the English and French armies in the Crimea have officially signed their approval of Holloway's Ointment as the most reliable dressing for sabre cuts, stabs, and gun-shot wounds. It is also used by the surgeons of the Allied Navies.

Both the Ointment and Pills should be used in the following cases:—

Bunions	Mercurial Eruptions	Swelled Glands.	Sprains
Burns	Piles	Sore Legs	Stiff Joints
Chapped Hands	Rheumatism	Sore Breasts	Ulcera
Chilblains	Worms	Sore Heads	Venereal Sores
Fistula	Salt Rheum	Sore Throats	Wounds of all kinds
Gout	Scalds	Sores of all kinds	
Lumbago	SI in Diseases.		

Sold at the Establishments of Professor HOLLOWAY, 24 Strand, (near Temple Bar,) London, and 80, Malden Lane New York; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—25 cents; 62 cents; and \$1 each Box.

Sub-Agents in Nova Scotia.—J F Cochran & Co. Newport; Dr. Harding, Windsor, G N Fuller, Horton; Moore & Chipman, Kentville, E Caldwell and N Tupper, Cornwallis; J A Gibson, Wilnot; A B Piper, Bridgetown; R Guest, Yarmouth; T R Paillo, Liverpool; I F More, Caledonia, Miss Carter, Pleasant River; Robt. West, Bridgewater; Mrs Nell, Lunenburg; B Legge, Mahone Bay; Tucker & Smith, Truro; N Tupper & Co., Amherst; R B Huestis, Wallace; W Cooper, Pugwash; Mrs. Robson, Pictou; T R Fraser, New Glasgow; J & C Jost, Guysborough; Mrs. Norrie, Canso; P Smyth, Port Hood; T & J Jost, Sydney; J Matheson & Co., Bras d'Or.

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

JOHN NAYLOR, Halifax.
Jan. 20, 1857. General Agent for Nova Scotia

BAZAAR.

THE LADIES of St. John's Church, Arichat, C. B., intend holding a BAZAAR in October next, to raise Funds for building a SCHOOL HOUSE, and for other Parochial purposes.

Contributions in useful or fancy articles will be thankfully received by any of the following Ladies:—Mrs. John Hubert, Mrs. King, Mrs. Fixott, Mrs. Chandler, Miss Bent, Miss Wollenhaupt.
April 18. 1m.

Halifax, March 27, 1857.

THE Corresponding Committee of the COLONIAL CHURCH AND SCHOOL SOCIETY, give notice that they are prepared to give assistance towards expenses of persons desirous to qualify themselves at the Society's Training Schools; Teachers in connexion with the Society.
BRENTON H. COLLINS, Sec'y.

March 28. 3m.

TO THE CLASSICAL, SCIENTIFIC, and MECHANICAL.

VALUABLE BOOKS.

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

June 6. WM. GOSSIP.

PUBLISHED every Saturday by Wm. Gossp, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence for the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid.

TERMS.—Ten Shillings per annum, payable in advance.