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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 13. HALIFAX, NOVA SCOTIA, SATURDAY, AUGUST 30, 1880. NO. 60.

Calendar with Lessons.

Day & Date	MORNING	EVENING
Aug 31	John 8:12	Jerem. 23:18
Sept 1	Isaiah 55:1	Isaiah 55:1
2	Isaiah 55:1	Isaiah 55:1
3	Isaiah 55:1	Isaiah 55:1
4	Isaiah 55:1	Isaiah 55:1
5	Isaiah 55:1	Isaiah 55:1
6	Isaiah 55:1	Isaiah 55:1
7	Isaiah 55:1	Isaiah 55:1
8	Isaiah 55:1	Isaiah 55:1

Poetry.

THE POOR OF CHRIST.

FROM CHRISTIAN LYRICS.

How highly honoured, Lord, are they
Who wait upon Thy poor;
Who serve their Master day by day,
Within the cottage door;
Who aid the widow's portion scant,
And for the orphan find comfort
That brings in their grief and want.
"The Man of many woes."

For Scripture saith, the poor and sad
Are types of God the Son;
That He, who makes their bosoms glad,
Makes glad the Holy One;
That when the timid sick, and feed
The hungry at our board,
We minister to Jesus' need,
And serve our blessed Lord.

Then should not Christian's eye behold
The low with reverence meet,
And lay their silver and their gold
Bright joyful at their feet;
And open wide, with ready hands,
The hospitable door,
When Jesus Christ before them stands
In person of his Poor?

Yea, come, ye blessed of the Lord,
Afflicted upon earth,
Receive the best I can afford,
And sanctify my hearth;
For Jesus' love, my cup partake—
Your prayers are all I crave,
Eat of my bread, for Jesus' sake,
And bless me, in His name.

Religious Miscellany.

MEDIAEVAL PREACHERS AND MEDIAEVAL PREACHING

A Series of Extracts, translated from the Sermons of the Middle Ages, Chronologically Arranged, with notes and an Introduction. By the Rev. J. H. Neale, M. A., Warden of Sackville College. (London: Moxley 8vo. 340 pp.)

Not long ago an article on mediæval sermons appeared in the *Christian Remembrancer*, from the pen of Mr. Neale. The article excited much interest, owing to the cleverness of the composition, the novelty of the subject and the specimens which it contained of middle-age sermons. Even in an historical point of view, a true picture of mediæval preaching was needed to complete our idea of mediæval life. We know what their architecture was, their churches, their castles, their domestic buildings, their dress, their dinner, their household expenses, have been the subject of antiquarian research. The theologian studies their wonderful systems of scholastic divinity; and the historians are the inheritance of the church. But what were their sermons? What kind of instruction did our ancestors bear from the pulpit of the village church or by the cross, or in the abbey?

Mr. Neale's work supplies this need, and it does more. It exhibits a picture, by comparison with which we see our own deficiencies, and gain invaluable hints for improvement. The volume contains an introduction on the characteristics of mediæval preaching in contrast with that of later times; and a series of selections out of the greatest of the ancient preachers, from Isidore, in the eighth century, to the Portuguese Jesuit at the commencement of the seventeenth. Virginia, there is no designed exception, St. Bernard, from whom no extracts are given, because, as Mr. Neale justly says, "his superlative value and beauty would, if any regard at all were to be paid to analogy, have necessarily excluded the greater part of those writers from whom he wished to quote. To the specimens of each preacher is prefixed a short notice of the writer and his history.

We can scarcely do justice to the specimens of mediæval preachers by extracts, but we must give a few; as of Bede's plainness:—

"When, some days since, I was sitting quietly at home, and thinking how I might assist your progress in the Lord, suddenly, about evening, and at nightfall, there was such a vociferation of the people, that the irreligious sound penetrated even to heaven. I asked what the noise meant. They told me that there was an eclipse of the moon, and that your shouts and endeavors were intended to assist it in its distress. I laughed, and wondered at your folly, that, like devoted Christians, you were offering your assistance to God; as if, forsooth, He were weak and helpless, unless He were assisted by your cries, and could not defend the lights which He Himself created. Next morning I enquired of those who come to visit me, if they had ever seen anything similar.— They replied, that they had not only known the like, but worse things in the places where they lived.— One said that he had heard the blowing of horns, as if encouraging to the battle; another, the grunting of pigs; some told me that they had seen men casting javelins and arrows against the moon; that others scattered flakes of fire towards the sky, and affirmed that some terrible monster was destroying that orb, and but for his help, would entirely devour it; that some, in order to satisfy the illusion of the demons, cut down their hedges, and broke all the vessels they had in their houses, as if that would assist the moon in her eclipse. What madness is this, brethren! what insanity! Are you stronger than God, that ye endeavor to fight for Him?"

Peter Damian:—
"But when I consider Thee, Lord Jesus, my admiration and my compassion increases. Why dost Thou go to the Jews, who lie in wait for thy soul? They are betrayers and murderers; trust not Thyself to them, for they love Thee not; they will not pity Thee, they will condemn Thee to a most base death. Why dost thou hasten to endure such mocking, such scourging, such blaspheming? to be crowned with thorns, to be spit upon, to have vinegar given Thee to drink, to be pierced with the spear, to die, and to be laid in the sepulchre? In this Thy resolution, in this Thy design, my soul, when I consider it, is overwhelmed. I grieve with Thee, Lord Jesus, over the miseries of Thy passion. The advice of Peter, Thy friend, is that which I should have given, who said, 'Be it far from Thee, Lord, this shall not happen to Thee.' It is not meet that the Son of God should taste of death. But this differs from Thy counsel, who art determined to undergo Thy passion. What then? Are we to follow the advice of Peter or of Jesus? of the servant or of the Lord? of the disciple or of the Master? But the servant is not greater than his Lord, nor is the disciple more learned than his Master. We must acquiesce, therefore, in the determination of the Lord and Master, who needs no other counsel; lest it be said to us with Peter, 'Get thee behind Me, Satan; thou savorest not the things that be of God.' For Peter knew not that Christ had from the beginning fore-ordained his passion, that by death He might destroy our death, and by rising again might restore our life."

Victra to the fishes —
Aristotle, speaking of fishes, says, that they alone, among an animals, can be neither tamed nor domesticated. There they live, in their seas and rivers, there they die in their mountains, there they hide themselves in their grottoes, and none among them is so large as to trust man, or so small as not to avoid him. Authors usually condemn this characteristic of fishes, and attribute it to their little docility, or exceeding brutishness, but I am of a very different opinion. I do not condemn—on the contrary, I very much praise—their retirement; and it seems to me, that, if it were not natural to them, it would be a proof of their prudence. Fishes, by how much the further from men, by so much the better. Much conversation and familiarity with them, God preserve you from it! If the beasts of the earth and the birds of the air choose to be man's familiars, let them do it and welcome; it is at their own expense. Let the agouti talk to man, but it must be in her age. Let the parrot talk to him, but it must be with her cousin. Let the hawk go to the chase with him; but it must be in her justice.— Let the ape play the buffoon for him; but it must

be with his ring. Let the dog content himself with gnawing his bone, but he must be dragged where he likes not, by his collar."

We regret we cannot extract more.—Abridged from *Lit. Churchman*.

CLERICAL RECREATIONS.

The June number of *Hall's Journal of Health* contains the following timely article on the subject of Clerical Recreations.

To no class of persons does this nation owe more of stability and greatness than to its clergy; their learning, their talent, their piety, their love of liberty and the right, their resistance against oppression and the wrong, are the glory of any people, and more essential to national advancement than million times their number of bar-room politicians and quibbling lawyers. But with the talent and capabilities which, if exerted in other directions, would place them at the head of the counting room and on 'change, they do not on an average get the pay of a New York drayman. Such being the case—and shrewd it is to the intelligence and piety of this land that it is so, we have no right to direct them as to the expenditure of their time. But willing to do them a service, to suggest somewhat that may add to their health and usefulness, we propose the following as a very profitable method of recreating themselves during the summer.

Let them travel together, two and two on horseback, through the desolate and mountainous parts of the country, preaching in the forenoon at some desolate and mountainous parts of the country, preaching in the forenoon at some country church or tavern, or post office; and at night in some town or village.

There is no more delightfully healthful form of exercise than that of moderate horseback travel, day after day, some eighteen miles between breakfast and dinner, and some twelve miles between dinner and supper. The change of scene, of employment, of air, of food, of mode, of preparation, the relaxation from severe study to that of a moderate and unlaborious sort, the freshness which will invest old ideas, and old sermons, when connected with the consciousness that they are perfectly new to the auditory, and pleasurable feeling which pervades the heart in the reflection that the seed of the word is thus sown to man, who else might not have had it scattered to them again, perhaps in a lifetime, with the assurance that it must take root in some hearts. We repeat it, all these things together, when a minister has a mind to the work, when it is his treat and drink to be thus employed, will work such a change in the physical condition of a man as will enable him to return to the people of his charge with a store of health, with a vigor of mind, with a warmth of heart and elevation of spirit of which those clergymen have no conception whose recreations are to feed and lounge on the sea-shore or at the Spa. Let each congregation that feels that their minister ought to have a holiday during the heats of summer, provide him with a hundred or two dollars extra, and say to him, or ye go Parach! We recommend the mountainous regions of our country for two reasons; the atmosphere of the mountains is most pure and invigorating, the exercise of riding and walking up and down hill leaves no muscle or fibre in the whole economy unemployed, and then, for the great moral reason, opportunities for religious instruction are very limited in hilly countries, and would be more highly valued and improved. We trust the religious press will give these suggestions a wide circulation, for they are well worthy of the mature consideration and practical attention of all well-meaning men.

BISHOP HOPKINS.

On "Our Redemption by Christ from the Curse of the Law," says: We may reduce all subordinate questions to these two principal ones: 1. Whether the ransom which Christ paid to the justice of God, in his death and sufferings, was intended by him for the redemption of every particular person in the world, or as to render them all mercenary, that is, that God might, without violating the order of his justice, bestow faith, and thereupon, eternal salvation on all. 2. Whether he paid this ransom with an absolute intention that some persons, even

as many as appertain to the election of grace, should be effectually redeemed by it; purchasing for them the gift of faith, and thereupon the reward of eternal life, and both to be actually conferred on them in their due season. *Both these I affirm*: the former to illustrate the all-sufficiency of Christ; the latter to establish the eternal purpose of God according to election, and therefore do assent to the doctrine both of the Remonstrants and Anti-Remonstrants, in what they assert in this particular: but to neither in what they deny. With the remonstrants I affirm that Christ died for all men, with an absolute intention of rendering all and everyone saveable, according to the measures of the Divine justice and veracity. With the Anti Remonstrant I affirm, that Christ died for his elect, with an absolute intention of conferring faith and salvation upon them, according to the stability of God's eternal purpose and counsel. And certainly whosoever shall attentively compare the forcible arguments of each party produceth for the confirmation of these positions, with the evading answers of each unto them, must needs acknowledge that they have not more contradicted one another than Truth, Reason, and Scripture."

News Department.

From Papers by Steamer Niagara, August 16.

ENGLAND.

The ceremony of confirming the election of the Rev. Charles Baring, D.D., to the Bishopric of Gloucester and Bristol, took place, according to ancient usage, in Bow Church, before the Vicar-General (Dr. Travars Twiss) of the Archbishop of Canterbury, on Wednesday last. The election on this occasion had been made by the Dean and Chapter of the cathedral church of Bristol, pursuant to the provisions of an Order in Council, which directs that, in the case of a united see, the election shall be made by the Dean and Chapter of either cathedral church alternately.—The Morning Service having been read by the rector, the Registrar of the Province of Canterbury (Mr. E. Hart Dyke) proceeded to read her Majesty's letters patent, after which the certificates of the election were exhibited, and the election confirmed by the Vicar-General. The Lord Bishop elect then took the oath kneeling, after which the Vicar-General signed a decree for the Archdeacon of Canterbury to install the Lord Bishop in the cathedral church of Bristol.

On Sunday morning Dr. Baring, with Dr. Henry J. C. Harper, who has been appointed Bishop of Christchurch, New Zealand, were consecrated in the private chapel of Lambeth Palace. At eleven o'clock the Archbishop of Canterbury entered the chapel, and was followed by the Bishops elect, Dr. Travars Twiss, the Vicar-General, Dr. Robert Phillimore, M.P., Dr. Shepherd, Mr. Francis Hart Dyke, her Majesty's Proctor; Mr. James Barber, the Apparitor; the Rev. J. Hampden Gurney, M.A., Rector of St. Mary's, Bryanston-square, the preacher of the day, and other officials. Prayers were read by the Revd. John Thomas, D.C.L., the Archbishop's chaplain, after which his Grace read the Consecration Service, and the Bishops-elect, vested in their robes, were presented to the Primate by the Bishops of Winchester and Oxford. The Rev. J. H. Gurney ascended the pulpit, and selected for his text the 1st and 2nd verses of the second chapter of St. Paul's Second Epistle to Timothy—"Be strong in the grace—that is, in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." The reverend gentleman, in glancing at the present condition of the Church, expressed his regret that the pulpit had not kept pace with the growing intelligence of the age, and that in a large number of sermons the ideas were few, the aim uncertain, and the words feeble.—Admitting the increase of Dissent, he thought the best way to meet it, and at the same time to advance the interests of the Church, was by earnest work on the part of the clergy rather than by disquisitions on speculative succession, or other abstract points of controversy. At the close of the sermon the new Bishops put on the rest of the Episcopal habit, and were admitted to their office by the imposition of hands, the Archbishop of Canterbury saying to each, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. And remember that thou stir up the grace of God which is given thee by the imposition of our hands, for God hath not given us the spirit of fear, but of power, and love and soberness." Dr. Baring, the new Bishop of Gloucester and Bristol, is a brother of Sir Francis Baring, Bart., M.P. He was educated at Christ Church, Oxford, where he graduated in 1829, obtaining a double first-class. In 1847, on the resignation of the Very Rev. Dr. George Chandler, D.C.L., Dean of Chester, he was appointed by the Crown to the rectory of All Souls, Langham-place, a benefice which he resigned last year on taking the living of Limpfield, Surrey. Dr. Harper, the new Bishop of Christchurch, was educated at Queen's College, Oxford, where he graduated in 1829, taking a third class in classics. He was originally designed for the medical profession, but he became a private tutor at Eton, and was at length presented by the authorities of the college to the vicarage of Stratfield Mortimer, near Reading, which he has held up to the present time. His diocese comprises that portion of the middle island of New Zealand which lies to the southward of a geographical line drawn across the middle island at the northern boundary of the territory set apart for the Canterbury Settlement, together with the southward island of New Zealand, the Auckland Isles, and all adjacent islands lying to the southward of the 43rd degree 5 minutes of south latitude. Bishop Harper will leave England in the course of a few weeks.

The *Morning Herald* informs its readers that Dr. Lee, the Bishop of Manchester, is to be translated to Durham, and announces his antecedents, as having graduated at Trinity College, Cambridge, in 1828, and subsequently having become head master of King Edward's Grammar School, Birmingham, till his unexpected promotion to Manchester, which he obtained through the influence of Prince Albert [?]. Whether there be any authority for this rumour we know not as Dr. Langley, Bishop of Ripon, has been also named with equal confidence by persons having access to as good information as can be obtained where nothing is definitively arranged.—*Record*.

The Bishops of London and Durham Retirement Bill was professedly limited to two special cases; as a precedent, however, it has entirely altered the relation of the Episcopal Bench to the State. It has destroyed the permanent character of the Episcopal tenure; has converted the Episcopal office into one which may be resigned with a pension; and, by the terms of doing this, it has given a premium to retirement, with a corresponding extension of the pension-bestowing and Bishop-creating power for "the Government."—*Spectator*.

Whoever may be Bishop of Durham, he will not, in all probability, be long the occupant of Auckland Castle, it being understood that the Ecclesiastical Commissioners have determined to apply that stately palace, with its extensive park and lands, to purposes that will augment the funds for the creation and enlargement of benefices elsewhere, in which case a suitable Episcopal residence for our diocesan will have to be provided in or near the city of Durham. The park at Auckland is believed to be full of valuable minerals.—*Sunderland Herald*.

EXECUTION OF WILLIAM DOVE.

William Dove was executed on Saturday, at noon in front of York Castle. An affecting interview took place between the convict and his mother, two sisters and brother-in-law (the Rev. Mr. Jenkins, of Matras), the previous day. The unfortunate mother threw herself at her son's feet, imploring him, if he were guilty, to confess; the prisoner fell upon his knees and offered up a prayer, and all would be disclosed after death, but avoided any direct confession; at the same time he had, however, made a full confession that same day in presence of the governor of the jail, on condition that it should not be made public till after his death. He freely avows the fact that he administered the poison to his wife, and that he knew at the time that what he was administering was poison. Then he added "I execrate and abhor myself, in dust and ashes, for the crime I have committed; and I am astonished only that any one could take an interest in, and be so kind to, so dreadful an offender as I have been." The fatal crime he says, would never have been done had it not been for Harrison, the "wazard," who was constantly insinuating to him that he would never be happy till his wife was dead. On Friday night the sacrament (after the Wesleyan form) was administered to the culprit, after which he was occupied almost continually in prayer until one o'clock on Saturday morning, when he lay down, and had an apparently sound sleep for about an hour and a half. Being asked if he had any further request to make, he begged that permission should not be granted to any one to take a cast of his head; and the High Sheriff assured him that it should not be done. The demeanour of the cul-

prit on the morning of execution was firm and collected, his last words, except of prayer, were to his solicitor, Mr. Barrett—"Tell my poor mother I die happy." On the scaffold the criminal still appeared unshaken. The fatal bolt was drawn a few minutes after noon, and with a few brief convulsions he ceased to exist. From 15,000 to 20,000 people witnessed the execution. The hangman was a debtor lying in York Castle, who volunteered to perform the odious task. There were numerous applications for the office, one being from a returned convict, who applied for the appointment on the ground that he "wanted to earn an honest living." From the local papers we gather some further particulars of the convict's behaviour. He was a Wesleyan, and was attended at his own request by Mr. Hartley, a Wesleyan minister. Mr. Wright, the prison philanthropist, was also admitted to see him. On the morning of yesterday he wrote the unhappy man wrote to the latter a letter, in which he says—

"Dear Sir—While I was meditating on the goodness of God, and thinking of my past sins and wickedness, all at a moment a thought flashed across my mind that there was a reprieve for me; and what do you think that reprieve was? Well, bless God, it was this—'Thy sins, which are many, are all forgiven you.' It was no delusion, for it was so impressed on my mind that I could not help but make the remark, and tell my fellow prisoners and the officer that was there, Dear sir, I do not intend to stop there; but I intend to 'press forward to the mark for my high calling, which is of God, by Christ Jesus.' Dear sir, do not forget to pray for me, that I may not be 'weary in well-doing, so that in due time I may reap if I faint not.' And may the god of all grace bless you and yours in the fervent prayer of—Yours respectfully,

"WILLIAM DOVE."

Shortly after midnight on Friday—

"The convict threw himself upon his pallet, but his rest was disturbed, and after dozing for less than an hour he rose, and in an excited manner demanded of his spiritual adviser to know what he could do to save his soul that he had not already done. Mr. Hartley, observing his trepidation of manner, reminded him of the 'Thief upon the Cross, and assured him that the mercy of God was never denied to a repentant sinner. Dove said the example alluded to was that of a 'thief only, while he himself was a 'murderer,' and he feared beyond all hope of redemption. Mr. Wright and Mr. Hartley addressed such observations to the culprit as seemed calculated to soothe him, and presently after Dove called upon them to join him in singing a Wesleyan hymn. The request was acceded to, and at three o'clock on Saturday morning the convict, the officer of the prison present, and the gentleman above alluded to, were heard singing in chorus several hymns from a Wesleyan collection. The culprit wore up pretty well during the morning, and at eleven o'clock wrote the following description of his state of mind, which he handed to Mr. Wright:—

"Sun. to 11 a. m., Aug. 9, 1856.

"Dear Sir—I place entire confidence in the blood of Jesus Christ His Son, which cleanseth from all sin, and I feel great comfort from chap. 40, v. 28—31, and chap. 41, v. 10, 13, 24, of the prophet Isaiah.

"WILLIAM DOVE."

On the scaffold the Wesleyan minister read a portion of the Burial Service from the Prayer-book, to which he added an extemporary prayer. An undertaking was given to the unhappy man by the High Sheriff that his clothes should not be disposed of for exhibition, nor a cast taken of his features. Yesterday the confession was published. The murderer distinctly implicates the man Harrison, and says he offered to give him some belladonna, stating that it could not be discovered in the human body after death. He narrates the administration of the poison:—

In the afternoon I called at Mr. Murray's for my wife's medicine. It was an efferecing draught in two bottles. At my mother's that evening I took the cork out of one of the bottles, and touched the wet end of it with the strychnia. I then put the cork in the bottle again and shook up the draught. Before this I ought to have stated that I had during that Saturday afternoon put a very small quantity of the strychnia in some jelly which my sister Jane brought from my mother's. My wife took a spoonful, and made a remark about how bitter it was, and she then requested Mrs. Fisher to take some. She did, and then remarked it was bitter as sloe. I then took a spoonful, but did not taste the bitterness. I then stated that I did not find the bitterness, and requested Mrs. Fisher to take some, but she refused. I then took a second spoonful, and I tasted the bitterness. I did not swallow any. On the way from my mother's towards home on that Saturday, I threw

the remainder of the strychnia away. On the Sunday evening following, which was the 24th day of February, I went into Mr. Morley's surgery, and there being no person in at the time, I took perhaps ten grains of strychnia. When I got home I placed it in the stable. On the Monday morning I gave my wife her draught (the efferecing mixture) about half-past nine, and at ten o'clock she had the attack as mentioned by Mrs. Fisher and Mrs. Whitbam. The mixture was changed on the Monday. The mixture then given was very bitter. On the Tuesday night or Wednesday morning, I applied the wet end of the cork of the medicine bottle to the strychnia as before. I think there might be from half a grain to a grain of strychnia on the cork when I put it in the bottle. On the Thursday I got another bottle of medicine from Mr. Morley, and I again applied the wet end of the cork to the strychnia as before. The last dose of that mixture was taken on Friday night, at ten o'clock, and my wife was taken seriously ill in half an hour. I was drinking at Sutcliffe's public house on Saturday, and I was more or less affected by liquor all the afternoon and evening. About three o'clock in the afternoon I went into the stable, and took about a grain and a half of strychnia out of the paper, and put it in another paper, which I placed in my waistcoat pocket. I put that strychnia into the wine-glass which contained a little water—I believe the water which was left in the glass by Mrs. Whitbam, after giving my wife the third dose in the afternoon. I gave the mixture in the evening, in the presence of Mrs. Whitbam and Mrs. Wood, as stated by them in their evidence. I poured the mixture into that wine-glass which contained the water and the strychnia. I did not, when I gave the medicine on the occasion mentioned, think of the consequences of giving it; but when I saw my wife suffering from the attack on the Saturday night, it flashed across my mind that I had given her the strychnia, and that she would die from its effects. I was muddled before this, and did not know what I was doing. When the thoughts of her death crossed my mind, I immediately regretted what I had done; and I believe if Mr. Morley had come in at that moment I should have told him what I had given her, so that he might have used means to restore her. I cannot describe the anguish I felt when I returned from Mr. Morley's and found my wife dead.—Palmer's case first called my attention to the strychnia, but I never should have thought of using that or any other poison for taking my poor wife's life, but for Harrison, who was continually telling me that I should never have any happiness until my wife was out of the way. I felt my situation immediately after seeing my poor wife's corpse, and I then feared a post mortem examination taking place within twenty-four hours after death, as I understood that Professor Taylor had stated that strychnia could not be detected after that number of hours had expired. Harrison had told me that I should marry a lady for my second wife having auburn hair and light complexion, as I before stated to you. I did think that when my wife should die that I would make Mrs. Whitbam an offer of marriage at a suitable time. I did not think that what I was doing would cause my wife's death, and I did not give the strychnia with a view to destroying my wife to get Mrs. Whitbam. Mrs. Whitbam always treated me as a neighbor, and no more, and I wish to add that I believe her evidence against me is strictly true. I have only to add that the verdict of the jury was just and correct, and that I freely forgive every person who has been concerned against me, as I hope to be forgiven."

Elizabeth Martha Brown, convicted of the murder of her husband, was executed at Dorchester the same morning, at eight o'clock. She also has made a confession—or rather several, varying considerably. In the last she states that her husband, who, it will be remembered, she tried to make it appear had been kicked to death by his horse, came home in liquor, and they quarrelled, and he reached down a horse-whip and struck her. He then kicked her, and immediately after stooped down to untie his boots:—

"I was much enraged, and in an ungovernable passion, on being so abused and struck. I directly seized a hatchet which was lying close to where I sat, and which I had been using to break coal with to keep up the fire and keep his supper warm, and with it I struck him several violent blows on the head—I could not say how many. He fell at the first blow on his head, with his face towards the fireplace. He never spoke or moved afterwards. As soon as I had done it, I wished I had not, and would have given the world not to have done it. I had never struck him before, after all his ill treatment; but, when he hit me so hard at this time, I was almost out of my senses, and hardly knew what I was doing."

At the appointed hour of execution the prison van was in readiness at the goal door to convey the culprit to the place of execution, but she preferred walking. On the way to the scaffold her demeanor was extraordinary. The attendants on either side were entirely overcome, while the culprit bore her awful position with the greatest resignation and composure. The chaplain, the Rev. D. Clementson, conversed with her on religious subjects, and she appeared to engage in fervent devotion and prayer, with her hands clasped firm together, and eyes upturned. On arriving at the place of execution she walked with firmness up the first flight of eleven steps. Her female attendants were left her in the hands of the executioner. A cordial was then administered to her, a portion of which she drank. The pinioning being completed, the culprit, in company with the executioner, then proceeded up the next flight of stairs, nineteen in number, to the platform, and, still walking with a firm step, crossed the platform to the next flight, which led to the gallows, which, with a slightly faltering step, she then ascended. Calvert then adjusted the rope, and drew the fatal bolt; the wretched woman fell with great force, and after a few struggles ceased to exist. It is stated that, had it not been for the discrepancies in her various "confessions" the woman's life would have been spared.

Miss Arbutnot, the young lady for whose hand Mr. Carden committed the outrage for which he had to suffer two years' imprisonment, was on Tuesday united in marriage to Colonel Conyngham. The marriage was celebrated in Ratbronn church, near Clonmel.

SPAIN.

The unconditional submission of Sargossa to Gen. Dulce concludes the first act of the last Spanish constitutional tragedy, leaving the new Dictator indisputable master of the situation. It is said that a proposition was made by one of the National Guard to form a republican junta, but the spirit of conciliation adopted by General Dulce in his address caused the proposition to be overruled by the more moderate of the insurgents.

General Falcon, the leader of the insurgents, has taken refuge in Franco. The *Madrid Gazette* is filled with honors conferred upon Generals faithful to the Government. General Echague has been named Captain General of New Castile; General Serrano is appointed Ambassador to Paris, whilst Marshal Narvaez is to be got out of the way by being sent on a special mission to the coronation of the Emperor of Russia, who has just recognized Queen Isabella. General Ros de Olano, a staunch friend of Narvaez, is suspiciously noted, has "resumed the general direction of the infantry." It appears still a question whether O'Donnell intends to rest upon a continuance of his present Court favor, or, by a constitutional line of conduct, win over the Progressistas and the country generally. M. Pacheco is named for the Court of London. A significant interview is reported by the *Epoca* between the Queen and Espartero:

"General Espartero having obtained an audience to take leave, was received by their Majesties on Sunday week, at six in the evening. The Queen, as it appears, began the interview, by addressing to him these words:—'Duke, how have you been since we last saw each other? Where have you been that neither I nor any one have heard anything of you?' These two questions made a deep impression on the General, who simply replied, 'Madame, I retire into private life. I can no longer serve either my Queen or my country; but at Logrono I shall pray to heaven for my Queen and my country. I shall not be faithless to my oaths, nor to the flag which I have sworn to defend. I retire to my private house, and there, (if I be allowed to remain undisturbed, which I do not believe), my body may be broken, but not my spirit.' The General then took leave of their Majesties, kissing their hands, and the Queen charged him with compliments for the Duchess of Victoria."

RUSSIA.

At one period of the past week a renewal of the war with Russia seemed to be quite on the cards. According to the *Post*, on the 1st of August the squadron of Admiral Stewart was ordered from Constantinople to the Black Sea, to superintend the execution of Article 20 of the Treaty of Peace, not yet carried into effect, in consequence of the non-restoration of Kars, and of the occupation of the Isle of Serpents by the Russians. A despatch from Thera, dated August 3, informs us that "the Russian Commandant of Kars has notified to the Governor of Brzeroum that he is ready to restore Kars to the Ottoman authorities." The Isle of Serpents has also been given up. It is a rock about the size

of St. Paul's, twenty-five miles distant from the mouths of the Sulina. It was considered too insignificant to be named in the Treaty, but being now considered to menace the navigation of the Danube has been conceded. It is also intimated that the fortresses of Ismail and Reni, destroyed by the Russians, had been built by them, and consequently that they were as justified in razing them as we were in taking away the railroad from Balaslaya to the Crimean heights. The Turks, on entering Ismail, seized as a portion of Moldavia, raised the Turkish flag, a proceeding protested against by the Austrian Envoy, who would thus seem to deny the *suzerainty* of the Porte in the Principalities. Count Buol is represented as supporting his agent; but we suspect the whole report to be a little more than a canard of the long vacation to be classed with blue gooseberries.

Mr. T. Forster writes from Brussels to the London papers, on the state of the weather. The sun's face is, he says, singularly free at present from spots—considered by Herschel a possible sign of a very dry season. Sunday next, the "dies meteorosa" of old almanacks, will probably be remarkable for a multitude of meteors. The phenomena of the present season, he says, have been quite unusual, the atmospheric electricity quite irregular, and the atmosphere towards midnight has of late been full of very minute meteors, scarcely discernible to an unpractised person. The thermometer in the deepest shade and under a north wall has for the last three days risen to 80 degrees of Fahrenheit's scale at noon, while it has fallen to nearly 65 degrees by daybreak. He hopes astronomers all over the world will be on the look out for the periodical meteors of Saturday, Sunday, and Monday next, with a view to elucidating this yet little understood phenomenon.—*Aug 6.*

By a telegraphic despatch from Madrid, in the *Post*, dated Monday, we learn that—"It is asserted that dissensions have already occurred between O'Donnell and Ros de Olano, who, up to this day, has been the new Dictator's right arm. [We have already stated elsewhere that Ros de Olano is the bosom friend of Narvaez.]

The *Giornale di Roma* publishes a notification respecting the observance of Sunday and other holidays. On such days the only shops that are heretofore allowed to be open until 10 a. m. are those of grocers. Any grocer selling his goods after that hour, even with closed doors, is liable to fine and imprisonment.

The Emperor of Russia has directed that the ministers of all religions in his empire—non-Christian as well as Christian—shall be represented at his coronation: he is the "father" of all his people.

The last Englishman in the Crimea is said to have been one of the Land Transport Corps, who, long after the Crimea was given up and all had embarked, was found lying very drunk in one of the ditches. He was carried to the beach by six Cossacks, and pulled off to the last ship quitting the port. So tipsy was he that he had to be hoisted on board.

In visiting a convent of the sisters of Notre Dame at Namur, King Leopold recognized Lady Stratford, who is now one of the members of that community. In 1831, a few days after the Congress had named Leopold of Saxe-Coburg as the elect of the Belgian nation, Lady Stratford was presiding at the Prince's table at the very moment of the arrival of the courier who brought him the offer of the crown.

The Barque "Saxon" Cronan master, arrived in this harbour on Saturday morning, after a passage of about 10 days, from New York.

It appears that a day or two after leaving, five of the crew were attacked with sickness, in consequence of which the ship was brought to anchor near Meagher's Beach, on her arrival at this port.

Dr. Allan, the Health Officer, immediately visited the vessel, and reports:—

"Besides the death, there are three cases of Typhus Fever on board. No communication allowed with the Saxon."

We understand that some of the cases on board are improving, but we regret to hear that one may prove fatal.—*Colonist.*

We learn that certain parties are actively at work endeavoring to get up Horse Races on an extensive scale to come off shortly in the vicinity of this city. We hope that the community generally will set their faces against the movement and do all in their power to prevent a repetition of those disgraceful scenes which were wont to be but too common in the Provinces in days gone by.—We had almost begun to hope that the people did not exist among us cruel and inhuman enough to practice these degrading sports, but as we find they do, we trust they will receive such a rebuff from the rest of the community as will effectually put an end to their designs.—*Colonist.*

Missionary Intelligence.

CROSS-BEARING TIMOTHY.

The following account of the death of a Hindu Christian has been kindly forwarded to us by the R-v. C. E. Kennet, who has lately had charge of the R-v. R. Caldwell's Mission at Edeyengoody, in the Diocese of Madras:—

"Some of your readers will, no doubt, remember a very interesting account by Mr. Caldwell of the conversion of a Hindu youth, in vol. iv. page 12 of the GOSPEL MISSIONARY. That youth, grown ripe in grace and in earnest for heaven, has now been called away to his Father's home. 'Spear-armed Siva,' as he was formerly named before his conversion, was transformed into the 'Cross-bearing Timothy' by the power of the Gospel; and has left behind him an example of diligence in his works, of patience under sufferings, and of holy meekness of spirit, such as is seldom witnessed. He was noticed for a peculiarly pedantic, inquiring turn of mind, and fondness for reading, and this character he fully maintained to the last. The previous characteristics of his mind became Christian graces by the Divine power that was introduced into his soul; and selflessness changed into 'the quietness and confidence' of the Christian spirit; and fondness for reading found its fullest and richest employment in the study of the Divine Scriptures. He is known by one or two of his closest friends to have read the Bible regularly through several times, which is by no means common among Hindu Christians. It was his practice to sing for his own delight, in simple verse of his own composing, the whole history of Scripture from Adam to Christ. Few could know or understand him, for he seemed to live an inner life. In one or two slight disagreements that he had with his wife, an exemplary young Christian educated in Mrs. Caldwell's girls' boarding-school, it was to me apparent that he was chafed by feeling destitute of sympathy of the kind he wanted. But these occasions were few indeed, and momentary. Husband and wife would kneel with their Pastor in humble and heartfelt prayer in the silence of their own little room, and would receive his blessing, and would forget any disagreement that had occurred between them, and proceed on their way in harmony and love.

He showed symptoms of consumption soon after our coming into Edeyengoody, where he was engaged as Assistant Schoolmaster in the Village Boys' Dayschool. For a long time medicines were tried, but the disease was only kept in abeyance. At length he was disabled from attending to his work by a sudden attack. Soon after this he evinced a strong desire to go to his village to live in his own house, where his mother, a zealous heathen, would be of considerable help to him, as he thought. I was opposed to this, and tried to persuade him from it; but finding that circumstances almost rendered it necessary, I yielded to his wishes, and he removed accordingly from Edeyengoody to the place where his family were living. I called to see him whenever I visited the congregation of the place, and read and prayed with him; but his end was rapidly drawing near, though he did not seem to be aware of it.

On the last occasion I saw him I spent nearly two hours with him, and I shall always bless God for the comfort and strength I derived from that last interview. After reading to him the twelfth chapter of the Epistle to the Hebrews, and the address in the Visitation Service of our Prayer-book, I reminded him of the depth and intensity of our blessed Saviour's sufferings, when he said, 'I bear always within me the remembrance of the sufferings of the Lamb of God.' Then suddenly he looked up to me, for I was sitting beside on the cot in which he was lying, and said, 'I see since my coming here, more than when I was at Edeyengoody, that my sickness was an especial trial.' I teased the influence of his heathen relatives, and said, 'Would you prefer returning to Edeyengoody, and enjoying our care and attentions?' He thanked me, and said, 'I certainly should prefer being there, but I dare not leave this place. By God's grace I am strong. It is suggested to me by my relatives that an offering to the god at Trichendoor, (where there is a heathen temple of great resort,) would at once restore me to health.—But I must prove to them that I am a Christian.' The boldness and the determination evinced in the voice and gesture were what I never saw exhibited in him. I left him after some further conversation on matters of deep interest to him, as well as on the temporal provision he wished to be made regarding his wife and child. On December 20th, the eve of the Fast of St. Thomas the Apostle, two or three days after we had parted, he suddenly but calmly fell asleep in that posture, whom not having seen, he loved, exemplify-

ing to the whole Church, 'Blessed are they that have not seen, and yet have believed.' He remains were conveyed to Edeyengoody, and buried in the consecrated churchyard at this place, with all the solemnity and regard we could pay to them."

Selections.

POPULAR INFIDELITY OF TO-DAY.

It is not atheism I fear so much in the present time, as pantheism. It is not the system which says nothing is true, so much as the system which says everything is true. It is not the system which says there is no Saviour, so much as the system which says there are many saviours, and many ways to peace. It is the system which is so liberal that it dare not say that anything is false. It is the system which is so charitable that it will allow everything to be true. It is the system which seems ready to honour other religions as well as that of our Lord Jesus Christ; to class them all together, and hope well of all who profess them. It is the system which will smile complacently on all creeds and systems of religion—the Bible and the Koran, the Hindoo Vedas and the Persian Zendavesta, the old wives' fables of rabbinical writers and the rubbish of patriotic traditions, the Sacovian cat-chism and the Thirty-Nine Articles, the revelations of Emanuel Swedenborg, and the Book of Mormon, by Joseph Smith; all are listened to; none are to be denounced as lies. It is the system which is so scrupulous about the feelings of others, that we are never to say they are wrong. It is the system which is so liberal that it calls a man a bigot if he dares to say, "I know my views are right." This is the system which I desire emphatically to testify against and denounce.—What is it but a sacrifice of truth upon the altar of a caricature of charity? Beware of it you who believe the Bible! Has the Lord God spoken to us in the Bible or has he not? Has he declared to us the dangerous state of all out of that way or has he not? Gird up the loins of your mind and look these questions fairly in the face and give them an honest answer. Tell us that there is some inspired book beside the Bible, and then we shall know what you mean. Tell us that the whole Bible is not inspired and then we shall know where to meet you. But grant for a moment that the Bible, the whole Bible, and nothing but the Bible is God's truth, and then I know not in what way you can escape the conclusion that sincerity alone will not save your soul. From the liberality which says everybody is right—from the charity which forbids you to say anybody is wrong—from the peace which is bought at the expense of truth—may the good Lord deliver you!—Rev. J. C. Ryle.

One of the most gay and brilliant assemblages of the learned and fashionable ever brought together in Cheltenham, met at the College to hear Colonel (late Major) Sir H. Rawlinson lecture "on recent discoveries in Assyria and Babylonia, with the result of cuneiform research up to the present time." This was the best-attended meeting of the series. Half-past eight was the hour fixed for the opening of the proceedings, but before eight o'clock the room was crowded to the door; and this in a room of capacity to hold all the literati of the kingdom, but many were there from the impulse of curiosity and fashion. One lady was carried out of the room in a fainting state, but the residue sat out the two hours' extempore lecture with unflinching devotion; the gallant lecturer kept us up the subject to the last. Sir H. Rawlinson said the subject was one which it would be impossible to compress to one lecture, and, therefore, he would only take up the salient points. "First, he proceeded to explain what cuneiform inscriptions were, and then showed how they were to be deciphered. The learned traveller gave a most interesting account of his visits to Echabana, and his daring and successful attempts to scale the heights of Birsaton, on which were, in spots supposed to be inaccessible, sets of inscriptions in Persian, the Median (as it is called, though really Scythian,) and the Babylonian characters. Having got paper casts of these inscriptions, the next test was to compare the Persian with the Babylonian version. He soon found the Babylonian the most difficult. The writing was not alphabetical, but ideographic—arbitrary signs were used to express words. The number of characters in the Babylonian was 360 or 370, independent of what they had been accustomed to call ideographic signs. He described the process by which he had arrived at a knowledge of these ancient writings, and how contemporaneous researches had been made by Dr. Hincks, in Ireland, and by certain Continental literati, who had arrived at the same translation as himself, thus confirming his views. He then came to the result—

The greatest value of these results of cuneiform investigation was particular reference to Scripture history. Up to the investigation of cuneiform inscriptions there had been no means of testing the historical accounts of the Scriptures. They found the same names in the same order, and the events described the same, but with some difference in colouring, as the Assyrians were not likely to record their own defeat. There were three periods of cuneiform character—1. The Chaldean period; 2. The Assyrian; and 3. The Babylonian; and he explained the history of each period, with the kings ruling in each. He also gave an interesting account of the discovery of two cylinders in an ancient building, which cylinders bore inscriptions supposed to have been written by Nabuchadnezzar (on the cylinder, 'Nabuchadnezzar'). In conclusion, he pointed out the value of these discoveries, through which they were able to fill up approximately the history of 1,000 or 1,500 years, which before were entirely blank; and they were also able to verify Scripture. At a time when the German school were attacking the authority of the Scriptures he thought it most fortunate—he might also say providential—that they should be enabled most unexpectedly to bring forward evidence of the most positive character in corroboration of the Scriptures. He added that he had never found one point of disagreement with the Scriptures except in the question of numbers, where they could not be sure that the Hebrew text was correct."

A LEARNED TURNER.—In our obituary of this week we announce the death of John Nicoll, Turner, the oldest member of his craft, having come from Money-musk and settled in this city, some forty years ago. Deceased was brother of the late Mr. Lewis Nicoll, Advocate, Aberdeen, and of the late Dr. Alexander Nicoll, Professor of Oriental Languages, Christ Church College, Oxford, of whom a biographical notice is given in Chambers's "Biography of Eminent Men"—one of the best linguists of his days, who died in essaying the herculean task of framing a catalogue for the Bodleian Library, which contains books in all languages. Like his classical brother, John had a penchant for the languages; and in the evening of his life, contrived to pick up from books—many of them very old editions—a grammatical knowledge of Latin, Greek, Hebrew, and Arabic. But his knowledge of the sciences, particularly the mechanical, was more profound; and he had also read extensively in civil and ecclesiastical history. He was truthful, honest, and upright in all his dealings, and of a frank, affable, and obliging disposition; and was much respected by a large circle of acquaintances. Being somewhat diffident, he would give when asked the soundest opinion rather by way of suggestion than in a direct, outspoken manner; but in ecclesiastical matters his tone was more decided and firm, and being a staunch Episcopalian, was ever ready to defend the tenets of his church; and from his familiarity with the arguments on both sides, as well as his intimate knowledge of Church history, generally came off victorious in any religious discussion into which he might be dragged by a Presbyterian or Roman Catholic acquaintance. His death was sudden, and of a very painful nature—being caused by suffocation by a piece of meat sticking in his oesophagus. The writer called at his little chamber a few evenings since and found the worthy old man raving over a passage in his Greek New Testament. Next evening that chamber was the abode of death—his studies all ended—his books, of which he was so fond, huddled carelessly into a corner—and the venerable student himself stretched upon his table, a cold, inanimate mass of clay.—A.N.—Aberdeen Journal.

Not long ago an Englishman observed a stone roll down a staircase. It bumped on every stair until it came to the bottom; there, of course, it rested. "That stone," said he, "remembers the national debt of my country; it has bumped on every step of the community but its weight rests on the lowest."

A debtor says—"My creditors are singularly unfortunate. They invariably apply the day after I have spent all my money. I always say to them—'Now this is very provoking! Why didn't you come yesterday, and I could have paid you in full? But no they never will.' They seem to take a perverse pleasure in arriving always too late. It's my belief the rascals do it on purpose."

Mrs. Withers, wife of a corporal of the Royal Artillery, was one of three females who were allowed to land with the troops at Old Fort in the Crimea. She was present with her husband at the battle of the Alma, marched by his side across the country to Balaklava, and was present at the battle of Balaklava, where she took a horse from a Russian officer. During her residence in the camp she earned by washing an average amount of 20s. per diem and saved a considerable sum. Her invincible campaign during the war was a marvel.

News Department.

From Page by Chamber Niagara August 16.

HOUSE OF COMMONS SATURDAY, JULY 26.
THE SCOTCH EPISCOPAL CHURCH.

Mr. Gladstone called the attention of the House to the recent announcement by Her Majesty's Government of their intention to discontinue an allowance heretofore made to the bishops of the episcopal communion in Scotland, and to the legal disabilities, not applicable to the members of any other religious denomination in this country, to which those bishops and their clergy are subjected in common with the episcopal clergy in the United States of America. The right hon. gentleman also moved for copies or extracts of any correspondence relating to the subject. He said that the bishops and clergy of the Scotch Episcopal Church were originally subjected to severe pains and penalties on account of their adherence to the Stuarts, notwithstanding the introduction of the reformed religion by that Church. These penalties did not touch the laity of that community, but struck at the heart of its organized body of officers, who were prohibited, under pain of transportation and imprisonment, from officiating to any number of persons who could be styled a congregation. But when the legislature apprehended no further danger from the Stuart family, it was thought these severe laws ought to be repealed, and an Act of Parliament was accordingly passed at the time when Pitt was Prime Minister, for the purpose of giving relief to the Scotch episcopal clergy. In that Act, however, was inserted, on the suggestion of Lord Thurlow, who was previously entirely ignorant of the existence of such a body, a clause to prohibit the Scotch bishops and their clergy from officiating elsewhere than in Scotland, so that they were prevented from holding a cure of souls in England or in the colonies, although they were nearer to the communion of the Church of England than any other religious body not belonging to the Established Church. A Roman Catholic priest, or a priest of the Greek Church, might present himself to a Bishop of the Established Church, and upon complying with certain forms, might by virtue of his orders obtain a cure of souls; but such was not the case with regard to a clergyman of the Scotch Episcopal Church. He thought that the legislature would be moved by a feeling of public decency, justice, and toleration, to put an end to such glaring and absurd inconsistency and injustice.

Mr. A. Pellet suggested that the Established Church in this country, and not the legislature, should grant the concessions asked for by the right hon. gentleman on behalf of the Scotch episcopal communion.

The Chancellor of the Exchequer expressed his concurrence in the complaints of the right hon. gentleman with regard to the absurd distinction which the Act of Parliament passed in Pitt's time made between the Scotch Episcopal Church and the Established Church of the United Kingdom, of which difference he was not aware until it had been that day mentioned by the right hon. gentleman. Mr. Pellet was mistaken in supposing that the Established Church could of itself do away with that distinction. To do so would require the intervention of the legislature, and he thought that it was thus for the legislature to pass a measure upon the subject. With regard to the discontinuance of the grant to the Scotch bishops, he admitted that it was with some reluctance that Her Majesty's Government came to the conclusion that the grant ought to be withdrawn. Her Majesty's Government thought that the Scotch Episcopal Church was sufficiently wealthy to do without the pecuniary aid of the State.

The papers moved for by Mr. Gladstone were then ordered.

DITCHER v. DENISON.—THE ARCHBISHOP'S DECISION.

(Reported for the London Guardian.)

BATH, August 12.

His Grace the Archbishop of Canterbury and assessors took their seats precisely at half past one o'clock, the court was crammed, the audience consisting of ladies and clergymen principally.

Dr. Lushington opened the proceedings by reading a document, from which we gather the following:—His Grace the Archbishop has taken into consideration the articles filed in these proceedings on behalf of the Rev. J. Ditcher, the Vicar of South Brent, in the county of Somerset diocese of Bath and Wells, against the Ven. Archdeacon Denison, Vicar of East Brent, and Archdeacon of Taunton, in the county and diocese aforesaid; the evidence adduced in proof of the said articles, the arguments of the counsel, and the author-

ities cited, and with the assistance and unanimous concurrence of his assessors, has come to the following conclusion. Before stating these conclusions, I am desirous to state by His Grace's leave that these proceedings came to originate with His Grace. It was in consequence of the preference held by the Archdeacon being vested in the Bishop of the diocese, and by virtue of the 3rd and 4th Vict., ch. 86, His Grace, under certain conditions, it fell to the Archbishop; therefore, in fulfilment of his duty, His Grace caused a commission to be issued and the duty as had been defined was most imperative upon him to discharge, and respecting which no legal discretion was vested in him. Having cited the 3rd section of Victoria, the learned Doctor said—It is perfectly clear, therefore that in the Archbishop, under this statute, think fit, he has a discretion which he is entitled to exercise, as to whether he of his own mere motion would direct any proceedings against a clergyman; but it is not so with regard to an application being made to him, and for various reasons, if it were so the ancient law of the Church would be subverted by this statute, but there was no intention of doing that, as appeared by the decision of Lord Stowell in Stone's case. And what would be the consequence if the Archbishop or Bishop had purely a discretionary power to initiate proceedings according to his "fancy"? Every person would then be at the mercy of a single Bishop, who might have a persecution against him for improper doctrine, or immoral behaviour, according as in the opinion of the Bishop was right; the probable consequence would be, that the uniformity which now prevails among clergymen of this country would be destroyed and perverted. Having made these observations he (Dr. Lushington) had only to say, before he gave the conclusions, that these proceedings were instituted under the 13th Eliz. ch. 12. The mode of proceedings is—the Court which sits is established by the statute of Victoria, but the question to be tried is to be tried by the statute of Queen Elizabeth. This is not a question to the Gorham case, as to what may be considered admissible doctrine, but it is a question wholly turning upon the second section of the statute which I will now read. [The learned Assessor here quoted the words of the section, who declared that any clergyman who should advisedly affirm or maintain any doctrine directly contrary or repugnant to any of the Articles of the Church, and on being "convicted" before the Bishop or the Ordinary, should not revoke his error, should be liable to deprivation.] Now, then, the question which His Grace had to try was this:—Whether the doctrine set forth and printed by the Venerable Archdeacon in the three sermons annexed to the articles filed in this proceeding are or are not directly contrary and repugnant to the Articles of the Church of England; or, in other words, to the Authority of Parliament, which had established the Thirty-nine Articles to be the true exposition of Scripture upon every subject to which these articles refer. I state this in order that it may be made known to all why and wherefore the Venerable Archdeacon was not permitted to go into an examination of the Scriptures with a view to justify his doctrines.—The reason was this:—There could not be a more inconvenient proceeding, or one more opposed to the law than that, when the Legislature of the country has authoritatively pronounced in the given form of the Thirty-nine Articles what are the doctrines of the Church of England, an individual sermon should be compared, not with that standard which is the only standard of the church, but with a number of disputed texts of Scripture. What might be the possible consequence of the adoption of such a course? One or more judges might be found who would conceive that certain doctrines were conformable with Scripture; but should they hold that those doctrines (conformable in their opinion with Scripture,) were not equally conformable with the Thirty-nine Articles, in what position would they then be placed? That anomaly is excluded by the law applicable to this case. It is excluded from all our courts of judicature. The only question which His Grace could try is, whether these sermons did or did not contain doctrines opposed to the Thirty-nine Articles. He (Dr. Lushington) then proceeded to say—I will state the conclusions. The first eight articles filed are proved against the Archdeacon, so far as the law considers it necessary. The ninth, tenth, eleventh, thirteenth and fourteenth of the articles are proved, and that the charges therein are established, so far as heretofore are mentioned. Whereas it is laid in the said ninth article filed in this proceeding, that the said Archdeacon, in a sermon preached by him in the cathedral church at Wells, on or about Sunday, the 7th of August, 1853, did advisedly maintain and affirm doctrines directly contrary to the Twenty-fifth, twenty-eighth, and Twenty-ninth Articles of Reli-

gion referred to in the statute of 13 Elizabeth, ch. 12, or some one of them. Among other things, he did advise, maintain, and affirm "that the body and blood of Christ, being really present after an immaterial and spiritual manner, in the consecrated bread and wine, are therein and thereby given to all, and are received by all who come to the Lord's table;" "and that by all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received." His Grace, with the assistance and unanimous concurrence of his assessors, has determined that the doctrine in the said passages is directly contrary to and repugnant to the 28th and 29th of said articles of religion, and the various statutes of Queen Elizabeth, and that the construction put upon the said articles of religion by the Ven. the Archdeacon of Taunton, namely, "that the body and blood of Christ become so joined and become so present in the consecrated elements by the act of consecration, that the unworthy receivers receive in the elements the body and blood of Christ," is not true, and is not an admissible construction of the said Articles of Religion: that such doctrines are directly contrary and repugnant to the Twenty-eighth and Twenty-ninth Articles, and that the true legal exposition of the said Articles is that the body and blood of Christ are taken and received by the worthy receivers only, who in taking and receiving the same by faith do spiritually eat the flesh and drink the blood of Christ, whilst the wicked and unworthy by eating the bread and drinking the wine without faith do not in anywise eat, take, or receive the body and blood of Christ, being void of the faith whereby only the body and blood of Christ can be eaten, taken, and received. Whereas it is pleaded in the said eleventh article filed in these proceedings that divers printed copies of the said sermons or discourses were by the Ven. Archdeacon's order and direction sold and distributed some time in the year 1853 and 1854, within the said diocese of Bath and Wells, and whereas the said discourses or sermons contain the following among other passages:—"That the body and blood of Christ being really present in the consecrated bread and wine after an immaterial and spiritual manner, are therein and thereby given to all, and are received by all who come to the Lord's table." "And that to all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received." His Grace, with the assistance of his assessors, has determined that the passages aforesaid contain a repetition of erroneous doctrine charged in the 9th article filed in these proceedings, and that such doctrine is directly contrary and repugnant to the Twenty-eighth and Twenty-ninth Articles of Religion mentioned in the various statutes of Queen Elizabeth. Whereas it is pleaded in the said 14th article filed in these proceedings, that divers printed copies of the sermons or discourses in the 12th article mentioned as written and printed, or caused to be printed, by the said Archdeacon, were by his order and direction sold and distributed in the years 1853 and 1854 within the said diocese of Bath and Wells; and whereas the said sermons or discourses contained the following among other passages:—"And to all who come to the Lord's table, to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily the body and blood of Christ are received;" and "It is not true that the consecrated bread and wine are changed in their natural substance, for they remain in that very natural substance, and therefore may not be adored. It is true that the worship is due to the real, though invisible and supernatural presence of the body and blood of Christ in the Eucharist, under the form of bread and wine;" His Grace, with the assistance of his assessors, has determined that the doctrines of the said passages are directly contrary and repugnant to the Twenty-eighth and Twenty-ninth Articles of the said Articles of religion mentioned in the various statutes of Queen Elizabeth. His Grace desires me further to state that he will allow time to the Ven. Archdeacon to revoke his error; he will allow him till Wednesday the 1st of October; and if no such revocation as is required by the statute aforesaid shall be made and delivered to the registry of Bath and Wells by that time, he will, in obedience to the statute, pronounce sentence in this Court—(laughter)—which will be.

adjourned till Tuesday, the 21st of October, and be held in this place at half-past one o'clock.

Dr. Phillimore—The Archdeacon appeals against the sentence of your Grace and assessors. Under this circumstance your Grace will assign time for the appeal to be prosecuted.

Dr. Lushington—Certainly not—there is no appeal from an interlocutory decree. No sentence is given.

Dr. Phillimore—No sentence given.

Dr. Lushington—No sentence given, and no decree made.

Dr. Phillimore—I understand the Court to say that no appeal can be made at all?

Dr. Lushington—There is no sentence at all. (Laughter.) The course will be, at the end there may be a judgment, and afterwards a decree. This is only an intimation of the Archbishop's opinion.

The Court was then formally adjourned.

The Church Times.

HALIFAX, SATURDAY, AUGUST 30, 1856.

THE DITCHER AND DENISON CASE.

THE Ditcher and Denison case has been so far decided, in a very curious manner. The conclusion to which His Grace the Archbishop has given expression, does not appear as a sentence, although it was sufficiently so in the opinion of the Archdeacon's Council to lead him to appeal against it. It is evident enough that the Archbishop has determined that the doctrine contained in the Archdeacon's sermon is contrary and repugnant to Articles of the Church, and that the construction put upon the said Articles by the Archdeacon is not true.—His Grace stops at this for the present. According to the terms of the Act under which these proceedings were instituted, his Grace allows time for a revocation of what he has adjudged to be the Archdeacon's error, which we presume, judging from the notice of appeal, the Archdeacon will be very slow to acknowledge. If there is no revocation the sentence must follow and the decree, and what these may be will create no little speculation in the meanwhile. According to Dr. Phillimore, under the 13th Elizabeth, no sentence can be passed except acquittal or deprivation. One thing is very evident, which is, that His Grace has very reluctantly engaged in the proceedings at all—and whatever the sentence may be, although it is likely to involve serious considerations connected with the peace of the Church, like the Gorham case it will not have the least effect in altering the bias of men's minds upon any point of the doctrine involved, or in any way compensate for the trouble and mischief that will be caused by its agitation. The *Guardian* of the 6th August, referring to the case, as it then stood, says—

"The Archdeacon's case has become the popular side; even in Bath, the stronghold of the enemy, the audience applaud his advocate; he receives deputations of sympathizing tradesmen; he has the support of the penny press. The reason is that he is now seen to stand in the very shoes of Mr. Gorham, he is entitled to the benefit of the arguments against intolerance and exclusiveness once so freely levelled against Mr. Gorham's opponents; and the principle upon which Mr. Gorham's case was decided applies with all its force to his. With men in general the difficulty really is to persuade themselves that the proceeding is a serious one, and to estimate conjecturally the weight of a decision the authority of which, when it comes, will be so purely conventional. Compare the magnitude and mysteriousness of the question with the forum, the tribunal, the parties, and you may well feel that the narrower ground of the sentence the better. If you cannot have a general council, or least an assembly of divines, you would wish for the clear cold acuteness of a really impartial lawyer.—The next best thing to the power to decide rightly is the professional caution which habitually avoids, as far as may be, deciding at all."

We copy the following letters from the London *Guardian* of the 6th August. The subject matter may, perhaps, commend itself to the sympathies of Members of the Church in this Diocese:—

THE LATE BISHOP OF GRAHAMSTOWN.

To the Editor of the *Guardian*.

Sir—The mournful intelligence of the death of the excellent and beloved Bishop Armstrong has arrived in town, at the time when all the leading members of the Society for the Propagation of the Gospel are dispersed.

Had it been possible to communicate to the Board of Committee of that Society the letters which have been received on that melancholy subject, I should, of course, have acted on their instructions, and not have ventured individually to make any statement. As it is, however, and considering the same weeks must elapse before anything like a full meeting of the Committee can be expected, I might be wronging the widow and families were I to withhold my knowledge of the desire which exists in many quarters to raise a fund for their benefit. The Bishop of Oxford's letter, which

came first, and which I enclose for publication, has since been followed by several others. All that it is necessary for me to add is, that Mrs. Armstrong is left a widow with five children, the eldest of whom is about thirteen, and that the entire provision available for their support is estimated at about £180 a year.

Any contributions which may be sent to the "Armstrong Fund," will be received at this office till other arrangements have been made; and I may mention that the Bishop of Lincoln, Archdeacon Grant, and the Rev. T. Huntley Greene have offered to serve as members of a committee for the trusteeship and management of the fund.—I am, Sir, yours faithfully,

ERNEST HAWKINS.

79, Pall-mall, August 5, 1856.

Cuddesdon Palace, July 28, 1855.

My dear Hawkins—I have received by this post a letter from Mrs. Armstrong, with an unfinished letter from the late Bishop of Grahamstown, giving me the heavy tidings for that infant diocese of the death of its first Bishop; and her dear husband, on the 16th of May. He was worn out by a long and most fatiguing visitation, which he had just concluded. He "fell asleep" in perfect peace, trusting, with the simplicity which so marked his Christian character, his widow and five children to God and the Church whom he served so faithfully.

"I happen to know that they are left with the scantiest provision. Mrs. Armstrong intends to return home as soon as possible after the settlement of certain matters of business; and I trust that before her arrival we may have raised a sufficient sum to meet her with at least the needful provision for herself and them. I will gladly subscribe £25 or £50, as may be needed, for this work. Will you at once set on foot a subscription, whilst men's hearts are tender with the first news of his death. His former work of mercy for the lost at home, and his ready devotion of himself, and, as it proves, his life itself to the missionary work of his diocese, must stir the spirit of every Christian to provide for those who are so truly the Church's widows and orphans.—I am, ever yours,

"S. OXON."

The R. M. Steamship *Niagara* arrived on Monday evening last, in 9 days from England. No news of importance.

The Russian government notwithstanding the prompt evacuation of the Crimea by the allied troops, according to the terms of the treaty of peace, seem very loth to fulfil their part of the agreement. They boggled at the evacuation of Kara so long as they dared do so, and until the gentle hint from Lord Palmerston of ordering a portion of the British fleet into the Black Sea—they now claim possession of an island in the Danube, on the ground that it was not mentioned in the treaty, which however they will not be allowed to occupy. Anapa is again garrisoned by the Russians. These things are significant enough of what is in the mind of that power, and opportunity will not be wanting, ere long, on her part, to further the designs of eastern conquest, which perforce the western combination to resist her pretensions has obliged her for the moment to abandon.

Her Majesty and the Royal Family were enjoying a cruise in the British Channel, and had visited Plymouth and Dartmouth.

The R. M. Steamship *Canada* arrived on Thursday night last from Boston. The papers received by her are filled with matter relative to the approaching Presidential Election, and the affairs in the Kansas Territory. The civil war in Kansas continues; and is assuming a serious aspect. A number of the Abolitionists or Free State party, in the Territory, attacked the Town of Franklin and ordered all the inhabitants to leave, threatening to kill them if they did not. Several other places were attacked, and surrendered—a great number of persons have been killed and wounded.

WEST INDIES.—Our correspondent at Guayama, Porto Rico, writing on the 19th ult., states that the Cholera was committing fearful ravages at that place. The disease up to that date had, with occasional exceptions, been confined to the blacks, and the mortality had caused such serious loss among plantation hands as to interfere very materially with the prospects of the future crop. The epidemic was more virulent than usual, and had assumed the character of a plague. Elevated localities, as well as habitations upon low ground were severely attacked. Every expedient had been resorted to to prevent the spread of the contagion to other portions of the island.

NEW YORK MARKETS, March 26.—Common to good and medium grades of extra flour advanced from 5c. to 10c. per bbl. The receipt continues light, with a good home demand. Prime white Southern wheat advanced 2c. per bushel, and sold at \$1 65 a \$1 68. A cargo of amber colored new Tennessee sold at \$1 60. Old wheat was dull and unchanged. Corn was quiet, and sound Western mixed sold at 55c. Pork was easier, with sales of mess at \$19 12 a \$19 25. At the first figures a check was given yesterday. Sugars sold to the extent of 800 a 900 hds. at 8c. a 8½c., both for Porto Rico and for Cuba. The sales of coffee were confined to 900 bags Rio, at 10½c. a 11½c. Freight were unchanged and engagements were mod. rate.

Orders for Bibles, &c. forwarded by Mr. Teas will be supplied immediately on receipt of our next importation, which may soon be expected.

We notice that the Steamship *Peria* has made the quickest run yet, between New York and Liverpool. It is however very remarkable that the short passages of steamers are not owing to their speed so much as their ability to perform continuously a certain number of miles per day, and under the most favorable circumstances, 848 miles appears to be the maximum performance. In this respect even the *Peria* has not been able to attain to the speed of sailing vessels, and something yet remains to be accomplished ere steam ships can compete with them in a day's run. Four hundred miles is no uncommon performance for a clipper. The *Maroo* *Pado* we believe did it on her quick passage to Australia.

There was a Review of all the Troops in garrison on the Common on Wednesday last. Lieut. Genl. Eyre, Commander in chief of the Forces in British North America, is expected shortly from Canada, to inspect the troops, and on other business connected with his office.

WINDSOR ELECTION.—On Friday last the following requisition, signed by 326 Electors of Windsor, of all shades of political opinion, was presented to the Hon. Joseph Howe, requesting that gentleman to allow himself to be put in nomination at the forthcoming election for that Township:

Windsor, August 1856.

TO THE HONORABLE JOSEPH HOWE, &c., ac., HALIFAX.

SIR,—The Hon. L. M. Wilkins having accepted a seat on the Bench of the Supreme Court, the Township of Windsor ceases to be represented in the General Assembly of this Province.

We, the Subscribers, Electors of the Township, beg leave to invite you to allow yourself to be put in nomination as a Candidate for the suffrages of the Electors at the ensuing Election—and should you comply with this requisition, we pledge ourselves to use our best endeavors to secure your success:

We are your obedient servants,

P. M. CUNNINGHAM,
B. D. FRASER,
I. O'BRIEN,
JAS. M. GELDKRET,

and 322 others.

To which Mr. Howe replied as follows:

Halifax, August 22, 1856.

GENTLEMEN.—Being confined to my bed, by the effects of a recent accident, I can only thank you, which I do most sincerely, for the requisition sent to me this morning, and place myself entirely in your hands. I hope to be able to pay my respects to you on the day of nomination. In the meantime, believe me that I very highly appreciate an invitation which is at once a compliment and mark of confidence from men of all ranks and shades of politics, residing in one of the oldest, most intelligent and most prosperous townships in the Province.

I have the honor to be,

Gentlemen,

Your very obedient servant

JOSEPH HOWE.

To P. M. Cunningham, Esq., B. D. Fraser, Edward O'Brien, James M. Geldert, Esqrs., and the other Gentlemen who signed the requisition.

The *Quebec Chronicle* states that the English Underwriters have at last given up all hopes of the safety of ship *City of Montreal*, supposed to have been lost in the ice, on her "spring voyage," sometime in April last.—Sun.

A GREAT BLESSING TO THE AFFLICTED.

Dr. McLane, the inventor of the celebrated Liver Pills, prepared by Fleming Bros., Pittsburg, Pa., used these Pills for several years in his practice, before he could be induced to offer them to the public in such a manner as to make them known throughout the country. This learned physician felt the same repugnance that all high-minded men of science feel in entering the lists against those unscrupulous empirics who intrude their useless nostrums upon the public, and rely upon a system of puffing to sustain them. Convinced, however, of the real value of the Liver Pills, and influenced by the plain dictates of duty, the Doctor finally authorized Fleming Bros. of Pittsburg, Pa., who are now the sole proprietors, to manufacture and place them before the public. This great medicine has not disappointed the expectations of his friends, the medical faculty, at whose instance he was induced to place them before the public in the present popular form. From every quarter we hear the most gratifying accounts of their wonderful curative effects—the East and the West, the North and the South, are alike laden with "tidings of great joy" from the afflicted. These wonderful Pills have completely conquered that great scourge of America, the Liver Complaint.

Purchasers will be careful to ask for Dr. McLANE'S CELEBRATED LIVER PILLS manufactured by FLEMING BROS. of Pittsburg, Pa. There are other Pills purporting to be Liver Pills, now before the public. Dr. McLANE'S genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable drug stores.—None genuine without the signature of

FLEMING BROS.

Sold in Halifax by Wm. Langley and John Naylor.—C.

HOLLOWAY'S OINTMENT AND PILLS.—A severe attack of Gout cured by their use.—Dr. Martin, of Paris, Canada, was frequently attacked with gout, which confined him to his room for weeks together; he adopted many means to get cured of this painful disease; but each time it returned it was with increased virulence, and additional trouble to subdue. Sickness with the system of medicine hitherto adopted he commenced taking Holloway's Pills, well rubbing the Ointment into the parts affected; these two remedies conjointly used, cured him in a little more than nine weeks, and he has not since had any return of the complaint, although it is now nearly two years since this cure was effected.

LETTERS RECEIVED.

Rev. J. M. Campbell—the box has been sent by Coach. Rev. D. W. Pickett. Rev. S. L. Yewson—attended to. Rev. T. C. Leaver—attended to. Rev. R. Roach. Rev. Mr. James. Rev. Mr. Snyder.

Married.

At Dartmouth, on Saturday evening the 16th inst. by Rev. Dr. ... Mr. Wm. ... to Miss ...

Died.

On the 20th, at the residence of Wm. Langley Esq. ... eldest daughter of John ...

Shipping List.

Saturday, Aug 21.—H M S ... Capt. Crofton, from the ... Sunday 22nd.—H M S ...

COUNTRY MARKET.

Table with 2 columns: Item and Price. Includes Butter, Cheese, Eggs, Hams, Hay, Oatmeal, Potatoes, etc.

BAZAAR AT NEWPORT!

A BAZAAR in aid of the Funds for erecting a New Church in the Parish of St. James, Newport, will be held in the Parsonage Grounds, on WEDNESDAY, the Third of September next.

PROVINCIAL SECRETARY'S OFFICE.

Halifax August 22, 1856. CHAPTER II. AN ACT FOR THE PRESERVATION OF PHEASANTS.

Enacted by the Governor, Council, and Assembly as follows: 1. It shall not be lawful for any person to take or kill, without the License, any Pheasant, or to buy, sell, or have in his possession any dead Pheasant that has been taken or killed.

NOTICE TO THE PUBLIC.

WITH reference to the Notice issued from this Office on the 14th May last, respecting the treatment of Letters, &c. for England, which may be dropped up to the arrival of the Steamer from London.

MISSIONARY SALE.

THE Friends of the Rev. J. STANNAGE have again sent him a large assortment of elegant Fancy and Useful Articles, including German, Leather and Wool Work, Drawings, &c.

VALUABLE BOOKS.

THE following Standard Works are now offered for Sale, and may be had at the Office of the "Church Times." Immediate application is recommended, as there is only one copy of each, and the opportunity of obtaining them in this Province is of rare occurrence.

FRENCH EDUCATIONAL BOOKS.

SPICERS' & SURENNE'S Complete French and English, and English and French Dictionary. With Pronunciation, &c.—one large 8vo. volume, 1490 pages.

D. C. S.

THE Annual General Meeting of the DIOCESAN CHURCH SOCIETY of N. S. will be held (D. V.) on WEDNESDAY, the 15th of October next, at 2 P. M., in the National School.

SPLENDID ASSORTMENT PAPER HANGINGS.

Just Received per brig ... PAPER HANGINGS, New Styles, for Drawing Rooms, Parlors, Bed Rooms, Halls, or Kitchens, from 5s. to 7s. 6d. per Roll.

NEW LADIES' SCHOOL.

A NEW SCHOOL FOR YOUNG LADIES, conducted by a Lady of accomplishments and experience in tuition from England, with the assistance of Gentlemen, giving stated lessons in certain departments.

KING'S COLLEGE, WINDSOR.

THE following Resolution and Notices are published by order of the General Meeting of the Incorporated Alumni, held at Windsor in June 1856. On motion of Hon. M. B. Almon, Resolved—That it be notified that the subject of voting by proxy will be taken into consideration at a Special General Meeting to be held in the month of October next.



Has been before the public more than 30 years, and is deservedly popular in the cure of Spavins, Sweeney, Ringbone, Windgalls, Pile, Bril, Callous, Cracked Heels, Galls of all kinds, Fresh Wounds, Sprains, Bruises, Fetters, Sifts, Sand Cracks, Strains, Lameness, Fungus, Itch, Scabs, Swellings, Contractions of the Muscles, Rot in Sheep, Garget in Cows, Rheumatism, Itches of Animals, External Poisons, Painful Nervous Affections, Frost Bites, Boils, Corns, Whitlows, Burns and Scalds, Chills, Chaps, Chapped Hands, Cramps, Contractions of the Muscles, Swellings, Weakness of the Joints, Caked Breasts, Sore Nipples, &c.

Poetry.

THE PASS OF DEATH.

It was a narrow pass,
Watered with human tears,
For Death had kept the outer gate
Almost six thousand years
And the restless crowd of a world's feet
Was ever in the case
Thronging, jostling, hurrying by,
As if they were only here to die.

Another followed fast,
And a book was in his hand,
Filled with the flashes of burning thought
That no man in many a land;
But the eld that genius qualified to bear
Death's pillow demand,—
"Here that book cannot enter with thee,
For the blight dash of scythes is nothing to me."

Next came a maiden fair,
With tresses so deeply bright,
That stars within you strange sweet care,
Should you meet on a summer night;
But Death, as the gentle maid passed through,
Snatched away its light,—
"Beauty is power in the world," he saith,
"but what can it do in the Pass of Death."

A youth of rickly mien
Put on a thoughtful mood,
Whose heart was filled with love to God
And the early brotherhood;
Death felt he could not quench the heart
That lived for e'er's good,—
"I own," cried he, "the power of love,
I must let it pass to the realms above!"
—Scottish Guardian.

WILLIAM GOSSIP

Has Received per MUNGO PARK, from Liverpool,
& Cases SCHOOL BOOKS, STATIONERY, and
ARABIC MATERIALS, viz:—

SCHOOL BOOKS.—Mathematics, Stewart's Geo-
graphy, Eton Latin Grammar, Greek Grammars,
Barber's Demographics, Colenso's Arithmetic, Stewart's
and Hingee's Goldsmith's Geography; Sullivan's English
Grammar, Hugo's Physical Geography, Chambaud's
Fables, Mayo's Spellings, Copy Books of all descriptions.
STATIONERY.—Gold Demy, Post Folio, Demy Blot-
ting Papers; Foolscap, Post, Letter, and Note Papers,
ruled and plain; Envelopes; Painted and Round Slate
Pencils, Account Books, Red and Black Ink; Screw
Top Inkstands; Violin Strings, &c. &c.
ARTISTS' MATERIALS.—Prepared Canvas for Oil
Painting, Oil Colors in Collapsible Tubes; Poppy Oil;
Nut Oil; Water Colors in Collapsible Tubes; Cakes and
Half Cakes of Water Colors, do Pure Scarlet, Sets
Graduated Pencils, Extra Super. large Sables, Porte
Crayons, Grad. Pinks, Slabs, &c. &c.

Every Article in School books, Stationery, and
Artists' Materials, constantly on hand.
Look particularly for 24 Granville Street.
WILLIAM GOSSIP.
July 10.

THE BEST PRESERVATIVE FOR THE
TEETH AND GUMS. MYRRH AND BORAX. PRE-
PARED WITH EAC ON COLOGNE. The daily use of this
much admired Tincture preserved and beautified the Teeth
—prevents Tartar from depositing—arrests decay,—induces a
healthy action in the Gums,—and renders the BREATH OF
a grateful odour.
Sold only by WILLIAM LANGLEY, Chemist &c from
London. Feb 1855

HALIFAX MARBLE WORKS.

MONUMENTS, GRAVE STONES, TABLE
TOPS, &c.

MANUFACTURED of the best Italian and Ameri-
can MARBLE on reasonable terms.
Orders from the County thankfully received, and
executed with neatness and dispatch.
Persons in want of GRAVE STONES will find it to
their advantage to call at this Establishment, before pur-
chasing elsewhere.
THOMAS WESLEY.
Corner of Barrington and Blowers Streets.
Feb. 9 6 m rd.

EAST INDIAN CURRY POWDER,

With a Receipt for cooking a Curry—by an East
Indian.

THIS Powder is carefully prepared with ingredients
of the choicest quality, according to a formula
brought from India by an officer of the British Army
was long a resident there. Carries made with it are
pronounced excellent, and when the accompanying Re-
ceipt is strictly followed, cannot fail to please those who
are partial to this kind of condiment.
Prepared and Sold by WM LANGLEY, Chemist, &c
London, Halifax, N.S. Dec 11.

LANGLEY'S

EFFERVESCENT APERIENT POWDER
—SUPERIOR TO SEIDLITZ—

THIS POWDER forms an agreeable, refreshing,
and salutary Draught, removing headache, Vertigo,
Acidity in the Stomach, want of appetite, &c. other
symptoms of Dyspepsia. Sold only at Langley's Drug
store, Hollis Street. July 2.

COLLEGIATE SCHOOL, WINDSOR, N. S.

REV. D. W. PICKETT, Principal.
PROF. STIEFELHAUEN,
Teacher of Modern Languages.

THE Session of this SCHOOL will be resumed on
FRIDAY the 13th of August next.

The design of the Principal is to provide competent
Teachers in each department of the School, and thus secure
to the boys placed under his care, such facilities as
will enable them to prepare thoroughly for college, or
the Commercial and active pursuits of life. Their religious
and physical cultivation will also engage his serious
attention.

Particular advantages are afforded for acquiring a useful
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