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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII.

HARLEIGH, NOVA SCOTIA, SATURDAY, NOV. 6, 1858.

NO. 44.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S	Nov. 4	22 R. of Tola	Prov. 21 Luke 23
M	5	23 R. of Tola	Prov. 22 Luke 24
T	6	24 R. of Tola	Prov. 23 Luke 25
W	7	25 R. of Tola	Prov. 24 Luke 26
Th	8	26 R. of Tola	Prov. 25 Luke 27
F	9	27 R. of Tola	Prov. 26 Luke 28
S	10	28 R. of Tola	Prov. 27 Luke 29

• Prop. Lesson, Rom. 6, 12, 13. • To rec. 10. • To rec. 15.

Portry.

THE ARMIES.

PRESENT.

Have you seen the marshalled armies,
Threatning heaven with dire alarms?
Gorgeous banners wave above them,
Flash like flame their gleaming arms:
Lo! their steeds the earth are trampling—
Hark! their brazen trumpets clang,
And the sulphurous clouds of battle
Like a pall above them hang.

Shakes the ground beneath their onset—
Quake the sky with answering dread,
And the iron waltz of battle
Whirls along with crashing tread,
In the flaming tongues of muskets,
Peels the cannon's angry roar,
And the shell's loud diapason
Swells the awful din of war.

Besom-like sweeps on the tempest,
Iron drops of mercerous rain,
Thunderous rolls the toils of battle,
Crimson rivers cross the plain,
Islands rise where fall the bioscots,
Islands formed of steeds and men,
From the earth they sprang to being—
To the earth are trod again.

Iron hoofs are on men's bosoms—
Hearts are crushed by cannon wheels,
Still the drum-beat gaily sounds,
Still the cheering bugle peals,
Ranks, like chaff, are swept from being
In the winnowing whirl of fire
Still the trumpet merrily clangs—
Still the flags are mounting higher!

Back—far back, behind those armies,
Move with feeble steps and slow,
Banks of pale and faded maidens,
Clad in garbs of sable woe,
Lines of orphaned babes, and widows,
Dying mothers—children's cries—
Merrill still resounds the tale—
Brightly gleam the battle fires.

FUTURE.

Soul! look forth where shines the Future,
Lo! where march in radiant line,
Glorious hosts with snow-white banners—
Banners bright with holiest signs;
Gleams the Cross with golden glory—
Shines the Plough in silver pride—
Waves aloft the flashing Anvil—
Floats the pond'rous sledge beside

Stalwart men, with limbs of iron,
Bear those gleaming flags above—
Men with lips and eyes of gladness,
Valiant souls and hearts of love,
Rings o'er earth their loud hosannas—
Soar to Heaven those banners fair
Hark! the eternal concave echoes—
Labor! labor! work is prayer!

O'er earth's plains sweep on those armies:
Mountains fall beneath their blows.
Lo! they choke the red volcanoes—
Lo! they rattle Iceland's snows!
Rush their plough through black morasses—
Roll their cars through desert's gloom;
Dark miasma flies before them—
Shrinks in dread the hot Simoom!

Glean with golden grain the deserts—
Shine the swamps with flow'rets bright—
Still march on these glorious armies—
Wave their flags to radiant light!
Ocean's storms to them are playthings,
Chained are Earth and Fire and Air,
Merrill rings their loud-voiced anthems,
Labor! labor! work is prayer!

Following close those conquering armies,
Dancing on with twinkling feet.

White-armed maid and flower-crowned child—
Haste those warrior-men to greet,
Hands are clasped in holiest union—
Joy, like incense, soars above!
Hail! Great God! the Industrial Armies!
Hail the Eternal Feast of Love!

Religious Miscellany.

IRISH CHURCH MISSIONS.

The Rev. Edward Ellis, one of the Secretaries of the Irish Church Missions Society, has given to the London Record a very interesting account of a late visitation of the Bishop of Tuam, in the West of Ireland. Our familiarity with the persons and the ground, will doubtless give it an interest in our eyes which many of our readers may not feel. But the whole subject of this progressing Irish Reformation is one of the most interesting and encouraging points of our present Christian history. The work still goes on, and in a very remarkable way. Hundreds of Roman Catholics are still yearly coming to the light of the Gospel. The prospect grows more bright and encouraging continually. And while here and there Rome is breaking over some crack-brained enthusiast, who is persuaded in the Protestant Church to sell his soul for the madness of her idolatry, we see her domination over the souls of men everywhere crumbling to ruin, and rejoice in the rapid approach of the day when the shout, "Babylon is fallen," shall be heard throughout the whole territory which she brutalizes and defiles.

"The Bishop's tour commenced on Friday, July 27th, with a Confirmation at Headford, County Galway, here 25 persons were confirmed, of whom 16 were converts from the Church of Rome. From Headford his Lordship proceeded the next day to Cong. where the ceremony of consecrating the beautiful new church having been performed, the Bishop administered the rite of Confirmation to 52 individuals, of whom 35 were converts.

On Monday, the 30th, the Bishop reached Clifden, and early the following morning proceeded to Moyrus, accompanied by a large number of clergy and laity, among whom were Rev. Alex. Dallas, Rev. H. Darcy, Rev. Dr. Wall, Rev. E. Ellis, J. Robertson, Esq., &c., &c. The party proceeded by land to Roundstone, where they took a boat, and after an hour's delightful sail, landed safely at Moyrus, where a beautiful missionary station, containing a church, two schools (male and female,) and parsonage-house seems to have risen as by magic, affording a wonderful proof of what the undivided energies of an individual can effect, for to one person, and that person a female (Miss Moore, of Lisburn,) is the convert congregation at Moyrus indebted for the beautiful church and other buildings which met the delightful gaze of the Bishop's party, on the occasion we are describing.

On landing, the Bishop was met by General Thompson, Miss Moore, and a large party of clergy and laity, and proceeded at once to the consecration of the Church. The sermon was preached by the Rev. A. Dallas, from Zach. iv. 6, 7. The rite of Confirmation was then administered to 41 persons, nearly all converts from Romanism.

It was a happy and hopeful day for Ireland to see such a gathering on the bleak shores of the Atlantic, and to find no fewer than 271 persons, mostly converts, crowded within the church's walls, to worship their God in Spirit and in truth, in a district where a few years ago idolatry and superstition reigned undisturbed, and the blessed Gospel's sound was never heard.

After the Confirmation, the sacrament of the Lord's Supper was administered to sixty-eight communicants, including many of the elder converts, who then, at the time, "eat of that bread and drank of that cup," according to Christ's holy institution.

On Wednesday, August 1st, the Bishop and party proceeded to Errislanon, where an elegant new church has been erected by the Rev. Dr. Wall, of Irishtown, and furnished another beacon mark of the progress Gospel truth is making in Connemara.

This church is calculated to contain about 150, but on this occasion no fewer than 213 persons listened to an excellent consecration sermon by Dr. Wall, from Isaiah lv. 10.

Thursday was the day appointed for Confirmation at Clifden, and, early in the morning, well-dressed groups of country people might be seen approaching the town from different directions, all anxious to take part in the services of the day.

The day was stormy, so much so that many converts fully prepared for Confirmation were prevented leaving Turbot, and other islands on the coast. Notwithstanding, the very large number of 142 were presented to the Bishop by the various missionaries labouring in the neighbourhood. Of this number, 24 were adults, and the entire body presented an appearance of comfort and respectability, which showed that the Reformation movements in these parts of Ireland had reached a class somewhat higher than those by whom the Gospel was first received ten years ago.

After the Confirmation, the Bishop held a visitation of the local clergy, when 13 answered their names, all of whom are under the Irish Church Missions, among the number we noticed five who are converts from the Church of Rome, including two converted priests.

In the evening, a public meeting of the Irish Church Missions was held in the female schoolroom, when the Revs. Messrs. Dallas, Lynch, and Ellis described the progress made in the spread of Gospel truth in different parts of the world.

On Friday, the Male and Female Orphan Nurseries were inspected by the Bishop, who expressed himself highly gratified by the very efficient state which these excellent institutions presented. Many of the outlying schools were also visited and examined, the attendance was found to be good, and the progress made in scriptural and secular knowledge satisfactory. At Derrigimla, a new parsonage-house, building for the accommodation of the missionary, Rev. H. Ryder, was inspected on Saturday, and the Bishop proceeded to visit the Sellerna mission; the average congregation at the church was found to be 160, and the attendance at the school, 66. Some idea may be formed of the dangerous character of these coasts, when we state that upon enquiry it appeared that four out of seven of these school children are fatherless, their parents having perished in the deep-sea fishing.

This day the Bishop's party experienced one of the very few instances of violence which were met with throughout the tour; on one portion of the road they were pursued by a mob of women and boys shouting and throwing stones; but although some of the party were struck, no injuries were sustained. We should have stated that the priest's party at Moyrus did considerable damage by breaking the windows of the church, the night before the consecration; about £15 worth of damage was done. The Government has offered a reward for the apprehension of the rioters.

From Sellerna the Bishop proceeded to visit Mr. Cleggan, and Ballanackill schools, which are under the superintendance of the Rev. J. Lynch.

Proceeding thence, the Bundorach school was visited, and though the hour was late, twenty-seven were in attendance. This school-house was formerly held by the National Board, but was closed because the Roman Catholics refused to send their children, and it furnishes another to the thousand proofs Ireland's late history affords, to the anxiety of the Roman Catholic parent to obtain for his child Scriptural instruction, when we find an average attendance of twenty-two children at the mission school, in this very thinly populated neighbourhood.

Sunday, the 5th of August, was spent by the Bishop at Ayleagh: the congregation at the little mission church amounted to 73, of whom 41 were converts from Romanism.

On Tuesday, the Bishop reached Achill, and immediately proceeded to inspect the new glebe, which is being built through the benevolent exertions of Miss Whately, daughter of the Archbishop of Dublin, the Bishop put the top-stone on one of the corners of the building, amidst the cheers of the spectators.

The Pulranish school was then visited, where 55 convert children passed an excellent examination in Scripture, &c.

The next day, Wednesday, the 5th, was a day long to be remembered in Achill; the new church

at the Colony was consecrated in the presence of a con- gregation numbering 586, while very many were unable to gain admittance within the walls of the building. The sermon was preached by the R. v. E. Nangle, from H. L. G. 28, 29. In the course of his address, the Rev. gentleman alluded, in the most touching manner, to his first landing in Achill, twenty-four years ago, when had a Protestant Bishop visited the Island, three Pro- testant Companies were all that could have mustered in it at that time; and now, how wondrous is the change!

The Communion followed, when 106 persons were present, of whom 102 were converts from the Roman Church. At the visitation of the clergy, which succeeded, the appeal and recital of an account of the state of religion in the respective districts; these also are announcements of the Irish Church Mission.

The anniversary, a public meeting was held in the old church at the Colony, when the R. v. M. Carr, D. D. and Ellis described the missionary work in other parts of Ireland.

This day the Bishop visited and examined the Female Orphan Nursery, the general state of which gave perfect satisfaction.

The principal event of Thursday was the examina- tion of the Modern Training School. The boys were examined in logic, geography, astronomy, and Scrip- ture; the Hon. and Rev. W. Wingham assisted in the examination. The Bishop and party expressed them- selves highly gratified with the answering.

The missionary agents of the district, of whom 32 were present, were then ministered, and addressed by the R. v. A. Dallas, with reference to their very im- portant duties.

On Friday, the Bishop returned as far as Newport, and on Saturday proceeded to consecrate the church at Keshipp; on this occasion 17 clergy were gathered together, including 5 missionaries of the Society. The sermon was preached by the R. v. J. Carter, Rector of Westport, from 1 Cor. xxix. 14. The benediction was crowded during the entire ceremony.

This closed one of the most interesting tours ever made in Ireland, during which the Bishop consecrated 5 new churches, counting sitting for 1250 persons, and confirmed 376 individuals, nearly all converts from the Church of Rome.

Trusting that the official statement of what the Irish Church Mission is effecting, as God's instrument, may be blessed to many who pray for the salvation of the Irish Roman Catholic, and that the recital of these things may have the effect of stirring up all our hearts to more prayer and self-denying exertions, I remain, &c. E. E.

News Department.

From Papers by R. M. S. Africa, October 13.

ENGLAND.

The manifesto elicited by the fall of Sebastopol from Messrs. Kosuth, Ledru Rollin, and Mazzini is of some significance, as coming from persons who probably still command, or may collect, a number of adherents capable, if we play their cards well for them, of doing very great mischief. In it, the composition is a long and somewhat empty effort to force the writers into importance at the expense of other people's necks and purses. It comprises the usual appeal to the pockets of the party—the usual amount of talking against talk, (Catholism it might be called in an Englishman)—and the usual struggle to make flashy commonplaces, only original because they are impracticable, do duty for foresighted genius:—

"The centre of a lion," say they, "is in us or in any others possessing the confidence of the party."

"The treasury of the party may rapidly be formed if each man will bring his note; if, whenever there is a soldier of the republic—man or woman—who has an influence in a given circle, a subscription be organized; if, from the frame of the poor man to the thousands of the rich, each believer will regard him- self as a debtor for a share in the Loan of Liberty."

"Discussion is impotent and useless. The Greeks of the Lower Empire dissolved and died. The voice of Mahomet struck in silence. Every Republican of the present day must call himself action and represent a force."

The path, however, of the whole is in the procrem and peroration:—

"The town of Sebastopol has fallen. The war between the Governments of Western Europe and the Czar is irrevocably and indefinitely prolonged. It is impossible for Russia to treat after a defeat without sinking into the position of a Power of the third rank; and it is impossible that the allied Governments, in the face of a public opinion emboldened by victory, should offer peace on less onerous conditions. For us, there- fore, the fall of Sebastopol is but as the first word of a war, the last word and denouement of which belong to the people."

"The man of the 2nd December is the murderer of Rome. France and Italy, Rome and Paris—this should be the battle cry."

"But wherever the point, whatever the hour, this we can declare—the best people that raises its banner in the name of country and humanity will be followed by all the others."

"Insurrection will engender insurrection, and the first victory produce ten others on ten different points. There is not a single nation which may not, by an energetic and powerful act of will, be the cause of the salvation of the world."

"KOSUTH.

LEDRU ROLLIN.

JOSEPH MAZZINI."

The war, as it at present stands, is a war to give effect to a struggle. Its objects have not yet attained these dimensions which are more and more distinctly hinted at by papers professing to express the opinions of the Ministry or the people. It is at present carried on to decide whether we are to have somewhat more or somewhat less of material guarantee for the independence of Turkey. It is not a war for the prostration of the great Absolutist Empire, and the redistribution of power in Italy and the German States. But it should never be for a moment forgotten that as far as England is concerned, it is always on the edge of becoming so. Perhaps the greatest security against such a change of policy is in one frail life—that of Louis Napoleon. When we are forced to realize the difficulty of carrying on without concession a war which appeals to no strong popular feeling—when we see our debt, under the influence of war expenditure, rapidly rising to the enormous sum (to which it may almost be said to point already) of a thousand million pounds—when our harvests are less abundant than those with which we have been lately blessed, our arms less successful than we have been led to expect, and the confidence of the nation in their public men destroyed by that powerful spirit of detraction which is spreading like a plague from the articles in the newspapers to the minds of the people—then we may not improbably find ourselves divided into two classes; the one only desirous to restore peace on terms of throwing foreign policy to the winds—the other, more ardent, aspiring, and therefore popular, bent on availing itself of those elements of power which are promised us by M. Kosuth and the rest, and of which, indeed, if backed by the armed intervention of England or France, it is difficult to estimate the power. Either of the alternatives which would present themselves, would be indeed disastrous, and it is probable that now, when popular impulses are so rapidly and uncontrollably reflected in the Legislature, we may be forced on what we will call the worst.—London Guardian.

The Court Journal says it is understood that the Duke of Bedford has determined permanently to endow a secondary house of Russell, in the persons of the descendants of his brother Lord John, and it is believed that the estate purchased by the Duke in Ireland, with the mansions he is now erecting on it, some- where about eighteen miles from Phoenix Park, is destined to become the seat of the family.

The Post is characteristically eloquent in announcing that the gallant Sir Thomas Troubridge is about to lend to the alar Miss Louisa Gurney, daughter of Daniel Gurney, Esq. of Norwich, and sister of the late Hon. Mrs. W. Cowper:—"She has that proud- est merit of homage which beauty loves to pay to valour been conferred on a more worthy recipient. The descendant of one of England's greatest Admirals, and among the bravest of the brave at Alma, the heroic valour of Sir Thomas Troubridge at Inkermann has become one of the glorious facts of history. Those who record the great achievements of England's soldiers in the present war, will emblazon, in the brightest colours of military glory, how, when his skill and courage in directing the fire of a battery had contributed to turn the tide of battle—and when a fatal cannon-shot had carried away both his feet—the wounded hero refused to be carried to the rear, demanding of his fellow soldiers but to carry him to the front, and raise him on a gun carriage, that, before bleeding to death, he might witness the successful issue of the combat; and then, coolly, in that position, continuing to direct the fire of his battery, until he shared in the final triumph and shout of victory. Preserved, by almost a miracle, to live—his services crowned by every applause that a nation's gratitude could bestow—his honours hallowed and enhanced by the tear of pity from his Sovereign herself, while placing them upon his shattered frame, the noble soldier now reaps his final and

greatest reward in the happy consummation of a long cherished attachment with the beautiful and amiable lady who is about to share his title and honours, while she consoles and repairs his sufferings."

Admiral Gifford died last week, at his residence in Southampton, at the age of ninety. He was the leader of the Wing party for many years in that town, and was the father of Captain Gifford, who was killed in her Majesty's steamer Tiger, off Odessa, at the commencement of the Russian War.

Some 250 of the Russian prisoners at Plymouth were last week exchanged for a like number of English prisoners of war. We saw some of the Russians yesterday who were to be exchanged. They were full of joy, and said they would carry home a good part of the way in which they had been treated while in England, but still expressed their great satisfaction at the exchange. One poor fellow, who spoke a little English, and was a non-commissioned officer, expressed his extreme satisfaction, and wound up by saying that he had a wife and two children to participate in the pleasure of his freedom. We sympathized with him in his joy.—Plymouth Paper.

In the second edition of the Times we have a long letter from Mr. Russell, dated Sept. 22. We have only time for the first and most important paragraph. He writes—"Early this week the army was agitated by the universal report and belief that they would be sent on some great expedition forthwith ere they settled down in their winter quarters. The French made a great demonstration towards Baidar and Aitodor which led to no result, except directing the attention of the enemy to the pass from the latter place to the plateau of the Belack. Now all hope of active operations being undertaken before the winter sets in has been abandoned; but there is some reason to hope that the advantage offered by Eupatoria as a base of operations will no longer be neglected, and that the allies will act on the Russian rear from that point. It is said that Simpheropol is quite open, and that no field works or redoubts have been executed to protect it."

CAPTAIN HAMMOND.—"A braver soldier never on that day mounted the Redan; a Christian of more unafflicted piety never entered the presence of God. He had only been in the Crimea forty-eight hours when he was killed. When the Russes were forming for the assault, a young subaltern, going into action for the first time, who had come out with Hammond, addressed him—'Captain Hammond, how fortunate you are! we are just in time for Sebastopol!' Hammond's eyes were gazing where the rays of the sun made a path of golden light over the sea, and his answer was short and remarkable, and accompanied by the quiet smile which those who knew him so well remember: 'I am quite ready,' said he. The next that was seen of Hammond was when his sword was flashing at one of the embrasures of the Redan. He was indeed at the head of his company, fighting to gain an entrance for them. A dozen bayonets were at his heart, and once he was dragged in a prisoner. In a few moments he was again outside the embrasure still lashing with his sword. The next morning Captain Balfour found him in the ditch, beneath a dozen of the slain, with a bayonet wound through his heart."

FRANCE.

A religious question of some importance, and which I have not seen alluded to in your pages, was decided recently before the civil tribunal of the Department of the Hauts Vosges. A considerable number of what are called "Evangelical Churches" exist in that part of France, composed of Protestant communities who have seceded from that which is designated as the "National Reformed Church," but whose essential and only distinctive qualities as religious bodies consist in their ministers not being paid, or their own existence recognised by the State. They possess no *clérical*, as it is termed in this country. For many years, however, these bodies had exercised their religious profession without official impediment being thrown in their way, or any obstruction offered either to their religious or secular teaching. In 1855, however, a new spirit evidently began to be set at work in the provinces, and the eyes of prefects and sous-prefets to be opened to what they had been for long blind to. The first symptom of this feeling was displayed by the denouncement and interdiction of ten schools belonging to the communities above alluded to, on the ground that the religious instruction, obligatory in all French places of education not being "regular"—that is, such as could be recognised by the Academic Council of the department—was null and void, and tantamount to no religious instruction at all, and therefore the exigencies of the law not complied with in the establishment in question. The

most step, a year afterwards, was the closing of the places of worship themselves of these congregations, as belonging to no religious community "recognised and paid by the State." The assemblies were, therefore, illegal, under the decree of the 25th of March, 1852, prohibiting all meetings whatever, unless of "recognised" bodies, or by "previous authorization," and placing all infractions of the decree under the jurisdiction of the police. The question was, as I think I mentioned at the time, brought before the Court of Cassation, when the police first interfered with religious assemblies, and was by it decided in favour of the police authorities; on which occasion it was, if I mistake not, that a dignified counsel, ex-Procureur-General of the court, took his robe in open court, declared that there was no longer law or justice in France, and has never since appeared in the ranks of the bar. Perhaps the decree and the decision might be a necessity of the times in order to enable the Government to put down assemblies of demagogues under whatever pretence, but it is evident that the law was intended only to be held in *terrorem* over the heads of certain parties, not to be taken advantage of and forced into an instrument of persecution against those whose proceedings were known to be wholly innocent. Hard, however, as the decision bore upon the consciences of those persons, the law was scrupulously respected so long as a remedy appeared open to them in the shape of a formal application to the civil power for the requisite "authorization préalable" to hold their religious meetings. Every effort was made through the usual channels to obtain this, but although the applications were at once most respectful and respectable, although not a shadow of suspicion existed as to any political object whatsoever being involved in the rest and its followers, and although it was known that they differed in no respect, except in their refusal to accept the stipend of the State from the rest of their Protestant brethren, every attempt to obtain the necessary authority to celebrate public worship in their own way proved unsuccessful. Then such consequences as usually follow from the adoption of such a policy began to show themselves. The meetings were held first in private houses, then in the open field, and then in the woods. Decrees of the Prefect appeared prohibiting the assemblies, and *procès-verbaux* were drawn up by the Commissioners of Police. At last an action was commenced against the ministers and certain members of their congregation. The culprits presented themselves before the tribunals, surrounded by vast numbers of their co-religionists from all the neighbouring villages, of all classes, sects, and ages, with an advocate of the Paris bar at their head, and accompanied by M. de Presseur, one of the best known of the ministers of the Evangelical persuasion in Paris. No attempt was made to deny the accusation; on the contrary, and declared openly that they had attended these meetings as a duty of conscience, and one very aged, grey haired man in particular informed his judges that "he had not gone very often to the preaching, but always as often as he could." The whole scene is described as having produced a very profound impression in the locality where it took place, even upon those who differed entirely from the persons concerned. It was distinctly shown that there was no difference in the doctrine, teaching, conduct, or mode of exhibiting their public worship, between these and other Protestant bodies. The instigators of the prosecution—or rather persecution—were certainly not their brethren of the national establishment, who have constantly afforded them commiseration and support, though deprecating their separation. There can be no doubt to what influence these proceedings owe their origin, and one is at a loss to decide whose conduct is the most pitiable—thy who, from a spirit of persecution, take advantage of the letter of the law and call in the force of the secular arm to their aid, or the conduct of the civil authorities in allowing such a possibility of abuse to continue to exist. The culprits were, of course, condemned and fined by the tribunals, I am glad to be informed, however, that the fine has been remitted by the Imperial clemency; but the fact of such prosecution being instituted at all is disgraceful in a country where liberty of conscience and religious liberty are so often boasted of by the present powers as one of the first and most glorious fruits of the principles of the "great revolution."—*Corresp. of London Guardian.*

A Berlin despatch says that discontent in Poland and the Ukraine has risen to a very serious height at two successive calls for enlistment, and that a survey is about to be made to see if Poland can furnish sufficient corn for the supply of the army during another campaign, and the result will greatly influence Russia as to the continuance of the war.

UNITED STATES.

The Examiner (the Baptist Paper of this city) quotes a late article of ours in which we say, (referring to some Baptist comments upon the Methodist Bishops)—

Do those who "ordain preachers" among the Baptists "derive their power" from any but a "human source?" Or, instead of originating in the New Testament, have they any better source of power than the Methodist "Bishop" ordained by John Wesley?

To this the Examiner replies:—

Our answer to the first question here put, is this: The Baptists disclaim the right to exercise any church power that is derived from a merely "human source." Our answer to the second question is, that the power which we do exercise in ordaining preachers, or in performing any other act pertaining to the office of a church, flows from "the Law of Christ" alone; and that is a "better source of power" than the succession of "Methodist Bishops ordained by John Wesley," or the succession of Anglican Bishops transmitted by the Papal Church of Rome.

This sounds very plausible. But let us try it in practice. We find, for instance, a Mr. Jones, who is, as we are told, a Baptist minister. We consult "the Law of Christ alone," and we find not a syllable said about Mr. Jones. Mr. Jones, then, does not derive his ministry "from the Law of Christ alone." On inquiry we find that he was actually ordained by some other Baptist ministers. This is manifestly deriving his ministry from other ministers, and not "from the Law of Christ alone." It is a ministerial succession, just as completely as ours is, or is that of the Church of Rome. This first link implies logically the whole chain. And in as much as the whole chain is rendered useless if it fail to connect at the further end, it is of the highest importance to find out what the Baptist succession succeeds from? Does it succeed from Christ and his Apostles? or does it succeed from Roger Williams and Ezekiel H. Luman? It must succeed from somewhere or other: unless in "the Law of Christ alone" we can find out all about Mr. Jones.

The Examiner says again:—

The Law of Christ furnishes to every Church a clear warrant for the appointment of pastors, (who are also called Elders, and *episcopoi* or overseers) and for the appointment of Deacons. But it furnishes no warrant for the ordination, by human hands, of a class of officers who have authority over pastors, and who take rank with the apostles themselves as their official successors. This claim to an apostolic rank above the rank of pastors, is put forth by the Episcopal Bishops.

The Law of Christ furnishes no warrant for the appointment of pastors by the Church—meaning thereby, the congregation of believers. We read that Elders were ordained in every city, but they were thus ordained, not by the congregation, but by the Apostles. Nor were Deacons ordained by the congregation, though the persons to be thus ordained were thus chosen. But their authority as Deacons was derived solely from the Apostles themselves. "Look ye out among you seven men . . . whom we may appoint over this business" . . . "whom they set before the Apostles: and when they had prayed, they laid their hands on them."

As to a class of officers having authority over pastors:—we find that Timothy is to "lay hands *subtly* on no man," thus proving that he had the power of laying on of hands. He is to receive an accusation against an elder only under certain conditions: thus proving that he had the power of Discipline over them, as well as of ordaining them. Thus, also, another of this "class," was "appointed" to "ordain elders in every city"—precisely the same terms as are in other places used of the Apostles themselves. He is also told to "exhort and rebuke with all authority."

That they are to take rank with the Apostles themselves as their official successors, (and even as their official associates while they were still alive,) is evident from the fact of their being associated with them in the authoritative opening of the Epistles: "Paul and Timothy," (Ep. to Philom.) "Paul and Silvanus and Timothy" (1 and 2 Thessal.) &c. It is evident also from their being called "Apostles," with many others, as Barnabas, Andronicus, Junias, Epaphroditus, James (the Lord's brother) and Luke.

But were the members of this "class" ordained "by human hands?" Take Timothy for a sample. St. Paul said to him, "Stir up the gift of God, which is in thee, by the putting on of my hands." And St. Paul's hands, to suppose the Examiner will grant, were human hands.

"This claim to an Apostolic rank above the rank of pastors, is put forth by the Episcopal Bishops." Certainly it is. And they not only put it forth, but make it good, "by the Law of Christ."

But the Examiner says:—

We question this claim. Do they sustain it by

showing such proof as Paul exhibited when his apostleship was questioned? Do they say, as he did, "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds?" (3 Cor. 12: 12.) Can they adopt his appeal—"Have I not seen Jesus Christ our Lord?" (1 Cor. 9: 1.) Can they aver that they have received their commission directly from Him—"not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead?" (Gal. 1: 1.) When they can thus sustain their claim to apostolic authority, we will duly honor and obey them.

To the call for miracles, we reply by asking the Editor of the Examiner if he is a believer in "the Gospel?" If he is let him prove it by St. Mark. XVI: 17, 18. "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any thing deadly, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Now can the Editor of the Examiner cast out devils, drink poison unhurt, and heal the sick with a touch? If not, of course he cannot be a believer, because he has not the signs of a believer. He must therefore, (according to his own logic) be a hypocrite and an infidel.

That our Bishops now receive their commissions directly from Christ, we never were fools enough to claim: for we could then dispense with the succession. It is our Baptist brethren who claim to hold their ministry directly "from the Law of Christ alone;" and yet they can show us nothing in the Bible about Mr. Jones. Our Bishops hold their commissions—like Timothy, Titus, Silas, Barnabas, Andronicus, Junias, Epaphroditus, James, Luke, and others, by the laying on of the human hands of those who had duly received the same high ministry before them, in direct line up to the Apostles themselves.

If the Examiner will only give a full and honest examination to the Scriptural argument alone in favor of our Bishops, we have no doubt that he will soon "duly honor and obey them."—*New York Church Journal.*

Editorial & Miscellany.

There are a number of very bad boys in Halifax, as any one may observe, who witness their pranks on the wharves and in the streets, in the daytime and after dark. Many of them cannot be unknown to the Police, and they frequently come under the surveillance of the authorities for their misconduct. The case alluded to is one in which a little severity may produce some good: for it is evident that the injunction, "train up a child in the way he should go, &c.," has not been carefully attended to. A reformatory school in our city prison for precocious urchins, instead of the contamination of the society of old offenders, might have a good effect; and if all the young criminals that roam our streets had justice meted out to them, it would not want pupils, who might, in after years, bless the hands that, by a little wholesome severity of discipline, had rescued them from the path of destruction:—

A child, aged only ten years, was brought before the Mayor on Monday last for having stolen 42s. 6d. from Thomas Wallace. The money was taken from a box in a cart while standing in the street. The boy confessed taking the money, and gave a statement of its disbursement. With a younger brother and another youth about his own age, he engaged a conveyance, first to the railway depot, then to the three mile house, and subsequently to the Dockyard, paying for the whole, 10s. They called in at different places to regale themselves with wine and biscuit, sarsaparilla and spruce, and other luxuries,—the amount paid for all of which had been regularly noted and the parties who furnished the same summoned to the police office, where they were called upon to refund,—so that nearly the whole amount has been recovered. The father of the boy appeared, but seemed strangely in different about his fate, and the magistrates, who were much at a loss to know how to best act under the circumstances, ordered the boy in charge of the keeper of the Bridewell for the present."—*Ed.*

The Mariners Royal Benevolent Society, London, have awarded the Gold Medal of the Corporation to Capt. McKeen, and the silver medal to each of the men serving under him, for their exertions in rescuing the crew and passengers of the *Arcadia*, and of other vessels wrecked on the dangerous shores of Sable Island. The medals were forwarded for presentation to Miss Dix, who is now in Switzerland, and through whose representation the honor has been obtained, and were received in Halifax by the *L. R. M. Steamship* from England.

Belcher's Map of Nova Scotia, the second Edition, corrected by the latest surveys to 1855, and containing full road routes and other information, is now before the public, and can be had at the Bookstore of W. Goswip, 23 Granville Street.

Among the many officers of the British army with whom the citizens of Halifax have held familiar converse, who met their deaths during the campaign before Sebastopol, we have to regret the loss of Quarter Master John McDonald, of the 72nd Highlanders. The gallant soldier was shot through the lungs on the day of the final storming of the Russian works, from the effects of which he died within a week after receiving his wound. Mr. McDonald, although yet a young man at the time of his untimely end, rose from the ranks in the 72nd, having been promoted to the rank of Quarter Master of that corps while serving in New Brunswick, 30 April, '52.—*Chron.*

Youth's Department.

A CHILD AT PRAYER.

BY JOHN H. BAZLEY.

THAT sunbeams' ere 'twas twilight hour,
The sun was in the West,
And every tree, and bush, and flower,
Were sinking into rest;
And silent joy and peace were there,
All nature seemed absorbed in prayer.

A rattle out with ivy spread,
A rippling brook by crystal fad,
A neat above with rose-crown'd,
And sh. electrics on the rising ground,
And silent joy and peace were there,
All nature seemed absorbed in prayer.

The cottage was of simple plan,
And not of great extent,
No costly goods or costly man,
Were there to bar content,
But grateful joy and peace were there,
Its inmates were engaged in prayer.

A bonny curly-headed child,
With spirits light and free,
Was kneeling by his mother's side,
His hands upon her knee;
And thus, in faltering accents, he begun,
"Our Father in heaven, thy will be done"

ALL HIS WORKS PRAISE HIM.

In that beautiful part of Germany which borders on the Rhine, there is a noble estate, as you travel on the western bank of the river, which you may see lifting its ancient towers on the opposite side, above the grove of trees about as old as itself. About forty years ago, there lived in that castle a noble gentleman, whom we shall call Baron Mensberg. He had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's land. It happened on a certain occasion, that, this young man being from home, there came a French gentleman to the castle, who was a suppliant, shallow assailant of that faith in Deity which all good men entertain. He began talking of sacred things in terms that chilled the old baron's blood; on which the baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?" The gentleman (if gentleman we ought to call him) said he knew nothing about God, for he had never seen him. The baron this time did not notice what the gentleman said; but the next morning he conducted him about his castle grounds and took occasion first to show him a very beautiful picture that hung on the wall. The gentleman admired the picture very much, and said, "Whoever drew this picture knows very well how to use the pencil." "My son drew that picture," said the baron—"Then your son is a clever man," replied the gentleman.

The baron then went with his visitor into the garden and showed him many beautiful flowers, and plantations of forest trees. "Who has the ordering of this garden?" asked the gentleman—"My son," replied the baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."—"Indeed!" said the gentleman; "I shall think very highly of him, soon."

The baron then took him into the village, and showed him a small, neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so innocent, and so happy, that the gentleman was very much pleased, and when he returned to the castle he said to the baron, "What a happy man you are, to have so good a son!"

"How do you know I have so good a son?"

"Because I have seen his works; and I know that he must be good and clever, if he has done all that you have shown me."

"But you have not seen him."

"No, but I know him very well, because I judge of him by his works."

"True," replied the baron, "and in this way I judge of the character of our Heavenly Father. I know, by His works, that he is a Being of infinite wisdom, and power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good baron any more by his remarks.—*From the German.*

GOOD ADVICE.

THE Hon. Edward Everett recently delivered an address to the pupils of the public schools of Boston, which closed with this language:

"Let your present superior good fortune, my young friends, have no other effect than to inspire you with consideration and kind feelings towards your schoolmates. Let not the dark passions, and the base, selfish, and party feelings which lead men to hate and vilify,

and seek to injure each other, find entrance into your young and innocent bosoms. Let those early honors lead you to a more strict observance of the eleventh commandment towards those whom you have dishonored in those school-day rivalries, or, who, from any cause, having been prevented from sharing with you the enjoyments of this day; and as all of you may not exactly know what the eleventh commandment is, I will end a poor speech by telling you a good story.

"The celebrated Archbishop Usher was, in younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of everything, he wandered to the house of a dignitary of the Church, in search of shelter and relief, craving assistance as a brother clergyman. The dignitary, struck with his equal appearance after the wreck, distrusted his tale, and doubted his character, and said that so far from being a clergyman, he did not believe he could even tell how many commandments there were. 'I can at once satisfy you,' said the Archbishop, 'that I am not the ignorant impostor you take me for. There are eleven commandments.' This answer confirmed the dignitary in his suspicions, and he replied with a sneer, 'Indeed there are but ten commandments in my Bible; tell me the eleventh and I will relieve you.' 'Here it is,' said the Archbishop, 'A new commandment gave I unto you, that ye love one another.'"

Selections.

THE TEMPORAL POWER OF THE POPE.

WHAT this dogma is, and what the extent of its application, is a subject of some interest wherever civil and religious liberty is valued. The two recent Papal Allocutions on the affairs of Spain and Sardinia, illustrate the nature of this power; and while the defenders of Rome are splitting hairs, as to its nature, origin, and basis, and weaving webs of nicely drawn out and refined subtleties, as to the precise mode of its operation, we have the thing itself exhibited in all its naked beauty before our eyes, stripped of every covert and subterfuge.

Mr. Brownson, in a late letter to a gentleman of inquiring mind, in North Carolina, opens the eyes of his understanding by showing that the obligation of law upon the citizen is two-fold—civil and spiritual, or religious; and it is from the latter only, the Pope possesses authority to absolve the subject. He says: "What I claim for the Pope, as visible head of the Church, is the power to release my conscience from this religious bond, and to place me at liberty to resist the prince, because a tyrant." And he asks: "this is all I understand by the deposing power." "The only difference is, some give it to the people, some to the individual, and I claim it for the Church, and the Pope as the head of the Church." "The Pope is the proper authority to decide for me whether the Constitution of this country is, or is not, repugnant to the laws of God." This bold position is sought to be qualified by a declaration, that "the Pope does not release from civil allegiance;" but the reason given is somewhat remarkable, namely, that civil allegiance has already been "forfeited;" the idea being that "he releases the subject only from the spiritual or religious obligation, superadded by Christianity to the civil, and this only in case of the Catholic conscience."

This is the doctrine, then, as advocated in a free country, where a dogma of this kind is likely to be stated in its most liberal form. The Pope is the authority for Roman Catholics, whether or not they are bound to obey the civil authority, and to recognize the State as a valid or a usurping power. Mr. Brownson only applies it to the Constitution of this country; but what forbids its application to every law passed by Congress, or by a State Legislature? The Constitution is the mere act of the people in forming their fundamental or organic law; and, if the Pope can pass upon the validity of that, much more can he determine the validity of an act of the Legislature, enacted by the people through the medium of the legislative body. And what is this but absolving from civil allegiance?—a declaration that a Constitution, as a law, is repugnant to the laws of God, and may lawfully, in the eyes of the Supreme Law-giver, be resisted to the extent of revolution.

But let us see whether the wise distinctions of the American metaphysician are observed at Rome. The keys are held in the Imperial City with no uneven hand or faltering grasp. The Pope speaks with no double tongue; well knowing that what is contrary to the law of God, not only has no claim upon the conscience, but none whatever upon civil obedience—that the major includes the minor,—he says nothing about the spiritual duty of the citizen, or the Catholic consci-

ence, but strikes a straightforward blow at the law itself. If that be invalid, of course it carries no obligation with it, civil or religious. It is a mere nothing lighter than a straw or a feather before the breath of papal power, blown out of sight by the gust of an Allocution or a Bull. "Once more," exclaims Pío Nono, "we raise our Apostolic voice in your august assembly, and we reprove again, and condemn, and declare null and void, as well the law above mentioned as all and each of the acts and decrees which have passed in Piedmont, to the detriment of religion, of the Church, of our authority, and of the rights of the Holy See." Not a word here about deposing the sovereign authority, but, recognizing its existence, he declares *he himself null and void*; and assumes, in fact, legislative authority himself, exercising the high prerogative of repealing the Legislative decree. Now what, we should like to know, is to prevent the Pope from exercising the same power in relation to an act of the Legislature of the State of New York, say the Church Property Bill, enacted at the last session? He may do so in entire consistency, just as well in the one case as in the other, the function being precisely the same, though better adapted, perhaps, to an Italian than to an American atmosphere. He may raise his "apostolic voice," and declare null and void any law that does not meet with his approval, or even as Mr. Brownson admits, judge for the Catholic conscience whether the fundamental constitution is of religious obligation, and thus open the door to rebellion or revolution for every Roman Catholic in the country. Nay, he may even, as in the case of Sardinia, level all the dread censures of ecclesiastical tyranny against those "who have dared (that is the term)—have dared to propose, or approve, or sanction, the measures;" or, further, he may declare all "who give them their support, counsel, or adhesion and those who become executors of their orders, to have incurred major excommunications, &c." So that not only is the law null, but Senate and Assembly, Attorney-General and Governor, Justices and Judges, Marshalls and Sheriffs, if they have any regard for the thunders of Rome, fall under the weight of the curse. And yet this is not temporal power—only spiritual. Well we will not quarrel about the name so long as we comprehend the thing. It is of no possible importance what we call this tremendous claim, it is enough to know its nature and extent, and to be able to perceive that they are entirely and utterly inconsistent, with civil liberty and with national independence, and that, if tolerated, they must lead to ecclesiastical subject.

Thus, we see it is all idle to suppose that Rome has altered. She is unchangeable. The mask may be assumed from motives of expediency, but it is readily dropped when policy no longer requires temporizing. Again and again in modern times has this temporal power been denied, or been argued or quibbled free of all its harsh features; and still, when occasion offers, or an extreme exigency demands an extreme effort, the prerogative is asserted in broad and absolute terms without a qualification. These things are well worthy of profound consideration by every thoughtful Christian, every sincere patriot, and every true friend of civil and religious liberty.

A TOUCHING STORY.

THE Hon. A. H. Stephens, of Georgia, in a recent address at a meeting in Alexandria, for the benefit of the Orphan Asylum and Free School of that city, related the following anecdote:—

"A poor little boy in a cold night, with no home or roof to shelter his head, no paternal or maternal guardian or guide to protect or direct him on his way, reached at nightfall the house of a wealthy planter, who took him in, fed, and lodged him, and sent him on his way with his blessing. Those kind attentions cheered his heart, and inspired him with fresh courage to battle with the obstacles of life. Years rolled round: Providence led him on, and he had reached the legal profession; his boat had died; the cormorants that prey on the substance of man had formed a conspiracy to get from the widow her estates. She sent for the nearest counsel to commit her cause to him, and that counsel proved to be the orphan boy long before welcomed and entertained by her deceased husband. The stimulus of a warm and tenacious gratitude was now added to the ordinary motive connected with the profession. He undertook her cause with a will not easily to be resisted; he gained it; the widow's estates were secured to her in perpetuity; and Mr. Stephens added with an emphasis of emotion that sent an electric thrill throughout the house, that orphan boy stands before you.

THE PITCAIRN ISLANDERS.

The following information regarding the Pitcairn Islanders, descendants of the mutineers of the *Bounty*, is derived from a letter of date 31st March last, received by the family of a young gentleman belonging to Greenock, who was an officer on board H. M. S. *Amphitrite*, one of the British frigates in the Pacific:

"At daylight we hoisted off *Bounty* Bay, and fired a gun, which was repeated at 6.30 A.M., and soon afterwards we saw the whale-boat full of Islanders coming out. They got alongside about 7.30 (there were thirteen in the boat.) On landing we found Mr. Nobbs with the greater portion of the men and children assembled on the beach. We received a hearty welcome, and, after the party from the cutter had passed us, proceeded up the hill, which is about 300 feet perpendicular at every part at any time, but late in the day, after some rain had fallen, it was dreadfully slippery, and we all had one or two tumbles coming down. We reached the market place (after a climb over 500 yards of ground), as it is called, being a space at the top of the hill under some occasional trees, in about ten minutes, and there were surprised by seeing nearly all the ladies, about fifty or so, awaiting our arrival. I was greatly pleased, and so was everybody, for you might go a long way before you would see such a collection of pretty, good humoured, cheerful faces. They were most of them a little shy at first, but it wore off. After chatting a short time, we went on to the settlement, and walked about, seeing everything and everybody. We all dined about noon, each family asking two or three; and to that house where you dined you were expected to go, if you wanted water or a melon—in fact, make it your home *pro tem*. We soon got a little singing up, and the ladies favoured us with 'God save the Queen,' the 'Pitcairn Song,' and two or three others. They sing very nicely, and so pleased the captain that he said he would wait till next day, instead of sailing at dark, as he intended at first. The girls made very pretty wreaths; they are made of a flower very much like a red daisy, and they wear them round their heads. The whale-boat came off at 7 p.m., and was hoisted up in the port main rigging for the night, the islanders about a dozen sleeping in the after-cabin. They are dressed nearly all alike except the Nobbs, who wear shoes, and are regarded, as superior. There are only eight of the first generation, two men and six women. The oldest man is sixty, and the oldest woman between seventy and eighty. None of these will leave the island, at least they say so, and only wish removal to Norfolk Island for their children's benefit; for, they say, in a few years the island will be too small for them.

The number of inhabitants at present is a hundred and ninety, ninety-five males and ninety-five females. They are all in good health, except Reuben, Mr. Nobbs' eldest son, who is in a consumption, and cannot live many weeks longer. They were greatly pleased with our presents, and they sent off to the ship's company lots of pumpkins, water melons, plantains, &c. Every house is beautifully clean, and for the first time after leaving England I have seen scrapers, which are made out of old cutlasses. The houses have the sleeping places made like bunks round one side, and there is generally, besides a chest or two of drawers a table, a stool, and a cupboard. Some of them have a slight partition, where the father and mother sleep; the rest are berthed indiscriminately. All the bunks have curtains to let down. They are all excellent swimmers, being in the water as soon as they can walk. The women are considered the best. I suspect we are the last men-of-war who will see them before their division; for I suppose they will remove this year or the beginning of next. We took a great many letters for them, and brought several away, mostly for officers who have been there. They were all very sorry at our leaving, and some of the women cried; some of the men also, I think. There was only a little dispute about some land, which had to be referred to the captain, and that was very soon satisfactorily settled. They rise at daylight and begin the day's work; but strange to say, they eat nothing until noon, then generally vegetable food, with meat once or twice a week only; they have supper about seven o'clock, and go to bed about eight p.m. The houses are raised about three feet off the ground, and thatched with palm leaves, with good eaves, so that all the rain runs off clear. The thatching lasts a long time. About eleven o'clock, a.m., the islanders on board left, loaded with presents for themselves and the ladies. Just before they pushed off they gave three hearty cheers, which were heartily returned; they then pulled for the shore, and we made all plain sail, with a refreshing breeze."

A GOOD ORGAN WELL-DESCRIBED.

In the progress of these desultory sketches, I shall have somewhat to say on the subject of organs. As it is understood, however, I lay no claim to any artistic knowledge of their nature, whether mechanical or musical, and do not speak in the capacity of a critic. But I have an inborn partiality in this direction. To me, when a boy, the organ of the parish church had the same attractions that a heltry and bell-ropes is said to have possessed in the eyes of the youthful John Bunyan. Quite naturally, then, my attention was directed to the observation and study of this most sublime of instruments, as found, in their excellence among the churches and cathedrals of the Old World.

My first experience of organ-playing abroad was in Dublin. In the shabbiest and vilest portion of that ancient city, corresponding to the parish of St. Giles in London, or the Five Points in New York, stands the fine old Cathedral of St. Patrick. Imposing and grand in its exterior, its interior is damp and gloomy always, partaking, in spite of all efforts to the contrary, of the decay and desolation that reigns around it. But enclosed within the caken gallery above the choir, like the diamond in the toad's head, is an organ of most mellow and delicious tone.

Tradition saith it was seized among the spoils of the celebrated Spanish Armada, and presented by good Queen Bess to her loyal subjects in Dublin, as a mark of special regard. It was designed, no doubt, by the illustrious Philip, to lead in the *T. Don* for his victory. Two hundred years' time has blackened its casing to the hue of ebony, and corroded the best particles of ornament from its pipes, till it presents a front like the portals of Newgate. But a marvellous beauty it hath in its voice; as though it joined to Saxon strength the soft voluptuousness of its Moorish origin, and had merged all asperities, from being much tossed in ships, as good wine is mellowed in a voyage through southern seas.

I was fortunate in that I was present on a festival day in the calendar, when the impressive Choral service of the English Church was performed by a choir of twenty-four male voices. On this occasion, the noble organ put forth its full powers. It boasts none of the embellishments of modern structure: no reduplication and coupling of registers—no swell—no *resquatra*, and *cremona*, and *vox-humana* stops. Its chief glory is in its solemn diapasons, pouring forth an avalanche of sound, which moves on evenly, majestically, religiously—the very embodiment of praise to God. It is said of this instrument that the music-loving George III. offered £10,000 to have it removed to England, but without success. Of its precise size, its age, and place of birth, I cannot speak with authority. The wonder is, that in all its vicissitudes on sea and land, and the decay and damp endured for centuries in its ill-conditioned abode here, it still holds, to all appearance, its pristine vigor.—*Dublin Letter in Dwight's Journal of Music.*

DR. KANE AT WASHINGTON.—The *Washington Union*, Oct. 16th, says:—"Dr. Kane arrived in Washington at half-past eleven o'clock yesterday morning, and proceeded at once to pay his respects to the President of the United States, by whom he was most cordially received. He next visited the Secretary of the Navy, where an equally cordial welcome awaited him. His presence everywhere, during his brief stay, produced a marked sensation. He left in the afternoon cars for New York, where (although nominally on a furlough) he will spend some time in preparing the official account of his expedition, and which he expects to complete in the course of two or three months. The narrative part of the expedition, which is likely to prove exceedingly voluminous, cannot be prepared for the press for many months to come. In the brief account of the expedition published in this and other papers, a serious error inadvertently appears. The area seen of the great Polar Sea, discovered by Dr. Kane, is put down at three hundred miles. It should have been three thousand miles; and when the charts, now in the course of preparation, are completed, it is believed that the area will prove to be even much greater."

THE MOON.—Dr. Scoresby, in an account that he has given of some recent observations made with the Earl of Rosse's telescope, says:—"With respect to the moon, every object on its surface of one hundred feet was now distinctly to be seen, and he had no doubt that under very favorable circumstances, it would be so with objects sixty feet in height. On its surface were crevices of extinct volcanoes, rocks and masses of stones almost innumerable. He had no doubt that

if such a building as he was then in were upon the surface of the moon, it would be rendered distinctly visible by these instruments. But there were no signs of inhabitants such as ours—no vestige of architecture remains to show that the moon is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearance which could lead to the supposition that it contained anything like the green fields and lovely verdure of this beautiful world of ours. There was no water visible—not a sea, or river, or even the measure of a reservoir for supplying town or factory—all seemed desolate."

The Society for Prevention of Cruelty to Animals, considering the method employed by the Jews, in accordance with their religious scruples, of killing oxen in London for food, unnecessarily cruel, have brought the matter before the Lord Mayor. By the usual way of killing bullocks, it was alleged by Mr. Forster, secretary to the society, the spinal marrow being first divided, death resulted with scarcely any pain to the animal; but—

"According to the Jewish mode of slaughter, there appeared to be no attempt to deprive the animal of sensibility. The legs were hobbled by ropes, and the beast was brought down upon its side; an iron ring was then inserted in its mouth, and an iron bar was placed within the ring, by means of which the neck was stretched out, and the head was kept close to the ground. The religious officer to whom the duty attached of despatching him was then summoned (and there were only three officers of that description for the whole of the White-chapel Jewish slaughterhouses,) and when he arrived he, with a very long and sharp knife, first scraped off the hair from the throat of the bullock, and then severed with a single cut the two jugular veins, and all the smaller blood-vessels of the throat.

"Sir Peter Laurie—The object is to take every drop of blood from the animal.

"Mr. Forster said it would be shown on the highest medical testimony that the effect of the sudden separation of the blood-vessel, according to the Jewish mode of slaughtering, was to cause them to collapse, and the blood became coagulated, and clogged up the vessels. It was not permitted to the religious officer, in the event of the single cut being imperfectly made, to make another. If a second cut were made, the carcass of the animal would be at once condemned as unfit for Jewish food; and it would be shown that so horrified were the slaughtermen employed at the sufferings of the animals, that it was a common practice with them, when the back of the authorised officer was turned, to cut off a portion of the veins in order that life should ebb more speedily. Death seldom resulted in less than from ten to twelve minutes, and it was in the belief and hope that the Jewish community would not in the present enlightened days desire to justify any act calculated to prolong the sufferings of any animal intended for human food in the necessary process of slaughtering, that the present proceedings were instituted."

The case was adjourned.

In Mr. Tennant's very curious statistical paper on a Glasgow High School Class, of sixty years ago, there are very singular results brought out. The class consisted of 115 boys originally, and of these only twenty-six are now alive, being about one-fourth of the original number. Out of the 115, sixty had got prizes, or about one-half; but of these sixty, no less than twenty are among the survivors, constituting within six of the entire number. This is very remarkable, and would go to show that there is a more intimate relation between good, clever boys at school, and longevity, with success in after life, than is generally believed. But it is really shocking to find that twelve out of the twenty-six survivors are bachelors; and we are almost afraid to follow out the inference which may be deduced by some malicious, crabbed fraction of humanity from these figures. Let us, therefore, hope that the High School Class is an exceptional case, and that the dozen musty old bachelors who still live, do so in spite of their having been unmarried, contrary to all general rule and common sense.—*North British Mail.*

PROFANITY A SOCIAL VICE.—What is the public tendency of profaneness? Ask the children who surround your firesides or swarm through your streets; ask your servants and dependants, who dare not do before you, what you do before heaven's God; ask each other from the highest to the lowest class of community—ask, I say, who invented the vocabulary of oaths and curses, and I will venture to predict that not a single one can be found who will claim the merit of originality. Each individual received the contagion from others; and certainly, a more impressive commentary on the force of public example cannot be conceived.—*S. Larned.*

The Church Times.

HALIFAX, SATURDAY, NOV. 3, 1856.

MISREPRESENTATION CORRECTED.

ALTHOUGH it is but too true that religion is often a cloak of hypocrisy, and that in regard for its interests is often professed as an excuse for the most uncharitable effusions, we have rarely seen a composition in a religious paper bearing more evident marks of a malignant purpose, than a letter lately published in the *Church Witness*, from a *Nova Scotian*.—It can do no harm in Halifax, where the facts are known, but it may perplex persons at a distance, and therefore we bestow a few lines upon it. Of the whole we might with justice use the strongest expression of which the English language is capable to designate its falsehood, for the only correct statement the writer makes is, that Salem Chapel has been opened, and then he "does not hesitate to pronounce that the means employed are not calculated to accomplish the end proposed." Unfortunately, however, he does not tell us of any better mode.

Let us see then what are the means employed. A spacious and convenient chapel, situated in the locality where the poor can most readily take advantage of it, has been opened, and they have been invited to come to worship God and hear His word, without money and without price. There is no distinction—all is free and open to every one alike—whilst the Clergyman to whose care it is entrusted, and who has had much experience in this work, is sent out into the highways and amongst the poorest habitations to seek out the poor, the ignorant, and the neglected, and to induce them to come to the House of God. And that there might be no misunderstanding, the Bishop in his Sermon at the opening of this chapel gave notice, that those who could pay for pews in other places of worship were not wanted there; but that the poor would always be welcome "in whatever garb arrayed," even in their ordinary working dresses if they were unable to change them. What more could be done? If after the plain notice given the rich choose to attend there, can they be actually stopped at the door of a chapel free to all? Or could fault be found with "the means employed" on this account? But the fact is, that there are very few indeed of the pew-holders of other Churches over there; and it is particularly to the statement that "the Bishop's Chapel is frequented by the most fashionable congregation in the city" that we apply the strong contradictory phrase we have intimated above. Some time is necessarily required before a congregation can be collected from the class sought for, but we believe that its success hitherto has exceeded the expectations of those who have taken the lead in this good work; and amongst others, many of the colored people who have hitherto been as sheep without a shepherd, have begun to attend regularly.

Nova Scotian insinuates what he does not dare boldly to assert,—that the Gospel is not preached there. What he means by the "Gospel" we cannot tell, and we much fear from the style of his communication, that his idea of its teaching must be very vague, for it is evident that he requires instruction in the Law which says, "thou shalt not bear false witness against thy neighbour," and that he does not understand the warning, "with what judgment ye judge ye shall be judged." We are informed that with few exceptions the Pulpit has been occupied by the Clergyman to whom the charge of the chapel is intrusted, who has never, so far as we know, been charged with preaching anything but the Gospel, although he has been many years engaged in clerical duties in this Diocese, whilst the Bishop has only preached there once since the opening service. We have not heard many sermons in Salem chapel, but we have no reason to doubt that the Gospel is as faithfully preached to the poor who assemble there, as it is to any congregation in the city.

Nova Scotian is much horrified because the "old fashioned desk" is not there. He must know very well that the reason he gives for the non-removal of the "massive fixture of mahogany," is sufficient to account for the non-introduction of another "massive fixture," such as he appears to desire. The Building is merely hired, and therefore no fixtures can be either added or taken away. As the chapel was arranged for the Congregationalists, there was of course no desk nor any substitute for it, and we think it would perplex *Nova Scotian*, or any one else, to suggest any thing more plain and simple than what he calls the "reading shelf" and lectern now used. By the way we may notice, that he brackets the words "says prayers," adding—this is the correct phraseology. Perhaps he will be so good as to explain what he means by these italics. Can

any one doubt that this is correct? We know that the phrase "reading Prayers" is sometimes used, but there is no such expression in the Prayer Book, where "say" is always used, nor can we imagine how any one understanding what Prayer is, can talk of reading it. We may pray, we say Prayers, to the Almighty, but surely it is profane to read Prayers to Him. Neither can we suppose that *Nova Scotian* would have the Ministers read Prayers to the congregation, instead of joining with them in saying Prayers to God, and therefore we repeat, we should like very much to know what he does mean, if he himself knows, by his allusion to the phrase "says prayers."

Chanting is now so common, at least in all towns, that one could not have supposed it liable to the objections of any, however suspicious and uncharitable. But the fact is, that in the Bishop's Chapel there is no choir, and frequently there is no singing beyond two metrical Psalms. At other times the Canticles and the doxologies after the Psalms are chanted, and nothing more has ever been attempted except that on two occasions when many of the Clergy being present, viz., at the Ordination, and the Meeting of the Diocesan Assembly, the Psalms also were chanted. But any approach to the choral service, of which the chief feature is intoning the Prayers, has never been attempted, and we do not believe that there is any desire to introduce it even if it were possible. The statement about the formation of a choir for this purpose is like the rest of the letter, for probably the Bishop's Chapel is singular in this, that it has no regular Choir, and his Lordship has more than once explained, that he wishes the congregation to keep this part of public worship to themselves, and not to delegate to a few the duty of praising God for them. And to facilitate this, a singing class has been commenced, and instruction is given every Friday evening to those who desire to receive it, by the Rev. T. Dunn. About 120 avail themselves of this opportunity.

We hope that we have now satisfied all Members of our Church that there is no danger of the "puerile innovations on the decent simplicity of our Protestant worship" by which *Nova Scotian* hypocritically pretends to be "grieved," whilst in reality he is only anxious to slander the Bishop, and to throw suspicion upon one who is endeavouring to promote the spiritual welfare of those committed to his care. He has himself furnished a clue to the cause of this malice and ill-will, by another letter in the same Paper, from which it appears that he is one of those who have opposed the formation of a Diocesan Assembly, and having been defeated is now gnashing his teeth from rage and disappointment. But bark as he will, he cannot bite; and though his other letter is of a like spirit with that on which we have commented, he will gain nothing by his misrepresentations, for the people are beginning to open their eyes and to understand who are their true friends. He is doubtless one of the few who wish to have the whole Diocese subject to their control by stifling all voices except their own, whereas the Bishop has said that all the Members of the Church shall be heard, and have their own weight and influence in the management of their own affairs, and unless we are very much mistaken no long time will elapse before *Nova Scotian* and such as he, who have been endeavoring to prejudice and mislead the people, will be understood and treated according to their merits.

The Bishop has granted the Laity a boon, which they have never yet enjoyed, and which after a little experience of its value will be highly esteemed. But if, when it has had a fair trial, it should be found that the members of the Church, generally, do not appreciate it, or judge themselves unfit or unworthy to exercise this privilege, we have little doubt, considering what has been publicly stated by his Lordship, that he will readily consent to be released from the trouble of holding these Assemblies, and to assume the uncontrolled government of the Diocese.

We must now conclude our remarks upon *Nova Scotian*, with a recommendation to him to study the precepts of the religion, for the extension of which he pretends so much anxiety, and to consider "what manner of spirit" he is of. Let him not seek to excite prejudices against a good work. If he will not himself enter in, let him at least cease from his endeavors to hinder those who are entering. Let him not grudge the poor man the crumbs which fall from the rich man's table; and who he enjoys his comfortable lined and cushioned pew, and carpeted Church, let him not regard with jealousy the more humble building, devoid of such invidious distinctions and drawing-room luxuries, and yet sufficient for its purpose, where the poorest need not nothing to remind him of that disparity of condition, of which all traces should be obliterated, when we fall down together before the throne of the Most High.

We fear that, if it had depended upon such an *Nova Scotian*, to supply this great want in our city, the poor would have long been left as they long have been, without any House of Prayer open to them. And now the boat atonement he can make for his past neglect, and his malicious attack, is to come forward and contribute liberally towards the rent and other expenses of this fine Chapel, which, as we have good reason to believe, the Bishop has undertaken to defray out of his own pocket, without the promise of any assistance either from Societies or individuals. And let him endeavor to believe, what is evidently now beyond his comprehension, that a Christian may labour to do good without any ulterior design, and simply actuated by the love of God and of his brethren.

A writer in the *Sun* over the signature of *Fair Play*, has replied to an attack upon the Bishop which lately appeared in that Paper. The Editor observes in a Note that he has never "attacked Dr. Binney", but we fear that his memory must be very treacherous, for we can remember more than one occasion when he has done so, and he appears to forget that he endorsed the late communication to which *Fair Play* seems particularly to refer, with some contemptible scurrilous rhymes, disreputable to himself, and beneath our notice. We now only allude to the subject, in order to repudiate the style and language of the letters of *Fair Play*, who is evidently a Romanist, professing to support the Bishop in order to have a sting at the Presbyterians. As Churchmen we have much and just cause of complaint against both the *Witness* and the *Catholic* on account of their false statements and unfair insinuations, but we desire to treat even our most violent opponents with courtesy, and being confident of the strength of our position, and knowing that in the end the truth must prevail, we are not driven to abuse or angry words, which are the arms of those who feel that they have espoused a bad cause. Whether the Bishop has or has not addressed a remonstrance or a threat to Dr. Twining we know not, but we do know that in any case this must be a matter of discipline and that Mr. Nugent's Journal can have no right to intermeddle with such matters, any more than we should have to find fault with any steps taken by Bishop Walsh with reference to an offending Priest of his Church.

His Lordship the Bishop left town on Saturday last on a visit to the Parish of Musquodoboit, where the Rev. Mr. Green officiates, and reached there, through the heavy rain, the same evening. His Lordship held a Confirmation, and officiated at the Grant, and returned to town on Monday.

An account of the Micmac Missionary Meeting, similar to that published in some of the city papers, has been left with us, from which it appears that the cause has made some progress among the Indians during the past year. The collections and expenditures have been much larger than heretofore, and the Society is desirous of forming a missionary establishment at Hantsport to keep the Indians in employment. It appears that the Missionary meets with much opposition in the prosecution of his labours amongst the degraded race of aborigines which inhabit this Province.

Some offense has been taken in Quebec, at a speech of the Governor General after a public lunch given to His Excellency by the citizens of Hamilton, C. W. He is represented in one report of his speech to have given credit for the superior improvement of Canada West, compared with Canada East, to the persevering character of the Anglo-Saxon race, contrasted with the slow progress of the habitants of the Lower Province. There does not appear to be sufficient ground for charging His Excellency with the fall extent of this truth, which is however unquestionable.

The Provincial Parliament of Canada stands prorogued to the 24th November, at which time it is summoned to meet at Toronto.

The *Bermud. Royal Gazette* complains of the "iniquitous non-postal arrangement" which has had the effect of diminishing the actual supply of papers from the West Indies.

The Hon. Thomas McKay, a member of the Legislative Council of Canada, died at Quebec on Tuesday Oct. 9.

The Liverpool Steamboat Company is the name of an association which is engaged in procuring a tug steamboat for the accommodation of the lumber business of the harbour, and for other purposes. We believe they intend to run this boat occasionally to Halifax. Some delay has occurred in getting her completed, but she is expected to be in Liverpool before the middle of November. Will Hull fix allow both Yarmouth and Liverpool to outstrip her in steamboat enterprise?

The alarm of fire on Sunday afternoon at 4½ o'clock was occasioned by a burning chimney in a house in Bedford Row, nearly opposite the Court House.

There was another alarm of fire on the evening of Thursday, when a stable on Cunard's Hill was burnt to the ground.

ONE DAY LATER FROM EUROPE.

The Steamship "Ariel," which left Cowes, on the morning of the 14th ult. arrived at New York on the evening of 27th, with the latest financial reports from London, Paris, and Vienna.

Consols had improved a shade in London, the quotations on Saturday, at 11 o'clock, being 87 1/2 for money, and 87 7/8 for account.

The condition of the Austrian Eschequer, as well as the City Banks of Vienna, was most precarious.

10,000 troops were off Odesa in the Allied squadrons, and the news of the bombardment was daily expected.

Prince Gortschakoff reports from the Crimea to the 4th ult. that no new movement had occurred since last advices.

The English gun boats had left the Baltic, and were under convoy for home.

A report of a popular outbreak was prevalent in England and France.

Rome was dreadfully afflicted by Cholera, and the inundations of the marshes had caused much loss of life and property.

Russian agents were busily at work both in Italy and Switzerland.

Cholera was still rife in Madrid.

It is said that the Danish Sound Dues question will certainly be settled in an amicable manner to all parties.

D. C. S.

Additional subscriptions to the Widows' and Orphans' Fund of the Danish Church Society—

Table with 2 columns: Name and Amount. Includes Messrs. Lundy & Stimpson (£5 0 0), A. Wood, Esq. (3 0 0), Edward Wood, Esq. (5 0 0), Henry Hurst, Esq. (5 0 0), John Silver, Esq. (2 10 0), Mrs. T. Boggs (5 0 0), Mrs. John Clark (2 0 0), J. T. Wood, Esq. (1 0 0), Peter Lymb, Esq. (5 0 0), Doctor Jennings (1 0 0), Mrs. Sophia E. Umacke (2 0 0), James A. Moore, Esq. (2 10 0), B. Murden, Esq. (1 0 0), J. T. Wainwright, Esq. (1 5 0), J. W. Fay, Esq. (0 12 6).

EDWIN GILPIN, Sec'y.

The following BOOKS are now offered for sale and may be had by application to the Publisher, at the Office of the Church Times—

- 1. Maskell's Monumenta Ritualia Ecclesie Anglicane. 3 Vols. 8vo. cloth, quite new, beautifully printed by Pickering, Lond. 1846-47 (published at 23). 30s.
2. Patrum Apostolorum Opera. Gr. & Lat. Hef. fol. 8vo. new, hf. cl. Turin, 1842. 9s.
3. Eusebii Pamphili Historia Ecclesiastica et Vita Constantini, Gr. & Lat. Zimmermann. Thick 8vo. (1252 pages) new, hf. cl. Francof. ad Men. 1822. 25s.
4. Foxe's Acts and Monuments of the Church, or Book of Martyrs. Seymour's Edition. New roan Imp. 8vo. Lond. 1341. 20s.
5. Anderson's Annals of the English Bible. Abridged and continued by J. P. Prime, 8vo. cloth, New York, 1852. 10s.
6. Cotton's Editions of the Bible in English, from 1505 to 1850, with Specimens of Translations and Bibliographical Descriptions. 8vo. cloth, Oxford, 1852. 7s. 6d.
7. Burton's Description of Rome. 2 vols. 12mo. boards, Lond. 1828.
8. Catechisme du Concile de Trent. Traduction Nouvelle, with the original Latin—avec des Notes, par M. Doney, 2 vols. 8vo. sewed, Dijon, 1842-45. 7s. 6d.
9. Archbishop Leighton's whole Works, with Portrait and Life, by Middleton. 4 vols. 8vo. cl. Lond. 1805. 12s. 6d. Oct. 27, 1855.

A CERTIFICATE

FROM ONE OF OUR WILLIAMSBURGH FRIENDS.

New York, August 30, 1852

I hope every one, whether adult or child, who may have reason to believe they are troubled with worms, will take Dr. McLane's Celebrated Vermifuge. I firmly believe it is one of the greatest worm destroyers of the age—certainly the most extraordinary I know of.

A child of mine, about five years old, has been troubled with worms about six months back: we could get nothing to relieve it until we came across Dr. McLane's Vermifuge, of which we gave but a small quantity. The result, however, was extraordinary. The child passed over three hundred worms.

MR. LEAF, Williamsburg, Long Island.

P. S. The above valuable remedy, also Dr. McLane's Celebrated Liver Pills, can be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but Dr. McLane's Vermifuge. All others, in comparison are worthless.

Sold in Halifax by Wan Langley and John Naylor.

Hollock's Pills the best Remedy in the world for Female Complaints—These Pills are particularly recommended to Canadians for their extraordinary efficacy in female complaints; and they are alike valuable to the daughter verging into womanhood, or the mother at the turn of life. It has been proved beyond all contradiction, that these celebrated Pills will cure all disorders which females are peculiarly subject to, and enable them to pass their critical periods of life, without exposing themselves to those dangers they too often incur by other treatment.

Married.

At the Rectory, Aylesford, Oct. 26th, by the Rev. R. Ayrton, Mr. ROBERT F. FARNSWORTH, Merchant of Morden, to Mrs. RACHAEL WILSON.

At Harfield, the Residence of the Bride's father, on Tuesday evening, the 23rd Oct. by the Rev. Professor King the Rev. NATH. MACKAY, of Murray Harbor, P. E. Island, to ISABELLA, fourth daughter of Alexander Knight, Esq., of Halifax.

At Brookline, Mass., on 17th Oct., by the Rev. L. R. Dickson, St. CLARA JONES, Esq., of Wrentham, N. S., to MARGARET CHARLES, second daughter of T. P. Ladd, Esq., of the former place.

DECEASED.

On Tuesday morning, after a short illness, Miss ELIZABETH FINE, daughter of Mr. John Fisk of Lunenburg.

At Dartmouth, 29th Inst., at 3 A. M. after a long and painful illness, which she bore with Christian fortitude, ELEANOR MARY JAMISON, in the 27th year of her age.

At Lunenburg, Amherst County, 14th ult. ELIZA, consort of J. J. Chapman, Esq., aged 74 years, deeply lamented by a large circle of relatives and friends.

At Bedford, N. S., Oct. 10. Mrs. DORIS HECKMAN, aged 77 years, widow of the late Adam Heckman, of Lunenburg, N. S.

At Antigonish, 25th ult., of Cancer, after a long and painful illness, Mr. CHAS. A. SIMONDS, aged 43 years, leaving an aged mother, widow, and numerous relatives and friends to deplore their loss.

At Digby, Oct. 10th, ROBERT VICTOR, third son of Mr. Isaac T. Chatham, aged 1 year and 11 months.

At New Glasgow on the 10th inst. Mr. JOSEPH MCKAY, Printer, aged 23 years, much respected.

At Minnesota, U. S., ROBERT L. PIERCE, aged 15 years, son of the late Wm. B. F. Pierce, of Nova Scotia.

Shipping List.

ARRIVED.

Saturday Oct 27.—Boats, Parselt, Healy, New York; Isabella, Lawley, Lawley, do; Belle, Thomas, Baltimore; Halifax, Purdy, Boston; schrs. Ireland, Crowell, Kingston, Ja.; Toney, Crowell, Marguice; Labrador, Taylor, Labrador, Gold Corner, Bonny, Baltimore.

Sunday, Oct 28.—Briar, A. Valorum, Harding, Alexandria, 8 days.

Monday, Oct 29.—Birque Halifax, Lybald, Boston 28 1/2 hours; helms Eucharist, O'Brien, New York; Pitca, Marshall, Matanzas; Am Fishing schrs. Independence and Playful. Com. fishing ground—bound to the U States, schs Elizabeth, P. E. Island; Hopetul, Malindieu.

Tuesday, Oct. 30.—Sch. Siphido, Acker, Arceibo and St John's.

Wednesday, Oct. 31.—Schrs. Isabella Maria, Cunningham, New York; Darling, Govt., Sable Island and the Eastern Coast.

Thursday, Nov 1.—Briar Brick, Morrison, New York; Govt. sch. Darling, Div. Sable Island and Eastern Coast; schrs. Emily, Magdalen Island; Villiger, Green, Liverpool; Union, Levesh, P. E. Island; Onslow, D. H., London-Lerry; Liberty, Pubnico; W. B. Goodman, Mira michi.

Friday, Nov 2.—Briar Africa, Menager, Boston; schrs. Emerald, Knowles, New York; Brothers, Libert, P. E. Island; Clair, Yout g. do.

CLEARED.

Oct. 29.—Ship Mic Mac, McNutt, Charleston, U. S. schrs. Sardon, x. Parker, W. Ingham, N. B.; Sarah, Griffin, Baltimore; Marie, Fountain, Q. Bee, Pickett Corner, St. George's Bay; brig Palermo, Peter, Baltimore.

Oct. 30.—Briar, P. E. Island, Chambers, Charleston, U. S., brig Palermo, Peter, Baltimore.

Oct. 31.—Briar Halifax Party, Boston; Belle Poule, LeBlanc, Philadelphia; Empire, Bayden, Boston; schrs. V. Locity, Smith, Antigon; Industry, Allard, P. E. Island; Superior, Messervey, Bay St. George.

Nov. 1.—schrs. Wave, Lyle, Boston; Hibernia, Fraser, Charlottetown.

COUNTRY MARKET.

PRICES ON SATURDAY, NOV. 3.

Table with 2 columns: Commodity and Price. Includes Bacon, per lb. (7 1/2 d. a 8d.), Beef, fresh, per cwt. (30s a 45s.), Butter, fresh, per lb. (1s. 3d. a 1s. 4d.), Cheese, per lb. (7 1/2 d.), Eggs, per doz. (11d. a 1s.), Hams green per lb. (none), Do. smoked, per lb. (7 1/2 d. a 8 1/2 d.), Hay, per ton. (1s. 7d. a 1s. 9d.), Homespun, cotton & wool, per yard (2s. 6d. a 2s. 4d.), Oats, per bus. (3s. 6d. a 3s. 9d.), Potatoes, per bushel. (4s.), Socks, per doz. (10s.), Veal, per lb. (3d. a 5d.), Yarn, worsted per lb. (2s. 6d.), Canada Flour S. F. (51s. 3d.), Am. (52s. 6d.), Rye (42s. 6d.), Corn Meal (28s. 3d.).

AT THE WHARVES.

Table with 2 columns: Commodity and Price. Includes Wood, per cord. (23s.), Coal, per chaldron. (30s.).

D. C. S.

WIDOWS' & ORPHANS' FUND.

THE Society is now ready to receive applications from Clergymen wishing to avail themselves of the advantages of the Fund, under the Rules and Regulations published in this number of the Church Times.

Oct. 20 1855. 6w EDWIN GILPIN, JR. Secretary.

NEW GIFT BOOKS.

A FURTHER SUPPLY of the Home Sacred, Little Episcopalian, Our Little Comfort, The Baron's Little Daughter, In the World but not of the World, Herbert Asherton, Arthur Granville, &c.

W. GOSSIP, 24 Granville Street.

ALMANACKS.

CUNNABELL'S Nova Scotia Almanack, and all the others as they appear, on sale at the Book Store of Wm. Gossett 24 Granville Street, Halifax.

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 Ouda by an officer of the British Army who was long a resident there. Curries made with it are pronounced excellent; and when the accompanying Receipt is strictly followed, cannot fail to please those who are partial to this kind of condiment. Prepared and Sold by WM. LANGLEY, Chemist, 24 Granville Street, Halifax, N. S.



PURE DURHAM CATTLE.

To be sold at Public Auction, at 12 o'clock on SATURDAY, the 10th day of November next, at 12 o'clock at noon (in addition to 20 rams and 7 ewes to which former Advertisement is designed to refer) A YEARLING BULL. Also—A BULL CALF, 6 months old.

The above are of the purest blood, and have been imported by His Excellency the Lieutenant Governor, pursuant to Resolution of the Legislature.

For particulars apply to the Hon. R. A. McHaffey, Windsor, Samuel Chipman, Esq., Cornwallis; or John Northrup, Esq., Halifax.

Provincial Secretary's Office.

Halifax Oct. 29, 1855.

Nov. 3.

THE SUBSCRIBER

Has received from England per "Themis" and "Warburton."

THE principal part of his FALL SUPPLY OF GOODS, consisting of DRUGS, MEDICINES, Patent Medicines, Chemicals, Perfumery, Brushes, Combs, Soaps, and other toilet requisites, &c. &c., to all of which the attention of Customers is respectfully invited, as the articles are good and prices moderate.

W. LANGLEY.

Oct. 13 Hollis Street, Halifax.

E. K. BROWN,

HAS RECEIVED PER ALMA, THEMIS, SHOOTING STAR, MAGLE, AND WARBURTON:

BAR, Bolt, Hoop, and Sheet IRON, Cast, German, Blistered and Spring STEEL, Cast Iron Pots, Ovens and Covers, SLOVES, Single and Double; Carron do. Gunpowder, Shot, Muskets and Fusces, Bellows, Anvils, Vices, Files and Rasps, Nails, Spikes, Glass and Fat, Lard Oil, Spirits Turpentine, Bright Copal and Turpentine Varnish, London WHITE LEAD: Black, Red, Yellow, Blue and Green PAINT, Lines and Twines, Fish Hooks, Wool, Cotton and Cattle Cords, Tin, Sheet Lead and Zinc, Mill, X Cut, Circular, Pit and Hand Saws, 15 Casks assorted Hardware, 4 do Hollowware; 6 Casks Chains, 4 do Hand Irons; 3 Casks Shovels, 1 Case Slates, 2 barrels Riddles, 1 Cases Brushes; Casks Railway Grease, 2 ton Cutch; Crates Coal Scoops, Axes, Hatchets, &c., &c.

No. 1 Ordnance Square.

Oct. 27

TO TEACHERS.

IN consequence of the retirement of Mr. SELDEN from the office of Superintendent of the Royal Acadian School, the Committee are desirous of obtaining a competent Teacher for that Institution, to commence the 21st January next. The School has been conducted on the Lancasterian System, and the course of instruction required comprehends Reading, Writing, Arithmetic (mental and written) Book keeping, Mensuration, English Grammar and Composition; Geography and the use of the Globes, Vocal Music and the elements of Geometry and Drawing, Familiar Lectures on Scripture, Natural and General History, and the Sciences.

Application with testimonials and references to be made on or before MONDAY the 12th proximo to the Subscriber by whom every information as to Salary, &c., will be furnished.

JAMES C. HUME,

Oct. 27. 2w Secretary.

EXTENSIVE STOCK OF DRY GOODS.

W. N. SILVER & SONS,

IMPORTATIONS FOR THE SEASON, are now open and upon inspection, and will be found equal to any in the City. No pains or cost have been spared to make every department worthy the patronage of their customers. Their BLANKETS and FLANNELS are of a superior make. Their Velvet, Brussels, 3 ply and Scotch CARPETINGS are of the newest styles of make and pattern. Their ready made CLOTHING is neatly and substantially made. Their Grey, White and Striped SHIRTINGS are the cheapest in the City. Their Cotton Warp and Family TEA of the very best quality. Their SHAWLS and Winter DRESSES are in great variety. Their Washington Shoulder Brace, for Gents, the healthiest and easiest Brace ever invented.

Oct. 13. 5w

P. S. HAMILTON,

Barrister and Attorney at Law, Solicitor, &c. HAS Removed his Office to the Merchants' Exchange Building, entrance No. Prince Street, where in addition to his strictly professional business he is prepared to act as a LAND AGENT.

For this purpose he has become associated with a gentleman residing in Liverpool, England, intimately acquainted with the movements and wants of the emigrating classes of Great Britain and Ireland, and maintaining correspondence with various parts of those countries and of the Continent of Europe. Local Agencies will be established throughout the Province. Parties desirous of buying, or selling, real estate, either in town or country, in any part of Nova Scotia, will find that this Agency affords opportunities never known in this country before of doing so to advantage.

Halifax, Oct. 20 1855. 3m

DRUGS, MEDICINES, PATENT MEDICINES

TOILET REQUISITES, &c., &c., &c.

WM. LANGLEY respectfully announces to his numerous patrons, that he has received from England a general supply of the above. The various articles are of the best quality and moderate in price.

LANGLEY'S DRUG STORE, Hollis Street. Nov. 4.

BILLS OF LADING and EXCHANGE for sale by Wm. GOSSETT's Book and Stationery Store, 24 Granville Street, Halifax.

Poetry.

LIVING AND DYING.

I am not afraid of dying;
When the midnight winds are sighing,
I could beckon them to bear me, bear me to the upper skies;

But, O God! 't is fearful lying,
When we know each hour is giving
Resistance or shadows to the soul's eternal years;

Though we yearn with strong endeavour
Good from evil still we sever,
'T is an oft-unlighted pathway to the far celestial land,

Mine's a short and simple story;
O thou tender Lord of glory,
Bear me gently in thy bosom when I'm weary of the way;

PARLEZ VOUS FRANCAIS?

FRENCH SCHOOL BOOKS.

JUST RECEIVED from New York, and for Sale by the Subscriber.
Spiers and Surenno's Complete French and English PRONOUNCING DICTIONARY.

AROMATIC PRESERVATIVE TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and sweetness to the BREATH.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX, PREPARED WITH EAU DE COLOGNE.

TO PRINTERS.

THE SUBSCRIBER conceiving that it would be beneficial to his brother Printers to be able to purchase in Halifax such materials as they may be occasionally in want of, will always keep on hand—



IMPROVED BREEDS OF SHEEP.

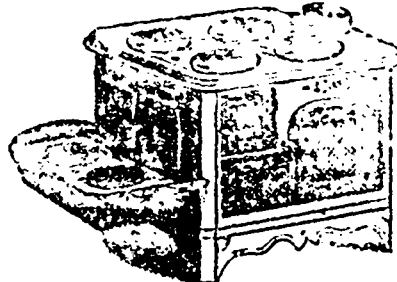
TO be Sold at Public Auction, at the places and times undermentioned, several Sheep of Improved Breeds which have been imported under the direction of His Excellency the Lieutenant Governor, from Canada and Prince Edward Island, in accordance with a Resolution and Vote of the Legislature in the last Session, namely:—

DRAWING MATERIALS, &c. LARGE TRACING PAPER; Patent Tracing Cambric—per yard: Antiquarian, Imperial, Royal and Demi Drawing Paper.

WM GOSSIP, 21 Granville Street. March 12.

JUST RECEIVED.

Per R. M. Steamship AMERICA, September 15, and Ship MICMAC from Glasgow, Oct. 1.
JOHNSTON'S Plan of the Siege of Sebastopol, showing positions of the Allied and Russian Armies, 1855.



J. M. CHAMBERLAIN, Importer and Dealer in STOVES and GRATES, BEGS to intimate to his numerous Customers throughout the Province, Cape Breton and Newfoundland, he has received part of his Fall Supply, and remainder to arrive per "Shooting Star" from Scotland.

JUST RECEIVED. Per R. M. Steamship from England. A LOT of the latest and most fashionable MUSIC.

THE INFALLIBLE REMEDY. HOLLOWAY'S OINTMENT.

ERYSIPELAS OF EIGHT YEARS DURATION CURED. Copy of a Letter from Geo. Sinclair, Esq., of Paris, Canada, dated the 18th July, 1854.

To PROFESSOR HOLLOWAY. Sir,—I feel a pleasure and a pride in bearing witness to the wonderful benefit I have derived by the use of your inestimable Ointment and Pills.

ULCERS IN THE LEG.—REMARKABLE CURE. Copy of a Letter from Mr. Edward Tomkinson, of Cape Breton Nova Scotia, dated the 4th May, 1854.

To PROFESSOR HOLLOWAY. Sir.—My sister, Miss Jane Tomkinson, suffered for a great number of years from a bad leg: in which there were several deeply seated and old wounds, defying the skill of some of the most eminent of the medical faculty.

A BAD BREAST CURED WHEN AT DEATH'S DOOR: Copy of a Letter from Mr. Henry Malden, of Three Rivers, Canada West, dated July 24th, 1854.

To PROFESSOR HOLLOWAY. Sir.—My wife suffered most severely after the birth of our last child with a bad breast. There was several holes in it one as large as a hand: all the doctors and stragems I tried would not heal them, but assumed an aspect more frightful than before, and he-ible to behold.

These celebrated Pills are wonderfully efficacious in the following complaints.

- The Pills should be used conjointly with the Ointment in most of the following cases:—
Ague Female Irregularity, Scrofula, or King's Evil
Asthma Coughs, Croup, Hoarseness, Sore Throats, Bronchitis, Pleurisy, Spasms, Stomachic Affections, Dropsy, Rheumatism, whatever cause

Sold at the Establishment of Professor HOLLOWAY, 214 Strand, (near Temple Bar,) London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices.—1s. 1/6, 2s. 6d. 4s. 6d., 1s. 2/6, and 3s. each Box.
Sub-Agents in Nova Scotia.—J. F. Cochran & Co., New York: Dr. Harding, Windsor; G. N. Fuller, Boston; Moore & Chittiman, Kentville; E. Caldwell and N. Tupper, Cornwallis; J. A. Gibson, Wilmot; A. B. Piper, Bridgetown; R. Guest, Yarmouth; T. P. Parillo, Liverpool; F. F. Moore, Caledonia; Miss Carder, Pleasant River; Robt. West, Bridgewater; Mrs. Nell, Lunenburg; E. Legge, Mahone Bay; Tucker & South, Truro; N. Tupper & Co., Amherst; R. B. Hueston, Wallace; W. Cooper, Piquash; Mrs. Robson, Pictou; F. B. Fraser, New Glasgow; J. & C. Jost, Guysborough; Mrs. Norris, Canso; P. Smith, Fort Hood; T. & J. Jost, Sydney; J. Matheson & Co., Bras d'Or.

There is a considerable saving by taking the larger sizes. N. B.—Directions for the guidance of patients in every disorder are affixed to each box. JOHN NAYLOR, Halifax, Feb. 21, 1855. General Agent for Nova Scotia.

EAST INDIAN CURRY POWDER.

THIS Powder is carefully prepared with ingredients of the choicest quality, according to a formula brought from India by an officer of the British Army who was long a resident there.

BILLS of LADING and EXCHANGE for sale by D. W. GOSSIP'S Book and Stationery Store, 21, Granville Street.

PUBLISHED every Saturday by Wm. Gossip, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence for the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid. Trans.—Ten Shillings per annum, payable in advance.