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# The Church Times.

"Evangelical Truth—Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, SEPTEMBER 8, 1855. NO. 36.

## Calendar.

### CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S. Sept. 8	1st. aft. Tm.	Jerom. 5	Jerom. 23
M. 10	3rd.	Micah 4	Micah 6
T. 11	4th.	Isaiah 40	Isaiah 54
W. 12	5th.	Isaiah 40	Isaiah 54
Th. 13	6th.	Nahum 1	Nahum 2
F. 14	7th.	Habak. 1	Habak. 2
S. 15	8th.	Habak. 1	Habak. 2

## Poetry.

### HOLY COMMUNION.

"Draw near with faith, and take this Holy Sacrament to your comfort."—Communion Service.

"Draw near with faith,"—draw near and see  
What heavy grief the Saviour felt  
In that sad garden where He knelt  
In bitter agony;

"Our sorrows and our griefs were His that hour,  
He bowed beneath the weight of God's almighty pow'r

"Draw near with faith,"—draw near and see  
Where upon Calvary He hung,  
While shouts of bitter mock'ry rung,  
And heartless revelry;

Yet even there, were some who wanted less  
All things, to win His love,—low kneeling round His cross.

"Draw near with faith,"—then come ye not  
If ye still cherish thoughts of sin;  
If pride and anger reign within,  
Or, love of Him forgot,

If worldly cares and thoughts your time employ,  
Think not ye e'er shall taste His holy, heavenly joy.

"Draw near with faith,"—Is there a heart  
That feels its sinfulness so deep,  
As bitter in the porch to weep  
Than at His feast take part?

The Master calls,—fear not, this hour may be  
The only God has fix'd to seal His love to thee.

"Draw near with faith,"—and lowly bend;  
Behold the path the Saviour trod,  
The way that leads us home to God,  
Our Father and our Friend.

"Draw near with faith," His choicest gifts to share,  
His love is all around,—His presence meets us there!

The blessed rite is o'er, but still  
May holiness around be shed,  
The canopy of love o'erspread  
To guard our hearts from ill.

So shall we cling to Thee, our joy, our strength, our stay,  
And fed with heavenly food, pursue our heavenly way

Perchance, for some few Sabbaths more,  
In faith and love we may partake  
This bread of heav'n, for Jesus' sake,  
Then all is hush'd and o'er;

And life, and all its joys and griefs shall cease,  
Soul have no hope in death,—we rest upon thy peace

Thy peace, O Saviour!—Even now  
Our all we consecrate to Thee,  
Through time and through eternity  
Before Thy throne we bow.

Even now a glory gilds this dark, tempestuous sea,  
Soon shall its waves be cross'd, and then we rest in Thee.

—S. Churchman.

## Religious Miscellany.

### THE SOUL IMMEDIATELY AFTER DEATH.

THAT the soul has an independent life of its own after its separation by death from the body, is a truth which has always been believed, not only by Christians, but even by the more enlightened of the heathen. "The light" of nature, "which lighteth every man that cometh into the world," was of itself sufficient to teach the doctrine of a separate state, but when an attempt was made by means of this light alone to search into the condition of souls during the separation, men became at once lost and bewildered. The fables of the Elysian fields where the departed souls of the virtuous revelled amid ever-verdant bowers and delightful meadows, and of the transmigration of the souls of the dead into the bodies of other human beings or animals, sufficiently prove in what labyrinths of error men are entangled, when unguided by the chart of written revelation.

Nor are we without warnings among Christians against presumptuously striking out into a path of our own, rather than suffering ourselves humbly to be

led. In seeking after knowledge of things invisible, we must be content to surrender ourselves to the guidance of Him who is their Maker. For otherwise, though our theories may be ingenious and plausible, we can hardly expect them to be true.

Now there is nothing more natural than the yearning of thoughtful men to know what will become of them after death. We fancy it would remove half the terror of that fearful ordeal, if we could be fully assured of what was to follow. And when we lay the body of some near and dear friend in the ground, there cannot but be indescribable longings to penetrate within the veil—to learn whether he is still conscious—whether he is already in happiness—or whether he is buried in a deep long sleep till the trumpet shall sound to summon all mankind before the bar of the Judge. And those longings do not necessarily spring from idle curiosity, but are rather feeling implanted by God to urge men more fully to realize the unseen world. And perhaps the reason why we are not altogether left in the dark on this subject is to encourage us in these edifying meditations: and the reason why a clearer light is not thrown on them is to teach us to be constantly on the watch, and prevent us from becoming apathetic and careless. The mystery which enshrouds things invisible is a warning against rash, unauthorised conjectures; it is none against a prayerful and diligent examination of that which is written.

With an earnest feeling, therefore, that such investigations are most profitable, and that, as St. Peter said on the Mount of Transfiguration, "it is good for us to be here;" we will endeavour to lay before our readers the information which Holy Scripture affords us, and the deductions which the Church has drawn from it. The best mode of combatting error is by teaching truth; and if we follow God's word, as expounded by its best interpreter, we can scarcely be misled.

The first passage which appears to relate to the subject is to be found in 2 Cor. xii. 2, 3, 4, "I know a man in Christ above fourteen years ago (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth;) such an one caught up into the third heaven. And I knew such a man (whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth,) how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." The writer of these words is St. Paul, and the person of whom he modestly writes as "a man in Christ" is evidently himself; for after mentioning the revelations he has received, he goes on to say (verse 7). "There was given to me a thorn in the flesh, lest I should be exalted above measure." And it seems that above fourteen years before the time the Apostle was writing he had received two remarkable revelations from God, and was caught up first into the *third heaven*, and next into *Paradise*. In the same way as, after Philip had baptized the eunuch, we read that "the Spirit of the Lord caught him away, that the eunuch saw him no more. But Philip was found at Azotus." Or as "the Spirit lifted up Ezekiel between the earth and heaven, and brought him in the visions of God to Jerusalem." During this rapture all connexion with the outward world was suspended, so that the Apostle was unable to assert whether his body remained in the same place, and his soul only was rapt away, or whether both were conveyed away together, the soul still remaining in the body.—"Whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth." Now we are clearly taught here, not only that the soul may subsist after its separation from the body, but also that it is capable of perception without its aid. For when St. Paul expresses a doubt whether the soul was in the body or out of it when he received these visions from the Lord, he evidently declares his belief of the possibility of its independent existence, so that when divested of its mortal tenement, it may even have clearer perceptions than before. For if he had been of opinion, as some fondly protest, that the soul necessarily dies with the body,—or, as others imagine, that it must fall into a state of unconscious lethargy and sleep,—he would hardly have reckoned even on the possibility of the soul being out of the body when he "heard unspeakable words, which it is not lawful for a man to utter."

But still further, we have hinted already, that St. Paul mentions here not only one, but two distinct revolutions, in the former of which he was caught up into the *third heaven*, in the latter into *Paradise*. The *third heaven* was an expression well understood by the Jews, who held that there were three heavens. (1.) The region of the air. (2.) The place of the stars. (3.) The heaven properly so called, the abode of God and the angelic host. Whereas *Paradise* was used to represent the place where good souls were conveyed immediately after their severance from the body, and where they awaited the final resurrection. And the real intent of the vision seems to have been to strengthen the faith of the Apostle, and encourage him to endure hardness as a soldier of Christ. Hence they are presented to him, first, the perfect joys of heaven itself, which are promised to the saints after the resurrection; and next, lest he should be discouraged at having so long to wait for his recompence of reward, he is also caught up into *Paradise*, and made a spectator of the glories of the unseen world, and of those joys of which the righteous partake the instant the pulse ceases to beat. He was caught up into the *third heaven* that he might contemplate the coming scene of supreme felicity after the resurrection; and he was caught up into *Paradise* that his mind might be refreshed with a view of still nearer consolation.

St. Paul's rapture into *Paradise*, therefore, teaches us that the soul may subsist without the body; that it is capable of independent perception; that, so far from falling into a sleep, the spiritual faculties are rather quickened and purged to take in utterances which cannot penetrate the ears of mortal men.

We will next examine whether other passages of Holy Writ confirm this interpretation. In the first place, our thoughts naturally recur to our Lord's promise to the penitent thief upon the cross. The thief asks (St. Luke xxiii. 42, 43) "Lord, remember me when thou comest into thy kingdom." To which our Saviour replies, "To-day shalt thou be with me in *Paradise*;" where (as has been observed by Grotius) Christ promises more than He is asked, as though He had said, "You ask me to remember you, when I come into my kingdom, but I will not defer the fulfilment of your wish so long. This very day I will give you in the separate state the first fruits of eternal happiness with myself. Die then securely, for from the moment of your death divine consolations await your soul and—"To-day shalt thou be with me in *Paradise*."

These words are so plain, that we cannot misunderstand them, and they clearly prove (1st) that there is a place called *Paradise*, and (2ndly) that there both Christ and the thief were to be on the very day of their death—i.e. at least where their souls were to be, for their bodies were committed to the grave, but if their souls were there, then they themselves were there, for "the soul of the man is the man."

Now what was *Paradise*? It could not be the same as Heaven, for it was not till forty days after His resurrection that our Lord ascended into Heaven, and therefore He could not have been there on the day of His crucifixion. Neither could it have been the place of torment, for (as Bishop Horsley has proved) it is never used in that sense; and it must therefore, be some intermediate place, even the Hell or Hades, into which our Creed asserts our Lord descended, but where, according to the prophecy of David, "His soul was not to be left." (Acts ii. 27.) This Hell, however, mentioned in the Creed, must not be confounded with the place of eternal punishment. The word is used to denote the hidden or unseen place, where the spirits both of the righteous and the wicked are kept till the day of judgment, the latter in one portion, the former in another, called *Paradise* or *Abraham's bosom*—"a great gulf being fixed between them." And we may be sure that the part allotted to the righteous was one of blessedness, or else the promise of quickly going thither would have been no boon to the penitent malefactor, as it clearly was intended to be. And what indeed, is the very word *Paradise* but a garden—particularly that garden of Eden, where our first parents were placed, when sin had not yet stamped its defacing fingers on the fair form of creation, and in the midst of which was the symbolical tree of life. [See Rev. ii. 7.] And though we must not paint

to ourselves any scene of sensual pleasure like the Paradise of the Mahometans, yet it is impossible to conceive it other than (as our homely styles it) "a place of rest, pleasure and consolation." For if it is an abode from which gloom and obscurity are banished, then surely too it is no great sleeping-chamber where the souls of the blest slumber tranquilly, but where they live in a state of felicity and confident hope. For if Paradise was girdled about with all that is lovely, yet its delights would be thrown away, if the souls which inhabit it were asleep. But that this is not the case, is plain from what has been before said; for when for a moment "a veil was drawn aside, and the Apostle was caught up thither, he "heard unspeakable words;" and therefore it is no dormitory for the soul, but words are uttered there—"unspeakable words," which disembodied spirits are enabled to hear, but which cannot be uttered here below, or which, if they could, it would not be lawful for a man to utter."

And if we turn to the Book of Revelations, (Rev. vi. 9,) we shall find that the martyred saints offer prayers to God; for when the fifth seal was opened St. John says—"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them: and it was said that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled." Where we find "the souls of them that were slain for the word of God, and who were under the altar" ("under the protection of Christ—under the powers and benefits of His priesthood, by which He makes continual intercession both for them and for us") so far from being asleep, crying with a loud voice for the accomplishment of that time, when vengeance should be fully acted on their murderers.

(To be concluded next week.)

### News Department.

From papers by R. M. S. Canada, August 18.

LONDON, Aug. 18.—As we announced last week, upon the faith of our private letters from the Baltic, the British and French fleets have attacked the fortress of Sveaborg; and, as we ventured to predict—on the faith of the spirit, zeal, and gallantry of the officers and men of the united Navies—the attack was signally successful. In far less time than could have been reasonably anticipated the fortress was destroyed; and, what adds to the splendour of the victory, without detracting from its value in any respect, it appears to have been unattended with the loss of a single life to the assailants. Sveaborg no longer exists as a fortress; and Helsingfors stands helpless at our mercy. Thus the achievement which last year appeared to Sir Charles Napier too formidable to attempt with the ships and the men at his disposal, has this year proved of easy accomplishment to Admiral Durdas and his brave companions. It is possible that Sir Charles Napier was right in 1854, and that he had for his purpose neither proper ships nor properly-disciplined crews. If this be the correct state of the case, it shows that the interval has been well employed, and that no time has been lost in the Baltic since the deficiency was made manifest. But, if Sir Charles Napier were wrong in his estimate of the means at his disposal, what account shall he render to his country or his conscience? Success in 1854 would not only have been more glorious than it is in 1855, but would have been accompanied by the additional loss to the Russians of eight ships of the line, which, pending Sir Charles Napier's inactivity, succeeded in making their escape to the securer fortress of Cronstadt. On this point, however, even if Sir Charles were to blame, which we by no means allege, it would be ungenerous at this moment to dwell. It is sufficient for the country to know that opportune victory has rewarded the energy and skill of its champions. The destruction of Bomarsund was no mean blow to the power of Russia; that of Sveaborg is greater still, that of Cronstadt, for which the public appetite is whetted by the last news from the Baltic, will be greatest of all. Not even the overthrow of Sebastopol itself would transcend in importance; for, with Cronstadt annihilated, there would be nothing to stop the Allies from taking possession of St. Petersburg. This is perhaps too much to hope for, during the short interval that yet remains before the commencement of the Baltic winter; but in every case the country will be satisfied with what has been done, especially on reflection that not only by battle, but by blockade, the enemy is beaten and hu-

milited, and that, as a naval and maritime power, Russia is annihilated by the mere presence of our squadrons in the Baltic and the Black Seas, and that neither her hostile fleets nor her peaceful merchant-vessels dare to show themselves in any sea of ocean of the globe, with the sole exception of the landlocked Caspian.

From Sebastopol there is nothing new; but it is evident that a decisive movement, first against the Malakoff, and next against the town, cannot be far distant. It was not by accident, but by design, that the last great attack was made on the anniversary of the Battle of Waterloo. Neither will it be by accident if the next attack should happen to be made on the 18th of this month. That day is the fate of Napoleon—a day which the French army would be but too happy to render more memorable than it is by a deed of glory, and in which the British, we are equally confident, would be quite as happy to aid them.

Thirteen officers and midshipmen of the *Ziger* have recently been liberated by the Czar, in exchange for Russian officers. They arrived at Stettin, on their way home, last week.

It is stated that on her Majesty's return from France, his Royal Highness the Prince Consort will take a trip up the Baltic in the Royal yacht.

Amongst the clergy of Bristol who now have recourse to the practice of open-air preaching may be numbered the vicars of St. James and St. Philip and Jacob, the Revs. W. Bruce and S. E. Day. The practice has also been commenced by laymen, both of the Church and Nonconformist; amongst the former is Dr. Bernard, of Clifton; and amongst the latter, Mr. Richard Ball, of Kingsdown.—*Bath Chron.*

At the approaching civic elections, David Salomons, Esq., being the senior alderman below the chair, will, according to the practice of the Court of Aldermen, be called to fill the office of chief magistrate for the year commencing the 9th of November. Mr. Salomons will be the first Jew Lord Mayor of London. No opposition is anticipated.

### RUSSIA.

Highlights above Sebastopol, July 27, 1855.

From the activity which the French are showing in pushing forward their works, it seems pretty certain that in the meantime there will be no change of plan, as far as the siege of Sebastopol is concerned. Their batteries are assuming the shape of a crescent or semi-circle round the front of the Malakoff, and if we may judge by the incessant cannonading kept up by the enemy against these extended works, with a view to dismantle them, they must be deemed to be of a very threatening character.

Before this letter reaches you, it is not improbable that the electric telegraph may have conveyed to England intelligence of another more formidable attack on the redoubtable fortress, and of a still more determined resistance on the part of our heroic foes than those of the 18th of June. The battery for the destruction of the Russian shipping, it is supposed, will open simultaneously with those placed against the Malakoff. The British, it is supposed, will have their share of work. The Redan will be, as before, their point of attack.

"Our great anxiety to escape another winter here, I am afraid will not be gratified. The capture and occupation of Sebastopol and all its surrounding forts is the very least amount of success which will justify the discontinuance of the war, now that an amicable concession to our demands, on the part of the Russians, has been refused.

"Knowing how much we dread the rain, frost, and snow of the Crimea, and also looking to the enormous loss of men and money which the winter here will cost us, they will struggle on, month after month, to render our occupation of the military posts in and around Sebastopol as incomplete as possible. Although the loss of their stronghold may seem quite clear, yet the Russians hold on, in spite of reverses and defeat.

"The damage which the winter will do us will be considered as a sufficient compensation for the loss sustained by them for continuing a hopeless struggle.

"We are reasoning, however, on the hypothesis that Sebastopol must yield to the overpowering force of artillery and numbers of the allies. But for such a hypothesis there is actually no proper foundation. We believe that there is no accurate information to be obtained by any one as to the true condition of the Russians and of the stronghold in which they are now resting. We have met with no person who knows anything more about these matters than what a man's eyes, with the help of a glass, may procure for him, by going to Cartwright's Hill, the Telegraph, the Mamelon, and the other

points of view in front, and looking at the position of the enemy. Our conclusion, therefore, as to the result of a determination on our part to put forth our whole strength against the place in a series of attacks, must be merely conjectural.

"The health of the army is so far satisfactory, that there is no raging disease in it. Seldom has any large body of men from the north and west of Europe traversed or remained in this part of the world, without being attacked at this season of the year with plague, or some malignant disorder, in the form of pestilence.

"The cholera last year among the French and British at Gallipoli, Varna, and in the Dobrudja, was not a calamity out of the ordinary course, but only one of those common scourges which are almost sure to break out among armies and multitudes of people assembled in the East, and to sweep away a very considerable portion of them. We overlooked the probability of such an evil, because our medical-sanitary arrangements and our mode of provisioning and clothing our army were considered superior to the way in which Oriental troops were looked after in these respects; but may not the fact of the natives being acclimated, and their temperate habits, be reckoned as a set-off against our more civilised treatment of our troops, so that we and they are upon much the same footing as to the liability to these dreaded visitations.

"I wish I could say that the religious state of the army was as much a matter of congratulation as its physical state. People at home think that the daily perils the officers and men have been exposed to since the commencement of the expedition, and the frightful mortality the survivors have witnessed, have awakened religious feelings in the minds of those susceptible of such sentiments, and must have checked those of a contrary nature in others previously regardless of religious sanctions. They also infer, from the religious strain of the many letters which appear in the newspapers, and the undeniable fortitude with which their severe and protracted sufferings have been borne, that Christian principle has a strong hold over the minds of our military men in general.

"We remember Mr. Sidney Herbert calling the attention of Parliament, to indications of the pervading influence of Christianity, to the absence of all impiety and profanity and immorality among our troops in the Crimea.

"Of theoretical or speculative infidelity there seems to be very little. But I speak advisedly, when I say that the recognition of religious duty is grudgingly, sparingly, and, I fear, in a manner little else than compulsory, made; and whoever has to live in the camp for two or three days, and listens to the common language there used by all classes, cannot fail to infer that practical religion is at a far lower ebb than it is among communities at home. In this sheet I shall not have room to set before your readers the causes of such a deplorable state of things, but may do so in another communication.

"It is very much to be regretted that in a place where clergymen are so much required, many should speedily lose their health, and become unfit for further duty. Within the last four weeks, the Rev. Messrs. Hayward, Preston, Hamilton, and Frémantle have been compelled to relinquish their posts of duty, and to seek for change of air and scene. The Rev. Mr. Hewlett, from Kululee, is the latest arrival we hear of. May the field of labour soon be more fully occupied."—*Correspondent of London Guardian.*

The *Indépendance* of Brussels and some of the Berlin papers state, as news from St. Petersburg, that orders have been given for the construction of a floating-bridge, to extend from Fort Michael, on the south, to Fort Nicholas, on the north side of the roadstead of Sebastopol, so as to assure the retreat of the garrison in case of need. There is some error of detail in this announcement, Fort Nicholas being on the south side of the roads; but the character and object of the new construction corresponds with the statement from the *Vienna Gazette*, whose correspondent at Odessa also thus writes touching the situation of Sebastopol:—

"By our most intelligent military men it is universally admitted that if the allies push forward as energetically as they have hitherto done, the south side of Sebastopol must in the end inevitably fall. The garrison's heroic self-sacrifice and contempt of death delay, but cannot avert, the steady, if slow progress of the besiegers, who day by day gain ground upon them. All the various reports of the French and English journals about interrupted communication between the north and the south side, terrible epidemics which rage amongst the besieged, 15,000 sick in Sebastopol, want of provisions and ammunition, and so on, are

nothing but idle inventions. Letters from the Interior of Sebastopol, dated July 25, assure us that the connection between the north and south is unimpaired, that food and ammunition are abundant, the magazines on the north side alone containing supplies sufficient to serve 300,000 men for a year. The hospitals in the days of greatest slaughter, have never contained more than 9,000 men. For sanitary reasons, however, Prince Gortschakoff had just given orders to remove all the sick from the hospitals in the northern forts and to take them into the interior of the Crimea. There are only about 1,200 sick and wounded who are too ill for removal. The cholera, which is making such ravages among the allies, has never appeared among us in an epidemic form. At the same time it is seen that the position of the garrison on the left line of defence, from Bastion 1 to Bastion 5, (from the west of Careening Bay to the Flagstaff inclusive), will not long be tenable. But more than any sanguinary struggle will probably precede its abandonment. The defenders have resolutely devoted themselves to death, and, trusting in God, wait with calm expectation till their time comes. Hence the indifference, one might almost say the joviality, with which they play cards and dice on the bastion while shot and shell are falling around, so that as soon as one is struck down he is quietly removed, and the game without more ado goes on as before. Thus, after the last unsuccessfully attempted storming, Prince Gortschakoff visited the bastions, asking, "How goes it, children?" "As God wills," answered the soldiers. The garrison of Sebastopol numbers at this moment from 60,000 to 65,000 men."

The Times complains of the want of co-operation between the allied armies, and asks if it is true, as stated on the spot, that the French have only to turn the guns of the Mamelon on the Redan, to make it untenable? A French account of the siege in the *Presse d'Orient*, on the other hand, declares that the slow advance of the English works has been the great cause of delay throughout the campaign.

There is but little to extract from the correspondence of our contemporaries. Mr. Russell, in the *Times*, says—

"It seems a pretty general opinion that no very long period will elapse before another attack is made upon the Malakhoff. As regards an expedition into the interior of the Crimea, that is highly improbable. In fact, I believe nothing of the kind is in contemplation—at any rate, for the present. The month of September would be a favourable season at which to commence such a movement.

"No firing of the Russians," says the same writer, "be it good or bad, slight or heavy, is able to impede the progress of the works. The surface of the ground in the neighbourhood of the Malakhoff works and the Redan is presenting every day a more checkered appearance. It is one mass of trenches, traverses, ditches, and batteries—a perfect maze, so that it requires a strongly-developed organ of locality, or else many days of trench duties, to find one's way. The railway is perhaps the best test of the gigantic activity which is prevailing; numbers of mortars and large quantities of ammunition come up daily by it, and vanish again silently, to be replaced next day by others. It is as if the trenches were an unfathomable abyss, such an incredible mass of mortars, guns, shells, and shot do they seem to swallow up. When they will be satisfied, and when the word "enough" will be said, seems as uncertain as Crimean weather. I heard a few days ago from a French officer of artillery, that Pelissier, being asked when offensive siege operations would be again resumed, said, "Well, I don't know, the Russians are losing every day 300 or 400 men by sickness. If we wait a week they will have lost a brigade, if we wait a month they will have lost a corps d'armée." But, if the Russians lose many men by sickness, they seem to be careful to replace them again. Numbers of stories are afloat about the formidable forces which have come and are still coming down this way, and apprehensions of an attack on the Tcheraya line are daily gaining more ground."

The following brief description of Sweaborg, before the bombardment, from an English paper:

The fortress of Sweaborg is built on granite isles, about a mile in advance of Helsingfors, the Russian capital of Finland, as Abo was formerly the Swedish capital. The isles in question, eight in number, are three rocks connected together by a strong fortification, and in the centre is situated the port where the Russian flotilla is kept. The largest of the rocks is that called "Gustavus' Sword," on which is built the resi-

dence of the Governor, with a sort of garden formed of mould brought from the main land, and a vast cistern, in which is hooped together a large quantity of snow in winter to furnish water to the garrison. Sweaborg has been called the Gibraltar of the North; it would seem, however, not with as much injustice as was formerly thought, since the last bombardment shows it to be anything but impregnable. The islands flank each other, and all have the granite cut perpendicular to a height of from 30 to 40 ft. Two only passages by which the roadstead of Helsingfors, which is one of the great war ports of Russia, can be reached, winds along these formidable isles, which are armed with 800 guns of large calibre. As Sweaborg only presents an unapproachable ceinture of granite, a siege of it could not be made by land, and the place could only be reduced by famine. But it might be attacked and demolished from the sea by means of a bombardment, and this is just what has been executed with full success by the Anglo-French fleet, a bombardment which must have caused immense material losses to the Russian Government, by destroying the barracks, the different maritime establishments, and the arsenal of the fort. Sweaborg was constructed in the 18th century by the King of Sweden, Gustavus III. In the revolution which dethroned Gustavus IV., in 1808, and which afforded Russia the wished-for chance for invading Finland, the impregnable fortress was given up without resistance to the Russian General Barclay de Tolly, by a traitor, who forgot what was due to his country in gratifying his political passions. Sweaborg has a population of about 3,430 persons. Its barracks can hold more than 12,000 men; and, besides its fine port, it has two basins to repair ships.

TURKEY.

The house of Rothschild has agreed to lend the Ottoman Government £400,000 at six per cent. The Reform party in the Turkish Ministry, wish to purge the Divan, and get rid of such of their colleagues as are hostile to their measures. A change in the Ministry appears imminent.

Quiet was re-established at the Dardanelles town, but the Bash-Bazouks were laying waste the country and burning the neighbouring villages. Desertion is very rife among the Anglo-Turkish Contingent at Constantinople. The crops will be sent to Schuzula it is said.

The accounts from Asia Minor are encouraging. Mehemet Pacha, Governor-General of Erzeroum, had collected 4,800 men, infantry and cavalry, of the militia, and advanced at their head in the direction of Kars, and effected a junction with Vely Pacha, who held a strong position. A letter from the town itself, which is surrounded by 30,000 Russians, says—

"The Ottoman army seems resolved to fight valiantly, and every one is at his post at the batteries, expecting the attack from one moment to another. General Williams is everywhere, and allows himself no repose either day or night. He wishes to see everything himself, and this extraordinary vigilance and activity, which he communicates to all around, has had, up to the present time, the happiest results. The garrison is in no want of provisions. Barley and hay are the only things in depot of which the supplies are very limited. We have every hope that Kars will hold out. The confidence in it is very great; but if the chances of war should turn against us, the army can fall back upon Erzeroum, where the construction of the batteries is progressing rapidly. United with the troops of Kupri Kioi, it would be enabled to maintain itself in a very favourable position."

UNITED STATES.

THE YEAR OF PLENTY.—Eighteen Hundred and Fifty-five will be entitled to golden remembrance in our national chronology, as the Year of Plenty.—Never were the labours of the husbandmen rewarded with such abundant crops, and, coming after a season, if not of famine, at least of pinching prices, the rich abundance of our fields, orchards and gardens, and the prevailing healthiness of the country over its vast extent afford us sufficient cause for gratitude and joyous feelings. From all parts of the country comes the same unceasing and joyous cry of abundance. There never was such a golden harvest before.—All our great staples yield more than an average harvest, and the lesser crops, the fruit and small vegetables, which are not taken into the account of commercial economists.

We have accumulated a great heap of harvest statistics during the past week—some of them in the shape of private letters from various parts of the country, and some of them extracts from our contemporaries' reports—intending to make a synopsis of them, but they are too numerous, and their unvarying tenor deprives them of interest. They all tell the same story of glorious weather, abundant harvest, brilliant prospects, and rejoicing farmers. And on the back of these comforting reports, the intelligence from Europe of abundant crops there is most encouraging. The coming year must inevitably be one of cheap bread-stuffs,

and consequently one of cheap living; but there is no danger of the farmer not being abundantly rewarded for his labours. Prices must rule much cheaper than they have done for the past two years, but they will be high enough to afford a remunerative profit to the agriculturist.—*N. Y. Times*.

WASHINGTON, August 28.—*Statistics of Commerce*.—The imports of the last quarter of the fiscal year just ended, amount to about \$80,000,000. The imports during the quarter at the Lake ports, from Canada and the Provinces, amounted to over \$6,500,000. The whole value of the trade for the year 1854 was \$7,398,000. The great increase of the trade in that quarter, over that of last year, is due to the Reciprocity Treaty.

EXTRAVAGANCE OF AMERICANS.—The people of the United States are not only "profuse" in their "expenditures" but extravagant in a degree amounting to prodigality. We sincerely believe that Americans, particularly in the city of New York, are the most extravagant people on the face of the earth. There are men—merchants in that city—who live in houses costing 100,000 dollars, and spend at the rate of 25,000 or 30,000 dollars per annum; and some of the wives of these merchants wear thousand-dollar shawls, and other things to match. The sound, wholesome, prudential, and economical proverb of honest Ben Franklin are repudiated, and we have heard them designated as "scoundrel maxims."—*Hunt's Merchants' Magazine*.

NEW BRUNSWICK.

BOAT RACING.—We learn that the Haligonians have challenged our St. John oarsmen for a race to come off in Halifax harbor at such time as shall be mutually agreed upon. We believe it is customary in such instances for the challenging party in case of acceptance to agree to the payment of expenses—a very important consideration, which, we are informed has been overlooked by our neighbours. We are authorized to say that our oarsmen will pay the expenses of the Haligonians if the race can be fixed to come off in St. John harbor. What say they to this proposal?—*St. John News*.

SYDNEY, C. D.

THE American Steamship *James Adger*, having in tow the Barque *Sarah L. Bryant*, and accompanied by the Steamer *Victoria*, entered our harbour on Thursday afternoon. These vessels have been engaged laying the Submarine Telegraph Cable, intended to stretch from Port-au-Basque, in Newfoundland, to Cape North, in this Island. This undertaking was commenced on Thursday last from Cape Ray and successfully carried forward until Wednesday afternoon, at which time a gale came on, when they were within 15 miles of St. Paul's Island, and to save the ship were obliged to cut the Cable, thereby losing 17 miles of it, then already payed out—leaving about 30 miles of it still on board the *S. L. Bryant*. These vessels then bore up for this Port. The Cable is insured in London. The portion which is lost, and that which remains of the Cable, will be sold, it is rumored, for the benefit of the underwriters. H. M. Ship, *Argus*, joined the *James Adger*, during the gale on Wednesday evening, and offered her assistance.—*News*.

THE French Corvette "Capricieuse," Monsieur Gautier in command, having on board Monsieur de Belvize, Commandant, arrived here on Tuesday last, after a rapid passage of 84 hours, from Quebec.—*Ibid*.

Correspondence.

FOR THE CHURCH TIMES.

August 25, 1855.

ON Sunday, 12th inst., St. Paul's Church, Manchester, was crowded to excess by an attentive congregation, anxious to witness the solemn rite of Confirmation, and listen to the energetic remarks which his Lordship the Bishop usually makes at the time of administering that Apostolic ordinance.

Prayers were offered up by the Revd. Mr. Jarvis of Guyabon, the prefatory address in the Confirmation Service was read by the Revd. Mr. Dunn, of Halifax, after which his Lordship spoke to the congregation on local Church matters, and then addressed himself to those who were about to renew in so solemn manner, the vows of their Baptism. The remarks of his Lordship to the Candidates were monitory, exhortatory, and highly spiritual. The Revd. W. T. Morris, Rector, then presented 13 persons, who received the ancient rite of laying on of hands. This ceremony being ended, his Lordship preached an excellent Sermon full of scriptural and evangelical truth, the good effects of which, it is hoped, will be seen in the lives of that large concourse of persons who listened to it.—His Lordship proceeded, after services, to Guyabon, where he preached in the evening, for the third time, another of his excellent Sermons.



### Stationary Intelligence.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

70, Pall Mall, August 10, 1855.

THREE more students of St. Augustino's College, Canterbury, have been approved by the Board of Examiners, and will almost immediately proceed, with the sanction of the Society, to the dioceses for which they are designed: namely, Mr. C. P. Emery, for Quebec; Mr. P. W. Loosemore, for Fredericton, and Mr. W. Bramley, for Cape Town. They will, on their arrival, present themselves to their respective Bishops for ordination, and will prove, it is hoped, an important addition to the colonial clergy.

The society has much satisfaction in giving publicity to the following letters from its chaplains at the seat of war.

From the Rev. H. A. Taylor, dated Camp before Sebastopol, Royal Engineers, Night Attack, June 25th, 1855:—

"Engineers' Church.—This church is considered a most interesting object by every one that sees it, and extremely appropriate to the peculiar duties of Sappers. It is composed of gabions, fascines, platforms of guns and scaling ladders. The ladders form the arches (pointed). Against these, on the side where the morning sun comes, the gabions are piled up, and on the roof are laid the platforms, filled up with fascines. The reading desk is composed of two large bales of horse forage placed side by side, with a third bale on the top, thus making a good firm base for the bales that hold the book. The whole is covered over with a Union Jack, and behind these bails is another for me to kneel upon. On Sacrament Sundays (the first in every month) just in front of the reading desk (which is then covered with a white cloth) is arranged a row of sand-bags, just such as are used in the batteries, &c., which row is covered over with a plaid, or something else, this serves as a cushion for the communicants to kneel upon. Such is the Engineers' Church. The men like it very much. They are under shade during service, and I am told that they now look forward to the Sunday with real pleasure, and are anxious to be present.

"It is also a most economical building, for not a lash or piece of timber is cut, not a fascine or a gabion injured, and in fact they are just as well standing in store in that form as in any other. . . .

"This ground (Inkermann), as you may well imagine, is fraught with much to make me think. There, on the battle-field, with tokens of the strife still remaining, as pieces of shell, round shot, pouches, caps, &c., the men assemble for a more peaceful duty. Not far from us are the long graves, or rather trenches of the dead who fell on the memorable 5th of November, 1854. This battery (Major Strange's) is really under fire of a Russian battery, but they have not yet disturbed us at service. Connected too with this service, the men who are stationed near at 'Canrobert's Redoubt' are marched up, as many as can be spared from duty, and thus we all join together.

"During the last bombardment we have had some frightful scenes,—scenes which I need not describe. The poor fellows bear their wounds most nobly, and often have I been asked suddenly to go and see a man who had just been brought down from the batteries, whose spirit I have scarcely had time to commend into the hands of its Giver, before it has passed away into another world. At times, the poor sufferer has been able to join with me in prayer, and thanking me, he has spoken one or two words about his family, and then died. This was particularly the case of a poor fellow from Inkermann battery. He was literally almost blown in two. He joined in prayer, just said a kind word of acknowledgment, spoke to me of his wife, and died. I assured him in dying that we would do all we could for his wife, and reminded him of some promises which might impart a confidence that she would be taken care of by God. It seemed to ease his mind, and he passed away very gently. The men are very grateful for being visited, and a word of kindness goes a great way with them.

"There is one hut in the Siege Train particularly set apart for the wounded. This is called 'The Brave Ward.' There is every kind of wound there, but never do you hear any thing approximating to a complaint. The general answer given to the question, 'Well, my man, how do you get on this morning?' is, 'Thank you, sir, I hope I am a little better.' If you want truly to admire the soldiers' character, pay a visit to their hospitals. . . .

"I am very happy in my work, and I trust that I may be privileged, under God, to do some little good

to a class of men for whose character, speaking generally, I have the highest admiration."

From the Rev. C. E. Kadow, General Hospital, Scutari, July 5th, 1855:

"It is now two months since I returned from Smyrna, and during that time I have had the sole charge of this hospital, with the exception of occasional help from chaplains on their way to the Crimea. From this you may conclude that it is very far from being full. It is capable of holding 800, but the numbers have not exceeded 400 since I have been here. The present number is 355, of whom rather less than two-thirds are members of the Church of England.—Throughout the whole period of my ministry among soldiers, I do not remember an instance where I was made to feel out of my place, they always treated me with respect, though with somewhat the distance of strangers; but since the increase of chaplains in the Crimea, they look upon us as friends, and expect our visits as regularly as they do the doctors'. I am able without very hard work to keep up some communication with each man every other day, and with those who require it, every day. I believe the readiness of convalescents to welcome their chaplain has tended to gain for him the confidence of the sick, and has in a great measure driven the foolish notion out of their heads, that they must be in a dying state, or the clergyman would not come near them, in other words, that he comes to read the funeral service over them. That the work of a chaplain to a hospital is monotonous cannot be denied, it wants the variety of parochial work, to make it altogether pleasant, but that it is of its kind as encouraging, I think I may bear testimony. It is, perhaps, unwise to look for much fruit; and no less unfair than unwise, considering the short time men are with us; but I do not think our labours have been without results, and I am quite sure that there is many a chaplain in the Crimea labouring with greater success than he imagines, and really gaining and confirming souls for Christ. I believe that I see this, here and there, among the men who come down sick, in unmistakable tokens of Christian patience and godly contentment, and childlike resignation to their heavenly Father's will. These are genuine fruits of repentance, and the only exhibition of a change of heart which the sick-bed admits of,—and these are manifested beyond our utmost hope. The attendance on Divine worship steadily improves; at one service at least on Sunday all the accommodation the hall affords is brought into requisition; this is as far as it goes a good sign, especially considering that none are obliged to attend."

MICHIGAN.—June 15th, Bishop McCoskry laid the corner stone of St. Michael's and All Angels Church, at the Junction, in the town of Cambridge. June 17th, in St. Paul's Church, Detroit, the Bishop ordained two candidates to the diaconate, and advanced two deacons to the order of priesthood. The Revd. Mr. Lyster presented Mr. Prichard, of Clinton, for the order of deacons; and the Rev. Mr. Monroe (colored) presented Mr. Holly (colored) for the same office.—The Rev. Mr. Hills presented the Rev. Mr. Brownell and the Rev. Mr. Kelby, deacons—and both formerly of the Methodist denomination—for the order of priests. The Rev. Mr. Kelby has been appointed a missionary to Ontonagon, where the prospects for a large parish are highly encouraging.

### Youths' Department.

HYMNS FOR LITTLE CHILDREN.

(By Author of *Lord of the Forest*.)

#### SECOND COMMANDMENT.

THESE are strange countries far away,  
Where God's name is unknown,  
Where children live who say their prayers  
To gods of wood and stone.

But Christian children go to Church,  
They kneel at home in prayer,  
And God, who is a Spirit, hears  
And answers every where.

His ear is open to their call,  
In childhood, age, and youth,  
And they must always worship Him  
In spirit and in truth.

They must not think of other things,  
Light toys, or merry play,  
When they are listening to God's word,  
Or kneeling down to pray.

For they who worship at God's throne,  
With hearts so dull and dim,  
Make idols of their foolish thoughts  
And love them more than Him.

They may not kneel to any form,  
Or picture that man paints,

Of Christ, or of His Mother dear,  
Or of His blessed Saints.

They may not worship or bow down  
To cross of stone or wood,  
Though it be our redemption's sign,—  
Such worship is not good.

For we must pray to God alone,  
Who is in Heaven on high,  
Who is on earth with us unseen,  
Who always hears our cry.

(To be Continued.)

PIERRE LA RAMEE.

THE childhood and youth of Pierre la Ramee, known in the learned world as RAMEAU, the celebrated French philosopher, furnish us with fresh proof that genius, in its highest creations, finds persevering industry not merely not inconsistent with it, but its indispensable associate. Pierre was the grandson of a nobleman of Leige, who lost all his property by a desolating war, and withdrew to France, where he was reduced to gain a livelihood by making and selling charcoal, and to bring up his son, Pierre's father, a labourer. Pierre was born in 1516. He was eight years of age, when, clad in a coarse peasant's frock and woollen cap, he entered Paris, and turned his steps towards a street where all the pupils of the different schools or colleges were accustomed to assemble for play at the hours allowed them for recreation. His provincial garb, and his stare of wonder at the novelties around him, bespoke him to be from the country. This was no sooner perceived by the boys at play than he was seized upon as a fit object to torment, and, thus fallen into their hands, he had to endure not merely a volley of curious questions and jeers, but also some rough usage. But at last one amongst them more humane than the rest, perceiving that hunger was legibly imprinted on the poor child's pale and attenuated countenance, gave him some of his bread, and then the little peasant got courage to say, "I have walked very far; I am very tired." With a feeling of shame at their thoughtless cruelty, the boys now made him sit down by them. He was soon cheered and refreshed, and able to answer the questions touching himself and his journey, which his new comrades put to him in a better and more kindly spirit than they had done before. His simple and artless story was told in these words:

"I was born in the village of Cuth, now about eight years ago. I lost my father and mother just as I was beginning to walk. As I had no one in the world to take care of me, I was obliged to ask charity from the good people of the country; and I thought myself very well off when I could get enough black bread to satisfy my hunger. Sometimes a bit of cheese, or a raw onion, or a grain of salt, was added, and then I was happy indeed. When I grew up a little, the neighbours would no longer support me in idleness; so they put into my hand a great long wand, and gave me in the charge of a flock of geese. O, it was so tiresome to be driving them every day to the marsh! And then they were so unmanageable, never minding my voice, or even the switch, but straying here and there, so that I could not always succeed in bringing them all home in the evening to the farmer. Well, one day I became so tired of them, that I resolved to leave the geese to get home as best they could by themselves, threw my wand into the bushes, and set out for Paris. I was obliged to beg on my way, as I had before begged in my native village. I had the good fortune to meet with a gentleman who allowed me to travel with him, and who must be very learned; for when we stopped at night he taught me the names of all the letters of the alphabet, and even how to put them together to make words. Now that I am in the great city, I cannot say that I have come into it much richer; but on the road I have acquired the desire for knowledge. This is something; and now may Heaven have mercy on me, and incline the heart of some one amongst you, young gentlemen, to take charge of my education, which has only just begun!"

Having wound up his story with this prayer, Pierre offered his services as errand-boy and valet to the young men, and, for his wages, only asked food and instruction. His offer was accepted. But, as his lodging was not included in the bargain, the poor boy had to sleep at night under one of the arches of the city bridge. Under all his disadvantages, he applied himself so earnestly to study, that he soon became well acquainted with Latin and Greek; and one of the professors, happening to find out what he had done, placed him in a situation where he could be more regularly instructed. He rose to be a great and good man. His numerous writings show him to have had extensive learning and rare ability. Few scho-

lars have attained a higher reputation, had more admirers, and consequently excited greater envy, than the celebrated Ramus. He was unjustly killed, in a public massacre, when in the fifty-sixth year of his age. His early struggles suggest the following lines:

Let not, O generous youth! thy mind recoil  
At transitory pain, or manly toll;  
Stay not too fondly in the blooming vale,  
Nor crop the flower, nor woo the summer gale;  
Headless of Pleasure's voice, be thine the care  
Nobly to suffer, and sublimely dare;  
While Wisdom waves on high the radiant prize,  
And each hard step but lifts thee to the skies.

### Selections.

#### A HIGH EXAMPLE.

The following, from a sketch of Archbishop Leighton, is adapted to encourage and instruct many a humble and devoted Sabbath-School teacher:—

"His aim was not to do great, startling, wonderful things, but to do little every day, retired things, wisely and well. Just the opposite was he of many, in this as in some other respects. What numbers think they cannot serve without doing some deed which shall excite attention, and he largely and loudly talked of! They seem to think they must produce a sensation, or do nothing. They mistake. It is not by accomplishing now and then a brilliant enterprize, but by steady persevering, painstaking endeavours to do God's will at home, in the family, among neighbours and fellow citizens that his servants most eminently glorify him. What is most talked of at present, perhaps, will be least thought of at the last day? What the world, and perhaps the church, now recognize as common-place piety, mere every day doings, will shine out with sun-like lustre at the final hour of reckoning. He is a wise man who had rather be like Leighton, or like the plainest minister and humblest christian, than like some who were looked up to in their day as wonderful oracles, before whom princes bowed down, and nations did their bidding. Important is it (in these times, perhaps, above all times, when there are so many temptations to confound usefulness with publicity, success in service with what is conspicuous in service,) to enforce and encourage the performance of the simple, retired home duties of society. Nor is it necessary to be a minister at all, even of the humblest rank, to imitate Leighton. The tradesman, the mechanic, the laborer, the wife, the mother, the mistress, the daughter—each will be just like that good man in one of the most beautiful features of his character, if they will only do one thing—fulfil their course, and serve their generation day by day in their own humble walk of life, according to the will of God. The river, while it flows in its channel, fertilizes all around. When it bursts its banks and wanders, it does mischief. The former no one remarks; the latter, every one talks of. The oblivion here is incomparably better than the notice. How true this is of many noisy, ambitious professors in reference to duty, that 'in returning and rest, they shall be saved; in quietness and in confidence shall be their strength.'"

#### HOW TO MAKE DEVOTED SOLDIERS.

From a recent English paper we derive the following pleasing little anecdote of our Sovereign.

Whilst standing on the balcony of St. Mary's Barracks, Her Majesty observed a group of wounded men walking leisurely below. She immediately remarked to the Commandant, Col. Eden, "There is a man I have not previously seen; there is another, and there is a third." The Commandant ventured to suggest that Her Majesty was laboring under a misapprehension, but she persisted in saying that she could not be deceived in the matter. Col. Eden having called up the men, asked if they had not been paraded before the Queen? They replied: "No Sir." The Colonel inquired why they were not there? "Because Sir"—was the answer—"we have only this afternoon arrived from the East, and received no orders." Her Majesty thereupon observed: "I thought I had not seen them."

Victoria, like Napoleon the Great, knows the secret of winning the affections of her troops. Ripely aware was Napoleon of the magical effect which individual recognition by their leader was certain to produce upon his soldiers. Every man in the "grand army," cherished the belief, that personally he was known to the "little Corporal,"—and this idea, though of course in the vast majority of instances a "devout imagination," lent mettle to the legions of France, and rendered them almost invincible.

Who can estimate the amount of chivalrous enthu-

siasm, which the graceful incident at St. Mary's Barracks, will engender amongst the men, doing battle in the Crimea? The "Queen's name" is still a tower of strength to the British heart, despite the sordid rationalistic teachings of "democracy"; and in the hour of battle, the thought of Victoria's royal and womanly sympathy, will give pith to many a feeble arm, and animation to many a weary eye!

Our allies manifest an originality in the minor branches of military strategy, says the *Daily News*, which we sadly want. "At the attack of the Mamolon, on the 7th, the signal given was six rockets from the Victoria Redoubt. Under the impression that the beleaguered would probably for the future keep a good lookout for demonstrations of this nature, the French, no many days since, made the same signal, and accompanied it with the roll of drums in the trenches towards the front, and words of command given in a loud tone. The result justified their anticipations, as the Russian bugles sounded the assembly, and their troops were seen crowding into the Malakhoff, ready to repel the supposed premeditated attack. Immediately the guns and mortars bearing on the threatened point poured forth their iron hail. Grape, canister, and shells fell amongst the besieged 'fast and furious,' and only ceased when the fire from the enemy showed that the panic had passed away. On the whole this *ruse de guerre* was satisfactory in the extreme to all concerned, except the sufferers."

Miss Florence Nightingale is the youngest daughter and presumptive co-heiress of her father William Shore Nightingale, Esq., of Lea Hurst, Derbyshire, (England.) She speaks the French, German, and Italian languages as fluently as her native tongue, and has enjoyed all the benefits of a complete education, as well as those of extensive travel, having ascended the Nile to its most remote cataract, and been very generally throughout the continental countries. Wealthy, and surrounded by the attractions of a most agreeable society, it was indeed a great sacrifice to remove to the pestilential halls of a crowded and confused hospital in a foreign land. History will proudly perpetuate the name and memory of one so faithful to the demands of suffering humanity, while the ever green wreath of affection will insure glad thanksgivings for her glorious mission, even in the hearts of the latest generation.

Her self-denial, her prompt disregard of the thousand inconsistencies and absurdities of official assumption, her skilful forethought and masterly planning, her readiness to take the responsibility of doing anything and everything necessary to promote the comfort of her unfortunate fellow-beings, at all hazards of offending the hardened hearts of those around her, her general activity and untiring perseverance, prove her to be amply possessed of that invaluable energy and discretion necessary to confront the demands of every emergency.

#### EVERY MAN HAS CAUSE TO BE THANKFUL.

Every man hath received some gifts, no man all gifts; and this, rightly considered, would keep all in a more even temper; as in nature, nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from repining and discontent, even him that hath the lowest rank in most respects; yet something he hath received that is not only a good to himself, but rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them not only to see some deficiencies in themselves, and some gifts in far meaner persons which they want, but beside the simple discovery of this, it will put them upon the use of lower persons, not only to stoop to the acknowledgement, but even withal to the participation and benefit of it; not to trample upon all that is below them, but to take up and use things useful, though lying at their feet. Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.—*Leighton's Commentary on Peter iv. 10.*

FOOLHARDINESS.—"A large shell had been thrown from the Redan into our right attack, and during its passage the fuze had accidentally dropped out. The shell fell, therefore, like a round shot into part of the approach connected with the old advanced or third parallel. Some men of the 47th Regiment were near, waiting for the reliefs to arrive, and ready to return to camp. One of these soldiers, after examining the unexploded shell, actually had the foolhardiness to jerk the ashes of the tobacco in his pipe, which he had just finished smoking, into the fuze-hole. Another of the men standing by, and observing the action, had only

just time to utter an explanation, when the shell burst. The reckless author of the mischief suffered severely—both his legs were shattered, and he was frightfully scorched about the head and face. Five other men were wounded, but fortunately none were dangerously hurt. It is presumed that the man had no idea of any of the pipe-ash being sufficiently hot to cause ignition of the powder in the shell."

CAUGHT IN A TRAP.—It appears that several young Americans who have taken service under the Czar, as physicians, &c., find it easier to get into the Russian trap than out again. It is said that they cannot resign their positions until the close of the war, and that they should impart information to the disadvantage of their employers. In the allied armies there is no restriction upon the personal liberty of physicians.

Probably these young Russian Americans will have a juster idea of the system of government which obtains in Russia, before they are done with the Emperor Alexander.

RUSSIAN BOUQUETS.—"These bouquets consist of a number of small shells or grenades; they are thrown from a mortar, about ten or twelve at one discharge; they burst closely together, and their fragments are scattered in all directions. A constant fire of this kind is going on against the French works on the Malakhoff Hill, and in addition the sharpshooters maintain an unceasing fusillade. The loss of our allies, from casualties of all kinds, is said now to be equal in numbers to a regiment per month, or nearly 100 men per diem."

APPLES AS AN ARTICLE OF FOOD.—With us, the value of the apple, as an article of food, is far underrated. Besides containing a large amount of sugar, mucilage, and other nutriment matter, apples contain vegetable acids, aromatic qualities, &c., which act powerfully in the capacity of refrigerants, tonics and antiseptics; and when freely used at the season of mellow ripeness, they prevent debility, indigestion, and avert, without doubt, many of the "ills which flesh is heir to." The operators of Cornwall, England, consider ripe apples nearly as nourishing as bread, and far more so than potatoes. In the year 1801—which was a year of much scarcity—apples, instead of being converted into cider, were sold to the poor; and the laborers asserted that they could "stand their work" on baked apples, without meat; whereas, a potatoe diet required either meat or some other substantial nutriment. The French and Germans use apples extensively, as do the inhabitants of all European nations. The laborers depend upon them as an article of food, and frequently make a dinner of sliced apples and bread. There is no food cooked in so many different ways in our country as apples; nor is there any fruit whose value, as an article of nutriment, is as great, and so little appreciated.—*Albany Journal.*

GEOLOGICAL DISCOVERIES.—In the interior of Norfolk, England, is a bed of oyster shells, nine miles long about eighteen feet thick. Other shells and bones (some of elephants, &c.) also abound, one hundred feet above the sea level. Alder and hazel bushes are found twenty feet below the surface level. Remains of extensive forests are traced beyond the mouth of wash and under the land, with bones of elephants, oxen and deer. The same forests are found on the opposite coast of Flanders, and it is believed that they once joined.

NEW MODE OF GRAFTING.—An interesting discovery has been made in France with regard to engrafting fruit trees. Instead of making use of a graft, a slip is taken—from an apple tree for example—and planted in a potatoe, so that a couple of inches of the slip remain visible. It soon takes root and develops itself, and finally becomes a handsome tree bearing fine fruit. This method is due to a Bohemian Gardener.

POPULATION OF THE WORLD.—The latest, and apparently the fairest, estimate of this we have seen, makes it eleven hundred and fifty millions; viz: Pagans, 676,000,000; Christians, 320,000,000; Moham medans, 140,000,000, and Jews, 14,000,000. Of Christians, the Church of Rome numbers 170,000,000, the Greek and Eastern Churches, 60,000,000, and Protestants, 90,000,000.

BOLD WORK.—The surgeon, of the steamer *Tiger*, Dr. Donville, taken by the Russians, proceeded, amidst shot and shell, and while the ship was on fire, to amputate the hip joint!

## The Church Times.

HALIFAX, SATURDAY, SEPT. 8, 1855.

## CHURCH EXTENSION IN HALIFAX.

We have frequently noticed, within the last few years, several encouraging evidences of increasing earnestness and liberality among the Laity of this Diocese—and it is now our pleasing duty to record a similar instance of munificent zeal for the extension of the Church, on the part of our chief Pastor, the Lord Bishop of Nova Scotia. We allude to the proceedings connected with the building commonly called by the name of SALEX CHAPEL, which has recently been rented from the Trustees by our respected Diocesan, as a place of worship for the accommodation of the poorer members of the Church in this City—and was publicly opened for that purpose, by his Lordship, on Sunday evening last.—The Church was well filled on the occasion, not only by the class of persons for whose use it is chiefly intended, but by a large number of others belonging to the upper ranks of society, who were desirous to witness the interesting service. The Prayers were said by the Rev. J. O. Coehran, the Lessons were read by the Rev. W. Bullock and Rev. E. Gilpin, and the Sermon was preached by the Bishop, who addressed the congregation from a most appropriate text—by selecting those words of our blessed Lord which declare that “the Poor have the Gospel preached to them.” We trust that these words may be considered as a perpetual motto for all the Services which shall be conducted in that Church, and that they may be realized in all the fulness of their heavenly blessing, by the outpouring of the Holy Spirit upon “the congregation of the poor.” It cannot be denied that there is a large proportion of our Church population, who have been hitherto practically excluded from attendance on the means of grace, and deprived of the opportunity of joining in Christian worship with their richer brethren. It must be confessed that the poor of the Church have been shamefully neglected in the internal arrangements of many of our Churches, while an exclusive system has been permitted to prevail, which carries worldly distinctions of rank and wealth into the House of God, in direct opposition to the language of Holy Scripture, and which virtually destroys the character of united public worship in the Service of Almighty God. Many persons are probably not aware, that this present system of Pews, or enclosed private seats in Churches, is entirely an innovation of modern times, that its introduction is of comparatively recent origin, as it was quite unknown for a long period after the Reformation, and that it is never once recognized in any of the Canons or other Ecclesiastical Constitutions of the Church of England. It seems to have been gradually introduced in the latter end of the sixteenth century—though it does not appear to have been generally adopted in the English Churches till the beginning of the last century, when the old massive oak benches were rapidly superseded by those high square deal Pews, which disfigure so many of the beautiful Churches in England at the present day. We do not mean, however, to impute to the present generation the faults of a former one, which was remarkable for its bad taste and low tone of religious feeling. We are quite aware of the difficulty of applying an effectual remedy for the correction of an abuse which has been so long tolerated by established usage. Our efforts must be directed to the object of avoiding these faults in those Churches which are yet to be built, rather than attempting to remove them in those which are already in existence. On this subject we quote, with full approbation, the judicious and moderate language of the learned Dr. Hook, who says, with reference to the motives of those who took part in this innovation in former times—“It would, however, be equally absurd and unjust to apply such remarks to the present times—nor shall we offer any reasons against pews instead of open benches, except that they destroy the ecclesiastical character of a Church, that they encourage pride—that they make a distinction where no distinction ought to exist, and that they must be erected at a loss of 20 per cent. of church accommodation.”—(*Church Dictionary*, p. 531, 7th Ed.) However, the system which was commenced in the mother country, in a degenerate age of the Church, has also been generally transferred to the British Colonies—and it must be acknowledged, that the same system is sadly visible in our own principal Churches at Halifax, which was erected in the middle of the last century, and which has been too faithfully copied in many of our country Churches. There is evidently a wide disproportion between the extent of the poor Church population of St. Paul's, and the extent of free accommodation provided for

them in their Parish Church. It is much to be regretted, indeed, that there is no authentic Register of the Church Families residing in St. Paul's Parish, from which correct information might be obtained—and, in the absence of such an official document, we are obliged to have recourse to personal inquiries and probable calculations, in order to arrive at an approximation of the truth. We may observe, however, that some important statistical information has been recently collected by the Parochial District Visitors, with reference to this subject. The returns are still very imperfect—including only 18 out of the 21 Districts into which the Parish is divided; but it appears that those Districts contain 140 poor families professing to belong to the communion of the Church of England; and if we calculate according to the same proportion for the other 8 Districts, it would follow that St. Paul's Parish contains upwards of 220 poor Church families, with a population of about 1400 individuals. From this figure it is probable that there are very considerable deductions to be made; but after all due allowance, we may surely ask, what is become of the 1000 Poor of St. Paul's, and where is the accommodation provided for them in their Parish Church and in St. Luke's Chapel of Ease?

It may be interesting to our readers here to state the results of an exact calculation which has lately been made, with reference to the accommodation of St. Paul's, and the proportion of free sittings to the entire church room.

## I. BODY OF THE CHURCH.

## Private.

108 Pews, accommodating 502 grown persons.

## Free.

1 Pew (No. 94) accommodating 18 persons.  
Middle Aisle, accommodating 30 persons.

## II. GALLERIES.

## Private.

Organ Choir and 58 Pews, accommodating 271 persons.

## Free.

20 Pews, accommodating 90 persons.  
Wall Benches, accommodating 78 persons.  
To which may be added the Children's Seats, on each side of the Organ, containing room for 42 children.

The total extent of accommodation in St. Paul's Church is sufficient for 1031 persons—of which 773 are private and the rest free, containing sittings for 258 persons (including children). It thus appears that one-fourth part of the Church room in St. Paul's is nominally free—but it must be observed that this space is not only in the most inconvenient and uncomfortable parts of the Church, but that the seats assigned to the poor and strangers in the galleries, are scarcely fit to be occupied, with the exception of 8 Pews (Nos. 29–32 in each gallery) containing room for 30 persons. This defect is now, we hope, satisfactorily supplied by the Bishop's FREE CHURCH, which contains sittings for 600 persons, 350 in the Body of the Church, and 250 in the Galleries—together with a large and commodious Hall under the floor of the Church, and of the same extent with it, which affords a convenient place for a Sunday School and Lecture room. The Church is to be opened for Divine Service twice on every Sunday—in the Morning, at 10 o'clock, A. M. and in the Evening, at 7 o'clock, P. M., for public Prayers and a Sermon, (the Morning or Evening Prayer to be used alternately with the Litany and Communion Service on each Sunday,) and in the Afternoon, at 3 o'clock, P. M. for catechetical instruction; thus extending to young and old the benefits of Scriptural teaching in the principles of our holy religion, in accordance with the doctrine and worship of the Church of England.

We understand that Representatives for the Diocesan Assembly have been elected, since the Meeting of last year, by the following Parishes or Districts which were then unrepresented:—Albion Mines, Arichat, Digby, Guysboro', Kentville, Rawdon, Ship Harbor, and by Cornwallis and Shelburne, in consequence of vacancies. The ensuing Meeting will be of great importance, as all future proceedings must be more or less influenced by the Constitution now to be settled, and the rules adopted for the transaction of business. We hope therefore that there will be a full Meeting both of Clergy and Laity, and that all will be prepared to give the time required for the full discussion of the matters to be proposed for their consideration. It may be inconvenient to some to come to Halifax two years in succession, but if they come now they will have the opportunity of deciding for themselves how often their presence shall be required. The Committee propose that the Meetings shall be held every second year, but it is open to the Assembly to determine

whether it shall meet more or less frequently. We would suggest for general imitation the example of some of the Parishes, including the poorest, which have provided for the payment of the expenses incurred by their Representatives.

## Extract of a Letter from the Publisher:—

“Having now had an opportunity of seeing much of the country between Halifax and Lower Granville, and hearing the opinions of farmers and others capable of judging of the quantity and quality of the harvest, I think I am enabled to speak with tolerable certainty of the agricultural prospects of the approaching autumn.

“A long continued drought during the early part of August, caused great fears for the potatoes and corn. These have been relieved to some extent by heavy rain, which refreshed the parched earth, and will be attended with benefit, but the dry weather will materially affect the yield of both of the above crops. Altho' the quality will be good, the former will be small, and the stalks of the latter are not filled with ears, as in the preceding year. We have heard but little of the potato rot in any quarter. The dry weather was a boon to the hay-makers, especially on the uplands, most of the crop having been secured, in great abundance. This is more particularly the nature of the country in Newport, and the vicinity of Windsor—on the marshes thereabout,—and especially those of the Cornwallis and Annapolis Rivers, on both sides, there has never been a better hay season within the memory of man. Indeed they will with all their appliances, have a difficulty in securing the abundance with which a beneficent Providence has blessed these prolific meadows. Much of the grass on the Annapolis River is as yet uncut, and will probably remain so.

“In some places the weevil, has, it is said, again infested the wheat. I am inclined to think to a very trifling extent. The farmer has discovered what he believes to be a preventative to its ravages, which consists in sowing the seed a little later than usual—a few days is sometimes sufficient as a preservative. All the fields of this grain that I have seen, (and a great breadth of land has been sown with it this year,) look flourishing, everywhere presenting the appearance of an abundant harvest. Oats and barley, wherever sown seem to be excellent—and several fields of rye along our route will bear the same character.

“Of fruit, apples are scarce, except in some favored localities and where more than common care is bestowed upon the orchards. You may however console yourselves in a very prolific yield of the plumb trees.

“Upon the whole, I think I may venture to assert, that the Nova Scotia harvest will be much over the usual average, and as a consequence that the poor will enjoy a cheap loaf during the ensuing winter. May we not forget in the midst of the peace and plenty which are vouchsafed to Nova Scotia, the bountiful Giver of all good things.”

The Bishop intends (D. V.) to hold an Ordination on Sunday, Sept. 23d—and all Deacons intending to present themselves for Priest's Orders are requested to communicate their wishes without delay to the Archdeacon. It is not intended to hold an Ordination on the Sunday before Christmas-day.

(Inserted by Request.)

## DIOCESE OF EDINBURGH.

St. George's Chapel, Edinburgh.—The Rev. Dr. Suther took an affecting farewell of his Congregation on Sunday the 29th ult., and was to have been instituted by the Right Rev. the Primate on Sunday the 3th inst. to the charge of St. Andrew's, Aberdeen.

The Vestry of St. George's, on receiving his resignation, entered the following resolution on their minutes:—“The Vestry, in accepting the resignation of the Incumbency of the Chapel now tendered to them by the Rev. Dr. Suther, and in thus dissolving the connection which has subsisted between him and them for the long period of sixteen years, desire to record, not only the deep regret which they feel at being deprived of his valuable ministrations, but also their high sense of the kindness and urbanity which had uniformly graced his intercourse with them, and their sentiments of respect, esteem, and affection for him as their Pastor. They at the same time beg to assure him, that he will carry with him their sincere wishes for his health and happiness in the sphere to which he is now called; and that their earnest prayer is, that he may be long enabled to discharge the duties of his new charge, for the benefit of the Church, and the good of the flock entrusted to him.”

We understand also that a handsome testimonial is about to be presented to Dr. Suther by the Congregation of St. George's.—*Scottish Ecclesiastical Journal*.

The Cape Breton News commencing its sixth volume, comes to us this week in an enlarged and improved form. We wish the proprietor success in his present undertaking.



ONE WEEK TRADE FROM EUROPE

Merchants' Exchange, Sept. 7.

The Am. Steamship Atlantic arrived at Sandy Hook, (below New York,) last evening—brought dates to 25th August.

Consols quoted at 91. War news unimportant. No change before Sebastopol.

The destruction of Swaberg fully confirmed. Another possible report is talked of. Cotton market dull.

Weather very stormy, and unfavorable for Agricultural purposes.

Flour was in good demand at an advance of 1s. 6d to 2s. per bbl. Wheat also advanced 2d. per bushel.

We attended yesterday an Exhibition at the establishment of Messrs. R. & J. W. Moore, Granville Street, of two magnificent Paintings in Oil, by Thomas Daucan, A. R. A., Member of the Royal Scottish Academy, viz. Prince Charles Edward and the Highlanders entering Edinburgh after the Battle of Prestonpans, 1745, and Prince Charles Edward asleep in one of his hiding places after the Battle of Culloden. The subjects of these Paintings being of considerable historical interest, and a mission to the Exhibition being free, we would advise all who have not yet inspected these beautiful Works of Art, to do so, being confident that a sight of these Paintings will amply repay the trouble of a visit. It is said the Paintings are worth £1,000 sterling each.

LOSS OF A MAN-OF-WAR.—On the night of the 11th ult. a terrific hurricane furiously swept over the Mosquito Coast, involving the total loss of H. B. Majesty's sloop of war Woolverin. Her cutter reached San Juan de Nicaragua on the 16th, with despatches for the steam frigate Buzzard, lying in the harbor, to render immediate assistance; and she left for the scene of disaster as soon as steam was got up.

PROVINCIAL SECRETARY'S OFFICE, Halifax, August 28, 1855.

APPOINTMENTS.

To be Custos Rotulorum of the County of Halifax—Andrew McKinnlay, Esquire, in the place of John Templest, Esquire, resigned.

To be Surveyors of Shipping;

Edward Lockwood, Esquire, of Cornwallis. William Stalker, Esquire, of Shelburne.

To be Collector of Colonial Duties at Pigwash—David Rogers, Esquire, in the place of William H. Rogers, Esq. resigned.

In the list of Subscriptions in aid of the erection of a Church at Port La Tour, published in the Church Times of Augt. 18, the subscription of Jas. Murray, Jr. should have been £2 instead of £1 as there stated.

LETTERS RECEIVED.

Rev. D. W. Pickett. Rev. R. Payne. M. Shaw, Esq. with remittance. Mrs. Weeks, with remittance. Rev. F. Tocque—attended to. Rev. J. Breeding.

Holloway's Ointment and Pills, a cure for Sick Headache and Bile.—William Kancers, of Montreal, was, perhaps, one of the greatest sufferers from sick headache and bile, scarcely a day passed without his feeling the dreadful effects of these formidable evils, he put himself into the hands of the doctors, they did him no good, in fact, he became worse, until his sufferings were more than human nature could bear, and he almost sunk under them; fortunately for him he commenced using Holloway's Pills, which acted upon the system, cleansed the bowels, cleared the head, and by persevering in them for eight weeks, thoroughly restored them to health. He has ever since been entirely free from these dreadful attacks.

MARRIED.

At Charlottetown, P. E. Island, on the 14th ult., by the Rev. Robert Roach, Mr. GEORGE A. HUGHES, of Halifax, to MARGARET DEWAN, of Charlottetown, P. E. I.

At Liverpool, 23rd ult., of the Rev. F. W. Moore, Mr. J. SNOW McDONALD, to MARIA, daughter of John Campbell, Esq., M. P. P.

DIED.

On the 4th inst., MARY MAGDALEN, wife of Frances T. Deporte, aged 41 years.

On Friday last, MARGARET GRAHAM, aged 71 years. On Wednesday morning, after a lingering illness, in the 56th year of her age, Mrs. CATHERINE BOWER.

On Wednesday, after a long and tedious illness, MARY, the beloved wife of James Kent. At Chester, 3d inst., GEORGE B. MITCHELL, Esq., aged 70 years.

At Lawrence Town, County of Annapolis, on the 22nd ult., SAMUEL B. CHISHAM, Esq., aged 52 years.

At Clements, on the 30th ult., Mr. SAMUEL PURDY, Senr., duly respected, he was one of the first settlers of this Township, in which he resided nearly a century.

At Cuba, on the 1st of August, Captain JAMES RICHIE, of St. John, N. B., a native of Yarmouth, N. S.

Shipping List.

ARRIVED.

Saturday, Sept. 1st.—Barque Duncan Ritchie, Condon, Cadiz, Alms, Masters. Liverpool; brig Mariba, Walton, Inagua, Am. schr. Lane, Harlow, New York; Elizabeth, Glasgow, Sydney.

Monday, Sept. 3rd.—Barque Isabella Hamilton, Patterson, Liverpool; brig Boston, Roche, Boston; schr. Horatia, Am. bound fishing; Labrador, Taylor, Labrador; Belleisle, ditto.

Tuesday, Sept. 4th.—Am. Steamer Tennessee, Wallace, Havre, bound to New York, 15 days—experienced heavy gales the first 7 days; schr. Lucy Alice, McPhee, Philadelphia, 8 days; Magnet, Wilmington, 10 days; Resident, Hewitt, Labrador; brig. Zillah, Bernier, Montreal, 8 days.

Africa, Mesher, Doston, 21 days; schr. Hope, Newfoundland, 10 days.

Wednesday, Sept. 5th.—Frig. Rob Roy, Cohoon, Montego Bay, 30 days; brig Naandor, Davison, Glasgow, 36 days; brig Sarah, Welsh, New York, 9 days; schr. Harriet, Newall, Parsons, St. George's Bay, N. Y., 5 days.

Thursday, Sept. 6th.—Schr. Nancy, Crowe, Baltimore; Joseph Shaw, St. George's Bay; Topsy, Crowell, Philadelphia; Conservative, O'Brien, Diectouche, Alexander, Shelmut, ditto; Reform, McPhee, Labrador, 6 days.

Friday, Sept. 7th.—Brigs Neutilus, Hav Chaleur; Break Brown, St. John, N. B., 3 days; schr. Integrity, McDonald, Labrador, Laura, McKenzie, Hagar, ditto; Emily, Magdalen Island; Brothers, Hubert, Diectouche, 9 days; Emily Corbett, McLeod, St. Ann's, 10 days.

CLEARED.

Monday, Sept. 3rd.—Brig America, O'Brien, Boston. R. M. S. Curlew, Hunter, ditto; schr. J. M. W. Lauchner, B. W. Indles; Nautilus, Moany, Durin; Droidsels, Newfoundland.

Tuesday Sept 4th.—Pen. Bath, Ch Town, P. E. I. Wednesday, Sept. 5th.—Pls. Bowls, F. M. West India, Belle, Spoken, Trinidad; Malacca, pkt. Lajoold, Boston; Aurora, Wilson, New York.

Thursday Sept 6th.—Barque Tasso, Stabel St John's, Nfld.; brig. Victoria, Morgan, Kingston, Ja.; George, LeBlanc, Montreal, schr. Mary, Bond, Newfoundland. MEMORANDA.

The brig Amelia, from Boston for Pictou, was totally lost at Prospect on Sunday.

COUNTRY MARKET.

PRICES ON SATURDAY, SEPT. 8.

Table with 2 columns: Commodity and Price. Includes Bacon, Beef, Butter, Chcese, Eggs, Hams, Hay, Homespun, Oatmeal, Oats, Potatoes, Socks, Yarn, Canada Flour, Am., Rye, Corn Meal, Wood, Coal.

AT THE WHARVES.

Table with 2 columns: Commodity and Price. Includes Wood, Coal.

NOTICE.

THE LADIES of Christ's Church Sawing Society, in Shelburne, intend holding a Sale of Fancy Articles, on Wednesday, 3rd October next, for the purpose of procuring Hangings, &c. for the Church. Contributions will be thankfully received by Mrs. SKYDRER, Mrs. E. WHITE, Miss SNOW, Shelburne, August 30, 1855.

TO ARCHITECTS, ETC.

BANK OF NOVA SCOTIA, Halifax 25th August, 1855.

REQUIRED—A Design for Front, a Plan, Specification and estimate of the cost of certain alterations of the Building now occupied by this Institution, to be furnished on or before the 23rd September next. Further information relating thereto may be obtained on application to J. FORMAN, Cashier.

D. C. S.

PROPOSED RULES AND REGULATIONS

For the guidance of the Standing Sub-Committee of D. C. S., upon provision for Widows and Orphans of Clergymen of the Church of England.

The following is the eleventh object of the Diocesan Church Society:

"It shall also be one of the objects of the Society to provide for the Widows and Orphans of deceased Clergymen, but no part of the Society's funds shall be appropriated to this object except such as shall be specifically given and paid into the Society therefor."

1st. In accordance with the above the Society will open a special account for this object; to be called "The Widows' and Orphans' Fund."

2nd. The Diocesan Church Society undertakes to pay, out of this special fund, for provision for Widows and Orphans, the pensions which become due under the following Rules.

3rd. Every Clergyman of the Church of England within the Diocese, shall be called upon to assure his life within one year from or within one year from taking orders, or from his admission into the Diocese.

4th. Any applicant for assurance who has not complied with this requisition, shall be allowed to assure or not at the option of this Committee, and if allowed, the Committee shall decide upon what terms.

5th. The following shall be the rate of premiums, being the amount ordinarily required by Insurance Offices to insure £100:

Table with 2 columns: Age and Premium. Includes At the age of 28, 30, 40, 50, 60.

6th. If any Member assured fail to pay the

amount of his premium within 7 days after the payment becomes due, he shall forfeit all claim under his assurance. But if he desire to recover his benefit thereof, it shall be in the power of this Committee to readmit him on such terms as they see fit.

7th. Permanent removal of the Clergyman from this Diocese forfeits all claim to the pension.

8th. A temporary absence is permitted for not more than six months, unless special leave be granted by this Sub-Committee.

9th. The Widow of a Clergyman assured under the proposed scheme, shall receive a pension of £25 per annum during life, or widowhood.

10th. If the Widow die or marry again before the expiration of ten years from her husband's death, the Children of her deceased husband shall receive the pension for the residue of the ten years. But no part of the pension shall be received by the Children who have arrived at the age of sixteen years, if males, or eighteen years if females; while those who are still under those respective ages will receive the full amount of the pension.

11th. If the wife die before the husband, his children shall at his death receive the pension for not more than ten years, under the above limitation as to ages.

12th. The Pensions payable half-yearly. The above Rules will be submitted to the Diocesan Church Society at the next annual meeting, and may then be amended. They are now published in order that those interested in the object may understand its nature.

The Scheme for Mutual Assurance among the Clergy is based upon a capital of £1000, and at least that amount must be collected before it can be carried into operation.

The following Subscriptions have been already made:

Table with 2 columns: Name and Amount. Includes The Honble. H. H. Cogswell, The Honble. M. B. Almon, The Honble. Mr. Justice Bliss, etc.

The following Gentlemen have kindly consented to aid in collecting for this object immediately after the 1st. Sept. next:

Wards Nos. 1 & 2.—E. J. Lordly and W. Metzler, Esqrs. Wards Nos. 3 & 4.—M. McIlraith and W. F. Townsend, Esqrs. Wards Nos. 5 & 6.—W. M. Brown & W. Tully, Esqrs. EDWIN GILPIN JR. Secretary.

The above Scheme will go into operation at the General Meeting of D. C. S. in October next.

NOTICE TO SUBSCRIBERS

TO KING'S COLLEGE ENDOWMENT FUND. It is requested that all interest now due, on Notes of the Fund given for the above Fund, may be paid to the Rectors of the several Parishes, in which the parties reside, to be by them transmitted to the undersigned, as early as possible. By order of the Board, JAS. C. COCHRAN, Secretary. Halifax, July 20th, 1855.

D. C. S.

THE General Meeting of the Diocesan Church Society will be held (D.V.) at Halifax, on Wednesday the 10th October next.

EDWIN GILPIN JR., Secretary. This Meeting is open to all members of the Society. July 21.

DRAWING MATERIALS, &c.

LARGE TRACING PAPER; Patent Tracing Cambric—per yard; Antiquarian, Imperial, Royal and Demv Drawing Paper; Bristol, and London Board. Crayon Paper—white and tinted in great variety; Prepared Mill Boards, for Oil-Painting; Academy Boards, do; Prepared Canvas for do; Oil Colors in collapsible tubes. Drawing Oil; Nut Oil; Poppy Oil; Moist Water Colors in tubes and boxes; Liquid Sepia; Liquids India Ink; Liquid Cambric; Water Color Magill; Prepared Gum Water; Superior Sables for Oil or Water Colors; Flat Varnish or Lacquering Brushes; Camel Hair Pencils; Faber's and Rowner's Drawing Pencils; Charcoal in reeds; Drawing Pens; Parallel Rulers; Compasses; Mapping Pens; Stators; India Rubber—metallic white—trae bottles—and patent; Crayons—soft in square, and hard in round boxes; Mathematical Instruments. The above are chiefly from the London Manufacturers—and will be warranted superior articles. W. M. GOSSIP, 21, Granville Street. May 12.



Poetry.

THE LITTLE MAIDEN'S PRAYER.

She knelt her down so meekly,  
Believing none were nigh,  
Clasped her little hands so sweetly,  
And then with upturned eye,

Said, "Father I please to bless me  
Through all the long, long day,  
And keep me all so safely  
Till I come again to pray."

She simply asked forgiveness  
For evil she had done,  
Then said, "Now I'm forgiven,  
Through Christ, God's own dear Son."

She prayed for loved ones near her,  
For friends both far and wide,  
Said, "I want Thee, God, to bless them,  
And all the World beside."

Then looking, O, so trustfully,  
She bowed her little head,  
To say what Jesus taught us,  
And ask for daily bread.

Did we with half the confidence  
Our daily wants make known,  
God would bestow His blessing,  
And us as children own.

N. Y. Churchman.

BOOKS FOR THE YOUNG.

THE following Juvenile Books, have been just received, and are for sale at the Subscriber's Book Store.

THE LITTLE EPISCOPALIAN, or, the Child Taught by the Prayer Book, by M. A. C. with two fine Engravings, 271 pp. 18 mo. Library, 2s. 3d. Paper covers, 1s. 6d.  
CORNELIA; or, the Deaf Mute. By the Rev. Henry W. Lee, D. D., now Bishop of Iowa. With a Portrait of the subject of the narrative, 72 pp. 18 mo. Muslin 1s. 8d. Library, 1s. 3d.

ARTHUR GRANVILLE; or, the Gifts of God. By Anna Maria Glennie. With Engravings, 72 pp. 18 mo. Muslin, 1s. 6d. Library 10s. Paper Covers, 6d.

TIME AS IT FLIES; The Day; The Night; The Week; The Month; The Year: 80 pp. 32 mo. Muslin, 7d.

TALES OF INSTRUCTION AND WARNING, Fatal Wishes: The Lost Ring: The Burnt Child: 88 pp. 32mo; Muslin, 7d.

LOVE'S LESSON: 237 pp. Muslin, 3s. 6d. Gilt Edge 4s. 3d. Library, 2s. 3d. Paper covers, 1s. 6d.

OUR LITTLE COMFORT: 205 pp. 16 mo. Muslin, 3s. 6d. Gilt, 4s. 3d. Paper covers, 1s. 6d.

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