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His Honor

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. 2.

HALIFAX, NOVA SCOTIA, SATURDAY, JUNE 6, 1857.

NO. 22.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	June 7	Trinity Sund. Gen. 1 Matt. 3 Gen. 18	1 John 5
M.	8	Job 10 Mark 9 Job 11	2 Cor. 6
T.	9	Job 14 Mark 10 Job 13	7
W.	10	Job 18 Mark 11 Job 15	8
Th.	11	Job 21 Mark 12 Job 18	9
F.	12	Job 24 Mark 13 Job 21	10
S.	13	Job 27 Mark 14 Job 24	11
S.	14	Job 30 Mark 15 Job 27	12

* The Athanasian Creed to be used.

† To verse 39

Poetry.

THE BERMUDAS.

[The following verses are probably the earliest which have been written in English on the subject of emigration. The author of them, Andrew Marvell, lived in the seventeenth century.]

The Bermuda Islands are not now sought by emigrants, but Mr. Anderson, in his History of the Church in the Colonies, vol. II. chap. 14. states, that during and after the Civil War in England many parties, both of Royalists and of their opponents, fled for refuge to Bermuda.]

WIZEN the remote Bermudas ride
In ocean's bosom unespied,
From a small boat that row'd along,
The listening winds received this song—

"What should we do but sing His praise,
That led us through the watery maze,
Unto an Isle so long unknown,
And yet far kinder than our own?"

"He gives us this eternal Spring,
Which here enamels everything,
And sends the fowls to us in care,
On daily visits through the air.

"He hangs in shade the orange bright,
Like golden lamps in a green night,
And does in the pomegranate close
Jewels more rich than Ormus shows.

"He makes the figs our mouths to meet,
And throws the cucumbers at our feet:
With cedars cloas'd by His hand,
From Lebanon, He stores the land.

"He casts—of which we rather boast—
The Gospel pearls upon our coast,
And, in those rocks, for us did frame,
A temple white to sound His name.

"Oh! let our voice His praise exalt,
Till it arrive at Heaven's vault,
Which thence perhaps resounding may
Echo beyond the Mexican bay."

Thus sang they in the English boat,
A hoit and a cheerful note,
And all the way to go to their chime,
With falling oars they kept the time
Capt. Missionary.

Religious Miscellany.

SPIRITUAL PRIDE AND RELIGIOUS EXPERIENCES.

WHEN Diogenes was walking over Plato's carpet, he said, "Behold, I tread on the pride of Plato." "Yes," responded the philosopher, "and with more pride than his."

Thus do Christians often show more pride in professing humility, than if they gave full scope to spiritual egotism. They narrate what they call their religious experience, and often paint their past lives and their present sinfulness in striking colors, only that they may magnify the power which they would have men to think they have acquired in subduing their lusts and conforming themselves to the true standard of Christian perfection. When they talk to people of the world on religious subjects, they tell a story of their own thoughts and feelings which is positively astonishing. Miracles of answers to prayer, prodigies of protecting Providence, direct divine interpositions in the most trivial matters are the staple of their story.

Now, it is no wonder that their accounts are often taken with a large allowance for fancy. Men of sense see, what sensible Christians ought to notice, that if there be any truth in Christianity, that truth will be manifested rather in the little ordinary acts of God's government, than in claims of wonders and miracles.

All this undue exaltation of religious experience retards, we think, from the presence of a deplorable spiritual pride—often the more deplorable because the less suspected.

The deepest experiences are those of which, if genuine, it is most difficult to speak. For instance: There is no more beautiful experience to the soul than the assurance of the love of God, and the

disposition of the individual to accept its proffers, and to do all which its presence would dictate; yet if a man be continually talking of this love, and dissecting this deepest and holiest feeling of his heart to the gaze of every friend, we are tempted to attribute much of the so-called "experience" only to a spiritual pride acting on a morbid sentimentality. It is true, that "Out of the abundance of the heart the mouth speaketh," but then this speaking is not the continual prating of a misjudged sentiment, but the occasional and careful exhibition of a zeal according to the most perfect "knowledge." The shallow brook is ever babbling of the stones which line its bed, while the majestic ocean never speaks of the mountains which are covered by its depths.

The true rule to avoid all this is, never to speak of what one does not entirely feel. Sinners are never won by the unfeigned description of the Christian's joys. Such accounts always want some connection which the narrator may not discover, but which the hearer is sure to miss, and thus not only is the spiritual pride of the one fostered, but the belief of the other in the whole of Christianity is weakened, and religion is wounded in the house of those who should be her friends. Nor is the effect less disastrous to the Christian than to the man of the world. The man who has been long accustomed to tell such marvellous experiences, or to be in the constant habit of hearing them, is at last persuaded that he really feels them, and they then act as so many shutters of the soul to close out the Gospel light. We lately met with a case which will illustrate what we mean. In talking to a somewhat uneducated person, shortly before her death, the question was asked "whether she had any sure evidence of Christ's mercy?" "Yes," she replied, "the very surest." "What is it?" was asked. "Oh," said she, "as I was lying here and thinking of Christ and praying to experience some palpable evidence that God had accepted me, a bright light came into the room and stood over my breast. Then I knew that Jesus loved me!" "Have you no other evidence?" asked a clergyman who was present. "I need none," she answered. "This is enough, this is the ground of my hope." On inquiring into her past life and associations, it was found that she had been accustomed to the society of persons who habitually exalted their experience above every thing else, and this accounted fully for her ignorance of the first principles of the evidences of grace.

We therefore assert that descriptions of extraordinary displays of divine power and particular instances of divine love are to be always given with great caution, and that the intercourse of a pastor with his people, of a Christian with his friend, is to be confined only to the great truths whose reality admits of no question. As a city set on a hill or a candle placed on a candlestick, the Christian certainly must be a guide and a light to those who are yet wandering without the guidance of religion; but it is simply impossible that as a city, he should be composed altogether of watch towers; or as a candle, should persuade men that he is always casting a light, unaccompanied with shadows.—*Episcopal Recorder.*

A LONELY PARISH.

DEAR reader, has it ever been your misfortune to make one of a flock without a pastor? If so, you can sympathize with the condition of many a Church in our land at present, and especially with our little country parish, from which the faithful Pastor of many years, providentially called to another field of labor, has gone out with a sore heart, and some misgivings, leaving a void which only the Great Shepherd, to whom he has led us, can ever fill. There is no one between us and Him now. Whatever comfort comes to us in this trial, must come straight from the Fountain Head; and, blessed as the thought is, and must be to a Christian heart, it brings with it a pang of loneliness which He who wept with the sisters of Bethany will surely forgive.

You have seen our name in the list of "vacant parishes," or have read among the "clerical changes," that Mr. — had resigned his charge, and you have passed it by with scarce a thought of the sad reality. —

of a stranger's death, without remembering the home from which that death has blotted out the sunshine. Think of the grievous struggle it must have cost that Pastor, with the multifarious ties of habit, sympathy, and, strongest of all, affection for those he had benefited, tugging at his heart-strings, to put them all aside, and consider only the one question of duty; that decided, to do his last work faithfully—to plead with the obdurate, to warn the erring, to break, for the last blessed time the Bread of Life to the faithful, and, commending the flock which for years had lain so near his heart to the Good Shepherd's care, to go out sadly, but with strong faith and a good courage, to his new work among strangers. Such a deed done quietly, and without ostentation, is a noble sight to see, and proves that the old martyr spirit which prompted the early disciples to give up all for Christ's sake, is among us even yet. But for us who are left, think you it is a light trial to lose such a Pastor? Day after day, for years, a quiet figure has been going in and out among us, in the broad streets and spacious homes of the rich, in lanes, and alleys, and hovels of the very poor, in the almshouse, and the prison—always and everywhere doing his Master's work. All among us who found any form of sickness, or sorrow, or bereavement in our path, were sure of one friend's coming, bringing with him the assurance of Another and better One, in whose Name he was sent, and for whose sake he was always welcome. "All days are alike now," in the weary sick rooms, where his visits were so watched for; and, from the rich man who, with his heart full of this world's goods, has discovered at the eleventh hour his need of a pastor's counsel, to the bed-ridden pauper who prayed to die before his Pastor left, that the hand which had so often smoothed his pillow might lay him in his final rest, each one laments his loss. The little church, built by his zealous labor, looks with its closed doors like a deserted homestead; festivals and fasts go by unnoticed, save by the faithful few who in their closets remember sadly how they were wont to be honored; and the Sunday Service, dearer than ever now, yet partakes of the general change. The black coat of the lay reader looks strangely in place of the snowy surplice, and the familiar words of the Exhortation sound oddly from his unaccustomed lips. The Confession has room for no thoughts but of God and our sins; but the blank space which for a moment takes the place of the Absolution, brings a thrill of regret, not all for the manifold transgressions, and the blessed "Our Father," which follows, comes brokenly, and with an unwanted earnestness, from hearts drawn nearer to that Father by this chastening of His hand. The Psalms and Lessons, the Creed, the Litany and Commandments, all bring some memory of him who has led us through them so often, and the printed sermon is scarcely heard by those whose hearts are busy with the sweet Gospel stories of other times.

But the Sunday-school is perhaps the saddest place of all, for the lambs of the flock were his peculiar care, and the children's faces share in the general gloom. "Is Mr. — gone for good? Will he never come back any more?" asks one little girl to whom he has been the one impersonation of all things good and true; and the teacher's glance of sympathy brings a sob. Things are done quietly, and with a vague sense of something wanting. The usual catechizing is omitted, for no one has the heart to take the Pastor's place; and when the final hymn is sung, even the manly voice of the Superintendent is not quite steady, and there are some there who cannot join in it. Yet, after all is over, we are surprised to find how much is left to us; we thank God as we remember the "One Lord, one Faith, one Baptism, one God, and Father of all, who is above all, and through all, and in us all." The Pastor in his distant home, and the lonely flock here, are still one—one in the Church on earth—one in the blessed hope of a home in heaven.—*New York Church Journal.*

There is frequently more truth in the common acceptation of general terms, than in the more precise and rigorous definitions of science. Common sense gives to words their ordinary significations; and common sense is the genius of business.—*Guizot.*

News Department.

Extracts from latest English Papers.

ENGLAND.

The Protestant Alliance held its anniversary at Freemasons' hall on Friday, 15th ult., the Earl of Shaftesbury entering and taking the chair in the middle of the proceedings. The report stated among other things, that—

In consequence of the bold and aggressive movements of the Church of Rome in Chelsea and the neighbourhood, an effort is being made to establish a "South-west London Protestant Institute," with objects and plans similar to those of the Islington Protestant Institute.

Also—

By a recent communication from Halifax, Nova Scotia, your committee learn that, in consequence of the intolerable power of the Romish party in the colony, an association similar in aim and principles to the Alliance is being formed, and that there is reason to hope that kindred institutions will be established in the colony.

The particulars were also given of an examination of the young men of the metropolis for prizes, on subjects connected with the Romish controversy; the number of candidates coming forward having been thirty-six. The prizes have been again offered; they are £10 £5, £3, and £2 to the four candidates who shall acquit themselves best in an examination on—1, The Papal Supremacy; 2, Justification; 3, Invocation of Saints, The Rev. Dr. Tyng, of New York, was one of the principal speakers. He said, speaking of the non progress of Romanism in America:—

I admit that some few clergymen of the American Episcopal Church have turned Papists; but these are confined entirely to two classes—a class of low-bred, half-formed, and half-educated young men, clergymen who had been spoiled in the hatching; and a class of worn-out, degraded, and driven torib exiles from the Church, who had been spoiled in the using—men who could not get a living in the Church, and have in the end lost the living of eternity. But the instance in the United States has yet to be found of an educated man, in the maturity of his intellect and in the full sense of his responsibilities, voluntarily lay aside everything that is dignified in station and separating in personal character, and elevating in individual habit, and purifying in adopted and proclaimed principles of truth, and herding himself with that low, wretched and bestial crew that make up the majority of the Popish priesthood. (Loud cheer.) But the whole of these perverts put together would not make up a man that any American congregation would consent to put into a respectable pulpit. I state this publicly, that it may go to the land from which I come, and I challenge the whole Episcopal population to deny it. When, then we on the other side of the Atlantic hear of your Mannings and your Wilberforces and your Newman, we lift up our eyes, our minds, and our hearts in astonishment. What, Wilberforce! How are the mighty fallen! (Applause.) What could have made the children of William Wilberforce, with their father's sound Protestantism and practical views written on the table of God's judgement against them, what could make them disallow—I will not say their father's book, but his whole life and character, and all that truth for which he stood a witness before God, is as great a mystery to my mind as anything that has ever been presented in the history of mankind. We have nothing to parallel it. (Applause.)

A special resolution was proposed by the Rev. W. M'Call, on nunneries:—

That evidence, abundantly furnished during the past year, shows more strongly than ever that nunneries should be placed under proper inspection, so as to prevent adults and children in them from being detained against their will, or without the consent of their proper guardians.

G. H. Davis, Esq., in seconding the resolution, said it was an important question how far a free State ought to permit ladies to become nuns at all:—

He believed there was sufficient evidence to prove that the scenes of tyranny enacted in the nunneries in this country were just as vile as any of those which were read of in the days that were past either in Italy or Spain. Some remedy ought to be applied to the state of things, and active exertions ought to be used for that purpose. The Jesuits worked, and talked but little. The Society must adopt the same course, and say little, whilst quietly effecting the object before them. If no flaming accounts appear in the newspapers with respect to the Protestant Alliance, it must

not be supposed that it was doing nothing. It was wide awake, looking at the acts of priests, and endeavouring to counteract them. But further funds were required, and he trusted that £500 would be lodged in the hands of their bankers for two years, in order to send out such an agent as Mr. Macgregor to the colonies to contend against the great adversary which they had to encounter. (Applause.)

In proposing a resolution of thanks to Lord Shaftesbury, the speaker, P. F. O'Malley, Esq., said—

The rank of his lordship placed him near the governing power, and gave him great influence, but he preferred to every other distinction that of placing himself at the head of the Protestant interest in the country. In the palace as well as in the slums of Westminster he had maintained the simplicity of an humble-hearted follower of our Lord Jesus Christ, and had shown that Christianity was not a mere profession but a living power. Amongst the other great things that had recently happened in this country—whether owing to his lordship's exertions he left others to say—the principle had been recognised by the Government that we were to have no Popish Bishops in our sees. For the first time Evangelical Bishops were in vogue in this country, and Evangelical opinion was considered a passport to the Episcopal bench. The country was greatly indebted to those to whom it owed the boon of so many Protestant Bishops—not only Protestants at heart, but Christians at heart, and he trusted that the Protestants of this country would remember to whom they owed so great a boon, and that they would not by any injudicious means drive back those to whom the boon was owing upon the support of those who would give them worse and more prejudicial counsel. (Applause.)

Lord Shaftesbury's speech in reply contained nothing of note.

The Opposition had already shown some signs of life. 'Ministers' money' is a small local impost in Ireland, which has for several years been annually attacked by the Roman Catholic members, and annually defended by the Government, but which Lord Palmerston has at length declared an intention to abandon. It has always been regarded in Ireland as an outwork of the Irish Church Establishment, and Mr. D'Israeli gives notice that he will make as good a fight for it as he can.

The Princess Royal's engagement has been formally announced this week at London and Berlin. Both Houses of Parliament received a message from her Majesty on Monday, and tendered respectful congratulations in return. The 'suitable provision' which is the appropriate sequel, will be taken into consideration on Friday, and members who have pledged themselves to their constituents to oppose the grant will have an opportunity of making such an exhibition of bad taste and false economy as they may desire. Bad taste, because the country stands on such an occasion in loco parentis to the young lady, and has the best reasons for treating her mother's daughter handsomely and considerately. False economy, because the revenues of the Crown are meant to be spent in supporting the state and dignity of the Crown, not to be hoarded up by the Sovereign for poring and establishing her family.

MARRIAGE OF THE PRINCESS ROYAL.—At the Court at Osborne House, Isle of Wight, the 16th day of May, 1857:

Present, the Queen's most excellent Majesty in Council.

Her Majesty in Council was this day pleased to declare her consent to a contract of matrimony between Her Royal Highness the Princess Royal and His Royal Highness Prince Frederick William of Prussia, which consent her Majesty has also caused to be signified under the great seal.—*London Gazette.*

FRANCE.—The King of Bavaria reached Fontainebleau yesterday afternoon at 6 p.m., and was received by the Emperor at "the bottom," and not at the top, of the principal staircase, as we are duly informed by the *Moniteur*, in his quality of reigning sovereign. A fresh batch of Ministers and visitors are speeding down to meet the new guest, and more drives and hunts and forest picnics are in preparation for his entertainment. In Paris the municipality has been ordered to open its purse-strings, and on Saturday a grand ball, at a cost of 150,000*l.*, was voted at the Hotel de Ville with a "unanimity" worthy of the Corps Legislatif itself!

The *Augsbourg Gazette* takes upon itself to announce "formally" the demand, by Prince Napoleon, of the hand of the Princess Stephanie of Hohenzollern-Sigmaringen, daughter of the Prince of the same name, and

the Princess Josephine of Baden, and granddaughter of the Grand-Duchess Stephanie of Baden, first cousin of the mother of Louis Napoleon. The Princess is nineteen years and ten months old, and, in addition to her other relationship, is cousin to the "little Wasi" of former days, once thought too good a match for the enormous fortunes of the President of the French Republic.

The *Moniteur* of this morning makes no allusion to this interesting subject, but it informs us that the great Humboldt received the decoration of Grand Officers of the Legion of Honour from the hands of Prince Napoleon ere he quitted Berlin. It also announces the final ratification of the treaty concluded at Paris by the Court of Teheran, and thus puts an end to the rumours so long prevalent to the contrary on this important subject.

An expedition on an imposing scale is about to be made by the French armies in Africa into the Grande Kabylie. The troops, to the number of from 25,000 to 30,000 men, will march under the personal command of Marshall Randon himself, Governor-General of Algeria.

PERSIA.—The treaty of peace between England and Persia was ratified at Teheran on the 14th April, and forwarded to Bagdad on the 17th. The news of a treaty having been concluded reached Mohammerah on the 6th of April, and military operations under Sir James Outram were, of course, suspended.

Some telegraphic despatches prepared the way for the melancholy intelligence brought by the Overland Mail of the suicide of General Stalker and Commodore Ethersey. The *Bombay Times* relates the particulars:—

These melancholy events, occurring within two days of each other, are plainly attributable to identical causes, remote and immediate. Both men should have been in Europe on sick leave, instead of directing operations in the Gulf. In each instance the nervous system was evidently shattered by the climate, and quite unequal to encounter, except under the influence of casual strong excitement, the extraordinary responsibility thrust upon it. For some days prior to the 14th of March, on which the unhappy General destroyed himself, it was observed that he was unusually depressed, and it is generally believed that recent heavy pecuniary losses had come to supplement the harassing responsibilities of his position, and destroy the energies already undermined by disease, and fainting under an exaggerated estimate of what was required from him. It was determined that he should command at Bushire, in the absence of General Outram, who would conduct the operations against Mohammerah, and he seems to have imagined that the force to be left at his disposal was inadequate to the service. There is not the shadow of a suspicion that any unpleasantness occurred between him and General Outram, a friendship the most chivalric and ardent subsisting between them. They breakfasted together, in the company of the staff, on the morning of his death, and no one observed any alteration in his manner. He rose from the table, and having called upon several of his staff, all of whom unhappily were out, proceeded to his own tent, where a pistol shot was heard ten minutes afterwards, and the unhappy General was found in the agony of death. Several of the witnesses testify to his nervous and undue apprehension for the health of the troops during the approaching hot weather. Certain it is, the men and officers loved the gallant old man, who thus cared for them with no ordinary love, and his memory saddens every heart. It is not right to add, that one of the witnesses on the inquest, Colonel Lugard, asserts his strong belief, that the explosion of the pistol was accidental. The verdict, however, determined that the General destroyed himself while in a fit of temporary insanity.

The gloom that was cast over the camp by this melancholy event was to be deepened ere long by another equally, if not more painful. On the morning of the 16th ult., two days after the death of Stalker, a rumour spread through the camp that the Commodore of the Navy, Capt. Ethersey, had destroyed himself in the night; and but too well founded was it. It had been matter of remark for some time that the Commodore, a most able and talented man, was suffering from mental excitement of no ordinary kind, and it is much to be regretted that a too nice sense of honour should have kept him with the force when his state evidently demanded that he should in valid for a time. A strong and apparently well founded suspicion is very prevalent that Sir Henry Locke's conduct towards this unhappy gentleman was the cause of his mental distress. It is certain, that on the night of his death he had been poring over despatches recently received from Sir Henry, and a memorial to the Government of Bombay lay beside them on his dressing table. It would seem that, tired and exhausted, sick and in despair, he at last placed the pistol at his head and destroyed himself. These despatches and that the

morial were sprinkled with his blood: but if we are to believe the Government account of the inquest, none of these documents were looked into to find the cause of the madness which they agreed had led to the act. The conclusion is inevitable. The known tyranny of the man, his unjust supersession of Captain Bbbersey when the expedition sailed, and the well-known fact that they were on terms of hostility with each other, make it impossible for any one to be satisfied with the verdict as it stands. It is said that Sir Henry Looker goes home immediately.

Russia.—We have again a telegraphic despatch from Constantinople announcing that the mountaineers of the Caucasus, commanded by one of the sons of Schamyl, have defeated 4,000 Russians near Shalich.

India.—The dissatisfaction among the native troops continues. Notwithstanding the disbanding of the 19th Regiment was effected in the presence of a considerable body of European troops perfectly ready to fire among them on the show of resistance, the 34th are now following the example. A required increase of pay is alleged to be the moving cause. Preparations, however, are made to meet the disaffected with prompt measures.

UNITED STATES.

WALKER CAPITULATED.—The telegraph brings authentic intelligence of the termination of the filibustering force in Nicaragua. General Walker capitulated on the first day of the present month to Captain Davis, commanding the U. S. sloop of war, St. Mary's, and with his staff and 260 men, the remains of his army, were brought to Panama by the steamer Mariposa, whence they proceeded by the Granada to Havana and by the Empire City to New Orleans, arriving at the last named port, yesterday.

The government of New Granada has ceded an island in the bay of Panama to England, in settlement of the McIntosh claim which had nearly caused a war between the two nations.

NEW BRUNSWICK.

RESIGNATION MOVEMENTS.—The Government, it is said, sent in their resignations in a body, on Tuesday last, and Mr. Fisher was immediately called on by His Excellency to form a new Executive. Mr. Fisher was in St. John on Wednesday evening, and had a conference with the liberal members for this City and County, and returned to Fredericton by the boat next morning. We expect to hear the programme of the new Ministry in a few days, and have no doubt it will be satisfactory to the country and the friends of progress.—*Courier.*

Editorial Miscellany.

CONVOCATION.

THE papers by the last English Mail inform us, that the new Convocation for the Province of Canterbury, assembled on Friday May 8, in pursuance of the Queen's writ, to "treat of certain weighty and urgent affairs"—the Archbishop and Bishops in Queen Anne's Bounty Office, and the Deans, Archdeacons, and Proctors, representing the inferior clergy in the Jerusalem Chamber. The Bishops with the Primate at their head, proceeded to the Jerusalem Chamber, where the proceedings were solemnly inaugurated with prayer, and having returned to the Bounty office, the chair was taken by the Archbishop of Canterbury.

The address of Convocation to the Crown, at the commencement of every new Parliament, was submitted by the Archbishop and read. It was prepared with great care. In the course of the observations which it elicited from several of the Prelates, the fact has transpired more fully than heretofore, that His Grace the Archbishop is in favor of the action of Convocation—and that having the power, he is disposed to give it the privilege of a sufficient length of Session for the discussion of any important measures that may be brought before it. His Grace said:

"It is stated here (the address) that, according to the working of the writ, the clergy are called together to treat of certain weighty and urgent affairs concerning the security and defence of the Church of England; that they are called together, as the words of the writ likewise state, in a very solemn manner, putting them on their loyalty and allegiance not to disobey the summons. Now, as having the prerogative of either allowing deliberations to take place or of preroguing Convocation, I have been sometimes urged, when the clergy have been thus assembled in obedience to her Majesty's writ, to say that there was no business to be performed, and to immediately discharge them; but as long as they continue to be summoned in the solemn terms of the writ, I cannot take upon myself to exercise what I consider to be the least of it, an ungracious task. That, then, is the reason why I have not listened to many suggestions which have been addressed to

me, both publicly and privately, to use the prerogative with which I am invested to dissolve Convocation as soon as it has assembled; conceiving such a course to be at variance with the duty I owe her Majesty in obeying the writ which I had received at her command."

"Some verbal alterations having been introduced into the address, it was then read by the Registrar-General in the following amended form:—

"We, your Majesty's faithful subjects, the Archbishop, Bishops, and clergy of the province of Canterbury, in Convocation assembled, approach your Majesty with the assurance of our loyal and affectionate attachment to your Majesty's Throne and person."

"We feel it to be a ground of much thankfulness to Almighty God that in offering this, our accustomed address, we are able to join with it our humble congratulations on the prosperity which it has pleased Him to continue to your Majesty and to your illustrious Consort—a prosperity which is so happily shared by the country at large, as well in regard to its internal tranquillity and welfare as to the restoration of peace among the European powers."

"Since the last occasion when we were permitted to address your Majesty several subjects of much interest to the national Church have been brought under our consideration. Amongst these we humbly conceive that nothing calls more urgently for our attention than the best modes of extending the blessings of the Church to the increasing population, which has far outgrown the actual provision both of the numbers of the clergy and of the funds available for their support."

"Whilst we deeply regret this Episcopal destitution, we thankfully acknowledge the measure of private liberality which has been directed towards the purposes of conveying the means of grace towards our population at home and to those colonial possessions of your Majesty which are so widely extended, with the laws, the language, the liberties, and, as we trust, the religion of our native land."

"It is a gratifying reflection that through private munificence, with little assistance from public sources, your Majesty's reign has been signified by the erection of new sees in every quarter of the globe, from Africa to New Zealand, from Victoria to Rupert's Land."

"In the promotion of public education, a question which intimately concerns us as ministers of religion, we thankfully acknowledge the liberal aid afforded us by public grants. The attention directed towards the instruction of the young is a marked feature of the present age; but there is constant reason to regret that the early removal of children from schools too often engages them prematurely in the active business of life before they have received the full advantages of a sound education, and before they have been properly instructed in their duty towards God and man. It is difficult to suggest the remedy, but if it should please your Majesty, in addition to the general summons in your Majesty's writ, to treat of certain difficult and urgent affairs, concerning your Majesty, the security and defence of the Church of England, and the peace and tranquillity and public good of your kingdom and your subjects of the same, to commit to our special deliberation this, or any other question affecting the interests of our holy religion, or the usefulness of the Church, we trust that we shall not be found unmindful of the solemn character of the functions we are called to discharge, and shall conduct our proceedings under the divine blessing, and with the diligence which would become us in obeying your Majesty's commands."

"Hitherto the shortness of time given to our consultation has in a great measure frustrated the advantages which we humbly trust would result if further opportunity were afforded for ascertaining the opinions of the clergy by discussion in Convocation."

"Meanwhile, we assure your Majesty that any difficulties which may impede our endeavors to convey the Gospel of our Lord and Saviour Jesus Christ, as the ruling principle of life, to every parish and to every individual in the land, will rather serve to stimulate than to restrain our exertions. We have the encouragement of knowing that while we attempt to carry into effect this important purpose, we are promoting the earnest wish and prayer of your Majesty, whom God has appointed to be our supreme governor on earth, and whom we trust He may long preserve to see the increase of temporal prosperity and the growth of true religion throughout your Majesty's dominions."

The Bishop of Chichester moved, and the Bishop of St. David's seconded the adoption of the address.

The Bishop of London, who had taken his seat only a few minutes previously to the address being read, here rose and said—May I be permitted to observe that, in my own individual opinion, it is a somewhat doubtful matter whether this House ought or ought not to use such strong expressions as are contained in a part of the address with reference to the desirableness of holding the meetings of Convocation. I was not present at the commencement of the discussion, having been engaged at a Confirmation, and do not therefore wish to re-open it; I confess, however, that I entertain considerable doubts as to the propriety of that particular clause.

The Bishop of Chichester said the address had been prepared and submitted to the house by his Grace the President, and that in general scope and spirit, as well as the alterations subsequently made, had been assented to by their lordships unanimously.

The President having remarked that the objection of the Bishop of London had come too late, the address was put from the chair and agreed to *nemine discente.*

LATEST FROM EUROPE.

THE Mail from England arrived on Tuesday last in the Steamship America. The news is interesting.

On Monday, May 18, a Royal Message was presented to both houses of Parliament, informing them of the intended marriage of the Princess Royal, and asking them to make such provision for the royal bride as would be suitable to the dignity of the Crown and the honour of the country. The address and reply were moved in both houses in short speeches of royal compliment. The subject was discussed on the Friday following, when it was introduced by the Chancellor of the Exchequer, who proposed an annuity of £8,000 to commence with the Princess's marriage, and a grant of £40,000 as a marriage portion. Mr. Roebuck moved in amendment, that what was given should be in one certain sum, instead of by way of annuity. The motions were discussed in a friendly spirit on all sides, and with a desire to arrive at unanimity. Mr. Roebuck finally withdrew his amendment—the House resumed—after which it went into Committee of Supply, when a vote of £40,000 for the Royal Princess was agreed upon.

Lord Palmerston introduced a bill to alter the terms of the oath taken by Members of Parliament.

What he proposed to do was to abolish, in all cases in which they are by law required to be taken, the oath of allegiance as it now stands, the oath of supremacy, and the oath of abjuration, and to substitute for those three oaths one single oath, which shall contain the oath of allegiance as well as that which is requisite in the other oaths, but which shall leave out all those portions of them which he conceived were not fitting or proper to be retained.

"The damnable doctrine abjured in the oath of allegiance, that princes excommunicated by the Pope may be deposed or murdered, was not believed by one of them, either Protestant or Catholic, and that part of the oath was therefore to be done away, leaving, however, the denial of supremacy in this realm of foreign princes, persons, prelates, States, or potentates, to remain. That portion of the oath of allegiance, abjuring the Pretender and his descendants, was to be entirely swept away, some alterations made in the worldly part relating to the Protestant succession, omitting the final clause on 'the faith of a Christian.' With these alterations and omissions, Lord Palmerston proposed the two oaths should be combined in one as follows:—

"I do sincerely promise and swear that I will be faithful and bear true allegiance to her Majesty Queen Victoria, and will defend her to the utmost of my power against all conspiracies and attempts whatever which shall be made against her person, crown, or dignity; and I will do my utmost endeavor to disclose and make known to her Majesty, her heirs and successors, all treasons and traitorous conspiracies which may be formed against her or them; and I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession of the Crown, which succession, by an act, intituled 'An Act for the further limitation of the Crown and better securing the Rights and Liberties of the Subject,' is and stands limited to the Princess Sophia Electress of Hanover, and the heirs of her body being Protestants, hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the Crown of this realm; and I do declare that no foreign prince, person, prelate, State, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm."

The second reading of the bill was not to take place until after Whitsuntide.

The bill for the abolition of Ministers' Money in Ireland, was again introduced, and Lord Palmerston without committing himself to details, promised to support its principle. Mr. D'Israeli expressed himself as astonished at this declaration—the bill if sanctioned would strike at the root of all church property—it should have his earnest opposition.

The treaty of peace between England and Persia had been ratified by both powers.

The demand for transport to China had brought into service a good deal of idle shipping in the various ports of the United Kingdom.

The Navy Estimates were moved in Committee of Supply by Sir C. Wood, on Monday 18th. He did not ask for any additional vote on account of the war with China, and called attention to the reduction even on the reduced estimates of last year, £2,500,000.

Other items of intelligence, giving the important features of the news, will be found under appropriate headings in this day's paper.

Selections.

ANSWERING A FOOL ACCORDING TO HIS FOLLY.

It was towards the close of the reign of Louis the Fourteenth, when that monarch imagined that he was establishing the decrees of his government upon the obligations of religion, that theology and metaphysics became fashionable studies; the various parties at court imagining that in them they found inexhaustible arsenals whence they might select their weapons for attack or defence. The law of the church had become that of the state, and the crowds of distinguished persons, who had hitherto complied with the ceremonies of worship from habit and the accident of education, without being at the pains of inquiry, suddenly became sceptical in matters of religion, through motives of policy; for according to the current notions, to establish the errors of the believers in Christianity, was to attack the fountain of authority at its source, and convict the throne of tyranny and injustice.

At that period, (says the narrator of the following scene,) I was living at Paris. It was one of the hottest days of summer; the sun, pursuing his course in mid-day, shed such intolerable radiance upon the waters of the river, the roofs of the palace, and the tops of the trees, that my vision was oppressed with the glare, and I sought relief in the shade. Desirous of solitude and meditation, I repaired to the umbrageous avenue of the Cours-la-Reine; there, in lonely reverie, I was reflecting on the power and benevolence of the Creator, and the innumerable incentives which man has to the exercise of gratitude and praise, when I heard myself accosted familiarly by an acquaintance, a self-constituted metaphysician and professor of logic, whose passion was reasoning, and who wanted but reason to make him an adept in his art.

All his motions seemed actuated by a satisfaction which he could not contain; his eye sparkled with joy; and so soon as I had caught sight of him, he entered at once into conversation, like a man who, bursting with impatience to impart great tidings, has no time to throw away in the empty formality of ceremony. "My friend," said he, "congratulate me; I have been engaged in a most interesting work on the soul. I have made a grand discovery, and am at length in the condition to prove that what men call the soul is but a word—an empty word—void of significance, and that neither you nor I, nor anybody else, ever had a soul!"

"Stop a moment," said I, recoiling from his proffered embrace; empty words and void of signification, are those you have just pronounced; you may rank yourself with the brutes if you choose; permit me to decline that honor."

"Calm yourself, my friend," said he; "I knew you would not surrender without proofs; but, thanks be to philosophy, I can furnish them. Let us reason coolly; for I am going to combat this ideal existence of the soul, not by vain declamations, too common at the present day, but by triumphant arguments derived from the perpetual contradictions of a host of learned, and, as you esteem them, wise men who have treated of this subject. Now, as Quintilian says, 'When men of intellect acknowledged as such, cannot, after entire ages of impartial discussion, agree concerning a cause, or an effect, we are justified in denying both; and as this is a recognized maxim among philosophers, who by its means have settled the question of ghosts, phantoms and spectres, in asserting a negation, which negation is the sole truth—therefore I set out with this principle, and hasten to put my first question. What is the soul? 'A nature always in motion,' says Thales; 'A self-existent quantity,' says Pythagoras; 'A subtle air,' says Plutarch; 'It is rather an active fire,' says Aristotle; 'You deceive yourselves,' says Hipponius, 'it is an ethereal fluid; 'you should rather say it is a composition of earth and water,' says Anaximander; 'Silence, you are all partly wrong,' cries Empedocles, 'it is a mixture of all the elements.' Whereupon a thousand voices are babbling at once: It is a simple essence, says one; No, it is a compound says another; a third declares it is a celestial flame; a fourth, that it is a mere harmony; a fifth, that it is a cohesion of infinite small atoms; while a sixth will have it that it is 'a portion of the divinity; and a seventh contends that it is nothing but a conflict of the senses. Then, where is its seat? Hippocrates places it in the vestibule of the brain; Epicurus, in the stomach; Erastrius makes it serve for an envelope to the head; while Strabo contends it is situated between the eyebrows. 'It is in the blood,' says Crates; 'In the heart,' adds Empedocles; 'Say rather it is the

diaphragm,' contends Plutarch; 'Stuff!' says Democritus, 'it is in the pleural glands.' Now, after so many evident contradictions and centuries of doubt, I invoke the principles of Quintilian—I apply my negation, and declare boldly that the soul is but a dream of our good ancestors, which the full light of reason will banish forever, with the philosopher's stone, and the histories of hobgoblins."

While he was thus speaking, we had wandered from the green alleys under which my logician had found me meditating, and the river ran lazily at our feet, in an unenclosed spot, exposed to the burning rays of the sun.

"My friend," said I, seizing him forcibly by the arm, and constraining him to remain immovable before me, to shield me from the more oppressive influence of the sun, "I very much admire your mode of reasoning; in thus striking at the foundation of a contested subject, you have got rid of so many serious difficulties, that really I am tempted to experiment in your way of thinking and reasoning. Really you and Quintilian are two very clever fellows."

"You flatter me," said he; "but permit me to take a more convenient position to receive your compliments; for I assure you I feel as though I were frying in the sun."

"What, the sun! You, the foe of prejudice, can you not free yourself from such a simple one as that?"

"The sun a prejudice! My good sir, I am forced to believe in it; it is burning me up."

"Let us reason coolly," said I, fixing him in his former position. "I had hitherto believed that this admirable harmony of nature—the grandeur of man, the might of his intellect—the marvellous spectacle of an entire creation submitted to his industry—his reason governing the tempest of his fiery passions—all sufficiently indicated the distance which separates him from other animals; but now that, by the law of contradictions, you have demonstrated that his intellect is no god; but base matter, and that his existence is without an object, permit me in my turn, by the same arguments, to cure you of your error relative to the sun."

"What is the sun? Is it a cloud inflamed—a burning rock—a fire that extinguishes and renews itself—a mirror—a fifth element—a composition of different fire—a spiritual flame—a globe which transmits rays of light, or receives them, as Xenophon, Metrodorus, Democritus, Philolaus, Aristotle, Plato, Antisthenes, Pythagoras, and Newton have in their turn averred? Then, how large is it? Heraclitus gives it a diameter of one foot; Anaxagoras extends it to the size of the Peloponnesus; Anaximander makes it the size of the earth; while Eudoxis believes it nine times, and Thales sixty times, as large as the moon; Lucretius says it is just the size it appears to be; and Anaximene reduces its circumference to that of a leaf; and, lastly, Cassini pronounces it a million times bigger than the whole earth."

"Agreed, agreed, but it burns me!"

"It cannot burn you if it does not exist; of which I am going logically to convince you. Let me proceed. Xenophon asserts that each zone has its particular sun; Empedocles admits two; thus you see conviction on every side. I invoke, therefore, the principle of Quintilian and your own, and declare boldly that the existence of the sun is but a dream of our good ancestors."

"Believe what you like," cried my enraged reasoner burning violently from my grasp; but your negative has damaged the membranes of my brain by keeping me here in the heat."

"Go and recover yourself," said I; "and sage logician as you are, endeavour to comprehend that the immortal soul is to the mortal creation what the sun is to the material man and sovereign of the earth. Cease to pride yourself on treading your glory under your feet and renouncing your immortality."—*The Leisure Hour.*

THE FAMINE IN MICHIGAN.—The pioneer who hews the path for the march of American civilization, has long been regarded as the type of Anglo-Saxon enterprise. We are accustomed to extol the manly virtues so essential to his character, and to expatiate on the self-sacrifice which is compelled by his rough and robust life. But rarely have we been taught to realize that famine is one of the foes with which he wrestles.

Nevertheless, the sufferings which have befallen the inhabitants of Northern Michigan are only aggravated, not novel. They are caused by privations and trials of character incident to all border emigrants, and their parallel can be found in the history of the settlements of every Western State.

In the extreme North of Michigan there are now three thousand people who are dependent for their sustenance on the charity of the Southern counties, and thousands of dollars have been raised in Detroit for their relief. The agents who have been despatched from that city, to examine the condition of these people, report that the accounts of their destitution are not exaggerated, and authenticate at least six instances of death from starvation. They traversed districts embracing hundreds of square miles, finding provender with difficulty for their horses, in which the population were living chiefly on boiled oats, molasses, and stewed pumpkins, with little enough even of such unsavory food. Some families were found who tasted nothing for a fortnight but maple sugar and sassafras tea. Their cattle, sheep and hogs had died by hundreds, for want of hay and corn, and the stores which had been laid up for planting during the spring had all been expended.

The news of this distress seems to have taken Southern Michigan by surprise, and every call for relief was readily and liberally answered. It is a singular fact that it did not become known at Detroit until it had reached its climax. The first statement seemed incredible. It seemed impossible that only a few hundred miles away, more than a thousand people had been living on roots, pumpkins, and boiled oats, for several weeks, without sending to represent their destitution and beseech relief. But the very suddenness of the announcement increased the liberality of the contributions, although the singular delay is still unexplained.

Before the generosity of the people of Massachusetts can reach so far, the condition of affairs will be remedied, and there will probably be no demand for us to exercise that charity which we are always glad to bestow on such an object.

But it is well to seek for the causes of the calamity, in order to avoid its repetition, and the same remarks that apply to Michigan, are applicable to Indiana, Iowa, Tennessee, and other Western States, in certain portions of which there is a scarcity of food, so great as to astonish most people, who are accustomed to regard the West as the granary of the East, as Sicily was the granary of ancient Rome, and who cannot realize that destitution can prevail in a land which exports such immense quantities of provisions.

The winter throughout the entire West was uncommonly severe. Most of the potatoes stored last fall were frozen and spoiled. The long-continued rains this spring killed much of the newly-sown wheat, and a large quantity was expended in re-planting. The crops of most vegetables and of buckwheat, last autumn, were very light. The hay crop, especially in Indiana, was not improved as it should have been. The farmers thought they had too much hay cut, and allowed tens of thousands of tons to go to waste; while that thus lost would not sell for from \$12 to \$10 a ton, according to location.

But notwithstanding all these troubles, famine might have been escaped, had it not been for the improvidence of the whole people,—a fault not peculiar to them alone, although its consequence in their case are especially deplorable. They were content to let tomorrow take care of itself, trusting to be able to live on from hand to mouth. And yet there were precedents by which they should have been warned. From 1837 to 1845 the same causes produced similar results in what were then frontier districts of Michigan, but are now the richest and most productive counties in the State; and almost every Spring since that time there have been occasional instances of destitution.

It is perhaps cruel to dwell longer on this fault, while its consequences are being visited so terribly on those by whom it was committed. We are persuaded that it will teach a lesson that will long be remembered. And while we dwell with pride on the growth of the West, let us learn to appreciate the concomitants of its growth, the traits of character which result from the border emigrant's life,—at one season of the year in the midst of almost barbaric profusion, at another pinched by cold and want,—and learn also to prize the teachings of frugality and temperance in which the children of New England are reared, and without practicing on which they cannot thrive.—*Boston Traveller, May 27.*

BAPTISM IN ABYSSINIA.—The practice of the Abyssinian Church places the question beyond dispute. That people were converted to Christianity, and received their ritual from the Judaizing Church of Egypt, about the middle of the fourth century. They still receive their Bishop from Alexandria. They retain circumcision, and other Jewish observances, in connection with Christianity; and owing to their entire

exclusion from the rest of the world, have, in all probability, preserved their religious rites unchanged for fifteen centuries. Mr. Salt, an English Consul, who visited that country, has furnished a minute account of the baptism of a Mohammedan boy, at which he was present. He tells us that they first stripped the lad of all his clothing, and "washed him all over very carefully in a large basin of water," which stood outside of the church. He was taken to another place, where was a smaller font. Here "the head priest laid hold of him, dipping his own hand in the water, and crossed him on the forehead, pronouncing at the same moment, 'George I baptize thee in the name of the Father, Son, and Holy Ghost.' The whole company then knelt down, and joined in reciting the Lord's Prayer." p. 152.

Here, in all probability, is the precise mode of baptism which existed in the Church of Alexandria, in the fourth century. It is seen at once, that the Jewish ablution was a mere preparation for the baptism, which was administered by a different person, from a different font, and with different words. Mr. C. Taylor, to whom the writer of this article is indebted for some valuable suggestions, concludes his investigation of the subject as follows:—"Therefore, whosoever adopts immersion without pouring, may certainly claim all the credit due to the revival of an ancient Jewish ceremony, signifying death; but Christian baptism, signifying life, they do not practise."

CAUSE OF THE COLD WEATHER.—Under this head a late number of the St. Louis Republican furnishes the following conjectures:

It is singular that the unprecedented cold weather which has prevailed over the whole country during the present month of April, should not have attracted the attention of the press and the public to the probable cause. This is undoubtedly the presence and rapid approach of the comet now visible in the evening sky, whose elements have been calculated by the most celebrated astronomers of Europe, and which it is predicted by certain highly respectable mathematicians of Germany, will come in direct collision with the earth on the 10th of June proximo. This opinion has been made light of by Pierce and other American astronomers, but whether probable or not, there is no questioning the fact that the comet has entered the limits of the solar system, and is now approaching the earth with fearful rapidity, as may be seen by the most casual observer, by noticing its daily increase in size.

There can be little doubt that the extraordinary phenomena witnessed in the weather during the month is attributable to this cause. Similar changes in the climate have been observed before during the passage of comets near the earth.—The comet of 1856 is said to have brought with it a dense and unpleasant fog which lasted for twenty-one days; that of 1826 was accompanied by heavy rains and consequent inundations; and every one must remember the unusually cold and severe weather prevalent at the time of the appearance of the brilliant comet of March, 1843. The comet now approaching the earth is that of Charles V., which first appeared in perihelion in 1264. It may be seen in a clear evening near B. Sagittari, and is evidently nearing the earth with great rapidity.

News Department.

Extracts from latest English Papers.

ENGLAND.

On Thursday afternoon, 14th ult., the Westminster branch of the Society for the Propagation of the Gospel held its annual general meeting at Will's-rooms, King street, St. James's. His Grace the Archbishop of Canterbury presided, and there were also present the Bishops of London, Durham, Oxford, Chichester, Carlisle, Llandaff, Bath and Wells, Hereford, St. Asaph, Salisbury, Lichfield, Kentucky, Victoria, Antigua, Jamaica, and Rupert's Land; the Earl of Carnarvon, Rev. Lord J. Teynne, the Rev. T. Caldwell, of Madras; the Very Rev. Dean Newman, of Cape Town; the Deans of Westminster and Canterbury; Canon Wordsworth, the Master of the Temple, Mr. Justice Coleridge, and many of the chief metropolitan clergy. The proceedings having been opened with prayer, the most rev. chairman briefly addressed the meeting, urging upon its serious consideration the eternal importance of the great labour in which the society was engaged, and called upon all to take their part in the missionary work which was spreading the name and Gospel of the Lord throughout the land. The Earl of Carnarvon moved the first resolution, which besought the Church at large for new and increased efforts, to sustain the missionary efforts of the

society, and enable it to meet an annual loss of £10,000, which the discontinuance of the collection under the Queen's letter had occasioned it. The Bishop of London seconded the resolution, and said he quite agreed with the expectations of the noble lord that no great evil could arise to the efficiency of the society by the withdrawal of the sum gained from the Queen's letters. It but required that the society should throw itself openly and without reserve upon the good feelings of the members of the Church of England—and they would gain a far larger sum in voluntary aid than they had ever gained from the institution of a Royal letter. Let them look to the general mass of the Church of England—the people in whose hearts he was sure the Church was daily taking a deeper root—and in them the society would find its strength to carry out and extend still farther its missionary operations through the heathen dependencies of Great Britain. The resolution having been carried *nem. con.* the Bishop of Oxford proposed the second, pledging the meeting to support and further the efforts for the spread of the Gospel in India and the East, where a large and immediate increase in the number of missionary labourers were sorely needed:—

The Right Rev. prelate spoke at some length, and with great eloquence and power, urging the responsibilities of our position as governors of India, where we had a population of upwards of 184,000,000 under the government of the crown, with an additional 10,000,000 under its protection, as it was termed. It was high time that something was done with these souls. In 1814 the see of Calcutta was founded; but what a see was it! A see larger than the whole of the United Kingdom, with a population of 136,000,000 intrusted to the overlooking of one man, who, having a conscience, called loudly for assistance and a subdivision of his diocese. Situated as he was now he was the Bishop of a diocese, half of which he could never see, of a clergy he could not advise, of a flock to whom he could not preach. To speak of that as the see of Calcutta was to pass off a fraud upon the pious sensibilities of the English people. Let them have more Bishops in India, Bishops in the north as well as the south, and he was glad and happy to believe that in a brief time Agra would be formed into a see, with a Bishop of its own. Once they got Bishops they would soon get clergy, and with clergy came all the means of grace which so many of the natives wished for, and under the shadow of which they longed to sit in quiet. The Rev. R. Caldwell, of Madras, seconded the resolution, bearing high testimony to the happy results of the society's labors in the East. He instanced Tinnevely, in which province Christian congregations had been established in no less than 627 villages, and 42,000 men, women, and children converted, of whom 4,900 were communicants, and 10 Hindoos had also been admitted by ordination to the ministry. This happy result—much of which was due to the efforts of the Church Missionary Society—was, however, by no means a solitary instance of the spread of the Gospel in the East. The resolution was carried unanimously. Other speakers also addressed the meeting in support of its objects, and the proceedings terminated with the usual formalities, and a cordial vote of thanks to the most rev. chairman, which was carried by acclamation. A collection in aid of the funds of the Society was made at the doors, and was liberally responded to.

The Turkish Missions Aid Society held its anniversary the day before. The Earl of Shaftesbury was to have presided but did not arrive till half the proceedings were over, the noble lord, whose function as chairman-general of the May meetings must be anything but a sinecure, being absent at another similar gathering. The report congratulated the society on the recent reforms in the direction of religious liberty which had been decreed in Turkey, the return to office of Redschid Pacha, the Minister most likely to carry them out, and the projected establishment of the Euphrates railways. The Armenian mission of this society comprises 13 stations and 18 out stations, at which are employed 24 American missionaries and 81 native assistants. In Constantinople, the central station, the report stated there were five churches, 10 "preaching places," and 7 free schools; the collective Sabbath congregations numbered 593. The past year had been rendered memorable by the ordination of the first Mohammedan convert, Mr. Williams (Selim Agha). The issues from the Constantinople press last year were 19,639 books and 8,300 tracts: "the religious press was as free in Turkey as it was in England." The Nestorian mission had been subjected to the fiercest persecution by the Persian Government, instigated by "two dissolute Bishops of the old Nestorian Church;" but this persecution had now ceased. The report concluded with some remarks in reference to a proposed new mission to Bulgaria. General Sir W. F. Williams, of Kars, was the principal speaker; he spoke very ably of the American missionaries. The Earl of Shaftesbury, in his

speech, attributed the slow progress of Christianity in the Eastern minds to the "pomp and ceremonies" which had been attached to it:—

I do hope and trust that the exhibition of pure Christianity, of simple, evangelical religion, unaccompanied by all those pomps and ceremonies, by all those mischievous forms, and splendours, and pageantries, which have disgraced Christianity in the minds of the simple Easterns, which have been a greater cause of its retardation than all the obstacles raised against it by power, by argument, by ignorance, and by everything else; so that nominal Christians are more to blame than the heathen for Christianity not having been diffused through the length and breadth of the world. I do hope and trust, I say, that, under the blessing of God, the exhibition of His pure Word, with earnestness, simplicity, and piety—the exhibition of that Word without any of these pageantries, but in simple truth and decency—will have a great and certain effect upon the minds of those to whom it is presented, and that we shall live to thank God that so great a miracle has been achieved in our day.

One of the most important of the remaining meetings was that of the Colonial Church and School Society, at Freemasons'-hall, presided over by Lord Calthorpe, in the absence of Lord Cholmondeley, president. The income of this society is steadily progressing, and for the year ended 31st March last was 17,264. The report, after detailing the progress of the society's operations in Canada, amongst the Ojibway and Oneida Indians, and amongst the emancipated negroes of the West Indies, stated that the Episcopate of Dr. Ryan had been productive of great blessings to the Mauritius, and the society's mission to Rupert's Land was about to be resumed at the express request of the Bishop. It went on to say that it had been determined to extend the society's operations for the spiritual welfare of the English on the Continent, a sub-committee had been in operation to carry out the extended scheme, and a special fund had been opened. "The committee have great satisfaction in announcing that they are favoured with the cordial co-operation of the Lord Bishop of London in their arrangements for the nomination of chaplains for the Continent, and that they have already appointed several to important posts under his lordship's immediate sanction." The Bishop of Rupert's Land was one of the principal speakers.

The Grand Duke Constantine, it is announced, will visit the Queen at Osborne. The invitation which was conveyed through Lord Cowley, could hardly have been either omitted or refused; but the terms in which the announcement is phrased appear to imply that the acceptance of it is no more than an act of personal civility to her Majesty, and that he will confine himself to paying his respects to her without making any public appearance. So indefatigable a sight-seer, however, in a land of manufactures and machinery, will probably find total abstinence too hard a trial.

The Record announces that the African mail has brought the sad tidings of the death of Dr. Weeks, Bishop of Sierra Leone. He died on the morning of the 25th of March, having only returned to Sierra Leone on the 17th of that month from visiting the stations of the Yoruba mission of the Church Missionary Society. The African, a Sierra Leone paper, of the 26th of March, gives the following account of the last moments of the departed Bishop:—

It is with a heavy heart that we have to announce to our readers the death of the Right Rev. Dr. Weeks, which took place about a quarter to five yesterday morning. The hopes that were entertained that a return to his own home and the care of friends might contribute to restore his shattered frame have proved vain. He gradually sank from the morning of his landing on the 17th instant, and yielded up his spirit in the hope of seeing Him in whom he had believed. A most touching incident occurred a few hours before his death. He was asked by a friend, "Is the Lord precious to your soul?" A smile lit up the features that were already showing the effects of approaching dissolution, when he deliberately spelt the word "precious," pronouncing each letter distinctly, and then added "very." They were the last words which he was heard to speak, and soon after all that was before the eyes of weeping friends was but the cold and earthly tabernacle of the departed spirit. His career as a Bishop, however short, was memorable. He had established a native ministry. Seven native catechists were admitted by him to the Deaconate in this colony, and four in Abbeokuta. Bishop Vidal was only fourteen months in actual residence in his diocese. Bishop Weeks was some two months longer. The one was struck down while young and full of life and hope; the other had been a veteran in his Master's service, and he laid in the midst of those to whom his name has been as a household word.

SPAIN.—The reports of a plot on the part of the King to restore the Carlist party to the throne continue to be circulated, founded on a tale that his

Majesty had given a promise at the death bed of some relative of King Ferdinand to do so. True or not, it does not appear to have been hitherto very successful. The Queen and King Consort, however, are represented as being in a fever of joy by the recovery of the "holy nail" extracted from the cross, which had been carried off on the 27th of May last year by some sacrilegious vagabonds, on account of the valuable casket in which it was confined:—

The said vagabonds having returned the "holy nail," minus the casket, this relic has been the object of a series of ceremonies, in which the exalted individuals mentioned above have taken active part. The Queen has caused a fresh casket of great value and magnificence to be constructed; the nail was placed in its new receptacle in the presence of the Court, which was kneeling, and the relic was blessed by the Patriarch of the Indies in the private apartments of the Queen. On the 27th instant, the anniversary of the sacrilege, the nail will be conveyed with great ceremony to the spot from whence it was carried away.

The Church Times.

HALIFAX, SATURDAY, JUNE 6, 1857.

TRINITY SUNDAY.

To-morrow is Trinity Sunday. It is the day on which the Church celebrates the mystery of the triune God—that belief by which we acknowledge the sovereignty, the mediatorship, and the life giving and life giving power of the Almighty—distinct in themselves, and yet forming one whole and working together—the same in substance, equal in power and glory—or as saith the Athanasian Creed, which on this day is appointed to be read—"So the Father is God, the Son is God, and the Holy Ghost is God—and yet they are not three Gods, but one God." This adaptation of the Christian faith, is a preservative against idolatry, which perhaps had its origin in a confusion of ideas on the persons of the Trinity, which doctrine was evidently revealed from the earliest ages, even from the creation of the world. We may suppose that its revelation to Adam was perfect, and became corrupted in his descendants, until every thought of man's heart was evil, and that continually—and until only one family was left upon the earth, which was found faithful, and worthy to transmit to a future world the record of Divine truth. We find it percolating as it were through succeeding ages, until the time of the Jewish dispensation under Moses, when the Trinity in Unity was made to imply one God, the uncreated and invisible, who by the word of his power made the heavens and the earth, and breathed into all creatures the breath of life, in opposition to the polytheism that pervaded other nations, and the varied resemblances of power and might to which they bowed, and which symbolized in their minds the attributes and perfection of Deity. In the writings of the Prophets, a clear light shone upon it in connection with the promised advent of the Messiah—and when He came in the fulness of time He emphatically declared—"I and my Father are one"—and His disciples taught that "there are Three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One." The Apostles' Creed contains a full acknowledgment of the doctrine of the Trinity. It would not suit our purpose, neither would it be useful, and it would also be a research for which we are unfitted, to detail the many declensions from this doctrine which pervaded portions of the Christian Church, to the time of Arius, when the doctrine which now forms the leading feature of the Episcopal Church, and by which most other denominations of professing Christians are guided, was established at the Council of Nice, and Arianism or disbelief in the perfect divinity of the Saviour, was condemned. The Nicene Creed which was chiefly composed by the Fathers of the first general Council of Nice, was for the express purpose of defining the Christian faith, altho' it did not receive its present form until later, when other heresies sprang up, and other Councils of the Church were called upon to condemn them. There is some doubt about the date of the origin of the Athanasian Creed, which is as full an exposition as our reason affords, of the mystical doctrine of the Trinity in Unity, but it probably came into use about the same period. These three Creeds, with the Holy Bible for their warranty, are a compendium of the belief of the Church, and embrace the faith of her children; and upon them and not contrary to them, and capable of exact proof from Holy Scripture, are based those Articles of Religion, the first four of which affirm the doctrine of the ever blessed Trinity, and

point out the distinctive operations of the persons of the Godhead in the work of man's redemption. The following appropriate quotation from Taylor on the Trinity, will be found in Hook's Church Dictionary, under the article "Athanasian Creed."

"This admirable summary of the Christian faith, as to the great doctrines of the Trinity and the incarnation, has met with the esteem it deserves among all that have at heart the welfare of Christianity. The faith into which Christians are baptized is this,—there is but one God, yet there are three persons,—the Father, the Son, and the Holy Spirit, who are equally Divine, and must be together the one God, since God is but one. This is the faith which has been received in the Christian Churches from the beginning; and this faith, I doubt not, will continue universally to prevail till all the chosen people are gathered in, and united in one general assembly and church, in the pure realms of blessedness above. In that happy country, the noise of controversies will cease. All who are brought to stand in the presence of God, dressed in the unblemished robes of innocence and immortality, will know that all the three Divine persons were concerned in bringing them thither; and as they owe their happiness to the sacred three, they will join in directing the same songs of praise to God, the Father of mercies, who chose them to himself before the foundation of the world; to God the Son, who redeemed them from wrath, by shedding his own precious blood; and to God the Holy Spirit, who renewed and sanctified them, and conducted them safe through the wilderness of this world, into the land of uprightness, the country of rest and pure delight."

Under the head of "Trinity Sunday," the same work presents the following compilations:—

"The solemn festivals, which in the foregoing parts of our annual service have propounded to our consideration the mysterious work of man's redemption, and the several steps taken to accomplish it, naturally lead us up to, and at last conclude with, that of the Trinity. The incarnation and nativity, the passion and resurrection of the blessed Jesus, demonstrate how great things the Son of God hath condescended to do for us. The miraculous powers with which the first disciples were endued, and the sanctifying graces with which all the faithful are assisted, do prove how great and how necessary a part the "Holy Spirit" bore in this work, both for publishing the salvation of the world, and for rendering it effectual. And all agree in representing to us the inestimable love of the "Father," by whom that "Son" was sent, and that "Spirit" so wonderfully and so plentifully shed abroad. Most justly, therefore, after such information, how fit a subject this is for our wonder and our adoration, does the Church on this day call upon us to celebrate the mystery of these three persons in the unity of the Godhead; each of whom hath so kindly and so largely contributed to this united and stupendous act of mercy, upon which the whole of all our hopes and happiness depend."—Dean Stanhope.

"Notwithstanding each day, and especially Sundays, the Church celebrates the praises of the Trinity, in her doxologies, hymns, creeds, &c.; yet the wisdom of the Church thought it meet, that such a mystery as this, though part of the meditation of each day, should be the chief subject of one, and this to be the day. For no sooner had our Lord ascended into heaven, and God's Holy Spirit descended upon the Church; but there ensued the notice of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church therefore, having solemnized in an excellent order all the high feasts of our Lord, and after that of the descent of God's Spirit upon the apostles, thought it a thing most seasonable to conclude these great solemnities with a festival of full, spiritual and express service to the holy and blessed Trinity."—Bp. Sparrow.

"This mystery was not clearly delivered to the Jews, because they, being always surrounded by idolatrous nations, would have easily mistaken it for a doctrine of plurality of Gods; but yet it was not so much hidden in those times, but that any one with a spiritual eye might have discerned some glimmerings of it dispersed throughout the Old Testament. The first chapter in the Bible seems to set forth three persons in the Godhead; for, besides the "Spirit of God" which "moved upon the face of the waters," (ver. 2.) we find the great Creator (at the 26th verse) consulting with others about the greatest work of his creation, the making of man, of which we may be assured the Word or Son of God was one, since "all things were made by him, and without him was not anything made that was made." So that these two verses fully pointing out to us the Father, Son, and Holy Ghost, makes this a very proper lesson for the solemnity of the day. The reason of the choice of the other first lesson is as obvious; it records the appearance of the great Jehovah to Abraham, whom the patriarch acknowledges to be the "Judge of all the earth," and who therefore, by vouchsafing to appear with two others in his company, might design to represent to him the "Trinity of Persons." But this sacred mystery nowhere so plainly manifested as in the second lesson for the morning, which at one and the same time relates the baptism of the Son, the vision of the Father, and the descent of the Holy Ghost; which, though they are, as appears by this chapter, three distinct persons in number, yet the second lesson at evening shows they are but one in essence."—Wheatly.

"The Epistle and the Gospel are the same that were anciently assigned for the Octave of Pentecost; the Epistle being the vision of St. John (Rev. iv.); and

the Gospel the dialogue of our Lord with Nicodemus; and the mention; which we find therein; of baptism, of the Holy Spirit and the gifts of it, though it might then fit the day as a repetition, as it were, of Pentecost, so is it no less fit for it as a feast of the blessed Trinity. The mission of the Holy Ghost brings with it, as aforesaid, more light and clearness to the doctrine of the Trinity: and when more fit to think of the gifts of the Spirit, than on a solemn day of ordination, as this is one, when men are consecrated to spiritual offices? But, besides this, we have in the Gospel set before us all the three persons of the sacred Trinity, and the same likewise represented in the vision, which the Epistle speaks of, with an hymn of praise, 'Holy, holy, holy, Lord God Almighty,' &c.: which expressions, by ancient interpretation, relate to the Holy Trinity, as is above said."—Bishop Sparrow.

Monday next, the 8th June, being the anniversary of the first settlement of Halifax, His Excellency the Lieut. Governor has issued a proclamation, directing that it be kept as a general holiday.

D. C. S.

Received—			
April 30.	Stewiacke	£0	8 9
May 1.	Stawdon	2	0 0
2.	Lunenburg	20	0 0
6.	Tusket	9	11 7
	Milford	2	5 4
8.	Bishop's Chapel	0	7 6
9.	Windsor	25	7 2
	Dartmouth	0	3 1
13.	Westport	0	15 0
16	St. George's Parish, Halifax	40	17 8
22.	Musquodoboit W. & O.	0	18 9
25.	Halifax, St. Luke's, W. & O.	} 8 4 0	
	£16 2 0, less £7 18 0 prem. of clergy		
31.	Halifax, St. Paul's, W. & O.	} 16 9 6	
	£18 18 6, less £2 9 0 prem. of clergy		

EDWIN GILPIN, Jr. Sec'y.

PROVINCIAL SECRETARY'S OFFICE, Halifax, 31 June, 1857.

His Excellency the Lieutenant Governor, by the advice of the Executive Council, has been pleased to make the following appointments:

To be Commissioners for taking Affidavits and Recognizances of Bail in the Supreme Court, and for the relief of Insolvent Debtors in the County of Pictou:—James Crichton, James Murdoch, Roderick McKenzie, James Primrose, and Wm. Gordon, Esq's.

To be the Warden of the River Fisheries for the County of Shelburne—Mr. John Firth, in the place of Mr. Charles Stalker, resigned.

To be a Surveyor of Shipping—Chas. R. Allison, Esq. Wagon, Hauts.

TO SMOKERS—Prince Albert's Aromatic Cachous for Perfuming the Breath after Smoking.—The Smoker's Tooth Powder, for all the purposes of a dentifrice and to prevent discoloration of the teeth from the use of tobacco. Agents in Halifax G. E. MORTON & Co.

THE BALM OF ORANGE FLOWERS gives a delicate perfume to the breath, and thoroughly cleanses the Teeth, eradicates Tan, Pimples and imparts a rosy bloom to the Complexion; makes a soft and beautiful lather for shaving; removes dandruff and gives a fine gloss to the hair. * * Be careful to get the genuine. Agents in Halifax G. E. MORTON & Co.

KEATING'S WORM TABLET.—A purely Vegetable sweetmeat furnishing a most agreeable method of administering a well known remedy for intestinal or Thread-worms. It is a perfectly safe preparation; especially adapted for Children. Agents in Halifax G. E. MORTON & Co.

SMITH'S ESSENCE OF COFFEE Instantaneously produces the most delicious Coffee, combining the richness and mellowed flavour of Mocha, with the strength and fullness of the finest Jamaica. Agents in Halifax G. E. MORTON & Co.

G. W. Stone's Cough, Consumption and Bronchitis Mixture, the best known remedy for coughs, colds, sore throats, &c. Whatever has been done can be done again—so the afflicted need but try this simple remedy, which has wrought prodigies of wonder. Agents in Halifax G. E. MORTON & Co.

DR. ANNOT'S BITTERS eradicates all difficulties arising from the impurities of the Blood, excites the appetite, invigorates the powers of digestion, and acts, in fact, as a general corroborant of the system. It may be used in all cases of disease dependent on general debility of the digestive organs, or requiring a tonic. Agents in Halifax G. E. MORTON & Co.

If you are going from home don't leave without taking a box of Durno's Catarrh Snuff. Agents in Halifax G. E. MORTON & Co.

Holloxay's Ointment and Pills.—The applicability of these extraordinary medicaments to the disorders of all climates, renders them indispensable to all who journey by sea or land. Scabby, the most terrible scourge of seafaring men is eradicated by the use of the Ointment; while the Pills by their alterative and conservative operation upon the stomach, the secretions of the bowels, soon relieve the worst cases of bilious fever, diarrhoea and stomach complaint. Taken as a preventive, they fortify the system against the disorders consequent upon changes of temperature, and deprive the process of acclimation of its principal danger. Emigrants to the Far West had better go there unprovided with implements of labor, than without these unequalled curatives.

BITD.

On Saturday last, after a long and painful illness, Wm. Ainsworth, son of John and Mary Ann Vigniers, aged 4 years and 6 months. On Sunday morning, 24th ult., at his residence, King Square, Ch' Town, P. E. Island, the Rev. ALBERT DUNSTON, Wesleyan Minister, and late Governor and Chaplain in the Mount Allison Institution, Sackville, N. B.

At Hammond's Plains, on Monday evening, Mr. THOS. JOHNSON, senr., in the 50th year of his age, an old and respectable inhabitant of that place, formerly of the Royal Artillery.

Shipping List.

ARRIVED. Saturday, 30th.—Brigt Billow, Chisholm, London, 21 days; schrs Bellona, Caldwell, Dalhousie, 5 days; Sultan, Day, Richmond, Va., 11 days.

DEPARTED. Saturday, 30th.—Brigt Billow, Chisholm, London, 21 days; schrs Bellona, Caldwell, Dalhousie, 5 days; Sultan, Day, Richmond, Va., 11 days.

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Table with columns for item names (Apples, Beef, Butter, etc.) and prices (None, 45s. a 50s., etc.).

D. C. S. THE ANNUAL MEETING of the DIOCESAN CHURCH SOCIETY of NOVA SCOTIA open to all its Members will be held (D.V.) at Halifax, on TUESDAY, 30th June next.

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

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

SCIENCE & ART. LIST OF WEALE'S SERIES OF RUDIMENTARY WORKS.

Just received and for Sale at the BOOK & STATIONERY STORE of WM. GOSSIP, 24 GRANVILLE STREET. CHEMISTRY, by Prof. Fownes, F.R.S. Including Agricultural Chemistry, Mineralogy, with Mr. Dana's Additions, 2 vols. in 1.

KING'S COLLEGE, WINDSOR. THE Annual Meeting of the Governors of the above Institution, will take place (D. V.) in the Library of the College, on THURSDAY, the 25th DAY OF JUNE next, at 10 o'clock, A. M., on which day the ENCENIA will be celebrated, and all the customary exercises will be performed.

NOTICE. KING'S COLLEGE, WINDSOR. THE Annual General Meeting of the ALUMNI of King's College, Windsor, will be held in the College Hall, at Windsor, on Wednesday, the 24th day of June, at half-past nine o'clock, A. M., for the election of a President and three Members of Committee, and the transaction of such other business as may be necessary.

CARPETS, CARPETS. THE largest assortment of the very newest style in Velvet, Brussels, Tapestries, 3 ply and stout Scotch 8 Star, with HUGS to match: Woolen, Hemp and best Felt DRUGGETS—all just opened.

BOOKS,—Per Ship Micmac. JUST RECEIVED. A FURTHER supply of CHAMBERS' HISTORY OF THE RUSSIAN WAR. Chambers' Architectural and Mechanical Drawing Books

THE Friends of the Bridgewater Mission, who during my late visit in Halifax, kindly promised to work for a Bazaar in aid of our new Church, are requested to send their contributions to Mrs. DANIEL Spring Gardens, by the first of July next, whence they will be forwarded to their destination.

SCHOOL BOOKS, STATIONERY, &c. &c.

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

WHITE STAR. FROM LONDON! THE SUBSCRIBER has just received per the above Vessel, a large and varied assortment of ARTISTS' MATERIALS, for Water and Oil Colour Drawing, consisting of DRAWING PAPER, all sizes and descriptions—SOLID SKETCHING BLOCKS, various sizes—Tinted and White—Graduated Tints—WATER COLORS in Cakes and half Cakes—MOIST WATER COLORS in Japanese Boxes.

AN ORGAN FOR SALE. AN excellent ORGAN, built by Beverington, London, five years ago, containing 54 notes full Church scale, and five Stops, viz. Stopped Diapason Bass, Stopped Diapason Treble, Dulciana, Principal and Fifteenth. Gilt pipes in front, stained and varnished case. Stands 9 feet 6 inches high, 2 feet 6 inches deep, 5 feet 6 inches broad. The instrument is in perfect order, a fine tone, sweet and powerful, and will give entire satisfaction to the party purchasing. It will be sold cheap to parties applying immediately. For further particulars apply to Box 167, P. O. Halifax.

ROOM PAPER. Just Received from PARIS. A FURTHER supply of very handsome French Gilt Room PAPERS of the latest styles, being balance of Spring Importations, comprising a stock of over 20,000 rolls, which is now offered for inspection.

NEW BOOKS FOR THE YOUNG. A FURTHER supply of the following interesting Works in various Bindings, viz.: Bread upon the Water, Sarah Barry's Home, The Sign of the Cross, The Jewels of the Lord, The Little Episcopalian. Just Received by WILLIAM GOSSIP, No. 24 Granville street.

TO THE CLASSICAL, SCIENTIFIC, and MECHANICAL. VALUABLE BOOKS. NORIE'S Epitome of Navigation; Bowditch's Epitome of Navigation; Blair's American Coast Pilot; Boyd's Anthon's Virgil; Boyd's Anthon's Horace; do. do. Cicero; do. do. Sallust; do. do. Caesar; Alex. Reid's Geography; Thomson's Arithmetic; McCulloch's Course of Reading; Hook's Theological Dictionary; Crombie's Etymology; WEALE'S Cheap SERIES of Mechanical and Scientific Publications. Walters's Dictionary.

W. & C. SILVER. WEALE'S Cheap SERIES of Mechanical and Scientific Publications. Walters's Dictionary.

SPECIAL NOTICE.

SECOND DIVISION OF PROFITS.

For Assurance lodged at the Head Office or at any of the Branches, on or before 15th May, will be entitled to participate in the Second Division of Profits in the Year 1857.

THE COLONIAL LIFE ASSURANCE COMPANY, Incorporated by Special Act of Parliament. Capital—£1,000,000 Stg. Established 1816.

GOVERNOR: The Right Hon. the Earl of Elgin and Kincardine. HEAD OFFICE: Edinburgh—5, George Street, London—81 Lombard St. Board of Directors in Halifax, N. S. OFFICE—50 WATFORD ROW. The Hon. M. B. Almon, Banker. The Hon. William A. Black, Banker. Lewis Bliss, Esq. Chas. Twining, Esq. Barrister. John Bayler Bland, Esq. The Hon. Alex. Keith, Merchant. Medical Advisers: D. McNeill Parker, M. D.; Lewis Johnston, M. D. General Agent and Secretary: MATTHEW H. RICHEY.

ADVANTAGES AFFORDED BY THE COMPANY. Moderate Rates of Premium and Liberal Conditions with reference to Residence in the British Colonies, in India, and other places abroad. Premiums received in any part of the world where agencies have been established. Immediate Reduction of Premiums on change of Residence from a less healthy to a more favourable climate, according to fixed classes, no Medical Certificate being required. Claims settled at Home or Abroad.

POSITION OF THE COMPANY. A Bonus of 22 per cent. per annum was declared at last investigation in 1854, since which date large profits have accumulated. Next Division of Profits in 1857. Amount of Assurance effected since the establishment of the Company in 1816, £2,300,000 sterling. Income of the Company about £85,000 sterling per annum. Prospectuses, and full information regarding the Company, may be had on application to MATTHEW H. RICHEY, Agent at Halifax, N. S.

- AGENCIES. Amherst, Robert B. Dickey. Annapolis, James Gray. Bridgetown, Thomas Spurr. Charlottetown (P. E. I.), John Longworth. Georgetown (P. E. I.), W. Sanderson. Kentville, T. W. Harris. Liverpool, J. N. S. Marshall. Lunenburg, H. S. Jost. Pictou, James Crichton. Piquash, A. B. Chandler. St. Eleanor's (P. E. I.), Thomas Hunt. Sydney, C. B., G. E. Leonard. Truro, Hon A. G. Archibald. Windsor, Joseph Allison. Yarmouth, H. A. Gauthain. April 4, 1857.

LANGLEY'S COMPOUND FLUID EXTRACT OF SARSAPARILLA.

Under the Patronage of the Medical Faculty. THIS Extract is obtained from the best imported Sarsaparilla, and contains besides Sarsaparilla the other ingredients ordered by the Royal College of Physicians for the compound Decoction—but is in a concentrated form for the sake of convenience. Sarsaparilla as this is combined is considered by many of the most eminent practitioners at home and abroad, the BEST VEGETABLE ALTERNATIVE MEDICINE IN USE, for purifying the blood and improving the general health. Sold by WM. LANGLEY, Hollis Street, March 21.

CO-PARTNERSHIP NOTICE.

THE Subscribers having this day entered into Co-partnership, will in future transact business under the name of MACILREITH & CABOT. M. MACILREITH, J. E. CABOT. Halifax, 31st March, 1857. Macilreith & Cabot return thanks for the kind patronage awarded them in former business connections, and individually, and beg to solicit a continuance of the same for the present Firm. They purpose keeping a stock of GOODS that in quality and variety will not be surpassed in this City, and intend to have all orders promptly and faithfully executed under their personal supervision. A large stock suitable for the present and approaching seasons has been selected for them in England, with great attention to style and quality, and may be expected in a few days. Their business will, for the present be carried on at No. 25 Granville Street, until the old stand in Hollis Street is rebuilt. April 4.

CHISWELL'S PECTORAL BALSAM

HAS been used for several years with increasing reputation, through the recommendation of those who have been relieved by its use, and having proved of great service it is now offered to the public with full confidence in its value as an effectual remedy in all cases of coughs, colds, hoarseness, and complaints arising from exposure to cold or damp. To Ministers or public speakers it will be found valuable, giving increased strength and tone to the voice. Price 2s. 6d. Prepared from an English recipe, and sold wholesale and retail by WM. LANGLEY, Chemist, &c., Hollis Street, Halifax, N. S. March 21.

CHEAP PAPER HANGINGS!

JUST RECEIVED from NEW YORK, a large Assortment of Cheap PAPER HANGINGS, well adapted for Parlours, Bed Rooms and Kitchens. Call and see them at No. 24 Granville Street, W. GOSSIP'S 22nd and Stationery Store.

E. BILLING, JR. & CO.'S FIRST GRAND DISPLAY OF Spring and Summer FANCY GOODS, APRIL 28, 1857.

WE will have the pleasure of submitting to the inspection of the public this morning, the contents of 72 cases FANCY GOODS, Received per 'America,' and other Steamers. Our assortment of NEW DESIGNS in DRESSES in every texture, far surpasses in profuse extent any of our previous immense importations.

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

MANTELES AND MANTILLAS, Of the latest Parisian designs. Black Glace Silk Mantles, from 10s. to 60s. Black Meira Antiqua Mantles, from 10s. to 70s. Velvet Mantles, from 40s. to 100s.

A very elegant display of SHAWLS, In Silk, Tissue, and Barage Longs. Paisley and French Filled do Cashmere Scarfs, &c. Bonnet Ribbons, French Bonnetings, Feathers and Flowers, Elegant Worked Muslins, Lace Goods, Silk Scarfs, E. BILLING, JR. & Co., London House.

N.B.—We would especially invite attention to our stock of BOYNETS which is the largest and most varied we have ever imported. E. B. & Co.

FRESH IMPORTATIONS OF Spring and Summer GOODS, THIS MONTH.

W. & C. MURDOCH & CO., ARE now receiving their Spring Stock, Landing from various hips, and comprising a general assortment:—

WOOLLEN, COTTON, & SILK GOODS, Of every variety, plain and fancy, and respectfully invite the attention and inspection of buyers.

ALSO—Straw and Silk BONNETS, Muslin Collars, Habit Shirts, &c. Ribbons, Laces, Parasols, Stays, Silk Mantles, Dress Caps, Flowers, Feathers, Vells, Ladies' and Gents' Straw Hats, SHAWLS of every variety, Dresses do. Gloves do. Hdkfs. & Scarfs do. Cloth Caps, Hats, Combs. Ready made CLOTHING, Stationery, Plain and Fancy Soaps, Pepper, Indigo, Tobacco Pipes, Cotton Warp, Starch, Nutmegs. CONGOU TEA Granville & Duke Streets. Wholesale and Retail. April 25. 6w

OIL! OIL!! OIL!!! LEATHER! LEATHER!! LEATHER!!! DOUBLE Boiled and Raw LINSEED OIL, just received from Hull, via White Star, from London—in Kilderkins, Barrels, Hogsheads and Pipes. ALSO—300 sides SOLE LEATHER, per Jerome from New York. For sale in bond or duty paid. ALBRO & Co. Birmingham House. Mar 9 4w

WILLIAM LANGLEY, CHEMIST AND DRUGGIST, FROM LONDON.

Hollis Street, a few doors South of Province Building. HALIFAX, N. S. IMPORTER OF GENUINE DRUGS AND CHEMICALS, PERFUMERY, PATENT MEDICINES, COMBS, BRUSHES, SOAPS, GARDEN AND FLOWER SEEDS, LEECHES, ETC. AGENT for English and American, PATENT MEDICINES. SEA 30: FAMILY MEDICINE CHESTS furnished with the finest Drugs and Chemicals. March 21.

PER STEAMER "EUROPA."

FIRST ARRIVAL OF NEW SPRING GOODS AT LONDON HOUSE, March 30, 1857.

TWENTY-ONE PACKAGES, AS FOLLOWS:

- 3 CASES New Dress MATERIALS, 2 do. Paisley Filled and Cashmere Len SHAWLS, 2 do. BONNETS, 1 do. Dead Straw HATS, 1 do. Bonnet Shaper, 1 do. RIBBONS and FLOWERS, 1 do. Sewed Muslins, Flouncings, Sleeves, Collars, Habit Shirts, Guipure Sets, &c. 2 boxes 54 FANCY PRINTS, 1 do. WHITE SHIRTINGS, 1 do. BROAD CLOTHS, 1 case Linings, 4 do. Men's and Youth's CLOTHING, 1 do. Gents' Shirts, Collars, &c. We will show the above THIS DAY, at 148 and 149, Granville Street, E. BILLING, JUNR. & CO. April 4.

SACRED MUSIC. O'Connell's Com. Men Arr. v. v. a Supply of the "AMERICAN VOCALIST and ZEUSER'S ANCI-LOT LYRE." Also, "Boston Academy." W. GOSSIP.

HEALTH OR SICKNESS? CHOOSE BETWEEN THEM. HOLLOWAY'S PILLS.

THE blood furnishes the material of every bone, muscle, gland and fibre in the human frame. When pure, it secures health to every organ; when corrupt, it necessarily produces disease. HOLLOWAY'S PILLS operate directly upon the elements of the stream of life neutralising the principle of disease, and thus radically curing the malady, whether located in the nerves, the stomach, the liver, the bowels, the muscles, the skin, the brain, or any other part of the system.

USED THROUGHOUT THE WORLD! HOLLOWAY'S PILLS are equally efficacious in complaints common to the whole human race, and in disorders peculiar to certain climates and localities.

ALARMING DISORDERS. Dyspepsia, and derangement of the liver, the source of infirmity and suffering, and the cause of innumerable deaths, yield to these curatives. In all cases, however aggravated, acting as a mild purgative, alterative and tonic, they relieve the bowels, purify the fluids, and invigorate the system and the constitution at the same time.

General Weakness—Nervous Complaints. When all stimulants fail, the renovating and bracing properties of these Pills give firmness to the shaking nerves and enfeebled muscles of the victim of general debility.

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SCIENTIFIC ENDORSEMENTS. The London "Lancet" the London "Medical Review," and the most eminent of the faculty in Great Britain, France and Germany have eulogised the Pills and their inventor. Holloway's Pills are the best remedy known in the world for the following Diseases:

Asthma	Diarrhoea	Inflammation	Gravel
Bowel Complaints	Dropsy	Inward Weakness	Secondary Symptoms
Coughs	Fever & Ague	Liver Complaints	Veneral Affections
Cold	Female Complaints	Lowness of Spirits	Worms of all kinds
Chest Disease	Headaches	Piles	
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Dyspepsia	Intluenza		

Sold at the Establishments of Professor HOLLOWAY, 24 Strand, (near Temple Bar,) London, and 80, Maiden Lane New York; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—25 cents; 62½ cents; and \$1 each Box. Sub-Agents in Nova Scotia.—J. F. Cochran & Co., Newport; Dr. Harding, Windsor; G. N. Fuller, Horton; Moore & Chapman, Kentville; E. Caldwell and N. Tupper, Cornwallis; J. A. Gibson, W. P. Mot; A. B. Piper, Bridgetown; R. Guest, Yarmouth; T. R. Paillo, Liverpool; I. F. More, Caledonia; Mrs. Gardner, Pleasant River; Robt. West, Bridgewater; Mrs. Neil, Lunenburg; B. Legge, Malbone Bay; Tucker & Strutt, Truro; N. Tupper & Co., Amherst; R. B. Huesels, Wallace; W. Cooper, Piquash; Mrs. Robson, Pictou; T. R. Fraser, New Glasgow; J. & C. Jost, Guxborough; Mrs. Norris, Canso; P. Smyth, Port Hood; T. & J. Jost, Sydney; J. Matheson & Co., Bras D'Or.

There is a considerable saving by taking the larger sizes. N.B.—Directions for the guidance of patients in every disorder are annexed to each Box. JOHN NAYLOR, Halifax General Agent for Nova Scotia. Jan 26, 1857.



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

His Excellency the Lieutenant Governor, Esq. &c. &c. It is ordered that the Commissioner of Crown Lands do notify the several Deputy Surveyors and applicants for the purchase of Crown Lands, that on and after the first day of June next, the regulated price for ungranted Lands is to be paid only to the Receiver General, who will give a receipt therefor to the applicant, respectively, and a duplicate thereof to the Crown Lands Commissioner, and that no other payments for the purchase of Crown Lands after the date before mentioned, will be recognized, the Commissioner and Deputy Surveyors of Crown Lands being hereby strictly prohibited from receiving any sums for or on account of Crown Lands. Crown Land Office, May 16, 1857. 3m

PAPER HANGINGS. NEW STOCK.

JUST Received, a new Stock of the above from Five Pence per Roll to 3 Shillings, bordering to match Green Paper for Window Blinds. Order stating quality, description and price, carefully attended to. Country Dealers had better forward their Orders in time, that they may be ready for the Spring demand. W. GOSSIP, March 14, 24 Granville Street.

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