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Miss Morris

The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. X. MALDEN, NOVA SCOTIA, SATURDAY, APRIL 4, 1857. NO. 14.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	April 6	St. Andrew	St. Andrew
M.	7	St. Peter	St. Peter
T.	8	St. Paul	St. Paul
W.	9	St. John	St. John
T.	10	St. James	St. James
F.	11	St. Philip	St. Philip
S.	12	St. Andrew	St. Andrew

* Proper Lessons: Matt. 23, 40, 61 - Ev. Gen. 9.
a To ver. 11. b To ver. 45. c To ver. 29. d High ver. 10.

Poetry.

OUR MOTHER CHURCH.

Thou art lowly now,
Pale and dis-crown'd,
Laying thy holy brow
Flat on the ground;
Traitors deceiving thee,
Scorners surrounding thee,
False teachers grieving thee,
Feeble hearts leaving thee,
Crack hands wounding thee—

Though the storm hover,
Frowning and dark,—
Though the waves cover
The walls of thine ark;
Though hope's sweet dove for thee
Brings not one leaf,—
Mother, our love for thee
Grows with thy grief.

What if her word may be
Void of command?
What if the sword we see
Drop from her hand?
Shall we not fear her,
Dare we forget her?
Cling we to the nearer,
Love we the better.

Let our thoughts only paint
What she has been,—
Meek as a lovely saint,
Crown'd as a queen:
Where she lies dumbly,
Rather we humbly
Kneeling and say,—
"Powerless and lonely,
Speak—whisper only—
We will obey."

No idle sigh for her!
Ye that would die for her,
Nerve ye to live for her,
Suffer and strive for her;
Pray for her tearfully,
Hope for her fearfully,
Let your tears rain on her,
Till each soul stain on her,
Pass from the sight,
And there remain on her
Robes of pure white.

Earth, now no home for thee,
Thou shalt become for thee,
One mighty shrine;
One vast community,
Known by its unity,
Truly divine.

—Penny Post.

Religious Miscellany.

DR. HAWES' REMARKS ON THE DEATH OF DR. KANE.

The following very impressive and touching remarks were made by Dr. Hawes at the meeting of the Historical Society, called on the occasion of the death of Dr. Kane:

It becomes my sad duty, as your presiding officer, to bring to your notice the removal, by death, of one of our most distinguished associates. Our friend, Dr. Kane, is no more. I know him intimately, and the strong bond of our personal friendship, while he lived, prompts me to solicit your indulgence if I depart from the formality of a mere official announcement on this occasion, and render my brief and humble tribute to the worth of a man whom I greatly loved. In my observation of human nature, it has seldom fallen to my lot to meet a fellow-being possessed of more striking excellencies, or in whom there was a combination more rare of seemingly opposite qualities. In him, however, they were all harmoniously blended, and it was precisely this fact which made him to me an object of deep and affectionate interest. To a fine mind, inquiring and analytical, he added great industry; and what he deemed worthy of study at all, he studied thoroughly.

The range of his attainments, too, was varied, and he had roamed largely over the wide-spread field of physical science. Both varied and accurate as were his attainments, there was a beautiful simplicity and modesty so blended with them, that no one ever could suspect him of feeling his superiority, in learning over those with whom he mingled. He had not studied for ostentatious display, but for usefulness in his station. The strong trait in his character was his indomitable energy. In his small and feeble frame there was combined an iron will, a great power of resolute purpose, impulsive, ardent as he was by nature, one might have expected that his would be just the disposition to rush prematurely to conclusions; but a very slight acquaintance soon proved that such was not his habit of mind. Rarely have I seen so much of impulsive warmth, blended with the soberness of patient, laborious inquiry, and sound practical judgement as in him. Thus, for instance, the strong conviction he had of the open Polar Sea, which he lived long enough to discover, was founded on no hasty or happy guess. In conversations which he held with me on the probabilities of its existence, when our discussion turned entirely on scientific considerations, I found that he had reasoned out his conclusions by a chain of induction almost as strictly severe as mathematical demonstration. Indeed, part of his process was mathematical. Before he sailed, he told me he was sure there was open water around the pole, and that, if he lived to return, he hoped to be able to tell me he had seen it. He no more proceeded on conjecture merely, than did Columbus in his assertion of the existence of our hemisphere. But with these intellectual traits, and with great personal intrepidity, he had a gentleness of heart as tender as a woman's. There was an overflowing benevolence in his soul which stirred up his benevolence to its lowest depths when he encountered human misery, whether of body or mind. He spared not time, nor toil, nor money, to relieve it. I may not violate the sacred confidence of friendship under any circumstance, and least of all when the grave has for a time sundered the ties which bound us as earthly friends together; but were it lawful to speak all I know on this point, both as his almoner and advisor, I could move your generous sensibilities even to tears, by stories of as pure, disinterested, liberal, self-sacrificing efforts for others, as any it has been my lot to meet with in the records of human benevolence. Alas! my countryman, what is his early grave but a noble testimonial to his humanity? He is dead himself, because he would snatch others from death.

Another remarkable trait in his character was the power he had of commanding and exercising an irresistible influence over men. You, sir, (Mr. H. Grundl.) can bear witness with me to this. You have seen him when, with gentle firmness, when love and resolutions were both unmistakably present, and both marvellously blended—you have seen him encounter the unequivocal purpose of insubordination and rebellion in the person of the enraged, reckless, and desperate seaman, who refused obedience, and who possessed a physical power that could have killed him with a blow. You have seen that light, frail frame, that, alas! now sleeps in death, approach with quick, firm step, and with no weapons but such as nature gives. He but fixes his keen eye on the offender, and the clear sound of his voice rings upon the ears in no tone of passion or anger. He but talks, and there is some strange magic in his manner and his words; for presently the tears begin to roll down the rugged, sunburnt cheeks of the hardy seaman. He has humanized him by some mysterious power made up of love and reason mixed. Rebellion dies, and in its place is born a reverence and affection so deep, so devoted, that to the end of our dear friend's life, none loved him better than the vanquished rebel.

These were some of his qualities as a man. Of what he has done in the cause of science, and of our chosen department in particular, there is but little need that I should speak. In a short career of but thirty five years, he has left upon the times in which he lived his impress so indelibly stamped, that science numbers him with her martyrs, and will not let his memory die. He has told too, so beautifully and modestly the story of his last suffering pilgrimage in her cause, and that of benevolence,

that his remembrance will be kept green in the land of our fathers, as well as in our own; for the English language is our common property, and that which is registered in the literature of that tongue. I love to think, is destined to a long existence and wide diffusion in our globe. Had he done less in science, England would not forget him; for his benevolent heart led him to seek the relief of Englishmen, undismayed by the horrors and perils of an Arctic voyage; but what he accomplished in science secured to him the generous tribute of acknowledgement and admiration from England's scientific men. He received there the medal of our sister institution the Royal Geographical Society, her highest tribute to eminent service in geographical discovery.

And as for ourselves, there is little danger that we shall forget him. He was a noble specimen of man, and he was our countryman. Letters may yield a graceful tribute to his worth in language fitted to her mournful theme; science may rear his monument, and tell the world she weeps over one of her most gifted sons, and this is all right; but there is a more touching tribute to his memory than either of these:

"Affection shall tenderly cherish his worth,
And memory deeply engrave it,
Not upon tablets of brass or stone,
But in those fond hearts where best 'twas known."

ROME AND EASTERN LITURGIES.—Never let it be forgotten that the same Rome which abolished the early Gallican liturgies—which crushed the Mozarabic rite till those of that system can be numbered by hundreds—which, at the English Reformation refused to tolerate the Sarum and York books—which is now extirpating in France the national offices of the seventeenth and eighteenth centuries,—would have destroyed, with equal readiness, had it lain in their power, the venerable liturgies of the East. One of her most zealous missionaries, and, spite of all his faults, a true-hearted and excellent man, Menezes, Archbishop of Goa, so completely extirpated the rites of one of the most ancient churches in the world—the Christians of S. Thomas—that they are now absolutely unknown. Of him it is recorded that, holding all their ordinations as invalid, because not performed according to the Roman ritual, he caused those priests who adhered to him to be reordained, and then, because some mistake had occurred in the details of the ceremony, to be ordained over again the third time. Every one knows—and no one complains more bitter than Renaudot—that the Roman revisions of Eastern liturgies make them absolutely worthless; and that the changes wrought in the Syrian and Armenian offices have rendered them utterly unlike their original selves.

If any one desires to know the view which the more intellectual portion of the Eastern Church takes both of its own position, and of that of the 'two Western Communions,' namely, Romanism and Protestantism, it cannot better be learnt than in that most able pamphlet to which we have already directed the attention of our readers, and which stands third on our list.* There it will be seen that, just as a Protestant's eye can see no difference between Romanism and Orientalism, so an Eastern eye can discover no essential discrepancy between the Latin and the Protestant communions; regarding both as the religions of intellect, not of faith; both as the mere development, though it may be in different directions, of rationalism. To an Oriental, the substitution of affusion for immersion in baptism differs only in degree, not in kind, from the procrastination of that sacrament, as among Anabaptists, or its absolute rejection, as among Quakers. The Easterns can see no essential difference between the denial of the chalice to the laity, the refusal of confirmation and communion to infants, and the utter rejection of every pretence at apostolic ordination, which is the badge of so many dissenting bodies.

It must be confessed, that one remarkable feature of the Eastern system is the check which it holds—and which Rome is perfectly unable to hold—on rationalism. Our author relates, at some length, one of the most remarkable instances of its propagation.

* Quelques mots par un Chrétien orthodoxe.

Theophilus Cary, priest of the Eastern Church, native of Andros, a man of great learning and exemplary morals, had, after the Greek revolution, travelled over all the cities of Europe, where there were any Christians of his rite, and to a rich collection for establishing, in Greece, a school destined for the education of the orphan and indigent children of that nation. He founded it at Andros in 1834, under the name of the *Institution for Orphans*. The order, good morals, and progress which the pupils made in this school attracted thither a great number of young people from Greece and Turkey. Cary, either from unmeasured ambition, or for some political or other motive, then undertook to introduce into the East a new religion, under the name of Cairism, which was nothing else but the system of the Deists, modified by some innovations of his own. In short, he succeeded in attracting to this religion, not only all the pupils of his school, but also almost all the inhabitants of Andros, and even a great part of the curates, of the villages, and a large number of the inhabitants of the neighboring islands. The pupils of this school, going to pass their holidays with their parents, on returning to their country after having finished their studies, propagated everywhere the new religion, and in less than six years Cairism extended immensely in Turkey and Greece. The Government in Greece, on the one side, and the Patriarchates in Turkey, on the other, put everything into motion to prevent its propagation. But, notwithstanding their persevering efforts, the committees of Cairism exist to the present day in the East, and work, although in secret, with the greatest activity. Cary was arrested for the last time in Greece, in 1851, for teaching religious principles forbidden by the laws of the country. Notwithstanding the powerful opposition of his partisans, the government caused him to be tried! He was condemned by the tribunal to seven years' imprisonment. He died in prison, at the age of eighty-two years, some years after his condemnation.

M. Pitzipios does not relate—perhaps because it would not have strengthened his position—the sublime manner in which this deist was compelled to unmask himself. Called before an assembly of the prelates of Greece, he had prepared a long and sophisticated speech, in which he had endeavoured to blind the eyes of his judges to his real designs. 'We are perfectly ready,' said the President of the assembly, 'to hear anything which you can allege on your own behalf, and to give you every advantage which you may fairly claim. But we are Bishops, and you are a priest of the holy Eastern Church. Before, therefore, we proceed further, we should wish you to repeat to us the Creed of Nicæa.' 'With all my heart,' said Cary; and he was about to begin when the president again stopped him. 'Stay,' he said; 'that which you are now about to repeat with your lips you of course believe with your heart, and in that sense only my brethren and myself will hear you.' 'Why,' returned Cary, 'in that case—I—in that case—perhaps it would be better that you should hear my apology, and then I am ready to repeat anything that you may desire.' 'You will repeat the Creed of Nicæa,' returned the president, 'as that which you yourself hold, or you will not be heard at all.' 'I cannot do that,' replied Cary; but I will defend myself, if you will allow me.' And on his refusal to take this watch word of the Church in his own lips, this unhappy man was condemned without further ceremony.—*Christian Remembrancer.*

News Department.

Extracts from Papers by R. M. Steamer Europa.

ENGLAND.

THE APPROACHING DISSOLUTION.

The *Times* reports with much unction various meetings, at which addresses have been voted to the Premier, expressing sympathy and confidence with Lord Palmerston in the hour of his defeat. At first Manchester, Liverpool, and other places of note were said to contest with London the honour of obtaining the noble lord for a representative. The latter, however, appears only to have made any real move in the matter, and it is understood that Lord Palmerston at once declined, stating his positive intention to remain member for Tiverton. On Monday the corporation of London voted an address of confidence in his lordship by 39 to 13. Some twenty mercantile firms in the City have also voted an address, as also a portion of the mercantile bodies of Liverpool, Manchester and some few other places. On the other hand, the *Star* gives the following list of places where resolutions, "condemnatory of our histerious proceedings at Canton, have been carried

unanimously and enthusiastically, at public assemblies summoned by general advertisement":—

Birmingham, Shrewsbury, Dudley, Oswestry, Willenhall, Bilston, Walsall, Hanley, Stoke-upon-Trent, Burslem, Longton, Tunstall, Newcastle-under-Lyno, Stafford, Wolverhampton, Coventry, Derby, Kidderminster, Towksbury, Droitwich, Gloucester, Stroud, Cheltenham, Hereford, Leominster, Worcester, Evesham, Ross, Cardiff, Bristol, Bath, Newport, Cirencester, Mowmouth, Leamington, Tamworth, Stourdrigga, Cosely, Stratford-on-Avon, Preston, Bolton, Bradford, Lancaster, Huddersfield, Darlington, Sunderland, Newcastle-upon-Tyno, Carlisle, Edinburgh, and Glasgow.

The dissolution is announced for the 25th inst., and of course at present all is mere speculation as to the result. It is understood that at the Reform Club the simple question of whether you are a supporter of Lord Palmerston or not is to be decisive of its patronage. Indeed, "Lord Palmerston for Premier" is the sole recognised cry for the party of the Premier and the Reform Club. In several places strenuous efforts are being made to eject any Liberal who voted independently on the China question. At present newspaper reports are little to be depended upon as to what is taking place in the various localities.

On Thursday several members of the Wesleyan Education Committee, and a deputation of members of the Committee of the British and Foreign School Society, had an interview with Earl Granville. The Wesleyans have adopted resolutions in reference to the Manchester Compromise Education Bill, affirming the importance of maintaining the standard of religious teaching in schools receiving public aid.

We learn from the *Manchester Courier* that at a numerous meeting of the Manchester Church Society (late Church Union, Manchester diocese) held on Wednesday, the Hon. Colin Lindsay in the chair, the following resolutions were unanimously adopted:—

I. That Churchmen cannot consent to any scheme of national education which would fetter the teaching in Church schools of those distinctive religious formularies, to the teaching of which the clergy are bound by their ordination vows, and which the laity, equally with the clergy, are bound to insist on.

II. That it is a palpable unfairness to allow those religious sects, who never have taught "distinctive religious formularies," still to enforce their special religious teaching, without any change of system, upon all children attending their schools; whilst those religious denominations who have always taught religion by distinctive formularies are not permitted to enjoy the same advantage of imparting religious instruction in their usual way to all alike.

III. The imposition of compulsory rates upon members of the Church and other religious denominations, for the express purpose of supporting schools in which the most various and opposite doctrines are to be taught, is a plain violation of the consciences of individuals, and of the principles of civil and religious liberty.

IV. That the proposed taxation for educational purposes of one class only, namely, of occupiers of rateable property, who are already taxed for municipal and local purposes, is highly unjust and oppressive.

V. That the proposed choice of electoral boards on the present plan of electing Poor-law Guardians, judged by all experience of its working, is likely to degenerate either into a party struggle for supremacy between Churchmen and Dissenters, or into a system of nomination by cliques or individuals, with little or no interference by the ratepayers at large.

VI. That Sir J. Pakington's bill, whilst open to the above and other fatal objections, entirely fails to meet the main difficulties of the educational question. (1) That of providing and supporting new schools in districts too poor to contribute to the expense, and (2) That of compelling the attendance of the children of the poorer and least favored portion of society, whose industrial occupations, poverty, or indifference to instruction would otherwise still operate to deprive them of the benefits of education.

VII. That a more liberal application by the educational committee of the Privy Council of the funds for the erection and support of schools, appears to the meeting better calculated to effect the adequate extension of popular education than any new and untried scheme of the kind proposed.

VIII. That the co-operation of Churchmen is therefore earnestly invited, in order to defeat the proposed measure, and that a committee be formed for this purpose with power to add to their number.

Impertinence in a servant, the Judge of the Westminster County has decided, is valid cause for instant

dismissal, without a month's wages. A parlor-maid, named Daley, sued Sir Frank Nicholson for a month's wages, from the time of her abrupt dismissal. The woman admitted that she had objected to laying the cloth for twelve people, and had told Lady Nicholson not to be importunate. When dismissed and offered a fortnight's wages, Mr. Williams, the tutor, said to her quietly, "Pocket it;" when she replied, "Do that yourself, and buy a shirt with it." His Honour upon this observed that he should require no defence, as the plaintiff, by her own admission, had been guilty of extraordinary insolence, and was very properly treated by sudden dismissal.

A jury, at the Devon Intermediate Sessions, held at Exeter last week, in finding a baker's man guilty of robbing his master's till, recommended him to mercy on account of his age, and "his having been transported before." The Judge, taking into consideration the first ground of the recommendation, let the delinquent off with six months' hard labour.

IRELAND.

The progress of the Irish social revolution is shown in an account given of an entertainment by the Tipperary tenantry of Captain Robert Jecelyn Otway, B. N. to their landlord, on the occasion of the gallant officer's return from service in the Black Sea. The company comprised all creeds and classes—religious and political—parsons and priests fraternizing with each other in a spirit of charity and good will. The Rev. Mr. Jordan, the Protestant Rector of Temple-derry, filled the chair, and in the course of the evening proposed as a toast, "the health of Father Kenyon." The name of the renowned priest of Temple-derry, the able clerical firebrand of the troublous year 1848, has not yet, perhaps, wholly escaped public recollection, and if it has, his identity will scarcely be recognized as the promulgator of the sentiments embodied in the Rev. gentleman's brief response to the compliment thus paid to him and to his order:—

"The Rev. Mr. Kenyon said that he had a difficult duty to discharge—to propose the health of the Rev. Mr. McDonnell and of the Protestant clergy of this and the surrounding districts, and indeed of the country—he might go further and say the entire country. With respect to the object of the toast, he labored under the disadvantage of not having the pleasure of his acquaintance, so that he could not say anything of his private qualities or virtues; all he could say was, he had never heard anything bad of him, and that was saying a good deal. He (the Rev. Mr. Kenyon) would rather treat him as the representative of his order, and for the purpose of exemplifying the subject. As long as he (the Rev. speaker) had the power of reasoning, and before it—at all events, as long as he could recollect, he had been at a loss to understand why a Catholic clergyman could not rejoice in the health of a Protestant minister. He did not know the reason why they should be sparring and boxing instead of living in amity and good will. If it were a Jewish or a Turkish priest, he could see no cause for their going to loggerheads. So far as he recollected what he had read, even the heathen could afford to live on terms of friendship, and why should those who had all the benefits of Christianity be violating the principles of Christian charity, forbearance, and love? Though this state of things might go on for a time, it must ultimately come to an end, for mutual toleration must prevail. Bigotry was too revolting to the feelings of the human heart to be perpetuated. They lived there in a retired region, no doubt, but it was a beautiful region, and though small, yet being central, from that meeting would go forth east, west, north and south, the wholesome principles of toleration and good feeling—and others, seeing the happy effects, might go and do likewise."

The *Cross*, Berlin newspaper, states on authentic information that the ceremony of betrothal of her Royal Highness the Princess Royal to Prince Frederic William, will take place at London during the month of May, and that the Prince and Princess of Prussia will accompany their popular and respected son to England for that purpose.

The marriage (adds the *Cross*) is definitely fixed for the 21st of November, or as soon after as possible. The new married couple, it is believed, will remain in England a month or more, and there pass the Christmas holidays, after which they will commence their journey to the Prussian dominions and make their entry in state into Berlin immediately after the new year, by which time the palace now fitting up for their residence will be fully completed and properly aired.

ITALY.

The retirement of Radezky is at length confirmed.

and Field-Marshal Count Gyulai has been appointed commander of the Austrian army in Italy in his stead. The Emperor, in a letter to Count Radetzky, dated Milan, February 23, granted "with the greatest regret" the Count's petition to be removed from his post as Commander-in-Chief of the Army and Governor-General of Lombardo-Venetia. The Emperor wishes him a long life—"Loved and honoured by me and by all true Austrian hearts—to serve my army as a living proof of its glory!" On the same day the Emperor appointed his "dear brother, Archduke Ferdinand Maximilian," as his *alter ego* in Lombardo-Venetia, "in order to give my subjects a special proof of my lively solicitude for their welfare":—

The powers received will enable you to see that everything proceeds in a regular and lawful way, and that the business of the different branches of the public administration is quickly despatched. You will watch over the moral and material development of the country; you will observe any necessities that may arise, and at the proper time, and with energy, take the initiative in introducing those measures and in making those arrangements which may be best calculated to satisfy them. You will reside alternately at Milan and Venice. I impose it on you as a duty, always to employ the powers which I now confide to you in my service, and for the welfare of the country whose progress I have at heart.

PERSIA.

The Paris correspondent of the *Indépendance Belge* publishes the following as the chief points of the Anglo-Persian Treaty just signed at Paris:—

I. The whole of the Persian territory which is or might be occupied by the English troops up to the proclamation of peace in those parts is to be completely evacuated by the English.

II. Persia recognises the independence of Afghanistan—that is to say, Persia takes the solemn engagement not to interfere any more in the affair of Afghanistan.

III. Herat is restored to its independence. That province will henceforth be governed by its native rulers.

IV. Renewal of the treaty of commerce concluded between Persia and England. England will henceforth be treated in the Persian Empire on the footing of the most favoured nation; Persia equally so in the British Empire.

V. England renounces henceforth affording protection to Persian subjects.

VI. Mr. Murray, the British Minister who resided at Teheran before the war, will return to Teheran, where he will be received with great honours by the Persian Government.

CHINA.

With reference to affairs in China, the *Moniteur* publishes some information. On Wednesday it gave letters from Hong-Kong to the 15th, and from Singapore to the 8th of January. From these it would appear that when Whampoa was abandoned by the English and Americans, the Chinese immediately pillaged the place, "making no distinction between the property of this or that nation":—

When the mail left the whole European colony of Hong-Kong appears to have been poisoned, and the family of Sir John Bowring especially were suffering excruciating agony. All the Chinese bakers have fled. They are suspected of having poisoned the whole community. Happily no death had as yet ensued.

This only corroborates the statement we published last week from the *Times*. The letter from Singapore states that there were only 300 Europeans and 800 Sepoys left to control a population of 100,000, eight-tenths of which number are Chinese. Placards had been posted offering rewards for the heads of the Governor and other officials:—

On the 2nd of January the shops were closed in every part of the town; the boatmen, coolies, and artisans refused to serve any Europeans. The public markets were not supplied with provisions, and all business was at a standstill. But there was more than passive resistance; the provisions destined for the foreign residents were intercepted, and threats were resorted to to prevent the shopkeepers from supplying food. The head of the police having induced one of them to open his shop, the Chinese attacked the house in a body, and in the struggle which ensued some of the police were seriously wounded. The energy displayed on this occasion by the Governor finally restored order in the town.

On Saturday the *Moniteur* published other despatches from Hong-Kong to the 14th of January. They feared an insurrection at Hong-Kong itself. Sir J.

Bowring had made arrangements with Admiral Guérin the French naval commander, and they took sufficient precautions to enable them to put down, in case of need any such movement:—

It seems that this attitude of the French is due to instructions received by them by the very last mail. France and England had concerted, before knowing the events of Canton, to obtain from the Chinese Government a revision of the treaties which are about to expire, and the English and French representatives received despatches prescribing the joint and identical conduct which they would observe to attain this object. They were authorized to lend each other support and aid in all eventualities.

The *Moniteur de la Flotte* publishes certain instructions which it alleges have been issued by the Emperor of China to the Governors of the five ports:—

1. Until further orders, all the inhabitants of the Celestial Empire are prohibited from trading with the subjects of her Majesty the Queen of Great Britain.
2. The opium-markets, which have been open for the trade of the two nations, are provisionally closed. (These markets are subjected to some very severe regulations, and only a very limited quantity of opium could be legally sold in them.)
3. Around the five ports which are open to Europeans, a cordon of troops is placed, for the purpose of preventing strangers from penetrating into the interior of the empire. The canals and roads are closed against their goods, which will be confiscated in case of a contravention of this decree.
4. Smuggling, until further orders, will be punished with death.
5. The Imperial fleets and troops are to attack the English wherever they meet them; the treaties made with them are suspended.
6. The penalty attached to any violation of the above decrees will be death for the Chinese, and for foreigners detention until the restoration of peace.
7. The provisions of these decrees are not applicable to the markets which are open for goods conveyed by land transport across the frontiers of Siberia.

Correspondence.

The Editors of the Church Times do not hold themselves responsible for the opinions of their Correspondents.

FOR THE CHURCH TIMES.

Mr. Editor.—The most iniquitous attempt at spoliation, which has been heard of for some time, is that to withdraw from the Trustees of St. Luke's Church at Lunenburg, property, to which the claimants have not even a shadow of title. Every step which the law renders necessary, to secure a perfect title, has been taken by the authorities of the church, extending over a period of one hundred years. The congregation at Lunenburg, are not however, the only parties interested in this daring effort to set aside rights, which *must be respected*. It is a question of momentous interest, to every churchman in the Province. If it is possible for a Parish thus to be deprived of property, it is well for all to know it, and see if some means cannot be taken to prevent it. It is scarcely to be believed that a majority can be found to lend themselves to such a dishonest business. There may be a few in the "assembled wisdom of the country," who will give the measure their strong support, but I opine some of these folk will find when the day of reckoning comes, that to uphold responsible Government, as *they comprehend it*, or in other words, to repudiate what is honest and just, and constantly to *misrepresent* the well understood wishes of their constituents, are not the objects, for which they were entrusted with a seat on the red benches, and that they will be kindly spared to attend to "urgent private business."

The passions, it is said, overleap all forms of justice, and certainly the Bill before the Assembly, in view of what it seeks to destroy, can only be the fruit of envy, hatred, and malice.

How ridiculous is it, to grant to the Bishop, and other Church authorities, power to hold and convey real estate, if the most absolute legal title is to be nullified on the mere exhibition of an unchristian spirit.

Let each member of the Legislature, who is called to deal with the subject, seriously ask himself this question. *If I held property by a chain of title, equally perfect in all its links, how would I act towards those who should seek to rob me of it, and let him adopt the answer as a guide to his conduct.* No fears need then be entertained of a righteous verdict.

The time has evidently arrived when there should be an intimate and unbending alliance among Churchmen, to prevent the utter prostration of sacred rights.

If those who act in the spirit here exposed, hope to crush the Church, their hope is vain, for not

even the gates of hell shall prevail against her. They may rest assured that the Almighty will never forsake his "Tabernacle in Shiloh, and the tent that he hath pitched among the children of men."

Better would it be for all such, to sit down, and estimate if they can, the good which has been effected by the Church, in the times of their fathers, and in their own, to the community in which they dwell. Then methinks all efforts to curtail her rights and privileges would appear in *their true light*. D.

Chester, April, 1857

Editorial Miscellany.

The arrival of the Naval Commander-in-Chief on the North American and West India Station is announced as follows in the Bermuda papers received by the last mail:—

ARRIVAL OF REAR ADMIRAL SIR HONSTON STEWART, K. C. B.—H. M. line-of-battle ship *Indus*, Capt. W. H. Stewart, after a very fine passage of 26 days from Plymouth, arrived off these islands on Sunday last, and was towed up to the anchorage at Grassy Bay, soon after noon, by H. M. Steamer *Basilisk*—which vessel went out for the purpose. On the *Indus* rounding St. George's salutes were exchanged between that ship and the *Boscawen*—the flag ship of Admiral Fanshawe lying at Grassy Bay.

We are much pleased to learn that the gallant Admiral is in good health and that lady Stewart's health has improved much since leaving England.

We understand that Admiral Fanshawe will embark to day and that he will leave on Thursday next for England. Flag-Lieutenant to Sir Honston Stewart,—John H. D. Alexander; Secretary—Arthur Jones, Clerk to Secretary, "Red. W. S. Ponzonby.

A List of Officers belonging to H. M. S. *Indus*, 78. Captain, John C. Dalrymple Hay, (W. H. Stewart, pro tem.) Commander—Charles Wake. Lieutenants—Frederick A. Herbert, Augustus J. Kingston, Charles G. Lind say, John G. S. Clarke, Hon. Ernest G. L. Cochrane. Muster—Stephen Spain. Captain of Marines—H. H. Gould. 2nd Lieutenant Marines—W. N. G. Johnson, J. M. Hamilton. Chaplain—Joseph W. Clarke. Surgeon—William T. Donville, M. D. Paymaster—William J. R. Hall. Naval Instructor—James Stephen. Mates—Alexander O. McFarlane, (act.), Grantham Y. Rattray. Asst. Surgeons—Daniel Fincanne, Alexander McBride.

The Colony of Prince Edward Island, and the Legislature thereof, have been lately agitated in the same manner as Nova Scotia, by *political-religious* questions.—The Stowe system of education, which introduces religious teaching into the common Schools, had been adopted and acted upon with the sanction of the Government. The Roman Catholics opposed this system, their Bishop making himself conspicuous against it. Protestant Meetings have been held in Charlottetown and other places in its favor. A motion of want of confidence has been introduced into the Legislature, and the Government has been sustained by a majority of six. They have since notified the Inspector of Schools and Superintendent of Normal Schools, that his salary is to be reduced to £100—which amounts to his dismissal. This gentleman (a Mr. Stark) is the introducer of the Stowe system. It is asserted also that orders have been given not to insist on the Bible as a reading book, and to discontinue the prayers, with which as part of the system, the Schools were opened. It is thought by many on the Island that public opinion will rectify such inconsistencies—but we are inclined to think otherwise—in the first place it is doubtful if such a thing exists in the lower Provinces—and if it does it is subject to such strange vagaries, that there is not much dependence to be placed upon it in any of the respective governments.

D. C. S.

Received—		
Jan'y 26.	Premiums, W. & O.	£4 17 10
" 28.	Do. Do.	7 9 2
" 30.	Do. Do.	11 2 11
" 31.	Truro, Endowment	12 0 0
	Premiums, W. & O.	10 1 3
	Rev. E. Nichols, Colporteur	5 0 0
Feb'y 2.	Premiums, W. & O.	2 16 3
" 3.	Arichat	28 17 0
	Do. W. & O.	5 4 2
" 5.	Premiums	5 3 7
" 6.	Do.	7 2 10
	Annapolis	28 0 0
" 9.	Premiums, W. & O.	14 1 8
" 13.	Antigonish	20 6 8
" 14.	Kentville	4 12 0
" 16.	Digby, (a Collection in 1856) W. & O.	2 0 0
" 20.	Dartmouth £3 15s., less £1 15s. for Rector, W. & O.	2 0 0
" 26.	Wilmot	11 12 1
	Interest on B. E. F. money	44 18 8
" 27.	Rev. J. Ambrose, Colporteur	1 1 9
Mar. 7.	Cornwallis and Horton	13 12 0
" 10.	Digby	22 1 2
	Do. Marshall Town	2 18 9
" 14.	Clements	6 5 9
" 23.	Beaver Harbour	33 19 3
" 25.	Bridgewater,	8 14 8

EDWIN GILPIN, JR., Sec'y.

HOLLOWAY'S PILLS purify the secretions which enter into the composition of the blood, and thus produce a salutary effect upon every organ; for the blood feeds and sustains every fibre of the body. The cures accomplished by this famous remedy are complete, because it expels from the circulation the seeds of disease. The oldest practitioners are struck at the rapidity with which chronic dyspepsia and Liver complaints are eradicated by Holloway's Pills, after all the aperients and tonics in their repertoires have been tried in vain. The philosophy of the matter is this—Nature is first relieved of the poisonous influence which paralyzes her action, and then assisted in her efforts to recuperate the system.

Missionary Intelligence.

BAD NEWS FROM CAPE PALMAS.

We can do no more at this moment than invite the attention of our church to the sad news we give below, and to unite in the hope that the condition of this much cherished mission may be the subject of general prayer:—

Messrs. Editors:—It is deemed important to give as early information as possible concerning the recent troubles at Capo Palmas, and the somewhat disastrous results attending the same.

Through a course of many years, since the establishment of the colony at Capo Palmas, no serious difficulty has occurred between the colonists and natives, and we trust the present unhappy state of things will be followed by a long season of quietness and peace.

In letters from Bishop Payne, dated December 29th and 30th, and from the Rev. Mr. Rambo, Jan'y 7th, we have full particulars, part of which we now give:—

EXTRACT FROM BISHOP PAYNE'S LETTER.

"The past week has been the most eventful in the history of the colony at Capo Palmas and Grahway towns, eight in number, and driven their inhabitants, not far below six thousand, into the forest, or such interior villages as would afford them shelter; and the natives, on their part, have burned several unprotected houses in the colony, and amongst them our first station and our first African home, Mt. Vaughan.

"Prudence seemed to require that the families residing there, Mr. Gibson and Mrs. Thomson's, should leave on the breaking out of hostilities; and the place was left unguarded and unprotected, except by guns at two stations on either side. On the evening of Christmas day it was set on fire, and the two mission buildings and office reduced to ashes.

"Mrs. Gibson and Mrs. Thomson will probably find accommodations in the asylum and in Harper (on the Cape), and perhaps sufficient house-room may be there obtained to carry on the high-school, when peace is restored, as there is a prospect of our having it within a short time.

"But Mt. Vaughan is the most suitable place in the colony for our high school, and I am therefore anxious to have a suitable building erected for this purpose in the shortest possible time."

ENCOURAGEMENTS AND TRIALS.

"I may add that our missionary work still prospers. Within the past six months I have baptized twelve adult converts from heathenism, and there is a candidate for next Sunday. At the stations under brother Hoffman, God is graciously present also.

"All the Members of the Mission are well. Mrs. Payne suggests to me to ask you to let friends know that there was not time to write by this opportunity."

EXTRACTS FROM MR. HOFFMAN'S LETTER.

"I write in the midst of the realities of war. On the 13th December there was a report that a conspiracy had been formed by the natives to cut off the colonists. An investigation took place the following week, which was not satisfactory to the Government, and on Monday, the 23d, the head men were called, and propositions made for their immediate removal and the purchase of their towns. These not being listened to, war was declared, and the cannon opened fire on the dwellings of the natives; they made some resistance, but soon the town was in flames, and they fled with precipitation. Only one of the Americans was killed, and one wounded. The natives, during that night and the two following, averaged themselves for the loss of their towns, by burning the houses of the colonists; and on Christmas evening, (our 20th anniversary,) they burned Mt. Vaughan.

On that day, a party of colonists, with their allies, the Rocktown natives, in conjunction with the Cavalla people on the other side, went to the Grahway towns, and, after a pretty warm contest, succeeded in burning the four Grahway towns, and proceeded down the beach with the Cavalla natives to Cavalla, where they spent the night. Not a man of the colonists was lost, though the natives suffered, and fought bravely. They returned on the 27th, and the natives fled before them. Most of them have gone three days' journey into the interior, and to-day sent to make overtures for peace.

The Cape is now entirely clear, and will be kept so, and there will be much more security than when two thousand natives divided the settlement.

Through the whole of this, we have endeavoured to maintain our neutrality, and I had a number of families and children at the asylum who came for secu-

city; besides having our native teacher (Mr. Harris) and family and his fourteen scholars. Some nights we have had sixty or seventy people beneath our roof.

Now things are becoming more quiet, and people are returning to their homes, when not too far from the military posts.

In the loss of Mt. Vaughan, Mrs. Thomson has lost everything except her clothes; her furniture, bedding, books, linen, and household articles, which for twenty years have been gradually accumulating. I hope kind friends in America will remember her. She was one of the first teachers in the mission, commencing her labors in March, 1830, and has been connected with the mission ever since.

The Rev. Mr. Gibson who has also lived at the Mount, lost most of his things—his library among others. Cannot an effort be made to get him a library? he is a studious and excellent young man, and makes good use of good books.

The excitement of war has interrupted a very interesting state of things in the church. I had nearly forty candidates for confirmation, and our Convocation was to have been held the week of the war. The Bishop could not, of course, come up, and all was excitement and confusion.

In the burning of the native town, St. Mark's Church took fire; and, had it not been for the efforts of Mr. Davies it could not have been saved; the injury done, however, was slight. Our examinations, also, were interrupted, except those at Cavalla, from whence I returned only thirty-six hours before the war.

EXTRACT FROM MR. RAMBO'S LETTER.

"This war, it seems, grew in part out of the war last year between the Cape and Rocktown natives. The affair was nominally, not really, settled last April by an American man-of-war. Since then the two hostile parties have not fought, neither have they exchanged visits.

"Governor Drayton, of the State of Maryland, in Liberia, early last month, (Dec.,) went up and made the Rocktown people a visit. They, perhaps, stated their grievances. He, it seems, promised his help and influence to recover certain captives, if I am rightly informed. The Rocktown people, at any rate, formed a mutual alliance with the government. Soon after this the Cavalla natives, (where Bishop Payne lives,) did the same. The Cape natives and their colleagues, the Grahway people, felt aggrieved at this."

Out of this state of things, it was that the difficulties arose which have resulted in the disasters above mentioned.

We cannot venture to ask for further space in your paper, and conclude by expressing our earnest desire that the sympathies, and prayers, and offerings of the church may be the more abundantly drawn forth by the facts here presented.

Yours,

S. D. DENISON,
Sec. and Gen. Agent.

Mission Rooms, N. Y., March 7th, 1857.

VANCOUVER'S ISLAND.

A writer in the *Colonial Church Chronicle* urges strongly the establishing a complete mission in Vancouver's Island. He says:

This can hardly be thought a premature step, when it is considered that "this is the only Colony of the British Crown, in which British subjects reside, in which no attempt has been made by the Church of England to preach the Gospel to the native inhabitants." We have, perhaps, no statistics to enable us to say, with any degree of certainty, what is the population of Vancouver's Island, which is commonly estimated at about 10,000; while the whole native population in the British territory West of the Rocky Mountains may be reckoned at from 80,000 to 100,000, among whom at present not a single Missionary clergyman of the Church of England is to be found.

It cannot therefore be said that a mission is not needed for so vast a field of labor, any more than it is premature to send one; while on the other hand, many circumstances contribute to render such a step most important at the present time. If, happily, we are blessed with a continuance of peace, it will hardly fall but that in a few years we shall become much better acquainted with the northwest coast of North America, and ports that are at present unknown will become the busy scenes of commerce; and it will be far better for the cause of the Gospel, that the missionary should precede the merchant, than the merchant the missionary. At present, the natives, if we may trust to the reports of those few persons who have had the opportunities of becoming acquainted with them, offer an encouraging field to the Christian

labourer. They are brave and manly, skilful and ingenious; resembling much in character the inhabitants of the Islands in the South Pacific. And if only a Mission could be at once established in all its fulness, with a Bishop to preside over it as earnest and self-denying as other Colonial Bishops, it would not be too much to hope that Vancouver's Island might prove to the mainland of Northwest America, what England herself was in former times to the Northwest of Europe, the seat from which holy men should go forth to gather in the savage tribes within the fold of Christ's Church.

In a few years the opportunity which now offers itself will most probably no longer exist, and the Mission will then have to be undertaken at a greater cost, and with less hope of success. Land is at present cheap. European vices are not so common as they will be in a short time; and the expenses of the Mission need not be large. Only let the Society determine to establish it at once in all its fulness, and a grant of 500*l.* a-year would be a greater service now, than 1,000*l.* in ten years' time.

Youths' Department.

"SWEAR NOT AT ALL."

We hope none of our young friends were ever guilty of taking God's name in vain. And we also hope that you may never do such a thing. And yet perhaps all of you have often been shocked by hearing others do so. Some as young as yourselves, who have uttered expressions that have made your very blood run cold.

We write on this subject, and thus remind you of the words of the Saviour, so as to put you on guard against all persons who take his name in vain. Run away from a boy who is in the habit of swearing, as quickly as you would run from a mad-dog. Avoid him as you would a loathsome pestilence! God is angry with him; Jesus frowns upon him; and if he does not repent and reform, he will surely be punished for so great a wickedness. There is danger, dear young friends, even in listening to an oath; for, when you least expect it, and it may be in years after, Satan will bring the same words to your remembrance, and in an unguarded moment, you might be tempted to utter them yourself.

But, he sometimes invents excuses for some of their sins. That no apology can be made for profane swearing—detected in stealing, they often plead their hunger, or their need of clothing or covering from the storm. So in other cases, they blame their strong desires, appetites or passions, or speaking of powerful temptations; but for taking God's name in vain, there is not even the shadow of an excuse. It is only a vile, wicked, sinful habit!

God hears the swearers' prayer, and sometimes answers it by sending them to perdition almost as soon as the words escape their lips. There are many such sad cases on record that you may never forget them.

"I know a man," says a correspondent of the *Tract Magazine*, in 1825, "who was very much addicted to swearing." He was a laborer in a stone quarry, and having one day fastened a stone to a rope for the purpose of being hoisted up, the man at top of the quarry said he thought the rope was not strong enough. The man below immediately replied with a most dreadful oath; "Then let it crush me to atoms." The wretched man had hardly uttered those words, when the stone fell and killed him.

"In the neighborhood of Hitchin, in Hertfordshire, there lived a man who, having a cross child frequently wished with an oath, that his next child might be both deaf and dumb. He afterwards had three children, all of whom were both deaf and dumb."

"A coal merchant at Brigg, in Lincolnshire, had occasion to send a boat to Boston with a cargo of coals, and ordered one of his men to take charge of it. As the boat was leaving the wharf, a person civilly asked him where he was going. 'I am going to hell,' said he with an oath. Awful to relate, he died suddenly before he reached Boston."

The Rev. William Romaine, of London, came up with a man once who was swearing, and who called upon God "to damn his soul for Christ's sake!" Mr. Romaine laying his hand upon the blasphemer's shoulder, said, "My friend, God has done many things for Christ's sake, and perhaps he will do that too," and passed on. The reproof went to his heart and was the occasion of his "turning from the power of Satan unto God," and becoming an exemplary Christian.

Remember the second commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—*Episcopal Recorder.*

Selections.

EUROPEAN MISSIONS IN AMERICA.

The Church of England and the several Protestant communions of Europe would do well to take a lesson from the forecast of the Romish Church in the distribution of her missionary funds. The following remarkable table of the payments last reported by the Society for Propagating the Faith will well deserve study in this respect:—

PAYMENTS.	
British Islands:	
England	£6,635
Scotland	2,880
Ireland	2,825
	£12,340
North of Europe	800
Germany	7,240
Switzerland	1,980
European Turkey, Greece, and Ionian Islands	9,149
Asiatic Turkey, Syria, Mesopotamia	11,547
Persia	880
British India	14,570
Ceylon	1,200
Burma	1,284
Siam	1,050
Annam, Cochinchina, &c.	6,650
Malacca, Penang, Singapore, &c.	2,363
China (including Corea, Loochoo, &c.)	13,664
Thibet	623
Dutch East Indies	600
Cape of Good Hope and Natal	2,400
Algeria, Tunis, and Tripoli	3,120
Egypt	2,116
Abyssinia	960
Western Africa	2,000
Madagascar	1,204
Seychelles	200
&c. &c.	320
British North America	8,900
United States	29,124
West Indies, &c.	4,140
Australia	3,040
New Zealand	1,820
Polynesia, (Sandwich Islands £2,163 Tahiti £2,600)	11,853
Total	£156,010

It will be seen that more than one fourth of the funds of this giant society are devoted to missionary work in America. What European Protestant society can say the same? Or rather, which of them but must say that this country, perhaps the most important of all, they have neglected?

One other observation may be made on these letters, and this we will borrow from the *Christian Advocate*:—

"Another point worth notice is, the proportion that aggressive missions against rival forms of Christianity bear to those which are directed towards the heathen. To the former kind belong all those whose sphere of action is in Protestant Europe, on which a sum of \$107,585 a year appears to be expended; all those in the Turkish Empire and in Persia, which make no attempts to convert the Mussulmans, supported at the annual cost (including Egypt and Abyssinia) of \$125,710, while of the very large sum of \$211,270 expended within the limits of America, a very small part is applied to the inconsiderable Indian Missions; the chief part is employed in an effort to retain within the obedience of Rome those multitudes of Roman Catholic emigrants whom the infectious example of American freedom converts into emancipated and independent men. The \$15,200 expended in Australia is not devoted to missions to the heathen; and even the missionary enterprises in New Zealand and Polynesia have been little more than attempts to disturb and tarnish the victories over heathenism already secured by the hands of others. We shall probably find that, of the funds entrusted to this great organization, about \$300,000 are devoted to the actual heathen, and about \$475,000 to the various proselytizing and self-preserving agencies in Christian communities. It is a fact of great significance that the large sum of \$145,620 is spent within the limits of the United States, especially when this large sum is confronted with the extremely small contribution of \$11,335 collected in this country; and when we discover, on further examination of the returns, that more than a third of this contribution is raised in the single Diocese of Boston, no doubt from the Irish operatives in Lowell and other manufacturing towns."

MATIMONY IN ALGERIA.—The candidate for matrimony in Algeria makes his inquiries for a woman who has the particular talent wherein his household is wanting, and having obtained the desired information presents himself at the tent of her father.—After a long conversation upon indifferent matters the lover remarks, "Sidi, I am inclined to marry your

daughter."—"With all my heart. How much will you give me for her?"—"I don't think, from all I hear, that she is worth more than five and twenty duros (£5)." "Bidi Ab-Alla! twenty-five duros! You must be joking with me. I refused fifty only yesterday."—"I wonder very much at that for I am told she has been divorced twice, and they say she has only one eye."—"Well, what if that should be so? Did not your informants tell you that there is not a woman in the tribe who is her equal in making the quobela haika?"—"That is true, or you would not have seen me here."—"Twenty-five duros, Sidi Abd-el-Kada!" (Not the warrior, he it observed, but a certain prophet of Bagdad.) "Twenty-five duros for a woman who cooks and works like Fatima!"—"It may be little but I cannot afford any more for her, and I can have Ayesha for half the money."—"Well, give me the twenty-five duros down, and you shall give me an obligation before the Kadi for thirty more (Apart.) With this obligation I'll hold you in hand, and sooner or later make you pay."—"God be praised! Between men like us such small matters are soon settled. The bargain is made. (Aside.) You old Jew, if ever you see the shadow of those thirty duros, call me a Christian."—"When shall the marriage take place?"—"To-morrow. My three wives have prepared everything for the feast, and I have gunpowder enough for the fantasia."—"Agreed."—"Agreed: go in peace."—"Rest in prosperity." On the morrow Fatima is conducted to her happy home, with shouts and frequent discharges of fire-arms. There she cooks, and spins, and fetches water from the distant well, fights with her sister wives, and, when her lord and master is disturbed from his sublime contemplation by the sound of strife, receives her share of the heavy thrashing which he distributes all around. It is not surprising that Fatima plays her husband false when she has an opportunity, or that her lord has no great faith in her affection.—*Letter from Algeria.*

WASTING OF CHURCH POWER.

The following article appears in the *New York (Baptist) Examiner*, under the head of "Curious Statistics." We confess when we see the really absurd light in which they present our communion, as the one that, with perhaps the greatest actual amount, of all others produces the least comparative effect, we do not regard them as simply "curious." They are worthy, in fact, of becoming the subject of grave study:—

"We see it stated from the census tables, that the Methodist Church is the richest in this country in church property, and the Presbyterian is nearly equal with it, each holding about fifteen millions of dollars' worth. Next are the Episcopalians and Baptists, with less than ten millions each; Congregationalists, eight millions; Dutch Reformed, four millions. But the Methodists are pre-eminent, not only in the money value of their churches, but in the practical matter of accommodation for hearers of the Gospel; having seats for over four million persons, or one seat for every three dollars and three quarters worth of church property. The Baptists come closely, if at all, behind them, accommodating over three millions, or about same proportion; and the denominations commonly understood to direct their expectations rather more to the select few who are 'called' among the 'wise,' the 'mighty,' and the 'noble,' expend their money on a comparatively small number of more 'eligible seats for worshippers, bringing a vastly higher rent. The Episcopalians, whose church property is about equal with that of the Baptists, make it go one fifth as far in preaching the gospel to all sorts and conditions of men, seating only six hundred thousand hearers, or one for every twenty dollars. The Congregationalists do better, seating eight hundred thousand, or one for every ten dollars; and the Presbyterians next best, seating over two millions, or one for every seven dollars and a half."

THE FIRST CHRISTIAN CHURCH IN THE UNITED STATES.—Captain John Smith gives the following interesting sketches of the earliest state of the infant Church in the original settlement of Virginia:—

"Why! I first went to Virginia, I well remember we did hang an awning (which is an old sail) to three or four trees to shadow us from the Sunne; our walls were made of wool, our seats, unhewed trees, till we cut planks, our Pulpit a bar of wood nailed to two neighboring trees; in some weather we sheltered into an old rotten tent, for we had few better, and this came by way of adventure for new. This was our Church till we built a homely thing like a barn, set upon cratchets, covered with rats, scree, and earth; so was also the walls, that could neither well defend wind nor raine. Yet we had daily Common Prayer, morne and evening, every Sunday two sermons, and every three months the Ho'y Communion, till our Minister died. [Adv. for Planters, 1631.]

DISCONTINUANCE OF THE ALLOWANCE TO EPISCOPAL BISHOPS IN SCOTLAND.—A correspondence "relating to the discontinuance of an allowance heretofore made to the Bishops of the Episcopal communion of Scotland" has, on the motion of Mr. Gladstone, just been published. The correspondence is made up of a petition from the trustees of the Scots Episcopal Fund, signed W. Forbes, to the Lords of the Treasury; the Lords of the Treasury's reply to that; and a letter to Mr. Wilson, M. P., from Mr. Forbes; and a copy of a Treasury minute. The petitioners pray their Lordships for the payment of £1200 which they have been in the habit of receiving every two years; and also "to consider favourably the request to make this charitable grant an annual one, on the understanding that its continuance shall depend upon the fate of the Regium Donum to the Irish Presbyterian Church and the Dissenting communities of England." The reply of the Treasury Lords is to the effect that, after having carefully enquired into the origin and the history of these grants, and into the purpose to which they have been applied, they have come to the decision that they would not be justified in asking Parliament to vote grants for such objects. They state, however, that as the trustees may have made arrangements on the supposition that they were to receive the money for the present year, the money will be granted, but with the understanding that it is for the last time. Mr. Forbes' letter to Mr. Wilson speaks of the hardship which the withdrawal of the grant will inflict on the clergy, and earnestly recommends its continuance during the lives of the present beneficiaries at least. He also remarks upon the restrictions which affect the clergy of the Scotch Episcopal Church, and hopes that Government will receive favourably the introduction of a bill to abolish the disabilities. The Treasury minute states that a bill for that purpose would have the "best consideration" of the Government.

FEATS OF PERSIAN HORSES.—The *Spectator* gives the following details relative to the horses just sent to the Emperor Napoleon from Persia:—"The horses sent by the Shah belong to the tribe of 'B', which, as regards beauty and perfection of form, are only excelled by the tribe of Nedji; but, as a set off, those of Tehi possess qualities which are quite exceptional, being not only full of fire but extremely docile. This breed of horses can travel for a whole day without any other food than a little barley mixed with chopped straw. A fact which appears to us incredible, is mentioned on this subject. When the predecessor of Feth Ali Shah died, the latter had to present himself immediately to secure the crown, in order to prevent another competitor coming forward. For this purpose he travelled in twenty-four hours on the same Turcoman horse from Schiraz to Ispahan, a distance of not less than ninety-six leagues (240 miles). Incredible as this appears, it is generally believed in Teheran. There are two Turcoman, or two Arab horses kept constantly saddled and bridled in a stable of the Muphti, at Ispahan, ready for our Saviour Jesus Christ and the prophet Abulala, as according to Mahometan tradition they are both to descend from heaven on the appearance of the Antichrist, in order to hurl him into the eternal abyss."

A CONTRAST—INFIDELITY AND CHRISTIANITY.—"I am," says Hume, "affrighted and confounded with the solitude in which I am placed by my philosophy. When I look abroad, on every side I see dispute, contradiction, distraction. When I turn my eye inward, I find nothing but doubt and ignorance. Where am I? or what am I? From what cause do I derive my existence? To what condition shall I return? I am confounded with these questions: I begin to fancy myself in a most deplorable condition, environed with the deepest darkness on every side." Voltaire says:—"The world abounds with wonders, and also with victims. In man is more wretchedness than in all other animals put together." How did he judge of it? By his own heart. He adds:—"Man loves life, yet he knows he must die; spends his existence in diffusing the miseries he has suffered—cutting the throats of his fellow creatures for pay—cheating and being cheated. The bulk of mankind," he continues, "are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born." Hear what St. Paul says:—"I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Reader, such are the fruits of infidelity and such those of Christianity; if, then, Baal be God, follow him, but if the Lord your God be the God, then follow him.

The Church Times.

HALIFAX, SATURDAY, APRIL 4, 1857.

EDUCATION.

A recent Quebec *Chronicle*, copied from the Montreal *Gazette*, an interesting account of the ceremonies at the opening of the McGill Normal School in the last named city. We have copied therefrom the Speech of the Bishop of Montreal, which deserves the attention of the people of this Province, as showing the position in which the Protestant population of that section of Canada, who are the minority, stand, with reference to their co-religionists the Romanists, who are the majority. The Educational law recognizes, it will be seen, only two classes of religionists—Protestants and Catholics—and under it the latter (the majority) have been provided with separate schools, while the Protestants, who are not disposed to accept education without religion, and who must be as desirous as the Romanists that their children should be well grounded in the doctrinal tenets of their respective persuasions, are merged into one class, to get along as they best can under a system which in its nature has a tendency to weaken their attachment to their distinctive forms of christianity. This is a partial mode of dealing with the Educational question; it is unfair both in theory and practice, and illustrates the plausibility with which a vicious principle may be covered when the power exists to put it in operation. It is not Romanism that is the religion of the land, and it ought to receive no more consideration from an impartial Government, than any other of the various denominations into which Christianity, which is the fundamental principle, is divided. If one religious body can claim the privilege of having distinctive schools, all the rest are equally entitled to it. But in this instance all the rest have been forced into a compromise of their distinctive principles, in order to obtain from the State such an amount of encouragement as will enable them to combine with the secular education of their youth the first principles of Christianity. The Romanist separate schools educate their scholars as Roman Catholics—but the Protestant schools do not know to what persuasion theirs belong, or what they may become from their promiscuous association. The absence from the Protestant schools of this element, is not compensated, that we can discover, by any provision otherwise made to secure it, and it will have to be supplied by voluntary exertion, which, however energetic, must be expensive in itself, and is an injustice to the Protestants when contrasted with the advantage which the State affords to Romanism.

The Educational question ought soon to occupy the attention of our Legislature. We are not much surprised that hitherto they have failed in their attempts to carry it through. It must be more manifest now than ever, that the general system, embodied in the Bill brought into the Assembly during the last Session, and which the Government could not carry, will have but a poor chance of success with the new Administration, who upon this question if no other, must deem themselves pledged to their Roman Catholic supporters. But it is just as manifest that any attempt to establish separate Roman Catholic schools without giving to every other denomination equal privileges, would be met by determined opposition to the measure. If the compromise plan should become law, all who will not yield must be content to forego the advantage of government aid—and the minority here would then perhaps have as good plea of injustice to urge as the Protestant minority of Lower Canada. If the denominational system is made the law of the land, it will only be an extension of the denominational college plan, and the census will form the basis upon which Government aid will be rendered, leaving the religious education of youth to be directed exclusively by the religious teachers of the people, subject to such supervision and regulation as the Legislature in its wisdom may think fit to prescribe.

So far as the Church is concerned, there was no doubt a disposition to have adopted the Government measure, if it could have passed unanimously. The Church's system is as well calculated as any other, at least, to provide for the religious teaching of the young, independent of any connection with state educational systems—and the Sunday school and public catechising, worked by an active and energetic clergy, would have supplied to a great extent, the religious element wanting in the common school. There might be a danger that this supplemental teaching would not be uniform, and being less compulsory than the secular instruction, and as imposing a double and divided restraint upon the youthful mind, it might not be generally taken advantage of. It

would without doubt have devolved upon the clergy a large amount of self-denying and gratuitous labour. As we before stated, however, there is little reason now, to suppose that the mixed system of education will form the basis of any legislative measure of the present administration. Nor can we say at this moment with reference to the component parts of any other measure, what would be most likely to give general satisfaction. It is almost a matter of regret that the subject had not received careful attention during the meeting of Synod, the practical value of which, in dealing with all questions, whether of education or church spoliation, must we think be more and more apparent. Of one thing we are assured,—that the Churchmen of Nova Scotia will sanction no system that shall not give them an equal privilege with all other religious bodies; and they are strong enough and numerous enough to watch over and protect their own interests, however menaced—and especially in a matter that involves not only their well being in this world, but largely concerns their eternal happiness.

"The Bishop said,—I am sure, Sir, that the able and eloquent speech which you have just delivered has been listened to with the greatest interest by us all, wherein you have given so full an account of the progress of education in this province, and also of the steps taken to found this establishment; and as others will address this meeting after me, better able than I am to enter into any statements, respecting the manner in which the work of training and education is to be carried on in these schools, I will rather content myself, at this commencement of our operations with some remarks on the general principles upon which the Institution is established. I need not occupy your time now for the purpose of endeavoring to prove that there can scarcely be any more important question for the consideration of statesmen and philanthropists than that of the general education of the people; nor need I enter into any details to convince those here present that, notwithstanding all that has been already accomplished, there was much work to be done in this department in the Province of Lower Canada, while without the active interference and influence of the government there was no prospect of any general or effectual progress being made. And one of the greatest wants to be provided for was deficiency of teachers, I mean as regards their regular training and fitness for the work to be intrusted to them. In a country like this where there is no recognition of any particular faith, as representing the Church, which is to receive the special countenance of the State, it is certainly no easy task to carry into operation any general system that shall approve itself to the several religious communities. We have seen too, in England, now, year after year, attempts have been made in the Imperial Parliament to introduce some general system of education; and while those who dissent from the established Church have been able to prevent any plan which should be carried out on the principles of that Church; at the same time not only the Church of England, but the Presbyterians, especially of the Church of Scotland, and the Wesleyans, have strenuously resisted any system which should recognize education as something independent of religion. And I believe that there is a very large proportion of all religious bodies here in Lower Canada who will echo that sentiment. I feel quite sure, Sir, that you will for one. For myself I have not one particle of faith in the notion that society can be regenerated or vice eradicated by any amount of mere secular instruction,—by any amount of knowledge of the sciences or languages. There may be often an imposing array of statistics, showing the number of convicted criminals who can neither read nor write; but we must remember that, besides the want of education, the majority of them have in all likelihood been led into crime by the difficulties of their social position, by the sufferings of poverty, or unavoidable close contact with evil companions. But Sir, there are many revelations of cases of fearful depravity and deep villainy constantly being made in these days amongst persons of a very different class. It was no want of education, in the popular sense, that led to the vast frauds of Sadler, Redpath, or Huntington, or to such murders as those of Cook or Burdell. And these are only more prominent types of a class, on either side of the Atlantic, which it is to be feared, is terribly on the increase—the educated and accomplished villain; of such persons certainly David speaks, when he says:—"My heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes." Notwithstanding all the wonderful blessings; which are so often promised, as the fruits of increased education, I must remain sceptical, as to any real and abiding good, if there is any deliberate attempt at acknowledging its sufficiency apart from the fear of God and knowledge of the Gospel. It is clear, however, that in an establishment like this, supported by the public funds, and admitting persons of various communions, there must be some modification of faith provided—some compromise allowed. And there are more who may be in consequence inclined to refuse their co-operation because they cannot have the entire management in their own hands, and everything at their own will. We cannot, however, stand still; we must be doing something for the education of the people; and I conceive that it is our wisdom to do it patriotically as best we can with the means offered to us. And while I protest against the ignoring religion, as the basis of all sound education,

while at all times and on all occasions I shall reiterate that protest, and accept the present organization, not as in itself the best, but the best attainable one; and while, by the arrangements provided, we seek to bring all the students in some direct connection with their clergymen and under specific religious training, I and those who act with me will endeavor, as far as any small portion of the task may depend upon us, in all good faith, to work out for the benefit of this Lower Province the objects of this institution. You, Sir, and the other gentlemen who have been interested in forming this institution, have, I am well aware, wished to do justice to the work we have, during the last three years, when the ground was quite unoccupied, been trying to accomplish in our own Normal and Model School in Bonaventure street; and it would have been both unwise and injurious on our part to have continued any rivalry, still more so any opposition to this more fully organized establishment; and you have paid a just tribute to the merits of Mr. Hicks, our late Head Master, by placing him over this Institution. Henceforth, Sir, it will be only by acting together in good faith that we can hope to see it prosper; and there will be much need of mutual forbearance and discretion in those who have the conducting of it, and also of that great grace of Christian charity, which thinketh no evil, and which is never ready to impute wrong motives and designs to others. And there will be especial need, when we are thus united together, that there shall be no attempts through any opportunities offered by means of this institution, at making proselytes of any of the students to a different communion from the one to which they originally belonged.

"I would wish to take this opportunity of recording my own judgment of the very great injury that is so constantly done by the injudicious and rash attempts which are often made to unsettle the faith of others. It may be a most laudable wish to make converts of all around us to our own faith, which we, each of us, I presume, think the true one; but it is far easier to shake our neighbor's faith, in what he has been brought up from a child, than to make a convert of him to our own creed. It requires not only much zeal but also much self denial and discretion, and humility to attempt such a work with good hope of success, lest in seeking to give our brother a purer faith, we leave him with none at all. And while I hope that those engaged in this Institution will act in good faith one towards another, I trust the Church of England and other religious communions who have an especial interest in the McGill Normal School and the Protestant schools throughout this Province, will continue to receive fair and liberal treatment, as compared with the Church of Rome. We are even, when thus associated together but a small minority in this Lower Province; but we are nevertheless, not an unimportant part of the community. Still, when it was decided to place the education of this portion of the Province under the direction of a single Superintendent, we could not have expected that he should have been selected from that minority. On this account, we have no right to be dissatisfied; but I cannot but remember that while we are certainly at some possible risk and some disadvantage—some necessary compromise—thus associated together, the schools provided for your own Church are left under the undivided charge of her own body. And more than this, besides the funds derived from the annual Parliamentary grants, the Church of Rome has had secured to her, by an act of the Government, very large endowments—one special object of which, by the very tenor of the grant, is the education of the people. We have, therefore, some right to expect that in the distribution of the annual Parliamentary grant, as some compensation, and to allay any possible discontent, especially as coming through a Superintendent who is of the faith of the majority, that if there be any favor shown, the balance should rather be thrown on the side of the minority. I am quite aware that you will have no easy task to fulfil in the administration of your office. Hitherto, as far as I can learn and my own observation has gone, you have given very general satisfaction to all reasonable minds. And, certainly all must acknowledge the attention and energy and talent with which you have applied yourself to the work before you. At present to the great credit of this portion of the Province with which your office is connected, there is, I think, very generally, an exceeding kind and good feeling between all classes of the population, consisting of such different races and different creeds—a state of things which, I hope, may long continue; and while I will leave others to note the progress that is making in commercial greatness, in arts and manufactures, I would wish to be able if life be spared to us, to chronicle, as years pass by, the increasing success of the institutions whose commencement you are now inaugurating, and the good effects of all our efforts in the cause of education, and above all, that while our people advance in intelligence and in worldly greatness, that intelligence may ever be sanctified by heavenly grace, and their earthly treasures far surpassed by those enduring riches which are being laid up in Heaven, not for the worldly wise nor worldly mighty, but for the followers of the meek and lowly Jesus."

Three of the newly returned members of Government, the Hon. the Attorney General, the Hon. the Provincial Secretary, and the Hon. the Solicitor General, came to town on Thursday evening from their respective constituencies. They were escorted to the city from the Four-mile-house by a large train of carriages, waggons, and all descriptions of vehicles, and by a miscellaneous concourse of pedestrians, of all classes, sizes, and ages, who had assembled to do them honor. The procession was headed by a band in a large waggon, and proceeded through some of the principal streets to the

Parado, where speeches were made by the members. There was a torch-light procession to the Mark-Wharf, and a large concourse of people escorted the Hon. Mr. Johnston, who was accompanied by his colleagues, to his house on the opposite side of the harbor, where large bonfires were lighted for their welcome at several conspicuous places.

An address of welcome was presented to the Hon. the Attorney General at Windsor, unanimously signed—expressive of satisfaction at the recent change in the Government,—to which he returned an appropriate reply.

A course of Lectures will be preached in St. Paul's on each evening of Passion Week as follows: Sunday, April 5th.—The attraction of the Cross, by Rev. E. Maturin.

6th.—Endurance of the Cross—Rev. R. H. Bullock.

7th.—Power of the Cross—Rev. E. Gilpin, jr.

8th.—Offence of the Cross—Rev. T. Crisp.

9th.—Glory of the Cross—Rev. J. C. Cochran.

Good Friday—Death of the Cross—The Bishop.

Easter Eve—Peace by the Cross—Rev. W. Bullock.

The Service will commence at half-past seven, except on Sunday and Friday, when it will be at the usual hour, 7 p. m.

We understand the Subscriptions to the D.C.S. from St. Paul's Parish, will exhibit in the next report a much larger figure than usual. The Congregation of the Bishop's Chapel have done liberally in behalf of the objects of the Society.

It is of the utmost importance to Ladies that they should be provided with a safe and certain medicine which at certain periods of life should restore to the system its proper and healthy tone. Too much care cannot be taken to avoid violent medicines, which so frequently produce irreparable injuries. Such cannot follow the use of BRYAN'S CAMOMILE PILLS which are gentle in their action, and certain in their results.

Agents in Halifax G. E. MORTON & Co.

Worms—People in general are too apt to think lightly of the ravages of those parasitical animals upon the human frame. Whenever a child appears restless, becomes pale, emaciated, ill-tempered and feverish, worms may always be suspected. In such cases the very best remedy is Bryan's Tasteless Vermifuge, which any child will take without trouble, and not only does it expel present Worms, but by thoroughly cleansing the system, prevents the formation of more.

Agents in Halifax G. E. MORTON & CO.

DR. STONE'S FAMILY PHYSIC will renovate the whole system and place it in a position to resist the attack of all contagious diseases. Let those who do not enjoy perfect health resort at once to the use of this medicine, and that great blessing will be at once restored to them.

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DR. METCALFE'S TUSILAGO, for COUGH!—The numerous ingredients composing this CANDY have been recommended by many physicians of eminence, some of whom are among the most celebrated in the U. States. The pleasantness of this medicine gives it an advantage over others, while it is unnecessary to use any persuasion to induce children to take it.

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"Where men have not examined, it is policy to be silent. All who have used Durno's Snuff pronounce it invaluable.

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TO CORRESPONDENTS.

Mr. Willis—send the Bill. C. D. Jones, Esq.—the remittance came duly to hand—20s. C. P. Jones; 10s. Moses Healy; 10s. J. P. Doty.

Died.

On Tuesday, 31st ult., WALTER THOMAS, infant son of Mr. James Forristall, aged 8 months. At Westchester, on Friday morning, 20th inst., at 8 o'clock, HENRY PUNBY, Esq., being 69 years of age.

Shipping List.

ARRIVED.

Saturday, March 28.—Brigt Velocity, Atwood, Porto Rico, 14 days; schr Threo Brothers, Nearing, Newfil, 6 days.

Sunday, March 29.—Schr Camilla, Ritsor, New York, 8 days.

Monday, March 30.—Brigt Cirde, Wipples, Baltimore, 8 days; schrs Catherine, Robbins, Publico; Scotia, Archat; Augusta Parker, Richey, Norfolk, U. S.; Reward, Discourse, Capo Breton; Kival, Liverpool; Sultan, Day, New York, 6 days.

Tuesday, March 31.—Steamship Eastern State, Killam, Boston via Yarmouth, 21 days; Packet Barque Halifax, Laybold, Boston, 11 days; Brigt America, Meagher, do, 4 days; Stult (Dutch), Appingedam, Bebligh, Mexico, 55 days.

Wednesday, April 1.—Schr Shelburne, McLean, Shelburne; Flirt, Kenwick, Philadelphia, 7 days; Hero of Cors, Cameron, do, 7 days; Saranac, Hutcheson, Baltimore; Lunenburg, Westhaver, Lunenburg, 5 1/2 hours; Clever, Banks, New York.

Thursday, April 2.—R. M. S. Delta, Hunter, Bermuda,

4 days; schrs J. C. Archibald, Sydney; Delegate, Shelburne.

CLEARED.

March 28.—Ospray, Kandrick, Falmouth, Ja.
March 30.—Milo, Anderson, Kingston Ja; Itanger, Parnter, B. W. Indies; Kaloulah, Hays, do; Wallace, Cameron, Boston.

April 1.—Frank, Jones, Kingston, Ja; Ocean Wave, Young, Baltimore; Endeavour, Fleck, Bay St. George.

PRICES CURRENT.

SATURDAY, APRIL 4.

Apples	Nons.
Beef, Fresh, per cwt.	40s. a 50s.
Butter, fresh, per lb.	1s. 2d a 1s. 3d.
Cheese,	6 1/2d. a 7 1/2d.
Chickens, per pair	2s. a 2 1/2d.
Calf Skins, per lb.	6d.
Ducks, per pair	3s. a 3s. 6d.
Eggs, per dozen	1s.
Geese, each	2s. 6d a 2s. 9d.
Homespun, wool, per yd.	2s. 6d.
Do. cotton & wool,	1s. 9d.
Lamb, per lb.	4 1/2d. a 5 1/2d.
Oatmeal, per cwt.	17s.
Potatoes, per bushel	5s.
Pork, per lb.	5 1/2d. a 6d.
Turkeys, "	11d. a 1s.
Yarn, "	2s. 6d.
Am. Spl. Flour, per bbl.	40s. a 41s. 6d.
Can. Spl. " "	38s. 9d a 41s. 3d.
Sato " "	37s. 6d a 40s.
Rye Flour, " "	22s. 6d a 23s.
Cornmeal, " "	20s. a 21s. 3d.
Indian Corn, per bushel	4s. 6d.
Sugar, bright P. R. per cwt.	57s. 6d.
Molasses, per gal.	2s. 5d. a 2s. 6d.
clayed "	2s. 3d.
Lumber—1/2 Inch Pine,	£4 2s. 6d.
" 1 Inch Pine,	3 10s.
" Shipping Pine,	50s. a 52s. 6d.
" Spruce,	40s. a 45s.
" Hemlock,	35s. a 37s. 6d. a 40s.
Wood, per cord	23s. 0d.
Coal, Sydney, per chal.	30s.

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. Drab Straw HATS.
- 1 do. Bonnet Shapes.
- 1 do. RIBBONS and FLOWERS.
- 1 do. Sewed Muslins, Flouncings, Sleeves, Collars, Habit Shirts, Gimpuro Suits, &c.
- 2 bales 5-4 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.

April 4. E. BILLING, JUNR. & CO.

NEW GOODS,

Per Steamer Europa.

- LACE JACKETS, Muslin Sleeves, Collars and Sets,
- Whisker and Mangle Blonds,
- Black Silk LACES, Bugle Trimmings,
- Fine and Grandine SHAWLS,
- Twilled Paisley do.
- Flounced and Double Skirt ROBES,
- SILK UMBRELLAS,
- Military, Oxford, Piccadilly and University SHIRT COLLARS,
- Moire Antique and Black Moire Noir Silk ROBES,
- Black Gros de Naples, &c. &c.
- A few choice Evening Flowers and Wreaths.

Also—

- 5-1 PRINTS, 7-4 Cobourgs, colored and black,
- Printed Delaines and Figured Lustres,
- GLOVES, FLANNELS,
- Ready Made CLOTHING.
- And a large Variety of GOODS suitable to Wholesale Dealers.

DUFFUS & CO.

April 4. 1m No. 3, Granville Street.

EDUCATION.

MISS COOKESLEY begs to inform her friends and the Public in Halifax and its vicinity, that on the 1st of May, 1857, she intends to open an Establishment for a limited number of Young Ladies, at No. 13 Birmingham Street. The course of studies will comprise all the branches essential to a polite and liberal Education. Most respectable references can be given. Prospectuses containing every particular may be had at her present residence, 110 Argyle Street, or at Mr. W. Gossip's, Granville Street.

Any Communication by Post will be promptly and carefully attended to.

DRAWING BOOKS—ENVELOPES—COPY BOOKS.

W. M. GOSSIP, 21 GRANVILLE STREET, has just received, from England a large Assortment of Drawing Books, all sizes—Cream Laid Envelopes, adhesive, all sizes—and Ruled Copy Books—which he will sell wholesale and retail at the lowest rates. This stock imported previous to the imposition of the 10 per cent. duty, may be purchased on more favourable terms than the Spring Importations. ON HAND—A valuable Stock of Paper of all kinds; and a variety of Stationary. Call at No. 21, Granville Street. March 25

SPECIAL NOTICE.

SECOND DIVISION OF PROFITS.

Proposals for Assurances lodged at the Head Office or at any of the Agencies, on or before 25th May, will be entitled to participate on the extent of Three Years' Bonus at the Division of Profits in 1859.

THE COLONIAL LIFE ASSURANCE COMPANY.

Incorporated by Special Act of Parliament.

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MATTHEW H. RICHEY.

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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 £2 per cent. per annum was declared at last investigation in 1851, since which date large profits have accumulated. Next Division of Profits in 1859.

Amount of Assurance effected since the establishment of the Company in 1816, £2,500,000 sterling.

Income of the Company about £85,000 sterling per annum.

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MATTHEW H. RICHEY,

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- Amherst, Robert B. Dickey.
- Annapolis, James Gray.
- Bridgetown, Thomas Spurr.
- Charlottetown (P. E. I.) John Longworth.
- Georgetown (P. E. I.) W. Sanderson.
- Kenilworth, T. W. Harris.
- Liverpool, J. N. S. Marshall.
- Lunenburg, H. S. Jost.
- Pictou, James Crichton.
- Pugwash, 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. Grantham.

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REV. D. W. PICKETT, Principal.
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TERMS—Boarders, £35 per annum Day Scholars, £8 per annum.

Modern Languages, 15s. per Qr.—No extras.

All Payments to be made quarterly and in advance.

Pupils will be received at any time, and charges made from the date of entrance. Each Boy to provide his own sheets, pillow cases, and towels, and all clothing to be distinctly marked with the owner's name. The usual Quarter's notice will be required before removal.

A thorough and practical knowledge of French, German, Spanish, and Italian, may be acquired under the instruction of Prof. Stieffelhagen, of King's College, who attends daily.

The Alumni Prizes of £8 and £4 will be open for competition at the Encenia in June 1857.

To Clergymen and Divinity Students—to assist in educating the Sons of Clergymen, or those who are designated for the Ministry, Six Scholarships have been established; each £15 per ann., tenable for 3 years. Several of these are now vacant.

The School will reopen on Thursday, Jan. 15, 1857.

Windsor, Dec. 15th, 1856. 3mluf.

Halifax, March 27, 1857.

THE Corresponding Committee of the COLONIAL CHURCH AND SCHOOL SOCIETY, give notice that they are prepared to give assistance towards the expenses of persons desirous to qualify themselves at the Society's Training School as Teachers in connexion with the Society.

BRENTON H. COLLINS, Sec'y,

March 25. 3m.

D. C. S.

THE Executive Committee of the Diocesan Church Society have directed that no Subscription Lists shall be published in the next Report, except such as are sent in before the 1st of April next.

Feb. 28. EDWIN GILPIN, Sec'y.

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.

March 14. W. M. GOSSIP,

21 Granville Street.

Poetry.

WOMAN'S RIGHTS.

O thou woman! high and holy is thy mission,
Blest is the sceptre placed with n thy hand,
Thou'rt crown'd a queen, by God's divine commission,
O'er household bands

A holy wife! Ah! who can count the blessings!
Man's solace in the dark and trying hours,
When earth forsake, still tenderly care sing,
Thro' love's deep flow'r

A holy mother! Golden link!—uniting
Her cherish'd lov'd ones to the throne of God,
By faithful prayer, and holy life inviting,
To Heav'n's abode.

Those whisper'd prayers so full of deep sensation,
That gentle hand press'd on the youthful head,
Felt often in the hours of dark temptation,
When she is dead.

A holy woman! Who can tell her power?
Casting abroad her seed of precious worth,
No human pen can count till the great hour
When germs spring forth.

In that bright morning, when the harvest reaping,
To gather in His sheaves the Saviour comes;
Ah! thou the seed the sowed, with secret weeping,
In heav'n will bloom.

This is thy mission,—bles-ed pure, and holy;
Step not aside the higher paths to tread
Of man's ambition, but be meek and lowly,
Thus safely lead.

Along the path, by God himself directed,
His blessing rests on thee, His smile approves,
Thro' life supported, and in death protected,
By Jesus' love

THE SUBSCRIBER

Has Received and offers for Sale,

WEALE'S SERIES OF SCIENTIFIC, MECHANICAL AND CLASSICAL BOOKS.

ON HAND. ARTS AND SCIENCE.

RUDDIMENTARY.

PERSPECTIVE for use of Beginners, with 86 Engravings on copper and wood;
Art of Playing the Piano Forte;
Architecture for use of Beginners, with Illustrations;
On the History, Construction and Illumination of Light Houses—with Illustrations;
Treatise on Geology, with Illustrations;
on Galvanism;
on Clock and Watch Making, with a Chapter on Church Clocks, with Illustrations;
on Music do.
on Ships' Anchors do.
on Ship Building and Naval Architecture in general, do.
on Magnetism, do.
on Mast-making, Mast Making & Rigging of Ships,
on Art of Painting on Glass;
on Gas Works and the practice of manufacturing and distributing Coal Gas;
on Recent and Fossil Shells, Parts I. II. and Supplement, with numerous engravings.

Elementary Treatise on Descriptive Geometry, with a Theory of Shadows and Perspective;
Plain and Spherical Trigonometry;
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Examples and Solutions of the Differential Calculus;
Equational Arithmetic, applied to questions of Interest, Annuities, Life Assurance and General Commerce, with various tables;

CLASSICAL—Ancient and Modern.

Dictionary of the Hebrew and English and English and Hebrew Languages, embracing all the Biblical and Rabbinical Words, together with a compendious Hebrew Grammar—three parts.
Lexicon of the Greek and English Languages, Parts 1 and 2;

Lexicon of the English and French Languages
Grammar of the Greek Language, as at present taught in the Universities and Schools of the highest standing
Latin English Dictionaries
Grammar of the German Language
German Reader
Dictionary of the English, French, and German Languages.

French English Dictionaries
Grammar of the French Language
Dizionario Italiano, Inglese, Francese
Do. Inglese, Francese, Italiano
Grammar of the Italian Language
Grammar of the Spanish Language
Dictionary of the Spanish and English and English and Spanish Languages

New and Comprehensive English Dictionary
Grammar of the English Tongue
Outlines of History of England
Do of History of Greece
Do of History of Rome

The above Books are not surpassed in their several Departments, by any works in the whole range of Literature, and are adapted to interest the Scholar, and to instruct and perfect the Man of Science and the Artist in all the branches of their several Professions or callings. They are designed for general use, and are much cheaper for the valuable information they contain than any other published Treatises on Art and Science, and Education.

WM. GOSSIP,

Sold by No. 24 Granville Street.

SACRED MUSIC.

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

WM. GOSSIP.

WILLIAM LANGLEY, CHEMIST and DRUGGIST.

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

Best Assortment of English and American, PATENT MEDICINES, and FAMILY MEDICINE CHESTS furnished with the best Drugs and Chemicals.

March 21

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

SULLIVAN'S Spelling Book Superseded; Carpenter's Mayor's, De Witt's, Universal, Union and other Spelling Books.

Latham's Hand Book of the English Language; Quackenbush's Course of Rhetoric and Composition, an excellent Work; Mackay's, Linnæus's and McCulloch's Grammars; Chambers' English Grammar, do. Introduction to do.; Russell's Grammar, Elements of Grammar.

Histories of England, Greece, Rome and France. Large School Bibles, clear print and strongly bound, 15. 3d and 14. 1d. Testaments do. do. at 7. 1d and 6d; Church Services and Books of Common Prayer 6d. 9d. 10d. 1s. 2d and upwards, to 25s.

Halifax, Dec'r. 1856. WM. GOSSIP.

LANGLEY'S ANTIBILIOUS APERIENT PILLS.

THE great popularity acquired by the Pills during the twelve years they have been offered for sale in this Province is a convincing proof of their value, as no more efficacious means of increasing their sale have been resorted to by pulling advertisements—no certificates published concerning them.

These Pills are confidently recommended for Bilious complaints or morbid action of the Liver, Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, are effectual in their operation, yet so gentle that they may be taken at any time with perfect safety, by persons of both sexes, nor do they as do most other Pills, necessitate the constant use of Purgative medicines, the ingredients of which they are composed effectually obviating this common difficulty.

Sold in Boxes, Price 1s.

WM. LANGLEY,

Chemist & Druggist, Hollis St.

BOOKS! BOOKS!

Feb'y. 23, 1857.

Just Received per Brig BOSTON:

WHATELY'S Logic;
Ollendorff's French Grammars, German do.
Key to the above;
German Dictionaries; German Readers;
Davies' Algebra;
Trigonometry;
Liddell & Scott's Greek Lexicon;
Spiers' and Surenno's French Pronouncing Dictionaries;
Greenfield's Greek Testaments;
Ready Reference Files;
The American Vocalist.

WM. GOSSIP, 24 Granville Street.

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.

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JUST RECEIVED FROM NEW YORK, a large Assortment of Cheap PAPER HANGINGS, well adapted for Parlours, Bed Rooms and Kitchens. Call and see them at No. 24 Granville Street, at

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TO THE CLASSICAL, SCIENTIFIC, and MECHANICAL.

VALUABLE BOOKS.

NORIE'S Epitome of Navigation; Bowditch's Epitome of Navigation; Blunt's American Coast Pilot; Boyd's Anthon's Virgil; Boyd's Anthon's Horace, do. do. Cicero; do. do. Sallust; do. do. Caesar, Alex. 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; Webster's Dictionary.

Dec. 20.

WM. GOSSIP.

SEÑOR LOUIS G. CASSERES,

Professor of Music.

No. 53—BARRINGTON STREET, OPPOSITE ST. PAUL'S.

Sept. 27.

HEALTH OR SICKNESS? CHOOSE BETWEEN THEM.

HOLLOWAY'S PILLS.

THE blood furnishes the material of every bone, muscle, plant, and fibre in the human frame. When pure it restores health to every organ; when corrupt, it necessarily produces disease. HOLLOWAY'S PILLS operate directly on the elements of the stream of life neutralizing the principle of disease, and thus radically curing the morbid, 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 indigestion and suffering, and the cause of innumerable deaths, yield to these curatives, in all cases, however aggravated, acting as a mild purgative, alternative 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 stimulents fail, the renovating and bracing properties of these Pills give firmness to the shaking nerves and enfeebled muscles of the victim of general debility.

DELICATE FEMALES.

All irregularities and ailments incident to the delicate and sensitive organs of the sex are removed or prevented by a few doses of the Pills but infallible alternative. No mother whose health or her children's health should fail to have them within her reach.

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:

Ascuma	Diarrhoea	Inflammation	Gravel
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Sold at the establishments of Professor HOLLOWAY, 24 Strand, (near Temple Bar), London, and 69, Maiden Lane New York; also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices—25 cents; 42 cents; and \$1 each Box.

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

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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.

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PSALM AND HYMN BOOKS.

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

Nov 1. WM. GOSSIP.

TO COLLEGES, TEACHERS, STUDENTS, &c.

JUST RECEIVED,

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Butler's Analogy, Whately's Logic, Do. Rhetoric, Quackenbos' Course of Composition and Rhetoric, Haswell's Engineers' and Mechanics' Pocket Book.

WILLIAM GOSSIP, No. 24 Granville Street

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