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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, AUGUST 23, 1856. NO. 24.

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
S. Aug 21	14th of Tola	John 5. 1-10
M. 22	St. Barth. A	10. 1-12
T. 23	(S. M.)	11. 2. 3
W. 24		6. 4-7
T. 25		10. 1-12
F. 26		11. 2. 3
S. 27		10. 1-12
M. 28		11. 2. 3
W. 29		10. 1-12
T. 30		11. 2. 3

* Proper Lessons for St. Bartholomew—Morn. Eclus. 21—Even. Eclus. 22. The Athanasian Creed to be used.

Poetry.

CATECHISM.

Oh I say not, dream not, heavenly notes
To children's ears are vain,
That the young mind at random floats,
And cannot reach the strain.

Immortal of the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony upward.

Was not our Lord a little child,
Taught by degrees to pray,
By father dear and mother mild
Instructed day by day?

And lov'd He not of Heaven to talk
With children in His sign,
To meet them in His daily walk,
And to His arms retire?

What though around His throne of fire
The everlasting chaut
Be wafted from the seraph choir
In glory jubilant?

Yet stoops He, ever pleas'd to mark
Our rude essays of love,
Faint as the pipe of wakening lark,
Heard by some twilight grove.

Yet is He near us, to survey
These bright and order'd files,
Like spring-flowers in their best array,
All silence and all smiles.

Sure that each little voice in turn
Some glorious truth proclaims,
What songs would have died to learn,
Now taught by cottage dames.

And if some tones be false or low,
What are all prayers beneath
But cries of babes, that cannot know
Half the deep thought they breathe?

In His own words we Christ adore,
But angels, as we speak,
Higher above our meaning soar
Than we o'er children weak.

And yet His words mean more than they,
And yet He owns their praise:
Why should we think, He turns away
From infants' simple lays?

Religious Miscellany.

OF THE SIGN OF THE CROSS.

We have not now, through the gracious goodness of Almighty God, those extreme conflicts which our fathers had with blasphemous contumelies everywhere offered to the name of Christ, by such as professed themselves infidels and unbelievers. Now, however, unless we be strangers to the age wherein we live, or else in some partial respect dissenters of that we hourly both hear and see, there is not the simplest of us but knoweth with what disdain and scorn Christ is honored far and wide. Is there any burden in the world more heavy to bear than contempt? Is there any contempt that grieveth as theirs doth, whose quality no way making them less worthy than others are of reputation, only the service which they do to Christ in the daily exercises of religion treadeth them down? Doth any contumely which we sustain for religion's sake, pierce so deeply as that which would seem even of more conscience religiously spiteful? When they that honor God are despised; when the chiefest service of honour that man can do unto him is the cause why they are despised; when they which pretend to honor Him, and that with greatest sincerity, do with more than heathenish petulancy trample under foot almost whatsoever we or the whole Church of God by the space of so many ages have been accustomed unto, for the comelier and better exercise of our religion

according to the soundest rules that wisdom directed by the word of God, and by long experience confirmed, hath been able, with common advice, with much deliberation and exceeding great diligence, to comprehend; when no man fighting under Christ's banner can be always exempted from seeing or sustaining those indignities, the sting whereof not to feel, or feeling not to be moved thereat, is a thing impossible to flesh and blood; if this be any object for patience to work on the strictest bond that thereunto bind us is our vow of obedience to Christ; the solemnest vow that we ever made to obey Christ and to suffer willingly all reproaches for His sake was made in baptism; and amongst other memorials to keep us mindful of that vow, you cannot think that the sign which our new baptized forefathers did there receive is unfit or unprofitable, the reasons hitherto alleged being weighed with indifferent balance.

It is not (you will say) the cross in our forehead, but in our hearts the faith of Christ that armeth us with patience, constancy, and courage—Which as we grant to be most true, so neither dare we despise, no, nor the meanest helps that serve, though it be but in the very lowest degree of furtherance, towards the highest services that God doth require at our hands. And if any man deny that such ceremonies are available, at the least as memorials of duty, or do think that himself hath no need to be so put in mind what our duties are, it is but reasonable that in the case the public experience of the world outweigh some few men's persuasion; and in the other, the rare perfection of a few condescend unto common infelicity.

Seeing, therefore, that to fear shame which doth worthily follow sin, and to bear undeserved reproach constantly, is the general duty of all men professing Christianity, seeing also that our weakness, while we are in this present evil world, doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and lowest powers of man's mind in all actions, his fancy or imagination carrying in it that special note of remembrance, than which there is nothing more forcible, where either too weak or too strong a conceit of infamy and disgrace might do great harm, standeth always ready to put forth a kind of necessary helping hand; we are in that respect to acknowledge the good and profitable use of this ceremony, and not to think it superfluous that Christ hath his mark applied unto that part where bashfulness appeareth, in token that they who are Christians should be at no time ashamed of His ignominy.

But to prevent some inconveniences which might ensue, if the over ordinary use thereof (as it fareth with such rites when they are too common) should cause it to be of less observation or regard where it most availeth, we neither omit it in that place, nor altogether make it so vulgar as the custom heretofore hath been; although to condemn the whole Church of God when it most flourished in zeal and piety to mark that ago with the brand of error and superstition, only because they had this ceremony more in use than we now think needful; is, as we take it, a censure of greater zeal than knowledge.

When heathens despised Christian religion because of the sufferings of Jesus Christ, the Fathers to testify how little such contumelies and contempts prevailed with them, chose rather the sign of the cross than any other outward mark whereby the world might most easily discern always what they were. On the contrary side now, whereas they that do all profess the Christian religion are divided amongst themselves, and the fault of the one part is that in zeal to the sufferings of Christ they admire too much and over superstitiously adore the visible sign of His Cross: if you ask what we that dislike them should do, we are here advised to cure one contrary by another. Which art or method is not yet so current as they imagine. For if, as their practice for the most part sheweth, it be their meaning that the scope and drift of reformation, when things are faulty, should be to settle the Church in the contrary, it standeth them upon to beware of this rule, because seeing vices have not only virtues, but other vices also in nature opposite unto them, it may be dangerous in these cases to seek but that which we find contrary to present evils. For in sores and sicknesses of the mind, we are not simply

to measure good by distance from evil, because one vice may in some respect be more opposite to another, than either of them to that virtue which holdeth the mean between them both. Liberality and covetousness, the one a virtue and the other a vice, are not so contrary as the vices of covetousness and prodigality; religion and superstition have more affinity, though the one be light and the other darkness, than superstition and profaneness, which both are vicious extremities. By means whereof it cometh also to pass, that the mean, which is virtue, cometh in the eyes of each extreme an extremity; the liberal hearted man is by the opinion of the prodigal miserable, and by the judgment of the miserable, lavish; impiety for the most part upbraideth religion as superstitious, which superstition often accuseth as impious; both so conceiving thereof because it doth seem more to participate each extreme, than one extreme doth another, and is by consequent less contrary to either of them than they mutually between themselves. Now if he that seeketh to reform covetousness or superstition, should but labor to induce the contrary, it were but to draw men out of lime into coal-heat, so that their course, which will remedy the superstitious abuse of things profitable in the Church, is not still to abolish utterly the use thereof, because not using at all is most opposite to all using; but rather, if it may be, to bring them back to a right perfect and religious usage, which albeit less contrary to the present sore, is notwithstanding the better and by many degrees the sounder way of recovery. And unto this effect, that very precedent which they propose may be best followed. For as the Fathers, when the Cross of Christ was in utter contempt, did not superstitiously adore the same, but rather declare that they so esteemed it as was meet; in like manner, where we find the Cross to have that honor which is due to Christ, it is not as lawful for us to retain it in that estimation, which it ought to have, and in that use which it had of old without offence, as by taking it clean away, to seem followers of their example, which care wilfully by abscission that which they might both preserve and heal?

Touching, therefore, the sign and ceremony of the Cross, we no way find ourselves bound to relinquish it, neither because the first inventors thereof were but mortal men, nor lest the sense and signification we give unto it should burden us as authors of a new gospel in the house of God, nor in respect of some cause which the Fathers had more than we have to use the same, nor finally for any such offence or scandal as heretofore it hath been subject unto by error now reformed in the minds of men.—Hooker.

A WELL-SPENT SABBATH.

A WELL-SPENT Sabbath promotes domestic affection. The members of the family have an opportunity that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrimes some of them during the week, their appearance is better fitted to beget respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by a workman being able to turn out on a Sabbath morning with his well-dressed family and fill their pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath, is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will prevent them from appearing at church with their children. It is remarkable how closely the loss of Sabbath-keeping habits is connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from the neglect of the Sabbath is a well-known fact. Many criminals while under the sentence of death or of transportation, have confessed that their career commenced with Sabbath desertion. The painter Hogarth, so remarkable for his acquaintance with human nature, in his series

of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice, playing marbles on a tombstone during Divine Service. The committee of the House of Commons, appointed in 1852, to investigate the subject of Sabbath desecration, remark that Sunday labor is generally looked upon as a degradation; and it appeared in evidence, that in trade, in proportion to the disregard of the Lord's day, was the immorality of those engaged in it. One of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted, through the Sabbath desecration required by the occupation, as practised in London. The journeyman bakers in London, amounting to eight or ten thousand, are seldom in church; general looseness of moral principle is the consequence; from this very circumstance they feel that they are degraded; and not less from a regard to their character than to their health, comfort, and spiritual welfare, petitioned Parliament in a body to devise means for relieving them of Sabbath work.—*North American Review.*

News Department.

From Papers by Steamer Canada, August 2.

ENGLAND.

THE INDIAN BUDGET.

On Monday Mr. Vernon Smith, the President of the Board of Control, made the annual statement with reference to the revenues of the East India Company to about thirty members. The general result showed an estimated deficit of revenue for the year 1856-7 to the amount of £1,152,109, which Mr. Smith considered to be a less unfavourable state of the Indian finances than had been anticipated:—

He referred to the principal sources of the revenue, and with reference to that derived from the land, he observed that in Madras it would be necessary to make a new survey and a fresh assessment. Upon the whole, he thought there was no reason to despair of a surplus revenue from the ordinary sources; but it was the duty of the Government to seek other means of obtaining a surplus revenue—namely, by a diminution of expenditure. The first great item of charge was the army, and it was next to impossible, in his opinion to make any material diminution in that item. With regard to the civil service, he believed that it ought to be a highly-paid service; but, at the same time, he thought the salaries were upon a scale far beyond that of any other profession, and, reserving present interest, held out large prospect of reduction for the future. The present scale of pay increased in ratio, according to the time of service, far beyond what could be justified by the supposed salubrity of the climate, and an alteration in that respect should be made. He then proceeded to give a sketch of the political position in India, in the course of which he referred to the Persian occupation of Herat, which was so opposed to an existing treaty that an intimation had been already conveyed to Persia that such occupation, if it had not ceased, was a violation of the treaty. He believed that the occupation was at an end, but, at all events, the honour of the British name would require that the treaty should be observed. He earnestly defended the annexation of Oude, though he repudiated the system of annexation as a policy, for every case in which the question arises must depend, not on any general principle, but on its own individual merits; and in the case of Oude they had no other alternative. He referred to the increase of railways and the electric telegraph, which now was carried to an extent of 4,000 miles, a proof of the rapid progress which civilization was making in India. The right hon. gentleman also stated the gratifying fact that the most effectual steps had been taken to put an end to the infliction of torture in India for the purpose of collecting the revenue, and could not acquit the authorities, who should have long since put an end to it, on the ground of ignorance, for they ought to be cognizant of that which took place almost beneath their very eyes. Upon the interesting subject of education he read details respecting its progress in India, which had not been so rapid as he desired; and he then entered upon a full explanation of the course and the results of the competitive examination at home of candidates for the Indian civil service. "He last year stated the result of the first competitive examination for employment in that service. It was, no doubt, a matter of some regret that the number of candidates who presented themselves for examination this year was not so large as it had been the year before, but it was not to be apprehended this course of complaint would continue. In looking back to the ex-

aminations of last year he rather lamented the extreme severity of tests applied. He was bound in sincerity to admit that the questions put to the candidates alarmed him for his own ignorance, and he had been assured that many Cambridge students had been very much distressed by them. Except in the case of the professor of Italian, whom he reappointed, he had thought it advisable to select new examiners, and he had been so fortunate as to obtain the services of one very competent gentleman from Trinity College, Dublin.

The result of the examinations might be thus stated. The total number of candidates examined in 56, whereas last year it was 112, just double the number. The relative number of the candidates from the principal Universities in 1856 and in 1855 are as follow: From Oxford, in 1856, 10; in 1855, 19; from Cambridge, in 1856, 14; in 1855, 32; from London, in 1856, 5; in 1855, 4; from King's College, London, in 1856, 6; in 1855, 3; from other English schools, &c., in 1856 4; in 1855, 12; total English, in 1856, 36; in 1855, 70. From Edinburgh, in 1855, 1; in 1856, 3; from Aberdeen, in 1856, 2; in 1855, 5; from other Scotch colleges and schools, in 1855, 7, total Scotch, in 1856, 3; in 1855, 15. From Dublin, in 1856, 8; in 1855, 14; from Cork, in 1856, 3; in 1855, 5; from Belfast in 1856, 2; from Carlow, in 1856, 1; from other Irish colleges, in 1855, 2; total Irish, in 1855, 14; in 1856, 21. From abroad, in 1855, 3; from at home, private tuition, in 1856 2; in 1855, 3; total, in 1856, 66; in 1855, 112. One or two particulars with respect to the examinations might not be uninteresting. The plan heretofore pursued contemplated two examinations—the first, a general one; the second to take place after the lapse of two or three years, and an examination in law and the Oriental languages.—That system was established under the sanction of Lord Ashburton, Mr. Macaulay, and Mr. Lefevre. It was excellent in theory, but when it was brought to the test of practical experience, the second examination was seen to be surrounded with such difficulties that Mr. Macaulay had himself recommended that it should be relinquished. Strange as it might appear, it was not less true that it was found almost impossible to procure the means for a sound legal education in this country. The only substitute was a certificate attesting that the candidate had attended a certain number of lectures, but this was a very unsatisfactory expedient, for such certificates did not vouch for the candidate's proficiency, and were regarded merely as matters of routine. The difficulty as regarded Oriental languages was almost as great; and another obstacle arose on the question of residence, it being impossible to ascertain what became of the candidate during the interval between the first and second examination. Taking into consideration all the circumstances of the case, he determined that the better course would be to give up the second examination altogether, and send them out after they had undergone one examination only. He had provided a professor of Arabic and Sanscrit, but it was a little discouraging to find that not more than one candidate presented himself for examination in these abstruse studies. It was one of the principles on which Mr. Macaulay's minute was founded, that in conducting these examinations care should be taken not to examine a candidate in anything which, in the event of his being rejected, might be considered as lost time; and very possibly it was the knowledge of that fact which induced candidates to believe that it would not be necessary for them to 'get themselves up' in Arabic and Sanscrit. With regard to the mode of examination he had himself introduced what he deemed to be a very important alteration—a *viva voce* examination. The reason why he had done so was that he had always been of opinion that such a method of examination afforded a better test than any other of a man's qualities—his courage, his readiness, his aptitude, his self-possession. He confessed that he was not without his doubts as to whether the plan of competition would furnish any better guarantee for such qualities than the old system afforded, at all events, there was some approach to a test in a *viva voce* examination, and therefore he had adopted it. He had attended one of these examinations, and was struck with the readiness and proficiency exhibited by the candidates. Nor was his experience singular. He was happy to say that it was corroborated by the testimony of Mr. Dacent, a gentleman of great abilities and profound attainments, whose services he had been so fortunate as to secure for the examination of candidates. Mr. Dacent had at first a strong prejudice against the practice of *viva voce* examinations, but he now admits that it had worked well, and that the result was most satisfac-

tory. With respect to the general merits of the competitive system, it must be admitted that the question assumed a different aspect in India and in England. For his own part, he thought that it was a mistake to suppose that as a general rule, the civil service in this country opened a suitable field of exertion to men of high ambition and proportionate ability. In India, on the contrary, it did open such a field. There able and ambitious men were needed. The civil service was a fitting sphere for them, and in it they were sure to rise to eminence. He would not be understood, however, as concurring in the opinion which a distinguished member of that House had not hesitated to express—that patronage was an odious and a hurtful thing. He repudiated that sentiment altogether, and rather favored the doctrine of the right hon. member for Buckinghamshire—that patronage, well exercised, was one of the noblest attributes of power. What more delightful task could there be than to befriend merit and to prevent talent from pining in obscurity.

In conclusion, Mr. Smith moved a series of resolutions embodying the results stated in his speech.

After a short reply by Mr. Smith to the observations of several hon. members, the resolutions were agreed to, and ordered to be reported.

The paralysis under which Viscount Hardinge is now suffering attacked the whole of his left side, and he has, therefore, become perfectly helpless, having lost his right fore-arm. He is quite sensible, and even cheerful, under the affliction.—*U. Service Gaz.*

It is stated by the friends of Mr. Smith-O'Brien, that it is his positive determination to resist all attempts to induce him to take part in the political affairs of this country, as he has made up his mind to attend henceforward solely to the duties of a resident country gentleman.

It is reported in the Court circles at Berlin that the marriage of Prince Frederic William with the Princess Royal of England is fixed for September in the next year.

The Paris correspondent of the Brussels *Independence* writes on Thursday—"To-day two workmen guilty of having uttered some remarks in a workshop injurious to the person of the Emperor, have been sentenced to five years' imprisonment and ten years' surveillance."

NEW BRUNSWICK.

From the St. John Courier.

In the House of Lords "the Earl of Harrington gave notice that, on Monday next, he would put a question to the Government relating to the dissolution of the Legislative Assembly of New Brunswick."—(*Times*, July 25th.) It happened, however, that Monday being the day previous to the prorogation, there was no House, and the question was necessarily adjourned till the day following. Though a reply in the House of Lords was thus prevented, Lord Harrington was enabled to obtain from Lord Harrowby, on the part of the Government, the answers which had been prepared for use on this occasion, and from the *Alliance*, Manchester paper, we take the following remarks with which Lord Harrington prefaced his questions, the questions themselves, and the answers of the Home Government to them:

Lord Harrington said:—"Next let us consider the dissolution of the National Assembly of New Brunswick by the Governor, in opposition to the Council and the Parliament. I absolve Mr. A. Sutton from all blame. A governor, like a soldier, must obey orders. The blame—if blame there be—is attributable to the government, for no subordinate officer would have dared to have taken so bold and had a course, except under the sanction of the government, for reasons yet to be made known. No sovereign in this country since the Revolution has ever dissolved a parliament, in opposition to his cabinet. Now the colonies have constitutions nearly similar to the parent state, consequently there is no precedent of a similar act of unconstitutional power having been exercised in her Majesty's North American empire." Here the Earl of Harrington was interrupted by the process for proroguing parliament. After the prorogation, the Earl of Harrowby gave Lord Harrington the answers intended to be given to his questions.

Question 1. Whether in New Brunswick, in the year 1852, some 30,000 persons petitioned the Legislative Assembly in favor of a Prohibitory Liquor Law?

Reply. According to the Journals of the Assembly of 1852, there appear to have been twenty-nine petitions on this subject; but the number of the signatures is not stated.

Question 2. Whether the representative body elected in 1854 carried that measure?

Reply. The Assembly was not elected in 1854. It

was elected in 1831, and passed in 1833 an "Act to prevent the traffic in intoxicating liquors." This law, which did not prohibit the importation of intoxicating liquors, was repealed in 1834 by an "Act to regulate the sale of spirituous liquors." This latter Act has been amended by a third act, of no importance. Finally, in the session of 1835 a fourth act was passed to "prevent the importation, manufacture, and traffic in intoxicating liquors."

Question 3. Whether the Queen's sign manual had been obtained in 1836 to enforce the prohibition?

Reply. This last act, 1835, was not reserved for the crown, but was assented to by the governor. It was "left to its operation" by the Queen in Council, in November, 1835.

Question 4. Whether the Lieutenant-Governor, Mr. Manners Sutton, has now dissolved the Parliament in direct opposition to his Council, in order to appeal from the Legislature to the appetites and judgment of the people concerning the Prohibitory Law—an act intended to save the laboring classes from sickness, pauperism, and crimes, and to secure to the State a sober and healthy race of men, the great source of power and of wealth?

Reply. Mr. Manners Sutton, contrary to the opinion of his then advisers, considered a dissolution of the Assembly to be requisite. On his insisting on this point, his Executive Council resigned, and a new administration was formed, on whose responsibility the Assembly was dissolved. The motives which influenced Mr. Sutton in this proceeding are disclosed in a despatch of the 31st May. A new Assembly has been called, and is now sitting.

Question 5. Whether in her Majesty's North American Empire there exists any precedent for the exercise, on the part of a governor, of such an act of power in opposition to his Council?

Reply. I know of no such instance; but responsible government has only been established ten years in Canada, and about five in New Brunswick and Nova Scotia.

Correspondence.

FOR THE CHURCH TIMES.

NEWS FROM LUNENBURG.

AGRICULTURE, FISHERIES, ORGAN, CHESTER REGATTA.

The Hay is an average crop throughout the County, and is well nigh gathered in. The merry haymakers were at times churlish, occasioned by continuance of damp foggy weather, but the sunshine of a few days makes their happy songs to be heard from field to field.

The Grain looks well and is daily ripening for the sickle. It is indeed delightful to look on our grain fields waving with the wind. Our farmers are cheered by the thought of soon gathering in an abundant harvest, which will pay them well for their past labors.

The Potatoe fields in general are looking well, but here and there the blight appears to be hovering about. Some stalks look tarished, but many persons are willing to think it occasioned by the strong winds that we have had lately, and not disease. "Hope on, hope over," is the motto of the Farmer.

Our Labrador men have mostly returned, pretty well satisfied with their fares. They are all happy in having escaped the storm of last month, in which so many American vessels were wrecked and lost.

Our Shore fishermen have not done much as yet. They do not appear to have cast their nets or seines at the "right side of the Ship." The cry among the Fishermen just now is, "Lots of Mackerel in the harbour," and they are all away on the look out. I hope they may yet "catch em."

The Organ is up in St. John's Church in the Town of Lunenburg, and bids fair to be a fine-toned instrument. It was lately imported from England, built to order by Bates & Co. of London.

The Chester Regatta comes off on the 4th September. Come Haligonians get up your steam, and steam it off to Chester on the 4th, and encourage the enterprising young Boatmen of Chester, and while there visit Oak Island, close by, and view the silly delings of the Money-diggers. They have dug several holes upwards of 150 feet deep, costing thousands of pounds. The only man who found money was old Smith, the owner of the Island, who received it from the pockets of the lazy money-diggers for board and lodging, &c. Ask Smith what induced the fellows to dig, and he will tell you it was a "Dream," and he will wind up with telling you that it has all ended in a dream.—But really instead of a dream it has been a "drain" on the pockets of the Oak Island Money diggers. They

have been digging for years, but no bars of gold yet. Oh what fools.

Yours,
NEWSMONERS.

Lunenburg, August, 1836.

TO THE EDITOR OF THE CHURCH TIMES.

Sir, I beg to acknowledge, through the medium of your paper, the following sums in aid of the erection of a parsonage at Tusket, a Church at Port Latour, and a building to answer the double purpose of a Church and School house at Wood's Harbor.

From the Gentlemen of Liverpool	£25	10	0
" Ladies	5	0	0
" Gentlemen of Lunenburg	22	11	8
" Ladies	13	0	0

I also very gratefully acknowledge the following contributions for my own personal use:—

From the vestry of the parish of Yarmouth,	£7	10	0
Hon. Stayley Brown	1	5	0

And from James Snow, Wm. Sterns, Snow Freeman and John Campbell, Esqs, each a valuable present.

P. TOCQUE.

August 14th, 1836.

Editorial Miscellany.

The confused notice under our editorial head last week, intended to record the death of the Right Rev. Dr. Armstrong, Bishop of Grahamstown, but which appeared to have a different signification, must be attributed to newspaper hurry. The Right Rev. Dr. Anderson, whose name appears there, is Bishop of Rupert's Land, and the Bishop of Natal is the Right Rev. Dr. Colenso. We assure our readers that we had no design upon the life of either of them, and trust they will long live to build up the Church in the Dioceses where Divine Providence has allotted their labours. We copy the following memoir of the deceased Bishop of Grahamstown from the London Guardian of July 30:—

CAPE OF GOOD HOPE.—We regret to say that we have received intelligence of the death of the Bishop of Grahamstown, after a brief illness and too short an Episcopate. We give the particulars as they appear in the Anglo-African of May 22, which places its columns in deep mourning for the great loss sustained by the colony:—

"Notwithstanding the reference to the Bishop's serious illness, which our last contained, few of our readers will be prepared to hear that his lordship is no more! Yet such is the fact which it is our melancholy duty to make known. His lordship took leave of his wife and family on Thursday night, fully expecting his immediate dissolution. But on Friday his medical attendants deemed him a good deal better, and he himself seemed to feel a temporary relief—so much so, indeed, that it was thought that if the favourable symptoms could be kept up for twelve hours longer the crisis would be over. Towards evening (about twenty minutes to eight) his lordship expressed a wish to sign a document, and while in the act of writing his name, gave a sudden exclamation, accompanied by a motion of the hand to the chest, and fell back dead! His death was notified by the tolling of the church-bell. The loss which the town and community generally experiences by this shocking and unlooked for event, is greater than can well be estimated in a moment. The most respectable of our tradespeople kept one shutter up during Saturday, in token of respect to the Bishop, and of sympathy with his bereaved family and flock. The church was hung in black, and the services of the Sunday following were mournful and suited to the occasion. On Monday the shops, public offices, stores, and places of business, were all closed at two o'clock, and the appearance of the city betokened a sad and a public bereavement. At half-past two the corpse left the Episcopal residence at West-bill, the bier being placed on a gun-carriage drawn by six white horses; the pall-bearers being R. Graham, Esq., Civil Commissioner, R. Southey, Esq., Secretary to the Lieut.-Governor, E. Irving and E. Booth, Esqs, churchwardens, and C. T. Campbell (Bishop's Registrar) and A. W. Beck, Esq. Immediately following in a carriage were the principal mourners and servants. Arrived at the cathedral, where those who wished to follow his lordship's remains had been invited to assemble, the service was proceeded with, the Rev. J. Heavyside officiating, the sacred edifice being crowded to excess. The funeral cortege then left the cathedral, the clergy (all being present who were able to reach town in time for this melancholy duty) wearing their surplices:—

"At the cemetery the service was read by the Rev. J. Hardie, with evident emotion, and the body was finally committed to the grave. On the coffin was engraved—

JOHN, First Lord Bishop of Grahamstown,
Died May 16th, 1836,
Aged 42 years.

The last act of religion and of respect to the first Bishop of Grahamstown being thus completed! Such are the sad events of the week since our last; such is the uncertainty of life, and such the heavy trial the Church is called upon to bear.

"We subjoin a short memoir of the late Bishop, which has been kindly furnished to us (Anglo-African),

and hope to extend the outline from the period of his arrival to his demise:

"The Bishop was the eldest son of Dr. Armstrong, an eminent physician, author of several medical works, particularly on febrile diseases, whose wife was Sarah, daughter of Charles Spearman, Esq., of Thomely, in the county of Durham. The Bishop was born at Bishopwearmouth, August 22d, 1815. He lost his father at the age of sixteen. Was educated at Charterhouse School. He was then Crews Exhibitioner at Lincoln College, Oxford. Took his degree of B. A. with honors in 1836. He was soon after ordained deacon on a curacy in Somersetshire, and subsequently priest. He was afterwards curate of Clifton, and in 1841 was elected priest vicar of Exeter Cathedral, and soon afterwards Sunday-day preacher in that cathedral. In 1845 he was presented to the rectory of St. Paul's, in the same city. Married on the 23d February in the same year, Frances, eldest daughter of Edward Whitmore, Esq. About this time his first paper was published in the British Critic. He also contributed several articles to the Christian Remembrancer and English Review. He was now a chief instrument in forming a society for the cultivation of Church music and a literary and scientific institute, which rapidly attained success. He was also an active member of the agricultural society in that city. In October, 1845, he exchanged livings with the Rev. J. H. S. Smith, vicar of Tidenham, Gloucestershire, to which he then removed. Soon after began the great work of his English life—the reform of the female penitentiary system, begun by an article in the Quarterly, followed up by subsequent articles on the same subject, resulting in an entirely new system—the distinguishing feature of which is, that the penitents are under the care of unpaid gentlewomen, instead of paid matrons. He still found time for the efficient discharge of his duties as a parish priest. Two schools, used also as chapels, in outlying parts of the parish, and a church, remain as monuments of his zeal at Tidenham. The Tracts for the Christian Seasons, edited by him, and published by Parker of Oxford, began in 1849, and met with surprising success.—They were followed by a second series, equally successful. Then began the Parochial Tracts, and (while these were going on) the Sermons for the Christian Seasons, all eminently successful. He had embarked on another literary work when he was designated Bishop of Grahamstown, and consecrated on St. Andrew's Day, 1853, at the parish church of Lambeth. He wished to come out immediately, but being unavoidably detained, spent the interval in publishing a volume of sermons, and in collecting men and means for carrying on the work of his diocese. The bishop arrived in Table Bay, Sep. 29, 1854, and in Grahamstown, October 26."

The Regatta at Chester comes off on the 3rd of September. From the notices in the Papers we have no doubt it will be an interesting spectacle, and as an exhibition of the nautical prowess of our people coastwise, will we hope be worthy of them. At this time of year a ride to Chester would be of great service to many of our belles and beaux, and the beauty of the scenery of that place and Mahone Bay, a little further on would amply repay them.

WANTED—ANY SUPPLY OF COPPER COIN.—It is really a shame that the community should be put to such inconvenience for the want of this indispensable commodity. Complaints are continually reaching us of the sacrifices the retail trade of the city and country are compelled to submit to for the lack of copper change. This paucity of the circulating medium so necessary to the retailing business, has passed into a proverb in Halifax; and it would be impossible to over estimate the losses to which dealers are subjected every week by the want of copper change in carrying on their business. We have frequently alluded to this subject, and so often pointed out the evils it entails upon the shopkeepers generally, that one would suppose the Local Government to be so fully posted up on the requirements of the public, that it would appear almost superfluous to say that an importation of pence and half pence to the extent of several thousand pounds is absolutely and indispensably necessary for the successful prosecution of the retail trade in this Province. It is to be hoped that this really important matter will be attended to by the proper authorities without further delay.—Chronicle.

Another of those wanton outrages which has lately so frequently disgraced our city, was perpetrated on Friday night—the particulars of which we clip from a contemporary:—"We are sorry to learn that another disgraceful outrage was perpetrated on Friday night, by some fellow who cruelly and wantonly killed five of the large pheasants recently imported on the premises of Mr. Andrew Downs, near the North West Arm. Epithets are wanting of sufficient force to mark the atrocious disposition of the man (or brute) that could do such a thing, and we sincerely hope he may be detected." Another journal referring to the above, says.—"It is proposed to organize a Vigilance Committee, which may prove awake and strong enough, if the "Law and Order" authorities are not, to protect and bring to condign punishment the perpetrators of outrages upon property, private and public, which have of late become so frequent in this city and its suburbs. No means should be left unresorted to—no amount of pecuniary reward should be grudged by our city authorities, in order, if possible, to bring the miscreants guilty of the acts complained of to justice right speedily!"—Colonist.

By the arrival of H. M. S. Hermes, from Port Royal, Ja. via Bermuda, we learn that Yellow Fever prevails to a fatal degree at Havana, Jamaica, and other parts of the West Indies. Three officers, and several of the crew of the Hermes were among the victims of that fatal disease.—Id.

Selections.

THE HOWLING DERVISHES.

One sees many disgusting exhibitions in the East, but not one that is more so than the ceremony performed by the Howling Dervishes. To be sure it is your own fault if you do see it—they themselves—unlike the Turning Dervishes at Pera and elsewhere, who most willingly admit foreigners to their chapel—hold the presence of the 'unclean' like sin—and it is only through the interest of some great individual, and determined perseverance in making your applications, that you are admitted within the hallowed precincts of their convent.

Many and unsuccessful were our own attempts for a sight of the mystery, until at last succeeded in procuring the gracious notice of the Arch-priest at Broussa to our excellent recommendations by letter, and personally from two gentlemen of influence, whose acquaintance we had made. To these insignia, we ventured to add our own earnest assurances that we would behave with all due reverence, and preserve a face of becoming length whilst present.

At the door, three youths who had been stationed there by the Imaun to wait upon us, and prevent the crowd from impeding our view, stooped to take off our slippers.—This done, we were ushered upstairs to a small room beside the chapel, through whose latticed windows we were to gaze upon the mystery. The walls of the chapel present a ferocious sort of decoration, reminding one of the chambers of the Inquisition. Like the Mosques, and other holy places, they are ornamented with written sentences from the Koran. But there is with these dervishes a difference which chills you—the suspended battle axes, chains, skewers, pincers, spikes, which are used to torture themselves when the religious phrensy becomes too intolerable for the expression of voice or motion.

The youths who formed our escort placed us in the best possible position to view the scene, and, then arranging themselves on each side, kept back the throng. Many and bitter were the muttered implications upon the glances which arose from those beaten off as they tried hard to force within our charmed circle. Our small apartment filled fast, until, the heat becoming oppressive, our dragoman observed that, if the air was not admitted he was sure we could not stay.—Upon this, the youths immediately stopped all further entrance of spectators, and opened a small lattice, through which passed a gentle breeze, imparting a delicious coolness to that part of the room where we were stationed.

A low monotonous chant rose to the lattice; we looked, and saw a train of dervishes slowly entering the chapel, headed by their high-priest. The dervishes prostrated themselves upon the earth, their foreheads in the dust, the priest, stretching forth his open palms to heaven, repeated a long low prayer. A tiger-skin was then spread before the Mirrah, and upon this the priest stationed himself. A rich green scarf was offered, with which he begirt himself with much ceremony. Then commenced a low howling wail, echoed by the whole fraternity, who sat rocking their bodies two and by twos, till their foreheads almost touched the floor.

By degrees the phrensy increased—the eyes of the performers began to shine with a terribly unnatural lustre, foam gathered upon the lips, as an epilepsy, the countenance writhed in the most frightful distortions, a perspiration, so profuse that it rolled down the cheeks in huge drops, rose upon the pale and sickly brow, the 'Allah-hou' each moment was cried with a redoubled fury until, with the violence of the shouts, the voice gave way, and the words became mere frantic roarings, as from a cavern of wild beasts.

Suddenly, a sound more distinct and more terrible than the rest arose from the heaving and surging masses 'Lah il'lah el il'Allah!' cried a voice whose tones were like nothing earthly—and the others present caught up and echoed that fearful cry. The next moment there was a demoniac shriek, and the man who had at first shouted, rolled over upon the floor in deathlike convulsion.—Those next him, with another frightful 'Allah-hou,' turned to his relief. They stretched him up—they clasped his hands—they yibbed and tried to bend his limbs, but they lay inanimate and rigid as a corpse.

With lightning rapidity the infection of this paroxysm spread: the 'Lah il'lah el il'Allahs' became more terrifically still, the devotees tossed their arms in the air with the fury of maniacs. An instant more, and another dervish leaped from the floor, as if shot through the heart, and fell in convulsions.

This brought the phrensy to a climax. The Imaun encouraged the dervishes by voice, by howl and by gesture. A young man detached himself from the group, and, with a look of intense agony, at that looked

much like a pair of tongs, with which he pinched his cheeks with all his might, but the dervish made no sign of pain. A little child, a sweet little girl, of about seven years of age, entered the chapel, and calmly laid herself down upon a crimson rug. Assisted by two attendants, who from the first had stationed themselves one on each side of the Mirrah, the priest stopped upon her tender frame, and stood some moments, she must have suffered much, but when he dismounted, she rose and walked away with an air of extreme satisfaction.

Now commenced another and equally painful portion of the service. The Imaun regulated the time of the chant, by ever and anon clapping his hands to increase its speed, or commanding by gestures that it must be slower. Wait succeeded to wait, howl to howl, Allah-hou to Allah-hou, till at last the strongest men, unable to bear the violence of the exertion, fell to the ground in convulsions, or sobbed, with anguish like infants. On the whole, a more revolting scene than the howling dervishes could be readily conceived; and dreadful is the distortion of the spirit which can deem such torments, as acceptable in the eyes of God.

A few days afterwards, it was my fortune to make a more intimate acquaintance with one of these dervishes—which are peculiar to themselves—the one they have named *gellinjik*, the other *yellanjik*. Under the head *gellinjik*, they describe almost any possible illness of the body. The *yellanjik* is the more simple and more easy disease of the two, it signifies only toothache and its concomitant pains in the face. So difficult is the *gellinjik* to cure, that the happy ability has long been vested in a single family, through whom the power passes with each generation—but the *yellanjik* can be cured by those emirs or dervishes who are descended from Fatima, the daughter of Mohammed.

The charm consists in this. It is the fair sex who are usually afflicted, with face-ache in Turkey—and at any rate, these quacks have a particular love for those who are called the 'weaker vessels' of humanity, the lady is affected with nervous pains in the cheek. Faith is imperative, and there is one particular emir upon whom her choice falls. He is sent for, his feet are folded beneath him upon the divan, and his green turban readjusted. The veiled beauty is led by a slave into his august presence, and seated upon a low cushion before him. The emir utters a short prayer, lays his thumb upon his nose, breathes softly upon the forehead, gently rubs the cheek and treatment is complete.

A young slave belonging to the house where for a while we were invited to sojourn was afflicted with *yellanjik*. Immediately, on his desire being made known a messenger was despatched for an emir whom she named, and who was rather eminent in the cures he effected. The family, except one aged relative upon whom the slave attended, were staying at their country residence. Funes-Hanum was led into the presence of the emir. He might once have been a handsome man, but now his countenance had taken that sickly and distorted expression which often follows their dreadful ceremonies, and with his thick, bristling moustaches and his long matted beard, it gave him by no means a prepossessing appearance.

I was that morning amusing myself with an electrical apparatus—and after he had operated upon Funes, he passed me as I stood in the piazza making experiments, which piazza was the nearest way to the garden from her room. He surveyed the jars for a few moments with intense curiosity, and then departing to a short distance, slowly drew forth a small brass riddle, and murmured: 'Buckshish! Buckshish!'

'Buckshish! Buckshish for what?' I asked.

He made a gesture, intimating that to give aims to his order was the usual thing.

'No, I cannot think of giving you Buckshish.—You are young and strong, you can work at your trade.'

'I do work—hard work.'

'For whom?'

'Allah.'

'But your work is profitless to both Him and yourself. I shall not encourage it. It is spoken!' pursued I, with the usual Ottoman expression of decision.

I was in the midst of an interesting experiment, and I turned to my apparatus.—The dervish quietly seated himself upon the ground, doubled up his feet beneath him, and presented his brass dish; and there he sat motionless as an image carved in marble. Thus things went on for the next half hour. But I was determined not to be wearied into giving him buckshish, and his imperturbable staring had become unpleasant.

'Just bid him go about his business,' said I to the dragoman.

He did so—but the dervish intimated that he should not retire without the money.

'If you do not go voluntarily, I shall be under the disagreeable necessity of compelling you,' said I.

The dervish merely gave a complacent chuckle, which said that he defied me to get rid of him.

'Very good,' replied I. 'Now mind, if I do what you will not like, it is not my fault.'

I had a large coil-machine on the table before me, which, as those acquainted with such apparatus know, tortures the nerves beyond the power of the strongest man to endure voluntarily more than a few seconds, I laid hold on his dish with the conductor, and by the way of a sample, gave him a moderate dose from a smaller battery. He laughed derisively, saying: 'Allah el il'Allah!'

'Then here goes,' pursued I, putting the magnet into the coil, while the attendants crowded round to see the effect. It was instantaneous. He rolled over upon the ground with a yell-like 'Allah-hou!' The arms quivered in their sockets, the dish, which now he would fain have let go if he could, and about in his convulsed hands like a rocket—the countenance was distorted with pain and rage. In a few moments, feeling satisfied that he had enough, I released him from the coil. He rose, and nearly upset the dragoman in his flight, leaped down the steps into the garden. There, being at what he considered a safe distance, turned, and a more liberal allowance of curses never fell to the lot of any man than those which he bestowed on me. He prayed, his face livid and, finally, he wound up with a fervent prayer that my wife might prove anything but faithful or fruitful, or that, if the latter position failed, my issue might be to add the bitterest curse that ever fell to the lot of a father. Since then I have often had a hearty smile at the discomfiture of the *yellanjik* doctor.

MOSES AND AARON.

'Try to realize that going forth of Aaron from the midst of the congregation. He who had so often done sacrifice for their sin, going forth now to offer up his own spirit. He who had stood, among them, between the dead and the living, and had seen the eyes of all that great multitude turned to him, that by his intercession their breath might yet be drawn a moment more, going forth now to meet the Angel of Death face to face, and deliver himself into his hands. Try if you cannot walk, in thought, with those two brothers, and the son, as they passed the outmost tents of Israel, and turned, while yet the dew lay round about the camp, towards the slopes of Mount Hor; talking together for the last time, as step by step they felt the steep rising of the rocks, and hour after hour, beneath the ascending sun, the horizon grew broader as they climbed, and all the folded hills of Idumea, one by one subdued, showed amidst their hollows in the haze of noon, the windings of that long desert journey, now at last to close. But who shall enter into the thoughts of the High Priest, as his eye followed those paths of ancient pilgrimage; and through the silence of the arid and endless hills, stretching even to the dim peak of Sinai, the whole history of those forty years was unfolded before him; and the mystery of his own ministries revealed to him; and that other Holy of Holies, of which the mountain peaks were the altars, and the mountain clouds the veil, the firmament of his Father's dwelling, opened to him still more brightly and infinitely as he drew nearer his death; until at last, on the shaftless summit,—from him on whom sin was to be laid no more—from him on whose heart the names of sinful nations were to press their graven fire no longer—the brother and the son took their plate and ephod, and left him to his rest.'

'There is indeed a secretness in this calm faith and deep restraint of sorrow, into which it is difficult for us to enter; but the death of Moses himself is more easily to be conceived, and had in its circumstances still more touching, as far as regards the influence of the external scene. For forty years Moses had not been alone. The care and burden of all the people, the weight of their woe, and guilt, and death, had been upon him continually. The multitude had been laid upon him as if he had conceived them; their tears had been his meat night and day, until he had felt as if God had withdrawn His favour from him, and he had prayed that he might be slain, and not see his wretchedness. And now, at last, the command came, 'Get thee up into this mountain.' The weary hands that had been so long stayed up against the enemies of Israel, might lean again upon the shepherd's staff, and fold themselves for the shepherd's prayer—for the shepherd's slumber. Not strange to his feet, though forty years unknown, the roughness of the bare moun-

tain path, as he climbed from ledge to ledge of Abairim not strange to his eyes the scattered clumps of the mountain herbage, and the broken shadows of the cliffs, indented far across the silence of uninhabited ravines: scenes such as those among which, with none as now, beside him but God, he had led his flocks so often; and which he had left, how long ago, taking upon him the appointed power, to make of the fenced city a wilderness, and to fill the desert with songs of dolourance. It was not to smother the last hours of his life that God restored to him, for a day, the beloved solitudes he had lost; and breathed the peace of the perpetual hills around him, and cut the world in which he had laboured and suffered far beneath his feet, so that much of his life, though all wondering soon to be forgotten for ever; the death—the type of God's anger understood by him, of all men, west clearly, when on the earth upon her mouth, and the sea in deep, to overwhelm the companies of those who contended with him. — The waves beneath him; and beyond it, the far hills of Judah, and the soft plains and banks of Jordan, purple in the evening light as with the blood of redemption, and fading in their distant folds into mysteries of promise and of love. There, with his unabated strength, his undimmed glance, lying down upon the utmost rocks, with angels waiting near to contend for the spoils of his spirit, he put off his earthly armour. We do deep reverence to his companion prophet, for whom the chariot of fire came down from heaven; but was his death less noble, whom his Lord himself buried in the vales of Moab, keeping, in the secrets of the eternal counsels, the knowledge of a sepulchre, from which he was to be called, in the fulness of time, to talk with that Lord, upon Hermon, of the death that He should accomplish at Jerusalem? — From "Mountain Beauty" by John Ruskin, M. A.

A MISSIONARY CONTEST.

The Rev. Mr. G. G. G., an English missionary, relates the following amusing rencontre with a Brahmin in reference to one of the "sacred bulls," which are regarded with religious veneration by the natives:

"I once had an opportunity of ascertaining what a nuisance these gentlemen bulls were. I was on one of my missionary journeys, for I used to go for a month or two through the villages, and strike my tent every thirty miles or so; or I would journey in my boat up the river fifty, or a hundred, or two hundred miles, visiting the various villages and towns on the way. On one occasion I went to a large place on a market day; I had got a large number of tracts with me and Bibles for distribution, and I sat down in the market-place to converse with the people upon the grace and truth of salvation; but before I went into the bazaar—this means market-place and no more—I heard a terrible noise of women, as I thought, quarrelling. Now, the women in India who belong to the humbler classes have tremendously long tongues, and I conceive that the Brahmin ladies have not got very short ones, as the pundit told me. Well, I heard them abusing somebody, and using language very improper to escape from ladies' lips; they were calling somebody all manner of names but that of a gentleman, and when I came into the place I saw what was the matter. They were not abusing a man, but a great fat bull, which was eating up the rice, and the sweetmeats, and vegetables, and other wares that these women had brought in from the country to sell. The bull, in his rounds, had found them out, and was poking his nose into this basket and that basket, and there were the women doubling their fists and cursing at his nose, but no one dared to touch him. He knew very well that hard words would never break bones, and he went on and enjoyed himself, to the great injury of the people. The women, when they saw my white face—for a white face is very uncommon in the interior villages—directly put their hands together, and called, "Have mercy, have mercy!" I saw what was the matter. They were looking at the bull eating up their goods. "Drive him away," said I. "We dare not," they said. "Why not?" "Because he is a god." "He's no more god than I am," I said, and I took up a stick and gave him a good thump, so that he soon ran away. They said, "Drive him away from us," and as that was an appeal to my humanity, and as I saw the women distressed, I gave the gentleman two or three good pokes in his ribs; and he soon hurried away. The women went down and thanked me, and I was about to give them a solemn address on the folly of calling such a thing a god, when I found that I had got into a terrible mess. It is very easy to get into a difficulty, but very hard to get out of it. There were hundreds

of thousands of men there; and a number of the men who were watching me, as soon as they saw me strike the bull, came down and looked like thunder, and they spoke almost like thunder too. "What are you doing?" "Oh! I thought I was in for it now, and I said, "I was only driving away that great thief of a bull." "You struck it, did you not?" I said I did. "Do you know that you struck God?" "What nonsense," said I, "to call that brute God?" "Stay," said they, "here comes a Brahmin." Now, the Brahmins are some of the most very sacred, and some of them not; but all of them are very proud. This man had great influence among his people, and they said, Here comes a Brahmin, answer him. He came down, surrounded by some hundreds of people, and he contrived to look as black as he possibly could, as he thought he would amaze me with his black locks. "What have you been doing?" I said, "My lord, I was wanting to drive away a great thief of a bull." "Did you strike it?" "I did." "Do you know that you struck a god?" I tried to make myself two or three inches taller than I was, and to look as black as possible, and I said, "Answer me. Are you a Brahmin?" To call his Brahminical character in question was dreadful, and he said, "Certainly," and showed me the emblem of his office. "Are you a Brahmin and call that creature God?" "Yes I am." "Have you read your own Shasters?" "Certainly I have," he said. "Well, will you be good enough, for the benefit of these people, who do not know the Shasters, to quote one passage about God's honesty?" "I will not," he said. "For the fact," said I, "you cannot; but I can, and if you want, I will. I then quoted out one of their Shasters—"God is honest—God is just—God is true." "Is that true?" I said. "It is," he said. "Tell me, Brahmin, was it honest for the great bull to go to these poor women, and take their rice, and sweetmeats, and fruits, and vegetables, without paying for them?" The idea of the bull paying for anything never occurred to him. He had not a word to say. I said, "Now what are you going to do? You are the priest of the bull, and are you going to pay the women for what the bull has stolen?" "I am sure I will not." "Can you say, then, that this is honest?" and he slunk away among the crowd, and I lost sight of him. I had then a large congregation of people, and I preached to them about the true, honest, just, and righteous God.

A great will case, *Sharpe and another v. Macaulay*, has occupied some days on the civil side at the Winchester Assizes. The testator was Mr. George Macaulay, late of Christ Church, who by will dated November, 1854, left the bulk of his property (worth about £4000) to his housekeeper, and legacies to two of her daughters, the only share his relations had being a small legacy to his sister, Miss Beata Macaulay. This sister had twice got a commission of lunacy against the testator in his lifetime, but on both occasions the commissions sent down by the Court of Chancery had decided there was no reason for their interference. Reports circulated by her had, it appears, prevented him selling his property in the Isle of Wight on one occasion, and the view the testator held of his sister's conduct is shown by the following paragraph of his will:—

"I give and bequeath to my sister the sum of £20, and no more, because she has been my enemy from early days, treated me with unkindness, reporting that I was of unsound mind, and endeavouring to consign me to a lunatic asylum."

After the testator's death Miss Beata Macaulay applied to the Court of Chancery to set aside the will and the present was an issue directed by that court to try whether the testator had been "of sound disposing mind." Mr. Serjeant Kinglake conducted the plaintiff's case, and Sir E. Thesiger was specially retained for the defence. It appeared from the evidence that the testator was a paralytic, very infirm and eccentric, but remarkably shrewd in matters of business; insanity was hereditary in the family. One of his half-sisters and one of his brothers are at present in lunatic asylums. The testator was at school at Hemel Hempstead, but at a very early period he showed a most extraordinary aversion to clean linen or new things. He would resist in the most violent way any attempt made to put a clean shirt upon him. He became reluctant to quit his bed, he would hold up his hand and converse with it, and with his own shadow. When he was twenty-two years of age, in consequence of his aversion to clean linen, one Fetter, the keeper of the Bedford Lunatic Asylum, was in the habit of coming to the house of his mother, and stripping this grown-up man, scrubbing him, putting on clean linen, and what

was taken off him was burnt. At the conclusion of the case, the jury, after a consultation of an hour and a half, returned a verdict for the defendant, thus deciding that the testator was insane, and giving the property to the heirs at law.

A Touching Incident.—One of the saddest stories that we ever read was that of a little child in Switzerland, a pet boy, just as yours is, reader, when his mother one bright morning, dressed in a beautiful jacket, all shining with gilt and buttons, and gay as a mother's love could make it, and then permitted him to go out to play. He had scarcely stepped from the door of the Swiss cottage, when an enormous eagle snatched him from the earth, and bore him high up among the mountains, and yet within sight of the house of which he had been the joy. There he was killed and devoured, the cry being at the point which was inaccessible to man, so that no relief could be afforded. In destroying the child, the eagle so placed his gay jacket in the nest, that it became a fixture there, and, whenever the wind blew it would flutter, and the sun would shine upon its lovely trimmings and ornaments. For years it was visible from the lowlands, long after the eagle had abandoned the nest. What a sight it must have been to the parents of the victim!

WAITING AND NO MORE.—"I will wait" says the Psalmist, "for thy loving kindness." The difficulty with us is that we expect the Lord's loving kindness but we are unwilling to wait. We want to hurry it, forgetful of the majesty of Him with whom there is neither time nor space. It is well enough that we should serve actively where we have the means of active service. But when God, by striking down this or that agency, calls upon us to serve Him by silence and inaction, it is our duty to make silence and inaction on the altar on which our sacrifice to Him shall be placed. And in this is the truest dignity as well as the sweetest peace. We may look for among the scenes of active heroism before we meet with a picture more sublime than that of the aged Christian who in answer to the coarse inquiry of one of the nurses at the almshouse as to what he was doing, said—"Only waiting!"—Only waiting, and yet truly worshipping and nobly acting!

Milton admirably expresses this in those incomparable lines on his own blindness which no smitten and desolate Christian ought ever to forget:

God doth not need
Either man's work or his own gifts: who best
Hear his mild voice, they serve him best; his state
Is kinde. Thousands at his bidding speed
And post o'er land and ocean without rest;
THEY ALSO SERVE WHO ONLY STAND AND WAIT.

The *Cologne Gazette* is responsible for the following story:—"When Palmer was condemned, the Sardinian Ambassador telegraphed to Turin:—Palmer condemned to death, will be hanged at Rugeley. The official at Turin wrote for 'Palmer' (abridged for Palmer,) 'Palmerston,' and sent it as an official despatch to the Minister Carour. The latter, having smiled on reading it, left it open on his desk, and in a few minutes the report went like wildfire through Turin that the English had hanged their Prime Minister."

SLEEPING IN MERTINA.—This custom is of remote antiquity. We read in history that when Bishop South was preaching before Charles II. and court, many of the monarch's suite went to sleep, and some of them snored, whereupon, South addressed himself to Lord Lauderdale, one of the offenders, and said: "My Lord, I ask pardon for disturbing you, but I must tell you that you snore so loud that you are in danger of waking up his majesty." This warning woke up every one, and banished all desire to sleep.

The interview between the Emperor Napoleon and the Emperor of Austria is no longer a subject of doubt in the diplomatic world, says the Paris correspondent of *Le Nord*. "The Kings of Bavaria and Wurtemberg, the Prince Regent of Baden, will also be present. It is evident that it is to be a kind of congress, and it is also said that questions of the highest importance will then and there be discussed."

CHARITY.—In politics, as in religion, it so happens that we have less charity for those who believe the half of our creed, than for those who deny the whole of it, since if Socrates had been a Mahomedan, he would not have been burnt by Calvin.—*Cotton*.

Receive blessings with thankfulness and afflictions with resignation.

Receive your thoughts as guests, and treat your desires like children.

SELF-CONTROL.—I think the first virtue is to restrain the tongue; he approaches nearer to the gods who knows how to be silent, even though he is in the right.—*Cato*.

The Church Times.

HALIFAX, SATURDAY, AUGUST 23, 1856.

PUBLICATION OF BANS OF MARRIAGE.

A doubt has lately been suggested in England as to the proper time for the publication of Bans of Marriage, Mr. Baron Alderson having observed in the course of a trial, "I have great doubt whether Marriage solemnized when the bans have been published after the second Lesson at Morning Prayer are valid under the Act of Parliament. At Morning Service the Rubric enjoins that the Bans be read at the Communion immediately before the Sermon, and the law has not altered that injunction.—When there was no Morning Service then it was provided by the Act that in Afternoon or Evening Service the bans should be published after the second Lesson."

We never could understand why the alteration was made, and why notices of Marriage should not be given at the same time as all other notices, after the Nicene Creed, instead of interrupting the course of the service after the Lesson. In Halifax the old practice is observed notwithstanding the modern rubric, and it seems from the following letter, extracted from an English Paper, that this is correct, and that the alteration in the Rubric was made without authority in consequence of the ambiguity of a clause in the Marriage Act:—

"It is well known that the first Act of Parliament affecting the publication of Bans was that of 26 Geo. II. c. 33, the exact words of which were enacted in that of 4 Geo. IV. c. 76. This Act of Geo. II. was passed in 1753, "for the better prevention of clandestine marriages," and not for the alteration of the existing Rubrics, except indeed in requiring Bans to be published *only* on Sundays, and in certain cases in the *Afternoon* Service.

"In all other respects the Rubrics were to remain precisely as they were settled at the Revision of the Prayer Book in 1662, just as they remain to the present hour by the statutable authority of the Act of Uniformity. So that this Act of 1753 was intended really not to supersede, but to enforce, under legal penalty, the observance of the existing Rubrics, while it supplied additional security for due publicity.

"I will now quote the exact words of our authorized Rubrics relating to the Publication of Bans; only promising that, although they are not ordinarily found in our present copies of the Prayer Book, yet they are still the unrepealed law of the land and of the Church. I shall leave to others to explain in what manner and at what time the unwarrantable liberty was taken of expunging them from the Book of Common Prayer.

"First, there is the Rubric after the Nicene Creed:—
"And then also (if occasion be) shall notice be given of the Communion; and the Bans of Matrimony published; and Briefs, Citations, and Excommunications read."

"Next, the Rubric prefixed to the Marriage Service:
"First, the Bans of all that are to be married together, must be published in the Church three several Sundays or Holidays, in the time of Divine Service, immediately before the Sentences for the Offertory."

"I shall now give the exact words of the Act referred to, copied from 'the Statute at large,' ed. 1769. It was enacted that from and after 25th March, 1754, 'all Bans of Matrimony shall be published in an audible manner in the Parish Church, or in some public chapel, according to the form of words prescribed by the Rubric prefixed to the Office of Matrimony in the Book of Common Prayer, upon three Sundays preceding the solemnization of Marriage, during the time of Morning Service, or of Evening Service (if there be no Morning Service in each Church or Chapel upon any of those Sundays) immediately after the second Lesson . . . and that all other the Rules prescribed by the said Rubric concerning the publication of Bans, and the Solemnization of Matrimony, and not hereby altered, shall be duly observed."

"A comparison of the Rubrics with this enactment will show us

1. That the Act thenceforth limited the publication of Bans to *Sundays*, excluding *Holidays*.
2. That it provided for publishing them at *Evening Service*, in which case it was to be done 'immediately after the second Lesson.' This limitation is indicated by the punctuation.

3. That it did not repeal or alter the existing Ru-

brics, but on the contrary, expressly provided for their continued observance.

"The following are the remarks of Mr. A. J. Stephens in his elaborate annotated edition of the Prayer Book, vol. II. p. 1153.

"The printers of the Prayer Book have committed a flagrant breach, or rather a succession of flagrant breaches of the law, for they have not only chosen to put their own construction upon the Statute, which undoubtedly is a false one, but they have, in order to carry out their false construction, actually omitted that portion of the Rubric after the Nicene Creed which directs the publication of the bans, and also substituted a new Rubric of their own at the commencement of the Marriage Service, although the Statute says nothing which in the remotest degree authorizes any alteration of the Rubric, but rather guards against any unnecessary deviation from it. . . . Even if the Statute were inconsistent and irreconcilable with the Rubric, which it clearly is not, there could be no pretence for altering the Prayer Book; the printers were bound to print it in the form required by the Act of Uniformity; and it was for those who had to act upon it to reconcile it with the Statute, as they might have done."

"May we not respectfully invite the authorities of our University Press at once to consult the original Sealed Copy of the Prayer Book, preserved in Christ Church, and in all future editions to restore the mutilated Rubrics hitherto so strangely dealt with? This appears to be one of those particulars which justify Mr. Stephens's reproach, that "the Universities of Oxford and Cambridge and the Queen's Printers cannot at the present moment produce a single edition of the Book of Common Prayer which is in accordance with the Sealed Books."

"We copy the following paragraph relative to the doings of an American naval gentleman in British waters. We hope it is not correct, and can hardly credit it, Lord Clarendon's patient submission to the insults of the American government to the contrary notwithstanding. It would be strange certainly if our Republican neighbours repudiated the principle of an enlistment of foreign soldiers by the British government within their borders, and had acted upon it themselves by an open attempt to enlist sailors in a British colony. If it be a fact, we should think it would be rather too much for even the Christian forbearance of Lord Clarendon to put up with—but there is no knowing to what extent the subservience to commercial interests would involve the honor of England; and Provinces and Colonies from the American Revolution until now, have always been considered makeweights in any policy the Government may think it advisable to pursue:

"Some unpleasant feeling had been caused in St. John's Newfoundland by the singular conduct of the commander of the U. S. Steamer *Arctic*. On the 29th ult., that steamer entered the harbour and passed close under the stern of H. M. Ship *Pylades*, then riding at anchor there, without showing any act of courtesy such as is usual on such occasions; and it was not until a boat from the *Pylades* pulled along side of the *Arctic* that the latter dipped her flag.—The commander of the *Arctic* afterwards managed to make his presence further disagreeable by causing notices to be posted through the city, advertising for men to enter the United States Navy

"We find in the *Colonist* a letter from Revd. J. C. Cochran, on the subject of a school for the instruction of the deaf and dumb. Institutions like these in large countries, command support from the many cases of affliction that exist and claim public sympathy. There can be no doubt that a single instance is as much deserving of it, as the many; and that the few whose hard lot may be ameliorated by care and attention ought to be attended to in the exercise of a public philanthropy. We do not however think that Halifax is yet prepared to sustain in any degree of proper efficiency an Institution for the deaf and dumb. The cases in Nova Scotia are comparatively rare, and all collected would probably not give proper employment for one good instructor. While therefore we approve the intention, we would rather see public contributions directed towards assisting those who actually need assistance from the poverty of their friends or their own, to reach the more perfect Institutions of the United States, and with this object we think that upon a computation of the number of cases, the Legislature would equally wish the community at large, be inclined to render its aid. The whole subject however, is one upon which there may be a variety of opinions, and we do not put forth our own, as the best or the wisest upon the course that ought to be adopted.

Judge Wilkins took his seat on the Bench, at Chambers, on Tuesday last.

"A presentation of medals from Louis Napoleon, Emperor of France, to some of the soldiers of the 63rd Regiment at prisons in this garrison, took place on Tuesday last. The parties complimented for distinguished bravery and conduct, are Sergt. Major Hughes, Color Sergeants Ward and Morris, Sergt. Abern, and Privates McGowan and Sullivan. The occasion was not generally known, or the people would have made a strong muster.

A disastrous fire occurred in St. John N. B. on Tuesday 12th, by which the tannery of Mr. Richey where it broke forth, and a number of other buildings were destroyed. Another fire occurred on the afternoon of the 15th.

"We learn that large shoals of very fine mackerel have straggled into St. Margaret's Bay, gladdening the hearts of the fisherman and merchant in that vicinity.

LATER FROM EUROPE.

New York, Aug. 17.—The steamer *Gallic* arrived this morning under favorable weather.

The panic in the broadstuffs market continues. Flour declined two to three shillings per barrel. Canadian (sweet) 30s. to 31s.; Western Canal 24s. to 27s.; Ohio 32s. to 33s.

Corn firm and unchanged. Wheat quoted at 9s. 11d. to 10s.; for Southern White, 8s. 6d. to 9s.; Western red 9s. 2d. to 10s. Provisions generally unchanged.

Money market active, no change from previous quotations.

Governorship of Jamaica is tendered to Mr. Darling, Governor of Newfoundland.

The Spanish insurrection is suppressed.

We understand that the Hon. Joseph Howe, Mrs. Howe and son, were thrown out of their carriage on Tuesday morning, about a mile to the eastward of the Sackville Station. It seems that the leading horse of the team, a tandem, took fright on meeting a lumber wagon of peculiar construction, when suddenly wheeling round he threw the shaft horse and the carriage down a ravine some fifteen or twenty feet deep. We are glad, however, to learn that the accident is not likely to be attended with serious consequences. No bones were broken, no shoulder dislocated as was stated in one of the papers, and beyond an internal shock to Mr. Howe, and a sprained wrist to his lady, no harm done. Master Howe escaped uninjured.—*Chron.*

"The Children of the Sunday Schools in St. Paul's Parish, including St. Paul's, St. Ives's, and the Bishop's Chapel, enjoyed themselves on 15th inst. at a picnic kindly contributed for their amusement, by their friends and teachers, at the Farm of Henry Pryor, Esq. North West Arm. The afternoon was spent delightfully. The Lord Bishop, the Clergy of St. Paul's, the Sunday School teachers, and other friends took great interest in the entertainment, and gave it zest by their presence. Many of the parents of the Children visited the scene, and upwards of 300 of the little folks enjoyed themselves amazingly.

APPOINTMENTS.

His Excellency the Lieutenant-Governor, in Council, has been pleased to make the following appointments, provisionally, until the signification of Her Majesty's pleasure:—

The Honorable Lewis Morris Wilkins to be one of the Justices of Her Majesty's Supreme Court of Judicature for the Province of Nova Scotia, in the place of His Honor Mr. Justice Thomas C. Haulturton, resigned.

The Honorable William A. Henry to be Provincial Secretary for the said Province, in the place of the Honorable Lewis Morris Wilkins appointed to be one of the Justices of the Supreme Court.

The Honorable Adams G. Archibald to be Solicitor General, in the place of the Honorable William A. Henry, appointed to be the Secretary of the Province.

The Honorable William A. Henry, to be Clerk of the Executive Council, in the place of the Honorable Lewis M. Wilkins, appointed to be one of the Justices of the Supreme Court.

The Honorable Adams G. Archibald to be one of the Members of the Executive Council of Her Majesty's said province, in the place of the Honorable Lewis M. Wilkins, vacant by his appointment to the Bench of the Supreme Court.

A VALUABLE FAMILY MEDICINE.

"So celebrated has Dr. McLane's Vermifuge, prepared by Fleming Bros. of Pittsburgh, Pa., become, that it is regarded as the only specific cure for worms. Families should never be without a supply of it. At this season particularly, when worms are so troublesome and frequently fatal among children, parents should be watchful; and on the first appearance of those distressing symptoms which warn us of their presence at once apply this powerful and efficacious remedy. We are confident that it only requires a trial, to convince all that it richly merits the praises that have been bestowed upon it. It is safe and infallible. Vomices of vermiciferes can be produced, show its great medical virtues.

Purchasers will be careful to ask for Dr. McLANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. of Pittsburgh, Pa. All other Vermifuges in comparison are worthless. Dr. McLane's genuine Vermifuge, also his celebrated Liver Pills, can now be had at all respectable drug stores.—None genuine without the signature of

FLEMING BROS.

Sold in Halifax by Wm. Langley and John Naylor.

LETTERS RECEIVED.

From Rev. R. J. Unwin, with new sub. We have not received the letter...

Holloway's Pills. A certain cure for General Debility. Mr. Arthur Hurm, suffered according to his own showing...

MARRIED.

At Ship Harbour, on the 16th Inst., by the Rev. Robert Jamison, Capt. Henry Sirkman, to Sarah, fifth daughter of the late George Sirkman of Ship Harbour...

DIED.

On Thursday last, after a short illness, in the 60th year of his age, Mr. Peter Fortune. At Dartmouth on Thursday 21st Inst., after a long and painful illness, Mr. Jacob Koux, aged 81 years...

Shipping List.

ARRIVED. Saturday, Aug. 16.—Bright Queen of the West, Riches, Trinidad; Boston, Roche, Boston. Sunday, Aug. 17.—Sunr. Eastern State, Kilham, Boston and Yarmouth...

D. C. S.

THE Annual General Meeting of the DIOCESAN CHURCH SOCIETY of N. S., will be held (D. V) in Halifax, on WEDNESDAY, the 16th of October next, at 2 P. M., in the National School.

MISSIONARY SALE.

THE Friends of the Rev. J. Stankage have again sent him a large assortment of elegant Fancy and Useful Articles, including German Leather, and Wool Work, Drawings, &c., which he intends to offer for Sale at the Mason Hall, on Tuesday the 14th day of October next, at half-past One, P. M.

NEW LADIES' SCHOOL.

A NEW SCHOOL FOR YOUNG LADIES, conducted by a Lady of accomplishments and experience in tuition, from England, with the assistance of Gentlemen, giving stated lessons in certain departments, according to the method of LADIES' COLLEGES, now generally pursued in England, will be opened in Halifax early in September.

COLLEGIATE SCHOOL, WINDSOR, N. S.

THE BISHOP of NOVA SCOTIA has established in connection with the above Institution, 6 Exhibitions of £15 per Ann., each tenable for 3 years,

to be given exclusively to Sons of Clergymen requiring assistance to maintain them at School. The first half year's allowance may be drawn at Christmas next. Applications will be received immediately.

D. W. PICKETT, Principal of Coll. School. Windsor Aug. 20, 1856.

KING'S COLLEGE, WINDSOR.

THE following Resolution and Notices are published by order of the General Meeting of the Incorporated Alumni, held at Windsor in June 1855.

On motion of Hon. A. D. Almon, Resolved—That it be notified that the subject of voting by proxy will be taken into consideration at a Special General Meeting to be held in the month of October next as near as convenient to the Annual Meeting of the Diocesan Church Society.

1. Dr King gave notice that the following Resolution will be moved and advocated at the Special General Meeting in October next: Resolved, That this meeting be authorized to make such regulations relative to voting by proxy as may be deemed expedient by the meeting.

SPLENDID ASSORTMENT PAPER HANGINGS.

Just Received per brig Ornate, &c. &c. PAPER HANGINGS, Newest Styles, for Drawing Rooms, Parlors, Bed Rooms, Halls, or Kitchens, from 50. to 3s. 6d. per Roll.

WILLIAM GOSSIP

Has Received per Mungo Park, from Liverpool, a Cases SCHOOL BOOKS, STATIONERY, and ARTISTS' MATERIALS, viz:—SCHOOL BOOKS—Mathematics, Stewart's Geography, Eton Latin Grammar, Greek Grammars, Barker's Demosthenes, Colenso's Arithmetic, Stewart's and Hughes' Goldsmith's Geography, Sullivan's English Grammar, Hugo Reid's Physical Geography, Chambaud's Fables, May's Spellings, Copy Books of all descriptions.

July 19.

VALUABLE BOOKS.

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

COLLEGIATE SCHOOL, WINDSOR, N. S.

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

THE duties of this SCHOOL will be resumed on FRIDAY the 15th of August next. The design of the Principal is to provide competent Teachers in each department of the School, and thus secure to the boys placed under his care, such facilities as will enable them to prepare thoroughly for College, or the Commercial and active pursuits of life.

Particular advantages are afforded for acquiring a useful knowledge of the Modern Languages, and instruction will be given in Drawing. In all its branches, New Pupils will be received at any time, and charges made from date of entrance. The usual quarter's notice will be required before removed.

TERMS.—Boarders, £35 per annum. Day Scholars £8 Fee for Modern Languages, whether one or more be studied, only 15s per Quarter. All payments to be made Quarterly and in advance.

Each Boy will provide his own sheets, pillow cases and towels, and all articles of clothing should be distinctly marked with the owner's name.

A reduction of £5 per annum will be made in favor of Sons of Clergymen, when the number of other Boarders shall exceed twenty.

Two Prizes of £8 and £4 respectively will be open for competition in June, 1857. Windsor, July 7, 1856. 6w J. 19.

COLLEGIATE SCHOOL, WINDSOR, N. S.

WANTED—A TEACHER in the English Department. The applicant must be a member of the Church of England, and produce testimonials of character and proficiency. To one who wishes to receive instruction in the higher branches of study an excellent opportunity is now offered of doing so free of expense.

Apply by letter (postpaid) to the Rev. D. W. PICKETT, Collegiate School, Windsor. July 19. 6w.

WILL BE PUBLISHED IN A FEW DAYS. PRICE TWO SHILLINGS. A SCHOOL GEOGRAPHY FOR BRITISH AMERICA.

BEING AN ELEMENTS OF GENERAL GEOGRAPHY, in which BRITISH AMERICA is treated with the fullest and detail requisite to impart to British American Youth some knowledge of their own country. The work will include the Geography of the other leading countries of the world, and Outlines of Physical and Astronomical Geography.

By HUGO REID, of Dalhousie College, Halifax. Author of "The Principles of Education," "Elements of Physical Geography," &c. August 16. 2m.



Has been before the public more than 20 years, and is deservedly popular in the cure of Swains, Sweeney, Ringbone, Windfalls, Pole Evil, Callous, Cracked Heels, Gall of all kinds, Fresh Wounds, Sprains, Bruises, Fistula, Sifts, Sand Cracks, Strains, Lameness, Fomdered Feet, Scratches or Grease, Mange, Foot Rot in Sheep, Garget in Cows, Rheumatism, Bite of Animals, External Poisons, Painful Narvous Affections, Frost Bites, Boils, Corns, Whitlows, Burns and Scalds, Chillsblains, Chapped Hands, Cramps, Contractions of the Muscles, Swellings, Weakness of the Joints, Caked Breast, Sore Nipples, Piles, &c.

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.

LANGLEY'S EFFERVESCENT APERIENT POWDER

THIS POWDER forms an agreeable refreshing, and salutary Draught, removing Head-ache, Vertigo, Acidity in the Stomach, want of appetite, and other symptoms of Dyspepsia. Sold only at Langley's Dispensary, 61, Pall Mall, London. July 2.

Poetry.

WHEN I DIE.

When comes the crisis of my time,
The solemn change, unknown, sublime,
That I from earth must part;

Thy succour then to me extend,
Like Abram shown in death's friend,
Sound, happy, true, approved,

Oh, then how bright my setting sun!
How glad to know my race is run
Such an I forever free,

What wonders then I death's terrors dread,
A soul released, a sinner saved,
I get the victory!

BIBLE, PRAYER BOOK, AND RELIGIOUS BOOK & TRACT DEPOSITORY.

Society for Promoting Christian Knowledge.

No. 24, Granville Street.

THE Depository for the Sale of Bibles, Prayer Books, Catechisms, Religious Books and Tracts, and the Educational Works of the above Society, is kept at the Book & Stationery Shop of WM. GOSSIP, 24 Granville Street.

Table listing various books and their prices, including Royal Quarto, Medium Quarto, and Demy Quarto editions.

Books of Common Prayer.

Table listing books of common prayer, including Great Primer, Pica, and Marginal references.

Table listing liturgical books, including the Liturgy compared with the Bible and Pious Parishoner instructed.

Table listing maps and tracts, including Map of the World in hemispheres and New Tracts on Confirmation.

FRENCH EDUCATIONAL BOOKS.

SPIERS' & SURENNE'S Complete French and English, and English and French Dictionary.

- List of French educational books including Ollendorff's New Method of Learning French, Keys to each of above Methods, and various French readers.

WM. GOSSIP, 24, Granville Street.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS MYRRH AND BORAX PEARLED WITH EUCALYPTUS.

BOOKS! BOOKS! BOOKS!

JUST RECEIVED PER SHIP JOHN BARROW.

A LARGE Assortment of BOOKS published by A. JOHN HENRY PARKER, London, viz. Tales for the Young Men and Women of England.

Also at One Shilling Sterling each. Baptism, Confirmation, or Tests for the use of Persons about being confirmed. The Lord's Supper. The Chief Fruits. The Christian Year.

Miscellaneous, at the prices annexed. Currency. Manual of Laws, by the Rev. Thos. Ken. D. D.

May 17 24 GRANVILLE STREET. EAST INDIAN CURRY POWDER, With a Receipt for cooking a Curry—by an East Indian.

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

BAZAAR AT NEWPORT!

A BAZAAR in aid of the Funds for erecting a New Church in the Parish of St. James, Newport, W.I., on Wednesday, the 23rd of September next.

PSALM AND HYMN BOOKS.

I HAVE now on hand, handsomely bound in Morocco and gilt—number of the New Edition of the PSALM & HYMN BOOK.

LANGLEY'S EFFERVESCING APERIENT POWDER

THIS POWDER forms an agreeable, refreshing, and salutary draught, removing flatulency, Vertigo, Acidity in the Stomach, want of appetite and other symptoms of Dyspepsia.

HALIFAX MARBLE WORKS.

MANUFACTURED of the best Italian and American MARBLE on reasonable terms. Orders from the Country thankfully received, and executed with neatness and dispatch.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver.

These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver, Dyspepsia, Constipation, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive Organs.

LET US REASON TOGETHER.

HOLLOWAY'S PILLS.

WHY ARE WE SICK?

IT has been the lot of the human race to be weighed down by disease and suffering. HOLLOWAY'S PILLS are specially adapted to the relief of the WEAK, the NERVOUS, the DELICATE and the INFIRM.

THESE PILLS PURIFY THE BLOOD.

These famous Pills are expressly combined to operate on the stomach, the liver, the kidneys, the lungs, the skin, and the bowels, correcting any derangement in their functions.

DYSPEPSIA AND LIVER COMPLAINTS.

Nearly half the human race have taken these Pills. It has been proved in all parts of the world that nothing has been found equal to them in cases of disorders of the liver, dyspepsia, and stomach complaints generally.

GENERAL DEBILITY—ILL HEALTH.

Many of the most despondent constitutions have owed their restoration to the introduction of these Pills, that they may become the medicine of the masses.

FEMALE COMPLAINTS.

Female young or old should use without this celebrated medicine. It corrects and regulates the monthly courses at all periods, acting in many cases like a charm.

Table listing various ailments and their treatments, such as Ague, Asthma, Bilious Complaints, Female Irregularities, etc.

Sold at the Establishments of Professor Holloway, 24 Strand (near Temple Bar), London, and 60, Maiden Lane New York, also by all respectable Druggists and Dealers in Medicines throughout the Civilized World.

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

PAPER HANGINGS!

JUST RECEIVED.—A quantity of beautiful PAPER HANGINGS, chiefly light colors, well adapted to the Sea sun—from 5d to 1s 3d per roll.

MACAULAY'S HISTORY OF ENGLAND. HARPER'S New York Edition, correctly printed and on good paper.

FOR SALE BY WM. GOSSIP, 24 GRANVILLE STREET. THE Constitution of the Diocesan Assembly adopted at an adjourned Meeting of the Diocesan Assembly at Nova Scotia, held at Halifax, in the Bishop's Chapel, Oct 11, 1855.

Published every Saturday by Wm. Gossip, Proprietor, at the Church Times-Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese.

TERMS.—Ten Shillings per annum, payable in advance.