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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 24, 1855. NO. 12.

Calendar.

CALENDAR WITH LESSONS.

Day	Lesson	MORNING	EVENING
1. March 27	38 In Lent.	Exod. 3	John 12
2. "	Ann. of V. M.	Judges 6	13 Judges 14
3. "	"	Ruth 1	16 Ruth 2
4. "	"	1 Sam. 1	17 1 Sam. 2
5. "	"	"	18 1 Sam. 3
6. "	"	"	19 1 Sam. 4
7. "	"	"	20 1 Sam. 5
8. "	"	"	21 1 Sam. 6
9. "	"	"	22 1 Sam. 7
10. "	"	"	23 1 Sam. 8
11. "	"	"	24 1 Sam. 9
12. "	"	"	25 1 Sam. 10
13. "	"	"	26 1 Sam. 11
14. "	"	"	27 1 Sam. 12
15. "	"	"	28 1 Sam. 13
16. "	"	"	29 1 Sam. 14
17. "	"	"	30 1 Sam. 15
18. "	"	"	31 1 Sam. 16
19. "	"	"	32 1 Sam. 17
20. "	"	"	33 1 Sam. 18
21. "	"	"	34 1 Sam. 19
22. "	"	"	35 1 Sam. 20
23. "	"	"	36 1 Sam. 21
24. "	"	"	37 1 Sam. 22
25. "	"	"	38 1 Sam. 23
26. "	"	"	39 1 Sam. 24
27. "	"	"	40 1 Sam. 25
28. "	"	"	41 1 Sam. 26
29. "	"	"	42 1 Sam. 27
30. "	"	"	43 1 Sam. 28
31. "	"	"	44 1 Sam. 29

Proper Lessons for the Annunciation of the Virgin Mary—Morn. Luke 1. Even. Zechar. 3.

Religious Intelligence.

FIFTH SUNDAY IN LENT.

CHRIST'S JOURNEY TO JERUSALEM.

"And if came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem." Luke ix. 51.

He that has observed the story of the life of Jesus cannot but see it, all the way, to be strowed with thorns and sharp-pointed stones; and although by the kisses of His feet they become precious and salutary yet they procured to Him sorrow and disease. It was "meat and drink to Him to do His Father's will," but it was "bread of affliction, and rivers of tears to drink," and for this He thirsted for the earth after the cool stream. For so great was His perfection, so exact the conformity of His will, so absolute the subordination of His inferior faculties to the infinite love of God, that He never considered the taste, but the goodness; never distinguished sweet from bitter, but duty and piety always prepared His table. And now, knowing that His time, determined by the Father, was nigh, He hastened up to Jerusalem. "He went before" His disciples, saith St. Mark. "and they followed Him trembling and amazed, and yet, before that, when His brethren observed He had a design of publication of Himself, He suffered them "to go before Him," and went up, as it were, in secret. For so are we invited to martyrdom and suffering in a Christian cause, by so great an example. The Holy Jesus is gone before us, and it were a holy contention to strive whose zeal were forwardest in the designs of humiliation and self-denial; but it were also well, if, in doing ourselves secular advantage, and promoting our worldly interest, we should follow Him, who was ever more distant from receiving honours than from receiving a painful death.

These affections, which dwell in sadness and are married to grief, and lie at the foot of the cross, and trace the sad steps of Jesus, have the wisdom of resolution, the temper of sobriety, and are the best motivations of Jesus and securities against the levities of a dispersed and a vain spirit.

This was intimated by many of the disciples of Jesus in the days of the Spirit, and, when they had heard of the good word of God, and the powers of a world to come; for then we find many ambitious of martyrdom, and that laid stratagems and designs, by unusual deaths, to get a crown. And if these poor stars shine so brightly, and burn so warmly, what heat of love may we suppose to have been in the Sun of Righteousness? If they went fast towards the crown of martyrdom, yet we know that the Holy Jesus went before them all. No wonder, that "He cometh forth as a bridegroom from his chamber, and rejoiceth as a giant to run his course."

When the disciples had overtaken Jesus, He bore to them a sad homily upon the old text of suffering, which He had, well nigh for a year together preached upon; but, because it was an unpleasing sermon, so contradictory to those interests, upon the prospect of which they had entertained themselves, and that all their desires, they could by no means understand it. But it concerned Christ to speak so plainly, that His disciples, by what was to happen here it happened to Jesus without His knowledge and voluntary entertainment. He told them therefore of His sufferings, to be accomplished in His journey to Jerusalem. And here the disciples showed themselves to be hot men full of passion and impatient of affliction; and the bold Galilean, St. Peter, with the boldness to dissuade his Master from so great an iniquity, and met with a reprobation so great, that neither the sermons nor the Pharisees, nor

Herod himself, ever met with its parallel. Jesus called him Satan; meaning that no greater contradiction can be offered to the designs of God and His holy Son than to dissuade us from suffering.

And if we understood how great are the advantages of a suffering condition, we should think all our daggars gilt, and our pavements strewed with roses, and our halters silken, and the rack an instrument of pleasure, and be most impatient of those temptations which seduce us into ease, and divorce us from the cross; as being opposite to our greatest hopes and most perfect desires. But still this humor of St. Peter's imperfection abides amongst us. He that breaks off the yoke of obedience, and unites the bands of discipline, and preaches a cheap religion, and presents Heaven in the midst of flowers, and strows carpets softer than the Asian luxury, in the way, and sets the songs of Zion to the tunes of Persian and lighter airs, and offers great liberty of living, and bondage under affliction and sins, and reconciles Eternity with the present enjoyment, he shall have his schools filled with disciples; but he that preaches the cross and the severities of Christianity and the strictnesses of a holy life, shall have the lot of his Blessed Lord; he shall be thought ill of and deserted.

For men, in all ages, will be tampering with shadows and toys. The Apostles at no hand could endure to hear that Christ's "kingdom was not of this world," and that their Master should die a sad and shameful death; and yet, after Christ's time, when His disciples had taken up the cross, and were marching the King's highway of sorrow, the Gospel grew in persecutions; and as Christ's blood did cement the corner stones and the first foundations, so the blood and sweat the groans and sighings, the afflictions and mortifications, of saints and martyrs, did make the superstructure, and must at last finish the building.—*Jeremy Taylor.*

From the New York Protestant Churchmen.

[We insert the following communication with pleasure, demurring, however, to the position, that by the act of calling items and extracts from other journals, the editor signifies his adoption of them as his own. This is often done to attract attention and elicit information; and in the present case, instead of giving his affectionate advice, the Bishop of Vermont would not have been far out of the way, if he had warmly thanked us for enabling him to vindicate his views, and place before the Church how much he has done for the cause of ministerial training and education.]

To the Editors of the Protestant Churchman:

MY DEAR BRETHREN—I am sorry to see, in your paper of the 10th February, another notice of what you call "The Veto," in the diocese of Vermont, extracted from the Canadian Church periodical, called "The Echo," but addressed to it by some anonymous correspondent from Philadelphia. If this publication were confined to a personal censure on myself, I should pass it by as requiring no attention. But it is aimed against what I regard as a sound Church principle, and misrepresents so utterly, besides, the condition of my diocese, that I consider it my official duty to correct the errors of the writer, lest they might be accepted for truth.

He begins by professing cordial respect for myself, and for what I call the gallant little diocese of Vermont. With regard to my calling the diocese "a gallant one," he has made a slight mistake.—The phrase has never been used by me, nor do I profess to understand its ecclesiastical meaning. And although I shall not deny the author's assertion that he "feels a cordial respect" both for the diocese and its bishop, because this is a private matter of which he has a right to be the best witness, yet I must be permitted to say that he adopts a very singular way of showing it, by mystifying my Conventional Address, and applying the facts to a purpose which he must know to be the very opposite of the object intended.

He next states that my diocese has a land fund of \$3,883 71 per annum, which makes it "the best endowed diocese in the United States." He might have said that it was the only diocese which had the benefit of the lands appropriated to the Church by the act of the British Government before the Revolution. But if he had been disposed to look into

the matter fairly, he could hardly have ventured upon the preposterous assertion that it is the "best endowed" in the Union. The Treasurer's account would have shown him the mode of its distribution; namely, in paying the bishop's salary of \$200, with appropriations to each of the thirty-two parishes, varying from \$50 to \$150, according to the circumstances, together with a small grant for the library of the diocese, and several sums to aid in building churches and parsonages, and liquidating Church debts—It useful, undoubtedly, but bearing no proportion whatever to the income of many other dioceses, and not to be named along with the resources of several single parishes in his own city of Philadelphia.

But this is an Endowment! Suppose it is, what is its real value? The true aggregate of it is \$3,300 a-year. Take out \$800 for the bishop's salary, and we have \$2,500 to divide amongst thirty-two parishes, making the magnificent quota of \$78 a piece! And this sum must grow less, as the Churches become more numerous. A wealthy diocese, surely! How many bishops will he find, who have educated a family of eight sons and three daughters, on a Church income of \$800 a year as bishop, and \$700 more as Rector, making \$1,500 per annum altogether? To say nothing of Trinity Church, New York, there are not a few congregations in that city who give more than the amount of our entire endowment to their rector alone. And the yearly outlay of the better class of churches in Philadelphia, is far beyond our whole diocesan appropriation.

Yet Vermont and her bishop have gone on as they could, for twenty-two years together, without complaint, without asking for a single dollar from the missionary funds of the Church, or seeking any extraneous aid from the abundance of our brethren.—If you, or the correspondent of the Echo, whose statements you have taken the responsibility of republishing, will show us more work done, or better work, with the same means or under similar circumstances, I shall be glad to take credit with all due commendation.

Our anonymous censor next proceeds to say, quoting my Conventional Address, that "in the year 1840 we had twenty-six ministers, ten of whom had been trained under my own care, and there was no vacancy in any parish able to support a pastor.—Now we have but twenty efficient laborers, and out of thirty-two churches, ten are vacant." And then he informs us that in Vermont, during the last ten years, the clergy have decreased twenty per cent., while in the rest of the country, they have increased fifty per cent. The conclusion is, that "Vermont differs from her sister dioceses in two respects, 1. in being the best endowed, and, 2. in being the only one which enjoys the Episcopal Veto." And therefore, "if with so excellent and amiable a man to exercise it, this veto should have so desolating an effect in so short a time," it is only necessary, humanly speaking, to have a bishop who should put it into active operation, and there would soon be no one left in the diocese to claim the endowment but himself alone! Here we have the object of the writer plainly exhibited, namely, to wrest the facts stated in my address, so as to afford some color for an attack upon the so-called Episcopal veto.

But little more than a year has passed away, since I was obliged to publish a regular defence of our Diocesan Constitution, in answer to an assault made upon it in the columns of the Episcopal Recorder.—This defence, the writer ought to have read, before he undertook to be a judge of the past and a prophet of the future. He would then have learned that when I came into my office, in A.D. 1832, there were only eleven clergymen in the diocese. Three years and a half elapsed, and then, in May, 1836, the Constitution was adopted precisely as it still stands, having been, in A.D. 1852, unanimously approved, after nearly seventeen years of trial. The Clergy increased, from 1832 to 1840, until the number of eleven grew to twenty-six. Of these eight years, the last four were passed under this obnoxious law, which he calls the Episcopal veto, and these were the years when the increase was the most rapid. Suppose I were to claim the extraordinary addition to our numbers, as the result of the very thing which he denounces! Certainly he might say that this would be an absurdity. He would look immediately for some other causes of our remarkable

prosperity. And he would be perfectly right. But why does he not look for those other causes of our subsequent decrease? Must the Episcopal Veto be excluded from any share in our great increase, and yet be made to bear the whole blame of our diminution?

Now the very address from which he quoted sets forth the real source of our growth, from 1832 to 1840, namely, the work which I undertook to perform in the support and training of young men for the ministry. My humble Theological Seminary contained at one time ten candidates for the sacred office, sustained by the classical school connected with it. I sacrificed all my property, worth about \$20,000, and several thousands more, in the effort to establish the institution, the whole of which was swept away in the disastrous times of 1838-9. And the growth of the diocese, in consequence, was checked, and the number of our clergy reeded. The object of my address to the Convention was to show them the importance of having our own Theological Seminary again, on a surer foundation, by proving, from our diocesan statistics, the great difference between the growth of the clergy previous to 1840, when I carried on the work of ministerial training, and the lessening of the clergy, since the period of my pecuniary ruin. The episcopal veto had nothing to do with the matter, on the one side or the other. It was a pure question of adaptation of means to the end. Our clergy increased rapidly, while I was able to employ the proper means to sustain and encourage candidates. And they diminished, though not so quickly, when those means could no longer be employed.

The same journal from which our censor drew his statement would have shown him that the Convention responded, without a dissenting voice, to the justice of the appeal, and passed their resolutions accordingly. Since that time, all the preparatory measures have been consummated. A charter has been obtained for the new "Vermont Episcopal Institute." The deed of the property has been executed. A portion of the subscriptions has been secured. And the prospect is fair and encouraging for the revival of our old means of increase, with far better hope of permanence, when we shall have appealed to the liberality of our friends at large, to aid in this most useful and valuable enterprise.

With what sort of eyes our anonymous assailant could have perused these documents, I am unable to conjecture. But we have all heard the story of the astronomer who was satisfied that he had discovered an elephant in the moon, when it turned out, upon an examination of the telescope, that he had only shut up a fly under the object glass! Something of this kind seems to have occurred in the case before us. The "Episcopal veto" had become a fixed idea in the mind of our worthy censor, and whatever page he read, the monster was there, and lo! the diminution of our clergy was at once explained, with perfect demonstration!

The inference which he insinuates, though he does not directly assert it, is that Vermont, being the only diocese which is "so well endowed," and the only one which is placed in the awful clutch of "the Episcopal veto," is therefore the only one in which there are so many vacant parishes. This inference is about as well sustained as the rest of his ingenious hypothesis. I have taken the trouble to examine the journals of many other dioceses, and beg leave to state the results for the reader's satisfaction:

N. Y., in 1833, reported	27	vacancies out of 237	Ch.
Ohio	26	"	83 "
Illinois	23	"	52 "
Virginia, in 1852,	27	"	173 "
Missouri, in 1854,	7	"	21 "
S. Carolina,	9	"	53 "
N. Carolina,	26	"	53 "
Indiana, in 1854, reported	8	vacancies out of 28	Ch.
Delaware,	3	"	21 "
Wisconsin,	10	"	35 "
Alabama,	4	"	29 "
Michigan,	8	"	37 "
Texas,	8	"	21 "
Mississippi,	14	"	32 "
Tennessee,	6	"	17 "
N. Hampshire,	6	"	11 "
Maryland,	10	"	107 "
Pennsylvania,	66	"	173 "

It is not impossible that I may have erred in making out some of the foregoing estimates, and that of Pennsylvania among them, because I regret to find, in most of the journals, an absence of any clear and distinct statement of the vacant parishes although I should think that this is one of the most important facts to be laid before the Convention. But I have done the best in my power, by taking the list of the churches, and comparing it with the list of the clergy who are set down as rectors. If I have been misled in the true result, I shall be most happy to have the mistake corrected. No statistical service could be performed of greater importance at

this time, than the furnishing a complete list of the actual amount of clerical destitution. For by doing also are our people likely to be roused to the necessity of a vigorous and persevering effort, to supply the increasing and alarming deficiency. True it is, that the number of our clergy is largely increased. Yet it is no less true that the growth of our population and the wants of the church have increased in a much greater proportion.

But supposing my imperfect list to be reasonably accurate, it appears that out of 10 dioceses, including my own, there is not a single one fully supplied, while many are more deficient than Vermont, notwithstanding this frightful bughear, the "Episcopal veto." We have 10 vacancies out of 32 parishes. But Missouri has 7 out of 21; North Carolina, 26 out of 53; Texas, 8 out of 21; Mississippi, 14 out of 32; New Hampshire, 6 out of 11; and Pennsylvania, 60 out of 173. All of these, therefore, are worse off than we are. Many others are but little better. Ohio has 26 vacancies out of 83; Indiana, 8 out of 28; Wisconsin, 10 out of 35; Michigan, 8 out of 37; Tennessee, 6 out of 17; even Virginia has 27 vacancies out of 173; and New York the same number out of 237 churches, notwithstanding their immense advantage over us in age, in wealth, and in population, besides possessing the two largest Theological Seminaries. Let Vermont have again the instrumentality which she once enjoyed, when in eight years, her clergy multiplied from 11 to 26, and I venture to predict that she will have no reason to shrink from any fair comparison.

I may not close my communication, however, without acknowledging the personal compliment which our benevolent censor is pleased to pay to myself, as "so excellent and amiable a man!" It would be ungracious in me to reply, in the words of the poet, *Tineo Danaos et dona ferentes*. But I must be permitted to say that if his judgments on the subjects of "excellence and amiability" is not more sound than it is upon the question of the Episcopal veto, and the comparative condition of my diocese, it would hardly weigh much in proving that I am justly entitled to these epithets of praise. He certainly knows nothing of the one, and I fear that he knows quite as little of the other. Indeed, I am strongly tempted to suspect, though it is hardly "amiable" to say so, that he has only thrown in these pleasant words on the principle of those ingenious doctors, who hope to induce children to swallow their bitter pills, by coating them with sugar.

And now permit me to add a few words about this admirable specimen of skill in manufacturing opinions. A nameless writer in Philadelphia directs a letter to the editor of the Church "Echo," in Canada. The Echo, of course, repeats the communication, which is quite consistent with the business of an Echo, whose province it is to return the sound, without knowing or caring whether it proceeds from the voice of truth or error. And you the Protestant Churchman, take up the Echo, and echo it again, in order that, like the horn among the Alps, it may be beautifully prolonged by the process of reverberation. The Scriptures themselves declare, that in the mouth of two or three witnesses shall every word be established." Who can doubt the justice of a judgment which comes before the public with such a powerful weight of asservation? An anonymous charge against the Episcopal veto, as a "desolating" peculiarity, written in Philadelphia by—somebody. This somebody, a declared admirer of the excellence and amiability of its author. The charge repeated in Canada, and again repeated in New York! Most cogent proof! Most conclusive consent of testimony! Does any reasonable man dispute the importance of an echo? Only let it be repeated a few times, and there are not many ears that can tell whether it originated in the braying of an ass, or the roaring of a lion.

My worthy brethren, as an honest friend to you and to the Church, I would take the liberty of advising you never to play the echo of an anonymous accuser, until you have taken the trouble of enquiring whether the accusation is just, and understand the merits of the question. There is no Episcopal veto in Vermont which has not an equal guard in the veto of the clergy, and the veto of the laity. The argument in its favor has not been met, and cannot be answered by any man who believes in the apostolic character of our ecclesiastical system. Ask those who have a right to speak of its practical working, for nineteen years, and they will tell you that it has been, under God, an instrument of unity, and order, and fraternal peace. With us who understand the subject in its true aspect, there has not been heard a hiss, during all that time, against its operations. As the responsibility of introducing it rests on me, it is my duty to defend it against all unfair attacks, at least among the members of our

own American communion; and this I shall certainly feel bound to do, however painful the necessity. And with regard to the administration of my successor, which our anonymous censor seems to dread, as if, in his hands, this salutary principle were likely to work such awful consequences, let me advise him to rely on the good Providence of God, who will guide the Diocese, I trust, to the choice of one, not only more "excellent and amiable" than I pretend to be, but better fitted, in all respects, to promote the welfare of the Church, and the glory of her Divine Redeemer.

Requesting, as a matter of simple justice, a speedy insertion of this communication, I remain, as always,

Your affectionate friend and servant in Christ,
JOHN H. HOPKINS,
Bishop of the Diocese of Vermont.
Burlington, Vt., Feb. 10, 1855.

News Department.

From Papers by R. M. S. Africa, March 3.

MR. ROEBUCK'S COMMITTEE.—On Monday the committee nominated by the House of Commons for the first time, to choose a chairman and consider the course of their proceeding. Mr. Roebuck was unanimously chosen chairman, the other members being Mr. Drummond, Sir J. Pakington, Colonel Lindsay, Mr. Layard, Mr. Ellice, Lord Seymour, Sir George Lewis, General Peel, Mr. Bramston, and Mr. J. Bell. The question as to whether the proceedings of the committee are to be open through the instrumentality of the press to the public, as is now customary in all our courts and other tribunals, is to engage the attention of the committee at their next sitting.

VERMONT.

In its sitting of the 23rd, the Chamber of Deputies at Turin, having resumed the debate on the Convicts Suppression Bill, rejected the amendment of M. Robecchi, tending to the total suppression of all convents, an amendment which had been opposed by the President of the Council, the minister of Justice, and the report of the committee, on the ground that the bill went far enough as it stood. The discussion of the articles was to be continued in the following sitting.

After long debates, and the rejection of a great number of amendments, the Chamber of Deputies at Turin has voted the first article of the Bill for the Suppression of Monasteries. This article, which comprises in itself the whole bill is as follows:—

"All communities and establishments of whatever description of monastic orders, and of regular and secular corporations, existing in the state, are suppressed, and cannot be re-established, except by special law.

ARE EXCEPTED—

1. The Sisters of Charity of St. Joseph.
2. Such of the communities of orders and corporations as are principally destined for education and public instruction, or for preaching and giving assistance to the sick, to be designated by name in a special clause approved of by Royal decree, and to be published contemporaneously with the present law."

FRANCE.

PARIS, Tuesday, Feb. 27.—A correspondent of the Morning Post says:—"All doubts and hesitations as to the Emperor's journey to Sebastopol are now at an end. His Majesty will decidedly leave. Even the day is fixed for the departure—it will be Saturday next the 3rd, or, at latest, Monday, the 5th. What is more is, that the Empress will accompany his Majesty. A consultation of physicians has taken place as to whether or not it would be prudent for her Majesty to make the journey. The result, is that it has been decided, to her great delight, that seeing that her health is exceedingly good at present, she may safely undertake to go with the Emperor. The Emperor has nominated the personages who are to attend him. His *chancelerie privée* is thus composed:—M. Delmas, as chief private secretary, in the room of M. Mcquard, detained by the government; M. Chantepie, secretary interpreter; M. Cunisset, *religieux* of the *chancelerie*, and two *employés*. The whole of the famous band of the Guides, so well known, and so much admired at London, has also received orders to set out."

LOSS OF A FRENCH TRANSPORT.—The Paris correspondent of the Daily News says:—"A rumour prevailed at Genoa on the 22nd that a French frigate had been lost with all on board, in the Straits of Bonifacio, between Corsica and Sardinia. No particulars of the disaster are given. The vessel in question was said to be the *Somillante* frigate, with a crew of 600 men on board. I regret to state that this news is but too true, and I fear the number of men on board is larger than also reported. The *Constitutionnel* says:—"We have received a confirmation of the sad news which has these two days been rumored about in Paris. The frigate lost in the Strait of Bonifacio is the *Somillante*, which recently left Toulon with 400 soldiers on board. The vessel struck on one of the reefs in that passage, and immediately sank. The crew and passengers, making together, 350 men, all perished. No other details have been yet received of this catastrophe." The lamentable loss of the frigate *Somillante* has created a most painful sensation in Paris. Several hundred men have perished, together with a vast quantity of cannon, mortars, shells, gunpowder, and shot. Nothing was saved—not a shell. All that had been washed ashore—so far as the Government was concerned—two pairs of trousers. The *Somillante* was going to the

East, and 309 of the victims on board of her were rescued. Singular to relate, the father and grandfather of the captain of the *Semillante* both perished by venturing at sea.

CANADA.

A SPUR IN THE HEAD.—Not a little astonishment has been caused by a statement made in the *Quebec Colonist*, a paper said to be partly owned and controlled by Attorney General Drummond, to the effect that the present Governor General was unduly interfering with the ministers in the business of their departments. Any unconstitutional exercise of the power of the Governor could not fail to be resisted by a responsible government and sustained by the people, and no little curiosity was excited to know on what the statement was based.

The Quebec correspondent of the *Toronto Colonist*, says, "that the sole extent of interference has been to try and have the large affairs of public business which accumulated in some of the offices during the late reigns pulled up, and the business in future more timely disposed of." The *Colonist's* correspondent says, "a great deal of business had accumulated in various departments of the Government through sheer carelessness and sheer indolence as well. The Provincial Secretary's office was notoriously a place of interment for a large share of the public business."

A large accumulation of difficult matters remained wholly unattended to, or were hurried over in a very unsatisfactory manner. Sir Edmund Head soon found himself beset with counsels complainant and earnest entreaties for long deferred justice and satisfaction," and "he called the attention of his ministers to the wrong doors, and desired such a change as would remedy the evil."

We know not how far those statements are true, nor how far if true they may have influenced recent changes in the Cabinet, but if the Governor General's interference go no farther than this, no efficient minister will give him room for interference, and such interference with an insufficient or indolent minister will, no doubt, be sustained by popular opinion. It is not so long since the country was startled by the disclosures of the Committee on Public Accounts, by which they were made aware that the accounts of some of the departments were even years in arrear unposted unexamined and unvouched, and millions of money paid away without examination or authority. The infusion of new blood into the ministry brought much of this to light, and the substitution of a new head to the Executive, combined, may go far to render the present Government ere long, strong in the confidence of the country.—*British Canadian*.

ANOTHER AWFUL DISCLOSURE.—A *Secret Society in Canada.*—A correspondent of the *N. Y. Herald*, residing at Sutton, Canada East, tells a curious story about the existence of a secret organization in Canada, having for its object the release of this province from allegiance to the crown, and the formation of an independent republic. He says that the society in its general arrangements and initiation somewhat resembles the society of the Know Nothings; but the oath of secrecy is stronger and more binding. Lodges have been already established throughout the Eastern Townships and a large section of the upper province, and the writer states that "in the single county of Missisquoi, bordering on Vermont, they have a subordinate lodge in nearly every town, and in this county alone there are several thousand Know Nothings or republicans." No move will be made by the republicans until spring opens, further than to recently increase their numbers and supply themselves with the necessary implements of war.—*Quebec Chronicle*.

NIAGARA SUSPENSION BRIDGE.—The *Hamilton (U. Canada) Journal* of the 14th inst., thus announces the opening of the Suspension Bridge over the Niagara river:—

"One of the great events of the age took place last week. On Thursday a locomotive passed from the shores of Canada to the United States on a bridge of wire, nearly three hundred feet above the water of the river of rivers.

A PREVENTATIVE OF YELLOW FEVER.—A Havana paper states that Dr. Wm. L. Humboldt has discovered a means of preventing yellow fever by inoculation; and about one thousand of the newly arrived troops in Cuba have been inoculated by order of the Government. The operation is said to be similar to vaccination, the virus discovered by Dr. Humboldt being inserted, generally, in both arms. A few hours after this trifling operation, the symptoms of a miniature yellow fever commence, and all the pathological consequences follow rapidly and slightly, and rarely with anything more than a slight febrile action.

BERMUDA.

The Lord Bishop of the Diocese has issued to his Clergy a letter, calling on them to invoke the prayers of their congregations in behalf of the Queen, the Nation, and the Army, and his Lordship has prepared and had printed Forms of Prayer to be used in family worship, or in private during the continuance of the war, which have been very generally circulated throughout the Islands, and may be obtained on application to the Clergy.—*Bermuda Chronicle*, March 8.

Editorial Miscellany.

☞ We have not taken a great deal of interest in what has been said or done, by the Young Men's Christian Association of this City; but now and then have bestowed upon the Lectures delivered before it, a passing word of commendation and are more desirous than otherwise that it should continue to prosper. It may therefore not be amiss, if we express a pretty strong opinion, that if the subject matter of these lectures, be made weapons for a sling at the Churches to which the Lecturers belong, by those who are of its professed friends, as was done in the *Presbyterian Witness* last week, it is not likely that the prosperity of the Association will be much advanced. The Lectures are gratuitous, and the majority of the Lecturers have been Episcopalians, showing in one way, that whenever it is deemed advisable to form a Church of England Young Men's Association in Halifax, there will be no lack of ability on the part of its members, to make a winter's session both useful and agreeable. Here, as well as in St. John, N. B. there is room for two Associations, and the Church here as well as there, would be undoubtedly benefitted by bringing her young men to their proper work within her own fold. It is to be hoped that this may soon be accomplished, and that it will be done with all good feeling towards the other Institution.

In answer to enquirers we are authorized to state, that the assembly of the Bishop, Clergy and representatives of the Laity of this Diocese, will be held at the same time as the general Meeting of the D. C. S., in October next; when the report of the Committee appointed to frame rules and regulations will be considered. In those Parishes which have not yet elected 2 Delegates, the Election may take place at the Easter Meeting, and whenever it is intended to propose such an Election, notice of the intention should be given at least three weeks before the day of meeting.

☞ The funeral of Thomas O. James Esq., merchant of Newfoundland, was attended to the grave on Sunday last, by the Sons of Terra Perenco, of which Institution Mr. James, was Grand Patriarch in Newfoundland—and by the Charitable Irish Society, of which he was formerly a member and office bearer. These, along with a large number of mourning friends, made one of the longest funeral processions we ever remember to have seen in the city.

☞ The Legislative Council and House of Assembly, were adjourned, on Monday, to attend the funeral of the Hon. Alex. Mc Dougall, a member of the former body.

☞ Among the passengers by the *Canada*, from Boston, was Henry Stiefelhagen, Esq., lately appointed Professor of Modern Languages. (French, German, Italian, and Spanish) at King's College, Windsor. We understand that this gentleman brings the highest testimonials from Germany, England and the United States, as to character, and qualifications for his office, and no doubt this addition to the former Professors already at Windsor, will be hailed with satisfaction by all who have or expect to have sons at the College or at the Academy. This latter Institution, we are told, is in successful operation, under the charge of the Rev. Mr. Picket.—*Chronicle*.

☞ Lewis G. Caseres, Esq., Professor of Music, delivered an able and interesting Lecture at the Mechanic's Institute, on Wednesday evening last, on "Sacred Music." The Lecture will be continued on Wednesday next, accompanied with practical illustrations—and a delightful evening's entertainment may be expected.

The submarine Cable across the Strait of Canso, has been recently damaged by ice, consequently that portion of the line between Plaster Cove, and McNair's Cove, is not now in working order—hence the absence to day, of our usual Telegraph Despatch of English news. We have not heard whether the Steamer had arrived at Halifax.—*C. B. News*, March 17.

SERVICES DURING LENT.

St Paul's.—In the morning, Wednesdays and Fridays, at 11 o'clock. Evening service, with lecture, on Wednesdays.

St Luke's.—On the afternoons of Tuesdays and Thursdays, at half past 4.

St George's.—Morning service on Wednesdays and Fridays.

CHRIST CHURCH, DARTMOUTH.—Wednesdays at 3 p. m., with a Lecture; Fridays at 3 p. m. Candidates for Confirmation instructed after the service.

☞ The Lord Bishop intends (D. V.) to hold Confirmations in the course of 1855, in every Parish which he has not visited during the past Summer, commencing his Tour along the Western coast.

LEGISLATIVE.

The sudden decease of the Hon. Alex. McDougall, was announced in the Legislative Council, on Wednesday the 14th inst. by the Hon. J. McCully, who in an affecting manner, eulogized the character and attainments of his late associate. The Hon. M. D. Almon and several other Members, joined in expressing their sense of the loss the Council and the country had sustained—and a resolution was passed that the Council attend the funeral, and adjourn until the following Monday, which was carried into effect. They also agreed to wear craps in token of mourning, during the remainder of the Session. The House of Assembly on the same day passed a resolution to attend the funeral, and the Speaker was requested to communicate the same—which resolve was carried into effect.

On the 6th inst. Hon. Mr. Fairbanks laid on the table a Resolution of which he had given previous notice, for the appointment of a Committee to prepare an address to Her Majesty, praying that she will be pleased to direct, that copies of all correspondence between Lord Elgin and Sir Gaspard Le Marchant, in relation to the recent treaty with the United States, and the appointment of delegates from Nova Scotia, be transmitted to the Legislative Council, in order to prevent all future misconceptions as to the real facts connected with this important question.

In the House of Assembly, on the 26th Feb., the Hon. Provincial Secretary communicated despatches apprising the Government of Her Majesty's decision to place annually, at the disposal of the Governments of Canada, New Brunswick, and Nova Scotia, naval cadetships, in the proportion of two to the first and one to each of the two last mentioned Provinces. This is no great boon. And it is to be rendered in requital of "great public services" &c. &c. &c., as the Prov. Secretary, by request of His Excellency the Lieutenant Governor, was commanded to inform the House, we do not hesitate to say that the party obliged is the Government, and the honor of the thing is questionable. Knighthoods, Baronetcies, and such like, are a requital for great public services, that every one can understand and that one naval cadetship a year is a very small instalment of the Provincial claims to Government patronage—and we think Her Majesty must have been very badly advised in the matter.

A return of all the fees taken in the Secretary's Office, was communicated to the House of Assembly by the Hon. Attorney General, on the 28th ult.—They amounted to the large sum of £1,970. £796 of this amount was for marriage licences. There was no law for the collection of marriage licence fees, but they have been imposed by an Order in Council.—The fees for Militia Commissions were collected in the same way, and amounted to £229. £3 had been paid for patents taken out during the past year. The whole amount is subject to the control of the Treasury. The Solicitor General had received a fee for an opinion upon one of the patents—and Mr. Keating, whose salary would no longer maintain his family—(we were not aware that salaries are regulated upon that principle) and whose value as a public officer was universally admitted, claimed a commission on the receiving and paying over of those fees.

The Resolution reported from Committee in reference to the Statute Labour Law, was taken up, in order to try the sense of the House upon the principle embodied, which, if adopted, the Committee would introduce a Bill to carry it out. After some discussion, in which an alteration of the present system was deemed necessary, the resolution was negatived.

March 2.—Leave of absence was granted to the Hon. Joseph Howe, who has been absent ever since. The hon. gentleman has gone upon a secret mission to the United States. Various reports have been in circulation as to its object, but nothing has transpired to enable any one to speak with certainty. The latest probability is, that he is engaged in raising a force to garrison Halifax, and that the military now here are to be withdrawn. It gives colour to this supposition that the Barrack-master has been ordered to make return of the accommodation at his disposal for troops.

The Prohibitory Liquor Law passed through Committee. If it passes the Legislature, it will come into operation on the 1st of April, 1856.

Mr. B. Smith reported bills on the Militia Law; the amendments recommended by the Committee were to authorize the sale of any arms that are unserviceable; the importation of improved arms for the militia, to such extent as the house might be disposed to provide the means, and the formation of volunteer companies in several regiments and battalions. The first bill reported continued the militia law of the revised statutes, and also the act of last session, except the sixth clause, provided for the payment of adjutants and other officers, for duties performed last year, and that no fees should be paid on militia commissions.

In reply to Mr. Wade, the Hon. Attorney General said that the propriety of calling upon the Imperial Government to provide for dismissed officers of Customs, was under consideration of the Government.

The Bill for abolishing the Court of Chancery was reported from committee on the evening of the 21st inst. The Bill will pass the Legislature. The Master of the Rolls, under its provisions, will retire with a pension of £400 per annum. The Registrar, Mr. White, with £125 per annum.

Missionary Intelligence.

From the Colonial Church Chronicle, & Missions Journal.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Treasurers have made a report on the finances of the Society, which was laid before the Meeting held Jan. 2. The very great demands made on the resources of the Society by the increase of the home population and the extension of the Colonial Church, have greatly reduced its funds. After providing for the grants already made, there will be less than £2,000 available for the purposes of the Society; so that unless the resources of the Society can be largely increased, a great diminution must be made in the grants, and the usefulness of the Society proportionally reduced. We earnestly hope that the Society's appeal for increased support will be abundantly successful.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—At the Monthly Meeting in January, the Secretary read a letter from the Bishop of Capetown, an extract from which will be found elsewhere. A grant was made for the expenses of the passage to Guiana of Mr. Lambeth M. Kenzie, a negro student from St. Augustine's. He will be the first clergyman of his race in the Diocese. The Report of the Home Organization Committee was read. It contained many details, and concluded with an animated appeal to the Incorporated Members to use every effort to increase the Society's funds. There was a short but interesting debate on a Mission to Vancouver's Land, which we much regret that the Society in the present state of its finances is unable to undertake.

ANTIQUA.—The same solemn doctrine which is likely to be brought into open discussion in England, has disturbed the Church in this Diocese. A clergyman was charged by some of his parishioners "with teaching unsound doctrine concerning the Holy Communion." The Bishop cited five clergymen to act as his assessors in the matter. They have declared, after careful consideration, that they do not find that there is any justification of the charge alleged, and that they perceive no ground for the adoption of further proceedings in the case.

CARIBS OF BRITISH GUIANA.—(Abridged from the *Voice of Pity for South America*.)—A few scattered remnants of the Caribs are still found in British Guiana. A warm friend has been raised up to them in the Rev. William Austin, Rector of St. John's, Essequibo: who has been labouring for more than twenty-five years among planters and plantation people, numbering 7,000, and scattered over a parish thirty miles long and hundreds of miles deep. This servant of Christ has sought out the Caribs with such zeal and success as to have brought together 230 to form a congregation. On the Saturday the Indians assemble from their hunting grounds—tarry on the Sunday on promises, where they have erected convenient lodges, and receive Christian instruction from him. The Lord has so blessed Mr. Austin's labours, that 50 Caribs are communicants. His daughters share their father's zeal. They have learnt the Caribbes' language, and have under them a boarding school of 30 girls, several being orphans. These are maintained in food by the Christian Caribs. The Misses Austin are their gratuitous instructors in Christian doctrine, reading, writing, reckoning, and sewing. They have this year the help of an Indian woman.

NEW ZEALAND.—The following is an extract from a letter to the *Society for Promoting Christian Knowledge* from Archdeacon Abraham.—"You asked about the deacon-schoolmaster system adopted here. As long as we can get the person to work the system heartily, it answers admirably. The people like it, and it is the only mode of procuring a livelihood for the clergyman,—unless (as is too much the case) he abandon the work for private tuition of a higher kind. It has never been fairly tried here; as in every case the work has been thrown up for the more lucrative and less irksome work of higher education. But the error is a great one, as the steadfast adherence to the parish-school would have trained up a body of parishioners who, in a few years, would be the staunch friends of the Church and clergyman. I have at this present an application from a small community near here (which I cannot supply, and which the Bishop will, I hope, meet) for a deacon-schoolmaster, to whom they will pay £45 per annum for clerical ministrations, and about £30 per annum more for schooling. This, with a small grant from the Church funds, will be better than many an English curacy; but certainly more than most clerks or labourers in the colony receive. I do not know whether it is a thing to be explored or not (perhaps I incline to the negative,)

that the clergy are the worst paid people in the community: and that men perfectly ignorant of the primary elements of education receive double their salaries. Yet the difficulty of getting men cannot be denied, or unself. In England I never understood what now so fearfully presses upon us all, the need of that command, Matt. ix. 37, 38, and of the obedience to it."

CAPTOWN.—(Extract from a Letter of the Bishop of Capetown, dated 3rd Nov. 1854.)—"The Namasqua copper-mines are near the mouth of the Orange River. There is every reason to believe that the whole country on each side of the river is full of a very rich ore. Several Companies have already been formed for working it; some of these intend to work mines on the north side of the river, beyond the limits of the colony. There is already a considerable population there, utterly without the means of grace; and it is sure to increase very rapidly, so soon as the means of communication by railroad with the sea can be established. At present, the ore is brought over a very sandy country in ox-waggons.

"The moral and religious condition of the country is described as shocking. The Government are about to send a Civil Commissioner there. Along with the civil establishment there ought to go the ministers of religion. I hope the Society may be able to do something for the district. There will probably, before many years are over, be thousands there. It is useless to send out any one who is not prepared to endure hardness."

SOUTH AMERICA.—Patagonian, or South American Missionary Society.—The following extracts are taken from a Letter from the Rev. G. P. Despard, Secretary to the *Patagonian Missionary Society*.

"We have applied a large amount of funds to send out the Mission Yacht, *Allen Gardiner*, 100 tons burthen, with fourteen persons on board, to serve the Mission afloat and ashore. This vessel we have now of through the letters of the captain, &c., as far as the Cape de Verdes, in latitude 18° N., about one-third of the way to the Falklands, under date Nov. 26th. Peace of mind and health of body, through God's gracious favour, prevailed on board, and they were looking forward with longing desire to commence their real work among the natives. The labourers required for this work are now all appointed. Fourteen have sailed, and two, the Rev. E. A. Verity, Missionary, and John Reid, herdsman, will (v. v.) join the party in the Spring. Mr. Verity has the dictionary and grammar of the general language of the Aborigines, and is studying it diligently; so that when he enters the field, he will be able to say something to the natives which they can understand. The Apostles' Creed, the Lord's Prayer, and the Ten Commandments, besides sundry *Logues* in the Mapuche tongue, are in grammar. This is no inconsiderable progress, and it calls for spiritual thanksgiving on our part to HIM who is the Head of that grand Missionary Corporation.—the Church.

"Mr. William Parker Snow, who discovered the first trace of Sir John Franklin, is now master of our Mission Yacht."

At the last monthly meeting of the Society for the Propagation of the Gospel, the treasurers made a statement of the income of the society in 1854. The receipts (excluding a balance and transfers) amounted to £104,591 of which £23,429 consisted of special funds appropriated to distinct objects by the donors. The general fund at the disposal of the society amounted to £81,091 including £27,701, the collection under the authority of the Queen's letter. It was observed that this collection was less by £1,600 than that of the year 1851. The legacies received in 1854, were £1,500 below the annual average, and £6,000 below the legacies in 1853. Under the head of subscriptions, donations and collections, (independent of Queen's letter collections,) the society received £49,675, being £3,200 less than the corresponding item in 1853; but £5,309 more than that item in 1851, and £3,700 more than that item in 1848, the last two years in which a Queen's letter was issued. In consequence of the ordinary annual sermons for the Society having been in many parishes replaced by the sermons under authority of the Queen's letter, there was a general decline in the remittances from most of the Dioceses of England and Wales. Some dioceses were, however, mentioned as honourable exceptions to this rule, namely, Canterbury, Ely, Exeter, Gloucester, St. David's, Durham, and Chester, in which the zeal and activity of the society's friends had caused a substantial increase, which more than balanced the amount of the seeming deficiency occasioned by the operation of the

Queen's letter. The remittances from Ireland, Scotland, and foreign parts; to which the Queen's letter does not extend, manifestly showed a uniform and gratifying increase. On the whole, although the Society certainly has at its disposal a smaller income than at the end of the year 1853, there is no ground for discouragement. But when the peculiar difficulties of the past year are taken into account, there is reason to be thankful for such a token that the missionary zeal of the Church of England has not decayed, and there is also reason for all the friends of the Society to apply themselves with renewed cheerfulness and activity to the task of not only maintaining, but enlarging its present sphere of usefulness.

Selections.

Another instance has occurred of the virulence of party spirit, which, if not checked, threatens to drive all faith, and hope, and charity from among us, to leave in their room nothing but a miserable phantasm of soulless orthodoxy. The Rev. Rowland Williams, Fellow of King's College, Cambridge, and Vice-Principal of St. David's College, Lampeter, left the bed of his father, at his own desire, to preach at Cambridge, and before the course was ended was hurried away to close his eyes in death. It appears that in his sermons Mr. Williams had treated the question of inspiration in a way that was unsatisfactory to some of his hearers, and the conclusion was immediately reached, that his sudden departure was owing to the interference of the authorities, who, horrified at his sentiments, closed the pulpit against him. For all this there was no foundation, but the wish of certain parties it should be so. We hope Mr. Williams will publish his sermons; and we venture to predict that, although his views of inspiration may not coincide with those of his calumniators, they will be found to be in unison with the doctrinal standard of the Church to which he belongs. It is high time that this malignant spirit were put down, which makes a man an offender for a word, and then treats him as an utterer or ringleader of sedition and blasphemy. What with the constant outcry against Rome, and the lying on the watch for offending brethren, the spirit of peace and concord seems to have little place among us.—*Clerical Journal*

The following interesting memoir of the late Bishop Low, whose decease in his 88th year we recently announced, has been sent us for insertion by a correspondent:—

"He was born at Brechin in 1768, educated at the Marischal College, Aberdeen, and afterwards under Bishop Gleig, at Stirling, and settled as parson at Pittenweem, in 1790; since which period, for more than half a century, he uninterruptedly fulfilled the duties of the pastoral office in that town, having effected as late as Christmas-day in the services of that festival. He was consecrated Bishop of the united dioceses of Ross and Argyre, in 1819. A few years ago effected the separation of the latter, and its erection into a separate see, by his own endowment; and finally, he resigned his episcopal jurisdiction in 1850, when he was succeeded by Bishop Edon.

"Personally the Bishop was one of the most interesting relics of the elder day of Scottish character and manners. His appearance was most striking—thin, attenuated, but active, his eye sparkling with intelligence, his whole appearance that of a venerable French abbe of the old régime. His mind was eminently buoyant and youthful, and his memory was a fount of the most interesting historical information especially in connection with the Jacobite and Cavalier party, to which he belonged by early association and strong political and religious predilection. Born and bred in a district pre-eminently (at that time) devoted to the cause of the Stuarts, almost under the shadow of Edzell Castle, the ancient stronghold of the Lindsays in Forfarshire, and having lived much from time to time in his early years in the Western Highlands, among the Stuarts of Balachulish and Appin, he had enjoyed familiar intercourse with the veterans of 1715 and 1745, and detailed the minutest events and adventures of those times with a freshness and graphic force which afforded infinite delight to his younger auditors. Nor was his traditional knowledge limited to the last century—it extended to the wars of Claverhouse and Montrose, to Rothwell Brig, and to the (attempted) introduction of the Service Book in 1637, and was of the most accurate description; the Bishop being well nigh as familiar with the relationships, intermarriages, and sympathies of families who had flourished one hundred and fifty or two hundred years ago, as he was with those of his own parishioners. The most valuable of these traditions have been

collected and embodied by Mr. Robert Chambers, in his *Records of the Bishops* in 1635-50, 1639, 1715, and 1743. Of the Bishop's anecdotes of old Scottish manners, of which he possessed a most abundant and curious store, few, it is to be feared, are preserved—although some were likewise taken down by Mr. Chambers, and published by him in a collection of Scottish anecdotes several years ago.

But the above form the least of the late Bishop's claims to regret and remembrance. A most kind and noble heart gave a charm to his daily intercourse, inexpressible by words; while the devotion of his every thought to the cause of religion and the special interests of the Episcopal Church of Scotland, gave a consistent dignity, amounting to grandeur, to his whole life and conversation. His personal habits were of the most simple and austere description—denying himself, not to say the luxuries, but the very necessities of life, in order that he might give to others. A more generous spirit never departed this earth."

THE NUMBER OF JEWS IN THE KNOWN WORLD.

—It is a most difficult task to form a correct estimate of the number of Jews in the known world. Jost and Lewisohn give some grounds upon which calculations can be formed, and a statement was published some twenty years ago, which has been much relied on by many; but all, whose special attention has been directed to the subject, concur in thinking the numbers given too small. Milman has also paid much attention to the subject; and to these various authorities I am indebted for the following statistics. The grand total of the various estimates differs from three to six millions. At the present time there are from five to six millions, in all probability; but, even in Europe, a close approximation to the truth is most difficult: how much more so must it be then in Africa and Asia, where we have no statistical data to go upon, and where the habits of the people are essentially nomadic?

In Africa, but little is known of their numbers; they are found along the whole coast from Morocco to Egypt; they travel with the caravans into the far interior, and, as has been already stated, they exist in great numbers in Ethiopia and Abyssinia.

In Egypt, 150 families alone inhabit that once magnificent city, Alexandria, which occupies so sanguinary a pre-eminence in Jewish history, where the blood of the devoted race has flowed like water, and where their wealth ever excited the rapacity of their Macedonian tyrants. In Cairo there are 2,500, including several Karaites families. The Weimar statement gives the following numbers as those of the Jews of Africa: In Fez and Morocco, 500,000; Tunis, 150,000; Algiers, 30,000; Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000. Total, 504,000.

It is impossible to assign a limit to the number of Jews in Asia. The total given by the Weimar authority is three quarters of a million; but we can form no correct idea of the extent to which they are to be met with in China and the far interior, where undoubted traces of them are known to exist. In Malabar, there are about 1000; Bokhara, 2000 families; and Balkh, 150. In Persia they number close upon 4000 families; their chief communities are at Ispahan, Shiraz, Kashan, and Yezd; they groan under the most oppressive tyranny, and are subject to the heaviest exactions.

In Palestine, of late years, they have much increased; it is said that 10,000 inhabit Safet and Jerusalem, and among them are many Karaites. In Arabia, the Beni-Khazir still maintain their Jewish descent and faith: in Yemen there are nearly 20,000. Damascus counts seven synagogues and four colleges; Mesopotamia and Assyria, the ancient seats of the Babylonian Jews, are still occupied by 5,300 families, exclusive of those in Bassora and Bagdad.

In the Turkish dominions, irrespective of Barbary, their number is estimated at 200,000; in Asia Minor they are numerous and fanatical. There are 40,000 in Constantinople: they are at perpetual variance with the Greeks, and sanguinary tumults are of no unfrequent occurrence. Adrianople numbers 800 families, with thirteen synagogues; Salonic, 30,000 with thirty synagogues. This has ever been one of the great strongholds of Judaism. In the mountains of the Crimea there are 1,200 Karaites. In the Russo-Asiatic dominions of Georgia and Circassia they are numerous; but an exact estimate is wanting. In Georgia some of them are perfectly attached to the soil; and some among the wild tribes of the Caucasus are bold and marauding horsemen, like their Tartar compatriots.

But the great seat of modern Judaism is the ancient kingdom of Poland, including Livonia, Moldavia, and Wallachia. In Austria there are 63,000; in the Prus-

sian territory 50,000; which is about the number in the rest of Germany. There are many Jews in Denmark and Sweden: they enjoy freedom of commerce and the protection of government. In Copenhagen, in the census of 1819, their number was 1,492; in the Netherlands there are 80,000; in France from 60,000 to 65,000. In Spain there are few or none; Gibraltar has 3,000 or 4,000. In Italy their numbers are considerable; Milman estimates them at 100,000, but this is exaggerated; in the Austrian possessions in Italy they are also numerous; and they abound in Mantua, Tuscany, and the States of the Church. In Great Britain there are from 30,000 to 40,000; they are entitled to every privilege of British subjects, except certain corporate offices and seats in Parliament, from which they are excluded by the act which requires an oath to be taken "on the faith of a Christian." A struggle is at the present time going on, with regard to the last remnant of exclusion, and there can be no doubt, however acrimoniously it be supported, that its days are numbered, and that, ere very long, the Jews will have the full and unrestricted rights that are enjoyed by every other class of British subjects.

In America, which was the first to accord to them such privileges, there were about 6,000, twenty years ago; this number, it is known, is amazingly increased at the present day; but correct statistics are wanting. — *Extract from Past Bible-History of the Jews.*

SANDWICH ISLANDS.—There are accounts from Honolulu received at San Francisco to January 13. The funeral of the late King, Kamehameha, took place on the 10th January. The ceremonies were of the most imposing character. The procession was by far the largest ever witnessed in the Islands, extending upward of half a mile, and composed of not less than five thousand persons. Upward of fifteen thousand of the inhabitants of Oahu and the adjacent islands were assembled to witness it. All the public bodies, and all in any manner connected with the Government, participated in the ceremonies. The next day Kamehameha IV. made his first public appearance as King in the large native church. The late King's will was read, and the new King then took the following oath, administered by the Hon. Wm. L. Lee, Chancellor of the Kingdom: "I solemnly swear, in the presence of Almighty God, to maintain the Constitution of the Kingdom whole and inviolate, and to Govern in conformity with that and the laws." The Kotina Nui, repeated the words, "God preserve the King!" which re-echoed throughout the church with loud cheers; His Majesty's Royal Standard and the National Ensign were hoisted, and a royal salute fired from the fort. Afterwards the King made a solemn and eloquent address, in native, to his subjects, which was received by them with great enthusiasm. In concluding this address he says:—"On my part I shall endeavour to give you a mild and liberal government, but at the same time one sufficiently vigorous to maintain the laws, secure you in all your rights of persons and property, and not too feeble to withstand the assaults of faction. On your part, I shall expect you to contribute your best endeavours to aid me in maintaining the Constitution, supporting the laws, and upholding our Independence." He afterwards made an animated address to the foreign-born citizens, in the course of which he said:—"I cannot fail to heed the example of my ancestors. I therefore say to the foreigner that he is welcome. He is welcome to our shores—welcome so long as he comes with the laudable motive of promoting his own interests and at the same time respecting those of his neighbour. But if he comes here with no more exalted motive than that of building up his own interest, at the expense of the native—to seek our confidence only to betray it—with no higher ambition than that of overthrowing our Government, and introducing anarchy, confusion, and bloodshed—then he is most unwelcome."

THE SALE OF LIQUOR PROHIBITION BILL.—The following is a synopsis of this Bill now under consideration in the New York Legislature. Upon the first of May next, licenses are to cease. Hotels must close their bars, drinking-shops shut up, and bottles and barrels disappear from behind the counters of wholesale dealers. Liquor to drink can neither be sold nor given away. It is declared a public nuisance. If a shop be found open, the police are to give information of the fact to a magistrate. If a man be found reeling along the street, he is to be taken into custody, kept till sober, then questioned as to where he got drunk. Any one who knows where liquor is kept may complain to the magistrate. Any one who knows that

other people know where it is kept may demand that they shall be brought into court and made to tell. The place being ascertained in any of these ways, the court will issue a warrant. The sheriff, or constable, or policeman, will go there, search cupboards, closets, shelves, cellars, &c. &c., seize all the bottles, decanters, barrels, kegs, and hogsheads, containing intoxicating stuff, convey them to a safe place, and lock them up. If any one is found serving it out, he will be taken along.

If no one is found, written notice will be given to the owner of the seizure. The case will then be tried immediately, but for good cause shown may be adjourned from time to time, not exceeding twenty days. Either complainant or defendant may demand a jury, by whom the case shall be tried the same way, and with the same forms, as other criminal cases. If adjudged guilty, the defendant will be fined for the first offence \$50, for the second \$100, and thirty days' imprisonment in the jail or penitentiary, for the third \$100 to \$300, and imprisoned from three to six months. Besides this, he must pay the costs of the suit, and forfeit the liquor, which the sheriff will then, in presence of witnesses, destroy. In case no owner is found for it in two weeks, it will be destroyed in the same way.—Magistrates, sheriffs, constables, and policemen, who neglect or refuse to perform these duties, may be fined anything under \$500, and imprisoned any time less than a year, or both. This is the substance of the prohibitory features of the bill. But they are subject to the following exceptions: Cider may be freely bought and sold in quantities over twenty-eight gallons, if not drunk on the premises of the seller. Alcohol and wine made from the native grape, may be manufactured, kept, or sold to persons authorised to retail them, and other pure and unadulterated spirits, or wine, for mechanical, chemical, or sacramental purposes.

There shall be such a person in each election district. He must be a man of good moral character, and not interested in any place where intoxicating drink is usually retailed, and must give ample proof and security that he will not sell it as a beverage. No dwelling-house unconnected with a dram-shop can be searched, except where the occupant or owner of it has been convicted within the previous year of selling in violation of the law.

Correspondence.

FOR THE CHURCH TIMES.

PROVISION FOR THE CLERGY.

THERE is no duty more incumbent on the Members of Christian Churches, than that of making suitable provision for the temporal wants of those, who are appointed to minister to them in spiritual things. A duty so clearly enforced in Scripture, that it is difficult to conceive how any person at all acquainted with the sacred volume, can neglect it. For instance, how expressive is the language used in the following passages: "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" "Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel." It is to be feared that many who attend upon the services of the Church, are not sufficiently alive to what is required of them in this particular, otherwise the small amounts contributed in some Parishes would certainly be increased. The necessity of securing a due provision for the Clergy must be at once apparent to every reflecting mind, and if we duly estimate the privileges which they are made the channel of conferring upon us, we will never slacken in our efforts to preserve them from anxiety as to their bodily wants.

On every returning Sabbath, the "Ckareb-going bell" summons thousands of our fellow countrymen through the length and breadth of the land, to the House of Prayer, to offer up their united thanks for mercies received. There the indefatigable Parish Priest strives to lead them to the Saviour, to enjoy that peace which the world can neither give nor take away. Through his untiring exertions Churches and School Houses are built, which after his body has mingled with its kindred dust, shall be the means of good to future generations. In how many places has the wilderness been made to blossom as the rose and bring forth fruit. What a large number of such duties have been performed by those who were obliged sometimes to feel the want of many of the common comforts of life.

Put in one scale the aggregate amount paid to all the Clergymen of the Church in Nova Scotia in any given year, and in the other, the toil and hardships they undergo, the blessings they convey—in short, all the good which under God they are the means of establishing, and in the eye of an impartial judge, does not the latter seem considerably outweigh the former. It often happens that those Clergymen who are the most extensive, and whose labours are the most arduous, receive less from the people than those whose duties are confined within a smaller circle. Compare a Minister of the Gospel in this respect, with one who occupies a situation exactly the reverse. The first is engaged in all his labours of love, to feel his straitened

circumstances, and perhaps to forego many of the ordinary necessities of life, while the other besides having the daily wants of himself and those who look up to him, is enabled out of his income, to administer to the temporal, as well as spiritual necessities, of the sick and poor of his Parish.

Clergymen are, and should be, excluded from contending with their fellow men for the honors and emoluments of the world, and are therefore placed in a most dependent position. Let none then withhold a willing hand, when called upon by collectors, for rely upon it, that a proper provision for the Pastor is not only among the first and most important of Christian duties, but is one of the strongest evidences he can receive from his people, that they duly appreciate his services—and where this principle is fully acted upon the best results will follow.

Let Churchmen in every district of this favored Province be more deeply sensible of their duty in this as well as in other respects, and give abundantly to those whose whole lives are spent in promoting their eternal welfare.

Dartmouth.

D.

FOR THE CHURCH TIMES.

LENTEN HYMNS.

I will arise and go to my Father, &c.—St. Luke, xv. 18. With thralldom bred, with want oppress'd, In this far country left to roam, I mourn the blessings once possess'd, When shelter'd in a Father's home.

O Thou who art my Father still, With aching heart to Thee I turn; No more do I resist thy will; No longer let thine anger burn.

Alive to all that earth can give, Alive to passion's urgent plea, But dead while seaming still to live, How oft have I forgotten thee!

A laggard in the race of life— Charm'd by the scenes of sense and sight; A fainting wreath in the strife For thrones of bliss and crowns of light.

In deep contrition lo! I come, To seek again my Father's face; A prodigal returning home, A sinner call'd and saved by grace.

O gracious God, to anger slow, Once more relieve this mortal strife, Once more let Thy compassion flow, And feed me with the bread of life.

W. B.

Extracts of Letters relating to the death of Henry Austruther, Esq., 2d Lieutenant 23d Royal Welsh Fusiliers, at the Battle of Alma, aged 18, "who fell not only as becomes a soldier, but as might be expected of a Christian, in the faith, the peace, and hope of the everlasting Gospel—an instance out of many furnished from our Army in the East, that a soldier of our Queen is not less devoted and dutiful because he is a soldier of our Lord Jesus Christ."

No. 1.

On the heights above the River Alma, Thursday Sept. 21st, 1854.

Our dear Harry has fallen! His was a soldier's death, and he died surrounded by nearly the whole of his regiment, five of them only remaining unhurt to tell the tale. He was shot, poor fellow, right through the heart, whilst carrying the Colours, so his death must have been instantaneous. He fell about 40 yards from the field-work, which cost so dearly. I know what a terrible shock this will be to you and his dear Mother, in fact to the whole of you, but in my letter to L. I have explained why we must not mourn for him as without hope. God had dealt mercifully to him and led him to seek a Saviour, and he did seek the only true one earnestly.

Whenever we have met lately, and I have seen him very often the last week, we have always talked on serious subjects, and have read and prayed together. We must now remember and accept our Lord's words which he said, "He that cometh unto me, I will in nowise cast out."

In position in front of the River Alma, Sept. 21st, 1854.

What we first halted my first care was to find out the 23d, and then I heard the fatal news. By and by his great friend Bulwer came down to me, and we went together to look for him; we found him quite cold and stiff, poor boy; so I kissed him and closed his eyes. I took from him his Testament, his glass, wings, and rings. We then got four men of his regiment to carry him to a place where there were not so many dead lying about, and there they dug a grave as deep as they could, early four feet, and wrapping

The Colours which he carried was pierced with twenty six balls, and covered with his blood. The other colour received sixteen balls. Mr. Butler, the officer who carried it, said it was the same colour with his company.

The Testament was stained with a drop of his blood. As his last interview with his friends from whose letters these extracts are taken, he had received his instruction of reading the 13th Chapter of St. John's Gospel. His mark was at that place.

him in a blanket, we laid him in it. I read a short prayer at the grave, and read those beautiful verses at the end of the sixteenth chapter of the 1st Corinthians, firmly believing that in his case "Death had been swallowed up in victory." The last time I saw him alive was the Monday afternoon the day before we marched, and we went out on the hill side and read and prayed together. He seemed to enjoy it so much, and he told me he had been meditating upon death, and that he could now look it in the face complacently. . . . Harry is deeply regretted by all our fellows, and by every one that knew him in the very least. I never knew such universal popularity, or one who deserved it more."

EXTRACTS FROM HIS OWN LETTERS, PREVIOUS TO THE BATTLE.

"Guard's Camp, Gevreckli, Aug. 3rd.

"I pray that God may take away my hard heart, and give me a heart to know and love Him, for Christ's sake."

"Camp Monastir, Aug. 18th.

"I thank thee dear mother for her little tract and hymn, and tell her that I will be sure to learn it by next Sunday, as if I were going to say it to her in the sitting room. I only wish I really was to be there; but we can only pray that God may preserve us all to meet some day at dear old Balkascie, (his father's seat in Scotland) should it be His will. I ought to be very thankful to Him for having preserved me in all this sickness, as I am still very well indeed."

"Camp on the march to Varna, Aug. 27th.

"I trust, my dearest mother, that I do think more seriously than I used to do, and I think I feel so much more comfort in my Bible, for if I read it attentively, and look at the passages you marked in it, I always find some verse that suits my condition, when I feel rather down at the thoughts that I may never see you all again.

I cannot bear to think that this may be my last letter before going into action; but we must put our trust in God, that I may be preserved in the day of battle. . . . I shall have to carry the colours in any operation we undertake; so I must take care that no Russian gets hold of them. . . . I will take care that my Bible is sent to you, my darling mother; it is the only thing of value I have out here. . . . I read Mr. Drummond's Message to us, viz.: the 46th Psalm, last night. It was very kind of him to think of us. Will you give him my best love which you see him? That God may bless and keep you all, whatever happens, is the earnest prayer of your most affectionate son, L. A."

"Victoria Steam-ship, Sept. 8th.

"If it pleases God, I shall be preserved in the day of battle, and shall see all my dear family again; but we can trust, that if we do not meet again in this world, we may do so in a better, for Christ's sake."

The hymn referred to by young Austruther is the 50th in our collection.

The Church Times.

HALIFAX, SATURDAY, MARCH 24, 1855.

LEGACIES TO THE DIOCESAN CHURCH SOCIETY.

We know not to what writer we are indebted for the first use of the expression, indicating that each one's "ruling passion" is "strong in death." From whatever source derived we regard it as an expression presenting to the mind an important truth. Estimating the value of the principle by the fruit it bears, we have much reason for concluding and fearing that the "ruling passion" of Churchmen and Churchwomen in Nova Scotia, whatever else it be, is not an undying love to the Church whose ordinances have blessed, to the Ministry whose services have strengthened, or to the Saviour whose love has comforted them, during the years they have passed in this fallen, but ransomed, world. We might have hoped that in that solemn season when the soul is trimming its wings to take its flight from the Church militant on earth to the Church triumphant above, it would cast back a sympathizing look upon the weak, the tempted, and the suffering it was soon to leave in a world of perturbations, and think how it could succour them when itself had passed into a region of sunshine, of life and of joy, eternal.

Hitherto, under the influence of those solemn anticipations, the members of our Church, with few exceptions, have thought only of those who were related to them in the flesh, unmindful of the still more endearing relationships produced by the Spirit of God's Grace. It may be replied to this, that we have served our generation according to the will of God by the gifts and sacrifices we have rendered it in life—but might not the same plea be urged in reference to our families and near relations? David had served his generation, perhaps as much as any in later times can lay claim to; yet did he, of his own proper good,

because he had set his affection to the House of his God, bequeath thousands of talents of gold and of refined silver for the House of his God. With joy, in the prospect of the pleasures at God's right hand, he rejoiced in providing to the utmost of his power for the spiritual happiness of those he was leaving in the Church on earth.

But where, within the borders of our own spiritual community, do we witness any approach to the "ruling passion" of the dying Psalmist? We see much of it in England: in Nova Scotia, almost none—from the crown of the head to the sole of the foot, from its most exalted to its lowest and poorest church members, almost none—from the Orthodox Churchman to his Evangelical brother, alike none. The whole body of our Church in this Diocese, with the solitary exception of two of its poor members, is hitherto subject to the same heavy rebuke and condemnation, even that selfishness, not godliness, has been the "ruling passion, strong in death,"—that our own families, not God's family; our own households, not the Christian household—have been alone in our thoughts, and filled up the whole horizon of our farewell retrospect and prospect. Let living Churchmen and Churchwomen who have made their wills, read them calmly over in the light of this conviction, and let them see how much the cause, the people, and the Church of God their Saviour have been in their thoughts, when making a disposition of the means with which a bountiful God has blessed them.

The contrast between the Reports of our Diocesan Church Society and those of any religious society in England is in this respect much to their credit and to our shame. We cannot take up the Report of any one of the Societies at home, for any year, without perceiving evidences that the cause of God is remembered and loved there in the prospect of death as well as in the bright day of life. There are lying beside us the Reports of various English Societies, and also the Sixteen Reports of our own Society. What testify they, by Legacies, of the dying—we should rather say of the undying—regard of their friends and supporters?—The Report of the Society for the Propagation of the Gospel, for 1853, announces Legacies amounting to £4,489. The Report of the Society for Promoting Christian Knowledge for 1852, £777, while its Legacies of £100 and upwards for 140 years, fill seven closely printed pages of the same Report. The Colonial Church and School Society in 20 years has received more than £2000 in Legacies. The Naval and Military Bible Society in 1851 received £250 in the same way, its Bookbinder bequeathing . . . of that sum.—The British and Foreign Bible Society in the same year received bequests amounting to £18,000, varying in amount from £6000 to £5. In the same year the Religious Tract Society of London received £1680, consisting of 17 Legacies, one as small as £1 16, and another of £2, shewing that this mode of religious benevolence is open to those of small as well as those of larger means.

To be Continued.

"How can we account for the many perversions to Popery which we have to chronicle from time to time, but by the fact that the perverse are either simpletons or practical Atheists? They may indeed, like Robert Isaac Wilberforce, have given promise of better things in their youth; but these promises are but precocious gleams, precursors of an early dotage. We have before us the names of nine clergymen of the Church of England who, during last year, joined the Church of Rome. Can any of our readers give us the names of nine, of our Scottish Presbyterian clergymen that ever joined the Church of Rome? For our own part we cannot recall a single instance in which such a thing has happened."—Presbyterian Witness, Mar. 17.

The Presbyterian Witness should not glory in the infallibility of his church. It is a rare thing, we acknowledge, to find a Presbyterian minister perverted to Rome. It is on the other hand, almost, if not quite as rare to find a Romish convert to Presbyterianism. Neither seems prepared to embrace the unreasonable dogmas of the other. Many Romish Priests however, have been converted to the communion of the Church of England; notwithstanding the unhappy perversion to Rome on the part of clergymen of the English Church. We believe also, that there is practical infidelity, in no small degree, within the pale of the Romish priesthood. But we are not disposed to acknowledge, that either those who go from England to Rome, or that those who come from Rome to England, are infidels. However much we may deplore the perversion of some, and though we may be compelled to doubt the honesty of a few, we are bound to believe that the majority are without doubt sincere. Presbyterian Clergymen, on the other side, do seek orders in the Episcopal Church, and very often in large bodies. It may have escaped the recollection of our contemporaries, that in the neighbouring republic, in a few years, 300 moved into the Church from the Presbyterian body. Dr. Chalmers himself entertained more than a common affection for the Church of England.

We admit that the Presbyterian tendency is not towards Rome; but facts prove that it naturally leads to Unitarianism, to which most pernicious errors, we believe that hundreds are led from amongst the various Protestant denominations for every one who is perverted from the Church of England to Rome. That notwithstanding many distinctive features, there is a certain degree of similarity between Rome and our Church, only proves that they have sprung from the same root, the one being a genuine representative of the primitive Church, the other having been originally the same, but now disfigured with many corruptions. That Romanism is a corruption of primitive Christianity will be allowed by the Editor of the Presbyterian Witness, and we conclude upon his own showing, that the Church of England more nearly resembles the primitive Church than Presbyterianism does.

Information was received, by the last Mail, that Wednesday, 21st. inst. had been appointed to be observed as a day of Fasting and Prayer throughout Great Britain and Ireland. There was not time to make arrangements for the observance of the same day throughout this Province, and probably some other day may hereafter be appointed by Authority if the War continues. But, in order that the Members of the Church here might be enabled to join with our Brethren at home in the solemn services of the day, the Psalms, Lessons and Collects appointed for the Fast day at the commencement of the War, were used at both the Parish Churches in Halifax, which were well attended.

KING'S COLLEGE.

The attention of those who have subscribed, and given their notes of hand therefor, to the General Endowment, is particularly directed to the Notice in the Church Times, as the payment hereof will enable the Governors, so soon as Seven Hundred and fifty pounds is paid in, to obtain from Mr. Collins the remaining instalment due on his Subscription and thereby perfect the Endowment of Ten Thousand Pounds.

A course of Lectures will be preached at St. Paul's Cathedral on the evenings of the Holy Week. The Service will commence each day at half past 7, except on Good Friday, when it will commence at the usual hour of 7. The subject will be—Christ our pattern and example with reference to particular graces and duties. The following is the proposed arrangement:

- Monday—Humility, by Rev. R. H. Bullock, B.A.
Tuesday—Diligence and zeal, by Rev. Professor Hill, M. A.
Wednesday—Prayer, by Rev. E. Maturin, M. A.
Thursday—Meekness, by Rev. J. Shreve, D. D.
Good Friday—Obedience, by the Lord Bishop.
Easter Even—Forgiveness of Injuries, by Rev. E. Gilpin, Jr. M. A.

The excellent Letter of Bishop Hopkins, addressed to the Editors of the Protestant Churchman, which we give, along with the introductory comment, will tend to settle the minds of many persons who consider the subject upon which it treats, with a view to come to a right conclusion. It there be any here, who may have been led astray by the writer whose plausible statements the worthy Bishop so signally confutes, the Letter will be very acceptable to them.

The mission of Mr. Howe to the U. States, the object of which has been kept as well as could be expected, has at length become public. The people of Halifax may prepare to welcome the brave defenders of their country. The advance guard of the Legion raised by Mr. Howe, may be expected to arrive from Boston on Monday next. There will probably be three or four hundred. Their barracks are to be at Millville Island, the buildings on which are being prepared for their reception.

The Legislative Council on yesterday afternoon, deferred the Prohibitory Liquor Bill, by a majority of 10 to 8. They have ordered that the Bill shall be printed and distributed 500 to each county.

In the House, in Committee of Ways & Means, the duty on Molasses was reduced from 2d to 1d—after angry discussion. The duty on Printing paper was also abolished, on Printing Demy, and all larger sizes.

TO CORRESPONDENTS.

The object of Notice is a good one, and a few articles calling attention to the subject in a general way, and more for the purpose of bringing the Editor to a proper perception in such matters, than with the intention of condemning the Clergy for irregularity in the performance of the various duties of the Church, which growing out of peculiar circumstances, they probably could not control, would be useful. The subject is important, and would require to be carefully treated on both sides. B. L.—We find no argument in the article that may be considered of any weight upon the question of Synods, had better leave it in the hands of those who are the competent parties in the subject. The propriety of their establishment has been questioned, not only in this Province, but in others of the Dependencies of Great Britain. The example of the Church in the U. S. shows that each good may be derived from their working.

LETTERS RECEIVED.

From Rev. J. Stannage. From Rev. Mr. Filcut—was sympathetic with him in his bereavement. From J. W. H. Howler, Esq. with regard to the knife in our possession.

Holloway's Pills—Wonderful Cure of a diseased Liver. Emily Russell, aged 31, of Halifax Nova Scotia, was for a long time in a very precarious state of health, owing to her liver being diseased, and the medical faculty prescribed for her in vain, and every remedy she thought likely to benefit her she made use of with the like success. About two months ago, she commenced using Holloway's Pills, and complied with the printed directions, which quickly produced a very pleasing change, in two weeks the bloom of health was again upon her cheeks, being perfectly cured, to the agreeable surprise of her friends. These Pills are also infallible in all diseases of the stomach and bowels.

MARRIED.

At Walton, N. S. on the 15th inst., by the Rev. Henry Spike, Mr. JOHN NEWTON CARMICHAEL, of Cornwallis, to MELINDA, eldest daughter of Mr. Joseph Mumford of Walton.

On the 21st inst., by the Rev. J. B. Brownell, Mr. JAMES B. MORROW, to LOUISA MATILDA, youngest daughter of Rev. Matthew Richey, D. D., all of Halifax.

DIED.

On Sunday evening, in her 10th year, ELIZA, oldest daughter of John W. Richey, Esq. Barrister at Law. On Wednesday last, JANE, wife of Mr. Robert Fleming, in the 25th year of her age.

At Annapolis, on the 10th inst., LOUISA M. HENKELL, second daughter of the late Staff Surgeon George Henkell formerly Surgeon of the 7th Fusiliers, in the 51st year of her age.

On Tuesday, 20th inst., after a protracted illness, through which she was supported by the Christian's hope, ELIZABETH BLAIR, deeply regretted by those who knew her best.

At Weymouth, on the 13th inst., CHARLES CLARKE, aged 3 years and 3 months. On the 18th, FATHER ALICIA, aged 4 years and 10 months, children of the Rev. P. J. Fillet.

Shipping List.

ARRIVED.

Saturday, March 17th.—Brigs Europa, Francis, Carolina; Lady Ogle, Wood, Cienfuegos schrs. Liverpool, Day, Liverpool; Alto Basin, 12 days Sarah, Griffin, Richmond; Oranogue, [French] Gautier, St. Pierre; Villager, Green, Liverpool.

Sunday, March 18th.—Brig Florida, Dolby, Cienfuegos, 31 days; brig Rob Roy, Caloon, St. John, P. R. Golden Age, Curtis, New York; schrs. Hope, Ozone, Newfoundland; California, Byrnes, ditto.

Monday, March 19th.—R. M. S. Canada, Stone Boston; brig Halifax, Laybold, ditto; brigs Boston, Roché, ditto; Africa, Meagher, ditto; Thorburn, ditto; Comet, Reese, West Indies; schrs. Napier, Oxner, Wilmington; Sarah, & Adeline, Kay, Campbell.

Tuesday, March 20th.—Brigs Maude, Johnston, Cienfuegos; Belle, Campbell, Mayaguez.

Wednesday, March 21st.—Schr Elizabeth, Gabarus; schr. Brilliant, Laybold, Cienfuegos, 22 days; schr. Mary, Robinson, Matanzas, 17 days.

Thursday, March 21st.—Brig Roseway Belle, Eaton, Ponce, 10 days; Margaret Mortimer, Bate, Cienfuegos, 21 days; schrs. Barker, Fre, New York, 10 days; Mary E. Smith, Govt. Boston, 40 hours.

Friday, March 22nd.—Brig Laura, Mayaguez, 20 days; brig Belle, Thomas, Matanzas, 18 days; schr. Sultan, Day, Boston; 5 days; schr. Promoter, Argyle.

CLEARED.

Saturday, March 17th.—Brig America, O'Brien, Boston; schrs. Triumph, Dowler, P. W. Indies; Jane Spratt, McNab, New York.

Monday, March 19th.—Steamship Canada, Stone Liverpool; barque Solatia, Leith; brigs. Contest, Randle, H. W. Indies; Boston Lady, Westhaver, Boston; French schr. Oranogue, Gautier, St. Pierre; schr. Canopus, McLeod, Gaspe.

Tuesday, March 20th.—Brig Chobucto, Cuba; brig. Arctic, Thom do.

Thursday, March 21st.—Brig Magnet, Hammond, Boston; brigs. Bessie, McDonald, B. W. Indies; Sarah, Welsh, ditto; schrs. Effort, Cully, New York Herald, Hopkins, ditto.

March 22.—Africa, Meagher, Boston; Golden Age, Curtis, West Indies.

MEMORANDA.

The ship Wm. A. Cooper, from Savannah, of and for Boston, went a shore on Saturday morning, 10th inst. In a heavy north-west blow and storm on Scaquoit Cliff. A boat with three of the crew on board, capsized in trying to reach the shore, and all were drowned; the remainder were saved.

St. Pierre, Mt., March 6th.—The schr. Laurel from Halifax, ran on shore at the entrance of this Harbour, on the 14th inst., and is a total wreck.

Schooner Stewart Campbell, hence for Boston, with a cargo of fish, to ashore on Branch Point, Marshfield—Crew saved. Cargo in good condition, and will be probably saved.

COUNTRY MARKET.

PRICES ON SATURDAY, MARCH 21.

Table listing market prices for various goods including Apples, Bacon, Beef, Lamb, Butter, Cheese, Chickens, Eggs, Geese, Hams, Hay, Hops, Cotton & wool, Oatmeal, Pork, Potatoes, Socks, Turkeys, Yarn, and Rye.

NOTICE.

MARTOOR HOUSE, near Windsor, to be Sold— or Let unfurnished, on a lease of 5 or 7 years, with land attached, sufficient for a Gentleman's residence. For further information apply to COLONEL BUTLER March 17.

D. C. S.

At a Meeting of the Executive Committee of D. C. S. March 15th, the Secretary was directed to give Notice, that the Subscription Lists for 1854 will be put into the Printer's hands on the 16th of April Next. The Local Committees who have not yet forwarded their Lists, are requested to do so before that time March 17.

D. O. S.

THE Sub. Com. of D. C. S., to whom was intrusted the subject of provision for Widows and Orphans of the Clergy, having determined to proceed immediately to make collections in Halifax for that object, the Clergymen in the Country are requested to make their collections and forward their returns before the first of May next.

EDWIN GILPIN, Jr. Sec'y D. C. S.

Subscription papers were distributed about this time last year—more will be sent if needed. March 10.

KING'S COLLEGE ENDOWMENT.

NOTICE IS HEREBY GIVEN, that all Interest due to the Governors of King's College, by Subscribers to the above Fund, will be remitted, provided the Principal shall be paid up, on or before the 31st DAY OF MARCH next.

Halifax, Feb. 10, 1855. By order of the Board. JAE. C. COCHRAN, Secretary.

THE SUBSCRIBERS

Keen constantly on hand, and offer for sale at lowest market rates, at their Stores, Head of Commercial Wharf.

HALIFAX, N. S.

CORDAGE—Best Gourock and English from 2 yam Spun yarn, to 8 1/2 inch Shrodding. Hawser, 8 1/2 inch and downwards. Bolt Rope, Point Rope, Manila, Hambroline, Houseline, Marline, &c. Best Gourock Canvas No. 1 to 7. Navy ditto 1 to 7. American Cotton Duck No 2 to 10. ANCHORS—1 Cwt. and upward. CHAIN CABLES—1/2 inch to 1 1/2 inch. Ditto Tapsail Sheets all sizes, OAKUM—Best English and Halifax. CASTINGS—Patent Windlasses, Do. Winches, Hawse Pipes, Warping Chocks, Shearers, TWINES—Cord lines, Nets, Fishing Twines, Salt Twines—Hemp and Cotton. And everything else that is necessary for the full and complete outfit of ships.

SHIP STORES:

PORK—Am. and Nova Scotia Mess and Prime. BEEF ditto: BREAD—Navy and Pilot; FLOUR, Molasses, Sugar, Paints, Oil, Raw Tar, Coal Tar, Pitch, Rosin, Turpentine, Fluid, Varnishes, Small Stores, &c. &c. BARSS & HARRIS, Feb. 17, 1855. 3m.

BOOKS FOR THE YOUNG.

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

THE LITTLE EPISCOPALIAN: or the Child Taught by the Prayer Book, by M. A. C. with two fine Engravings. 271 pp. 16 mo Library 2s. 3d. Paper covers, 1s. 6d. CORNELIA, or, the Deaf Mute. By the Rev. Henry W. Lee, D. D., now Bishop of Iowa. With a Portrait of the subject of the narrative, 72 pp. 18 mo. Muslin 1s. 6d. ARTHUR GRANVILLE, or, the Gifts of God. By Anna Maria Glennie. With Engravings, 73 pp. 18 mo Muslin, 1s. 6d. Library 10s. Paper covers, 6d. TIME AS IT FLIES; The Day; The Night; The Week; The Month; The Year: 80 pp. 32 mo. Muslin, 7d. TALES OF INSTRUCTION AND WARNING; Fatal Wishes; The Last Ring; The Buried Child: 63 pp. 32 mo Muslin, 7d. LOVE'S LESSON: 277 pp. Muslin, 8s. 6d. Gilt Edge. 4s. 3d. Library, 2s. 3d. Paper covers. OUR LITTLE COMFORT: 203 pp. 16 mo. Muslin, 3s. 6d. Gilt, 4s. 3d. Paper covers, 1s. 6d. BARON'S LITTLE DAUGHTER: 23 pp. 16 mo. Muslin, 3s. 6d. Gilt, 4s. 3d. Library, 2s. 3d. Paper covers 1s. 6d. IN THE WORLD BUT NOT OF THE WORLD: 210 pp. 16 mo. Muslin, 3s. 6d. Gilt, 4s. 3d. Library, 2s. 3d. Paper covers, 1s. 6d. HERBERT AHERTON: OR SOWING BESIDE THE WATERS: 201 pp. 16 mo Muslin, 2s. 6d. Gilt, 3s. 6d. BOXES OF CHILDREN'S LIBRARIES, Containing 6, 7 and 8 Vols. handsomely bound Books, 12s. 6d. each Library PACKAGE OF BOOKS FOR SUNDAY SCHOOLS. HORE SACRE—Prayers and Meditations for Private use. From the Writings of the Divines of Church of England, with an Introduction by the Rev. John Chandler M. A. 24 mo. 250 pp. flexible cover, 2s. 6d. extra binding, 4s. Daily Morning and Evening Prayers for FAMILY AND PRIVATE WORSHIP, by a Layman of the Church of the Holy Trinity, Brookfield, N. E. 2s. 3d. Devotions for the Family and Closet, from the Manual of a Country Clergyman, 2s. 6d. Panoramic View of the Holy Land, Exhibiting the Topography of the country, as it stands, 2s. 6d. each. Nicholl's Help to Reading the Bible, with the Panoramic View, Muslin Gilt 7s. 6d. School Libraries, of 150 Vols., 2s. 17s. 6d. March 3, 1855. WILLIAM GOSSIP, 24 Granville Street.

WILLS of LADING and EXCHANGE for sale at LAW. GOSSIP'S Book and Stationery Store, 24 Granville Street.

Poetry.

BALM:

A few consolatory Sonnets, by the Author of "Proverbial Philosophy"

PATIENCE yet one little hour. - Fate, unloved, uncourted flower. Seeing not the sun. Patience.—heart of depth and duty. Yearning for the smiles of beauty. Never catching one.

PATIENCE.—martyr following faintly. Gentle nun, serene and saintly. Kneeling in the dust: O not vain thy long-enduring! Still with meekest might securing Triumph to thy trust!

Hashing every matter'd murmur. Tranquil fortitude the frowner. Girdlets thee with strength While no treason near her lurking. Patience, in her perfect working. Shall be Queen at length.

And behold! the pious doting Is a glorious crown preparing For thine own sweet brow. Precious pearls of softest lustre Shall with brightest jewels cluster Where the thorns are now!

Faith and Patience!—sister, brother,— Lean in love on one another, Calm for good or ill! Comforted by surely knowing That the Ruler is bestowing Strength in sitting still!

O ye virgin spirits wasting, O ye hearts of thousands, hasting Darkly to decay Through the blight of disappointment. Tenderly, with precious ointment Lull those cares away!

Tenderly, with wise beguiling Court sweet Patience for her smilings On that ruin drear Soon with other sister graces, Shall she make our hearts and faces Laugh away their fear

Soft contentment, bright-eyed Duty, Faith in his archangel beauty, Joy, and Love sublime, Follow.—Patience, where the finger Gently beckons Hops to linger On the wrecks of time.

—MARTIN F. TUPPER.

Advertisements.

MATHER B. DESBRISAY. ATTORNEY AND BARRISTER AT LAW. CONVEYANCER &c. HALIFAX.

OFFICE—Hollis Street, opposite Messrs. A. McLeod & Co. Store. Residence at Dr. Desbrisay's, Dartmouth. 23m. Feb. 3. 1853.

LANGLEY'S EFFERVESCING APERIENT POWDER. —SUPERIOR TO SKIDLITZ—

THIS POWDER forms an agreeable, refreshing, and salutary Draught, removing Headache, Vertigo, Acidity in the stomach, want of appetite and other symptoms of Dyspepsia. Sold only at Langley's Drug Store, Hollis Street. July 1, 1851.

AROMATIC PRESERVATIVE TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and sweetness to the BREATH. It is quite free from Acids, (so destructive to the Enamel,) and all the ingredients employed in its composition, are those recommended by the most eminent Dentists. Sold in bottles at 1s. 3d. each, at LANGLEY'S Hollis Street. Jan 21.

WANTED.

A SUITABLE person, to be employed as a Missionary in this City. The Missionary would require to possess intelligence, energy and devoted piety. A more particular statement of the duties of the office and the amount of Salary will be made known on application to the Secretary.

By order of the Executive Committee ROBERT MURRAY, Sec'y of the City Mission Halifax, Feb. 1. 1853.

DRUGS, MEDICINES, PATENT MEDICINES. TOILET REQUISITES, &c., &c., &c.

WM. LANGLEY respectfully announces to his numerous patrons, that he has received from England a general supply of the above. The various articles are of the best quality and moderate in price. LANGLEY'S DRUG STORE, Hollis Street. Nov. 4.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX. PREPARED WITH EAU DE COLOGNE. The daily use of this much admired medicine preserves and beautifies the TEETH, prevents tartarous deposit—arrests decay.—induces a healthy action in the GUMS. and renders the BREATH of a grateful odour. Sold only by WILLIAM LANGLEY, Chemist &c., from London. Halifax, N. S., Feb. 1853.

DEPOSITORY, D. C. S. 24 Granville Street.

JUST Received per R. M. Steamship America a large and varied Assortment of BIBLES, PRAYER BOOKS, &c., &c., &c. All orders from the Country can now be supplied. WM. GOSSIP, D. Depository. Dec. 23. 1854.

FRIEND OF THE CANADIAN!

HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF ASTHMA! OF AN OLD LADY SEVENTY-FIVE YEARS OF AGE. Copy of a Letter from Mr. Thomas Weston (Book Store.) Toronto, dated the 9th October, 1854.

TO PROFESSOR HOLLOWAY. Sir,—Gratitude compels me to make known to you the extraordinary benefit an aged parent has derived from the use of your Pills. My mother was afflicted for upwards of four and twenty years with asthma and spitting of blood, it was with agony to see her suffer and hear her cough. I have often declared that I would give all I possessed to have cured her but although I paid a large sum for medicine and advice, it was all to no purpose. About three months ago, I thought perhaps your Pills might benefit her, at all events I resolved to give them a trial, which I did, the result was marvellous, by slow degrees my mother became better, and after persevering with your remedies for nine weeks, she was perfectly cured, and now enjoys the best of health, although seventy five years old. I remain, Sir, your obliged.

(Signed) THOMAS WESTON.

REMARKABLE CURE OF DROPSY!

AFTER HAVING TAPPED THREE TIMES. Copy of a Letter from Anthony Smith, Esq., Halifax, Nova Scotia, dated the 25th August, 1854.

TO PROFESSOR HOLLOWAY. Sir,—I desire to add my testimony to the value of your Pills, in cases of dropsy. For nine months I suffered the greatest torture with this distressing complaint, I was tapped three times, and finally given up by the doctors; having become in appearance as a skeleton, and with no more strength in me than a child just born. It was then that I thought of trying your Pills, and immediately sent for a quantity and commenced using them. The result I can scarcely credit even now, although true it is. After using them for four weeks, I felt much better, and by persevering with them, at the expiration of two months, I was completely cured. I have since enjoyed the best of health. I am, Sir, yours sincerely.

(Signed) ANTHONY SMITH.

ASTONISHING CURE OF GENERAL DEBILITY AND LIVER COMPLAINT!

Copy of a Letter from William Reeves, of Charlotte-Town, Prince Edward's Island, dated 17th Nov. 1854.

TO PROFESSOR HOLLOWAY. Sir,—I am happy to say that your Pills have restored me to health after suffering for nine years from the most intense general debility and languor, my liver and bowels were also much deranged for the whole of that time tried many medicines, but they were of no good to me until I had recourse to your Pills, by taking which and following the printed directions for seven weeks I was cured, after every other means failed, to the astonishment of my neighbours, acquaintances, and friends. I shall ever feel grateful to you for this astonishing restoration to health, and will recommend your Pills to all sufferers, feeling it my duty to do so.

(Signed) WILLIAM REEVES.

These celebrated Pills are wonderfully efficacious in the following complaints.

The Pills should be used conjointly with the Ointment in most of the following cases:—

- Ague Female Irregularity, Scrofula, or King's Evil Bilious Complaints Fevers of all kinds Sore Throats Stone and Gravel Blisters on the Fits Blotches on the Skin Gout Secondary Symp-toms Bowel Complaints Head-ache Colic Indigestion Tic Douloureux Constipation of the Inflammation Tumours Bowels Jaundice Ulcers Consumption Liver Complaints Venereal Affections Debility Lumbago Worms of all kinds Dropsy Piles Weakness from Dysentery Rheumatism whatever cause. Erysipelas Retention of Urine &c. &c.

Sold at the Establishment of Professor HOLLOWAY, 244 Strand, near Temple Bar, London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices—1s. 1/2d., 2s. 9d., 4s. 6d., 11s., 22s. and 33s. each Box

Sub Agents in Nova Scotia.—J F Cochran & Co. Newport. Dr Harting, Windsor. G N Fuller Horton. Moore & Chapman, Kentville. E Caldwell and N Tupper, Cornwallis. J A Gilson Wilmut. A B Piper Bridgetown. B Guest, Yarmouth. T R Pattillo, Liverpool. J F More, Caledonia Mrs Carder, Pleasant River. Runt West, Bridgewater. Mrs Neil, Lunenburg. B Legge, Miramich, Bay, Tucker & Smith, Truro. N Tupper & Co., Amherst. R B Hincastle, Wallace; W Cooper, Pugwash. Mrs. Robinson, Pictou. T R Fraser, New Glasgow. J & C Jewell, Guisborough. Mrs. Norris, Canso. P Smith, Port Hood. T & J Jost, Sydney. J Matheson & Co., Bras d'Or

There is a considerable saving by taking the larger sizes.

N B.—Directions or the guidance of patients in every disorder are affixed to each Box

JOHN NAYLOR, Halifax. Feb. 24, 1853. General Agent for Nova Scotia.

JUST PUBLISHED.

And for Sale at W. Gossip's Book Store, 24 Granville-street.

A CHARGE Delivered to the CLEERGY of the Diocese of Nova Scotia, at the VISITATION held in the Cathedral Church of St. Paul, at Halifax, on the 11th Day of October, 1854. By HENRY, Lord Bishop of Nova Scotia. December, 1854

LANGLEY'S ANTIBILIOUS APERIENT PILLS The great popularity acquired by these Pills during the seven years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to by puffing advertisements—no certificates published respecting them. 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. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, and are so gentle yet effectual in their operation that they may be taken by persons of both sexes, at any time with perfect safety. Prepared and sold Wholesale and Retail at LANGLEY'S DRUG STORE, Hollis Street, Halifax. Nov. 20, 1854.

ARTISTS' MATERIALS.

W. M. GOSSIP.

No 24, GRANVILLE STREET,

HAS Received in recent Importations, the following Artists' Materials, which he will warrant to be of the best quality.—

Oil Colors.

Winsor & Newton's London, celebrated Oil Colors, in color-mixable Tubes, as follows:—

- Madder Lake Ivory Black, Cobalt, Indian Yellow, Chinese Vermillion, Naples Yellow, Mezzio, Inligo, Intemper, Van Dyke Brown, Finko White, double tubes, Chrome Yellow, Burnt Sienna, Purple Lake, Raw Sienna, Roman Ochre, Burnt Umber, Indian Red, Raw Umber, Venetian Red, Prussian Blue, &c. &c. &c. Yellow Ochre, &c. &c. &c.

Oils.

Drying Oil, Nut Oil, and Poppy Oil, in Phials. Prepared Mill Boards and Canvas.

Academy Boards, 24 x 18 1/2 ins.; Prepared Mill Boards for smaller finished Pictures in Oil, all sizes. Prepared CANVAS, plain and single prime—27 inches wide, of any length.

Brushes.

Bristle Brushes, flat and round, all sizes; Sable, do. Large, Medium and Small; Camel Hair, do. for Blenders, Flat and round do. do. Flat for Lacquering. All sizes. Crayons, &c.

Swiss or Drochart Crayons soft, colored—in Boxes: 24, 30 and 64 shades. Le Franc's hard pointed Cold Crayons, round boxes Conte Crayons, Nos. 1, 2 & 3, Black Glazed Crayons, Italian Chalk, hard black, White Crayons, square, White Chalk, round, for Black Board, Porte Crayons, Leather and Cork Stumps, Tinted Crayon Paper.

Superfine Water Colors.

Tracing Papers, various sizes, for plans; Tracing Linen Cambric, for Field plans, Carbon Copying Paper, Fabers Drawing Pencils, warranted genuine Rowney's do. &c. Mapping Pens; Dividers; Parallel Rulers, Superior Mathematical Instruments, Drawing Pins, Bristol and London Board, Whatman's Drawing Paper, &c. &c. Jan. 13 1853.

BIBLES, BOOK OF COMMON PRAYER, TESTAMENTS, CHURCH SERVICES.

ALL of the above Works sold at the Book Store of the Publisher of this Paper, generally much cheaper than they can be purchased elsewhere, being for the most part Importations from the Depository of the Society for Promoting Christian Knowledge, London, and are on Sale at their lowest rates—a privilege not possessed by any other Establishment in the City. On hand—an Assortment of the above in velvet, and superior and common bindings.

WM. GOSSIP.

JUST RECEIVED,

Per R. M. Steamship Canada, from England, 3 CASES of STATIONERY—Comprising, Post, Foolscap, and Letter Papers; Note Paper; and a large variety of ENVELOPES. Also—some Extra Satin, extra Thick Envelopes. Also—Fewer Inkstands, new pattern. Metallic Memos.—Manuscript Drawing Books, &c. &c. Extra Superfine SEALING WAX.

W. GOSSIP, March 10. 24 Granville-street.

"PARLEZ VOUS FRANCAIS?"

FRENCH SCHOOL BOOKS.

JUST RECEIVED from New York, and for Sale by the Subscriber.

Spiers and Surenno's Complete French and English PRONOUNCING DICTIONARY, one vol. Imperial Octavo, 140 pp. well and strongly bound. (This Work has been newly composed from the French Dictionaries of the Academy, Laveaux, Rote, Bacherolle, Landais, &c., and from the English Dictionaries of Johnson, Richardson, Walker and Webster. It surpasses all others in correct and philosophical analysis of shades of meaning, in fulness of definition, and clearness of arrangement, and contains many words, particularly such as are connected with modern science, not to be found in any other work of the kind.) Price £1.

Surenno's French and English Dictionary 12mo. do. do. Abridged School Edition

Lavizac's French Grammar. Ollendorff's New Method of Learning to Read, Write and Speak French. By Value.

do. do. do. By Jewett. De Piva's Elementary French Reader, French and English.

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WM. GOSSIP, Dec. 12. No. 24 Granville Street.

BILLS OF LADING and EXCHANGE for sale at Wm. GOSSIP'S Book and Stationery Store, 24 Granville Street.

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