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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX.

HALIFAX, NOVA SCOTIA, SATURDAY, MAY 20, 1856.

NO. 24.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	Lesson	MORNING.	EVENING.
S.	May 25	Bar. & Trin.	Joshua 10	Mat. 23
M.	26		Nehem. 2	Nehem. 4
T.	27		8	10
W.	28		8	10
T.	29	K. O. H. rest.	Sam. 8	Jude 13
F.	30	1600.	Kath. 2	Mat. 25
S.	31		13	Mark 11

Proper Psalms--Morn. 129, 126, 123, 118. A Regia ver. D, br Numb. 10.

Poetry.

P E A C E, 1856.

Let the bells ring
Which erst peal'd forth, to tell of battles won,
Now publishing,
The conflict o'er--the sword's stern office done.

Let the guns roar,
Glad that their iron throats and sulph'rous breath
Shall aid no more
An angry people, in the work of death.

And, everywhere,
Let banners float, not now for war unfurl'd:
While, through the air,
Sound the glad peans of a grateful world.

Daily we pray'd,
"Give peace in our time, Blessed Lord, give peace!"
And He hath say'd
The bloody strife, and bid the battle cease.

E'en as He heard
Thy cry of anguish on the raging sea,
And, with a word,
Hush'd the mad waters to tranquillity.

His mighty arm
Subdues the nations' fury to His will,
The world grows calm,
Hearing its Maker's mandate, "Peace! be still!"

Let the bells ring--
Unfurl the banner--let the cannon roar;
Our God and King
Hath mock'd their counsels who delight in war!
--London Guardian.

Religious Miscellany.

APOSTLES AND APOSTOLIC SUCCESSION.

The Right Rev. Bishop Davis, of South Carolina, in a recent charge, held this language:--

The Bishops of the Church are not Apostles, nor, strictly speaking, successors of the Apostles. They had no successors, and were not intended to have any. It was not the nature of their office to have successors. The dispensation was special, temporary, extraordinary, and miraculous. They were to the Church what none have been since.

The Protestant Churchman quotes these passages, and makes them the basis of a long and laudatory comment, of which the following are examples:

The attempt to identify a succession of the Apostolic office, in the elected overseers of the modern Christian Churches, cannot but appear to an intelligent mind an absurdity. When will there be boldness and light in our Church sufficient to stand upon the high platform which Bishop Davis has gained, and to cast this fragment of salvation through an Apostolic Succession forever away? It is a needless pretence, and the farther back you go the less are you able to find any foundation or countenance for it. The Church of England never knew or heard of till Bancroft started it, and laud encouraged and cherished it in the seventeenth century. The non-juring Bishops found it convenient, and made it a familiar war cry. The little Episcopal body of Scotland perceived its importance as their only claim in that land of ministers and Churches. The Oxford sect have lately dug it up again in England, where it had been buried long--we had hoped for ever. And imitative Americans immediately imported it with other congeries of European fashions and forms.

We claim no right or authority to call our contemporary to account for what seems to us a strange misapprehension of facts; nor to question the editors concerning any strange or absurd inferences which they may draw therefrom. We have the right, however, to protest against such a representation of the facts of history as would stultify both them and us; so far indeed as shall clear us of all seeming assent to such sweeping representations.

We know that it was customary, some twenty-five years ago, to charge Bancroft with having originated the doctrine of the necessity of the Apostolic Succession, or the Divine right of Episcopacy, in his famous sermon at St. Paul's Cross. This opinion was

shown, in the discussions then had, to be unfounded, first by proving the existence of the doctrine before Bancroft's days; and secondly, by showing that the sermon referred to does not contain a word on the subject. The reader may see this point considered, and also the opinions of the early Fathers in regard to Bishops being successors of the Apostles, in Chapin's *View of the Order and Organization of the Primitive Church*, with full evidence from antiquity.

We may add in further confirmation of the view then taken, that one of the first and ablest defenders of the Reformed Church, Francis Mason, in his *Defence of the Church of England and her Orders*, against the attacks of the Jesuits in the time of Elizabeth and James, lays down the ground as broadly as one can, that the Apostleship embraced things ordinary and things extraordinary; that the Bishops are successors of the Apostles in respect to the first; while in regard to the last, they had no successors: and this he gives, not as his own opinion merely, but as the faith and teaching of the Church. This the Romanists denied, claiming that the proper Apostleship was transmitted through the person of Peter, while the other Apostles had no successors.

The fact, and the necessity of an uninterrupted line of Bishops, from one of the Apostles or Apostolic men, is asserted by Irenæus about A. D. 175, and Tertullian about A. D. 190, as strongly as it was ever done by any Church of England or American divine. Both appeal to this fact as one requisite proof of their legitimate orthodoxy, challenging and even defying the heretics to do anything of the kind. And Irenæus, it will be remembered, received his teaching from St. John, through Polycarp. And no other doctrine was ever heard of in the Church, until the Papacy had overshadowed the Episcopacy. The doctrine that holds that the "Episcopate" is not an "Apostolate," in any proper sense of the word, is a Romish doctrine, first urged by the Jesuits to overturn the English hierarchy, and subsequently taken up and urged by the Puritans for the same purpose.--Calendar.

We have copied elsewhere a brief but able article from the *Calendar*, entitled *Apostles and Apostolic Succession*, to which we invite attention. A Bishop of our Church, it seems, has been holding language most derogatory to the Church's character, because impugning one of her avowed principles; and it has, naturally enough, found an echo, and a plaudit, in the ultra-Protestant journal of this city which, with so much inconsistency, assumes to be an organ of the Church. Our respected and better-minded contemporary, whose strictures we have quoted, protests against such stultifying misrepresentations of history as they have recourse to for their mischievous purpose. But this was not enough. The perversion of principle to which they lent themselves must also be protested against. They whether Bishops or priests, who hold such sentiments as are expressed, and reiterated, are to all intents and purposes false brethren. Our Church maintains that the power of the Priesthood can only come from one source--the Great Head of the Church; since by his immediate act the Apostles or first Bishops were constituted, and they, and they only, were empowered to send others, as he had sent them. To assume the ministerial office without being thus commissioned, has ever been regarded by the Catholic Church as an illustration of the Chief Shepherd's own denunciation of him "that entereth not by the door into the sheep-fold, but climbeth up some other way." The greatest care has ever been taken, from the earliest ages of the Church, to preserve inviolate the succession from the Apostles,--it has been carefully maintained in every branch of the Catholic Church to the present day,--and there are historically accredited catalogues of Bishops from this present year of our Lord, 1856, to the Day of Pentecost. There were, in fact, without it, no ground of validity in the Holy Orders of the Church, for there is no security Heaven will ratify the acts of any illegally constituted Ministry on earth; and without it, only humanly derived powers would be conferred by Ordination. For a Bishop or a Priest, therefore, to deny the Succession, is to convict himself of the holocaust, insincerity and perfidy. For he was or-

dained expressly on that assumption and assurance; and if he did not believe in it, he was himself a party to a piece of deception. Our Ordination and Consecration Offices proceed distinctly upon that principle; and in the Office of Institution, there is the emphatic and solemn recognition of it in these words of prayer.--"O Holy Jesus, who has purchased to Thyself an univocal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world," &c. So that, we repeat, the Bishop or the Priest that repudiates this principle, belies his own professions which were deliberately made by him, in the sight of God and His Church, under circumstances of awful solemnity and responsibility. And yet we have such, it seems, in our Church! Can it be right that they are allowed to remain there? Is insincerity, is perfidy, in the Holy Orders of the Church, a safe if even it were a righteous thing, to harbour in her bosom at any time, but especially in critical times like the present? We humbly think not.--N. Y. Churchman.

OUR MEREIES.

Ou! it is a cold and withered heart which lies in that man's breast, who requires a miracle before he will recognize a mercy. Life is one perpetual miracle. That there is no sudden standing still of the pulse, that reason is not extinguished and the soul left in darkness, that the escape path for eternity is not blocked up, and that now, even now, there may be a springing unto the refuge--these favors, favors which, whilst I speak, every one of you is receiving--deserve to be set down as nothing short of miracle. They are all evidences that the agency of the Omnipotent is busy on our behalf; and though, to the carnal eye, there might, for example, seem something more of miracle in being snatched from the whirlpool, or drawn from the fire, than in being upheld in unbroken health; yet, why should there be less miracle in the one demand on Divine watchfulness and mightiness--in a continued warding off of accident, than in the preservation uninjured amid the assaults of calamity and sickness? Fearfully and wonderfully formed, Omnipotence alone sustains from moment to moment this framework of matter, which God wrought with his hands, and the immortal spirit which he breathed from his mouth. And if there must be miracle to move men to gratitude, is it not miracle enough, that there should be nothing natural, but every thing supernatural, in breath succeeding breath, and pulse succeeding pulse? Ay, and there will be as true and distinct an outputting of the strength of Deity on my behalf, if I am permitted to finish the sentence which is now on my tongue, as if, when the world was rocking and the firmament was falling, I should be caught up from ruin an unscathed thing, amid creation's desolation.

And, therefore, let there be given no harborage to the thought, that this or that benefit received from God may be passed by as small, and dismissed without commemoration. God cannot give what is small. You say the atom is small; we deny it. A world, with a countless population, each member of which is fashioned with such exquisite symmetry, that in gazing on it, you would think the Maker had nothing to do but to feather its wings and polish its joints--why call this small which is large enough for the workings of Almighty? Shall it be disregarded as small by finite beings? God cannot give what is small; he can give nothing which requires not Christ's blood, as its purchase money; and therefore, a favor which was worth the crucifixion of the Saviour, which Deity could not have granted unless Deity had taken flesh, shall this be defined as small by us, and that, too, for the very reason which ought to swell its magnitude till it overpasses the reckoning of reason, and distinct computation?

But you must be satisfied that you owe God thanks, or what men count small and every-day mercies. And do you not also owe him thanks for what they count evil? It ought to be received by us as an elementary principle--a principle which furnishes a key to the deepest of mysteries--that all evil is so overruled by God, that in one way or another, it shall do the work of good. We nothing doubt, that when at last the roll of providences shall be spread out, so that all orders of intelligences may see the lines and trace the plans of the Creator's dealings,

...and will be heard throughout the universe on a thrilling confession, that evil hath, from the beginning, been so compelled to help forward the purposes of mercy, that the sum total of creature happiness exceeds finally, and that by a vast balance, what would have been the amount had Satan not been permitted to fall, or had there been built such a hedge around our first parents in Paradise, that there was allowed no avenue to the tempter. Yes, God shall be thanked for having permitted evil, as well as for having bestowed good! Then, as order is extracted from confusion, as the cold and vapors which accompanied the sun of his moral government, as it made the circuit of this disorganized creation, form themselves into a couch of gold and vermilion on which that sun shall rest majestically, the redeemed and the unfallen shall see and confess that evil hath been an engine in the resistless hand of Deity; and as they mark the glorious issues of the overruling of evil—issues which even now commend themselves to our admiration (for without evil there would have been no oneness of Divinity with humanity,) they shall praise God for what can be traced to his allowance, as well as what must be referred to his authorship. And this "giving thanks in every thing," shall occupy their rich melodies when the echoes of the judgment crash shall have died away, and the new heaven and the new earth shall rise up brilliant from the fire of a long-delayed vengeance.—*Rev. H. Melvill, B. D.*

News Department.

From Papers by Steam Canada, May 10.

ENGLAND.

CHURCH DISCIPLINE; MARRIAGE, &c.

The "Church Discipline" Bill of the Lord Chancellor is rejected by the House of Lords, after a painful debate, in which it appeared that all the Irish bench of bishops approved, all the English disapproved, of the scheme proposed. This singular result is explained by the fact that the Bill, drawn, it is said, by an Irish lawyer, was intended to amalgamate the jurisdiction of the two Churches in a way which the Irish prelates would think likely to strengthen their political position; but at a cost which the English episcopacy could never think of paying. The Bishop of Exeter, in a masterly speech, tore the Bill to tatters and exposed its anti-episcopal character, and the "professional ignorance" of its author. The Bishop of Oxford followed the Bishop of Exeter in a speech of great force, but after what the House had heard, any further attack was needless; it was but "slaying the slain."

Not so on the occasion of Lord St. Germain's Bill for legalizing marriage with sisters-in-law. Here the Bishop of Oxford was the champion of the morality and religion of the people; and in a defence of the existing law of the Church in this matter, he delivered an oration which drew from the Lord Chief Justice the honest encomium which he evidently could not, with all his official reserve, manage to repress. The revolting measure was rejected by a majority of nearly two to one, and ought to perish from remembrance. The speeches of the Archbishop of Canterbury on the former occasion, and of the Bishops of Exeter and Oxford now, ought to be enough to retile the question, if it were ever really unsettled, among English Churchmen. But the defeated agitators are too well paid to give up their attempt.

Other Marriage Bills are, if possible, to proceed warily through parliament. The Government proposal to make Divorce easy to the poor as well as rich is fraught with the utmost danger. At present the rule is, that when Divorce has been pronounced the parties are still restrained from contracting other marriage during each other's lifetime. These new Divorce measures would totally dissolve marriage, on the petition (as some plausibly urge) of either party, after the proved adultery of husband or wife! It is fearful to contemplate the consequences of so placing it in the power of married persons of every class to dissolve their legal union by a single act of wickedness of their own. The effect on public morals would be terrible; but Parliament had better consider, at all events, the probable action of such a law on the security of our whole social condition. How would the "Law of Settlement" be affected? and our "legitimacy" laws of every kind? &c., &c.

The "Dissenters' Marriages" Bill has not yet received the attention which the gravity of the subject demands. A Bill also to oblige a foreigner's residence beyond the Tweed to all who wish to avail themselves of the Scotch marriage law may be mentioned, as it is the only healthy measure on this whole subject which

the present session has produced, and it seems surprising that Lord Aberdeen should object to it. News from across the Atlantic ought to make our marriage-law relaxers pause. The disgusting disclosures, for example, in America, betray the state of society inevitable on a breaking up of the old traditions of Christendom concerning the indissoluble, and really sacred, character of the Marriage-bond. Three American "ministers of religion" have been suing for divorce in New York; and multitudes of persons from Europe arrive daily at that city en route to the Mormon state, where they may carry out the theory of Polygamy to their hearts' content. The attempt to unsettle the laws of marriage among Christians during the last few years is one of the darkest features of our times. In Germany they are already beginning to retrace their steps towards a stricter rule.

Lord Radesdale is to present a petition in the House of Lords on the subject of Convocation. It proceeds from the clergy of the province of York, and every one must feel the importance of the request which it urges—that the northern bishops and clergy should be allowed to do at least as much as those of the south are doing. The Church at large will appreciate the value of the exertions of a second Convocation, whose deliberations might materially assist those of their brethren in the Jerusalem Chamber.—*Literary Churchman.*

CHURCH AND STATE IN CANADA.

Every one knows how, in the palmy days of Whig ascendancy, when the American petitioners for a Transatlantic Episcopate pleaded that colonists, too, had souls to be saved, they were repulsed by the Crown lawyer with an imprecation on their souls, and an exhortation to "grow tobacco." Whig lawyers are obliged to use, in public at all events, language a little more decent now—not to mention that the colonists have grown rather too important to be treated with unnecessary contumely at home. But the law officers of Lord Palmerston's Government are not much more favourably disposed towards a Colonial Episcopate than their predecessors of a former age. The opinion which we are now able to print, though it was omitted from the Parliamentary return to which we referred in a former article, betrays with very little reserve the feeling of the learned gentlemen whose names are subscribed to it. They do not condescend to notice the short and simple Bill which had actually been introduced by Mr. Gladstone into the Imperial Parliament, purporting to effect the objects at which the Canadian Church and Legislature aimed. Nor do they attempt to suggest any means by which the prayer of the colonists for a Synod might be granted, but confine themselves to a vague declaration that the objections to one particular course are "almost insuperable," and that an Act, such as the Canadians are supposed to desire, would "extend far beyond the force and scope of any imperial statute yet passed."

The truth is, that a very little attention to the position of the colonists, and to the circumstances which occasioned it, would have preserved the authors of this opinion from serious blunders. They assume that the Canadians desired at the hands of the Imperial Legislature a regular Ecclesiastical constitution, with legal powers and jurisdiction depending for their validity on the terms of an imperial statute. Whereas colonists did, in fact, desire no more than that their own Church Assembly might be protected from the possible conflict of any existing law with its proceedings. They did not pray that their canons or decisions should have any other legal force than what belongs to the bye-laws of every Society. Such bye-laws are taken notice of by the courts of law in adjudicating on questions touching the property of the society; but they have no other claim on the secular power for means to enforce them. The Canadian Church did not desire to be a privileged corporation; it only sought to be relieved from peculiar disabilities, supposed to be incident to endowments, of which she had now been deprived.

It is somewhat remarkable that the Crown Lawyers should have omitted all reference to the statutes by which the consecration of Bishops for the United States and for Jerusalem was provided for, as these would have furnished a precedent more applicable, in some respects, to their case than any other modern transaction. Plainly, however, it was not the intention of the framers of this opinion to find precedents for answering the prayer of the Canadian Churchmen. They would rather shackle the Colonial Church with every disability which the traditions of the Royal Supremacy might enable them to impose. If their view was correct, it would follow that Bishops could scarcely exist in a Republican Government, so essential do

they regard the Royal prerogative in their appointment and consecration. The colonists may, perhaps, be tempted to think of the Synodical usages enjoyed by their brethren in the United States, and to ask whether separation from the mother mother country is indispensable to the enjoyment of the like boon for themselves. Happily the course of events is likely to dispense with the opinions of the law officers; and we expect to see Episcopal elections duly confirmed, and Synods duly held by our Canadian brethren without that separation of their land from the British Empire, which Sir Alexander Cockburn and his colleagues would seem by implication to commend.—*London Guardian.*

Preparations for the display of fireworks on the 20th inst., are nearly brought to a close. Upwards of 8,000 men and boys have been engaged in the works at Woolwich night and day. When finished, they will be brought to London in twenty-five waggons, drawn by 100 horses, hired for the purpose. A number of novel designs have been brought out. Some representations of Roman fountains, of 100 feet in height, will probably be considered the most attractive. Two of those are intended to be erected in each of the parks, and one on Primrose-hill. There will be likewise some huge designs of revolving-stars, twenty-eight feet across, besides the newly-invented Boxer star shells of various colours, together with innumerable wheels and myriads of improved rockets, &c.

Some strangers were on board inspecting the Redwing gunboat a few days ago, and while examining the gun, a Marine artilleryman, standing at the muzzle, was explaining the manner of loading. At this moment the trigger was pulled by a lady, who did not know the gun was loaded; it went off, blowing the unfortunate man to atoms.

The annual meeting of the Society for Church Missions to the Roman Catholics of Ireland was held at Exeter-hall on Friday. The Marquis of Blandford presided at the opening of the business, and the Earl of Clancarty over the rest of the proceedings. According to the report of the committee, the society's funds are anything but in a prosperous condition, the expenditure exceeding the income by a considerable amount. It appeared that the ordinary income of the year was short of that of the previous one to the extent of £10,033 6s. 9d.

The early cheap train up from Bristol on Monday morning at night was laden with Mormons on their way to Liverpool en route for the Salt Lake. At Worcester no less than sixty-eight others, of whom at least a third were children under five years of age were waiting to join them. They were almost all clad in smock-frocks, and were evidently country folk of the most ignorant class. One old man, who said he was eighty-two years of age, and stone blind, with a wallet on his back, told one of the railway porters with the gravest possible countenance, that he had "faith," and was going off in the full expectation of having his sight restored! One woman, faint of heart, was going to run away at the last moment, but the elder caught her by the arm and compelled her to return. The "prophet," who had the chief oversight of the "saints," having seen them all safely in the carriages (himself much too knowing to go along), went round and gave them the kiss of peace, not forgetting to make a collection for himself, which he did so successfully that he carried away a double-handful of copper and silver.—*Worcester Chronicle.*

The first half of the choice collection of paintings belonging to the late Mr. Rogers, was disposed of on Saturday, and realised nearly £19,000. The great gem of the collection was *The Strawberry Girl*, by Sir Joshua Reynolds, which was knocked down, amidst great applause, to Mr. Agnew for 2,100 guineas.

The pictures purchased at the Rogers sale for the National Collection are the following:—No. 726. *The Triumph*—Rubens, after Mantegna—£1,102 10s. No. 608. *The Sketch for the Allegory of War in the Pitts Palace*—Rubens—£210. No. 709. *The Good Samaritan*—Basan—£241 10s. No. 721. *Fragment of a Wall Painting*—Gioto—£78 15s. In all, £1,632 15s.

A recent number of the *London Gazette* contains an Order in Council prescribing the exact mode in which Miss Burdett Coutts is to be buried. By virtue of this order no one is to be buried in the church of St. Stephen's, Westminster, besides Miss Coutts and Mrs. Brown (the widow of Mr. Brown who is already buried there), and "their bodies are to be embedded in a layer of powdered charcoal, six inches at least in thickness, and be separately entombed in brick-work, well cemented.

TURKEY.

According to some accounts the outrages on the Christian population at Nabious have been put down, though others state that the Porte has sent a steamer to Jaffa with troops, and has ordered the Pacha of Beyrout to act in conjunction with the Pacha of Jerusalem against the Syrian rioters. We have now, however, several versions of the outbreak. The most circumstantial appears in the *Daily News*, professing to be "an almost verbatim translation of a letter addressed by three of the most respectable Protestant Christians in Nabious to a pious and intelligent missionary who has just returned from Palestine." It is as follows:—

Jerusalem, April 9.

"Oh, Sir, the honoured, respected priest, John Bowa—may he be preserved! May this present all proper respect.

"We wish to inform you of the strange and awful evils which have been inflicted by the ravenous wolves of Nablous upon the weak sheep, the miserable, despised Christians of the town, and upon the consular agents."

"On the 30th of the past month, the Lord Bishop, Samuel Gobat, English Missionary, came, and we went with him to Nazareth. A post came, and informed us of great events and terrible things. We went by way of the plain to Jerusalem, and after we understood all the news we purposed informing you that it may be published, and thus make known to all who inhabit Europe the darkness that has fallen on the Christians of the East, and especially on the kingdoms allied with the King of Islam, for we know that it is not understood what the Government of this country really is.

"On Friday, the 4th of this month, an English clergyman, Mr. Lyde, who lives among the Anbyrn, in the neighbourhood of Latakis, came to Jerusalem, and returned, that he might meet the Bishop at Nablous or Nazareth. As he was going out of Nablous a Moslem followed him (a deaf and dumb man—perhaps you know him, Yasna, son of El-Abd, of evil form, utterly untrained, like the people of his country), and began to shout with unintelligible sounds, as if he wanted money, and laid hold of the horse with one hand, and with the other the muzzle of his gun, drawing him back towards the town, preventing him going on his way by folly and insult. But you are not ignorant of the people of Nablous, great and small, how they despise all Franks and Christians, according to their nature, formed in enmity to the whole Christian race. Mr. Lyde pulled the gun and the horse from the man; the look caught in some of his clothes, and the charge entered the heart of the dumb man, and in a few minutes he died. The clergyman returned to the town, and wished to enter the house of one of the English consular agents. The Moslems seized him on the way, and took him to the judgment. He said, 'I killed a man, but not by my intention, in spite of me;' and one of the Ulema, Mahommed Triorha, went down with his brother Amer, and began to cry in the streets—'Allah Akbar! Allah Akbar! (God is great); Oh, religion of Mohammed, art thou dead? (or, it is dead). As soon as Mahmud Beg Abd of Hatt heard of it he arose, and began to collect men, for there was an alarming tumult in the city. Some of the Mojlis (council) came; others did not; they could not form a council; and it was determined to hold one after the prayer (Friday's prayer). In the meantime the Sherik Sulah-el-Baqane collected about twelve persons of the Ulema. It is uncertain as the presence of three Ulema, who were members of the Mojlis. It is said they had agreed together before the Friday, and waited an opportunity when the Muezzins should ascend the minaret to call to prayer as usual. These Ulema stopped them as soon as they began, and said, 'What is there in our prayer? Islam is dead!' Soon all the Moslems were assembling in the mosque to pray, and the Ulema and kinsmen said to them, 'Go, pray behind the (Christian) priests and consular agents, the religion of Mohammed is dead.' They excited the people by such words, sent them out, and prevented the prayer. The people said to them, 'What shall we do?' They answered, 'If you are Moslems, manifest the religion of Mohammed,' and began to tell them what to do. The crowds shouted, 'God is great! Oh, religion of Mohammed!' and the women began to shout and urge them on. They attacked the house of the French consul, Mahammed Ameen Effendi El Cassim, stole what they stole, and burned the rest. They took down the French flag and dragged it through the street, but the Ottoman flag they took in honor to the palace. (The cause of hoisting the flags was the birth of a royal infant of his Majesty Napoleon, the Emperor of the French. They had made a feast of rejoicing for three days in the house of the consul. Also, the servants of the English consular agent, in his absence, had hoisted the English flag in honour of the French and their rejoicing.) Then the crowd went to the Protestant church and school of the English Bishop, and broke the bell, which had been hung up after the arrival of the firman of equality, and pulled down part of the wall, broke the windows and frames, and burnt the books. Finding the father of the Chejebash of the Protestants (an old man of eighty), they wounded him, and beat his wife with a stick (a helpless old woman). Next, they attacked the Greek church, plundered its vessels, broke the woodwork, and burnt the books. Next, they attacked the house of the Greek deacon, Niphon, and plundered it. He was absent, having been sent for and protected by Abd-el Feteh Aga Mummer. They found three Christians, wounded them, and left them for dead. Next, they attacked the house of the English consul, broke the door with axes, plundered and broke everything, tore down the English flag, and dragged it through the streets; entered the room of the Consul's wife; found Simon Cawar, father of Said, Prussian agent; killed him, wounded him with swords, axes, and clubs (here were found on him twenty-eight wounds), dragged him to the stables, and there left him. They took all the jewellery of the consul's wife, and her clothes, leaving nothing in the house of the least value; broke even the English iron plough; and they then killed the acting Prussian agent in the house of the English consular agent, and tore down the flag. Such is the honour the European states have from Islam. Then they attacked the house of Mr. Zellar, clergyman of the English Church, a Prussian subject, plundered it,

broke open the boxes and cupboards, and his servant Hannab, who now lies at the point of death. (They left none of the wounded until they believed them dead.) Mr. Zellar's house was left desolate, and they would have killed him had they found him.

"Next, they made an attack on the house of the Prussian agent to plunder it, not satisfied with the slaughter of his father; but some of the people of the quarter defended the house, and after three attacks they were repulsed; but they fired with ball at the windows until they destroyed them. At this time they knew not that we three were absent, but wished to kill us and the missionary. Afterwards they attacked the Government-house in order to kill Mr. Lyde, who had inadvertently killed the dumb man. The gates were shut, and after in vain trying to break them open with stones they retired. The rest of the Christians were concealed in the houses of Moslems, and most likely paid them the price of their blood for their safety, and what of their houses were plundered we know not, or what insults were offered to women, or what other mischief. Oh, day of terror, awful day! the like of it has not happened since the rising of Islam upon the Christians in Aleppo! Who are the English, where the French and the Sardinians, who have shed their blood to uphold the power of Islam, and to give liberty to the Christians of the East? They have spilt their blood in vain. Their toil has gone in emptiness. Pharaoh will not let Israel go. He will not let them go—he will not let them go. He will lay on them a greater and a heavier yoke. Who has seen a day like this? A whole city, about 10,000, rise on 500 miserable Christians! Who knowing the Moslems of Nablous for several years past, would have expected a day like this, or, hearing of it, could restrain his eyes from tears of sorrow? The feelings of Islam towards Christians are now made known: it is seen they would rob them of their lives, their property, and honour. May this be known to all. Alas! alas! had we liberty to write all. But it is enough that you have been in this country, and have heard and seen the day of Coseen and Raphides, and what is the ill-will of the Moslems, and what the condition of the Government.

"Memorandum of the cause of this conception and the birth of this evil and murderous poison:—1st, The chief cause is the firman of equality—viz, the hattischeriff, they cursed him who commanded it; they said, 'the ruled need not obey when the ruler is rebellious;' the firman is contrary to our religion. 2nd, They dislike having consular agents in their towns, or that they should have silver sticks carried before them; for they love not to honour Christians, or the establishment of their rights, with protection from injury, and because also the consuls make known acts of oppression to the Government. 3rd, The Greeks built a new house beside their Church. The Effendi required a bribe, and they would not give it, but proceeded with their building. 4th, The ringing of the bell in the Protestant Church—this was to them unendurable. 5th, The hoisting of the flags three days in honor of the French rejoicings, and the accidental death of the dumb man. This treacherous snake, bred long before, came forth with its burning venom. Thus we have briefly written what might have been much longer, and now the Government, through its weakness, does nothing. Nablous has risen in rebellion. It is feared it may break out elsewhere. The people of Jerusalem are in a state of alarm."

A letter from Jaffa in the Paris Presse states that the fanaticism of the inhabitants had been much excited by the reading of the hattischeriff, adding that—

"About the same time, Bishop Gobat, the Protestant Bishop of Jerusalem, arrived from that city, and placed a small bell in the Protestant chapel. This would have been natural enough in Europe, but in the East it is formally prohibited in Christian churches. They are to be found scarcely anywhere but at Constantinople and Smyrna, and have been placed even there only as the result of long negotiation."

An insurrection has also broken out at Mecca—

"The Suberiff, who had been dismissed from his post, refused to give it up, alleging his infidelity to the Sultan as his excuse. He is supported in his resistance by 50,000 armed Arabs, who, it is said, refuse entrance into the city to the pilgrims, under pretence that the Ottoman Empire is defiled."

A body of Circassians have arrived at Constantinople, to present an address to the Sultan. We are told that—

"When the Circassians learnt, on receiving the news that peace was concluded, that no stipulations had been made for them, and no change was to be in their condition, great excitement ensued, and four or five thousand of them assembled at Anapa, where a council was held, composed of three or four hundred notables chosen from the most considerable heads of families. They decided that representations should be made to Turkey and the Western Powers. An address was, therefore, drawn up in Arabic, to be transmitted to the Sultan, the Emperor Napoleon, and the Queen of England. The address states that from the commencement of the war to that day not a single Russian had passed through the Circassian territory; that during all that time the Circassians had maintained order in the country, and administered its affairs in their way; that matters had not fared the worse for that circumstance; and that, having tasted absolute independence, they intend to do all they can to preserve it; that they will resist the Russians and nobles; and that they entreat Turkey and the Western Powers to support them in their war of independence. Some of the members of the

council at Anapa declared that if Turkey abandoned them they would repair to St. Petersburg and would tender their submission. But that is rather a wise than an intention; for they add, that if Circassia is annexed to Russia, Turkey will have its frontier on that side, and will be exposed to its greatest dangers. Sefer Pacha, who is a Circassian, and possesses great influence among his compatriots, declares, for his part that he will never re-enter Turkey; but that, if Circassia is abandoned to its own resources, he will carry on a partizan warfare, and that death alone shall compell him and his comrades to lay down their arms.

THE EAST.—Notwithstanding (or perhaps, in some degree, in consequence of) the Te-Deums of Smyrna, and a few other places, there is the greatest dissatisfaction stirred throughout the Sultan's dominions by his late Hatt-Humaioun. The Christians interpret the decree literally, and try to act on it; the Mussulmen recalcitrate. At Ismidt (Nicomedia), on the Sea of Marmora, the priests were murdered at the altar, and the congregation brutally attacked by the Mahometan mob. The English cavalry charged the rioters; twenty were killed, and thirty sent prisoners to Constantinople. At Amasia an Armenian slave was assassinated in claiming his liberty; and the Bishop was obliged to buy the brother of the murdered slave, to gain freedom for him. At Toulitcha the Governor had been brought to account for abducting, abusing, and murdering a Christian girl. The English and French Consuls, and 5,000 people, attended her funeral; and the greatest excitement prevails. The French have been very energetic in this matter, and hold the Governor a prisoner in his own palace.

Omer Pacha's late marriage to a young lady of thirteen, the daughter of Hafiz Pacha, has caused much scandal in Constantinople. The young lady, with a sudden caprice, declared that she never would of her own consent marry a Croatian renegade. Here was a serious dilemma! Hafiz Pacha excused himself on the score of Omer Pacha's general ill-treatment of his wives. Omer Pacha, feeling his self-love wounded, referred the matter direct to the Sultan, who, looking only at the fact of the promise given, ordered that the marriage should take place. The order was formal, and Hafiz Pacha was compelled to yield, but as he had a right to oppose the marriage of his son to the daughter of Omer Pacha, he broke off the engagement so contracted.

PUBLIC IMPROVEMENT.

MEETING OF THE ISLAND NAVIGATION COMPANY.—A meeting of the shareholders in the Island Navigation Company took place yesterday, at the Masonic Hall, pursuant to announcement.

On taking the chair the President of the company, J. P. Avery, Esq., stated briefly that the object of the meeting was to receive the report of Talcott, Civil Engineer, a gentleman extensively acquainted with such works, who had been recently engaged by the company to come on from the United States specially to inspect and report upon the undertaking for the satisfaction of all parties connected therewith. After expressing his pleasure at the unusually large attendance, the chairman introduced Mr. Talcott to the meeting.

Mr. Talcott then rose and stated that in fulfilling his instructions, he had carefully examined nearly the whole length of the line, particularly directing his attention where ever engineering difficulties occurred which required to be looked at professionally. His report, he said, was not as perfect as he would wish, being somewhat hurried in drawing it up, as he was obliged to return home by the steamer now expected. He then proceeded to read the report, which presented a view of the enterprise highly encouraging beyond anything we had anticipated. In reference to the work already performed, he declares that it has been judiciously planned and well executed, reflecting the highest credit on the engineer; and of the country through which the canal passes, Mr. Talcott states in his report, that in natural means and advantages it exceeds anything he has ever seen." He entirely approves of the policy of the engineer in reference to the general plan and style of the work, stating that if he himself had originated it, he would have adopted the system of inclined planes and locks, just as Mr. Fairbanks has done. The report goes into a close examination of the different sections of the work uncompleted, and with respect to the cost, by which Mr. Talcott estimates, after making the fullest allowance for all contingencies, that about £7,000 will be amply sufficient to put the canal in perfect working condition. And this he thinks can be done by the earliest opening of the next spring. The report contains much valuable information to the committee in the further prosecution of the work, its general management when in operation, probable paying rates of toll, &c. Of its ultimate remunerating character, Mr. Talcott expresses a sanguine opinion, and gave a glowing description of the quantities of gypsum, limestone, timber, hard wood, &c., which he passed, and which will reach the harbor of Halifax immediately that the country has the advantage of this outlet.

Altogether such a report, from a gentleman of Mr. Talcott's experience and intelligence, is highly gratifying, both to the shareholders of the company and to the public generally, and we feel confident that from this time until its completion, the enterprise will meet with no further discouragements.

A number of questions were asked Mr. Talcott by different gentlemen present, on various points upon which they entertained doubts, but the answers elicited were in every case satisfactory.

Hon. Attorney General, after remarking that the report recently furnished by Mr. Fairbanks, the Engineer, closely agreed in almost every particular with the one just read, moved that the latter be published (either in pamphlet or in the newspapers) including such portions of Mr. Fairbanks' as might also be of importance to the public. The motion was seconded by Hon. J. E. Fairbanks, and the meeting adjourned.—Colonist.

SUNDAY INTELLIGENCE.

JOURNAL KEPT AT THE CAMP.

We are permitted to make some further extracts from a Journal, of which several parts have already appeared in the pages of this Magazine. Our readers will, many of them, at once recognize what follows as coming from Archdeacon Merriman of Grahamstown, who has just been compelled, most reluctantly, by the presents of domestic circumstances, to accede to the advice given him by the Bishop of Grahamstown, and to retire from the immediate charge of the Kafir Mission. This will explain some passages and allusions below, and perhaps will account for the permission given us to print any part of such a journal, for we know it is the Archdeacon's opinion that Missionaries while engaged in their work should be very obdurate of publishing their proceedings. We shall ask our privilege in this matter without adhering to chronological order, but shall begin at once with the last portion in order of time, containing a visit to the principal Kafir chiefs in the pursuit of Missionary objects.

"UMHALA AND HIS PEOPLE.

July 1855.

I wound up my Missionary work by a visit of a few days to Umhala's (St Luke's) Station, and then, by a tour across the Kei, to Krelli, the paramount chief of the Amatola Kafir. A melancholy though interesting visit the former was. As my own plans for the future were still unformed, I was under the necessity of concealing from the brethren on the Mission my seemingly abrupt abandonment of the Missionary warfare. It was a joy to find Mr. Greenstock getting on well with the Kafir language. He was able to go without an interpreter, and converse a little at the different kraals. We found Umhala holding a large council. Fifty senators (Amaph. .) were assembled from different parts of his territory. But the subject of their discussion we were unable to discover. Some of them displayed great anxiety to know how the Russian war was going on; inquired what colour the Englishmen's enemies were of, and seemed surprised to learn that they were white men like ourselves. They wanted to know what arms they fought with, and whether both parties used cannon, with many such like inquiries.

I presently told them I was a man of peace, and did not like conversing on these subjects, and tried to bring their thoughts to matters which were more important in my eyes. Of course, the prevalent sickness, and the chief's own illness, were good reasons on which to hang a remark or two; especially, as I strongly suspected that they were then assembled to decide whether some unfortunate possessor of cattle had not bewitched the chief, and to determine who the criminal was that, in their language, should be 'smelt out' and 'eaten up' for this supposed offence. I shall say more on this subject presently. I could not but regret most bitterly, that so favourable an opportunity of addressing the assembled wisdom of the Slambie tribes should, from my want of knowledge of their language, be allowed to pass by with so little fruit. However, I begged Umhala to request all his great men to come to Church the next day but one, which was Sunday. I thought, though illness might prevent the old chief from coming himself, as he told me, he had not quitted his kraal since my last visit, that he might encourage his counsellors to come to the Service, when I should address them all through our Mission interpreter. I soon after found by their whispering that they wished us gone, and accordingly I took my leave, though I should remark, that I had not sat down among them till I had asked if we should interrupt their business, and without offering to retire immediately after my first greeting of the chief; but he bade me stop and sit down by his side at the head of the council. Next morning, being at a neighbouring kraal with Mr. Greenstock, the people there made a reference to Umhala's council; and presently one of them asked me if I knew what they were consulting about. Upon which Mr. Greenstock heard a man behind my back mutter to himself, "Napakahe, — No, never. I told them I could not tell, but I supposed they were well aware. They protested they knew nothing of the matter, and I turned the subject at once. On my return to the Mission Station, I found one of the counsellors of the preceding day hanging about, and presently he came into the common room where I was sitting, and after saying one or two indifferent things (a Kafir never begins his business at once), he asked if he had understood me rightly, that they were white men with whom the English were fighting. I replied, Yes, as white as ourselves, and with big beards. I asked why he displayed so much interest in this matter; he said they were afraid lest the English should be beaten, and then

the Russians might come and interfere with the Kafir. I assured him he had no cause to fear; but I well knew that their interest in the matter was founded on the hope that the English would get well beaten, and of this I had good proof, when in Krelli's country beyond the Kei. His counsellors came the following day in goodly number—about fifty in all—to the Service, and I addressed them with the melancholy feeling that this was probably the last time that I should be privileged to deliver God's message to the heathen on that spot.

TOIS, AND WITCHCRAFT DOINGS.

To return now to witchcraft doings. I found on my first arrival to King William's Town, that Tois, a chief who had lent me his horse when I visited the Mission Station in the preceding February, and at whose kraal I had slept when on a journey a year or two since, and moreover who had remained faithful to us during the whole of the late war, had been engaged in murdering and 'eating up,' i. e. taking to himself, the cattle of two wealthy subjects a short time before; and this within a dozen miles of King William's Town, where his people are now located. Krelli was said during this season to have done the same by above twenty persons in his country; but as the other side of the Kei is no part of British Kaffraria, our Government had, of course no title to interfere with his proceedings. Tois, on the other hand, is located near to King William's Town, and receives a subsidy of £60 a-year from the British Government, as the several other of the friendly chiefs, whose questionable friendship, we thus buy at a somewhat costly price. The description of Tois's doings in this matter is a fair sample of most of the Kafir witchcraft cases, and I relate it accordingly. It seems on a supposition of the reality of any witchcraft in the matter, to be a sort of casting out devils by Beelzebub.

Tois's mother is sick, and he was sick himself twelve months since. Meanwhile it is to be presumed that the cattle disease has considerably thinned Tois's kraal, as well as that of many of his neighbours. He forthwith sends messengers into the 'Royal Reserve,' a part of the Amatolas in which Piugos are located, and fetches from thence a Fingo witch-doctor. This Balaam, after one or two refusals, at last gets a pass from the Commissioner, and goes to his Balak. He finds Tois and several of his counsellors assembled to receive him. First, a cow is killed in compliment to the doctor; and forthwith, as in duty bound, he goes into the middle of a hut, and after the two messengers had danced a bit,—the usual witch-dance,—while the rest sit gravely round, the doctor commences dancing himself. This at least unlooses his tongue, and he declares that 'bewitching substance' has been used somewhere. He adds that the same man who bewitched to death Garcia, Tois's father, is now desirous of destroying the whole family. He asks if a dead hare was not found in the hut of Tois's stepmother, and declares it was put there for the purpose of bewitching Tois; that a similar event took place just before the Kaffirs attacked Grahamstown, in 1819, under Lynx Makanna, and in that year several chiefs had died. He also asks if a calf did not leap on a hut, and finally says that bewitching roots and charm-sticks will be found in some one's hut.

The next day the dance is resumed. The women sing outside the hut, and counsellors urge him to declare the guilty person. He, after a bit, fixes on two, who are led off by Tois's order, each with a "riem" or thong round his neck, and in their own huts they are fastened down to poles, and a slow fire lighted on each side of their bodies. One of them has a friend, through whose means he gets more gently dealt with than the other, only having his flesh scorched off his body, and being allowed to escape in the night. The other is roasted and beaten to death with nob-keries (or big sticks) on the breast and stomach; and as he is dying hot coals are thrust up his nostrils. His wife and sons, who had been called on to witness his tortures, hear his screams all through the night from an adjoining bush. In the morning Tois comes and takes off their cattle, keeping about half himself, and giving half away, some to his counsellors and a few to the poor man's widow. The surviving man having tried in vain to get his cattle back from the chief, at last brought a complaint before the chief commissioner, Colonel Maclean, who obligingly sent me a copy of the evidence of the several witnesses, from which I have compiled the above account. I see, moreover, that Tois states that Umhala had sent to congratulate and commend him for having killed 'the rascals,' and to ask him to send him some of the cattle. This shows what work we have before us. Umhala has had a great many killed in like way in past years. The witch-doctor, after some weeks' confinement in the jail

at King William's Town, was set at liberty. Tois was dejected of one-half of his yearly salary, which was given, I believe, to the widow and relatives of the deceased. And thus ends this affair, which if probably would not have been easy or safe for the British Government to punish more severely. Tois and several of the witnesses, as well as the doctor, on their examination, declared to the last their firm belief both in the power of those who used 'bewitching matter,' and in the power of 'smelling out' the offender through the process described above. It is hardly necessary to add that there were some 'charms' for use in the poor men's huts; or that the account they gave to the commissioner of the poor fellow's death was, that, having declared himself guilty, he was searching his hut to discover to them some more of his charmed roots &c., when he suddenly fell down dead.

The witch-doctor, on being asked, said he had possessed the power of holding intercourse with the spirits of the dead now for many years, viz. since Somerset attacked the Amatolas on the Banskoe, in 1827. And for the edification, as it seemed, of the chief commissioner and of the attendant doctor of the 60th Rifle, he went to an epileptic fit, which lasted about four minutes. He could not, or would not, describe the way in which the thoughts came into his head that such and such a person was guilty. What other charms he used besides dancing the witch-dance, 'Inhlumbo,' I do not know. He received, by his own account, one red cow on the spot, and the promise of four more for his services."

Youth's Department.

NEW YORK.

St. GEORGE'S CHURCH.—On Sunday afternoon, April 18th, at half-past three o'clock, the annual celebration was held in St. George's Church, Stuyvesant Square, of all the schools connected with that wealthy, zealous, and most flourishing parish. The whole of the ground floor of the spacious edifice, except a very few pews near the doors, was reserved for, and filled by the children in these schools. The galleries were crammed all around. And so great was the pressure that the crowd pushed its way through by the back doors; and, while the rector was busy in the nave, marshalling his numerous little hosts, the whole church was filled to its utmost, with men, women, and children, whom, of course, the rector was too amiable to disturb, especially as it was the only spot in which their presence was possible. There was barely room enough left for Dr. Tyng himself to stand. The day was charming. The sun shone warmly and brightly. And everything united to enhance the high success of this most interesting anniversary.

On entering the building, at the opening of the services, the *coup d'œil* was more brilliant than any thing of the sort we have ever before seen. The pulpit was covered by a broad temporary shelf, draped in white down to the floor. Its front was festooned with evergreen, and wreathed with exquisite camellias. A large pyramid of flowers, with smaller vases and bouquets, crowned its top; above which was seen the energetic rector himself, in gown and bands, his forehead shining, as it reflected the luminousness from the skylight above, and his whole face beaming with intense and triumphant satisfaction. The lower tables, on either side, were also draped in white, and adorned with beautiful flowers, besides being piled high with the rector's presents to every child in all the schools. On glancing down the densely filled nave, the eye was delighted with the brilliancy of the gas lights, which were burning merrily all around the lower gallery, and along the upper gallery besides, as well as at the rector's stand.

The vast congregation of about 3000 persons, while assembling, listened to the prolonged music of Mr. Britton's organ voluntary. When the building was full, and the doors were closed, the Rector clapped his hands as the signal for order—the same signal marking every change and evolution during the whole celebration. After a few remarks, he briefly enumerated the various schools which took part in this their annual anniversary. There are now, in the schools taught at the Chapel near the church, 69 teachers, and 1100 scholars. These embrace the ordinary male and female departments; two Infant schools, and one Bible Class. In the Mission Schools, in Avenue A, which began only two years ago, with 48 pupils, there are now 41 teachers and 525 scholars. These include two infant, one English, and two German departments. The total is therefore, 104 teachers, and 1625 scholars, all belonging to one parish. Dr. Tyng added, that there was abundant material all around about to be worked,

on. All they wanted was more room and more work.

After the singing of a couple of hymns by the children, with prayer, intercession, the rector made his address. It was an expansion of the first 14 verses of the 16th chapter of 1st. Pet. which, garnished by the doctor's vivid imagery, and glowing rhetoric, had all the fascination of a legend for his youthful hearers. He assured them that it was all to be found in the Bible, and after concluding with an application of the whole to each individual case, he gave them chapter and verse to study it out for themselves when they reached home.

After the singing of another hymn, the Missionary Offerings of the various classes were handed to the rector in rapid succession. Each was in a basket or bouquet of flowers, or accompanied with some ingenious or beautiful symbol similarly adorned; and each class had some fancy name, with a poetic motto, or text of Scripture illustrating the name thus chosen. The first was a small offering from a class taught in her own house, by a lady who, during the whole year, has been too sick to leave her room. She has had a few children attending in her chamber, whom she has thus taught. This was memorably placed at the head of the noble list, under the name of

"The Weymouth Gatherers"	\$ 7 00
Then followed	
— (the name escaped us)	217 00
do. do.	90 00
do. do.	52 00
Bishop Booth's Class	300 00
The Sowers	20 00
The Ant Hill	44 00
The Coral Reef	128 00
Lambs of the Flock	28 00
Handful of Corn	75 00
Springs of Water	100 00
Tribute of Love	51 00
Trees of Righteousness	31 00
Fruits of Love	40 00
Ministering Children	37 75
Mustard Seed	60 00
The Lord's Husbandmen	75 00
The Saviour's Little Ones	14 25
Mite Contributors	14 25
Lilies of the Valley	100 00
First Fruits	24 00
Host of Sharon	20 00
Honey out of the Rock	52 00
Fountain of Living Waters	21 00
Laborers in the Harvest	19 50
Heber Association	58 85
Rainbow	14 00
Children of Zion	38 00
Cluster of Grapes	130 00
Gleaners	20 00
River of Life	20 00
Raindrops	19 00
Water-courses	15 00
Conies	71 00
Daughters of Tyre	20 00
Desires	14 75
Footsteps of the Flock	20 00
Olive Branch	80 00
Willing Givers	20 00
Boardman Class	13 00
Sunbeams	22 50
Christian Children	15 00
Messengers of Glad Tidings	18 90
The Dove-cote	137 00
Little Workers	36 50
Star of Bethlehem	12 00
Dew for the Thirsty	18 00
Children of Israel	12 82
Epiphany	100 00
The Lord's Armor Bearers	92 00
(No name)	15 00
Fragment Gatherers	17 00
Buds of Promise, (one month old)	10 25
Cheerful Givers	20 00
Arm of the Lord	24 00
Casket of Jewels	35 50
Nail in a sure Place	37 25
"Storm" Society	80 00
"Antioch" Mission	17 07
Immanuel	17 50
The Mission Schools added:	
The Nursery	5 50
The Strangers, (German)	10 00
"Strong" Effort	100 00
Besides which, the General Monthly Collections, &c.	354 00
	5 00
Total	\$9,272 74

The whole of this is appropriated to the building of the Church at Monrovia for Mr. Crummell, towards which \$450 have already been given by St. George's. They intend to do the whole of it themselves—building, books, vestments, organ, bell, and every thing complete.

After the singing of another hymn, the rector's presents of books, &c., were distributed, each book having the pupil's name written in it. Another hymn, and the prayer closed the services of the day.

Considered as the schools of one parish, and in con-

nection with the very great amount of their annual offerings, to say nothing of the brilliancy and effect given in so masterly a manner to the whole celebration—the occasion was one without parallel, so far as we know, in the world.—*Ch. Journal.*

Selections.

IRELAND.—The trial of James Murphy, one of the men charged with the murder of Miss Miller, has ended. Witnesses were produced for the prisoner to controvert the evidence of the approver, and to show that he (the approver) had invited them to join him in trying to gain the reward, and that he proposed to swear against two other men instead of those whom he ultimately fixed on. The jury, after a consultation of two hours, returned a verdict of "Guilty." The next Thomas Dunn, a tenant of the murdered lady, was charged with paying the murderers, procuring pistols, and otherwise aiding and directing the perpetration of the crime. The approver, Terence Bannon, whose evidence went to convict Murphy the day before, was again examined, as was also another approver, named James Curry, both of these witnesses having taken a part in the crime, by contributing and collecting money to pay the assassins, and being otherwise engaged in the diabolical conspiracy. One of the Crown witnesses deviated materially from his sworn depositions. On Saturday, the jury, having returned a verdict of guilty, the prisoner, together with Murphy, convicted, of the actual murder of the unfortunate lady, were sentenced to be hanged on the 16th of May, the body of Murphy to be buried within the precincts of the goal, and that of Dunn, at the wretched man's own entreaty, to be given up to his friends. Dunn protested his innocence with great firmness, and asserted that the approvers were the real perpetrators of the crime. Real Pat Bannon, the other person engaged with Murphy in the actual commission of the murder, has, it is supposed, escaped to America. Some prisoners charged with a riot having been discharged on bail, the special commission was then declared to be closed.

EGYPT.—The *Times* correspondent relates that the English Consul of Alexandria, backed by our Consul-General, has recently refused to marry a Protestant English girl to a Mahomedan Egyptian, though both are anxious to be united:—

"The plea given is that the Egyptian is not subject to the authority of the British Consul, and therefore by the laws of his own country he might divorce his English wife the day after marriage, or take other wives besides herself, and the Consul would have no power to protect the girl. But independently of this reason, our Consuls are animated with the desire of discountenancing the marriage of Englishwomen with natives of this country, for they lead to misery and disappointment on the part of the wives. The Egyptians who are sent to England for their education are generally taken from the lower classes; and, though liberally provided for while in England, on their return to this country they have to begin life on a very low scale, with a pittance of seldom more than £60 yearly. Some parents in England, seeing the Egyptians abundantly supplied with everything, imagine they must hold high rank in their own country, and do not hesitate in giving them their daughters in marriage. But these marriages, though binding on the part of the women, are not binding on the part of the Egyptians, who are subject only to the laws of their own country; and the men, though they may have imbibed some civilised ideas while in England, soon return to their natural propensities, and neglect their English wives, or do not hesitate to make additions to their harem, and the wives bitterly regret the step they have taken."

THE ATMOSPHERIC TELEGRAPH.

When the world, says the *Baltimore American*, had recovered measurably from the almost overwhelming sensation or wonderment produced by the achievements of the electric telegraph, we may suppose that it was fully prepared to award to that discovery the title of "Ultimate" of all invention. That other inventions, and great ones would follow, in the lapse of time, was more than probable; that any discovery worthy to be compared with this, was deemed impossible. It was reserved to Mr. Morse to reach the culminating point in the world of invention, and win this magnificent trophy to the first half-century. Such speculations are likely to prove premature, or to be accounted as the abolition of old fogeyism. A greater than Morse is at hand. One I. S. Richardson, "by craft or cunning," which at an earlier day would have brought his bones to the rack, proposes to transfer tons of mail matter from the city of Washington to New York, within the period of sixty minutes, or at the rate of five miles a minute. Mr. Richardson has petitioned to Congress for an appropriation to aid him in doing this thing. At the last session a bill was reported in the Senate, which provided the sum of \$75,000 to be appropriated to enable

the postmaster-general to test the practicability and usefulness of Richardson's atmospheric telegraph, not more than two feet in diameter, for the transportation of the United States' mails.

An operative model, says the report, twenty-five feet long, is now being exhibited to members of Congress, and officers of government in the rotunda. This machine transports letters, packages, &c., at a speed of over five hundred miles per hour, with a certainty and safety before unknown whether curved, or on a straight line.

With this great speed, there are stations on the line at which the loads are stopped and changed, in very short time, and then allowed to pass to another station. To produce a partial vacuum is as easy as to apply the power in any other form; and as the load is in progress, the atmospheric resistance is obviated.

The plunger goes forward without calculable friction, and its touch is not sufficiently great to create objectionable heat.

The engine, tender, and fuel are stationary, and the power is to draw them and their appurtenances is saved.

The actual cost of transportation is not more than one-sixth that of any other method, and more than ten times as fast.

The following short statement of mechanical facts respecting the atmospheric telegraph, is given by the inventor.

1. The area of a two foot plunger is 450 inches.
2. The pressure of one fourth pound on each inch, is 113 pounds, and 113 pounds tractive force draws seven tons.
3. A two foot cylinder 40 miles long contains about 640,000 cubic feet of air.
4. One pump cylinder, twenty feet in diameter, and twenty feet long, contains 6,000 cub. feet. Two of these pumps double acting, will exhaust 24,000 cubic feet at every turn of the shaft; therefore twenty-seven turns of the same will exhaust the number of cubic feet contained in the forty mile cylinder.
5. Let the load of seven tons start from Baltimore, when the pumps are started at Washington, and we cannot see why the load will not arrive at Washington as soon as the shaft has made twenty-seven revolutions—say five minutes—with a pressure on the pumps equal to drawing the load, viz.: less than 1/4 pound to the inch.

Those who have examined this wonderful invention, are generally confident in their belief of its practicability, and that grand results must flow from its adoption by our government.

GOD SENT THEM.—An old man bowed down with years and infirmities came to hear a missionary preach. The sermon was upon believing in Christ as the only way of safety for the soul. He listened with deep attention. "I have been seeking the way of salvation these eighty years," said the old man after the service was over, "and now I have heard for the first time what it is. The Americans have not sent these men, but God. To him be thanks."

Eighty years groping in darkness after the light of God's truth! How precious must be its shining on its soul. And in what contrast does it make our condition appear, who bask in its light from our very infancy. It shines upon us in the cradle, the nursery, and all the years up to manhood and womanhood, showing us the path of duty which leads to God and heaven so plainly that we never need mistake or wander.

The *Globe* says:—There are now three petitions, signed by one hundred persons, for a new version of the Bible. Some of the petitioners, who are well acquainted with the original languages, are of opinion that the authorized version of the Scriptures is "not so free from faults as the translation of such a book ought to be." They also point to the far greater number of MSS. now accessible to translators, by which many existing passages are proved to be spurious, and urge that "to require that anything should be regarded as the Word of God which numbers of sound scholars and excellent men have pronounced a forgery, is unworthy of a Defender of the Faith." All these petitions were presented by Mr. Heywood, M. P.

The Patriotic Fund subscriptions now amount to upwards of £1,400,000. The Central Association in aid of the widows and families of soldiers have received £121,700, and disbursed upwards of £90,000; 6562 wives of soldiers, 8984 children, 232 widows whose sons have served in the East have been aided. The subscriptions to the Nightingale Fund are now about £25,100.

Sir Robert M'Clure has been reimbursed in the fees (£104 0s. 2d.) paid by him on receiving the honour of knighthood.

A "Sailors' Home" is to be established at Constantinople: £1048 has been already subscribed; the Queen, as patroness, heads the list with £100.

The fees payable on making the Emperor Napoleon III. a Knight of the Garter amounted to £479 13s. 4d. They were defrayed out of the public funds.

The *Sanford Mercury* says that a child was taken to Lincoln Union to be christened, when the Rev. E. M. Barry, an Irishman, refused to baptise the child "Elisamou," and said that it was not a name. He baptised the child "Charlotte." The fact has been submitted to the Registrar-General.

At a vestry meeting, held last week in the Isaacshiro Boston, the vicar announced the receipt of 2,000 dollars from the Hon. Edward Everett, of Boston, Massachusetts, presented in the name of the descendants and admirers of the Vicar of Old Boston, in the reign of Charles I., for restoring the south-west chapel of St. Botolph's, and the erection of a monument therein to the memory of the said vicar.

We (*Athenian*) understand that Mr. Montgomery Martin is daily occupied at Apsley House, looking over and arranging the late Duke of Wellington's papers, preparatory to writing the memoirs of the Duke.

The *Newcastle Guardian* says that the other Sunday a sermon in rhyme was preached by Mr. A. Andrew, in the Wesleyan Chapel, Blyth.

A letter from Jerusalem, of the 17th of March, says the Holy Places were crowded with pilgrims from all parts of the world. The religious ceremonies of the Passion Week had passed over without the usual scandalous conflicts between the Latins and Greeks, owing to the conspicuous conduct of the latter.

The Church Times.

HALIFAX, SATURDAY, MAY 24, 1856.

THE TORONTO SYNOD.

The Church in Canada West can claim no exemption from those trials which in every other part of the world follow the exercise of her religious liberty. Every now and then we find instances of aggression which prove the mischief of an indulgence in party sentiment and party action, and these arise chiefly from the working of two opposite principles, either when carried to excess being productive of injury, while both exercised within proper limits tend to the healthy action of the body ecclesiastical. The Conservation of Church principles and of Church order, may it is evident attain to that state of exaltation, that a greater regard is paid to ritualism than to the thing signified, and the mind be in danger of becoming absorbed in outward ceremonies, to the jeopardy of the spiritual life,—on the other hand it is not safe to neglect the order and ceremonial which the Church enjoins, and which give it a distinctive prominence; and where these are set at naught, and the mind becomes careless of them, their place is soon filled with uncharitableness towards all who perceive in them a religious duty, and not only so, but is prepared to imbibe all degrees of latitudinarian opinions. We have no doubt whatever that Synodical action in the Church will so modify extremes of opinion that these principles of action will work safely and be respected for their counteracting power, while at the same time their violent conflict will be prevented, and passion and prejudice receive a check wherever they manifest an excitement that is likely to be dangerous to the Church's peace.—This has pretty nearly been the result of Synodical action in the Church in the neighbouring Republic, and the same may be expected to follow amongst ourselves. It is only the extreme of prejudice that causes opposition to Synodical action. Reasonable men, whether they designate themselves high or low Churchmen, are in its favor, and here and there, we find a party otherwise unreasonable, enforced to a just conclusion upon the measure, and glad when experience has proved its efficacy. One such is the Toronto *Echo*, a periodical which cannot be accused of having any great love for Bishops, or any very exalted idea of the Clerical office, and therefore we think we can safely recommend its impressions on behalf of the usefulness of Synods to those of our own community who appreciate its sentiments, and indulge in the very liberal opinions which it strives to inculcate:—

"For many years past" says the *Echo*, "we have strongly felt how desirable it was that we should have some modification of that necessarily autocratical government by which alone could the affairs of our Colonial Dioceses be administered. The readers of this journal are well aware how consistently and how strongly, from the first number, we have advocated Colonial Synodical action; and this from principles diametrical opposite to those which have actuated the promoters of Diocesan Synods in the mother country. With much misgivings on the part of those with whom we act, but strong hopefulness on our own part, we have, from time to time, taken our share in the conferences of Clergy and Laity called together by our Diocesan to consider the question. We have witnessed with pain, the exulting manner in which, from the pulpit, and in debates, the characteristic principles of those who do not sympathise with us, were ostentatiously exhibited, time after time; but we felt, not only that the truth would triumph at last, but also that it would, humanly speaking, in a great measure owe its success to the synodical action, which many of our friends, especially in our neighbouring Dioceses, appear to look upon with suspicion and dread. It is with unfeigned feelings of thankfulness and rejoicing that we record, how much the proceedings of the present meeting in this city have confirmed our most favourable impressions; and proved, that with a free press, and full liberty of discussion, the action of a synod in which, as our Bishop expressed it, the three branches, bishop, clergy, and lay delegates have entire equality and freedom of action, must result in consequences and results the most beneficial to the true interest of our Church, and the most cheering and encouraging to her truly consistent members."

ORDINATION ON THURSDAY—The Bishop's Chapel was the scene on Sunday last of the very impressive and solemn rite of Ordination according to the form of the Church of England. Mr. Crisp, of King's College, Windsor; Mr. Steele, City Missionary; and Mr. Gellings, of St. Augustine's College, were the Candidates for the Order of Deacon; and the Rev. Mr. Jordan, recently of Country Harbour, but now stationed at Caledonia, King's Co., a candidate for Priest's orders. The Chapel was well filled at half past ten a. m. by an attentive congregation, who throughout the services appeared deeply impressed with the solemnity of the occasion. The Rev. J. C. Cochran and Rev. Mr. Dunn officiated in Morning Service. The Bishop preached an able and instructive Sermon, claiming for Episcopacy a Divine Institution, and a scriptural foundation, alluded to its corruption and reforma-

tion, and while enforcing his arguments made fair allowance for the circumstances which had created and diffused differences of religious opinion. His Lordship's address to the Candidates was searching and impressive, and we dare to say will not soon be forgotten by those to whom it was more particularly addressed. The Candidates were presented by the Rev. Mr. Cochran, who, as well as the Rev. Mr. Dunn, joined with the Bishop in the imposition of hands. The Holy Communion was administered after the service to the newly ordained Clergyman and many of the Congregation.

The Steamship *Canada* arrived on Tuesday last, in 10 days from Liverpool. The news is not important. The Ratifications of the Peace having been exchanged and the Treaty published, public opinion has been fully expressed upon the subject. John Bull is upon the whole favorably impressed with the idea of peace, but is not satisfied with the terms, now that all his preparations go for nothing, and feels his importance somewhat diminished, together with an undefined apprehension that his natural enemy is laughing in secret at the very queer position in which he (John Bull) finds himself. The wrath of the old gentleman will be terrible if he discovers that he has been overreached in the peace that has been made, and should his present conception of this be strengthened it will probably be not of long continuance.

Sunday the 11th was observed in England as a day of Thanksgiving for the restoration of peace. Her Majesty, Prince Albert, and all their children, and several of the lords and ladies of the Court attended the afternoon services at Westminster Abbey. The House of Lords went in procession to the Abbey in the morning—the Bishop of Bath and Wells preached the Sermon. The Speaker and a very considerable number of members of the House of Commons attended St. Margaret's Church, Westminster, in the morning—where a sermon was preached by their Chaplain the Rev. Thomas Garnett, B. C. L. On Monday votes of thanks were recorded in both houses to the respective preachers on the previous day of thanksgiving.

A meeting of the Parishioners of St. Paul's to take into consideration the division of the Parish, was held at the National School on Wednesday afternoon. The Rector took the Chair. A Parishioner moved that the Rector be appointed Chairman of the Meeting. The Rector stated that the legal opinion he had received, and also letters from England and elsewhere, confirmed him in the belief that the Rector, when present, was the only person who could legally preside at all Parish Meetings, and he felt that he would not be justified in relinquishing the exercise of his right. He regretted the difference of opinion that prevailed between himself and the majority of the parishioners upon this question, which was quite a novel one, especially as it was his desire always to act according to their wishes, and be entitled their indulgence towards him in the peculiar circumstances in which he was placed, and hoped that his conscientious performance of what he considered his duty would not lessen the friendly attachment towards him which had always prevailed, and which under all circumstances he would ever feel towards them.

An Amendment was then moved and seconded that the Rector do take the Chair *ex officio*, and by prescriptive right, which after some discussion was proposed and lost by a majority of 39 against 19, and the original Resolution carried.

It was then moved and seconded that James G. Creighton, Esq. Churchwarden, do take the Chair, which was also carried.

His Lordship the Bishop, who was present, being appealed to previous to the division, by a Parishioner, to take the Chair, as the means of restoring the harmony of the Parish, and declining to interfere with the right of the Rector, took the opportunity to state, that he had attended the meeting for the purpose of gathering information upon the question of the division of the Parish, and did not suppose, after the time for reflection that had elapsed since the previous meeting, that this subject would be agitated. His Lordship spoke of the right of the Rector as being unaffected by Provincial law, and established by long usage and the Common law of England. He also adverted to the awkward position in which he himself might be placed, in consequence of his impression of the illegality of a meeting at which the Rector did not preside, when the proceedings of that meeting might be brought before him for his sanction. The Rector had fortified his right by the last legal opinion he could secure, and could not act otherwise than he had done, but the Parishioners had produced nothing of the kind in their behalf, and he entreated them to procure good

advice before they committed themselves to a course of action which might involve injurious consequences. It could not be expected on him that he could consent to divide the Parish upon the resolution of a meeting on the legality of which any doubts might exist.

The above is the substance of His Lordship's observations—and he then along with the Archdeacon left the Meeting.

We were not present during the discussion that subsequently took place, but learn that a Resolution to divide the Parish was carried by a majority of 2. As after what the Bishop stated at the Meeting he cannot be expected to sustain proceedings which he believes to be illegal, it remains to be seen how the Committee for St. Luke's and St. Paul's will act. The Rector's right to the Chair will probably have to be settled by the Bench of Judges of the Supreme Court, and the division of the Parish of St. Paul's will be prevented for the present. The advocates of the division have lost their object by persisting in a question which might easily have been conceded, as at any future time the Rector's right was just as open to be questioned as at the meeting on Wednesday last.

The following form of Thanksgiving for the restoration of peace prepared by the Archbishop of Canterbury, is to be used in all Churches and Chapels within the Diocese of Nova Scotia, on Sunday June 1st, or on the first Sunday after the respective Ministers shall receive the same:

PROPER PSALMS AND LESSONS.

Morning—Psalm XXXIII, XXXIV. Lessons, Isaiah XII, Romans XII.

Evening—Psalms CXLV. to CXLVII. Lessons, Deut. VIII, Romans XIII.

Immediately after the General Thanksgiving the following shall be used:

"Almighty and merciful Father, who by Thine overruling Providence dost govern the nations upon earth; we Thine unworthy servants desire to approach Thee this day with the voice of praise and thanksgiving. We bless Thy holy name for the success with which Thou hast crowned the arms of our Sovereign and her allies in a perilous and destructive warfare; for inspiring our forces, both by sea and land, with a courage and endurance which neither the numbers nor the bravery of those opposed to them could overcome. But chiefly we acknowledge it to be of Thy great goodness that thou hast caused strife and contention to cease, and hast restored the blessings of peace to Europe. Praise be Thy name for this and all Thy mercies. Grant that every renewal of Thy lovingkindness towards our country may lead us to unfeigned thankfulness, and dispose us to walk more humbly and devoutly before Thee by following Thy holy will and commandments, and by promoting whatever may tend to the increase of true religion and virtue throughout the land. Unite all ranks of men among us in the bonds of brotherly love and Christian charity; endue them with a spirit of piety and justice, of industry and temperance, that the blessings which we have long enjoyed may be continued to us and our posterity.

"We further beseech Thee, O Lord, that the nations who have been engaged in the late contest, and are now relieved from the dangers and calamities of war, may seek and pursue those things which make for a people's happiness and welfare, by the maintenance of righteous laws, by the furtherance of kindly intercourse one with another, and, above all, by the cultivation of true and undefiled religion, to the end that, through the tranquillity now happily restored the Redeemer's kingdom may be enlarged, and the nations of the world united in striving to exalt and magnify Thy glorious name, through Jesus Christ our Lord. Amen."

We understand that a reply to the memorial of St. George's Parish relative to the Synod has been received by the Rector, and hope it will shortly be published. It goes no further, we hear, than an acknowledgment of the receipt of the memorial, with a request that a copy of the Constitution of the Synod should be forwarded.

The Steamship *America* arrived from Boston on Friday night. The news is somewhat important. Father Vigil, the new Nicaraguan Minister, presented his credentials at the State Department, Washington, on Wednesday the 14th inst, and was immediately received. On Thursday a Message was received by the Senate from the President, relative to the condition of Central America, and giving reasons for the reception of the Minister from Nicaragua. An animated debate ensued, in which Mr. Crittenden said that in one week's time the country would be agitated from one end to the other on this subject, and it might result by involving the United States in a war. Our relations with the U. States are really beginning to assume a tangled appearance.

It was quite understood at Washington that the British government had declined to recall Mr. Crawton. The subject of his dismissal had not been definitely settled on Monday the 10th.

Great excitement prevails in the Kansas territory, growing out of the state of the law with reference to slavery. One thousand men had replied to the call of the United States marshal and had occupied Lawrence and Leecompton, for the avowed purpose of enforcing the territorial laws. In Lawrence fifteen

hundred men, armed to the teeth, were prepared to resist all attempts at arrest

The people of New York have contributed over \$5,000 for the relief of the starving people of the Cape de Verde Islands.

The first boats through to New York with Canadian produce, by way of Cape Vincent and the Watertown and Rome Railroad to Rome, thence by boat arrived on Saturday May 17.

SACKVILLE, N. B. 22nd May.

To the Merchants' Exchange.

Following Despatch from Fredericton this morning:— Governor Sutton dissolved the Assembly, whereupon his Council tendered their resignation, which was accepted.

D. C. S.

Table with columns: Received, Date, Description, Amount. Includes entries for Annapolis, Westport, Yarmouth, and others.

EDWIN GILPIN, Jr., Sec'y.

MEDICAL TESTIMONY CANNOT BE CONTROVERTED.

One of the most startling cases is narrated of Dr. M. Lane's Vermifuge by Dr. John Butler, of Lowell, Trumbull Co., Ohio. The case was that of a young lady who had been very sick for eight years, and had consulted a number of physicians...

FLEMING BROS.

Sold in Halifax by Wm. Langley and John Naylor.

Holloway's Ointment and Pills a certain remedy for Erysipelas. Thomas Hilton, of Toronto, was a most severe and hopeless sufferer from this powerful and irritable disorder for upwards of four years...

MARRIED.

At St. Luke's Church, by the Lord Bishop of Nova Scotia, CHARLOTTE FRANCES, eldest daughter of the Rev. Wm. Bullock, to THOMAS BOGGS, Esq., of this city.

On Wednesday evening last, by the Rev. R. F. Unlace, Mr. JOHN RODGERS, to Miss CAROLINE FINDLAY, eldest daughter of Mr. James Findlay, both of this city.

On the 21st inst., by the Rev. R. F. Unlace, Mr. HENRY A. MURRAY, to SARAH E., second daughter of Mr. Charles Shaffer, of this city.

In this city, on Tuesday evening last, by the Rev. J. C. Cochran, A. M., Capt. JOHN THOMAS, to Mrs. MARY LANGLAY, daughter of the late Mr. Thomas Quin, of Lunenburg.

In Digby, on the 12th inst., by the Rev. H. J. Clare, Mr. WILLIAM H. BURCH, to Miss ELIZA JANE GARRON, both of Digby.

DIED.

On Sunday, 18th inst., after a lingering illness, ELLEN daughter of John and Ann Noyes, aged 20 years.

On Monday last, JANE FRANCES, wife of Mr. W. J. Wiswell, aged 35 years.

Suddenly on Saturday morning last, in the 72nd year of her age, ANN, consort of Handley Chipman, Esq., leaving a husband and five children and two grand children to mourn the loss of a devoted wife and affectionate mother.

At Demerara, of Yellow Fever, S. P. WOOLCOMBE, Esq., Dep. Comm. General.

Shipping List.

ARRIVED.

Saturday, 17th.—Schr. Charles, McPhee, P. E. I.; Rainbow, Kenyon, do; Florence, Perry, New York, 7 days.

Monday, 19th.—Brigs M. T. Ellsworth, Curr, Fortune Bay, N. F., 7 days; Zelinda, Dodsidge, Bay Chaleur, 12 days; schr. Bloomer, Green, Strait of Canso, 24 hours; Emily, Georgetown, P. E. I.; Mountain, P. E. I.; Mary, do; Jessie, Ann, do; Hope, Richards, do; Caroline, do; Spray, Nickerson, do; Telegraph, do; Knives, Muggah, Sydney; Brillants, Muggah, do.

Tuesday, 20th.—R. M. Sims, Canada, Lang, Liverpool, 10 days; Onfar, Corbin, St. John's, N. F., 5 days; barque Jane Tada, Hughes, Liverpool, 42 days; schr. Triumph, Langham, do; 20 days; Laura, LeBlanc, Boston, 4 days; Sea Foam, Baltimore, 8 days; Planet, Kenny, N. York, 6 days.

Wednesday, 21st.—Barque Ann Reddin, McRae, Liverpool, via Belfast, 20 days; briget Lucy Ann, Simpson, St. John, N. B., 6 days; schr. Paragon, Paris, Baltimore, 20 days; Challenge, Bennet, P. E. Island, Oronoque, Gauvier, St. Pierre, Mh.

Thursday, May 22.—Barque Halifax, Laybold, Boston, 2 days; brigs Jessie, McDonald, Porto Rico, 18 days; George Washington, Bay St. John's, N. F. Madrilenio (Spanish) Havana, 20 days; schr. W. A. Henry, Martell, Porto Rico, 18 days; Steamer Kagano, Liverpool, N. S., schr. Ann, Grosvenor, Magague, 20 days; President, Hankan, Richmond; Mary Ann, Lang, New York; Gost, schr. Darling, Daily, from the Eastward.

CLEARED.

May, 17.—Steamer Eastern State, Corning, Yarmouth, Agenorla, F. W. Indies.

May 19.—Gull Corner Fishan, Newfoundland.

May 20.—Barque Hurrell, Dadds, Quebec; brig Henry, Hopkins, Trinidad; Gracie, Fenton, P. Rico; schr. Victory, Bordet, Montreal.

May 21.—Brig America, O'Brien, Boston; barques Alliance, Conel, Miramichi, T & J. Coffin, do; brig Mary, Thomas, P. Rico; schr. Emerald, Kenny, U States; Transit, Robinson, Quebec.

PASSENGERS.

R. M. S. Canada.—Liverpool for Halifax.—Mr. N. L. West and Lady, Mr. J. Wilson, 5 children, governess, and servant, Mr. J. T. Rowe and Lady, Mr. P. C. Miss Stewart, Mrs. LeMarchant, Mrs. C. Allan, Miss Allison, Mr. J. H. Gwyn, Mr. C. Stewart, Ensign Chambers, Mr. D. Carmichael, Mr. Humphrey, Judge Stewart and Lady, Mr. Dickson and lady, H. A. Emerson, J. Cameron, Miss Sivowright, Mr. H. Warren, W. Boyd.

COUNTRY MARKET.

PRICES ON SATURDAY, MAY 24.

Table listing prices for various goods: Bacon, Beef, Butter, Cheese, Eggs, Ham, Hay, Homespun, Oatmeal, Oats, Potatoes, Socks, Veal, Yarn, Canada Flour, Am., Rye, Corn Meal, Wood, Coal.

AT THE WHARVES.

Wood, per cord. 24s. Coal, per chaldron. 85s.

KING'S COLLEGE, WINDSOR.

THE Annual Meeting of the Governors of the above Institution, will take place, D. V., in the Library of the College, on THURSDAY the 26th day of June next, at 10 o'clock, a. m.—on which day the ENCEMIA will be held, and the customary exercises will be performed.

By order of the Board, JAMES C. COCHRAN, Secretary.

NOTICE.

KING'S COLLEGE, WINDSOR.

THE Annual General Meeting of the ALUMNI OF KING'S COLLEGE, WINDSOR, will be held at HALIFAX, on SATURDAY the 21st of June, at Eleven o'clock, in the National School Room, for the election of a Vice President and Members of Committee, and the transaction of such other business as may be necessary.

Two Governors will also be elected in the place of the Honble. M. B. Almon and Hugh Harshorne, Esq., who in the order of their election go out of office, but who may be re-elected.

The following Resolutions are ordered to be published, viz:—

Parties desirous of Voting by Proxy will hand in the same to the Secretary previous to the opening of any General Meeting of the Alumni. Also, that it be recommended for the consideration of the General Meeting, that hereafter, no Member of the Associated Alumni should hold more than Three proxies.

By order of the Committee, P. C. HILL, Sec'y. Halifax, 12th May, 1856. (Church Witness, N. Brunswick.)

MISS COOKESLEY

BEGS to inform her friends and the public, that she is desirous of receiving a limited number of young Ladies between the hours of 2 and 5 o'clock, p. m., to finish them in English Grammar and Composition, or to impart to them the French and Italian Languages, together with a knowledge of History, Geography, and Natural Philosophy.

Terms moderate. For further particulars apply between 2 and 3 o'clock, at 38 Argyle Street. May 17.

SPRING ARRIVALS.

BOOKS, STATIONERY, &c.

W. GOSSIP, 24, GRANVILLE STREET, has received per ships Mecum and T. J. J., a large stock of SCHOOL BOOKS and STATIONERY, the latter comprising—Footcap, Post, Letter, and Note Paper, RULED PAPER, &c. &c., which he will dispose of on reasonable terms. May 3, 1856.

RAISINS!

A FEW Half Boxes, &c., of choice Primos FF Raisins. Pared and at Crighton & Grasse's Sale, put up for the English Market, for sale by W. M. GOSSIP.

CARPETS! CARPETS!!

JUST opened—The largest assortment of Brussels' Tapestry, Three Ply and Scotch CARPETS in the City. of the new exquisite of Pattern from the best Manufactories in England and Scotland, all at the very lowest scale of prices. W & C SILVER

Mar 10.

4w.

BAZAAR AT DARTMOUTH!

THE LADIES of Christ Church, Dartmouth, intend to hold a sale of useful and Fancy Articles, in the Parish School House, on WEDNESDAY, the 4th June next—the proceeds of which will be applied to pay a debt incurred in erecting that Building, and for other purposes connected with the School.

Any contributors either of useful or fancy articles, or for the refreshment table, if sent to Mrs. JAMES STEWART, Dartmouth, or to Mr. HENRY BROWN, Watchmaker, Market Square, Halifax, will be thankfully received. Dartmouth, 18th May, 1856.

ROOM PAPERS.

Just Received from Paris—

A LARGE Assortment of Satin-faced, Gold and Embossed DRAWING ROOM PAPERS.

Also, a great variety of Cheap AMERICAN PAPERS comprising a Stock of over 20,000 Rolls. May 17. GEORGE SMITHERS

BOOKS! BOOKS! BOOKS!

JUST RECEIVED PER SHIP JOHN BARRON.

A LARGE Assortment of BOOKS published by JOHN HENRY PARKER, London, viz., Tales for the Young Men and Women of England, pts. 1 to 10 at 1s. 6d. each—comprising—Irreversible, Johns Clint, Old Jarvis's Will, Windycote Hall, The Tenant at Tinker's End, The Two Cottages, False Honour, The Railway Accident, The Recruit, a Tale of the Present War, Wanted a Wife, Mother and son, James Bright the Shopman, The Sisters, The Strike, Caroline Elton, or Vanity and Jealousy, &c. Servants' Influence, &c. &c.

Also at One Shilling Sterling each.

Baptism, Confirmation, or Tracts for the use of Persons about being Confirmed. The Lord's Supper. The Chief Truths. The Christian Year, Hymns for every Sunday and Holy Day, compiled for the use of Parochial Schools. Imitation of Christ. Hints on Private Devotion, by the Rev. C. Marriott. Companion to the Prayer Book, Tracts on Ten Commandments, Bp. Wilson's Sacra Private. Do. on Lord's Supper. Questions on the Collects, for the use of Young Persons, by the Rev. J. Wenham, M. A. Practice of Self Examination with confessions &c., by Richard Sherlock, D. D. Meditations with Psalms illustrated, or paraphrased upon the four last things, Death, Judgment, Hell, Heaven. Tracts for Parochial use, consisting of Tales and Allegories, 1s. 6d. per package of 7 books.

Liturgia Domestica, Services for every Morning and Evening of the Week, with commemorations of the Feasts and Festivals, Domestic and other occasions from the Book of Common Prayer. 2 parts, 1s. 6d. each part.

Miscellaneous, at the prices annexed, Curresey, Manual of Prayers, by the Rt. Rev. Thos. Kenh, D. D. 7d. A Help to Prayer, in six tracts, by Rev. W. Gossip, 1s. 3d. The Christian Year, 1s. 6d. The seven Penitential Psalms 2d. Bp. Jeremy Taylor's Holy Living, 1s. 6d. Do. Holy Dying, 1s. 6d. Kobb's Selections from Hooker, 1s. 6d. Disc Viveo. Learn to Live, 1s. 6d. Disc Viveo, Learn to Die, 1s. 6d. The Church of England Man's Companion in the Closet, by Rev. N. Spinckes, 1s. 6d. Tracts for the Christian Seasons, 11d. Short Sermons for Family Readings, following the course of Christian Season, 14 parts, 7d. each part. Catechetical Lessons on the Apostles' Creed, Lord's Supper, Two Sacraments, 7d.

A plain Commentary on the four Holy Gospels, intended chiefly for devotional reading, 24 parts, 2s. for whole. Also, same work in 7 vols. bound in cloth, 28s. 6d. The Penny Post, for the years 1851, '52, '53, '54, separate vols. bound in cloth, 1s. 6d. each.

WM. GOSSIP.

May 17. 24 GRANVILLE STREET.



NOTICE TO THE PUBLIC.

MUCH disappointment and inconvenience having been experienced by the public, in consequence of the Mail for England having been closed at 8, instead of 9 1/2 m., on Thursday last—the Royal Mail Steamer from Boston having been reported at an earlier hour than usual,—it has been considered desirable,—to prevent a re-occurrence of this disappointment,—to change the hour of closing the English Mail at this Office:—

Commencing, therefore, on THURSDAY next, the 21nd inst., the Mail for England, will,—by directions of the Government be finally closed, for the receipt of letters at the window at 8 P. M. instead of 9 P. M. as heretofore.

Letters, &c., for England which may be dropped into the Box after the hour of closing, and up to the arrival of the Packet, will be forwarded in a bag, loose;—but the Public are requested in all practicable cases, to post their correspondence in time to be made up in the Regular Mail, and thereby insure greater security.

A. WOODGATE, P. M. G. General Post Office, Halifax, 14th May, 1856.

SEEDS! GARDEN & FLOWER SEEDS!

THE SUBSCRIBER has received from England 1 per Steamer America, a large assortment of GARDEN and FLOWER SEEDS, which can be confidently recommended as fresh and true to their kinds.

WM. LANGLEY.

April 5. Langley's Drug Store, Hollis St.

DANGLBY'S

EFFERVESCING ASPERIENT POWDER. Superior to Saliva. 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 2.

THE FOLLOWING ACTS.

Passed in the last Session of the General Assembly and published by Authority.

An Act to amend the Act 18 Victoria, Chapter 16, relating to the Inspection of Fish.

[Passed the 18th day of April, 1856.]

Be it enacted by the Governor, Council, and Assembly as follows:

1. The penalty of Five Shillings, imposed under the fifth section of the above Act, shall be reduced to Two Shillings and six-pence.

2. So much of the sixth section as regulates the qualities of Number Two and Number Three, is repealed, and the following shall hereafter be the qualities of those Numbers, respectively.

Those to be branded "No. 2, Large," shall comprehend the best Mackerel that remain after the selection of the first quality, and shall be properly split and washed, well cured, and in every respect free from taint, rust or damage of any kind, and shall measure not less than thirteen inches from the extremity of the head to the crotch of the tail. All those of the same kind and quality measuring from eleven to thirteen inches as above described shall be branded "No. 2."

Those to be branded "No. 3, Large," shall consist of good, sound, large Mackerel, properly washed, well cured, and free from taint, rust or damage of any kind, and shall measure fourteen inches and upwards from the extremity of the head to the crotch of the tail. All those that measure from eleven to fourteen inches shall be branded "No. 3."

3. So much of the sixth section, as relates to Herring and Allowies shall be amended by inserting after the third clause:

All Herring that are not gibbed shall be branded with the word "gross," in addition to other brands.

4. The eleventh section shall be amended by inserting the word "packing" after the word "weighing" in the first line thereof.

5. The sixteenth section shall be amended by adding at the end thereof the following words, viz: "and shall describe in their Returns the different kinds and qualities of fish inspected by them."

6. Actions against Inspectors, or their Deputies, under this Act, and the Act hereby amended, shall be brought in the County where the offence shall have been committed, and not elsewhere.

7. Every box of Smoked Herrings shall contain twenty pounds, instead of twenty-five pounds, as provided in the twenty-third section of such recited Act, which section is hereby amended.

1m.

An Act to amend Chapter 136 of the Revised Statutes, "Of Juries."

Be it enacted by the Governor, Council, and Assembly, as follows:

1. Every petit or special jury, for the trial of civil causes, inquisitions, and issues, shall consist of nine persons, of whom seven, after at least four hours' deliberation, may return a verdict; and the petit jury for criminal trials shall consist of twelve persons, who must be unanimous in their verdict.

2. The practice of keeping a jury without meat, drink, or any other comfort, until they agree upon their verdict, is abolished.

3. There shall be returned a panel of twenty-four jurors at each short term in the county, and two panels of twenty-four jurors each, at each extended term in those counties where the term can be so extended; in Halifax the panel shall consist of thirty-six jurors.

4. Each petit and special juror shall be entitled to receive and be paid the sum of two shillings and six pence per day, for his actual attendance as a juror at the supreme court, and also six pence per mile for every mile he shall necessarily travel from his place of residence to the court house; such actual attendance and distance to be ascertained by the oath of the juror.

5. The prothonotary in each county shall, on the last day of the sittings of the supreme court in each term, and of the sittings of such court in Halifax, and also, at the end of the first week of the sittings in those counties where the sittings can be extended, prepare and certify a list of the jurors who actually attended such court, with the number of days' attendance, and the actual travel of each juror, respectively, and the amount to which each juror is entitled, and shall deliver such list to the presiding judge, who shall certify the same; and the treasurer shall forthwith thereupon pay, out of the county funds, to each juror, the amount which such juror appears entitled to receive, upon such list.

6. To provide a fund towards the payment of jurors under this act, the following fees shall be paid by plaintiffs to the prothonotary and by him paid into the county treasury, viz: On the issuing of writ of mesne process, except in summary and sub-summary suits, two shillings and sixpence, and on the swearing of every jury, thirty shillings; the above fees to be taxed and allowed, and included in the costs in the cause.

7. Any juror who shall not answer to his name, when called, shall forfeit his day's pay, and for each day's absence shall pay a fine of ten shillings, to be collected as follows: The judge, on the Sheriff's affidavit, that the juror was duly summoned to attend the court, shall, on the last day of the term or sittings, unless such juror shall have been previously excused, order an execution to be issued for the amount of the fine, in the name of the prothonotary, who shall have the same collected immediately, and shall pay the same into the

county treasury, and the prothonotary shall have a commission of five per cent., and the sheriff ten per cent., on the amount so collected.

8. The county treasurer shall keep an account of all receipts and payments under this act; such account to be laid before the session, with his other accounts.

9. So much of chapter 154 of the revised statutes, "Of costs and fees," as relates to the fees payable to jurors in the supreme court, and also so much of the chapter hereby amended as is inconsistent with this act, are repealed.

10. Talismen shall be entitled to receive one shilling and three pence on giving a verdict on the trial of civil causes, inquisitions, and issues; such sum to be paid by the prothonotary out of the thirty shillings paid in by the plaintiff in the cause on which such talismen were awarded and returned.

11. The number of special jurors to be hereafter drawn, when such juries are ordered, shall be thirty-six, and such numbers shall be reduced by striking to eighteen.

12. In all criminal trials four jurors may be peremptorily challenged on the part of the crown.

13. In case of the illness of a juror after he shall have been sworn on any civil cause, it shall be in the discretion of the presiding judge to allow the cause to proceed without him, and the verdict shall be valid provided seven of the remaining jurors shall concur therein.

14. This act shall come into operation on the first day of June next and shall continue and be in force for three years from such first day of June, and from thence to the end of the next session of the general assembly.

1m.

HALIFAX MARBLE WORKS.

MONUMENTS, GRAVE STONES, TABLE TOPS, &c.

MANUFACTURED of the best Italian and American MARBLE on reasonable terms.

Orders from the Country thankfully received, and executed with neatness and despatch.

Persons in want of GRAVE STONES will find it to their advantage to call at this Establishment before purchasing elsewhere.

THOMAS WESLEY,
Corner of Barrington and Blowers Streets.
Feb. 9 6 m pd.

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.

JUST RECEIVED.

MOODY'S Eton Latin Grammar.
Moody's Eton Greek do.
Stoddard's Latin Delectus.
Colenso's Algebra.
Stewart's Geography.
Wrigley's Mathematics.

WM. GOSSIP,
24 Granville Street.

AROMATIC PRESERVATIVE TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and sweetness to the BREATH, 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. 9d. each, at LANGLEY'S Hollis Street Jan. 21

JUST RECEIVED.

COXE'S Christian Ballads,
Beccell Choral,
Lovizzo's French Grammar,
Wanostrocht's French Grammar,
Telemaque,
The Psalmist,

WM. GOSSIP,
24 Granville street.

PSALM AND HYMN BOOKS.

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

WM. GOSSIP.

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 certificate published respecting them.

These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver, Dyspepsia, Costiveness, Headache, want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, 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.

HALIFAX STEAM BAKERY.

No. 92, Upper Water Street,—Opposite Currier Wharf,

FRESH BAKED.

500 BARRELS of Pilot Bread,
100 do Family do. suitable for toasting,
50 Half
50 Bags Navy Bread.

Also—
Boxes Wine and Soda Biscuit,
Butter, Sweets, Ginger and Sugar Crackers,
Water Crackers, Institution Buns,
In Packages from 10 to 20 lbs. each, Wholesale and Retail.

Feb. 16. 3m. EDWARD JOST

A MARVELLOUS REMEDY

FOR A MARVELLOUS AGE!!

HOLLOWAY'S OINTMENT.

THE GRAND EXTERNAL REMEDY.

BY the aid of a microscope, we see millions of little openings on the surface of our bodies. Through these this ointment, when rubbed on the skin, is carried to any organ or inward part. Diseases of the Kidneys, disorders of the Liver, affections of the Heart, Inflammation of the Lungs, Asthma, Coughs and Colic, are by its means effectually cured. Every housewife knows that salt passes freely through bone or meat of any thickness. This healing Ointment far more readily penetrates through any bone or any fleshy part of the living body, curing the most dangerous inward complaints, that cannot be reached by other means.

ERYSIPELAS, RHEUMATISM AND SCORBU-TIC HUMOURS.

No remedy has ever done so much for the cure of diseases of the Skin, whatever form they may assume, as this Ointment. Scoury Sores, Head, Scrofula, or Erysipelas, cannot long withstand its influence. The inventor has travelled over many parts of the globe, visiting the principal hospitals, dispensing this Ointment, giving advice as to its application, and has thus seen the means of restoring countless numbers to health.

SORE LEGS, SORE BREASTS, WOUNDS & ULCERS.

Some of the most scientific surgeons now rely solely on the use of this wonderful Ointment, when having to cope with the worst cases of sores, wounds, ulcers, glandular swellings, and tumours. Professor Holloway has despatched to the East large supplies of this Ointment, to be used in the worst cases of wounds. It will cure any ulcer, glandular swelling, stiffness or contraction of the joints, even of 20 years' standing.

PILES AND FISTULAS.

These and other similar distressing complaints can be effectually cured if the Ointment be well rubbed in over the parts affected, and by afterwards following the printed directions around each part.

Both the Ointment and Pills should be used in the following cases:—

Bad Legs	Chilblains	Fistulas	Sore-throats
Bad Breasts	Chapped	Gout	Skin-Diseases
Burns	Hands	Glandular	Scoury
Bunions	Corns (Soft)	Swellings	Sore-heads
Bite of Mos-	Cancers	Lumbago	Tumours
chets and	Contracted	Piles	Ulcers
Sand-Flies	and Stiff	Rheumatism	Wounds
Coco-bay	Joints	Sealds	Yaws
Whigo-foot	Elephantiasis	Sore Nipples	

Sold at the Establishments of Professor HOLLOWAY, 21 Strand, (near Temple Bar,) London, and 80, Maiden Lane New York, also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 3d.; 3s. 3d.; and 5s. each Box.

Sub-Agents in Nova Scotia.—J. F. Cochran & Co., Newport; Dr. Harding, Windsor; G. N. Fuller, Horton; Moore & Chipman, Kentville; E. Caldwell and N. Tupper, Cornwallis; J. A. Gibbon, Wilmot; A. B. Piper, Bridgetown; R. Guost, Yarmouth; T. R. Paillo, Liverpool; I. F. More, Caledonia; Miss Corder, Pleasant River; Robt. West, Bridgewater; Mrs. Nell, Lunenburg; B. Legge, Mahone Bay; Tucker & Smith, Truro; N. Tupper & Co., Amherst; R. B. Huestle, Wallace; W. Cooper, Pugwash; Mrs. Robson, Pictou; T. R. Fraser, New Glasgow; J. & C. Jost, Garsborough; Mrs. Norris, Canso; P. Smyth, Port Hood; T. & J. Jost, Sydney; J. Matheson & Co., Bras d'Or.

There is a considerable saving by taking the larger sizes.

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

JOHN NAYLOR, Halifax.

Jan. 26, 1855.

General Agent for Nova Scotia

TO PRINTERS.

THE SUBSCRIBER conceiving that it would be beneficial to his brother Printers to be able to purchase in Halifax such materials as they may be occasionally in want of, will always have on hand—

- Brass Rules of all patterns, in lengths of 2 feet.
- Lends, 8vo. and 12mo. per lb.
- Space Rule.
- Quotations.
- Burdins.
- Points.
- Loy Brushes.
- Newspaper and Book Printing Ink.

—All of which will be sold at a small advance to cover freight &c., for CASH only.

WM. GOSSIP

connected with the Printing Business, supplied from one of the best Type Foundries in Boston—and every information afforded to Parties entering upon the printing business, to enable them to do so with economy.

NOTICE.

THE "PENNY POST" published by John Henry and James Parker, London, has just been received by the Subscriber. About 20 Nos of the present importation remain unsubscribed for Nos. on hand—January, February and March. Price per annum 1s. 6d. or payment in advance. A supply of Parker's Shilling Church Publications, expected by first arrivals from London.

W. GOSSIP,

21 Granville Street

April 3

FOR SALE BY WM GOSSIP.

24 GRANVILLE STREET.

THE Constitution of the Diocesan Assembly adopted at an adjourned Meeting of the Diocesan Assembly of Nova Scotia, held at Halifax, in the Bishop's Chapel, Oct 11, 1855. March 22.

PUBLISHED every Saturday by Wm. Gossip, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence for the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid.

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