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# The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, AUGUST 12, 1886. NO. 92.

## Calendar.

### CALENDAR WITH LESSONS.

Days	Lessons	MORNING.	EVENING.
S. Aug. 15	10th aft. Tob.	1 Kings 21 Acts 10	1 Kings 21 Jer. 2
M. 16	1st	Lam. 2	Lam. 2
T. 17	2nd	1 Kings 21	1 Kings 21
W. 18	3rd	1 Kings 21	1 Kings 21
Th. 19	4th	1 Kings 21	1 Kings 21
F. 20	5th	1 Kings 21	1 Kings 21
S. 21	6th	1 Kings 21	1 Kings 21
S. 22	7th	1 Kings 21	1 Kings 21
S. 23	8th	1 Kings 21	1 Kings 21
S. 24	9th	1 Kings 21	1 Kings 21
S. 25	10th	1 Kings 21	1 Kings 21
S. 26	11th	1 Kings 21	1 Kings 21

1886.

### TWO THOUSAND YEARS AGO.

A. D. 900.

Two thousand years—two thousand years.  
Our bark o'er billows seas,  
Has onward kept her steady course,  
Thro' b'rricane and breeze.  
Her captain was the risen O—  
She braved the stormy foe,  
And still the guides, who guided her,  
Two thousand years ago.

When our gallant ship was launch'd,  
Although our hands were few,  
Yet dauntless was our bosom found,  
And every heart was true!  
And still the in—day null,  
Unnumbered bosoms at w,  
Her crew is faithful as it was—  
Two thousand years ago.

True, some had left this noble craft  
To sail the seas alone,  
And many them in their hour of pride,  
A vessel of their own.  
But when portentous clouds did rise,  
Tempestuous storms did blow,  
They re-entered that vessel built—  
Two thousand years ago!

For onward rides our gallant bark,  
With all her canvas set,  
In some few seasons still unknown,  
To plant her standard yet—  
Her flag shall float where'er a breath,  
From human life shall blow,  
And millions bless the bark that sail'd—  
Two thousand years ago!

True to that guiding star which led  
To Israel's crad'd hope,  
Her steady needle pointeth yet,  
To Calvary's bloody top!  
Yes! there she floats that good old sh,  
From mast to keel below,  
Sea-worthy still, as first she was,  
Two thousand years ago!

Not unto us, not unto us—  
Do praise or glory give,  
But unto Him who watch and ward,  
Hath kept for her in heaven  
Who quell'd the whirlwind in its wrath,  
Bade tempests cease to blow—  
The Lord who launched our vessel forth,  
Two thousand years ago!

Then onward, speed thee, brave old bark,  
Speed onward in thy pride,  
Our sunny seas and billows dark,  
Thy Holy One thy guide;  
And sacred be each plank and spar,  
Unchanged by friend or foe,  
Just as she left Jerusalem—  
Two thousand years ago!

## Religious Miscellany.

**Basili's Sacred Synods.**—A Constitutional History of the Convocations of the Clergy. From the Earliest records of Christianity in Britain to the date of the Promulgation of the present Book of Common Prayer. By JAMES WATLAND JOYCE, M. A. Rivington.

Mr. Joyce has done a good service to a cause of the highest importance at the present time, by bringing into one large volume, an epitome of all the historical assemblies which can be traced in the annals of English history. His research is not, in any way, very deep, nor his sources of information reliable. The most ordinary English authorities supply him with all he needs; but the labour of re-arranging his materials to order must have been considerable. The result, however, is a very valuable and interesting work, which will be read with interest by all who are interested in the history of the Church.

Convo— to refer easily and cheaply to points which could only be reached before by hunting through several volumes of a tolerably well stocked library. And if the author is somewhat ponderous in his learning and elephantine in his humour, the reader will forgive a fault akin in this case to a virtue, since it springs so naturally from an intimate familiarity with the pages of Fuller and Collier.

Much of the work is devoted to clearing up popular misrepresentations on this subject. The notion, for instance, that Convocation is simply a contrivance for taxing the clergy, first devised by King Edward I., is strongly and successfully combatted by Mr. Joyce. He shows unanswerably that from the very first planting of Christianity in the island, ecclesiastical assemblies were continually held. They can be traced through the British and the Saxon periods, and as the mist begins to clear off from the pages of history, they are plainly discernible, almost in their present form, under the Norman dynasty. In each province the Archbishop, Bishops, Deans, Abbots, Priors, Archdeacons, and even the Proctors of the Chapter and of the Clergy, are seen to be constituent members of them. The *Procuratores Ecclesiarum Cathedralium* and the *Procuratores totius cleri diocesis singularium* are separately mentioned. It is true that they were not as yet necessarily summoned along with Parliament; for the ecclesiastical and civil elements were hardly yet fully disengaged from the great general assembly which so often in early times included both, nor necessarily summoned by the King's writ. Indeed the legal right of summoning a provincial Synod lay then, as now, with the Metropolitan; the only difference being that he then exercised that right generally at his own pleasure, instead of being obliged to wait the Royal mandate. This restriction was first imposed by the Submission Act of King Henry VIII in 1534. King Edward I., though he occasionally solicited, and sometimes compelled the Archbishops to convene Convocation, did not effect any change in the constitution of that body. What he did attempt refers, if Mr. Joyce is right, to a very different and a very curious matter. The clergy were already accustomed to be convened by their Metropolitans in Convocation, chiefly, of course, for ecclesiastical objects, but also for the civil purpose of self-taxation. It seems to have occurred to King Edward that it would be more convenient to summon them, by his own authority, to Parliament. Accordingly, the same writ which summoned the Bishops to Parliament, directed them to bring with them also their Prior and Archdeacon, and Cathedral and Clergy Proctors; to consult not only with the ecclesiastical persons on ecclesiastical matters, but "nobiscum, et cum ceteris prelati, proceribus et aliis incolis regni nostri, qualiter hujusmodi periculis et excogitatis malitiis obviandum." The "perils and evil designs" alluded to the French King's movements in Gascony. The writ is still issued in the same form, though the later portion, known as the "pre-nuncios" clause, has become a dead letter. It was, however, carried into effect for a period of nearly four hundred years. Even down to the reign of Charles I., Mr. Joyce thinks he catches the existence of *Parliament Proctors*, as distinct from those of the Convocation.

Another point which Mr. Joyce labours to establish is the regular action of Convocation during the troubled times of the Reformation. Whatever changes were then effected, were effected not by Act of Parliament, or royal prerogative alone, but were first prepared and passed by the proper assembly of the Church of England. Particular instances are specified in the subjoined paragraph:—

"We have now gone through the formularies which are offices for divine service published in the reign of King Edward VI., documents on which the formation of the English Church was based, foot-prints on which it stands to this day. If the arguments above adduced are considered, it follows that the formularies were synodically sanctioned, and that the Reformation was the work of the Church herself, notwithstanding the unnumbered innovations and compulsory declarations, the contrary of which have been published by Romanists, Egyptians, Dissenters, and others, who have agitated this subject without dignity. Not in 1534, nor on the 21st of January 1534, but in the year 1534, and on the 21st of January 1534, the Reformation was effected by the Church of England, and not by the State."

to the laity, and the discharge of clerical celibacy in 1547, by the first reformed Prayer-book of 1548, the new ordinal of 1549, the second reformed Prayer-book of 1552, and by the forty-two articles of 1552-3, was effected by the voice of the Church herself, as speaking through her synods."

It is true that those acts were done with equal regularity under Queen Mary; but Mr. Joyce readily refuses to recognize the Convocation of that reign. "If at this time," he argues, "more than half the ministers of the Scotch Kirk were ejected, and Roman Catholic priests intruded into their places, and a packed Synod was then summoned, our Northern neighbours would be loath to allow such a meeting the name or authority appertaining to their 'General Assembly.'" It is, however, a question of much practical consequence, as their acts were again reversed by the Convocations of Elizabeth.

Some questions of present interest are incidentally touched upon. It is noted, for instance, that the celebrated Convocation of 1653, which established the Thirty-nine Articles, was prorogued by Archbishop Parker with the consent of his suffragans. On the question of the right of curates to vote in the election of Proctors, Mr. Joyce must be allowed to speak for himself:—

"Another point was raised on this election respecting the right of curates in the diocese of Norwich to vote for the clergy proctors, and it was sworn before the Lower House that in the opinion of those who took the votes at the election the Norwich curates possessed no such privilege. This may be the case in that diocese, but it is certainly no universal rule; for in the ancient diocese of Hereford curates have exercised that right time out of mind, and have most justly been allowed a voice in the election of those who are to represent the 'whole clergy' in the provincial Synod. And it is indeed very much to that body among his brethren that the writer of these pages owes the highest honour ever conferred on him, that of a seat in the provincial Synod of Canterbury."

Our clerical readers, in the enjoyment of benefices, have doubtless often been puzzled by a mysterious demand of certain fees for "procurations"—an outlay of capital which in the present day yields no tangible return whatever. It may be a satisfaction to them to learn that these fees are intended to support their Proctors during the expenses of the London residence entailed upon them by their services in Convocation. The subject first appears in the York Convocation of 1563:—

"At this time, also, the question of the proctors' fees engaged attention. In some instances two pence, and in other instances three pence in the pound, according to the then value of benefices in the Queen's books were ordered to be paid. And at a subsequent session it was settled that the clergy in the diocese of Chester and Carlisle should pay for the proctors' wages three pence for every pound of their benefices, viz. two pence to the proctors and one to the appariter-general. Whether the present lery of 'procurations and synodals' upon benefices includes the clergy proctors' fees is left for the consideration of those who are skilled in diocesan finance. Most certainly, if it does, that part of the amount never reaches in some instances its proper destination."

It appears that Convocation itself enjoyed the power of determining the "wages" of its members. On a subsequent occasion, in consequence of "the clerks' being put to extraordinary expenses from the long continuance of the Synod," the ordinary allowance was increased by one half.

An amusing incident is recorded in a Synod, in which Mr. Dunn presented upon the Lower House as Proctor:—

"The College of Physicians, petitioned for the public health, or fear of missing their fee, exhibited a complaint against ministers exercising physic upon which Archbishop Abbot desired the House to take notice that the clergy should be forbidden to prescribe for bodily ailments except with their own parishes, and that even their medicinal advice should be dispensed by the presence of a physician."

he notices the violent interference of the civil power in 1717 is well worthy of serious consideration.

It was on account of a very just opposition raised by members of the Canterbury Synod against the person last named that a political party, at that time in the ascendant, silenced the voice of the Church in 1717. For the moment the powers of the Crown were invoked for the unworthy purpose; but as soon as the excitement which disturbed the temper of the then Whig Government had passed away, there were no further impediments, at least so far as appears, in subsequent years placed by the secular power in the way of synodical action on the part of the Church. It is not fair to blame the civil power for the Church's silence in the inactivity of her Synods during the last century; she must take that blame chiefly on her own shoulders. The Civil State has performed its part punctually, uninterruptedly. Whenever Parliament has been summoned by the Crown concurrent Synods in both provinces of England have also been summoned at the same time. If the Metropolitans, if the Bishops, if the lower clergy have failed to do their duty when summoned; if they have neglected to meet, or if, meeting only in form, they have neglected to bring forward such evils in the religious state of the country as required reformation; if thus they have failed to consult together for the removal of scandal, surely they should themselves be willing to bear the blame of their own negligence, and not endeavour to shift it elsewhere. That the clergy always have been justly treated by the civil power is by no means here asserted; but that the Church in the matter of her synodical deliberations has at yet any just grounds of present complaint is absolutely denied.

This view may be startling to many persons, who have been accustomed to regard the long-continued silence of Convocation as an evidence of the chains in which the State has bound the Church. It is, however, fully justified by the considerations suggested in the following passage, with which we will conclude our notice of this useful book:—

"It must suffice here to give a brief account of the constitutional powers which are now invoked for summoning our provincial Synods, together with the forms used, and a summary of the constituent members. First, the royal writs for assembling the Convocations are issued by the Crown concurrently with the writs for assembling the Parliament. These instruments direct each of the Archbishops to call together the Synod of his province. For an account of their origin the reader is referred to a former part of this work. It is only necessary here to say that they issue as a matter of course, and that the unbroken usage in this respect now partakes of the obligation of common law. As connected with this subject a most extraordinary error prevails among many persons, extending, as it seems, even to some members of our provincial Synods, who appear to suppose that the Convocations require the royal license in order to empower those bodies to deliberate on matters affecting the Church. This, however, is altogether a misapprehension. The royal writs above mentioned, which are always directed, as a matter of course, to each Metropolitan, and which remain in force until the Convocations are either prorogued or dissolved by instruments issuing from the same quarter, are the licenses for deliberation, or rather, they contain the royal commands to meet for deliberation. The misapprehension above referred to has arisen from a strange confusion between documents altogether different, and from supposing that a royal license over and above the writ of summons is needed before entering upon debates or the discussion of synodical business. Now, a royal license is required only for 'enacting, promulgating, and executing' canons, a contingency of very rare occurrence. Even were the government of the Church in this land at this time carried on upon true constitutional principles, a royal license is an instrument which would be very rarely needed; perhaps if such a document issued once in each Sovereign's reign, it would be quite sufficient for all necessary purposes, and for a wholesome management of ecclesiastical affairs."

#### News Department.

From Papers by R. M. S. Asia, July 21.

#### HOUSE OF LORDS.

##### RELIGIOUS WORSHIP BILL.

On Friday, July 8, the Earl of Derby moved the second reading of the bill agreed upon by the select committee on Lord Shaftesbury's bill. He regretted that it was to be opposed by the latter noble lord, who had declined attending the committee, where he would have had an opportunity of stating any real grievances, and would have been listened to attentively:

"The invariable policy of this country, ever since religious toleration has been in force in it, has been

that the public worship of Almighty God should be duly and solemnly conducted in buildings set apart for that special purpose, either (as in the case of the Churches of England and Rome) by consecration or dedication, or (as in some exceptional cases, even in the Established Church also, and in almost every instance among the Dissenters) by licensing and registration. This practice is, I believe, in accordance with the views and wishes of all right-thinking and serious-minded members of the community, whatever may be the particular religious persuasion to which they belong. That it is the feeling and desire of the Protestant Dissenters in general, I may venture to infer from the fact that there is now upon your Lordship's table a bill introduced and carried through the House of Commons on the part of those very denominations, not with the object of abolishing, but of amending and enforcing the law requiring places of worship to be licensed and registered." Lord Derby then recapitulated the history of Lord Shaftesbury's bill, deprecating the quiet mode in which it had been passed through the other house, an important amendment being made in it after the third reading at twelve o'clock at night without a word of comment. It was, however, referred to a select committee of the Lords, who proceeded, as well as they could in the unfortunate absence of its author, to deal as best they could with the grievances he alleged as proving its necessity. "It will be recollected that the first case to which my noble friend alluded was that of clergymen of the Established Church, and he even stated that the clergy of the diocese of a right rev. prelate opposite, were in the weekly and daily habit of violating the existing law, by carrying on their ministrations in private houses and in other places than churches. Now, I think it would be very difficult for my noble friend to prove that the practical operation of the law is such that its penal consequences could be made to affect clergymen of the Church of England ministering in their own parishes; but, to remove the possibility of any doubt on that subject, the bill which I hold in my hand distinctly provides that the existing statutes shall not be construed to impose penalties upon acts of religious worship, whether conducted by the incumbent or by the licensed curate of the parish, or by any clerk in holy orders acting on behalf of such incumbent or licensed curate. The next case of supposed grievance stated by my noble friend was of various religious and charitable societies, which, in holding their occasional meetings, commenced their proceedings with prayer or other solemn acts. I do not believe that such a case would come within the penal clause of the Act of Parliament, but, at any rate, this bill distinctly provides that persons engaged in such proceedings shall not be subject to any penalty whatever. The third case put by my noble friend is that of the celebration of divine worship in any place whatever, not being licensed or registered as a place of worship, and, of course, not consecrated, where there is an attendance of more than twenty persons, exclusive of the family or household belonging to such place. No doubt there is considerable difficulty in dealing with this case. It is by no means easy, I frankly confess, to draw a distinction between what is public and what is private worship. The law as it at present stands does not interfere with private worship, the private devotion of every family are left entirely untouched, but the question is where are we to draw the line between public and private worship? I confess that I do not consider the definition drawn by the law, as it at present stands, to be one of the most unfortunate characters. I think it is rather arbitrary to say that the presence of more than twenty persons, exclusive of the family and household, shall constitute an act of public worship, and shall draw down the penalties of the act; and, speaking for myself, I should be glad to see some other definition introduced in the bill, having regard more to the fact of the act of worship being celebrated in a private house than to the number of persons engaged in it. My noble friend, as I understand, opposes this bill on the ground that it does not go far enough in this direction. He cannot deny that it does, to a certain extent, relax the present law; but the principle which he desires to lay down is this—that public worship of all descriptions [with the exception of the sacrament of baptism and the rite of marriage] so far as the law of England is concerned, may be solemnized by any person, in any place, at any time, and under any circumstances, without let or hindrance. Now, my lords, the Dissenting congregations may have within themselves a power of dealing with members of their own denominations who shall conduct their religious worship in a form not in ac-

cordance with the rules of their body, but the Church of England has no such power; and what my noble friend proposes, therefore, is this, that while the Church of England is bound down by strict rules and regulations, and is prevented from enforcing her own discipline on her own members, yet the members of her communion shall be empowered, in defiance and in opposition to her clergy, to usurp her authority and ministrations. This may be right with regard to the voluntary bodies, but it is absolutely destructive to the system of the Church of England. In many large towns, and in the extensive rural districts, the clergyman of the parish is not able to discharge all the important duties which devolve upon him, and in numberless cases he would—and, indeed, often does—gladly avail himself of the assistance of a layman. What I desire by this bill is not to prevent this, but on the contrary, for the first time to give a legal status and a legislative sanction to such assistance. At present it is doubtful whether any layman is capable of assisting the clergyman of the parish, even though with his consent and by his authority, in visiting the sick and holding meetings for the purpose of religious worship, but this bill provides that for the future no penalty shall attach to any layman performing those duties with the concurrence of the clergyman of the parish in which he labours. It may be said that this clause might be nullified by the idleness or apathy of the clergyman of the parish, who may refuse assistance of this description, but, with a view of meeting this difficulty, there is a provision in the bill that if any layman who is disposed so to employ himself can obtain the consent of the Bishop of the Diocese, he shall be at liberty to engage in those good works without subjecting himself to penalty. I do not say that it will not be an unfortunate circumstance that there should be such a difference of opinion between the clergyman of the parish and the Bishop, and that there should be in the same parish a conflicting authority, as it were, between the layman sanctioned by the Bishop and the clergyman who has refused his assistance; but this is a less evil than that which exists at the present moment.

I have now stated the manner in which this bill meets the three cases brought forward by my noble friend, but there remains yet another case, with which there is great difficulty in dealing, but with which my noble friend would deal in a very summary manner, inasmuch as he would repeal all restrictions, and leave every man to do what seems best in his own eyes. We cannot conceal from ourselves the unfortunate dissensions which at present prevail upon certain topics in the Church of England, but, if there is any course which is more certain than another to aggravate those dissensions, and to introduce into this country all the evils which have resulted in Scotland from the institution there of a Free Church in opposition to the Establishment—it would be to give to any member of the Church of England the authority and sanction of Parliament in establishing a congregation and performing divine worship without applying for a license—in any place, according to his own views, and in direct opposition to and defiance of the clergyman of the parish. It may be said, however, that it would be hard to prevent any one from holding a meeting for religious worship for the convenience of his poorer brethren who might not be able to attend church, and, to provide for that case, I certainly should have no objection to consent to a clause by which such meetings should be allowed, provided that they were held in a dwelling house and did not take the form of public worship, and provided also that the person officiating was not a clergyman of the Church of England. If such a clause should be framed, then by the bill I propose all possible cases of grievance under the existing law would be removed. The committee thought that my noble friend, in sweeping away all these restrictions, went too far, and that he thereby introduced and sanctioned dangerous principles; but, at the same time, being anxious to meet the views of my noble friend, the committee directed a bill to be prepared, which, I believe, will do away with all substantial cases of grievance, and which, being sent down to the House of Commons, will meet with a fuller consideration than had been given to the other bill. I am not without hopes that my noble friend, on further reflection, will feel that by the adoption of the measure I now propose his object would be attained, and I, therefore, move the second reading of the bill.

(To be continued.)

According to the First Lord of the Admiralty, Lord Dundonald's plan is so obvious as to require no personal explanation from its inventor. He declines to give the easy information whether it is intended to use it.



SYDNEY, C. B.

ADDRESS.

To the Right Reverend HIBBERT BISHOP, Lord Bishop of Nova Scotia:

MY LORD,

We, the Rector, and other Clergy, Churchwardens, Vestry and Parishes of St. George's Parish, Sydney, Cape Breton,—beg leave to welcome your Lordship again to this Parish with sentiments of cordiality and respect.

The visit of a Bishop to any portion of his Diocese, is always regarded by the members of the Church as a season of peculiar joy; and one in which they anticipate a "richer share of the spiritual blessings connected with the ordinances of their religion, than they are permitted to enjoy under its ordinary ministrations.—We therefore desire to embrace the present occasion of declaring our veneration for the sacred office, which your Lordship holds in the Church of Christ, and to express our satisfaction and respect for the zeal with which you have laboured to advance the prosperity of the Church in this Diocese. We cannot but be sensible that an impulse has been given to the general progress of the Church since your Lordship's appointment to this charge, and we congratulate ourselves upon the vigor and devotion with which the affairs of this Diocese are watched over and directed.

We cannot indeed refrain from mentioning one amongst many points in which your Lordship's zealous care for whatever is closely connected with the welfare of the Church has been especially marked. The noble exertions recently made to secure an ample and permanent fund for the endowment of King's College, Windsor,—ows much of the success with which they have at length been crowned to your Lordship's wise and energetic councils; and the complete accomplishment of this great work will ever be associated with the period, in which the administration of the Diocese has been in your Lordship's hands.

Regarding then, as we do, with thankfulness and encouragement, the benefit which our beloved Church has already derived and still further looks for under its present Diocesan—we cannot help feeling proud that the parish, in which we now address you,—can claim the honor of being your Lordship's birth-place, and we feel conscious of the credit which is thus reflected upon the place of your nativity—that having attained in the parent Country some of the highest honors at the first University in the world, you have returned to preside over the Church of your native land—in the high and sacred office which you now hold.

We will not conclude our congratulations upon your Lordship's second arrival amongst us—without a prayer for the blessing of the Great Head of the Church upon your present and future labors; and that you may be long preserved through the fatigue and hazards of your episcopal labours,—to renew the pleasure and the holy benefits, which such visits as the present confer upon that portion of your flock residing in the Island of Cape Breton.

We beg leave to subscribe ourselves,

My Lord,

With respect and affection,

Your Lordship's

Faithful and obedient Servants.

Sydney, C. B., July 23rd, 1855.

His Lordship gave the Deputation an agreeable reception, and replied orally to the Address, at considerable length, and in substance as follows.

My Rev. Brethren and Brethren of the Laity.

I thank you for your kind Address and cordial welcome, but I fear that the portrait which you have been pleased to draw is too flattering to bear much resemblance to the original.

I receive with much satisfaction the expression of your conviction of the importance of the Office to which I have been called, and of the advantages enjoyed by those who have adhered to the Order transmitted from Apostolic times. We may be certain that whatever is of Divine appointment, even when we cannot clearly discern the reason of it, must be better than any way of our own devising; and it is my earnest Prayer that on this occasion your expectations may be fulfilled, and that the solemn Services connected with this visit may be blessed to the good of many.

Your estimate of my exertions is much too high, but I am thankful that you are able to discern some fruit. I can only say that it is my desire to endeavour to labor amongst you as one who could give account, looking to Him, upon whose blessings we are entirely dependent for the increase. There is much to be done. We want more life, more earnestness, in every part of the Diocese. Little can be done towards the strengthening and extending of our Church, unless all her Members combine to aid, with the belief that in so doing they are most effectually doing God's work. The more zealously you invest your time, the more satisfied you must be of the worth of her claims, and of the magnitude of the privileges and advantages which you enjoy; and if convinced of this you cannot but feel that it is your duty to make them known to others; and that whilst regarding those who differ from you with the most kindly feelings, you will exercise the truest charity, in endeavoring to induce them to join with you, rather than countenancing what you believe to be more or less erroneous.

I cannot take to myself the credit which you are pleased to give for the success of the efforts made by the friends of our College; but I think that we cannot too highly estimate the importance to our Church of having it established on a sure basis, and I have little doubt

that after the experience of a few years, its increased efficiency, and its general utility, will be acknowledged by all, and those who have contributed to the Endowment will have much satisfaction in the thought that they have had a share in promoting so good an object.

You express your gratification at having as your Bishop one born in this Town. I can assure you that I have always a lively interest in the Country, with a desire to revisit my native place, and that my appointment to this See was satisfactory to me, chiefly for this reason—that it enabled me to devote myself to the service of those amongst whom my earliest years were spent. Every part of the Diocese has an equal claim to my care and attention, but I shall always feel a peculiar interest in the Parish, and shall hope as long as life and strength are continued, that at least in every third year I shall have the pleasure of spending some time amongst you, and of officiating in the Church where my father ministered more than thirty years ago. I am sorry to find that the old Church is so much in need of repair, but I feel confident that it will not be long before you will find the means of repairing, or even if necessary of rebuilding it, what you have accomplished lately will prove to you that you can do much more than you would have thought possible, a few years back, and the satisfaction derived from the results of your exertions will encourage you to attempt still more.

Most sincerely and heartily do I reciprocate your good wishes, and pray that God's blessing may rest both upon the Pastor, and his flock, that your Rector may with all zeal and fidelity lead you in the right way; and that you, deriving benefit from his instructions and guidance, may be ever ready to co-operate with him in every good work, and may furnish to other Parishes an example worthy imitation.

PICTOU.

It was reported here a few days ago that Captain Clarence DeWolf, of the ship Abce, which sailed from St. John N. B., in February, and was not afterwards heard of, was wrecked up at sea, and carried into Barbadoes. The ship has lately been discovered, bottom up, and box stoves in, on the West coast of Newfoundland.—Pictou Chronicle.

We are informed on the best authority, that a paragraph which has appeared in some of the Halifax newspapers connecting the name of M. Dawson of this place with certain professional appointments, is incorrect in several important particulars. It is scarcely courteous to publish statements of this kind affecting the interests of individuals, without being first assured of their accuracy.—Ibid.

H. M. S. Sloop Esperle, Com. Lambert, arrived here on Monday morning from Halifax.—Ibid.

On Saturday evening the steam tug Pluto was detached from this place by the agent of the General Mining Association, with upwards of thirty miners on board for the Sydney Mines, where an increased number of men are required to supply the unusual demand of coal. The Pluto proceeded as far as St. Peter's, where the men landed, and went on board the steamer Banshee at the lake side of the isthmus, in which vessel they proceeded up the lake to Sydney.—Ibid.

THE COAL TRADE.—Our harbor at the present time has a quiet appearance, as compared with the aspect it presented at this season last year. This is not so much to be attributed to the smaller number of vessels arriving, although there is a falling off in this respect, as to the fact that there is plenty of coal, and increased facilities for shipping, which gives quick despatch, and but little delay is now incurred beyond what is necessary to discharge and take in cargo. The amount of coal shipped to the 31st July in 1854 and 1855 is as follows:

	Large.	Small.
In 1854	34,328 chds.	5,242 chds.
1855	35,618 "	3,586 "
Excess	799	Decrease 1,656

Freights may be now quoted at  
 For Boston, below bridges \$3.10  
 Providence, 2.50  
 Salem, 2.15  
 Weymouth, 3.12½

—Ibid.

Editorial Miscellany.

About 200 men and Officers of the Foreign Legion embarked on board of the Wm. H. Rogers on Monday last, and were towed to sea by H. M. S. Argus on Wednesday. The poor fellows, on the evening of Sunday last, said the only farewell compliment in their power to the people of Halifax, and gave the only refutation needed of the idle tales of their bad treatment, by voluntarily assembling on the Citadel ramparts, and singing many of the beautiful hymns of their Veterans.

A fire broke out at Wolfville on Thursday morning destroying Messrs. Eaton and Rockville's Furniture Factory, with a large quantity of valuable lumber. Also, Mrs. Isabel DeWolfe's and Mrs. Burton's stores. Also, three barns filled with Hay.—Probable loss first thousand pounds.

At the last meeting of the Nova Scotia General Mining Association, held in London, a dividend of 10s. per share, making 10s. per share for the year, was declared. The auditors and directors were re-elected.—Morning Journal.

ARRIVAL OF THE FRENCH FRIGATE IPHIGENIE —Shortly before sunset on Saturday evening last His Imperial Majesty's Ship "Iphigene" Capt. Rosier, bearing the Flag of Rear Admiral Hernoix, anchored in our harbour. She almost immediately saluted the Flag of Rear Admiral Fanshawe—a compliment immediately returned by Boegreen, 70. At 8 a. m., on Sunday, Iphigene ran the British Flag up and saluted with 21 guns, which was responded to from the Battery at the Citadel shortly after. At 11 a. m., on Monday, their Excellencies the Lieut. Governor, and Rear-Adm. Arthur Fanshawe, paid an official visit to Rear-Adm. Hernoix on board the Flag Ship of the latter, where they were received under a salute of 17 guns, with yards manned, and accompanied with three hearty cheers.

Iphigene is a splendid double banked frigate of probably 1000 tons, with an armament of 60 guns of heavy calibre, and having a complement of upwards of 500 officers and men. She is Flag Ship on the French West India Station. This is the first French ship-of-war of any note that has visited Halifax since the short visit of the Prince de Joinville, in the Belle Poule 60, about fifteen years ago. It is said that the whole squadron out West will henceforth rendez vous at Halifax.—Morn. Chron.

At 1 p. m. on Wednesday last, the Mayor, accompanied by the Aldermen, the Recorder, Treasurer of the City, &c., waited on Rear Admiral Hernoix, on board the I. F. frigate L'Iphigene with an Address, which with the reply of his Excellency, is given below:—

To His Excellency MONSIEUR HERNOUX, Admiral in the Imperial Navy of France, and Commander-in-Chief of its Naval Forces on the West India Station.

We the Mayor and Aldermen of the City of Halifax, in Nova Scotia, have the honor on behalf of the citizens to offer to your Excellency an assurance of cordial welcome, on your arrival in this port.

The respect we have ever entertained for your brave and honorable nation, the close and faithful alliance which now unites it with the English, in pursuance of great and just objects of common interest, their union in sacrifices and in warlike glory,—cause us to feel the warmest interest in the welfare of the French people.

We are sensible of the dignified and important position occupied by your Emperor, in this period of great events, and we beg to express through your Excellency our sincere wishes for the prosperity of his Imperial Majesty and his august Consort.

We have a peculiar pleasure in seeing the Iphigene in the harbour of Halifax,—a ship belonging to that gallant Navy, in which your Excellency holds a distinguished station,—a navy whose bravery ever has been, and we are confident ever will be conspicuous, and the citizens of Halifax will be much gratified if your visit to our shores should be attended with enjoyment to yourself, your officers and men, to whom we reiterate our most emphatic welcomes to Halifax.

REPLY.

To the Mayor and Aldermen of the City of Halifax, in Nova Scotia.

GENTLEMEN, I shall reckon among the pleasing recollections of my life, the honor of having received the expression of the good wishes you entertain for France, and for their Imperial Majesties the Emperor and Empress.

You rejoice in the alliance of our two countries. We approve it with our whole hearts.

It will have, so we hope, immense results. I, personally, see in it the triumph of justice, law and civilization, and I can see no other results,—for while the sincerity of our common exertions affords every hope—perseverance guarantees our success.

Allow me to offer you my thanks. There is not a person on board the Iphigene who does not appreciate the reception you have given her. We should merit it, I am bold to say, for our brotherly sentiments.

Rear Admiral, Commanding the Naval Station of the Antilles and Gulf of Mexico,

HERNOUX.

It is reported that the Small Pox is on board the Ship "Lord Ashburton," which arrived in our harbour, with emigrants on Tuesday. Precautions are adopted to prevent communication with the shore.—B. N. A.

Rear Admiral Fanshawe left in H. M. Steamer Argus, early on Wednesday Morning last, for St. John N. B.

A few observations on Captain Cheersley's letter to the Provincial Secretary, will appear as an Editorial next week.

The Union Engine Company had a Picnic on Wednesday last. Geo. Nicholls was the caterer, and every thing was excellent.

The last Cape Breton News contains further accounts of the Bishop's Visitation, which have been very interesting. We shall publish them next week.

An inquest was held at Newport, July 28, by Dr. William Denton, Coroner, on the body of Eugene Herbert Adams, 8 years old, son of Mr. Adams, steamer cutter, formerly of Windsor, N. S. The boy was playing near the lake adjacent to Mr. Samuel Martin's, 33 mile house, Windsor road, and by accident fell into the water and was drowned.—Verdict returned accordingly.—Com.

Missionary Intelligence.

From the July Quarterly Report of the Society for the Propagation of the Gospel.

GRANAPULWON.

MISSION TO THE KAFFIRS.—A mission has been commenced, under the auspices of the Bishop of Grahamstown, to the Amatole Kaffirs, the Amatole number 30,000 people, and are divided into three tribes. The largest is called the Amagelka tribe, and obeys Krell as its chief; the second, called Gikakobya Sandhill; and the third, called Talambe, follows Umbala.

The territory occupied by the Talambe tribe lies on the seacoast, between the mouths of the Kei and Buffalo Rivers. The chief's kraal is at the junction of the Geneka and Gououbie Rivers, about twenty-five miles from King Williams town, and one hundred and twenty north east from Grahamstown.

In the late war Umballa did not take up arms against the English. The Bishop of Capetown visited him in 1850, exchanged presents with him in token of friendship, and promised to send him a Missionary to instruct him how to serve God. "These poor Kaffirs," the Bishop wrote, "are brought up generation after generation amid scenes of depravity and vice; they have nothing about them to raise and improve them; they have been nurtured amidst war and rapine, and have been in deadly conflict with us since their childhood."

After four years delay the promise has been fulfilled. Bishop Armstrong has himself visited all three of the Amatole chiefs. The first mission has been established near to Umballa's Kraal; and the chief himself and several of his followers have for some months attended regularly to receive instruction.

The first Missionary party, consisting of the Rev. E. Clayton, Mr. Gardo, catechist, and Mr. Hewitson, interpreter, having apprised Umballa of their coming, entered his territory, and on Oct. 16th, 1854, arrived at a spot opposite the abandoned military post, Fort Waterloo, where they outpanned, i. e. unyoked the oxen which had drawn their waggon. The chief being absent from his kraal, they rode about and selected a site for the Station, to which they moved the waggon and awaited Umballa's return. Towards evening he came, accompanied by about ten counsellors, and they seated themselves—Umballa on a camp-stool, the members on the ground. Mr. Clayton asked their consent to their occupying that site, and directions as to where the oxen should graze, leave to cut wood and tatch, &c.; and then told him that for some little time attention must be given to the buildings and workmen, but that on Sundays he hoped Umballa and his people would come and receive instruction, and learn not to work on that day; that they were not to expect presents,—the missionaries had come to give him and his people a present of the Word of God, but not presents of money, or tobacco, or cattle; but that, inasmuch as they had come into his country, they wished to show that they acknowledged him as chief, and that as such, and not only, a small present would on this occasion be made to him and the "great wife." A large blanket was then unrolled and presented to him, and two handkerchiefs for his wife; and after a short time, it being now dark they retired.

The spot selected for the Mission premises is about a mile from, and within sight of, Umballa's village. It is, as represented in our sketch backed by a steep and well-wooded hill. The small but never-failing river, Geneka, runs just below, and joins, at about three miles' distance, the Genoubie, whose precipitous banks of soft rock, rising to the height of from sixty to three hundred feet, form a magnificent object from the hill which overlooks the Station, and from Fort Waterloo and the old road on the opposite side of the river. Along the valley, and here and there on the slopes of the hills, the cultivation of manioc and Kaffir corn is carried on vigorously at times. About a month after their arrival the whole population, Umballa not excepted, turned out with spears and bows, and worked away for hours.

The time and energies of the Missionaries were, on the first instance, given to the buildings. From the first stone, laid on the 20th, and bricks were drawn up, on St. Luke's day, the foundations were laid of a building, whence, it was hoped, "the sound of the Gospel might go forth, and enlarge the kingdom of the Lord."

There was something very pleasing in being thus able to convert the materials of a military and hostile post into a house of the Lord, from whence should flow blessing for the nation.

Upon Sunday a white flag was hoisted, and no gar-

den work was performed by the police in the night of the Mission Station. Umballa and a varying number of men and women (from ten to thirty) came for instruction, and listened decorously to the teaching delivered through the interpreter.

Such was the Mission in its earliest infancy up to December 1st, on which day Mr. Clayton left for Grahamstown, at the summons of the Bishop, and Messrs. Gardo and Hewitson with the workmen only remained.

In January 1855 the Bishop of Grahamstown, being at King Williamstown, went to visit Umballa. The Rev. A. Bell, the Rev. E. Fleming, and Mr. Hewitson escorted him on horse-back, and Mr. Armstrong with three children, in a mule waggon, accompanied him.

On the road they met Umballa, with some attendants, going into King Williamstown, and he was introduced to the Bishop by Mr. Fleming as an old friend. After a brief interview, each party proceeded on its way.

The Bishop left the high road, and striking off to the right, wound along the brow of the high land, as far as the third spring of the Geneka, where at noon the mules were outpanned, and the party partook of a repast, under the shade of a large and wide-spreading acacia-tree. The mules were again spanned, and the waggon rolled along heavily towards its destination. The road lay through the pretty and interesting country which clothes the bank of the Keabon and Geneka Rivers, and as the richly-wooded landscape opened on view, the inhabitants also began to throng around the waggon.

A little before sundown the Bishop and his party reached the site of the Mission Station, which had been commenced on the banks of the Genoubie by Mr. Clayton. The Mission, since Mr. Clayton's departure, had been solely carried on by the Catechist, Mr. Gardo. The buildings were all of a temporary nature; and although reflecting credit on the ingenuity of their builders, who had of necessity to commence under great difficulties, still remained far from the removing of the Station to the tongue of land a little below the site of the old military post of Fort Waterloo.

Early the following morning, the Rev. Mr. Harding, and Rev. Mr. Banks, and Mr. Robert Meller, a Catechist, arrived, having left for Williamstown the afternoon before, and spent the night on the banks of the Geneka.

After breakfast the party proceeded to unpack the harmonium, originally brought up for use in the chapel. Although a little damaged, it was soon set in order; and Mrs. Armstrong played a few pieces of sacred music upon it. The sound of the congregated a great number of Kaffirs; and whilst they sat around in wonder, Umballa and his attendants arrived from King Williamstown.

As it happened that the harmonium had been placed on one side of the little temporary chapel, this assembly was collected within its walls. The Bishop took the opportunity to retire to the hut allotted as his sleeping apartment, and there, accompanied by the clergy, put on his robes and returned to the chapel. He then, through the interpreter, introduced to Umballa in all due form, "decently and in order," the Missionaries of the English Church, promised to him and his tribe by the Bishop of Capetown in the year 1850.

He stated to him, that as the Queen of England had sent troops to South Africa to protect her subjects and children living in this land, so she and the Church to which she belonged, being most anxious to secure peace and true happiness to the Kaffirs also, had commissioned him specially to come out and bring with him teachers to show them the way of peace; that in compliance with this he had selected the Rev. Mr. Harding, a priest, and the Rev. Mr. Greenstock, a deacon of that Church, to come and live among them, and build a church and school wherein to teach them and their children. He now introduced those two to him and his people, and commended them to his care, and hoped he would use his influence in inducing his people to come and listen, and pay attention to what they taught them, and that he would by his own example show them the same.

To this the old chief replied, "that he received with thankfulness the Mission as the redemption of the promise made to him; he would show his thankfulness by receiving them, protecting them, and making his people attend the Mission, and send their children to school. He had always come on Sundays to the Station himself since it was begun, and he would continue to do so; and he was very glad that the Mission was authorized, and he would now know whom to send to, to set to right anything that might go wrong at the Station; and he and his people preferred Missionaries to soldiers, as they believed them to be their friends."

The Te Deum was then sung, and the Bishop and clergy retired.

Afterwards the Bishop returned without his robes, and presented Umballa with a blanket, and gave small gifts of tobacco, &c. to his several counsellors; whilst Mrs. Armstrong and her little daughter sang several beautiful hymns, and presented them to his wife and daughter, and others of the principal women of the tribe.

In the afternoon the Bishop walked over to the chief's kraal; and whilst away the clergy prepared the chapel for prayers, and the day closed with the evening service solemnly performed. The Kaffirs congregated outside, and seemed very much impressed by the solemnity of the service, as well as the decorations of the chapel.

The next morning the Bishop had a long interview with the chief, during which all preliminaries were discussed and settled relative to the establishment and extension of the Mission. After breakfast in the hall, the waggon was spanned; and the Bishop and his party returned to King Williamstown.

After services and Confirmation, when twenty-six candidates presented themselves, the Bishop returned to Grahamstown by way of Port Peddie.

The Society, at the Bishop's urgent request, has just pledged itself to an expenditure of £1,500 this year on the Mission. It is earnestly hoped that every reader of this Paper will, according to his ability, aid the Society in such a work.

Selections.

The following tribute to the memory of the late Lord Raglan, has been issued by the Home Guards. It is dated July 4.—

"The General Commander-in-Chief has received Her Majesty's most gracious commands to express to the army the deep regret with which Her Majesty had to deprive the loss of a most devoted and able officer, by the death of Field-Marshal Lord Raglan, the Commander of the forces in the Crimea. Her Majesty has been pleased to command that her sentiments shall be communicated to the army, in order that the military career of so illustrious an officer shall be recorded, not only as an honourable testimony of Her Majesty's sense of his eminent services, and the respect due to his memory, but as an example worthy of imitation by all ranks of her army. Selected by the Duke of Wellington to be his Military Secretary and Aide-de-camp, he took part, nearly fifty years ago, in all the military achievements of our greatest Commander. From him Lord Raglan adopted as the guiding principle of his life a constant unswerving obedience to the call of duty. During a long peace, his life was most usefully employed in those unwearied attentions to the interests and welfare of the army, shown by his kindness, the impartiality and justice with which he transacted all his duties. When war broke out last year, he was selected by his Sovereign to take the command of the army proceeding to the East; he never hesitated, he obeyed the summons, although he had reached an age when an officer may be disposed to retire from active duties in the field. At the head of the troops during the arduous operations of the campaign, he resumed the heroic habits of his life; by his calmness in the hottest moments of battle, and by his quick perception in taking advantage of the ground, or the movements of the enemy, he won the confidence of his army, and performed great and brilliant services. In the midst of a winter's campaign, in a severe climate, and surrounded by difficulties, he never despaired. The heroic army, whose fortitude amidst the severest privations is recognized by Her Majesty as beyond all praise, have shown their attachment to their Commander by the deep regrets with which they now mourn his loss. Her Majesty is confident that the talents and virtues which distinguished Lord Raglan throughout the whole of his valuable life will for ever endear his memory to the British army."

"By command of the Right Hon. General Viscount Hardinge, Commanding-in-Chief."

G. A. WETHERALL, Adjutant-General."

Now that Lord Raglan is numbered with the dead, independent testimony to his worth is not so manifested. One writer points out the kind of work he performed in the Peninsula, and how well he performed it. Sir William Napier certifies, in speaking of the condition of the British army in 1812:—"The old regiments are incredibly hardy and experienced in all things necessary to sustain their strength and efficiency. The Staff was well practised; and Lord Fitzroy Somerset, Military Secretary, had established good an intercourse between the head-quarters and Battalion-chiefs, that the latter had, so to speak, direct communication with the General-in-Chief upon all the business of their regiments—a privilege which stimulated the enthusiasm and zeal of all. By this method, Lord Fitzroy acquired an exact knowledge of the moral state of each regiment, rendered his own office important and precious to his army, and with such discretion and judgment that the military hierarchy was in no instance weakened. All the daring young men were carried, and, being unacquainted with the political difficulties of their General, anticipated noble triumphs, which were happily realized."

The activity he showed in Spain was shown also in the Crimea. Lord Raglan, accused last winter of indifference to the sufferings of his soldiers, did, as it appears from a private diary, kept by one of his aides-de-camp, make no fewer than forty-six inspections of the lines between the 24th September and the 23rd November. "To show the careful manner in which these inspections were made, we may mention the remarkable fact, that, for the purpose of securing a better judgement of the state of the troops, several of these visits were made by Lord Raglan in plain clothes."

Again—on the night of the 14th November, when that fearful hurricane swept over land and sea, where was Lord Raglan, whose comfortable quarters provoked the envy of the *Times* correspondent? He was, we are told, "riding through this pitiless storm for the purpose of personally visiting the sick wife of a soldier; where, exhausted nature needing support, he himself carried to her a bottle of wine."

A sergeant who witnessed the brave attack by Eyre's brigade, sends home the following interesting particulars.—

Enclosed is a perforated cardboard pattern for my dear Louisa, which was taken from a house at Sebastopol, in which a Russian General lived, by one of the regiment, who gave it to me, he told me that when he and some others broke into the house, after driving the Russians away, they found a woman and four children in it, as soon as they saw the English soldiers they supplicated for mercy, but our gallant fellows were too generous to harm them, and made signs that they had nothing to fear from them, so they retired to a corner, where they remained till our men left the house. The man who gave me the cardboard came to camp laden with plunder. I shall enumerate the articles I saw with him—viz., a general's gold laced hat, a guineaspig, a valuable microscope, the cardboard, knives and forks, a most ingenious Russian toy, some plates, some bottles containing wine and rum, a pair of lady's satin slippers (the lady who wore them must have had a remarkably small foot). How he managed to carry them all surprised me. While in the house they destroyed beautiful pianos, ladies' and gentlemen's wardrobes, mirrors, &c., but while there he said, they did not neglect their duty, when they returned to camp their forage-caps were gaily decorated with gold lace and satin ribands. The Brigade returned to camp at dark, and through some mismanagement of the high authorities they were forced to relinquish the position they had so gallantly taken after suffering severe losses and behaving most creditably under a galling fire. Colonel Borton, commanding-officer of the regiment, and who was foremost in the action, told the men when they were assembled on parade next morning, that he never saw heavier firing (he having been through the Cabul and Suttlej campaigns in India) and felt proud of his regiment, and could place dependence on them, no matter where they went to. My comrade sergeant was sergeant of the 9th Regiment, forlorn hope, and he gave me a fine description of what he saw. He and a number of men under his command were in one of the most advanced houses, within a few yards of another house occupied by Russian soldiers, and one of the Russians fired out of a window at our fellows, and, after he fired, he said (for he could speak English), "Take that, you d— English!" and one of the 9th, a wild young Irish fellow, immediately fired out of the window at him in return, saying, "Take that, you d— Russian." This interchange of compliments continued for some time until the Russian was winged. Colonel Borton showed great bravery. When the regiment was going to advance he ran out in front and roared out, after casting his eye along the line, and waving his sword, "Up, up, 9th I come along, my lads." "Yes sir," they replied, "we will follow you wherever you go." Johnnie told me this, for he was along with the Colonel. The Colonel is one of the most handsome men I ever saw. John also told me that he saw four men carrying a wounded officer on a stretcher to the rear, and they had to pass through all the heavy fire; for, as soon as the dastardly Russians saw the brave fellows employed to their charitable mission [for they left a comparatively secure cover for the purpose of having their wounded officer medically attended to] they poured all their fire on them—but God in His mercy protected them, as only one of them was wounded, although shot, stabs and grape ploughed the earth around them. When Colonel Borton saw them, he exclaimed, "Ah, they are truly British soldiers!" (Was a meeting to be held in the evening?)

MORMONISM.

The Cambridge Chronicle gives a letter from Salt Lake City by a woman who had embraced the Mormon delusion, and left that neighbourhood. "The cause speaks for itself.—Mormonism here and Mormonism in the old country are two entirely distinct systems. I would defy old Nicholas Lynch to sway with a more rigid despotism than is exercised over the masses here, you dare not utter an honest opinion, you are surrounded by spies who carry every word that savours of disaffection, you know not whom to trust: in fact you are suspicious of everybody and everybody suspects you. Human life is of no value here, cutting throats is as carelessly talked of from the stand as clipping your finger-nails, indeed, if they consider you becoming at all dissatisfied to their principles, it is considered doing you a kindness to kill you, that your soul may be saved! It is here to think of leaving the society, and should any make the attempt, every obstacle is thrown in their way. Many have expended what little means they had in getting here; the greater part are the poor from England, who are brought over by the "Perpetual Emigration Fund," consequently they have an amount of labour on land for which they are already paid. These two classes here we see have no means of liberating themselves, and the few who form the third class—the very few who still possess means after paying tithing, taxes, purchasing a house or farm [for lodging is very dear here,] and living for two or more years—they, of course, wish to sell their landed property, but alas! no buyers are to be found. The land-sharks know quite well that houses cannot be carried; and if no purchasers come forward, you must either remain or lose your property—a thing which of necessity frequently occurs. Should you finally start, hope for no other rest nor sleep for two hundred miles. Armed to the teeth, revolvers and bowie-knives must be your salvation, and you must resolve to abide by life and death before you make the attempt. I should like much to return, but how am I to support myself? If you wish me to live, for God's sake write often; for this is, I verily believe, the most miserable den in creation. Scandal and lies the people fatten on. I would defy the smallest village in the world, to propagate the same with more ardour than this people. A woman's character is taken away by the slightest breath; you are at everybody's mercy, no matter how low, mean, or contemptible the party may be; and woe to you should your husband be on a mission! I hardly know what code of morality they expect from you. Should you attend a party where there may be Gentiles (as they call those persons not in the church), your reputation is blasted; and should you be still more daring and attend an aristocratic party [for we have our aristocrats here, though professing as deep the thing in England] with a Gentile gentleman [which, by-the-by, the Mormon never is,] you are town-talk for a month. Everybody affects to despise you, and in reality does so. Should you, on the other hand, remain quietly at home, flatter not yourself the lying tongue of scandal will let you alone; you will be called little better than a common prostitute; your house will be reported to be open to Gentiles morning and night; and every new article of dress will be looked upon as so many fruits of your disreputable conduct. They set husband against the wife; try to get the husband into plurality; and women's hearts are as ruthlessly broken on a piece of straw by banding. Divorces can be readily obtained for from five to ten dollars, and there exists not, I verily believe, as I believe in a God, a more miserable, profligate, drunken, spiritless set of women on the face of the earth than those who drag out a miserable existence in this veritable Utah. There is no employment by which a delicate woman can support herself, though all are expected to do so, they work in the lots and gardens, plant, sow, help to shear sheep, unload hay, chop wood, make shoes, tailor, make soap, candles, molasses, feed pigs, milk cows, raise cakes, hoe potatoes, cut corn, irrigate the land, raise babes, [one in twenty-seven months is allotted to them,] besides attending to the no less essential point in a house, viz., washing, scrubbing, and cooking: the latter item is by no means an unimportant one in a Yankee household, as Yankee Doodle must have tea three times a day, and hot bread at each meal. The United States sent out a detachment of men in the fall, ostensibly en route to California, but really to investigate the many crying atrocities in this horrible place. There has been a slight intermixture with the officers and our people in society; but I think Brigham was afraid of their influence, and at once, without say preliminary, they were denounced from the stand in the most bitter terms; and so general was the insult that the commanding officer ordered the United States flag to be taken down. Brigham's views of allegiance to the United States were indeed, and he gave them freely from the stand. I send the paper containing the address that you may judge for yourself, as delivered before the Gentiles of the city. And now, dear —, I beg by all the love you ever had for me, do not, in God's name, mention anything I have said, or let any one in the church know that I emanated from me. Happy as I should be to save others from the degradation and misery of this evil plot, I dare not have my name known, or my head would pay the forfeit; and they would think they were doing God and me service. Although I have lost all desire for life, I should dread falling into their hands for surely the tortures of the Inquisition were nothing to those they inflict here, and in the end, I should be consigned to a horrible decapitation. I am already so nervous, I take pleasure in nothing; I seem to have a frightful death hanging over me; God only knows how soon it may come. I tell you I am almost crazed; the utter seclusion, the lack of decent society, the heart-loneliness, the make, wickedness, envy, the rotten state of things, the duplicity, the privation and poverty, the struggle with the stern realities of this living death, sicken one at the very heart's core, till all desire of life ceases, and you become, in spite of yourself, (what they wish you to be,) a mere machine and automaton in their hands. You must become insensible to all feelings of delicacy and womanhood—reckless, daring, and shameless, or else stolid, stupefied, and indifferent to all that surrounds you. Think of and pray for me, and believe me," &c.

HEBRON.—As we drew nearer to Hebron, the remains of the old terraces on the hill-sides showed that the country had once been covered with vineyards while the corn-fields in the valleys, and the herds of cows grazing in the rich pastures, awakened many recollections of home. It is a pretty, cheerful-looking town, beautifully situated on the slope of a hill, and surrounded by vineyards and olive-grounds. The great mosque, built over the tombs of the Patriarchs, rises conspicuously above the rest of the town; and, in riding towards the place where our tents were to be pitched, we passed a large square tank, with steps descending into it at the angles, which has been supposed, without any evidence, to be "the pool of Hebron," where David banished the sons of Rimmon.

We did not find the interior of the town to correspond with its external beauty. The streets are steep, dark, and very dirty, and the bazaars neither extensive nor well stocked. The population is only about 4,000; of these, forty families are Jews, and Elias the Saraff and his family are the only Christians in the town. The Moslems of Hebron have always had the character of being most bigoted and fanatical: and we found that it would be useless, if not dangerous, to attempt to enter their mosque.

It was one of the many churches founded by the empress Helena, the mother of Constantine, and was long an object of Moslim pilgrimage. It is said to be built over the cave of Machpelah, and contains the supposed tombs of Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah. For more than a century, only two or three Europeans have gained access to the mosque. Ali Bey, who visited it in 1807, and passed as a Moslim, gives a minute description of the sepulchres which, he says, are each in a separate department, on the level of the floor of the mosque. All the sepulchres, according to his account, "have separate entrances, closed with iron gates, and by wooden doors, plated with silver, and secured by silver bolts and padlocks. The tombs of the patriarchs are covered with rich carpets of green silk, magnificently embroidered with gold; those of their wives are red, embroidered in like manner. I counted nine, one over the other, on the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets." But this very circumstantial description is at variance with earlier accounts, which represent all the six tombs as in a cave under the mosque. Benjamin of Tudela, who visited Hebron in the twelfth century, gives the following description of the place: "I came to Hebron seated on a plaine; for Hebron the ancient mactropostan sits upon an hill; but it is now desolate. But in the valley there is a duplicate, that is, as it were, two hills valleyed, and there the city is placed; and there is an huge temple there, called Saltet Abraham, and that place was the synagogue of the Jews, at what time the country was possessed by the Ismaelites." But the Gentiles, who afterwards obtained and held the same, built six sepulchres in the temple, by the names of Abraham, Sarah, Isaac, Rebecca, Jacob, and Leah, and the inhabitants now tell



ONE WEEK LATER FROM EUROPE.

the pilgrims that they are the monuments of the patriarchs; and great masses of money are offered there. But surely to any Jew coming thither, and offering the porters a reward, the cave is showed, with the iron gate opened, which from antiquity remaineth yet there. And a man goeth down with a lamp-light into the first cave, where nothing is found, nor also in the second, until he enter the third, in which there are six monuments, the one right over against the other; and each of them are engraven with characters, and distinguished by the name of every one of them after this manner:—*Sepulchrum Abraham patris nostri, super quem pax sit*; and to the rest, after the same example. And a lamp perpetually burneth in the cave day and night, the officers of the temple continually ministering oil for the maintenance thereof." San derson, who was in Hebron in 1601, agrees with the Spanish Jew in describing the tombs as in a cave under the church, but in his time, pilgrims do not appear to have been allowed to enter the cave, "but at a square hole, through a thick wall, they might discern a little light of a lamp." "The Jews," he says, "do their ceremonies of prayer there without. The Moores and Turkes are permitted to have a little more sight, which is at the top, where they let down the oyls for the Lampe."—*Eastern Rambles.*

The Church Times.

HALIFAX, SATURDAY, AUGUST 11, 1855.

SEVENTH ANNUAL REPORT OF THE COLONIAL CHURCH AND SCHOOL SOCIETY.

THE Seventh Annual Report of the Halifax Association in aid of the Colonial Church and School Society, is now before the public, and contains an account of the proceedings of the Society in this Diocese during the past year, and affords some interesting details relative to the work of its Missionaries and teachers.

The seventh Annual Meeting was held in the Temperance Hall on 12th December last, the Lord Bishop in the Chair, and from the Report then read and which is now printed, we gather that there are employed by the Society in various parts of the British dependencies 153 agents, 34 of whom are Clergymen, (exclusive of 7 who were nominated to chaplaincies on the continent of Europe,) 85 are Catechists and Schoolmasters, and 34 are female teachers. In connexion with these Missions, there are 136 schools: 103 of which are conducted both daily and on the Sabbath; and 33 are held on the Sunday only.

The Expenditure of the Society in Nova Scotia for the past year has been about £1,500; over £500 of which has been furnished by this Association and raised in the Province from several sources of income.

The number of agents employed in the Province this year has been 18; five of whom are Clergymen, 8 are Catechists and Schoolmasters, and 5 are female teachers."

It will be seen from the above that Nova Scotia must be one of the principal stations of the Society, engaging a good deal of its care, and subscribing no small portion of the funds to carry on its operations—one-third of the amount expended having been raised within the bounds of the Diocese. This fact alone, is one which may be depended upon to show that the objects of the Society meet with a great deal of favour—and the principal ground of encouragement we take to be the interest which it evinces in the cause of education.

The Report does not enter at great length upon this topic. It would probably have been better had a little more labour been bestowed, with a view to increase the usefulness of the Association, in making the public somewhat better acquainted with the routine of instruction. The results, however, are sufficiently encouraging. We find that

"In the model practising school 115 pupils have been received since its commencement; 95 of whom are still in daily attendance; and the rest from that time to the present, amount to about \$100.

"The number of adults who have entered the Training department in the present date is 22. Of these, 14 were females, and 8 males; 18 were members of the Church of England, and 4 of other denominations. Several were previously engaged in keeping school, and came for a short time only; yet, it is hoped, not without some benefit to them, in their important work."

It might have been supposed, that with an efficient organization, such as the Colonial Church Society could offer for the training of teachers, who might be sent to the various parts of the Province, and appointed to the various schools, the Legislature would have been glad to have placed their own hands in the Society, and to

have given it the small amount necessary, in order to test the experiment, instead of rushing into a normal system which will entail burdens upon the country. There is, as the above extract shows, no denominational bias in the Model and Training School, when the subjects of instruction do not themselves belong to the Church. Four of other denominations up to the present time have been or are under training. Several have been sent forth of whom commendations have already been received of their superior usefulness, and with reference to the general principles of religious education, there could have been nothing to complain of. Mr. Marriott, the head master, in a Report to the Committee, on this subject, says—"All the children read the Bible and receive collective Bible lessons, but of course the learning of the Catechism is not required of those who do not belong to our communion. Whatever else may be thought of the school, it has, I am sure, the reputation of being Scriptural." All this, however, was not sufficient, and instead of one there are now two Normal Schools, for what purpose except to work out some interested and far-sighted policy, or to perpetuate division, we cannot well conceive. The country may yet repent the hasty action of the Legislature on so important a subject.

The increase of pupils in the Model practising School, made an additional master necessary—and the Society have engaged the services of Mr. Studd, a first class Queen's scholar of the Metropolitan Training College, lately known as the Highbury College. Mr. Studd has so far given great satisfaction.

The Report on the Educational topic, winds up with an extract from Mr. Marriott's Report to the Committee, and a conviction on their part that his "manner of conducting the Model School, and his admirable style of teaching, only require to be witnessed to be appreciated." We quote the extract as follows:

"The Committee are doubtless aware that the School appear to have found favour with the public. In little more than twelve months, there have been admitted 115 children, of whom 95 still remain in attendance. This Institution receives the children of people whose means are very limited; and it has also admitted a superior class—the first show their appreciation of it by pinning out of their narrow incomes larger school incomes than they have been accustomed to make—the others, of higher name and pretensions, have marked their approbation of this by preferring it to the rest."

The remainder of the Report is made up of extracts from the diaries of the various Missionaries of the Society, and contains the usual topics of Missionary exertion, hardship, and consolation, which a life in the wildest parts of Nova Scotia afford; not now as pioneers of Christianity, who have the forest for their field, for these were the servants of the S. P. G. F., but successors to them or fellow laborers, before whom the land is fallow, and in some places rich to the harvest.

The Bishop intends (D. V.) to hold an Ordination on Sunday, Sept. 23d—and all Deacons intending to present themselves for Priest's Orders are requested to communicate their wishes without delay to the Archdeacon. It is not intended to hold an Ordination on the Sunday before Christmas-day.

There is a beautiful piece of plate, a silver Coffee Urn, London manufacture, to be seen at Mr. John R. Cleverdon's, Watchmaker, presented to the Rev. Geo. W. Hill, by the Parishioners of St. George's in this City. It is valued at £80—and in the estimation of the Rev. Gentleman to whom it has been presented, we dare say it will be above all price. The inscription upon the Urn is as follows:—

A TESTIMONIAL  
of respect and esteem

to the  
REV. GEORGE W. HILL, M. A.  
from the  
Parishioners of Saint George's,  
Halifax, N. S.  
1854.

On Wednesday the 1st inst., the Rev. David Freeman, A. B., was publicly set apart to the Christian Ministry, as pastor of the Granville Street Church, (Baptist) in Halifax.

A young man named Wm Anderson, said his irretrievably shattered at Chatham, Miramichi, last week, in firing a salute to welcome the Lieut Governor of the Province at that place. The limb has been amputated.

The new Revenue Cutter Academy for the Province Government, was launched at LeFayette on Thursday. Competent judges pronounced her a beautiful specimen of Naval Architecture.

The following Despatch was received at the News Room on Wednesday last:—

The American Steamer *Baltic* arrived at New York this morning. Liverpool dates to 28th July.

Mr. May market unchanged. Consols quoted at 91.

Rumours are in circulation that General Simpson and Omar Pasha have resigned.

One sortie repulsed. No further assault had been made.

Parties in open field, but no change made in system of operations.

No important movement has taken place with the fleets.

A formidable insurrection of the Arabs is reported to have taken place at Tripoli.

The Russians have not invested Kara, as was anticipated they would do.

It is rumoured that a secret expedition would attempt to force a passage into Sebastopol harbour while the land forces made an assault.

The French Loan has been taken.

Sir W. Molesworth has been officially announced Colonial Secretary.

Flour market unchanged, with a moderate demand at previous prices.

Wheat in moderate demand.

Corn has recovered from previous depression. Sales have been effected at an advance of 3s. per qr.

Manchester Trade reported unfavorable.

Tau in good demand; sales of Congo at 8½d to 13d.

Sugar market firm, at an advance of 6d. per cwt.

Porto Rico 80s. to 40s.

Coffee Market firm.

Provisions in better demand and prices improving.

The Clergy and the Representatives of the Laity of the Diocese are requested to take notice that Tuesday, October 11th, at 10 A. M., is appointed for the Meeting of the Diocesan Assembly, to consider the Report of the Committee appointed at its last Meeting to "prepare rules and regulations for the Church Assembly." The Session may be continued from day to day at the pleasure of the Assembly.

The Regatta advertised to come off on Tuesday next, the 14th inst., promises to be a grand affair. Programmes of the proceedings have been issued—by the appearance of which we would augur a good day's sport for the lovers of aquatic amusements. A display of fireworks is to take place on the harbour in the evening, commencing at 9 o'clock.

The American steamer *James Adger*, Capt. Turner, bound for Newfoundland, arrived yesterday from New York, which place she left on Tuesday last, with a large party of ladies and gentlemen to witness the laying down of the cable for the Submarine Telegraph which is to connect Newfoundland with Cape Breton and this continent.—*Colonist.*

The Know Nothings in Kentucky were in the ascendant at the late elections, by a majority of 1660. A despatch from Louisville states that a riot had commenced. A later despatch states that rioting continued in the first and eight wards. Several persons have been killed and many wounded. Two blocks of buildings have been fired and are still burning. The most intense excitement prevails, and there will probably be more fighting. The Irish freed from windows and killed three Americans. One Irishman has been hurt by the Americans, several were killed and others taken prisoners.

August 6—9 o'clock, P.M.—The mob having fired several blocks in the Eighth ward, are now moving up town with cannon. There are rumours abroad that they are going to attack the Times and Courier offices. The Know Nothings have been successful throughout the State.

The day of the Regatta has been proclaimed by the Mayor and Corporation a public holiday.

The French frigate *Iphigénie* sailed on Thursday afternoon at five o'clock, saluting the Citadel as she passed out. The salute was returned from the Citadel.

PLANCHONLY ACCIDENT.—The only surviving daughter of Joseph Smith, of Windsor, a promising young woman 17 years of age, was unfortunately drowned at Windsor, 7th inst. At 5 P.M. the youngest son of Jesse Smith, of this City, a promising lad of 16 years, was so drowned at the same time and place in attempting to save her.—*Chronicle.*

Holloway's Ointment and Pills infallible Remedies for Salt Rheum.—Edward Jackson, of Bridgewater, N. B., suffered upwards of six years with Salt Rheum. He had been in that state for four or five months, at a time, he was compelled to keep to his bed, and the Doctors told him, "that he had no chance of recovery, unless he would find this to be the case, he dismissed them, and immediately put himself under the course of Holloway's Ointment and Pills, and in a few days, when he was so much improved, he was enabled to resume his occupation, and by continuing to use them a short time he was restored to the blessings of health, which he has enjoyed ever since.

SHIPPING.

In this City on Tuesday evening last, by the Rev. Mr. Cochrane, Mr. GILMAN ANDERSON, to Miss UNIDONT FORB.

In the Episcopal Church, St. Mary's, by the Rev. J. Alexander, on the 15th ult. Mr. GEORGE BRIDLE, Mariner, to Miss MARY MANNING, both of the same place.

On Friday morning, 5th inst., at the residence of Dr. Johnson, Wellville, FREDERICK, wife of the Rev. A. Bodd DeMott, aged 21 years.

Shipping List.

ARRIVED.

Saturday, August 4th.—French Frigate (Indigo), Marquisse, 13 days; Ship Sanderland, Carr, Cardiff, 30 days; Barque Emma Ferguson, (Transport) England, via Bermuda; Brig Harroving Bird, returned with loss of foretopmast; Brig Lady Ann, Simpson, St. John, N. B. 4 days; Schr. Sarah & Adeline, New York, 18 days; Schr. Mary & Smith, Gove, Boston, 4 days.

Monday, August 6th.—Brig Victoria, Morgan, New York 14 days; Brig George Washington, King, Glasgow, 20 days—lost fore and main-topmasts, sails &c. in a severe gale on the 24th ult.; Schr. Victoria, Crowell, St. John, N. B.

Tuesday, August 7th.—Brigs. Mora, Arecibo, P. R. 16 days—lost fore and main-topmasts, sails &c. in a severe gale on the 24th ult.; Schr. Lord Ashburton, Hunt, Liverpool, 42 days.

Wednesday, August 8th.—New Brig. Diadem, McIntosh, St. Mary's; Schr. Ac ve, McNab, Burin, N. F.

Thursday, August 9th.—Brigs. Dash, (new) Percay, Tatamagouche; Veloopede, Gallagher, Montreal, 11 days—2 officers and 51 men for the Foreign Legion.

Friday, August 10th.—American Steamer James Alder, New York, 43 hours—63 passengers; Brig Eureka Nicholson, Wallace, Boston, Mass.

CLEARED.

August 4th.—Ship Speed, Baxter, Quebec; Brig Fawn, Pugh, Br. West Indies; Brig. George Washington, Day, New York; Schr. Ellen McGregor, McAlpin, Fishing; Schr. Conservative, Myers, Port au Basque.

August 5th.—Am. Ship Wm. M. Rogers, Portsmouth, E.; Brigs. Boston, Roche, Boston; Margaret Mortimer, Burko, Kingston, Ja.; Schr. Ringdove, Carter, Cartaren, N. F.; Wm. Henry, Poole, Bay St. George, N. F.; Lucy Alice, McPhee, Philadelphia; Emily, Crowell, United States.

August 7th.—Schr. John Joseph, Shear, St. George's Bay.

August 8th.—Schr. Velocity, Smith, E. W. Indies; Alexander, Shelton, Richibucto; Topaz, Crowell, United States; Star, Hall, Newfoundland; Lady Seymour, Fortune Bay.

MEMORANDA.

The Ship James Scott, with a cargo of Tea for Halifax and Montreal, sailed from Shanghai on the 15th April. August 9th.—Brigs. Ranger, Paynter, Cuba; Mary, Porto Rico; Schr. Mary E. Smith, Gove, Boston; Aurora, Crowell, ditto; LeMarchant, Lisannah, Baltimore. Brig. Balacava, Pierer, master, of and from Wallace, in ballast, bound to Sydney, C. B., struck on Scatarie, in a thick fog on the 19th ult., and became a total wreck—a heavy sea running at the time—part of materials saved.

COUNTRY MARKET.

PRICES ON SATURDAY, AUGUST 11.

Table with 2 columns: Commodity and Price. Includes Bacon, Beef, Butter, Cheese, Eggs, Hams, Hay, Homespun cotton & wool, Oatmeal, Oats, Potatoes, Socks, Veal, Yarn, Canada Flour, Am., Rye, and Corn Meal.

LUMBER.

Table with 2 columns: Commodity and Price. Includes Hemlock, Spruce, and Pine.

AT THE WHARVES.

Table with 2 columns: Commodity and Price. Includes Wood and Coal.

NOTICE.

MISS WILLIAMSON begs to announce to the Inhabitants of Halifax, that her School will re-open on MONDAY, the 20th of August, at her new residence, Dawson Street. Music taught at the School by Mr. W. Hunt Stevens, Professor of Music, from the Royal Academy, London.

TERMS PER ANNUM:

Table with 2 columns: Language and Price. Includes English, French, Italian, and Music.

CUT NAILS, CUT NAILS.

300 KEGS 100lbs. each, of Superior quality, from 4th to 13th, put up expressly for the Canada Market.

ALSO.

3000 Kegs 112 lbs each, American pattern, from 13th to 30th, for Sale by ALBRO & CO. "Birmingham House," EDWD. ALBRO & Co. Water Street, Aug. 10.

D. C. S.

PROPOSED RULES AND REGULATIONS

For the guidance of the Standing Sub-Committee of D. C. S. upon provision for Widows and Orphans of Clergymen of the Church of England.

The following is the eleventh object of the Diocesan Church Society:

"It shall also be one of the objects of the Society to provide for the Widows and Orphans of deceased Clergymen, but no part of the Society's funds shall be appropriated to this object except such as shall be specifically given and paid into the Society therefor."

1st. In accordance with the above the Society will open a special account for this object; to be called "The Widows' and Orphans' Fund."

2nd. The Diocesan Church Society undertakes to pay, out of this special fund, for provision for Widows and Orphans, the pensions which become due under the following Rules.

3rd. Every Clergyman of the Church of England within the Diocese, shall be called upon to assure his life within one year from or within one year from taking orders, or from his admission into the Diocese.

4th. Any applicant for assurance who has not complied with this requisition, shall be allowed to assure or not at the option of this Committee, and if allowed, the Committee shall decide upon what terms.

5th. The following shall be the rate of premiums, being the amount ordinarily required by Insurance Offices to insure £100:

Table with 3 columns: At the age of, Premium, and another column. Includes ages 23, 30, 40, 50, 60.

6th. If any Member assured fail to pay the amount of his premium within days after the payment becomes due, he shall forfeit all claim under his assurance. But if he desire to recover his benefit thereof, it shall be in the power of this Committee to readmit him on such terms as they see fit.

7th. Permanent removal of the Clergyman from this Diocese forfeits all claim to the pension.

8th. A temporary absence is permitted for not more than six months, unless special leave be granted by this Sub-Committee.

9th. The Widow of a Clergyman assured under the proposed scheme, shall receive a pension of £25 per annum during life or widowhood.

10th. If the Widow die or marry again before the expiration of ten years from her husband's death, the Children of her deceased husband shall receive the pension for the residue of the ten years. But no part of the pension shall be received by these Children who have arrived at the age of sixteen years, if males, or eighteen years if females—while those who are still under those respective ages will receive the full amount of the pension.

11th. If the wife die before the husband, his children shall at his death receive the pension for not more than ten years, under the above limitation as to ages.

12th. The Pensions payable half-yearly.

The above Rules will be submitted to the Diocesan Church Society at the next annual meeting, and may then be amended. They are now published in order that those interested in the object may understand its nature.

The Scheme for Mutual Assurance among the Clergy is based upon a capital of £1000, and at least that amount must be collected before it can be carried into operation.

The following Subscriptions have been already made:—

Table with 2 columns: Name and Amount. Includes The Honble. H. H. Cogswell, The Honble. M. B. Almon, The Honble. Mr. Justice Bliss, etc.

The following Gentlemen have kindly consented to aid in collecting for this object immediately after the 1st. Sept. next:

- Wards Nos. 1 & 2.—F. J. Yordly and W. Mather, Esqs.
Wards Nos. 3 & 4.—M. McNeill and W. F. Townsend, Esqs.
Ward Nos. 5 & 6.—Wm. M. Adams and W. Tully, Esqs.

EDWIN GILPIN, Jr.

Secretary.

The above Scheme will go into operation at the General Meeting of D. C. S. in October next.

COLLEGIATE SCHOOL, WINDSOR, N. B.

THE duties of this School will be resumed on WEDNESDAY, 15th August.

Pupils will at any time be received into the Family of the Principal, whose constant aim it will be to exercise over them a Christian influence and control, and as far as possible, secure for them all the comforts and advantages of home.

The Course of Study will embrace every branch necessary to fit them either for College or business.

Prof. STARRBUROWN will attend daily to give instruction in the German, French, Spanish, and Italian Languages.

Terms—Boarders, £35 per annum, } quarterly
Day Scholars 48, } 1/- advance.

Modern Languages (one or more) £3 per annum. Each Boy furnishes his own sheets, pillow cases, and towels, with a complete list of his clothing, every article of which should be distinctly marked with his name.

Two Scholarships of £10 and £5 respectively, will be open for competition at the Entrance, in June 1856, the latter to all of one year's standing at the School, the former to those only who are also prepared for Matriculation at King's College.

D. W. PICKETT,

Principal.

Windsor, July 23rd, 1855.

CHURCH ORGAN FOR SALE.

A SECOND HAND ORGAN imported from England, and at present in use in the Amherst Church, is offered for sale—Size 8 feet high, 4 feet 10. wide, 3 feet from back to front.

Compass, GG. to E. in Alt. Contains Stop Diapason through. Open Diapason, from fiddle G. to E. in Alt. Principal through. Fifteenth through.

4 large scale stop Diapason pedal pipes. As the congregation are importing a larger Organ more adapted to the size of the Church, the above instrument will be disposed of at a reduced price, if applied for soon.

C. E. BATHFORD, Church

J. KING, Wardens.

Amherst, July 31, 1855. 3ms.

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, flatulency, 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 as gentle (yet effectual) in their operation that they may be taken by persons of both sexes, at any time with perfect safety. Prepared and sold Wholesale and Retail at LANGLEY'S DRUG STORE, Hollis Street, Halifax. Nov. 29, 1854.

"PARLEZ VOUS FRANCAIS?"

FRENCH SCHOOL BOOKS.

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

Sper's and Surenne's Complete French and English PRONO"NING DICTIONARY, one vol. Imperial Octavo, 14-0 pp. well and strongly bound. This Work has been newly composed from the French Dictionaries of the Academy, Laveaux, Boiste, Bescherelle, Landais, &c., and from the English Dictionaries of Johnson, Richardson, Walker and Webster. It surpasses all others in correct and philosophical analysis of shades of meaning; in fullness of definition, and clearness of arrangement; and contains many words, particularly such as are connected with modern science, not to be found in any other work of the kind. Price £1.

- Surenne's French and English Dictionary 12mo. do. do. Abridged School Edition.
Levizac's French Grammar.
Ollendorff's New Method of Learning to Read, Write and Speak French. By Value. do. do. By Jewell.
Key to Ollendorff's Method &c. &c. French
Do Fives' Elementary French Reader.
Rowan's Modern French Reader,
Wanowoch's Recueil Choisi,
French Testaments,
LeKran's Telemaque,
De Fives' Classic French Reader,
Collet's Dramatique French Reader
Histoire de Charles XII, par Voltaire
Perrin's French Fables, with Key. By Perrin.

June 12. No. 34 Granville Street.

NOTICE TO SUBSCRIBERS

TO KING'S COLLEGE ENDOWMENT FUND. It is requested that all interest now due, or not of hand given for the above Fund, may be paid to the Rectors of the several Parishes, in which the parties reside, to be by them transmitted to the undersigned, as early as possible. By order of the Board, SAs. C. COCHRAN, Secretary.

Halifax, July 20th, 1855. tm.

D. C. S.

THE General Meeting of the Diocesan Church Society will be held (D.V.) at Halifax, on Wednesday the 10th October next.

EDWIN GILPIN Jr., Secretary.

This Meeting is open to all members of the Society. July 25.



Poetry.

GOING HOME.

We said that the days were evil,
We felt that they might be few,
For low as our fortune's level,
And heavy the winters grew:

"This world is the same dull market
That wearied its earliest sages;
The times to be wise are dark yet,
But so hath been many an age.

"What need of changeless story,
Which time has so often told,
The spectre that follows glory,
The canker that comes with gold,

"The homes we had hoped to rest in
Were open to sin and strife,
The dreams that our youth was blest in
Were not for the wear of life.

"The springs have gone by in sorrow,
The summers were grieved away,
And ever we feared to-morrow,
And ever we blamed to-day.

"Our faith was the bravest builder,
But found not a stone of trust,
Our love was the fairest gilder,
But lavished its wealth on dust.

"The light that to us made baser
The paths which so many choose,
The gifts there was no place for,
The riches we could not use.

- Frances Brown.

PROFESSIONAL

LIFE ASSURANCE COMPANY.

CHIEF OFFICE—76 CHEAPSIDE, LONDON.
Admitting on equal terms, persons of every class, to
all its benefits and advantages.

Capital £250,000.

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