

The Church Times.

"Evangelical Truth--Apostolic Order."

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Calendar.

CALENDAR WITH LESSONS.

Day	Date	MOORING.	EVENING.
F.	June 8	1 Sam. 13	10 Job 19
S.	9	2 Sam. 1	11 Job 20
M.	10	3 Sam. 1	12 Job 21
T.	11	4 Sam. 1	13 Job 22
W.	12	5 Sam. 1	14 Job 23
T.	13	6 Sam. 1	15 Job 24
F.	14	7 Sam. 1	16 Job 25
S.	15	8 Sam. 1	17 Job 26
F.	16	9 Sam. 1	18 Job 27
S.	17	10 Sam. 1	19 Job 28
M.	18	11 Sam. 1	20 Job 29
T.	19	12 Sam. 1	21 Job 30
W.	20	13 Sam. 1	22 Job 31
T.	21	14 Sam. 1	23 Job 32
F.	22	15 Sam. 1	24 Job 33
S.	23	16 Sam. 1	25 Job 34
F.	24	17 Sam. 1	26 Job 35
S.	25	18 Sam. 1	27 Job 36
M.	26	19 Sam. 1	28 Job 37
T.	27	20 Sam. 1	29 Job 38
W.	28	21 Sam. 1	30 Job 39
T.	29	22 Sam. 1	31 Job 40
F.	30	23 Sam. 1	1 Cor. 1
S.	1	24 Sam. 1	2 Cor. 1

* To ver. 31.

Poetry.

Let May imply June, and the following pretty stanzas will describe our most beautiful Spring month in Nova Scotia.

CAROL FOR MAY.

QUEEN of fresh flowers,
Whom vernal stars obey;
Bring thy warm showers—
Bring thy genial ray.
In Nature's green est-livery dress'd,
Descend on Earth's expectant breast,
To earth and heaven a welcome guest.
Thou merry month of May.

Meet how we meet thee
At dawn of daisy day!
Hark how we greet thee
With our roundelay;
While all the goodly things that be
In earth and air, and ample sea,
Are waking up to welcome thee,
Thou merry month of May!

Flocks on the mountains,
And birds upon their spray,
Tree, turf, and fountain,
All holi-holiday;
And Love, the life of living things,
Lore wags his torch, Love claps his wings,
And loud and wild thy praises sing,
Thou merry month of May.—*Bishop Heber.*

Religious Miscellany.

CHURCH AT CONSTANTINOPLE.

On Monday a large and influential meeting was held at Willis's-rooms, to inaugurate a project for the erection and endowment of a church at Constantinople, for divine worship, after the rites and usages of the Church of England, as an enduring monument to our gallant countrymen who have fallen in the war with Russia. His Royal Highness the Duke of Cambridge presided, and among the noblemen and gentlemen on the platform were Earl Granville, the Duke of Newcastle, the Earl of Elgin, Lord Lytton, Admiral Sir Edmund Lyons, Lord Berners, the Bishops of Oxford, Chichester, St. Davids, St. Asaph, and Lichfield, Mr. Sidney Herbert, M.P., and Sir John Pakington, M.P. The Duke of Cambridge in an opening speech, congratulated the meeting, as a soldier, on the conclusion of a treaty of peace which, without wishing to express any opinion as to its merits, he did not doubt was as honourable to the nation as he trusted it would be of long duration. He thought the moment had arrived when, feeling thankful that the war had passed away, we should direct our attention to the duties consequent on a return to peace. Among these duties he could well more become us, or be more consolatory to the feelings of those who had suffered from the loss of relatives during the war, than the erection of a monument to our gallant soldiers who had died in maintaining the honour of their country, while it would also be a graceful expression of the gratitude of those more happily situated, who were joyfully anticipating the return of relatives to their native country from the seat of war. He found another motive for the proposed memorial in the circumstance, redounding to the credit of this country, that the only religious persuasion that was not represented, in a suitable edifice, in the great metropolis of the eastern world, was that of the Church of England. On these grounds, and also as a means of advancing the Protestant forms of religion in that part of the world, his Royal Highness commended the project to the meeting, and expressed a hope that in its architectural character the Memorial Church, when erected, would be alike worthy of this great nation and of the feelings and occasion in which it had its origin. Lord Granville moved the first resolution to the effect that an enduring monument, such as had been indicated by his Royal

Highness, was demanded by the general feeling of the nation. He dwelt upon the spirit with which this country had always waged war, both by land or sea, whenever its safety or honour was imperilled, in answer to the taunt that we were "a nation of shopkeepers," and especially during the recent struggle, in which we engaged from no motive of national aggrandisement, but to protect the weak against the strong. He attributed the high degree in which the spirit of the nation have been roused during the war to the appliances of steam and electricity which had been brought to bear upon it, and especially to the unusual degree of publicity given to it through the press, by which we had been made spectators, as it were, of all the stirring events by which it had been characterized, through thousands of miles distant from the scene of operations. Whatever the form of the memorial to be adopted, he hoped it would be carried out in a munificent spirit, worthy of the nation in which it was our privilege to live. The motion was carried unanimously, having been first seconded by Admiral Sir E. Lyons, who bore testimony to the bravery of the army under all the trying circumstances in which they had been placed, and expressed his conviction that nothing would be more gratifying to the survivors of the expedition, or more consolatory to those who deplored the loss of relatives. The Duke of Newcastle moved the next resolution, that the most suitable memorial would be an edifice, to be erected at Constantinople, in which Almighty God might, from generation to generation, be worshipped according to the rites and usages of the Church of England. His Grace passed a fitting eulogium on the patient endurance of the soldiers in the trenches, their bravery in action, their exemplary conduct in hospital, and while their companions were wasting away during their stay at Varna. The Earl of Elgin seconded the motion, which was also carried without a dissentient. The meeting was likewise addressed by the Bishop of Oxford and Mr. Sidney Herbert; and on the motion of Sir J. Pakington, seconded by Mr. G. H. Money, a vote of thanks was accorded by acclamation to His Royal Highness the Chairman. A sum of about £600 was subscribed during the proceedings, the Duke of Cambridge the Duke of Portland, and Mr. A. F. W. Montagu giving each £100.—*London Guardian.*

FREEDOM FROM BONDAGE.—It is evident from the history of conversions in the first age of the Gospel, that they did not always follow the use of what would appear to us the most efficient means. What instruments to this end, for example, could be more likely to be efficacious, we may be apt to think, than the discourses of our Lord? Who ever spoke with such authority and persuasiveness as he did? And yet, during the three years of his public ministry, it does not appear that he was extensively successful. And how is this to be explained? Many of the Apostles were most distinguished instruments of spiritual good to multitudes. Peter alone, it is not improbable, was the instrument of conversion to God of a greater number by one discourse, than our Saviour became during his sojourn on earth. How comes it, then, that the servant should thus appear greater than his Lord? Account for this as we may, it is evident that the explanation cannot be found either in those who were addressed, for they were sometimes the same persons in both cases, or in the external evidences adduced; for that, too, was surely as powerful when contained in the miracles of Christ, as in those performed by his Apostles. We are constrained, therefore, to the conclusion that it was to the outpouring of the Holy Spirit after the resurrection of our Lord, that the signal success of the Apostles must be attributed. The grand reason is, that God was then pleased to make bare his arm, and by the Holy Spirit to show himself mighty in breaking down the natural opposition to his Gospel and his authority which reigns in the human heart. If there had been any independent efficacy in external means, it is evident that those which were directly employed by the Saviour himself, were the most powerful that could have been devised during any period of the world's history. But the small success that attended these, proves that there is some greater power besides the natural persuasiveness of good arguments indispensably necessary to be applied to the human soul or it will become savingly

affected by divine truth. That power is the Holy Spirit. From the bondage and bands of sin the piety of his mercy alone can release us. *Where the spirit of the Lord is, there, and there alone, is liberty.* And till we are so far humbled as to acknowledge this, and to admit our own spiritual imbecility, and our utter dependence on this heavenly principle and agent, we shall be wandering in darkness, and spending our strength for nought. A religion formed within us by the power of the Holy Spirit is what our "Collect for Peace" means as "the service of perfect freedom." It leads us to lie low before God as sinners, and to derive hope and confidence from Christ alone, and while thus it leads us from ourselves to the Saviour, it works mightily within us and upon us; and under its transforming influence we are changed daily, as our Lord's freemen, into his image, from glory to glory, even as by the Spirit of the Lord.—*Prot. Churchman.*

OBADIAH WESTERN IN CHURCH.

Obadiah learned of and concerning the Church from her Prayer Book and Standards, her Creeds, her Sacraments, her views of the ministry, her constitutional organization, and not from the views of her parties; he thought that in some degree at least he comprehended her as Catholic, free and simple or plain in all her doctrines and ways. Catholic, because she went back to the beginning for her creed, and the tenure of her Ministry; free, because she cares nothing for mere accidents and mere human devices; simple, because she believes that which is divinely revealed and perpetuated, and nothing more or less. But, alas! for poor Obadiah, he was not long in finding out that the Doctors of the Church did not agree among themselves in any one of these elements of the supposed Catholicism of the Church,—one party among her Doctors denying or virtually denying, that the Doctrines of the early Church are either well-known now, or understood, and if known and understood, that they are erroneous and in conflict with those of the Reformation; that the Fathers were a humbug, and that Luther, Calvin, and Cranmer, were more reliable; that the ministry is a mere circumstance attending the people and growing out of their wants, and not above their power to create; that the freedom of the Church consists in a well regulated system of checks and balances of power in each congregation, by which the congregation can, if they choose, cut off the supplies and drive away their minister whenever he don't in their opinion preach right, as for any other cause, and in which system the congregation shall have the control of all parish questions, such as pew sales, rentings, Sunday schools, and all other things that Christians ought to do, for their souls' health and for their money's worth.

This view of the rights, privileges, and duties of congregations is certainly consistent, and the legitimate fruit of that new fangled Evangelical system so much encouraged by one class of our doctors. During the Revolutionary War in South Carolina, many of the Tories came to General Marion, telling him that the British had promised them protection, and exemption from the horrors of war, but that now they were being broken up and stripped of their property by those same British, and they asked to be admitted to fight with him for Liberty! The general put arms in their hands and gladly received them into the ranks of his little army of patriots. But on retiring to his tent, where he was surrounded by his faithful little band of officers, he shouted—"Lay on my brave Britons!—you have done for our cause what patriotism could not do, you have driven to us, soldiers who will fight now for life and property, and liberty, too!" When Obadiah now reads about or witnesses some of these tall exhibitions of the papacy among those lay brethren, made so by the innocent teaching of their doctors, he really feels as he supposed General Marion might have felt on the occasion alluded to. Lay on, my brave lay popes—there is no Ministry, you know, anyhow, give them to understand their places; if they don't suit you, why you can make others you know. They ridicule the Apostolical succession and all that, they don't believe anything much themselves, they are a set of beauties to expect us to believe what they don't themselves believe. No

doctrine of reserve for us, speak out! "The Canon." Yes, there are the Canons, but we can unmake your Canons; this is a land of liberty, go it, Jeremiah! Obadiah here remarked, that the above might be considered objectionable in style, but he replied that it was an attempt to come up to, though he admitted it was a little short of what he sometimes read in some of our newspapers—he thought it is not so bad as the language he lately read in one of them about "roasting restors alive and eating them," or "having soap fat, at least," made of them.

Obadiah has come to the conclusion, in view of the many things in the world not heretofore dreamed of in his philosophy, not to tear his under garments, let what may happen; he has been wonderfully worried about some things, now he thinks that he needs repose. The glorious Catholic Church, of which he considers himself a member, is now on her trial; if she comes out triumphant it will be by the help of the mighty. The thousand of hearts that have throbbled anxiously for her resuscitation from her present worldly position, are being quieted from a conviction that an impetus has been given in a good direction, which, with the help of the good God, will bring us peace and strength.—*N. Y. Ch'm.*

News Department.

From Papers by Steamer Niagara, May 24.

THE BUDGET.

The statement made by the Chancellor of the Exchequer, in producing that annual account of the financial condition of the country which is commonly called "the Budget," must, on the whole, be regarded as infinitely more satisfactory, than could have been anticipated. If on the one hand, it yields us no prospect of an immediate escape from any portion of the heavy taxation imposed upon us by the war, on the other it affords the gratifying assurance that our expenditure under all the trying circumstances of the last two years has not been so great as we had been led to suppose: that it is already in the course of rapid diminution; and that no additional impost, of any kind, will be needed to enable the Government to liquidate every cost connected with the war, and to place the establishments of the country once more on a footing of peace.

The general impression has always been that the war, from first to last, must have cost the country at least £100,000,000. The Chancellor of the Exchequer corrects us upon that point, and shows that it has been considerably less. As this part of his statement will necessarily possess a lively interest for every reader, we quote the very words in which he delivered it to the House:—"The total expenditure in the two years of war, 1854-5 and 1855-6, for all public purposes whatever, including £1,000,000 advanced on loan to Sardinia, has amounted to £155,121,301. The expenditure in two years of peace, 1852-3 and 1853-4, for the same purposes, was £102,032,596. Deducting, then, the expenditure of the two years of peace from the two years of war, we find that the excess of expenditure in the two years of war was £53,088,711. I think it is impossible, according to this calculation, that any expense which is fairly due to the war can have been overlooked. The revenue from taxation during the two years of war amounted to £125,200,645, and in the two years of peace to £108,018,129; the increase of revenue from taxation in the two years of war having been £17,182,522. To this amount I will add the moneys raised by additions to the funded and unfunded debt, amounting to £33,604,263; and therefore the total receipt during the two years of war, from increased revenue and from money borrowed, has been £50,786,785. To this sum the surplus income above the expenditure of the last two years of peace—£5,985,527—should also be added, thus making the total sum applicable to war expenditure over and above the sums applicable to peace expenditure, £56,772,412. Now, if we compare the estimated expenditure for the present year with the expenditure of the years of peace immediately preceding the war, we shall find that there is an excess of £24,500,000, and adding to that amount the excess of expenditure in the two years of war—£52,038,060—we arrive at a total expenditure for the three years of £77,588,000.

Thus, instead of £100,000,000, we find that the actual cost of the war, according to the best estimate that can be made, will not exceed £77,588,000.

The work of retrenchment has already begun. The Chancellor of the Exchequer promises us a saving of no less than £17,559,000, by a revision of the Army and Navy Estimates for the current year. Nevertheless, the gross expenditure of the year will continue too heavy to admit of any present mitigation of our

burdens. All the war taxes will remain untouched. The Income Tax is to run its course, and will be continued at its present rate until April, 1868; and in the same way the existing increased rates of duty on malt, tea, coffee, and sugar, will run on until the period fixed by Act of Parliament for their restoration to the peace-ratio shall have arrived. This will not occur till April, 1857.

By the aid of these extraordinary duties, the revenue for the present year is estimated at £67,100,000. But the expenditure, with the revised estimates, and including a further loan of £1,000,000, to which we are already pledged to Sardinia, and a vote of credit for £2,000,000, is estimated at £71,575,000. We have thus an estimated deficiency of £10,873,000.

"This deficiency of £10,873,000, is to be met by £1,500,000 remaining in hand from the loans of last year, by the new loan of 5,000,000 contracted within the last week, and by the issue, before the Session concludes, of more Exchequer Bills to the amount of £2,000,000, should such an addition to the ways and means of the Exchequer be found necessary.

Having placed this statement of the estimated revenue and expenditure of the ensuing year, simply and plainly before the House, the Chancellor of the Exchequer said: "It was my object to give full information upon all matters which it is material Parliament should know in the present state of public affairs. All reserve and all concealment would be misplaced on occasions of this sort. The time is long gone by when the public are not to be trusted with a knowledge of their own affairs, and it is of the utmost importance that the financial state of this country, resting as it does on a perfectly secure basis—founded upon the increasing trade of the country and the untiring energy and industry of the people—should be known not only to the population of England, but throughout the whole world."

We continue our narrative of the "May meetings." On Wednesday Lord Shaftesbury presided at that of the *British and Foreign Bible Society*. The Bishops of Carlisle (Villiers) and Cashel were present. Lord Shaftesbury remarked in his opening speech:—

"Before sitting down he must advert to what he considered to be one of the most subtle, and, at the same time one of the most tremendous dangers which now beset the operations of that society, and the spread of true religion within these realms, and which was now embodied in a parliamentary motion before the House of Commons, the object of which was to obtain what was termed a new and improved translation of the English Bible. Supposing all the difficulties of the task to have been overcome, and the new version to have been sent forth to the world, he would ask whether it would be possible that thenceforward there would be, not merely in this country, but in North America and in all the British colonies, an authorized version of the Scriptures—a version which would be received by common consent by all who spoke the Anglo-Saxon language? Let the common consent with regard to the Scripture be destroyed, and a deadly wound would be inflicted on the cause of the propagation of the truth among all nations that spoke the English tongue. Moreover, the many millions of copies of the Scriptures which were already in circulation would at once become discredited and lose their value, and they would have to begin their work over again. Let the meeting consider, too, the source from which this proposal came. They had had a sample of this new translation, and from the anxiety which was evinced in this to depart from the literal rendering, it was manifest that what was desired was, not a translation, but a commentary on the language of Holy Writ. He admitted that the authorized version of the Scriptures had some defects, but notwithstanding these defects, it was admitted by common consent to be the best translation of the Scriptures ever made into any language on the face of the earth. (Cheers.)"

At the meeting of the *Protestant Alliance*, in Exeter Hall, on Monday, the stopping of Sunday bands was first publicly announced by Lord Shaftesbury, who, as usual occupied the chair. He said:—

"A letter has been addressed to the Prime Minister by the Archbishop of Canterbury, upon the subject of the performance of the military bands in the parks on Sunday, by which, his Grace observed, a severe wound had been inflicted on the religious feeling of the community; and in reply to this communication, he, (Lord Shaftesbury) was happy to be enabled to state that his noble friend, Lord Palmerston, had written to the Archbishop to say that, although he had approved in the first instance of the music in the Parks, as providing a means of innocent and healthful recreation for the people of this metropolis, he did so without being at that time aware that it would be likely to give offence to the religious feelings of the community, which, he admitted, were entitled to the utmost respect; but that, such might be the case, and since the working classes themselves had not expressed any wish upon the subject, although he (Lord Palmerston) had not changed his opinion about it, the Government would put a stop to the Sunday performance of the band." Great cheers followed the announcement.

Earl Granville was the nobleman selected by her Majesty to dance with the Princess Royal in the first quadrille after supper at the state ball last week. The noble earl, as Lord President, enjoys a precedence above that of Dukes—*Court Journal*.

Rear-Admiral Lord Adolphus Fitzclarence expired on Saturday night, at Newburg Park, Sir George Wombwell's seat, in Yorkshire. The noble and gallant lord was seized with a paralytic attack on Thursday, and never rallied. He was the third son of his late Majesty William IV., by Mrs. Jordan, the celebrated actress. He was born 18th February, 1802. He entered the Royal Navy in the sixteenth year of his age, and obtained his flag rank of Rear-Admiral in 1863, previous to which he had been in command of the Royal yacht.

The marquis of Dalhousie arrived at Claridge's Hotel, on Wednesday, from Portsmouth. The noble marquis was accompanied by his daughter, the Lady Susan Ramsay.

Archdeacon Denison has been cited to appear at Doctors'-commons on Tuesday week, the 27th inst., to defend himself in the suit which the Archbishop of Canterbury has been peremptorily ordered by the Court of Queen's Bench to proceed with.

An admiralty order has been issued granting the discharge (on application) of all seamen who have served their term of five years, also to all the pensioners now on active service.

A great number of our screw gunboats will be sold by the Government to the East India Company, and will be employed to root out the hordes of pirates upon the creeks in the China seas. No description of vessels could be better adapted for such a service.—*Morning Herald*. Two gunboats were launched last week at Limehouse, the *Tiny* and the *Midge*.

Mr. David Davie, who is described as being one of the most eloquent of the Welsh Calvinistic Methodists in Wales, has separated from that body, and will be ordained by the Bishop of St. David's at his next general Ordination.

We are happy to have it in our power to say that the Sultan, on the application of Lord Stratford de Redcliffe, has granted a site at Constantinople for the erection of the proposed memorial church, with schools and residence for the clergy.—*London Guardian*.

Editorial Miscellany.

A public meeting hastily called, was held on Thursday afternoon, at Temperance Hall, for the purpose of presenting an Address to Mr. Crampton, on his dismissal from his post as British Minister at Washington. There was a large attendance of the citizens. The Mayor occupied the Chair, and R. Motton Esq., was appointed Secretary. We understand the proceedings were of a very spicy nature, and that a good deal of wholesome truth was elicited from some of the speakers, relative to the state of the case, as well as local matters. An address was also adopted to be presented on the 9th of June, to the brave fellows recently arrived from the Crimea; who ought to have been met upon landing with an enthusiastic reception, but were not.

Mr. Crampton arrived in the Steamer from Boston on his way to England, on Friday morning, and the address was presented to him in the Council Chamber, in the Province Building, by His Worship the Mayor, in the presence of a large number of citizens. The address and answer will be found below.

Moved by H. Pryor, Esq., seconded by P. Lynch, Esq.:

Resolved.—That it is the opinion of this meeting, that an Address should be presented to his Excellency Mr. Crampton, who is expected here to night in the Royal Mail Steamer, on his way to England, expressive of the loyalty of the people of this Province to their Queen, and of the high sense entertained by this Meeting, of the courteous and able manner in which His Excellency performed his recent diplomatic duties at Washington, distinguished in the opinion of this Assembly, by a sincere desire, on his part, as well to respect the municipal ordinances of the United States, and the Laws of Nations, as to sustain the Sovereign power and Imperial interests that he represented.—Passed unanimously.

The following Gentlemen were then appointed to prepare such Address:—Hon. Provincial Secretary, Hon. Jas. Howe, H. Pryor and W. Murdoch, Esqrs.

ADDRESS TO MR. CRAMPTON.

To His Excellency JOHN F. CRAMPTON, &c. &c. &c. We, the Mayor and Aldermen of the City of Halifax, and others, inhabitants of Nova Scotia, having learned that your Excellency's diplomatic relations with the United States of America, have been suddenly terminated by the act of that Government, most gladly avail ourselves of the occasion of your first touching British soil, on your way to England, to assure your Excellency that the inhabitants of that

soil are devotedly attached to their Sovereign; and that they rejoice with pride in that British connexion in which they have hitherto enjoyed a great degree of happiness and prosperity.

We cannot permit your Excellency to depart from this Province, without conveying to you an expression of the deep sentiments entertained by the able and courteous manner in which you discharged the functions of that high office which you lately filled at Washington, the duties of which your Excellency, in our apprehension, performed with a sincere desire, as well to respect the municipal laws of the United States, and international obligations, as to sustain the Majesty of the Queen, and the interests of the British Empire.

While begging your Excellency to accept our warmest wishes for your future happiness, we indulge a confident hope that Her Majesty will be graciously pleased, in some new and important sphere, to command the renewed exercise of those talents and acquisitions which your Excellency has manifested in the late scene of your public duty.

REPLY:

MR. MAYOR AND ALDERMEN—

It is with feelings of more than ordinary satisfaction that I have listened to the expressions on your part as worthy representatives of the City of Halifax, of those sentiments of loyalty and devotion to our beloved Sovereign, in which I so cordially sympathize.

The existence of such sentiments in the Province of Nova Scotia, is certainly no matter of surprise to one who, during a long residence on this continent, has had so many opportunities of becoming convinced that the well known intelligence and energy of the character of its inhabitants, is only equalled by the ardour of their devotion to the interests and the glory of the great Empire, of which they form no unimportant part; but there may be occasions, and the present is one of them, under which these manifestations become more peculiarly gratifying.

Gentlemen, I beg you to accept my most sincere thanks for the kind and courteous remarks with which you have honoured me, in regard to the manner in which, in your apprehension, I have discharged the duties of the office I lately held.

You do me justice in supposing that my wish in the discharge of those duties was to preserve the most friendly relations between the Queen's Government, and that to which I was accredited as her minister, and at the same time to uphold the dignity of the Government, and the interests of the Empire, and it will be no small consolation to me to reflect, that in these respects, no part of my conduct has been misapprehended by the loyal and intelligent citizens of Halifax.

With the sincerest good wishes for the continued and steady increase of the remarkable prosperity with which it has pleased Providence to bless the Province of Nova Scotia, I beg of you, Gentlemen, to accept my thanks for the kind reception you have been pleased to afford me, and to wish you HEARTILY FAREWELL.

Moved by J. W. Ritchie, Esq., seconded by J. Jennings, Esq.:

Resolved, That it is the opinion of this meeting, that an Address on behalf of the Citizens of Halifax, should be presented to the 62nd and 63rd Regiments, recently arrived from the Crimea, expressive of a hearty welcome to the shores of Nova Scotia, and of high and grateful appreciation of the valour and fortitude which have distinguished the conduct of the Officers, Non-Commissioned Officers and Privates of these Regiments, in the severe and sanguinary War which has just terminated.

Resolved, That the Address be presented by his Worship Archibald Scott, Esq., the City Council, Town and County Members, and others.

The Steamship *Canada* arrived on Friday morning from Boston. Her news is interesting. The *New York Herald* publishes Secretary Marcy's reply to Lord Clarendon on the subject of the Enlistment story and Mr. Crampton's dismissal. It exculpates the British Government from any intention to violate the neutrality laws of the United States, but accuses the British Minister and the Consuls of so doing, and alleges their complicity as the reason for their dismissal. The evidence, however, upon which Secretary Marcy bases this conclusion will not bear scrutiny, and is little better in the mass than a subornation, well paid for without doubt by Russia. The course taken by the United States Government is generally supposed to be a selection move, although it is evident that the President and indeed the people of the United States, are all in ease with reference to what may be its consequences. Viewed in this light it is an apt illustration of the evils of republicanism, where party feeling has greater force than the common sense intelligence and patriotism of the country, and is reckless enough to risk a civil war rather than forego its objects and aims. What the Great Britain may take upon this particular question remains to be seen. By itself, in the shape it has now assumed, it would not probably lead to anything, rather than a suspension of her diplomatic relations with the United States for a time, but taken in connection with the affairs of Central America, and the interference therein by other powers than Great Britain, it will be an additional incentive to restrain the exuberance of that democratic spirit which is so dangerous in civilized society, and to the peace of nations. She is just now in the best possible condition to try conclusions with the United States;

and the alliance with France, if we may credit the American account of the interest the French minister has taken in the question, will make the task more easy. Mr. Crampton has entirely closed the business of the Legation, and it is evident that he has done so under positive instructions from his own Government, thus affording a significant hint, that it will not separate its own responsibility from that of its ambassador.

The outrage upon Mr. Sumner, the United States senator, is freely commented upon, and great excitement prevails relative to it, especially in Massachusetts. A committee of investigation had been appointed in the Senate, which has reported that the affair can only be punished by the House of which Mr. Brookes is a member. He will most likely be expelled from Congress.

The news from Central America is also of some importance. The Costa Rican army which had occupied Rivas, in the Nicaraguan territory, had been obliged to evacuate, the cholera having made its appearance and committed great ravages. This is magnified into a victory over them by General Walker, who landed at Virgin Bay six hours after the enemy had left.

Secretary Marcy's letter to Lord Clarendon on the Central American question has been communicated to Congress. Mr. Dallas the American Minister in London is instructed to ascertain in the first place whether the existing differences cannot be promptly terminated by negotiation, and if they cannot, then to discuss the conditions of arbitration. It is probable that Mr. Dallas will be dismissed as soon as the news of Mr. Crampton's dismissal reaches England. So that the existing difficulties must either remain in statu quo or be handed over to a warlike solution.

WASHINGTON, May 30.

Mr. Crampton has concluded to close the British Embassy, and thus to terminate diplomatic intercourse between the two governments. Such a contingency sufficiently indicates that he is acting under instructions from his government.

It ought to be known that some days ago, when the dismissal of Mr. Crampton was under consideration in the Cabinet, the President sought an interview with him, and proposed an amicable suspension of the relations between himself and the Secretary of State. This Mr. Crampton promptly declined. Indeed, its absurdity would seem to be sufficient to discredit the proposition. After this, not contented with his position, the President sounded Mr. Crampton upon the question of closing the Embassy, which was thought to be a point of vitality in the relations of the two countries. Mr. Crampton was equally non-committal upon this point. It would be difficult to credit such rumors from any other administration than Franklin Pierce. The attempt, indeed, to compromise the matter with the chief offender, to preserve the relations of amity between the two governments by the agency of the party charged and about to be dismissed, was an egregious diplomatic blunder.

The French Minister has been the intimate and confidential adviser of Mr. Crampton in this whole matter. They waited the despatch of Mr. Marcy, and having received it as a disgusting blunder, in accepting the apologies of the British government and at the same time dismissing Mr. Crampton, they determined promptly to close the Embassy, having secured all the advantages they could desire. It is not difficult to perceive that Louis Napoleon is actively fomenting the impending disruption between England and the United States.

It is well understood here that the present proceeding is the first step towards the active intervention of the alliance announced in Parliament by Lord Clarendon, between France and England, to take place in American affairs. The dismissal of Mr. Crampton, the closing of the Embassy, the equivocal conduct of the government of France towards the American officers, all foreshadow the designs of France and England on this side of the water.

The following is the draft bill agreed upon at the recent Diocesan Synod at Toronto, and is now under the consideration of the Canadian Legislature:—

An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod.

Whereas doubts exist whether the members of the United Church of England and Ireland in this Province, have the power of regulating the affairs of their Church in matters relating to discipline, and necessary to order and good government, and it is just that such doubts should be removed, in order that they may be permitted to exercise the same rights of self-government that are enjoyed by other religious communities: therefore Her Majesty, &c. enacts as follows:—

1. The Bishop, Clergy and Laity, members of the United Church of England and Ireland in the Province, may meet in their several Dioceses, which are now, or may be hereafter constituted in this Province, and in such manner and such proceeding as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein, of whatever order or degree, and for the convenient and orderly management of the property, affairs and interest of the Church in matters relating to and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland, provided always, that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same.

2. The Bishops, Clergy and Laity, members of the United Church of England and Ireland in this Province, may meet in general Assembly within this Province, by such Representatives as shall be determined and declared by them in their several Dioceses; and in such general Assembly frame a Constitution and regulation for the general management and good government of the said Church in this Province, provided always, that nothing in this Act contained shall authorize the imposition of any rate or

tax upon any person or persons whatsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine or penalty upon any person, other than his suspension or removal from any office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods; and provided also, that nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province.

The *St. John, New Brunswick Observer* gives the following names as members of Governor Sutton's, now Administration. R. D. Wilmot, Provincial Secretary; J. E. Gray, Attorney General; J. O. Allan, Solicitor General; T. McPhelias, Postmaster General; Honble. E. B. Chandler and R. L. Hazen, go into the Government without office. The above arrangement has yet to undergo the scrutiny of public opinion, and great efforts are making to induce a belief that the Lieut. Governor in dissolving the Legislature has violated a fundamental principle of Responsible Government.

The *Pictou Eastern Chronicle* has some observations upon the Colonial butter trade, which, as they may be found useful, we do our part in giving them a wider circulation:—

TO BUTTER MAKERS.—From Chis, Wood & Co's list of prices current, of St. John's Newfoundland, for the 12th inst., which has been placed in our hands by a gentleman of this place, we perceive that Nova Scotia butter is quoted at a penny per pound higher than any other butter in that market. In the circular appended to the prices current, we find the following remarks:—

"We would respectfully but strongly recommend a more stringent supervision in the quality of this article. We mean chiefly as regards the quantity of salt used in packing. Attention to this is required to enable you to compete successfully with Canadian and American manufacture."

Attention to this particular cannot be too often urged upon the farmers. The pasturage and climate of Nova Scotia, naturally give to the produce of the dairy a firmness and flavor which would make Nova Scotia butter second to none in the world, if the most ordinary care was used in preparing it for market. It is a short sighted policy that induces butter makers to eke out the weight of their produce, by adding salt, and thus selling salt at the price of butter, for what they gain in this way they lose in the average price of the article. There is much force in the objection sometimes made by farmers to this statement, that there is no inducement offered to any person to make a good article, as the merchants will give as much for the poorest trash as for the best made butter that comes to market. This is not true in Pictou to the same extent as formerly, although it is still true to a certain extent. The only way in which the difficulty can be properly met, is for the sessions to appoint an inspector of butter, whose duty it will be to inspect and mark all butter offered for sale, No. 1, 2, or 3, according to quality, when these marks will speedily procure a corresponding gradation in prices. Until this is done, however, both the farmer and the merchant, can do much towards raising the character of Nova Scotia butter abroad, the former by greater care in making, and the latter by the exercise of a little discrimination in purchasing and care in packing for shipment; and attention to these particulars would tend to the advantage of both.

The 76th Regt. are encamped at the North West Arm. There is a scarcity of Barrack room in the garrison, but there will be no deprivation of comfort experienced by the troops during the summer months, and ample accommodation will be ready ere the cold weather again sets in.

An inquest was held at the Pools' Asylum on Friday, 30th ult. on the body of a female child found drowned at the Chain Rock, N. W. Arm.—The child was handsomely dressed.—Verdict, Found drowned. Another Inquest was held on Saturday last, on the body of a man named John Hartley, found drowned off Humphrey's Wharf.—Verdict accordingly.

Several of the parties engaged in the recent disgraceful riot on the Railway, have been arrested and committed for trial.

THE CARIOLES, pointed for Chanting, for the use of the Church in Nova Scotia Halifax. Printed at the "Church Times" Office. Price 3d.

The above little work is a reprint of a similar production first published in London, with some additions, and is intended to instruct in and make easy Congregational Chanting, as it is used in the services of the Church of England. It will be found well adapted for the purpose, being easy to be understood by all who can read, and have the least idea of music. These Chants are far more simple as congregational singing, than Psalms and Hymn tunes, which only the comparatively few of the congregation who know them can join in—their great beauty being that the meanest capacity may learn them with no more study than a proper attention being given to the division of the parts. The work has been dedicated by permission to His Lordship the Bishop. We recommend it to the attention of Country Parishes especially, as one among other means of ensuring the impressiveness of the outward worship of the Church.

FATHERS' DEPARTMENT.

THE BROTHERS.

"FATHER, Alonzo struck me," said Julian.

"Well, my son," said the father, very quietly, "what then?"

"Why—why, father," said the boy, "I thought you would like to know it."

"What will you do about it, my son?"

"Why, father, I thought you would like to see to it," said Julian.

"You, my son, can do all that ought to be done to him."

"But, father, you have often told me I must love him, and never strike him, if he did strike me?"

"Is it because you love your brother, my son, that you did not strike him when he struck you?"

"Yes, father," said Julian, faintly.

"Well, my son, I am glad that you did not strike him, but rather come to me with your complaint. What do you want me to do with him?"

"Why, father, you said you would whip him, if he struck me again."

"Do you wish me to whip your brother?" asked the father.

"You said you would, father; and you always tell us that you will help us to settle our disputes if we will come to you."

"So you would be glad to see him whipped would you, Julian?"

Julian hung his head, and made no answer.

"Alonzo! my dear son, come here," said the father.

Alonzo came near, and the two brothers stood by their father.

"Alonzo," said the father, "Julian says you struck him, and he wishes me to whip you."

"Julian kicked me, father, before I struck him," said Alonzo.

"That alters the case," said the father. "Julian did not tell me that he had done you any injury."

"I should not have struck him, if he had not kicked me," said Alonzo.

"Whoever saw the like of this? Here are two brothers, each trying to enlist their father in a quarrel against the other. How often have I said to you 'Children, love each other, and never fight; and now each of you wants me to punish the other.'

Alonzo was an affectionate little boy, and loved Julian much, except when he was angry with him.

"Alonzo," continued the father, "do you wish me to help you punish your brother?"

Alonzo did not answer immediately, but looked at Julian. After a while he said,—

"No, father, I do not wish to have him punished."

"But Julian wishes me to help him whip you, Alonzo."

"No matter, father," said Alonzo, "I do not wish to have my brother whipped."

"What!" said the father, "not if he wishes to have you whipped?"

"No, father," said Alonzo, whose little heart began to yearn for his brother; and by this time he had come round close to him and taken his hand.

"Well Julian," said the father, "do you still wish me to whip your brother?"

"No, father," said Julian, subdued by the gentle affection of his brother; "I do not wish little brother to be punished."

"See Julian, my son, how it looks! Just now you prayed me to take sides with you against your dear brother, and help you to punish him."

"That was when I was angry with him," said Julian as he stood with his arm drawn around his brother. "I do not want you to hurt him now. I had rather you would whip me."

"Next time, then," said the father, "when your brother hurts you in any way, wait till your anger is all gone, and till you can put your arm around him, and love him as you now do, before you come to ask me to help you fight him, and whip him. Never strike him yourself, nor kick him, whatever he does to you, till you can fold him in your arms and love him as you do at this moment."

"Why, father, then I should never strike him at all," said Julian, "nor tell you if he struck me."

"All the better," said the father; "then you would never get into a quarrel."

So let your children do. When others strike you, never strike them back, nor ask your parents or teachers to strike them, till you can put your arm around them in gentle love and affection.—*Kiss for a Blow.*

GREATNESS may build the tomb, but it is goodness must make the epitaph.

SELECTIONS.

MISSION IN THE FRIENDLY ISLANDS.

Dr. Harvey, Professor of Botany in Trinity College, Dublin, in a recent letter bears testimony to the efficiency of the Wesleyan Mission in these Islands. "You know," he says, "my predilections are not in favor of sectarianism, and hitherto I have abstained from supporting any but the missionary societies of the English Church, nor should I now depart from this line of conduct, did I regard the Wesleyan Missionary Society as a sectarian body. Here, at least, the mission is conducted in a truly catholic spirit; the natives hear only the plain unadulterated Gospel which we all receive; nor would they be aware, but for the presence of a Jesuit mission among them, of the unhappy differences which have rent the Christian Church.—The missionaries take the New Testament in their hand, and expound the truths of Christianity in their fullness and broadness, without troubling the natives with curious questions and speculations. They have also translated into Tongue an abridgment of our noble liturgy, which is always used in the chapel service. The result has been the total extinction of heathenism in these islands, accompanied by a change in manners truly wonderful, considering the short time that the mission has been established. The last human sacrifice occurred but fourteen years ago; previous to that time they were common, and always on the death of a high chief, either one of his children or wives was strangled, and others of his relatives often maimed or grievously wounded. At that time, too, the natives (with all their 'friendliness' to strangers) were thieves and liars, and, though less savage than the Foejeans, were living in the habitual sins of heathenism. Now, they are a quiet, peaceable, and well-ordered Christian community; and many have given unmistakable evidence of the reality of their conversion, and become able assistants to the missionaries in carrying out the work of Christianization. Recently, comparatively, the Society has established a mission in the Foejean group, where already the converts number 10,000, including several chiefs. About twelve years ago, after the islands had in a great measure become Christian, the Jesuits commenced an opposition, purposely to overthrow the good work, and to introduce the Romish superstition in its stead. But they have made but little progress. The natives are shrewd, and ready to answer them at once out of the New Testament, but refuse to listen to any other authority, so that controversy here has invariably injured the 'cause.' In one of the controversies, which were more numerous formerly than now, when the Jesuit had, in the course of the discussion, shifted his ground and changed his assertions more than once, the native controversialist, in his reply, called the Jesuit a *Feko*, (or 'cuttle-fish,') because he changed color. This tickled the fancy of the other natives, who were all familiar with the habits of the cuttle-fish, which formerly was one of their gods. So the word *Feko* has become the common synonyme for Jesuit; and they illustrate the nickname by ludicrous comparisons of the habits of both animals. The cuttle-fish, with his many-grasping arms, sticks fast by its suckers to the object it attacks; its large mouth and sharp jaws are hidden under the arms, and only found out when it bites and devours; its great staring eyes are ever looking for prey; it has a habit of squeezing its body into narrow holes, where it sits ready to pounce on a passing fish; it squirts out clear water as it swims at ease, and throws dirt all round it when attacked, and then scuttles off under cover of the fouled water; or it lies down flat, and takes the color of the stone it lies on, when it is cowed, and has no other means of escape. Thus they talk among themselves, as they point at the *Feko, Feko.*"

THE BIBLE AND SCIENCE.

THOUGH the Bible is not a revelation of science, it may be expected to be free from error, and to contain under reserved and simple language, much concealed wisdom, and turns of expression which harmonize with natural facts, known perfectly to God, but not known to those for whom at first the revelation was designed. This expectation is just; and in both respects the Bible presents a striking contrast to the sacred books of heathen nations.

All ancient systems of religion, and all eminent philosophers of antiquity, so far as they are known, maintained notions on science no less absurd than their theology.

In Greek and Latin philosophy, the heavens were a solid vault over the earth, a sphere studded with stars, as Aristotle called them. The sages of Egypt

held that the world was formed by the motion of air and the upward course of flame; Plato, that it was an intelligent being; Empedocles held that there were two suns; Zeno held that the stars were kindled by their motions, and that they nourished the sun with their fires.

All Eastern nations believed that the heavenly bodies exercised powerful influences over human affairs, often of a disastrous kind, and that all nature was composed of four elements—fire, air, earth, and water,—substances certainly not elementary.

In the Hindu philosophy, the globe is represented as flat and triangular, composed of seven stories—the whole mass being sustained upon the heads of elephants, who, when they shake themselves, cause earthquakes. Mahomet taught that the mountains were created to prevent the earth from moving, and to hold it as by anchors and chains. The "fathers of the church" themselves teach doctrines scarcely less absurd. "The roundness of the earth is a theory," says Lactantius, "which no one ignorant enough to believe."

How instructive, that while a very ancient system of idolatry may be overthrown by its false physics, not one of the forty writers of the Bible, most of whom lived in the vicinity of one or other of the nations who held these views, has written a single line that favors them. This silence is consolatory, and furnishes a striking confirmation of the truth of their message.

The exactness of Scripture statements, and its agreement with modern discovery, is also remarkable.

The Scriptures, for example, speak of the earth as a globe, and as suspended upon nothing, Isa. xi. 22; Job. xxvi. 7-10; Prov. viii. 27. In treating of its age, they distinguish between the creation of an organized matter, and of the heavens and the earth, Gen. i. 1, 2. They give to man a very recent origin, and their accuracy in this respect is attested by the ascertained state of the earth's surface, and by the monuments of antiquity. They describe the heavens as boundless space, not as a solid sphere; and light as an element independent of the sun, and as anterior to it, anticipating the generally received theory of modern inquirers. When they speak of air, they say that God gave it weight, as Galileo proved; and of the seas that he gave them their measure—a proportion of land and sea such as now obtains being essential to the health and safety of both animal and vegetable life. The waters above the expanse have an importance attached to them in Scripture which modern science alone can appreciate, many millions of tons being raised from the surface of England alone by evaporation every day.

When they speak of the human race, they give it one origin; and of human language, they indicate original identity and subsequent divisions, not into endless diversities of dialect such as now exist, but rather into two or three primeval tongues; facts which though long questioned, ethnography and philosophy have confirmed, Gen. xi. 1 x. 32.

When they arrest the course of the sun, that is, of the earth's rotation, they stay the moon too; a precaution which could not have been supposed necessary, but on the supposition of the diurnal motion of the earth. When they speak of the stars, instead of supposing a thousand, as ancient astronomers did, (Ptolemy says 1022; Ptolemy, 1026,) they declare that they are innumerable; a declaration which modern telescopes discover to be not even a figure of speech. 'God,' says Sir John Herschel, after surveying the groups of stars and nebulae in the heavens, 'has scattered them like dust through the immensity of space.' And when the Scripture speaks of their host, it is dependent, material, obedient things, Isa. xl. 26-27.

Generally, however, (it may be added,) Scripture speaks in relation to physical facts in the language of common life, and sometimes that language is strictly accurate; as in Job. xxxviii. 6; ix. 6; civ. 3; Prov. iii. 20. And the reason is plain. If strictly philosophical language had been employed, Scripture must have been less intelligible; and by its language describing natural facts not as they appear, but as they really are, would have made such facts matter of revelation. It must have excited doubts among the ignorant, and prejudices (from the necessary incompleteness of Scripture teaching on such questions) among the philosophic; destroying among all, the unity of impression which the Bible seeks to produce. The Bible would have become, in that case, a divine though incomplete hand-book of science—an arrangement as little conducive to the cultivation of a truly philosophical spirit as to the interests of religion itself.—*Dr. Angus's Bible Hand-book.*

WISDOM IN COUNSEL.

The following extract from an English paper will show that Britain has some wise counsellors left. We enter into no discussion of her parties. But who can avoid seeing and saying that the glory and future greatness of Britain are in her commerce and in her colonies, and not in her armies or her wars? How earnestly ought all her people to unite in that prayer of her Liturgy, "Give peace in our time, O Lord." We take the following extract from an English paper, a few sentences having been in one of our items last week.—*Protestant Churchman.*

WISDOM IN THE UNITED STATES.

At a public meeting of the Marsden Mechanics' Institution, at Manchester, on the 14th of December, Mr. Bright, M.P., in the course of a speech, deprecating the war, said:—

Many of us have relations or friends in America. That young nation has a population about equal to ours in these Islands. It has a great internal and external commerce. It has more tonnage in shipping than we have. It has more railroads than we have. It has institutions more free than we have—that horrid slavery of the south excepted—and which is no fruit of its institutions, but an unhappy legacy of the past. It has also a great manufacturing interest in different branches. That is the young giant whose shadow ever grows, and there is the true rival of this country.

How do we stand or start in the race? The United States Government, including all the governments of all the sovereign states, raises in taxes probably from £12,000,000 to £15,000,000 sterling in the year. England this year will raise in taxes and loans, and will expend nearly £100,000,000. The population must raise and will spend, probably £80,000,000 within this year more than that population will raise and spend, and in America there is far less poverty and pauperism than in England. Can we run this race on these terms and against such odds? Can we have to be as well off as America if the products of our industry are thus swept away by the tax gatherer, and in the vain scheme of saving Europe from imaginary dangers?

Can poverty be lessened among us, can education spread, can the brutality of so many of our population be improved, can all or anything that good men look for, come to us, unless we have a more solid foundation of all social and moral good, are squandered in this manner? Pursue the phantom of military glory for ten years, and expend in that time a sum equal to all the visible property of Lancashire and Yorkshire and then compare yourself with the United States of America, and where will you be? Pauperism, crime, and political anarchy are the legacies we are preparing for our children, and there is no escape for us unless we change our course, and resolve to direct ourselves from the policy which tends incessantly to embroil us with the nations of the continent of Europe.

SITE OF ANCIENT LONDON.—When Sir Christopher Wren began to build the new St Paul's, in digging for a foundation, he came to a layer of Saxon graves, lined with chalk, some in stone coffins; and at some distance below, the bodies of the British, only wrapped in woollen shrouds, fastened with pins of hard wood. In the same row, yet deeper, (18 feet,) were the ashes of the Romans in urns—Britons and Romans together—the conquerors and conquered both vanquished. Lower than those graves stood the foundation of old St Paul's, resting upon very close pot earth, and yet still lower nothing but dry sand mixed sometimes unequally, but mostly so loose that it would pass through the fingers; then water and sand mixed with periwinkles and other sea shells. This was about the level of low water mark.

The gradual rise of the site of London by the formation of shoals, &c., will be readily understood by the above account. It grew by natural causes, and at the time of the arrival of the Romans was probably a rude British stronghold, defended by earthworks, and backed by thick woods towards the north, and surrounded on other sides by an immense extent of water, amid which the present course of the Thames could scarcely be defined.—*The Builder.*

A NONCE BOY.—A little fellow, not more than five years old, hearing some gentlemen at his father's table discussing the familiar line "An honest man's the noblest work of God," said: "I know that it wasn't true—his mother was better than any man that was ever made."

A STRIKING CONFIRMATION OF SCRIPTURE.—One of the most interesting of the monuments of ancient Rome is the triumphal arch erected to commemorate the conquest of Jerusalem by Titus, who after the destruction of the temple made a triumphal march to Rome, bringing with him a long train of captive Jews and the spoils, among which were the sacred vessels of the temple. This procession is represented in the sculptures on the beautiful arch, which thus furnish an illustration of the Bible nowhere else to be found, these being the only representations that exist of the sacred vessels, the table of the show-bread, the golden candlestick with its seven branches, and the silver trumpets used by the Priests to proclaim the year of jubilee. The Roman Senate and people, little thought when erecting this monument to a despised emperor, that they were erecting a monument to the true God in the verification of prophecy and divine history. A recent traveller says, not one of the Jews of Rome, of whom there are about 6000, will even at this day pass under the arch of Titus, although it spans one of the thoroughfares of the city; they shun it as a memorial of the subjugation of their nation which has never yet been retrieved, and regard it with aversion.

CURIOUS FACTS.—Serpents are said to obey the voice of their masters; the trumpeter-bird of America follows its owner like a spaniel; and the jacana acts as a guard to poultry, preserving them in the fields all the day from birds of prey, and escorting them home regularly at night. In the Shetland Isles there is a gull which defends the flock from eagles; it is therefore regarded as a privileged bird. The chamois bounding among the snowy mountains of the Caucasus, are indebted for their safety, in no small degree, to a peculiar species of a pheasant. This bird acts as their sentinel; for as soon as it gets sight of a man it whistles, upon hearing which, the chamois, knowing the hunter to be not far distant, sets off with the greatest speed, and seeks the highest peaks of the mountains. The artifices which partridges and plovers employ to delude their enemies from the nest of their young, may be referred to as a case in point, as well as the adroit contrivance of the bird for the preservation of her young; for when she hears the sound of dogs, she puts herself in the way of the hunters, and starts in a direction to draw them away from her lawns. Instances of the effect of grief upon animals are also no less remarkable. The writer already cited says: "I know a dog that died for the loss of his master, and a business that abstained from singing ten entire months on account of the absence of its mistress. On her return it immediately resumed its song." Lord Kames relates an instance of a canary, which, while singing to its mate hatching her eggs in a cage, fell dead; the female quitted her nest, and finding him dead, rejected all food, and died by his side.—*New-York Rev.*

MUTUAL FORBEARANCE.—The house will be kept in a turmoil where there is no toleration of each other's errors, no lenity shown to failings, no meek submission of injuries, no soft answer to turn away wrath. If you lay a single stick of wood in the grate and apply fire to it, it will go out; put on another stick and they will burn; and half a dozen, and you will have a blaze. There are other fires subject to the same conditions. If one member of a family gets into a passion and is left alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will envelop them all in its burning heat.

A MAGNIFICENT IDEA.—Professor Mitchell closed a recent lecture with the following magnificent illustration. Describing the gradual tendency of the earth's orbit to assume the circular form, he said its short diameter was gradually lengthening, and would continue so to expand until it should become perfectly circular, when it would again contract to its original shape and dimensions. And so the earth would vibrate periodically, and these periods were measured by millions upon millions of years. Thus, said Professor M., the earth will continue to swing back and forth, to and fro in the heavens, like a great pendulum beating the seconds of eternity.

A correspondent of the *Independence Belge*, writing from Alexandria, on the 9th of April says: "The news which lately reached here from Abyssinia represents the Emperor Theodosius I. as deeply engaged in new schemes of conquest. He is determined, it would seem, to subject the whole of Africa to his sway, and to convert its inhabitants to a religion of his own liking. He has abolished male servitude throughout his dominions, but still keeps the women in slavery, regarding them as inferior beings. A Copt of Cairo has been appointed Patriarch of the dominions of his noble Majesty, and encourages the Emperor to massacre all those who refuse to become converted."

A PLEA FOR UNION.

In answering the address of the clergy and laity of the Episcopal Church, presented when he was first elected President, Washington said:

"On this occasion it would ill-become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to increase every day among the friends of genuine religion. It affords edifying prospects indeed, to see Christians of every denomination dwell together in more charity, and conduct themselves in respect to each other with a more Christian spirit than ever they have done in any former age, or in any other nation."—*Life of Washington, published by the Am. S. S. Union, page 203.*

ANTI-LEANINGS AND LEANINGS.

A discussion is going on among the Scotch Presbyterians as to the propriety of using the organ in public worship. Dr. Anderson, of Glasgow, has put forth a pamphlet entitled, "An Apology for the Organ." Dr. Candlish, on the other hand, has been thrown into a state of great perturbation, and expressed his discontent in round terms.

"For my part," says he, "I am persuaded that if the organ be permitted, there is no barrier, in principle, against the sacerdotal system in all its fullness—against the substitution again, in our whole religion, of the formal for the spiritual—the symbolical for the real."

On this side of the water the leanings are more hopeful. Dr. Wayland, the distinguished Baptist clergyman, has for several months been discussing, in the *Examiner*, "The Principles and Practice of the Baptist Churches;" and in No. 27 of the series he confesses that himself and his brethren do not harbor the same horror for some things as they did in days past. This is remarkable language for a Baptist:

"In the performance of the marriage ceremony, and in funeral services, we have always avoided everything but simple religious service. Notwithstanding this, however, I learn that some of our brethren are introducing the ceremony of giving a ring in marriage, and that others at funerals are in the habit of using a large part of the Episcopal service, and even some of the ceremonies of that denomination. How extensively these changes have been adopted, I am unable to affirm, but I think I do not err in saying that cases of this kind have occurred, and I think the tendency is at present decidedly in this direction.

"According to our former custom, we stood in prayer and sat in singing. Ourselves, we have adopted, in part, the practice of our Episcopalian brethren, by standing in singing and sitting in prayer. I say in part, for the Prayer Book directs the congregation to kneel during prayer, and their pews are generally adapted to this posture. If, however, they do not kneel, they bend reverently forward, and, shutting out external objects, remain in this position to the close of the supplications. We do not profess to kneel, and the result is that our congregations sit, for the most part gazing about irreverently, while the minister is offering up solemn petitions and adoration. In this respect we have, certainly, suffered loss. The solemnity of our services is diminished. The imitation is, at least, unsuccessful. To kneel in prayer is exceedingly appropriate, and I wish it could be universally adopted."

SCIENCE AND THE WEATHER.—The *Newburyport Herald* says the Sundays for the last few months have been unusually stormy. It was foul weather more than half (20) of the Sundays last year. In the last twenty Sundays, eighteen have been stormy; and in the last sixteen there has been but one fair day, the 23rd of December, which was a fine day. Last year we had a succession of storms on Fridays; and there was serious talk of changing the Lyceum Lectures, because that every body said that Fridays were stormy days. There must be some reason for the regularity with which one storm follows another; and Dr. Perkins who records the state of the atmosphere at certain hours of each day, to make returns to the Smithsonian Institution in Washington, accounts for it on the supposition of atmospheric waves, according to Espy's theory, and yesterday showed us a chart on which these waves were marked, in the last two months, by the rising and falling of the thermometer and barometer. He gives the course of these waves as noted, starting from the Mississippi, touching on the Atlantic coast, and again at Halifax. There is no reason why the course and condition of the winds should not as well be understood as of the tides—and some day they will be.

SOURCE OF THE PAPAL INCOME.—The *Christian Guardian* announces that his holiness the Pope derives a yearly income of four hundred thousand dollars from the government lotteries drawn in Tuscany and the Papal States. Sometimes these lotteries, when for a charitable purpose, are drawn for public on Saturday, with a little knot of priestly dignitaries presiding over the wheel of fortune.

THE COOLIE TRADE.—A despatch from Washington states that our Government has taken efficient measures to prevent the traffic in coolies. Americans in China are warned to desist, as they by continuing the trade forfeit the protection of their Government and incur heavy penalties.

WHAT a pleasure it is to give! There would be no rich people if they were capable of feeling this.

The Church Times.

HALIFAX, SATURDAY, JUNE 7, 1856.

REGENERATION OF ITALY—PROTESTANTISM IN FRANCE.*

THE massacre of St. Bartholomew did not effectually crush the Protestant religion in France. The Huguenots increased thereafter, in spite of the revocation of edicts and various kinds of proscription, and when the French revolution turned the tables upon the persecuting creed, and the goddess of reason superseded the Roman Catholic religion, the Protestant faith still survived. There was still a remnant which had not bowed the knee to Baal, or kissed his lips—and the seed sown in blood increased and multiplied, and is in our day a goodly tree, branching over the kingdom, and millions of the population repose under its shade, and exercise an influence upon the government corresponding to their numbers and intelligence. Protestantism has been the test with Napoleon of the sincerity and liberality of Rome. It has been the policy of the latter in pursuit of her objects to place him before the world as the humble and devoted servant of the Church, ready in all things to do her bidding, whereas in reality, like a skilful physician he has been soothing the moody humour while feeling the pulse of insanity, in order that at the critical time he may be able to check the violence of its disorder. To believe any thing else would be unjust to his character, as well as to the force of that public opinion by which he is supported. His own ideas, often expressed, are in favour of the fullest extension of religious liberty, and all his experiences must tend to corroborate them,—his predilections, his friends, the great French party by whom he has acquired his illustrious position, are all in favour of and pledged to its exercise. The nation has received it as an inheritance from the revolution, as an escape from papal tyranny, and the atheistical philosophy which grew out of it. Two revolutions since have shown the estimation in which the French people hold their charter of rights, and ought to be a caution to Pope and prince how they venture upon its infringement. The Bourbons linking themselves with the ancient associations, attempted its outworks, and are a banished race. We heartily rejoice that Napoleon has not tempted his fate by following their example, that the national principle so unequivocally established has been so far respected and upheld. Nay he could not if he would, obey the behests of the Papacy,—but it is our belief that he never had the least intention of making himself subservient to its policy. There can be not the least doubt that it is in his power, even now, if it suite either his own interests or the interests of his kingdom, to deal with Rome as Rome has shown him she would deal with the Huguenot of the nineteenth century—that in point of fact she is sustained by his forbearance in France, as much as she is sustained by his army in the ancient capital though the modern abomination, of the world.

Many have thought that the Emperor Napoleon, in the treatment which the Protestants of some parts of France have lately experienced, has shown a disposition to sacrifice them to the Papal aggression upon their rights. The case cannot fairly be so considered. His countenance of Romish ceremonies and superstitions has been cited against him, in proof of this disposition. It is strictly no proof. While the Romanists professed and acted in a tolerant spirit, and eschewed coercion, he could have no objection to interfering with their propagandist attempts.—Their fetes and spectacles might pass for what they were worth, they were fair capital, and they were as fairly entitled to all the legitimate profit to be derived from them. It was natural enough if it suited either his personal belief or his policy, that he should countenance the dogma of the immaculate conception—or that the blessed Virgin should be installed as the protectress of his fleet, and be honored with a state room in its cabins. The title of the eldest son of the Church, might be deemed a fair equivalent for this subservience, which amounts to nothing after all. So long as the honors imposed no duties and might be dispensed and reciprocated with a few high sounding phrases, there was no harm done.—These things might all be reconciled with the general fact, that the Roman Catholic is still the national religion of France, and that he is not the master or director of its ceremonies. Had privately influences been content with achievements like these, there would have been no ground for interposition in behalf of the national principle, and it might have long indulged in the fond notion that it was again gaining upon the minds of the people. But when did it ever forego a good opportunity of oppression

* Concluded from last week.

when the question was between its own creed and protestant toleration?

The case assumed in consequence quite a different aspect, when the established religion ventured to urge the operation of coercive laws against the free exercise of Protestant worship in France—when the Huguenot was again prohibited from worshipping God according to his conscience, and like his forefathers was driven to the mountain and forest to exercise his faith. A partial persecution of Protestantism has been carried on under color of law for the last four years—churches have been closed, and the rites and ceremonies of religion have been performed sometimes by stealth, often by connivance of government officials, who appear in many instances to have been acting thus by authority, or taking it upon themselves because the "King's command was grievous." Enough was done to put the Government upon its trial before the nation—enough to show that the spirit of the old Huguenot heroes was not extinct in their descendants—enough to prove that the nature of Rome was the same in France where toleration would be a necessity, as in Austria where it would be a virtue, as in Italy, as everywhere where it asserts itself. They who deemed the prey already within their grasp, and that at length they had moulded the Emperor to their will, have been met by a mind as astute as their own, and by a discomfiture of their machinations, which while it exposes their policy to the world will go far to make its further exercise harmless. The French nation will have seen that no obligation can prevent the intermeddling of Rome with constitutional freedom, that the greater favor that is shown towards her makes it more imperative to take measures to prevent her encroachments on public liberty.

It gives to the character of Napoleon an additional lustre, that being placed above the law, he has used his power in behalf of the religious freedom of his subjects oppressed under color of law. It does not detract from this merit, that England and Prussia may have interposed their good offices for the amelioration of the condition of the French Protestants. Altho' we are persuaded that no representations of theirs could change the internal policy of the French government, the interference is not without its value in connection with the discussion of the Italian question at the Paris Conference.—We see in all these things no proof of the growth of the Papacy either in France, in Italy, or in Austria—but on the contrary a hastening on of the final conflict with the man of sin, and of the time when religion without superstition shall prevail upon the earth, and Gospel light be in every dwelling, and Gospel liberty in every heart.

MR. CRAMPTON'S DISMISSAL.

News arrived by telegraph last Saturday evening that Mr. Crampton, the British Minister at Washington, had been dismissed by the United States Government. This result was not entirely unexpected, although sober minded persons hardly contemplated that such an extreme measure would be resorted to after the ample satisfaction afforded by Great Britain in the dispute in which he was said to be implicated. All the Consuls in places where any encouragement has been given to the Foreign enlistment, have also been dismissed. President Pierce it is said, has taken this course with a view to engage public feeling more certainly in his favour at the Presidential election. There is no doubt that a war with England, whatever injury it may inflict eventually upon the United States, will be popular with a large party there, and the internal relations of that country not being at present very satisfactory, it may have been deemed good policy by the administration which has approached to its verge, rather to risk outward discomfiture that might conciliate parties at home, than internal confusion, to which the Union is rapidly hastening by the conflicting policy of its various interests. The greatest care will no doubt be necessary to prevent a disruption of our peaceful relations with the United States. Indeed we can hardly form any idea as to the course the British Government will pursue. We are however in this dependency ready for every emergency, and can hold our own against any attempt that the whole power of neighbour Jonathan can make upon us. We have the best possible position also for warlike aggression, and when the time comes, if unhappily it should come, will no doubt make the best use of it.

The *Lady Le Marchant*, steamer, has been engaged for the season to transport the mails and carry passengers between Pictou and Prince Edward Island. A steam conveyance between the two governments is a necessity that ought to be provided for, irrespective of private enterprise. The precarious nature of the communication between Nova Scotia and P. E. Island, dependent as it has been upon private enterprise, is disgraceful to both of them.

SYNODS.

"Presbyterians will naturally look forward to the annual meeting of their highest Church Courts with the liveliest interest. Though these assemblies are convened without the beat of drum or the booming of guns, or any outward circumstances to attract the vulgar gaze, the important matters with which they have to deal should secure the attention and the earnest prayers of those who are represented in them, and for whom they deliberate and legislate. It is theirs, solemnly and calmly to discuss and decide matters that concern the spiritual and eternal interests of many souls. The plain gentlemen in plain black cloth, sitting in a plain wooden building, speaking plainly, and doing everything plainly, have about them more of genuine moral grandeur than congresses or parliaments where, with all their pomp and glitter, worldly ambition, selfishness, and all the baser feelings and passions of the human heart, rule supreme.

The highest Court of the Free Church will meet, as most of our readers may know, on the 12th of June. This promises to be, in many respects, a meeting of special importance. It is therefore hoped and earnestly to be desired that every minister of that Church, and every elder who has a commission, will be in the proper place in due time. Nothing scarcely can be more ruinous than a small attendance at Church Courts. It indicates a heartlessness, a carelessness and deadness, that ill becomes the members of a living working Church, the devoted servants of an all-seeing, over-living Redeemer. When properly commissioned it is as much your bounden duty to attend a Church Court, as it is to attend the services of the sanctuary on the Lord's Day, or to perform any other secular or religious duty. We write thus only "to put you in remembrance."—*Presbyterian Witness*.

The *Presbyterian Witness* is not singular in claiming for the annual meeting of Presbyterian Synods, the liveliest interest amongst the respective divisions of that Church in whose behalf they are called. Methodists and Baptists likewise, hail these occasions as times of refreshing, and full of interest to their denominations, in which all diversities of opinions are heard, all doubts solved, and a course of action decided upon for another year, by the conjoint wisdom of their ablest minds. Yet in these bodies, if we mistake not, the clerical order has by far the greatest weight, and whatever deference may be paid to the wishes of the laity, we believe these are chiefly communicated and enforced through the Ministers. In these respects the distinction is much in favour of the free action of an Episcopal Synod, which is entered by the equal balance of power between the orders of Bishops, or enforce no measure, of which the others disapprove, or either of them. As we believe Episcopacy to be the proper form of Church order and authority, so we believe that this form of Church Government by Bishop, Clergy and Laity, is much nearer to the apostolic mode than any other; and we are sure that if Presbyterians can rejoice in this mode of ecclesiastical supervision, Episcopalians will have much more reason to do so in theirs, and if any difference of opinion that may now prevail, on whatever cause arising, with reference to its merits, will soon vanish before its working, which cannot be beneficial to all the interests of the Church throughout the Diocese.

The Bazaar at Dartmouth on Wednesday, June 4, in aid of the School connected with Christ Church, was eminently successful, and all classes and creeds lent a helping hand to the object. The Commander of the noble Steamship *Himalaya* lent a variety of National Flags for the occasion, which were tastefully displayed around the building. The whole affair did credit to the projectors, and to those who assisted the undertaking. The best proof of the public appreciation of the attempt is in the amount realized by the sales, which was about £110, free of all expenses.

The Steamship *Himalaya*, Commander Priest, arrived here on Monday last, in 16 days from Malta, bringing two Regiments, the 62nd and 63rd, (1400 strong) who were direct from the Crimea. They disembarked at 4 o'clock the same afternoon, and headed by the excellent band of the 76th Regt., were marched to their quarters at South Barracks and the Citadel, which places had been vacated by the 76th Regt. for their accommodation. The appearance of these heroes of so many battles, was calculated to excite in the minds of spectators a deep interest in them, and the Medals with which most all were decorated told of scenes they had witnessed unparalleled in the annals of history.

Monday, 9th June, is advertised as a public holiday. There is to be, we understand, a review in the morning, and at half-past two the Masonic Body will proceed to lay the Corner Stone of the Lunatic Asylum on the Dartmouth side of the harbor.

A LADY OF OUR ACQUAINTANCE.
MRS. POWELL, No. 18 STANTON STREET, NEW YORK.

Was troubled with live complaint for a long time, and after trying many remedies, was advised to try Dr. McLANE'S Celebrated Liver Pills, prepared by Fleming Bros. of Pittsburgh. She did so, and says that with one box she was effectually cured.

Indigestion, stoppage of the menses, constipation, and general irregularity of the bowels, are all diseases originating in the same prolific cause, as is also that dreadful scourge, DYSPEPSIA. Those who are afflicted with any of the above enumerated diseases may rest assured that the source of all their maladies is in the Liver, and for its correction the best remedy ever offered to the public is Dr. McLANE'S Celebrated Liver Pills. Try them. The money refunded if not satisfactory.

Purchasers will be careful to ask for Dr. McLANE'S CELEBRATED LIVER PILLS, manufactured by FLEMING BROS. of Pittsburgh, Pa. There are other Pills purporting to be Liver Pills, now before the public. Dr. McLANE'S genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable Drug stores. None genuine without the signature of

FLEMING BROS.

Sold in Halifax by Wm. Langley and John Naylor.

Ulcerous Sores.—A poor man named Mackey, in the employ of Lieut. Webster, of Piquet, was terribly afflicted with several ulcerous sores on his body, and two on his leg, which rendered him a most miserable object, and frequently deprived him of the means of earning his daily bread; he obtained advice from some very eminent medical men, but he did not get any better, however, the gallant and humane Lieut. finally purchased for him a quantity of Holloway's Ointment and Pills, which Mackey commenced using; he persevered with these remedies for only nine weeks, when to the astonishment of every one, the ulcers had entirely disappeared, leaving scarcely the scar perceptible after 10 years of acute suffering. These famous medicines will cure old wounds even of 30 years standing.

LETTERS RECEIVED.

Rev. J. Forsyth—have no Calms—all the rest have been forwarded. Rev. H. L. Owen—with £5. Mr. C. Hoyt—with rem.

To Correspondents—Rev. H. L. Yewens—sorry he misconceived the intimation which was intended to be official—no forms of prayer were published separately.

Married.

In St. John's Church, Truro, on the 3rd Inst., the Rev. JOHN RANDALL, Missionary at Matland, to FRANCES ELIZABETH, eldest daughter of Edward Daniell, Esq., late of H. M. 34th Regt., by the Rev. T. C. Leavor.

At St. Paul's Church, on Wednesday 4th Inst., by the Ven. Archdeacon Willis, S. L. BUCKING, Esq., M. D., to MARY ELIZABETH, eldest daughter of George Handley, Esq., all of this Parish.

On Thursday evening, by the Rev. P. G. McGregor, the Rev. J. McGRIMMON MCKAY, to ANNE RENEECA only daughter of the late Capt. Henry J. Bates, of this city.

Died.

At Mahone Bay, on Wednesday, 21st Inst., MARY E., wife of Benjamin Zwickler, Esq., in the 47th year of her age—Her end was peace.

Shipping List.

ARRIVED.

Saturday, 31st.—H. M. brig Arab, Oglo, Bermuda 6 days; brigs Louisa, Ellinger, Maguays; Mary, Hilton, Barbados, 10 days; Mountaineer, Lapoil, Nild; barque Surmah, Liverpool, G. B.

Sunday, June 1st.—Am. Steamer Jeffries, Davis, Philadelphia.

Monday, 2nd.—H. M. S. Himalaya, Iron Screw Steer Ship, 700 horse power, Com. Hon. J. P. Price, Malta, 16 days; Gibraltar, 14 days, brig America, O'Brien, Boston, 24 days; schr Inkeremann, King, Richmond; Port au Spain, Shelburne; Brilliant, Jamaica; Howard, Putnam, Cumberland; B. M. S. Ospray, Corbin, St. John's N.F.

Tuesday 3rd.—Brigt Swordfish, Matanzas, 16 days; schs Flora, Pottar, Bangor; Liverpool, (packet) Liverpool.

Wednesday 5th.—R. M. S. Niagara, Byrie, Liverpool, 11 days.

Thursday 6th.—Schr Temperance, Sire, New Carlisle, Susan, Lang, Miramichi.

Friday, 6th.—R. M. S. Canada, Lang, Boston, 36 hours—132 passengers, 24 for Halifax, schr Crimea, Hall, Bay Chaleur; Providence, Menard, do, 8 days; Felix, Boudroit, do, 9 days; Rising Sun, Landry, do, do, Blossom, do, do, Maria, Steman, Dalhousie, Revard, Quebec; Adn, Bancroft, Magdalen Isles; Leon, McDormand, do.

CLEARED.

June 2.—brigs Africa, Meagher, Boston; Harriet Ann, Mason, Montego Bay; Maude, Johnson, B. W. Indies; schs Roward, Marchison, P. E. Island; Oriental, Lavoc, do; Princess Augusta, Magdalen Islands.

June 3.—brigt Golden Rule, Sampson, P. Rico; schs Emily, McDonald, P. E. Island; Elizabeth, Burke, do.

June 4.—brigt Beaco, Quebec; Brigt Boston, Roche, Boston; schr Admiration, Trip, Gaspe.

June 5.—Brigts Belle, Aftleck, Kingston; Zellinda, Doddridge, Canada; schr Flora, Malone, P. E. Island; Wakeawake, Vigneau, Magdalen Isles.

CARD.

THE Committee for erecting the Parish School House, desire to express their grateful acknowledgments and thanks, as well to the Ladies of Dartmouth, as to many generous contributors of various denominations, both in this Parish and in the city, who so liberally assisted by money, and personal exertions, in getting up the Bazaar held on the 4th Inst.

The Committee have the satisfaction to state that by the aid thus generously afforded, they have realized about £110, a sum sufficient to relieve from debt, and otherwise advance an Institution much needed, and which they earnestly hope will materially benefit the inhabitants of Dartmouth. June 7, 1856.

WANTED.

A JOURNEYMAN Printer, of industrious habits, who understands Press Work, as well as other branches, and will undertake a moderate share of it weekly. Apply at the Church Times Office. W. GOSSIP. June 7, 1856.

MUSICAL ENTERTAINMENT
For the Evening of Halifax Anniversary!

MR. J. S. GUNNABELL

WILL GIVE

A CONCERT

OF VOCAL AND INSTRUMENTAL MUSIC.

At Temperance Hall, on MONDAY EVENING, June 9.

... will be assisted by Miss IVES, several Amateurs, and a Brass Band.

For Particulars see Programme. Doors open at a quarter before Eight. Concert to commence at a quarter past Eight o'clock.

Tickets—For Dress Circle 1s. 10d., Parquette 1s. 3d. each—may be had at the City Book Stores until Saturday Evening: at the Store of Mr. E. Foster, Dartmouth, and at Temperance Hall on Monday Evening.

As the Book Stores will be closed on Monday, those wishing to procure Tickets previous to the opening of the Hall, can obtain them at Mr. Gunnabell's residence, 116 Hollis Street. June 7.

NOTICE.

WANTED, by a competent Female Teacher, accus- to Tutoring, and a Member of the Church of England, a SCHOOL in the County. She will have no objection to any part of the Province, and can give satisfactory references. Direct A. B., care of Mr. Gossip, Ch. Times Office, Halifax, N. S. June 7.

MAIL CONVEYANCE

FROM HALIFAX TO GUYSBORO.
VIA THE GREAT EASTERN ROAD.

PERSONS desirous of entering into a Contract for the conveyance of Her Majesty's Mails from HALIFAX to GUYSBORO, via the Great Eastern Road, passing through and serving the settlements of Middle and Upper Musquodoboit, Glenelg, (St. Mary's), and Country Harbour, once a week each way, are requested to send in SEALED TENDERS addressed to the Post Master General, stating the sum per annum in Halifax Currency, for which they would agree to perform the service.

The Conditions of the Contract are, that the Mails shall be conveyed on such days and such hours from either end of the route, as may from time to time be pointed out by the Post Master General, the rate of speed to be not less than *Five Miles an hour*, and the Mails to be conveyed by Horse and Wagon or on Horseback. A notice of *Three Months* to be given on either side to terminate the Contract.

Security will be required for the due and faithful performance of the Service.

Tenders, which must be made out in the proper form supplied by the Department for the purpose, and which can be had on application at the General Post Office, Post Offices Guysboro, Middle and Upper Musquodoboit, will be received until MONDAY, the 11th of July, next, (at noon) and the Service to commence on the 1st of August, 1856. A. WOODGATE, P. M. G.

General Post Office, Halifax, May 27th 1856. June 7: till 14th July.

NOTICE!

PRINTING FOR THE POST OFFICE DEPARTMENT.

TENDERS for the above Service addressed to the Postmaster General, will be received until FRIDAY, 29th June next.

The Tender to state the amount in currency, per ream, for each printed Form.

A list and specimen of each blank printed form, and any information which may be required, can be had on application at this Office.

The names of two good and sufficient sureties for the faithful and efficient performance of the work will be required to be sent in with the Tender.

The Contract to be entered into until the 30th June, 1856, and to commence from on the 1st July next ensuing. A. WOODGATE, P. M. G.

General Post Office, Halifax, 29th May, 1856. 31

NOTICE TO THE PUBLIC.

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

Commencing, therefore, on THURSDAY next, the 22nd Inst. the Mail for England, will, by directions of the Government, be finally closed for the receipt of letters at the window at 8 P. M. instead of 9 P. M., as heretofore.

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

A. WOODGATE, P. M. G. General Post Office, Halifax, 14th May, 1856. May 17. 1 D.

GOVERNESS SITUATION WANTED.

A LADY is desirous of a situation as a day or resident Governess, in or near Halifax. She has had much experience in Tutoring, in both families and schools, and besides all the usual branches of Education, is thoroughly competent to instruct in MUSIC, FRENCH, and GERMAN. She has resided more than a year in Paris, and as long in Germany, and can produce the most satisfactory testimonials.

Apply by letter to P. Q. R., office of the Morning Chronicle, Hollis street. 2c May 24.

PAPER HANGINGS!!

A LARGE Assortment constantly on Hand from Five Pence per Roll to Three Shillings—Plain and Satis-fact.

LOOK AT THIS!—Persons who may want a small quantity of paper, say 1, 2, 3, 4, 5, or 6 Rolls, are informed that I have on hand a variety of Rhombus patterns which with a view to dispose of quickly and make room for Fresh Stock, will be sold at half price. They consist of Paper from 3d. to 3s. per Roll. W. GOSSIP, 24 Granville Street, May 31.

NOTICE.

KING'S COLLEGE, WINDSOR.

THE Annual General Meeting of the ALUMNI OF KING'S COLLEGE, WINDSOR, will be held at HALIFAX, on SATURDAY the 9th of June, at Eleven o'clock, in the National School Room, for the election of a Vice President and Members of Committee, and the transaction of such other business as may be necessary.

Two Governors will also be elected in the place of the Honble. H. H. Almont and Hugh Harnshorn, Esq., who in the order of their election go out of office, but who may be re-elected.

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

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

By order of the Committee, P. C. HILL, Sec'y.

Halifax, 12th May, 1856.

KING'S COLLEGE, WINDSOR.

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

Alumni of the College, and all others interested in its welfare are particularly invited to attend.

By order of the Board,

JAMES C. COCHRAN, Secretary.

May 23, 1856.

EDWARD ALBRO. JOSEPH WIER.

ALBRO & CO.,

BIRMINGHAM HOUSE—Corner of Duke and Hollis Streets.

EDWARD ALBRO & CO., LOWRIE WATER STREET—South of Queen's Wharf.

HAVE COMPLETED THEIR

Spring Importations

—OF—

HARDWARE. NETS. CUTLERY. PAINTS, CORDAGE. OILS, &c. &c. Per Paxton, Ann Riddan, Sunderland, Lady Amherst, &c. &c.

And have on hand at the Dartmouth Nail Factory 300 Tons Cut Nails.

—ALSO—

In preparation at the Turtle Grove Tannery. 1000 Sides Neats' Leather. All of which they offer for sale at Low Prices for Cash or Approved Credit. 41. May 31.

BOOKS! BOOKS! BOOKS!

JUST RECEIVED PER SHIP JOHN BARROW.

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

Also at One Shilling Sterling each.

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

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