

carefully annexed, because they are intended to countenance the dogma of celibacy, which is contradictory of apostolic precept in Divine law. In February, we have the "Purification of the Virgin," assigned to the same day as the purification of the Roman Juno, which, in Pagan calendars, is called "Februa Juno," the purified Juno. We have two festivals of the Cross; one, that of the invention to commemorate the fabulous discovery of the true Cross by the Empress Helena, who, several centuries after its disappearance, was enabled to distinguish it from the crosses of the two thieves. Another Church of England festival is, that of "Margaret," in July. It celebrates a virgin and martyr, who being tormented by the great Demon in her prison, according to her legend, swallowed him bodily, making no hesitation about the horns, tail, and hoofs. In November, we have "All Saints," a festival which was instituted in honour of turning the Pagan Pantheon, or temple of all the gods, into a temple of all the saints, in order that Christians might better choose whom they would worship.

The Presbyterian Witness

Halifax, N. S., May 12, 1855.

"Know-Nothings."

When the Know-Nothings and Know-Nothingism were first heard of, few indeed would venture to indulge the idea that they would ever become of such mighty importance in the political world,—much less that they would attain to such pre-eminence and power with such amazing rapidity. Nor can the friends of Freedom—of religious and civil liberty, but rejoice at their rapid growth and increasing power. Now that their "MANIFESTO" has appeared, all parties will have a better opportunity of coming to right conclusions in respect to them.

Into the consideration of their origin and history we cannot enter here. This we may do on a future occasion. Their objects,—which are of more importance—may be ranged under three heads: First, The preservation of the Union; Secondly, The regulation of the political power given to emigrants; and Thirdly, The counteraction of the papal authority in political matters.

The following extract from the American correspondence of the *News of the Churches* will throw some light on the subject:—

"The subject which most excites our entire country, and which attracts towards it most attention, is that to which I have often adverted in my letters,—the 'Know-Nothing' movement. The Papists, although but one in twelve in the country, because of their compact movement under the lead of their bishops, and of the almost equal strength of our two great political parties, hold the balance of power in their hands. The bishops put up the Papal vote to the highest bidder, and rise in their demand each year. First, the Bible must be driven from the public schools; then the Papists must have a part of the public funds to sustain their own schools; then they must share the offices of the several states; then they must have a secretary in the Cabinet at Washington; then they must have some of the missions to foreign courts. Calculating upon the great indifference of the people to forms of faith, and upon the strength of old party ties,—which it was supposed were made of wrought iron,—and upon the utter subservience of politicians and place-seekers, who, it was supposed, would yield any principle to gain their election, the priests proceeded too fast and too far in their demands. They laid one straw too much upon the camel's back, and it broke; and old party lines have given away; and one great party is rapidly forming, determined to cling to the constitution and the Bible. The old political hacks of the old parties bitterly oppose it because its success will be their sure overthrow; but as well might they oppose the progress of the sun in the career of its glorious way. The principles of this new party working like leaven from Maine to California, and thus far all the great elections have gone in their favour. They say openly to the foreign Papists and their priests: 'Our country is open to you and all others; we welcome you to all our immunities; we will protect you in all your rights; we open to you all the ways of business as to our own children; we will feed you, if hungry,—clothe you, if naked,—take care of you, if sick; we will educate your children as our own; but we want not your religion; we will make our own laws; we will govern ourselves; we will permit none of your interference in our domestic or foreign relations.' To our growing bishops, who are the spies of Rome, and who are sworn to extend by all means, its authority, they say, as did King John to Pandulf, a little changed to suit our latitude:—

"Tell him, the Pope, and from the mouth of all America
Add this much more, that no Italian priest
Shall tithes or toll in our dominions."

And hence the controversy with Rome among us has passed from the pulpit to our halls of legislation,—from ministers to politicians,—from the few ardent opponents of the terrible superstition to the people,—from the religious to the secular press. A few days since, New Hampshire, an old democratic state, the home of our present democratic president, was swept by this new party; and its principles are those which, in a few days more, are to decide the election in Virginia! Thus the people have taken the matter into their own hands, and they are doing it up in a way which makes priests and old politicians turn pale. Five years ago, on the eve of election, no man or paper in the country dared utter a word to offend the priests or Papists; now, the Pope and his priests are denounced by the candidates for office, and as the sweet means of gaining their election! This is indeed a great change. Depend upon it, the Know-Nothings will give the next president to these United States if they are only wise!

Some very able articles upon the Know-Nothings have appeared in the leading political and religious journals of

Great Britain, of which we shall present extracts next week.

It is astonishing to observe the strong sympathy that is every where rising in favor of this great American party.

The Fish Market—Sabbath Breaking.

We wish most seriously to call public attention to the fact that the Halifax Fish Market is open every Sunday morning till ten o'clock. We have ascertained, also, that more fish is sold, that more business is transacted, on that morning in that market than is done on any week-day morning. We are in a position also to affirm without, alas! any fear of contradiction, that cursing, profane swearing, blaspheming, scolding, brawling, and even fighting takes place there to an extent truly horrifying among children, men, and women. Hauling fish out of the boats, cleaning them, cutting them up, weighing or counting them; bantering about the price and frequently quarrelling about it—such are the sights and sounds that meet the eyes and ears of him who pays an ante-meridian visit to the Halifax Fish Market. Nor is the mischief ended here. Those engaged in the business, after their morning's toils, feel cold and weary and uncomfortable; and they very naturally have recourse to the rum bottle. The rum is procured and paid for on the Sabbath day. And worse still—it is drunk on the Sabbath day. They drink and are drunken,—men and women; fathers, mothers, and children; thus adding sin to sin; thus ruining their souls and bodies—throwing away temporal and eternal happiness—incurring the scorn and loathing of men—and the wrath of God.

Ought these things to be so in a Christian community? Scenes and actions that would be bad enough in a heathen country where the commands of God were never promulgated, where the name of Christ was never heard; scenes and actions that would be shocking even in a Popish country where the Sabbath is scarcely on a level with Assumption-days, Conception-days, and days for eating pancakes, and days for smutching the forehead with ashes; such scenes and actions are tolerated in Halifax with its five Presbyterian Churches, its three Episcopalians, three Methodists, and two Baptist Churches!

Many grocery stores in the lower part of the City are also open on Sabbath mornings,—cabbages, turnips, potatoes, indeed all sorts of luxuries and necessities are unscrupulously and fearlessly bought and sold on that day. Has not the City of Halifax a Christian Mayor? Has it not Christian Aldermen?—men who believe that the Bible is the Word of God? If not, at any rate it ought to have.—We used to think, and we hope to be able to do so for some time yet, that a goodly majority of the citizens are upright, sensible men, who would not willingly allow the Divine law to be recklessly tampered with. But if such is the case, their rulers ought to be so also,—and not men who, cowardly, pander to the worst passions of an ignorant, shortsighted, degraded, demoralized rabble.

Now we do not affirm by any means that our Mayor and our Aldermen are either immoral or cowardly men. On the contrary, such of them as we have the honour of being acquainted with are men of integrity, and much to be respected.—But we affirm that keeping open the Fish Market on Sabbath mornings is a gross violation of the principles of Christianity, and of the commands of God; and that keeping open of Grocery Stores on the Sabbath morning is an equally gross violation of the laws of God and the laws of this Province; and we affirm that it is the duty of the Mayor and the City Council to put an end to this violation of the law of God and man.—We will take an early opportunity to recur to this solemn and most important subject.

ARCHDEACON DENISON with all his craft, and truckling, and cowardice, will not be able to escape a trial. The state of discipline in the English Church is deplorably evident from the round-about ways and means that must be taken to bring this heretic to an account. His heresy may be summed up thus: In the Lord's Supper (Eucharist) we partake, together with the bread and wine, of the real body and blood of Christ in an immaterial form.

FORTY-FIVE converts from Popery were on last Easter Sunday added to the Protestant Church of Geneva. Most of the converts are married people, heads of families, and it is hoped that their families will be brought to the knowledge of the truth.

Obituary.

The Rev. THOMAS TROTTER has put off his priestly robes and been gathered to the great congregation of the dead. In life, literature, and morals, he was a man of a superior grade, and would have been reckoned an honor to any community.—The grandeur of his mind and attainments were beyond his lot in life. An obscure and retired situation hid him from the republic of letters and the world at large. Had he been placed in more favorable circumstances he might have reached the highest honors of his profession, and a high place in the temple of fame. But the office of the Christian ministry, though it should be devoted to a handful of people under a tree, has its honors and rewards. A good parish minister is a greater benefactor to society than the scholar who has edited a new edition of Euripides, or Homer or Shakespeare. When Mr. Trotter came to Antigonish (about 40 years ago), the society was scarcely the frame of a congregation, and little more than the shadow of good things to come; but by the honest application of his talents, under the fostering care of Heaven, he raised it to its present state and standing, and his memory is embalmed in the affections of his people. Thirty years ago the Rev. THOMAS TROTTER, the Rev. Dr. McCULLOCH, and JOHN YOUNG, Esq., all figured in our colonial press, and by their writings enlivened our long winter evenings. They have all passed away like a gliding shadow, and the flowers of spring adorn their graves. JOHN YOUNG was the greatest of the Youngs, a man of a masculine mind, who could express himself in a vigorous, natural, and easy style. He had scarcely a superior on the floors of legislation, and would have shed a lustre on the speaker's chair. Dr. McCULLOCH was a minister of gifts and graces, and struggled hard to elevate the tone of our Provincial literature. He was an acute and keen controversial writer, and at one time chastised the Meritons of Romanism and defended Protestant Christianity. In close combat with a rough antagonist he was unshaken in the use of severe language, wit and ridicule. In the storm of battle he wielded a powerful pen, which, like a two-edged sword, could cut every way, or like the elephant's trunk, could pick up a needle or uproot a tree. These gentlemen have left in their writings, memorials of their genius and acquirements. Their writings have their merits and defects. It could scarcely be expected that men constantly employed in the cares and duties of active life could gain very high popularity in writing, for they could not command that leisure and tranquil attention which is necessary for polished composition. Yet it would be difficult to find writers equal to them in the present day.

A Visit to Salmon River.

It is both cheering and interesting to meet a friend in the wilderness—and especially when that friend is one who a short time since was a fellow-student, and who now is a fellow-worker in the cause of Christ. I refer to a visit I recently made to my friend, Rev. Hector McKay of Salmon River, who is now most usefully engaged in calling sinners to Him who can make them wise to salvation. Mr. McKay's attention was, I believe, first called to this important field by the Rev. Wm. Ferrie; and those who have the pleasure of knowing Mr. M. will have no hesitation in characterizing him as a zealous missionary, and an earnest laborer, and as such they will indulge the hope that he will be the means in the hand of God of leading souls to draw out of the fullness and sufficiency of the Saviour.—This place has long been neglected,—owing, probably, to its distance from St. John River, and the bad state of travelling.—This latter difficulty will soon be overcome.

The Church at Salmon River stands on an eminence, almost surrounded by a beautiful placid stream which empties itself into the Grand Lake. It is very interesting on the Sabbath day to see the people in large but scattered numbers coming up and down the River to worship in the house of God after the example of their fathers. These people are principally Irish Presbyterians of the true blue order. They have been long without a pastor; but they have kept nobly to the faith.

The soil of this settlement is not very fertile; but the means of enriching it are within reach—the river being surrounded by an alluvial deposit which the farmer well knows how to use.

But Salmon River possesses one advantage which is destined, I think, to make it a place of great importance. I refer to its rich deposits of coal. The coal is to be found with very little digging—and this adds much to its mercantile value. I have no doubt but mines could be developed here capable of supplying the various towns of this Province with abundance of fuel.

I hope the people ere now appreciate the language of the prophet: "How beautiful upon the mountains are the feet of them that bring glad tidings." O may they be able to say, "Bless the Lord, O my soul, and forget not all his benefits."

SPRING.

Once more, gentle Spring! dost thou appear among us, bringing with thee joy, and health, and happiness. Again we know thy welcome voice, in the sounds and sights of beauty that greet us. The song of the thrush and the sound of the waterfall are to us the echoes of thy voice. The tiny blade springing up at intervals on the weather-beaten heath, and lending it an increasing greenness, proclaims thy magic influence. The gentle flower just opening its petals, under the warmth of thy sun, rejoice to tell of thy nurturing care. All nature sings aloud for joy as it sees thy welcome approach, and contributes its aid to embellish thy brow with a coronet of verdant beauty.

What other despot, O Spring! wears a coronet like thine? What monarch can boast as thou canst of a diadem of his own creation;—a diadem that can vie in beauty and richness with thine? Theirs have been formed in the dark and loathsome caverns of the nether earth—thine beneath the light and splendour of the heavens. Theirs are but the excrescences,—the monster productions of the dissolving rock—thine have been formed under the tender and fostering care of the sunshine and shower. Under thy superintendence the powers of nature have been busy in its formation. The garden, the field, the forest, and the mountain, have each contributed their diamond,—have each added a gem to its beauty. And over thine innocent and healthful brow shall their willing offerings be placed.—And while onward is thy busy march, ever to conquer thy powerful and subtle enemy, should its beauty be tarnished, thy faithful companions are ever watchful that no fading flower shall be left to dim or lessen its glory.

We have called thee a despot, Spring! and such truly thou art, though thy government is gentle and mild. What can resist thy command? What disobey thy voice? Thy laws are immutable, and thou thyself ever actest as they direct.—Where did the delicate flower ever spring up, or flourish, but in the way that thou hast appointed for it? Where did verdure ever cover the bleached fields, but as the warmth and sunshine of the approaching sun gave it power? Nor did foliage ever clothe the garden and the forest, but in obedience to thine irresistible commands. Thou hast only to present thyself before the hoary-headed tyrant that opposes thee, and he is compelled to surrender, though not without a murmur, his broad and ample possessions; and soon wouldst thou chase him altogether from the earth, did not thine unworthy successors, before thou hast returned to their assistance, allow them to fall again into his hands. But onwards ever is thy victorious march to re-conquer, to retake; nor can thy progress for a moment be retarded, while aught is left to suffer by his desolating tyranny.

And thus ever hast thou lived on, performing thy yearly circuits, ever returning to repair the losses inflicted by thine angry rival. Time was not when thou didst not smile, as now, on this earth with thy gentle though powerful influence.—The mossy hillock has not reared its head independent of thee, for to thee in part it owes its origin. And thou hast lived to see the locks of winter gray and hoary, but thou art still young and fresh and buoyant as if only beginning life's weary journey. And oft as thou appearest among us dost thou bring with thee "light and song," while by thy cheerful smile the young are made doubly younger, and the old young again.

Free Church in Prince Edward's Island.

Office of the Missionary Record.
NEW LONDON, P.E.I.
April 24, 1855.

MY DEAR SIR,—

Believing items of local information will be interesting, I transmit a few particulars respecting the progress of the Free Church within the field upon which I have entered in the Island two years and a half since nearly. There was then one congregation on this side of the Charlotte Town ferry, embracing New London, Scotch Settlement, and South Shore, including DeSable and Long Creek. A third part of the services was to be given in each of these three, and each became bound for a third of the annual sum of £200 of this currency. A station was at once opened in Charlotte Town where service was regularly given every fourth Sabbath, to which the other stations readily agreed. There was no definite promise on the part of the adherents in Town as to stipend, as the effort was but tentative for a time. The Rev. Mr. Sutherland of Pictou, whom the Synod sent to supply regularly for two months last harvest, has been very acceptable and successful. From the beginning of November up to this date, Mr. Alex. Ross, one of our probationers, has supplied Town and Long Creek with much acceptance. In October the Sacrament of the Lord's Supper was dispensed there, when two individuals were ordained to the eldership, and twenty-six were enrolled as communicants in connection with the Free Church. They have secured an excellent site for a Church at £120, with ten years to pay it by paying interest. It is the same site on which the Baptist Church formerly stood. They have also contracted for the building of a pretty large Church which is to be finished outside, all except the painting and finishing inside for £220, payable in three instalments, the first of which is ready, and the next within sight. This is noble for a very small band, all of whom are comparatively poor. Christians of other denominations, however, contribute very generally and generously, and to their aid much is owing.

DeSable and Long Creek have been merged into one. During last vacation of College they were supplied by Mr. C. Ross, one of our students. A deep interest begun to be manifested. The attendance on the Lord's day and week day meetings of different kinds was rapidly increasing, till their Church, never before filled, could no longer contain within its walls the increasing assemblage. The Sacrament of the Lord's Supper was dispensed there in October, when twenty-two were enrolled for the first time as communicants in connection with the Free Church. The interest still continued to increase. The scene at Mr. Ross's leaving for College will be long remembered there. They were very unwilling to let him go, fully believing that should he continue, in less than a year they would be quite able to support a regular gospel ministry among them. The lateness of the season and Mr. Ross's leaving only prevented them from coming to erect a larger place of worship. They were formerly deficient in the amount of stipend promised; but such was the interest last season, that they more than doubled the amount required by the Synod for students. One man gave regular bed, board, and washing, all the time most cheerfully, together with his regular share in every other shape of contribution. At our first meeting of Presbytery, Long Creek is to be formally disjoined from my congregation, and as both this station and Charlotte Town are yet too weak to form separate congregations, and we have it not in our power to supply each with a minister for itself, they are to be in the meantime joined, and we have the promise of as early a supply for them from Scotland as the Colonial Committee can provide such. Had they not been in previous communication with the Committee, they would at once call Mr. M. Sutherland of Pictou.

A third station of promise and importance is Ten Mile Hill. It is the centre of an extensive country. Since the meeting of Synod last year a station was regularly formed there. A pretty large church has been commenced, which will very shortly be ready for plastering and seating. The site, though but an acre in the country, will cost over £12. The building is free from debt as far as it has hitherto been forwarded. This will in a short time be an important station which will, with the Scotch, form a strong congregation, sooner than, I fear, we can supply them with a minister for themselves. My earnest desire is, if Charlotte Town and Long Creek are otherwise supplied, to get one of our advanced students to officiate at that station every alternate Sabbath, and the intervening Sabbath at New London, while I am at Scotch Settlement,—but concentrating his weekly labours chiefly at Ten Mile Hill.

The Scotch Settlement proper is in the immediate neighbourhood of the last mentioned. Here their church was but half finished. The finishing of it will cost them about, or over, £300. We have a catechist in this and Ten Mile Hill whose labours, I trust, are to be serviceable, and who is wholly supported by the people themselves.

I shall have another communication shortly, and shall reserve notice of New London till then. I may here mention, however, that the Sacrament of the Lord's Supper was dispensed here in August last, when twenty-four were entered upon the roll of communicants for the first time connected with the Free Church. This ordinance was never dispensed in any of these places before in connexion with the Free Church, and between them all, seventy-two were added to the church by communion. Here also we have two churches in course of being finished. Two new churches are in course of erection, and two stations, entirely new, are added to the number already supplied. I hope ere long to see what two years ago was but one congregation strengthened to form four separate self-sustaining congregations. But I fear I trespass too much upon your space. I shall transmit an abstract of our contributions with some further remarks respecting New London, which I think will bear comparison with any portion of our field, of but equal strength and circumstances. Meanwhile,

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ALEX. SUTHERLAND.

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I remain, dear Sir,
ALEX. SUTHERLAND.

By next steamer from England, Rev. Dr. Beecham a Wesleyan of note, is to come to this Province. He is to organize into an independent self-sustaining "Conference" the "Districts" of Nova Scotia, New Brunswick, P. E. Island, and Newfoundland. It is expected that under this new regime the Wesleyans of these Provinces will be independent of all further pecuniary aid from their brethren at home, who will then be in a position to carry on still more effectively their undertakings in China and India. The Missionary income of the whole Connection in England amounts this year to the very creditable sum of £111,048 14s. 4d. Last year it was nearly £114,500.

Dr. Beecham expects to be in Halifax on or before the 22d inst.—four days before which the Wesleyan ministers of this Province are to open their Conference.

From the St John N. B., Courier

Testimonial.

We have much pleasure in giving publicity to the following proof of the attachment which subsists between the Pastor and Congregation of the St John Presbyterian Church in this City, and trust that it may long continue.

St. John, N. B., April 25th, 1855.

REVEREND AND DEAR SIR,—We, the congregation of the Saint John Free Presbyterian Church, beg you to accept the accompanying "Watch and Chain," as a sincere, though imperfect token of our affectionate respect and esteem.

And while this gift, simple in itself, yet instructive in its working features, may serve to remind you of the onward flight of time, may it also stimulate you to renewed exertions for the advancement of the cause in which you are engaged.

You have become endeared to us by your frank and amiable disposition, and your courteous and urbane behaviour, but especially for the faithful and efficient manner in which you have discharged the solemn duties of an ambassador of Christ.

We will not cease to pray, that a benignant Providence may long spare you to minister among us, and bless your fidelity and zeal to the salvation of many souls, and may cheer and protect you and your amiable partner and family, amidst the discouragements and dangers of this evil world, and finally grant you an exceeding great reward, "where the wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

We are, faithfully and affectionately,

Yours,
JOHN MOONEY,
LESLIE MITCHELL,
Secretaries to the Committee on behalf of the Congregation.

To the Rev. JAMES BENNET, Pastor of the Saint John Free Presbyterian Church.

GENTLEMEN OF THE COUNCIL.—I have to thank you and the congregation for the very handsome and acceptable present you have made me. Valuable in itself, it becomes invaluable as a token of the generosity and sympathy which you have not failed to evince towards me since I became your Pastor.

The address with which you have accompanied this presentation, though highly flattering, is, I believe, sincere. It gives me assurance that the Truth, spoken in love, will ever find a response in your hearts.—It also indicates, that a walk and conversation, becoming the Gospel, is the first quality in a Christian minister. Often as your present reminds me of the lapse of time, may it also recall the desire to possess those gifts and graces for which you give me credit.

It gives me much pleasure to think that during the short time I have been among you, I have had so many marks of attachment. I trust the chief effect will be to open my heart to love towards all, and urge me to the hearty performance of every ministerial duty, which becomes pleasure when known to be appreciated. May no day come when your kindness shall be forgotten, or when I shall cease to deserve it.

I take this opportunity of presenting my hearty thanks to the Ladies of the Congregation who lately presented me with their highly acceptable Gift. As each recurring Sabbath brings me the tokens of their kindness, I shall not soon forget how much I am indebted to their Sisterly affection.

In conclusion I have to thank you for the kind reference which you make to my partner and family, and have to assure you that Mrs. Bennet fully appreciates and reciprocates the sentiments with which you regard her.

I am, Gentlemen,
Yours in the Lord,
JAMES BENNET.

Some of the members of the Free Presbyterian Church at Moncton, presented their late Pastor, the Rev. Mr. Ross, with a gold watch and chain on the eve of his departure from the Ministry at that place, together with a neat and appropriate Address.—*Morn News.*

OPEN AIR PRAACHING is practised with great good effect in many parts of England, Scotland, and Ireland. Why should not this worthy example be followed in Halifax by some of our ministers? It might at least be tried in the summer months.

"A Free Churchman" is unavoidably deferred till next week.

HARPER'S MAGAZINE for May has been received from Mr. Fuller, the Agent. It is a good number. The first two articles—"Sketches in Brazil," and "The Lion and its kind," are of more than ordinary interest. The highly exciting narrative of the "Darien Exploring Expedition" is continued. There is the usual quantity of Miscellaneous matters, together with some rather elegant plates.

GODEY'S for May has also been laid upon our table by the same. We have had time only to glance over the poetry and the plates, and we are certainly bound to say that both are well worthy of the high character of *Godey's Lady's Book*. We would not want the Number even for the sake of these alone. The other matter, we have no doubt, from a glance at the contents, is possessed of usual interest.

Some notices of New Works and Pamphlets must also lie over till our next issue.

The body of a man recognised as John Shaw, of Manadieu, belonging to a Collier, was picked off the Long Wharf on Tuesday at about 9 A. M. A Coroner's Jury returned a verdict of "Found Drowned."

We are requested to state, that by particular request Mr. Cunneen's Concert will be repeated some evening next week, with a change of programme.