

The present aspect of affairs in the East is attracting all eyes in that direction. Almost every paper or periodical we take up has some remarks on the complicated movements going on there. Numerous writers of all classes seem to be of opinion, that we are on the eve of something that cannot well be defined—something that is not dreamt of in the world's philosophy—while many unhesitatingly predict that the issue will be the restoration of the Jews to their own land, and the establishment of a kingdom which shall not be destroyed. We think it is manifest that the dreary winter in Israel's history is drawing to a close, and we look forward with joyful hope to the time when "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose;" when "instead of the thorn, shall come up the fir tree, and instead of the briar shall come up the myrtle tree;" when "the land that was desolate shall be like the garden of Eden;" and when "Israel shall blossom and bud and fill the face of the world with fruit!" But we consider at the same time, that it is the duty of the Christian to pray, and wait for the accomplishment of God's gracious designs on the Earth, with regard to His ancient people, without rashly determining the period when, or the means by which they may be brought about. It is remarkable, however, that coincident with the present extraordinary movement among the Jews, the land of Palestine seems to be providentially regaining its fertility. At the recent Anniversary Meeting of the London Society for promoting Christianity among the Jews, the Rev. Canon Stowell referred to this fact.

He said "he could not but believe that their restoration to the heritage was drawing nigh. He saw manifest signs and tokens that the Holy Land was preparing for the people, and the people preparing for the Holy Land. If he turned to the Holy Land, he perceived symptoms the most distinct that God was returning to enter its wildernesses, and clothe its mountains once again with beauty and with fragrance. The clouds were again dropping fatness upon its desert places, and many of its wildernesses were beginning to blossom, in promise that they should bloom in due time like the rose. He knew not whether they were aware of the fact, but it was one which was fully authenticated, that the 'latter rain' returned last year to Mount Zion—a rain that had been withheld, so far as information went, ever since the desolation of the people. And he who had brought the 'latter rain' in its season would also give the 'former rain' in its season; and the returning showers of earthly blessings were the harbingers of the returning showers of spiritual benediction from on high. (Applause.) There were other remarkable incidents of an equally interesting character, in connexion with the preparation of the land for the people. As the buried fragments of Babylon and Nineveh were being raised up by the mighty hand of God, so were the landmarks and boundaries of Judaea discovering themselves. A large portion of soil had been turned up for cultivation by returning Israelites, and, after rolling off one or two feet in depth of sand from the surface, they had come to a rich alluvial mould, and discovered the ancient landmarks—the stones standing at the corners of the fields, and which had been buried under the sand there perhaps ever since the carrying away of Israel into captivity. There, too, were the ancient wells, only waiting for the showers of rain in order to be filled up again; and once more the shepherd was tending his flocks in the mountains round about Jerusalem. Circumstances like those, he thought, beautifully indicated that the land was preparing for the people.—*Ch. Witness.*

Bishop Green has published a long letter in the *Mississippian*, respecting the Bishop of N. Carolina. He has some right to be heard, for he is a native of that State, and discharged the duties of a clergyman in it for twenty-nine years. During the greater part of that time, he was intimately associated with the subject of his communication. He says:

"When, therefore, in accounting for the apostasy of Bishop Ives, I say that *I have not, for the last five or six years, regarded him as a responsible man*, I speak from personal observation; and I use language, however serious, that will be well understood, and will create no surprise in the Diocese of North Carolina, nor any other place where the Bishop has been familiarly known for some time past. Nay, in saying this, I but repeat the admission virtually made by himself, by his confidential Physician, and by one of his most intimate friends, to the Convention of his Diocese, in 1851.

Could I be induced to look upon my erring brother in any other light, I would be forced, upon many grounds of personal knowledge, to think of him as I wish not to think of any one who names the name of

Christ. It would be truly painful to me to be compelled to enter into particulars on this subject. I will not add that the unsettled condition of Bishop Ives' intellect or rather of his moral judgement, has been a growing source of pain to his Diocese for several years, so much as to induce many both of his Clergy and Laity to set him aside, or at least to appoint an "Assistant" to him in the Episcopate. And nothing but his earnest entreaties and repeated recantations, joined to their own too-kind regard for his feelings, prevented them from doing so on more than one occasion."

Extracts are given from letters received from various parts of N. Carolina, expressive of belief in his insanity on the one hand, and the perfect freedom of the entire Diocese from all sympathy with his course on the other.

"To these extracts I will only add, on my own part, that in passing through North Carolina in November last, I was grieved at heart to see the general dissatisfaction of the Diocese towards their Bishop, on account of his many inconsistencies of conduct. All confidence was gone, and on every side the wish was openly expressed that he would resign."

It is very clear that he had run his course; flight and abdication, and submission to Rome, seemed to be the only door of hope.

Correspondence.

SONGS OF THE CHURCH.

No. 43.

ST. JOHN BAPTIST'S DAY.

At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist: he is risen from the dead and therefore mighty works do shew forth themselves in him.—*St. Matthew*, xiv. 1-2.

A thousand lights their radiance throw
On plumed helm and jewell'd brow,
In Judah's regal hall:
And dance and song with joy invest
Each "high estate" that nigh a guest
At Herod's Festival.

With lightsome step and graceful mien,
The daughter of the lawless queen
Has charm'd the monarch's eyes;
"Ask what thou wilt"—my kingdom's share!
"Give me the Baptist's head"—the prayer
Is heard; the Baptist dies!

And all is still! the guests are gone,
Herod the King is left alone,
O'erwhelm'd with boiling fears:
He sees a ghost in passing things;
And in each sound that terror brings,
The cry of murder bears.

And when the fame of Jesus flies,
"Tis John!" the startled monarch cries,
He is risen from the dead:
I smote him when in love he spake,
And now he comes with pow'r to slake
His vengeance on my head.

When Priests and Prophets speak the word,
Or when thy "still small voice" is heard,
Lord, make our hearts attend;
Subdue us with its accents bland,
And with thy pow'r restrain the hand,
That is on mischief bent.

W. B.

The Church Times.

HALIFAX, SATURDAY, JULY 2, 1853.

GAVAZZI

THE tragical affair at Montreal in connexion with Gavazzi's meetings was still the subject of investigation at the last dates. Every lover of order and of the principles of true liberty, must unite in condemning the conduct of those who disturbed those meetings and evinced such a diabolical and blood thirsty spirit as pervaded the furious mob on that occasion, and their conduct shews up in most favourable contrast the superior forbearance and moderation and respect for Law, which has distinguished the Protestant population of those Cities under circumstances of great aggravation. But still we are unable to see what advantage, to the cause of truth can arise from such demonstrations as those of Mr. Gavazzi. If the object be to expose the errors of the Church of Rome this has been done over and over again, and is still being done every day, and in a style of moderation and Scriptural power far more likely to do good than the fierce and reckless violence which is reported to characterize this Italian Orator. His position, moreover, is equivocal. He is moving heaven and earth against the abominations of Rome, and yet he has never left her

communion. He vehemently protests against the errors of that Church, and yet he joins no Protestant denomination, but wears the garb and calls himself a priest of Rome. If he wishes to inspire confidence in the minds of those who have separated from the unscriptural errors of that communion, which is the subject of his vehement denunciations, he ought to define his position, and tell us distinctly what he is. He ought to "come out" from what he believes to be a nest of abominations, "lest he be partaker of its plagues," and hoist some colours that we may understand. At present he seems to be a non-descript, hailing from "no where"

Non tali auxilio non defensoribus istis
Tempus eget.—

At least in these parts we do not believe the great cause of Gospel light and truth would be advanced by the presence of Gavazzi, however powerful or eloquent he may be.

We fear he would make the matter worse rather than better—as regards the religious aspect of the question,—to say nothing of the evils of acrimonious strife and violence, and bloodshed, which might be the unhappy although unjustifiable result. We therefore sincerely hope that no member of this community will be so injudicious as to give him an invitation to visit Halifax.

TORONTO.

THE late numbers of the *Canadian Churchman* contain much interesting information as to the Church in that region. Its condition appears to be very prosperous as regards external things, and we hope the more important part of spiritual religion is not less so. As Oxford has this year had her installation of Chancellor, so has Toronto, and an imposing and deeply interesting ceremonial it must have been. Chief Justice Robinson is the gentleman who now fills the high office in Trinity College.

That Institution projected only three years ago in times of no ordinary difficulty, has been rapidly matured, and now seems to be firmly established, well officered, and well endowed—beyond the danger of political squabbles—and if its teachers shall be men imbued with the genuine spirit of the Gospel, and of our reformed Church, it will be a blessing to the land. The Churchmen of that country seem indeed to be "ready to give and glad to distribute." They do not mention former gifts as excusing them from more. They gave nobly to their College, and they are giving nobly still. The income of their D. C. S. is greater by ONE THOUSAND POUNDS this year than the last. At a late meeting of that Society, which happened to be the Jubilee of the old Bishop's ministry, a proposition was suddenly made to distinguish the period by founding a "Bishop Strachan Scholarship" in the new College. No sooner said than done. Faster than names could be taken down, the "needful" came in, and £500 was secured! and another like sum was pledged. In equally "double quick time" at the same meeting, £1750 was raised in further aid of the funds of Trinity College for some special purpose.

All this is a good example for the Churchmen of Nova Scotia, and we hope its effect will be seen when they are called upon to place our College on a secure and enlarged foundation.

It will be time enough for us to argue on the disproportion that the Diocese of Nova Scotia bears to that of Toronto, when we have all given in proportion to our means. We extract the following from a speech of the Rev. H. Patton before the Church Society, presenting a striking contrast:—

"Fifty years ago the Society's (P. G. F.) labours were confined almost exclusively to North America. now they support in whole or in part upwards of 500 missionaries. Viewing the subject in another light—fifty years ago the Church of England had only two Colonial Bishops, and those confined to North America—one in Nova Scotia and one in Quebec. She is now encircling the earth with the zone of her episcopate, having Colonial Bishops in Europe, Asia, Africa and America, numbering 25 in all. Contrasting the present position of our own Diocese with what it was fifty years ago, we arrive at very gratifying results. Fifty years ago it contained but four Clergymen; it now contains 150. Then we had but 4 churches; now we number upwards of 300. Then our members were few, and scattered over a large extent of territory; now, according to the last census, we number 223,190, and have every reason to believe that even this number is far below the mark, and that we might safely estimate on a membership at a quarter of a million. These were very gratifying statistics, showing an increased liberality and a very great increase in the Church's usefulness. They should remember likewise that this has all been done within one generation, even within one ministerial lifetime, for it was not necessary to remind your Lordship, though it may be appropriate to mention to this assembly, that this is the 50th year since his Lordship's ordination, and that the present is the Jubilee ministerial year of our beloved and res-