

we know him to be in a fever; if he keep an equal stroke, then we know he is sound and whole.—In the same manner we may judge of the state of a kingdom, or common-wealth, by the manner of execution of justice therein, for Justice is the pulse of a kingdom; if Justice be violent, then the kingdom is in a fever, in a bad state; if it stir not at all, then the kingdom is dead; but if it have an equal stroke, the just and ordinary course, then the kingdom is in a good condition, it is sound and whole, without the least corruption imaginable.

INTERESTING FROM GENEVA.—The following interesting items of intelligence from Switzerland, are found in the correspondence of the *New York Crusader*, under date of Geneva, April 22d:—

"The long existing controversy and division between the so-called National Church and the Orthodox, i.e., between the Church of Socinianism and that of evangelical truth, is disappearing day by day. The Unitarians have conquered the field, and to their honor and the will of God, we owe the great revival manifested in our cantons, not only among Protestants, but even among our enemies.

Last Thursday morning, the old temple of St. Peter, the walls of which, two centuries back, resounded with the voice of Calvin, of Theodore de Beza, of Diodati, and of many other Christian reformers, witnessed a grand and imposing ceremony, which will long be remembered by us, and will be transmitted as a glorious legacy to our descendants. Fifty Roman Catholics publicly abjured, on that day, the faith of Antichrist, and were admitted to the holy communion, surrounded by a large audience, who listened with great attention to the sermon preached by the eloquent pastor, Mr. Duby. Last Christmas day, another equal number of Catholics became members of our Church, and thirty more applied last Sunday, to be instructed in the evangelical doctrine. This is what concerns the reformed Romanists of France and Savoy. The good work among your own countrymen, the Italians, is even more flattering."

NOVEL CONDITION.—A short time since a movement was made in a parish in this State to displace, on account of his age, a venerable clergyman from the post he had long filled with honor. A petition was prepared, and addressed to him, asking him to resign his pastoral charge. One of the most influential members of the society was waited upon, and requested to head the paper. He said he would consent to the movement upon one condition only, viz. that those most active in the measure would first secure the services of a clergyman who would agree never to grow old.

The servant of a Prussian officer one day met a cobbler, who inquired of him how he got along with his very master? "Oh, excellently," answered the servant. "We live on very friendly terms; every morning we beat each other's coat, the only difference is, he takes his off to be beaten, and I keep mine on."

There is an inscription on a tombstone at La Pointe, Lake Superior, which reads as follows:—JOHN PHILLIPS accidentally shot as a mark of affection by his brother."

FRENCH MANNERS.—A private letter from a bandman in the 44th, now at Gallipoli, says:—The French are a fine body of men. I know they will fight well alongside of Englishmen. They are cuddling the Englishmen everywhere they see them; there was one the other day came up to me, and I thought he would eat me—he gave me a regular splashing kiss. The worst of it is we cannot understand them."

TURKISH CAUMEN.—Religious feeling is strong in the Turkish breast; nor does it require to be roused by circumstances, for it never sleeps. The horsemen of Constantinople, a class answering to our own cab-drivers, are most of them devout, and may be observed at noon, sitting in a line on the ground, with heads bent forward, engaged in prayer. While thus employed they will answer no question, and whoever wants a horse must wait.—*Letter from Turkey.*

In the year of the census 1851, 154,205 marriages were solemnised according to the ritual of the Church of England, and only 23,248 without that ritual, and of these 6,813 were performed before the Registrar.—By this test it would appear that, instead of one-third, or even one-half, the population being dissenters, as has been alleged, Church and Dissent are in the proportion of six to one.—*Eng. Paper.*

TO HAVE GOOD SERVANTS.—If thou wouldst have a good servant, let the servant find a good master. Be not angry with him too long, lest he think thee malicious; nor too soon lest he conceive thee rash; nor too often lest he count thee humorous.—*Quaker.*

CORRESPONDENCE.

TO THE EDITOR OF THE CHURCH TIMES

Milton, Prince Edward Island, June 26, 1854.

SIR.—The Bishop of Nova Scotia having left Prince Edward Island, after a visit of a month, I give you a brief outline of his Lordship's movements during his sojourn among us, and of the services which he has engaged in,—and I cannot do less than add, that a feeling exists among all the Church people in the Island, that a very great advantage has accrued to us from his Lordship's presence for so considerable a period.

The Bishop landed at Charlotte Town on the 22d of May; and the day of General Fast having been appointed for the 26th, his Lordship thought it not good to leave Charlotte Town until after that occasion. His Lordship, therefore, remained and preached at Charlotte Town, where—as with the other parts of the Island in which we have Churches—the people of our Communion observed the day reverentially. On the Sunday after Ascension Day, (his Lordship having joined in keeping holy that day,) the Bishop preached at Charlotte Town in the morning, and then proceeded to Milton, eight miles distant, where he again preached and confirmed 35 young persons, addressing to them some very touching and instructive words, calculated to make them weigh well what they were undertaking, and give their thoughts, in a devout and godly manner, to what, on their part, should follow so impressive a ceremony.

On the Bishop's return to Charlotte Town some rain fell, but the evening soon cleared, and a fine day presented itself on Monday the 29th, when his Lordship, accompanied by myself, proceeded to Georgetown, 31 miles, where he preached on the morning of Tuesday the 30th, confirming 8 candidates—and assisted likewise at the afternoon service on the same day. On his return he preached at Cherry Valley, 12 miles from Charlotte Town.

The Confirmation at Charlotte Town was held on Whitsunday, when his Lordship preached and confirmed above 50 young persons. Whitsunday, the Bishop, accompanied by the Revd. D. Fitzgerald, drove to Crapaud, on the South shore, (known also as Westmoreland harbor,) where he preached and confirmed 9 candidates—returning the same day the rain fell heavily, and the journey was a long one.

His Lordship, however, had appointed to be in Charlotte Town on the Tuesday in Whitsun week, when the Church Meetings for electing Vestrymen and Church Wardens take place over the whole Island. His Lordship attended the Meeting, which, after the accomplishment of a part of the business, was adjourned to the following Monday.

An Ordination had been appointed for Trinity Sunday, in Charlotte Town, and formed perhaps the most important feature of the Bishop's visit. On Thursday, June the 8th, the examination of the candidates accordingly began, and was continued for the two Ember Days following. And on Trinity Sunday, the Bishop, attended by all the Clergy of the Island, held divine service in St. Paul's Church, Charlotte Town, when his Lordship preached to a large congregation (of which the Candidates for Holy Orders formed a part, and to whom his Lordship addressed a portion of his discourse,) a most powerful and feeling Sermon—and afterwards, (the Revd. C. Lloyd, Commissary, the Revd. J. H. Read, and the Revd. D. Fitzgerald, assisting in administering the oaths and in laying on of hands,) the Bishop admitted four Deacons to the Holy Order of Priests, and ordained one Deacon.

Monday, June 13th, the Bishop attended the parish meeting in Charlotte Town, adjourned from Whit Tuesday—and on the same day issued Letters of Orders and Licences—remaining over Tuesday in Charlotte Town.

On Wednesday his Lordship left Town on his way to the Westward, calling at Milton,—and on arriving at Springfield in the afternoon, held a Service there, preaching to an attentive congregation.

His Lordship left Springfield on Thursday morning the 14th, and proceeded to New London, where he held Morning Service, preached to a full Church, and confirmed 25 young people—and having transacted the required business, in this renewed and flourishing Mission, drove in the evening to St. Eleanor's, where he remained the night. Early on the morning of the 15th, his Lordship left for Port Hill and Lot 11, and proceeding all the way to Lot 11, held a Service there in the afternoon, (preaching to the people where a Bishop had never been before,) and consecrating the

Church Yard. His Lordship remained the night at Lot 11, and returned to Port Hill on Saturday morning, met the congregation, and transacted some business relative to the Parish. On Sunday the 18th, the Bishop preached at Morning Service to a full congregation, and confirmed 20 candidates. After Service his Lordship left Port Hill for St. Eleanor's, 15 miles, and held service at 4 o'clock at that place, where, tho' some rain was falling, the congregation was very numerous. The Bishop baptized an old man on this occasion, and confirmed 40 candidates, after having preached a most impressive Sermon. On Monday, his Lordship visited Summerside, to inspect a site for a Church, and met the parishioners in the afternoon, at the School House, where some parish business was transacted—but, as it is not improbable the Missionary at this important Church Mission of St. Eleanor's, will send you a more particular account of what took place there during the Bishop's visit, I will conclude by saying, that his Lordship left Prince Edward Island on the 20th for Shediac, having effected, through the Divine mercy, much good for the Church here, by the exercise of his Episcopal functions, by addressing the people, both in public and private, in a manner to impress them with a lively sense of their several duties as concerns the Faith—and by making himself better acquainted with the condition and wants of the Church in this Island. I remain, Sir, &c.

CHARLES LLOYD,
Ecclesiastical Com'y.

To the Editor of the Church Times.

TO THE EDITOR OF THE CHURCH TIMES.

REVD. SIR,—It not trespassing too much on the columns of the *Times*, the insertion of the accompanying notice of the Bishop's visit to this Parish, will

Oblige yours truly, S. T. B.

St. Eleanor's, P. E. I., June 27, 1854.

On Sunday the 18th inst., the Lord Bishop of the Diocese held a Confirmation and preached at St. Eleanor's. The weather was unpropitious, yet the Church was crowded by a respectable and attentive congregation. The Bishop arrived from Port Hill at half-past 3 o'clock. Divine Service commenced at 4 o'clock. The prayers were read by the Rector, the Revd. J. Herbert Read, B. D., portions of the service were chanted by the choir, conducted by Miss Bell on the organ. After the 2nd Lesson his Lordship administered the sacrament of Baptism to an old man bending under the weight of three score years and ten, who availed himself of that long neglected ordinance, which our blessed Saviour instituted as an entrance into His Church. The Bishop delivered an admirable address on the subject, and remarked, that whilst the Baptism of Infants was the ordinary mode of admission into the Christian covenant, being "most agreeable with the institution of Christ," yet the Church had made provision for admitting those of riper years into covenant relation with God, and further his Lordship added, that no one could be called a Christian who had not been baptized. The Sacrament was administered to the Catechumen kneeling. After the prayers were ended, a part of the 119th Psalm was sung. The candidates for Confirmation were then presented to the Bishop, who spoke to them on the solemnity of the rite and the necessity of weighing well the obligations by which they were bound to devote themselves to the service of God. The address, which occupied some time, was listened to with marked attention, and it could scarcely fail of leaving a deep impression, not only on those who were about to be confirmed, but on the whole congregation. The solemn prayer offered by the Bishop, and the fervent Amen which followed, we trust were registered in Heaven. There were 49 candidates, amongst whom were vigorous youth and trembling old age, meekly kneeling to receive the Heaven-invoked blessing. The Confirmation service being ended, the Hymn commencing "A charge to keep I have" was sung. After which the Bishop preached an eloquent and practical discourse on prayer, from Ephes. vi. c. 14 v.

The subject was divided into public, private, and silent devotion. The scriptural use of Liturgies was lucidly proved from Holy Writ, and it was most conclusively demonstrated, that altho' no precomposed form of prayer were used in a congregation, yet the extemporaneous prayer was de facto a form to the people. The duty of regular attendance on the House of God was strictly enjoined, and whilst the form of sound words was to be used, his Lordship most distinctly remarked, that all our prayers would be unavailing before God, unless presented in sincerity and faith.