

phic. He would find that the magic of the ancient enchantress has been surpassed by the magic of modern science.

But to the Christian student, to him who has traced the strange and mysterious mode, by which Christianity has from age to age been fostered and developed, the present war is of deep and peculiar interest. This is the second time, in modern history, that the armies of the West have been hurled against the East. In both cases the war originated in disputes about the "Holy Places," and gradually became a struggle for the preservation of Constantinople. The cause of the progress of both are the same; but, strange to say, the position of the parties has in every particular been most singularly reversed. It is a striking thought to glance over the eight centuries which have intervened, and which constitute the brightest era in the history of the human race, and to mark these singular contrasts, which do not appear to have hitherto attracted the attention they deserve.

By this resolution I must endeavour to show the ultimate benefits which will flow from the present war. I cannot have a surer guide than the consequences of the first. They were the same in their causes; we may safely infer that they will be the same in their results.

Look at Europe previously to the first great struggle of the West against the East—barbarous, disorganized and divided. Feudal tyranny and ignorance everywhere, and the light of knowledge faintly glimmering in declining Byzantium, and the rising empire of the Moslems. All communication at an end. A French ecclesiastic refusing a diocese in France, on account of the perils of the journey. Two monasteries within one hundred miles of each other, for a century unconscious of each other's existence. What could unite dismembered Europe? Human power was unavailing. The voice of God again had order spring from chaos, and dispelled the darkness, "let there be light and there was light." At the close of the tenth century a "strong delusion" spread, like wild fire, through the length and breadth of Europe, that the end of the world was at hand. Nobles sold their lands; the rich abandoned their treasures; and the high and low, as fellow pilgrims, toiled their way to Palestine, there to await the coming of their Saviour. To their dismay they found the holy Sepulchre in the power of a nation of unbelievers, of whose existence they had never heard; and maltreated and indignant they returned to their wild homes in the West, and spread far and wide the tales of their suffering. Suddenly, as if by magic, disorganized and divided Europe united, as one man, under the banner of the Cross—and the first great exodus of the West against the East commenced. But before it terminated, it burst the bonds of ignorance and superstition; it laid the foundation of liberty and commerce; and each successive wave that swept on towards the Holy Land, in its reflux, brought back the germs of knowledge from the East. From this period, we date the rise of our modern civilization. If such were its consequences, what will be those of the present war? They are, as we have seen, one in their origin. The position of the belligerents however, has been so singularly and so uniformly reversed, that we must feel these changes to be "varieties too regular for chance." They seem as though they were intended to humble the pride of man, and to teach us the mutability of human affairs. The Mohammedans, who once by their increasing power, excited our enmity and fears, now appeal to our sympathy by their weakness. The Greek Church once vainly protected from the Turks, by the feeble empire of Byzantium, is now supported by that youthful giant, the Russian power, and threatens the existence of its former conquerors; and we ourselves, who were once regarded as "the barbarous Franks," but who are now the pioneers of civilization, instead of protecting the Greeks from the attacks of the Turks, are now guarding the latter from the assaults of our ancient allies. While even Constantinople has, like all these mighty nations, become "the football of fortune," and is now threatened by its former friends and defended by its former foes. Amid these singular and mysterious changes, may we not feel, that we are, as our forefathers were, the unconscious instruments of accomplishing in some unseen way, the development of Christianity and Civilization. I have alluded to this topic at some length, because I am not aware that the attention of the public has been called to these strange and portentous features of the present war. Among these singular variations one thing at least has remained the same. Though our efforts to protect Constantinople from foreign conquest, like those of our ancestors, should be unavailing, our national valour is unchanged; and our gallant soldiers have done no discredit to the fair fame that was won of old by "the lion-hearted Richard" and his brave crusaders. Our victories, however, are not due to the skill of the general but to the common soldier. They were not achieved by one, but by an army of heroes; and well may England exclaim, as she looks in vain for a man worthy to lead such a host, "find me another Richard, and I will find the men that will follow him." That our brave soldiers have survived the efforts of a Crimean winter, the overwhelming force of the enemy, and the still more overwhelming ignorance of our officials, is truly, may we say, a subject of this resolution, a subject of gratitude. I shall not dwell upon this subject. The indignation of the whole nation has been roused, until it has proclaimed, there must be a victory abroad or the people will have a victory at home. I shall not dwell upon scenes of neglected suffering like that where the wounded soldier, as he turned to die, exclaimed in the bitterness of his soul, "England does not care for her

wounded." Whatever the State may have left undone, the Church of England has at least performed her duty. Her two great Missionary Societies have sent out a noble band of men and women, who show that there are still to be found persons willing to become martyrs in their sacred cause. The dying soldier, as he hears the prayers of the Church, though breathed by a stranger, feels that the voice of an old familiar friend is soothing his pain; and, as his fainting spirit is freed from the sufferings of the body, those well known tones carry him back to his English home; and he dreams he is once more kneeling, with his wife and children, in the parish church of his native land. By the exertions of these Societies the Church's field has been extended to more peaceful scenes. Unlike the short-lived insect, that deposits its eggs in the earth, but may not live to see them bursting into life, the Church of England, while in her full prime and vigor, beholds not only her children but her children's children emulating her own successes. To her great Missionary Societies is due a debt of gratitude, not only from the nation but from the whole human race. Political animosity, party feeling, and sectarian jealousy, can never succeed in alienating the hearts of the British people from institutions like these, which can point to the whole world as the scene of their exertions and say—"Si monumentum vult circumspicere." We are told, that, when the Roman hero, who saved the capitol from the attacks of the Gauls, by hurling them from its cliffs, was afterwards tried for treason to the state, by his ungrateful countrymen; when all the evidence of his alleged crime had been produced, and he was called upon for his defence, he turned in silence, and pointed to the capitol. The appeal was irresistible; and even his partial judges were unable to condemn him, until they had removed him to a spot, from which they were unable to behold the scenes of his former triumphs. Like them, let the enemies of these venerable Societies endeavour if they can to find some unknown portion of the globe, where the accused will be unable to point to the monuments of their Christian liberality and exertions.

A Collection was then taken—after which two verses were sung of a Hymn.

The Rev. W. BULLOCK, who came forward to propose the third Resolution, in the absence of the intended mover, spoke of the devotion and courage and fortitude of our soldiers, and asked who did not feel proud of their achievements. They had great reason to be thankful that amidst the conflict our Church had not forgotten that there was a spiritual warfare to wage—that her heroes had been found ready to offer themselves to her work in the East—that Missionaries were willing to go abroad, and carry to our soldiers the message of truth and the consolations of religion, and aluded particularly to the noble band of women, some of whom had left the highest ranks of society, to administer to the relief of the sick and wounded. When Anna and Inkermann were recorded in the annals of history, this would stand forth as one of the noblest features of the war. He spoke of the trials of the soldiers of the cross, whose weapons were not carnal—the privations and dangers to which the Missionaries were subject, who thus showed themselves ready to spend and be spent in the service of the Redeemer.—The British people acknowledged their devotion with their warmest admiration, and afforded them their countenance and encouragement. Should we do less for ourselves, and allow them to put us to shame.—Would they not in view of what these noble Societies in the Mother Country were doing, strive to share their responsibility by labouring more for the advancement of the Church within our borders. There was a flood of ungodliness spread over the land, which they were called upon to stay, and they had done but little to raise a barrier against it. Their brethren were opening the way of the East—it was their duty and they should deem it a privilege, exempted as they were from the evils and burdens of war, to increase their exertions for the support of the Church—and to aid in the reduction of the strong holds that impeded the advancement of true religion, and thereby to hasten the period, when "the kingdoms of the world shall become the kingdoms of our Lord and of his Christ."

Resolved—That as the struggle in which our country is now engaged may tend to diminish the income of the parent Societies in England, and the aid they can afford to this Diocese, it becomes us who are in a great measure free from the heavy burdens of that contest, to increase our exertions for the support of our Church.

Mr. MARRIOTT in seconding this Resolution spoke in substance as follows.—All the speeches and resolutions had been military, and he had little to say in addition to them. He believed this was a time when patriotism should show itself—when all minor differences should be buried, and every one of us according to his ability and opportunities, take his part against that impious despot who was now recklessly arousing a European war. This resolution asked them to help the mother country in a way that would combine gratitude with liberality. By augmenting their subscriptions to this Society less would be required from home. The stream of English benevolence which was now flowing onwards to the Crimea would feel the relief, and the Parent Societies would take it as an evidence of your practical sympathy with the difficulties which this exhausting war was causing them. His Lordship had appealed to them on behalf of the widows and orphans of the Clergy. Let them answer that appeal with liberality and thankfulness—let them thank God that they had not among them the helpless cries of widowhood and orphanage, caused by the desolating

hand of war. Let them thank God that they had escaped the evils which had fallen upon others—but let them also show that they were worthy of the blessings He gave them, of the peace by which they prospered, and of the happiness they enjoyed, by cheerfully and with open hands responding to that call of duty which this resolution contained.

The Doxology "Praise God from whom all blessings flow," was sung, and the Meeting dismissed with the Apostolic benediction.

R. M. S. AFRICA, FROM ENGLAND.

THE R. M. Steamship *Africa*, which sailed on the 3rd March, from Liverpool, reached Halifax on Thursday last. The news is highly important. It has been communicated to both branches of the Imperial Parliament, that the Emperor of Russia died of apoplexy on the morning of March 2. There can be no reason to suppose that this is a hoax, like the taking of Sebastopol. It was a monarch of great abilities, and a mighty power was at his disposal, which might have been wielded for the benefit of the human race, instead of being devoted to a Satanic purpose. What a dread account will this man have to render at the judgment seat, when confronted with the thousands of victims immolated upon the altar of his ambition, and the misery he has entailed upon his fellow mortals, becomes a conscience to condemn him. His sudden end, with none to help him, reads a lesson to despots, and is strikingly significant of a Divine judgment. We incline to the belief that this event will end the war.

Another change has taken place in the British Ministry. Mr. Roebuck's motion for a Parliamentary enquiry having been carried, and a Committee appointed, which is to conduct its investigations with closed doors. Sir James Graham, Mr. Gladstone, and Mr. Sidney Herbert resigned office. The vacancies have been supplied by Sir G. C. Lewis, as Chancellor of the Exchequer; First Lord of the Admiralty, Sir Charles Wood; Secretary for the Colonies, Lord John Russell. The reconstruction does not make a firm government, and the chances are that it will soon meet the fate of its predecessor, and that Lord Palmerston will not be able to maintain his present position.

The House of Commons have suffered a loss by the death of Joseph Hume, who expired at his seat, Bursley Hall, Norfolk, on the 20th February.—They could have better spared a better man.

Further accounts of the Russian attack upon Eupatoria, agree in stating that they met a decided repulse from Omar Pacha, assisted by the fleet. There is nothing of great importance from Sebastopol. The weather had improved, and active operations would soon commence. Major-General Jones, has superseded Sir John Burgoyne, and Lieut. Gen. Sir Geo. Brown, has returned to the army in excellent health. Colonel Bell of the Royals, had been slightly wounded, but continued to discharge his duty with accustomed zeal.

GENERAL FAST—A Royal proclamation fixes Wednesday, the 21st March instant, for a day of solemn fast, humiliation, and prayer, throughout the United Kingdom, in order that the Queen and her people may implore the Divine blessing and assistance on our arms for the restoration of peace. A form of prayer, to be used in all churches and chapels on the occasion, is to be published.

In January last, the Rev. J. Pearson, Assistant Curate of St. Margaret's Bay, preached a Sermon at St. Luke's in this City, upon the subject of the Holy Communion, which was then about to be celebrated. This Sermon appears to have been misunderstood by some of his hearers, and in consequence of statements propagated concerning it, the Rev. Curate and his Rector, Rev. J. Stannage, requested the Bishop, to refer it to three Clergymen, in order to obtain a formal expression of opinion as to its conformity with the teaching of our Church.—The Bishop accordingly nominated the Archdeacon, and the two neighbouring Rectors of St. George's and Dartmouth. At the request of the Archdeacon the Rev. E. Maturin, one of his Curates, was nominated in his stead, and these three Clergymen, having met and examined the Sermon, delivered to his Lordship the following conclusive Report, which must satisfy every one, who knows the Gentlemen by whom it is signed, that there was no foundation for the rumours so industriously circulated:—

"MY LORD BISHOP,

"In compliance with your Lordship's request, to examine the Sermon preached by Rev. John Pearson in St. Luke's, Halifax, on January 21st, 1855, we now report to your Lordship that we have done so, and that we do not consider that there is any statement in it but such as are in accordance with Holy Scripture, and with the teaching and doctrines of the Church of England.

"ROBT. FITZ. UNLUCKE,

"JAMES SHREVE,

"EDMUND MATURIN.

"Halifax, March 15, 1855."