

of professional pursuits, merchandize, traffic, and labour must be added, to show the total income of the inhabitants of this country. Our taxes on luxuries may also, in some measure, illustrate our means of voluntary expenditure, remembering that these taxes are but a limited proportion of the real sum which we pay for luxuries taxed. In 1830, the amount of the customs in the British isles on foreign articles imported, was twenty-one millions; the amount of duties on British and foreign spirits, was upwards of eight millions; the tax on carriages and horses for riding, raised above 700,000*l.* Contrast, then, the exertions in missions by Protestants of every land, with the manifested resources of this country. Our national rental and funded interest, the more independent part of our national annual income, exclusive of the profits of professions, merchandize, traffic, and labour, averages about seventy-five shillings a year for each individual of our twenty-four millions of inhabitants. The aggregate sum given to all the religious institutions put together, averaged but sixpence a year for each individual inhabitant of our country. The bare taxes on luxuries, or injurious indulgences, make us blush for our country, by showing us how totally disproportionate is our whole expenditure for missionary objects. The mere customs are thirty-five times as much; the bare duties on British and foreign spirits are thirteen times as much as all Protestant Christians give to religious Societies. The taxes on our carriages and riding horses exceed the annual income of all religious Societies of Protestant nations."—*Rev. E. Bickersteth.*

Prussia.—According to a recent census of the population of the states of Prussia, the total number of inhabitants amounts to 13,100,000. Of these 8,217,000 are Roman Catholics; 4,700,000 Protestants, 15,000 Anabaptists, and 168,000 Jews.—*Chr. Witness.*

The Anti-Duelling Bill, now under discussion in the United States Senate, provides, that for the offence of sending, accepting, or receiving a challenge, when the duel is attended by a fatal result, whether within or without the district, the surviving parties shall be liable to imprisonment at hard labor in the penitentiary not less than *ten*, or more than *twenty* years; and when the result is not fatal, to a like imprisonment of *five* years.—*Ibid.*

Union of the Atlantic and Pacific.—Letters just received from Guatemala, in New Spain, say that the works of the long-proposed canals for uniting the Atlantic and Pacific Oceans are still actively proceeding; and that this vast enterprise, which is calculated to create a commercial revolution throughout the world, will be completed towards the end of next year. The line of route for the communication extends from the mouth of the river St. Jean de Nicaragua, following its course to the great lake of the same name, a distance of 130 miles; the line proceeds across the lake to the coast and town of Nicaragua, 97 miles; from this latter town it extends to Borrette, in the Gulf of Popaya, a distance of 16 miles, making the total length of the line 243 miles.—*Dub. Record.*

We have the gratification of announcing—from authority upon which our readers may implicitly rely—that the Law Officers of the Crown in England have reversed their opinion relative to the recently established Rectories, as communicated in a Despatch to Sir F. B. Head in the month of August last. It will be recollected that the promulgation of this opinion was accompanied with a saving clause, that very possible facts and circumstances touching the establishment of the Rectories might have been omitted, the knowledge of which would very materially change the impressions to which at the time they were led. A reference, it will be remembered, was also made to the ecclesiastical authorities of the Diocese for their opinion upon the subject; and it is explicitly avowed that to the luminous exposure of the whole state of the

case by the Archdeacon of York—the substance of which was published in 'The Church' of the 13th January last—is to be ascribed this change of opinion in Her Majesty's Crown Officers, and the decision at which they have arrived, that the establishment of the Rectories is perfectly legal and valid.—*Church.*

Brussels Feb, 28.—The ordinance of the Bishop of Burges, for Lent, 1838, is preceded by directions against the Bible societies, against reading the Bible without permission, against bad books and anti-catholic journals.

Church Extension in Scotland.—Public meetings have been held for this object at Montrose, Arbroath, Perth, and other places in the north of Scotland. Large subscriptions were obtained for the advancement of this most important object.

AWFUL CONSEQUENCES OF CRUELTY TO ANIMALS.

A gentleman saw a fine horse in a brewer's dray, beaten most unmercifully, because it had got its leg entangled in the harness. When the man had vented his rage, he stooped down to lift the leg over the trace, the animal looked round, as if to ascertain its victim, then put his foot on the man's head, and crushed him to death.

When in —shire, I was asked to visit two sisters (not twins) who lived in a neighbouring village. I was prevented going myself to see them, but several of my friends did, and one who used to have them occasionally to stay with her, confirmed to me the following statement:—That when their father was a boy, he took great delight in catching birds, plucking their eyes out, and then letting them fly. When he grew up he married, and these his two daughters, now nearly seventy years of age, were born blind. Thus did the Lord punish him.

The son of a milkman who served a friend of mine, when even thirteen years of age, used to amuse himself by putting pitch on the tails of cats, and then setting it on fire; one at last, in great torture, turned round and bit his face and arm, and he died raving mad in Guy's Hospital.

A man who treated his horses with great cruelty, one day, not content with having beaten one in harness, took a large pole into the stable to vent his rage; his task was soon ended: the stick rebounded and factured his skull; I need scarcely add, he died:—but I may not ask, where did he go to? May the Lord bring these anecdotes home to the heart of every one who may read them.—*Ulster Missionary.*

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, MAY 17, 1838.

THE CROSS ON CHURCHES.—Our attention has been called by an esteemed correspondent, to the following extract from a sermon lately preached by the Rev. E. Prescott of New Jersey, on the occasion of the consecration of a church, the spire of which is surmounted by this appropriate sign of the christian's faith and the christian's hope. We have often lamented that the desire to turn *quam longissime* from the errors of the church of Rome, has led to the almost entire abandonment by Protestants of this most significant mark that their places of worship are consecrated to "Jesus Christ and him crucified." We have observed, however, that of late years, many of the churches erected in the United States have been thus adorned, and we know at least of one in this province (Trinity Church, Yarmouth) which has asserted its right to this banner, under which at our baptism we all engaged to fight manfully to our lives' end.

We hope as new buildings arise in our land for the worship of the great Jehovah, with spires pointing to a better world, that it will not be forgotten, that the Cross is the

christian's glory; and that, as its saving doctrine never to be lifted up to the eye of faith, so is it come to pass, that the eye of sense should rest upon its sign, as we turn to the house of God.

"You are within the house of prayer, and you are the dead, while high above both tower and cross of Christ. The cross of Christ! Too long Protestant Christendom been content to sit self without daring to raise the standard of its too long have we given up to the Romanist, the emblem of our redemption, this emblem under which the lowly of Jesus gather to the spiritual combat. To be to God, the time is fast passing when the cross of Christ shall be looked upon as the badge of the only of the Church, and this most holy ensign of faith of the Church universal be yielded to a sected branch.—Long may it rise above this tent of our God. The first object upon which the eye of the traveller shall rest as he enters upon our plain, last upon which his gaze shall linger as he sails from our shores, long, long may it be the cross of Christ. While as he approaches it promises to weary body those earthly comforts which are gathered beneath its shade, may it speak to his soul of that rest which remains to him in the kingdom of heaven; or, as it recedes in the distance, may it remind him of those friends whom he is leaving behind; may it gladden him with the prospects of a reunion with them in the city of our God. Welcome to our holy place be this badge of our discipline. Till the blessing which it secured are confined to a sect, we will not be ashamed of this memorial which was planted upon the hill of our redemption. Let the witness of that grain which burst the sepulchre and rent assunder the veil of the temple; it was the seal of the labors of Christ: it is the seal of our salvation. Welcome then again, thrice welcome, let it be the badge of our house of prayer; beneath it, in this place, generation after generation kneel in worship; when he who now speaks and you who hear are gathered, may we, and multitudes who shall follow us, be gathered into its hallowed shelter sleep sweetly in Jesus.

I honor the brethren who have erected this cross for their sound Protestantism, in not being willing to allow that the cross is the peculiar emblem of Popery. May such testimony against this grievous error be more and more among us. Those who deny the sacrifice of the cross; and those who blend with precious doctrine dogmas, and systems, and reasonings, which mar its beauty and hinder its influence; and those who cause schisms and divisions in that one body in which Christ would reconcile his people unto God by the cross, may, if they will, adopt the weathercock for their emblem; let it not be so with the primitive Catholic Church. Let her not leave to the Church of Rome, a church fraught with heresy, the honor of monopolizing its badge the symbol of that holy faith, of which she is the divinely appointed guardian and defender.

CORONATION.—It appears by late accounts from the land, that this imposing ceremony was to take place the 26th June. We have read with approbation the remarks in the Halifax Times on the propriety of a suitable and simultaneous celebration of the event at Halifax, and beg to add that in our opinion it should be confined to the metropolis, but extend to every village in the land. These are times in which it behoves good subjects to cherish in every proper way those feelings of