

the Church in Australia, had lost a devoted servant and a zealous friend. The pall-bearers were the Bishop of Antigua, the Bishop of Quebec, the Duke of Newcastle, the Right Hon. W. E. Gladstone, M.P.; and the Rev. E. Coleridge of Eton. Principal mourners, James Broughton, Esq., and Thos. Bowdler, Esq.

We regret to learn that the Bishop of Ely (Dr. Tunstall) is in a very delicate state of health.

Louis Napoleon's Government is straining every nerve to satisfy the priests. Thus, we read that lately at Rouen a young man named Patin had presented himself at the altar to be married, when it was discovered that he had not been to confession nor received the sacrament as the Church enjoins. He was arrested, conveyed before the Imperial Court at Rouen, tried and condemned to six months imprisonment, and to pay the expenses of the trial! As a beginning, perhaps, even Dr. Cahill may think this will do. We should rather incline to an opposite opinion.

The Stafford-house memorial on American slavery has it is stated, received between 300,000 and 400,000 signatures. The propriety of placing the address in the hands of Mrs. Stowe on her arrival in England, five or six weeks hence, is a present under the consideration of the distinguished ladies with whom the idea of memorializing the women of America on the subject of slavery originated. The *Leeds Mercury* states that the memorial has received 10,615 signatures in that town.

Erard's magnificent piano, which was exhibited at the Crystal Palace in 1851, has been purchased by the Emperor for the Empress of the French for 40,000 francs.

PRIZE ESSAY.—A member of the Bengal Civil Service has offered a prize of £100. for "the best Essay in refutation of the errors of Hindu Philosophy according to the Vedanta, Nyaya, and Sankhya Systems." The Trustees—the Archbishop of Canterbury, and the Bishops of London and Oxford—have appointed three examiners, Dr. W. H. Mill, Dr. W. Whewell, and H. H. Wilson, Esq. The essays are to be sent before 31st Dec. 1851, to the care of the Rev. Secretary of the Society for the Propagation of the Gospel, 79, Pall Mall, London, where the rules, &c. to which the Essay is subjected may be obtained. The competition is general, not limited to natives of Great Britain and Ireland.

The Church Times.

HALIFAX, SATURDAY, MARCH 26, 1853.

EASTER.

To-morrow, in conjunction with "the Holy Church throughout the world," we shall be called to celebrate the most joyous festival in the Christian year,—commemorating the glorious triumph of our crucified Lord, over death and the grave,—the cornerstone of all our faith,—the foundation of all our hopes of a life to come,—and the earnest of our own ransom from that narrow prison house, to which each day of our earthly pilgrimage is conducting us. It is an animating consideration, which belongs in a peculiar manner to the members of the Church, that not only is this same great fact the subject of common joy to all that call themselves Christians, but that, on the morrow, every member of the Protestant Episcopal Church, in every quarter of the world where a congregation shall be gathered, from the Ganges to the St. Lawrence, from Hong Kong to the remotest part of the Western hemisphere, will unite in celebrating this high festival in the very same "form of sound words" which we here hold in our hands.—May all that use that form, be indeed "risen with Christ" and experience the power of his resurrection in their own rescue from the chains and bondage of sin, and their restoration to the light and liberty of the children of God.

We subjoin a brief account of this feast from a standard writer.

EASTER-DAY

"Having now, as it were, with the Apostles and first believers, stood mournfully by the Cross on Good-Friday, and on the day following been again overwhelmed with grief, for the loss of the Bridegroom; the Church this day, upon the first notice of his resurrection from the grave, calls upon us, with a becoming and holy transport, to turn our heaviness into joy, to put off our sackcloth, and gird ourselves with gladness."

"That in and from the times of the Apostles, there has been always observed an anniversary festival in memory of Christ's Resurrection, (which from the old Saxon word *Oster*, signifying to rise, we call *Easter-day*, or the *Day of the Resurrection*; or as others think,

from one of the Saxon goddesses called *Easter*, which they always worshipped at this time of the year.) no man can doubt, that hath any insight into the affairs of the ancient Church; in those pure times, the only dispute being not about the thing, but the particular time when the festival was to be kept. But of this I have said enough before."

"As for the manner of observing it, we find that it was always accounted the *Queen, or Highest of Festivals*, and celebrated with the greatest solemnity. In the primitive times the Christians of all Churches on this day used this morning salutation, *Christ is risen*; to which those who were saluted, answered, *Christ is risen indeed*; or also thus, *and hath appeared unto Simon*; a custom still retained in the Greek Church."

The Psalms for the morning are Psalm ii. lvii. cxi. The first of which was composed by David, upon his being triumphantly settled in his kingdom, after some short opposition made by his enemies; but it is also (as the Jews themselves confess) a prophetic representation of Christ's inauguration to his regal and sacerdotal offices; who after he had been violently opposed, and even crucified by his adversaries, was raised from the dead, by the power of his Father, and exalted to those great offices in the successful exercise whereof our salvation consists. The lviiith Psalm was occasioned by David's being delivered from Saul, by whom he was pursued after he had been so merciful to him in the cave, when he had it in his power to destroy him; and in a mystical sense Christ's triumph over death and hell. The last Psalm for the morning is a thanksgiving to God for all the marvellous works of our Redemption, of which the Resurrection of Christ is the chief; and therefore though the Psalm does not peculiarly belong to the day, yet it is very suitable to the business of it.

The Psalms for evening prayer are cxiii. cxiv. cxviii. The cxiiiith was designed to set forth, in several particulars, the admirable providence of God, which being never more discernible than in the great work of our Redemption, this Psalm can never be more seasonably recited. The cxivith Psalm is a thanksgiving for the deliverance of Israel out of Egypt; which being a type of our deliverance from death and hell, makes this Psalm very proper for the day. The last Psalm for the day is the cxviiiith, which is supposed to have been composed at first upon account of the undisturbed peace of David's kingdom, after the Ark was brought into Jerusalem; but it was secondarily intended for our Saviour's Resurrection, to which we find it applied both by St. Matthew and St. Luke.

The first Lessons for the morning and evening service contain an account of the passover, and of the Israelites' deliverance out of Egypt, both very suitable to the day: for by their Passover Christ our Passover was prefigured; and the deliverance of the Israelites out of Egypt, and the drowning of Pharaoh and his host in the Red-Sea, was a type of our deliverance from death and sin. The Gospel and the second Lesson for the evening give us the full evidence of Christ's Resurrection; and the Epistle and the second Lesson for the morning teach us what use we must make of it.

The Collect, Epistle, and Gospel are all very old; in the first book of King Edward they are appointed for the first Communion; for I have observed, that upon the great feasts they had then two Communions, and a distinct service at each. For the second Communion they had the same Collect which we now use upon the first Sunday after Easter. The Epistle for that service was 1 Cor. v. 6. to ver. 9. the Gospel was Mark xvi. to ver. 9.

We observe the *Christian Messenger* has copied the extract from our last, in reference to an Oyster Supper in a Canadian Chapel. The Editor seems to have treated a portion of the extract, as if it were ours, in which he was mistaken. It was wholly taken from an exchange paper, and inserted without note or comment from us, and with no desire to wound the feelings of the Baptist denomination. We feel sure that the judicious members of that denomination, would condemn such doings, and so, we presume, the Editor of the *Messenger* does, tho' he speaks rather gently of the offenders, and somewhat tartly of the Church, and of us.

It would have been better, perhaps, had he "rebuked" his Canadian brethren, for the disreputable affair, and pointed it out as shewing up the extravagancies to which the *baazar system* of the day may lead, under the banners of any denomination.

He might have spared also his taunts about "purple and fine linnen" of which we have precious little, at all events, in the Colonial Church

We know at least one Bishop who has "neither house nor home" provided for, him and whose salary, tho' patched up from various sources, still does not amount to that of a judge of the land. We are no advocates for enormous disparities in Ecclesiastical stipends, nor yet for the equality of socialism. By a conscientious exercise however of patronage, much more frequent in our day than it used to be, the "poor curate" does not always remain poor, but may even reach the "purple" as a reward of merit, (e.g. the new Bp. of Lincoln mentioned in this day's paper.)

We need not be reminded that we of the Colonial Church, are partially on the "Voluntary system." It works well at times, where there is anything to work upon. But sad is the fate of the poor wight whose sole dependence is what "the people" (half starving perhaps themselves) may "hire" him for.—We have known some such worthy and excellent men in the *Messenger's* own denomination, who have been indebted to Churchmen for food and raiment which the "voluntary system" did not, or could not supply.—Better that, however, than "tea parties" or "oysters in the chapel," to raise the needful. In conclusion, we just remind our contemporary, that if we went, as he says "a little beyond the mark" in putting in the extract in question, he has done so scores of times in "garnishing his pages" with articles against the Church of England, and sometimes endorsing them by editorial comments on our bigotry, intolerance, &c., which, be it remembered, we have not done in the present case, nor indeed in any other, at least since we have resumed editorial duties.

ANOTHER WORD FOR THE POOR FISHERMEN.

A few lines upon this subject about Christmas, produced us some reasonable donations, which we duly acknowledged, and some old clothing from two or three friends,—all of which has been expended and distributed, gladdening the hearts, and sustaining the strength of the hungry and the naked—old and young. These poor people seem most reluctant to apply for aid, but sheer necessity compels them. They can expect nothing from their own labor, for two months to come. (*If Railroads were commenced it would not be so.*) Donations in money, provisions, cast off clothing for men, women, or children, thankfully received and carefully distributed, by the Rev. J. C. Cochran, Brunswick St. St. George's

ACKNOWLEDGEMENT.

20s.—For "the least of our Lord's brethren" who are an hungered, athirst, naked, sick, or in prison.

from "PHILADELPHUS."

Also a quantity of valuable Clothing from several friends.

J. C. C.

D. C. S.

At a Monthly Meeting of the Executive Com. of D. C. S. March 18, 1853, the sum of £20 was granted in aid of the new Church at Preston, near Dartmouth.

EDWIN GILPIN,
Sec'y. D. C. S.

D. C. S.

RECEIPTS.

March 21 Truro £3 10 0

We observe by the *Farmouth Herald* that many of the friends and members of the congregation of Mr. Harding, a respectable Baptist Minister at Horton, now in his 80th year, lately paid him what is called a "donation visit," and left behind them £40 in money and as much more in useful articles for his family—a pound for each year of his life. Such "morning calls" are not to be despised. We know of no canon against them in the Church of England.

Among the Medical students who took the degree of M. D. at the recent commencement of the New York Medical College, were Messrs. M. Weeks and J. Slayter, of this city.

THE PROVINCIAL.—We omitted last week to acknowledge the receipt of the March number of this creditably conducted periodical, of which as regards a former number, we had pleasure in speaking in favorable terms. We cannot say that we think as highly of the one before us. We would like to see articles of a heavier calibre, mingled with those of the lighter order, which at present predominate.

The opening article on "March" is decidedly the best.

A NEW ARTICLE OF EXPORT.—A Deserter from the 97th Regiment was found this week packed up in a box, in a house in Spring Gardens—addressed to Boston, and labelled "this side up with care."