

then is usual: the governor and admiral were present, and the pews of the military were well filled. The prayers and psalms were well suited to the occasion, and the tones of the organ were sad, and the demeanour of the people serious. The Bishop's text was the ninth verse of the twenty-sixth chapter of Isaiah:—"With my soul have I desired thee in the night; yea with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

He reminded us that this was the third time we had been called upon within seven years, to observe a solemn day of humiliation—for famine, then for pestilence, and now for war; the two first had been turned away from us on our supplication, we had then the greater encouragement to hope that we should now be heard, and that the sword, the most dreadful of God's judgments, would be averted from us and peace restored. We had reason, he said, to be thankful that England had not provoked the war, that she had endeavored to keep the peace undisturbed, as long as possible; that she was now defending the weak from the oppressor,—we were bound to protect helplessness from oppression. Though the doer of the wrong made a profession of a zeal for Christianity, he was acting in direct opposition to its divine precepts. We were reminded of the wonderful changes that have taken place lately in the world, the rapid colonization of some parts of it, the opening of others to the gospel, which have hitherto been closed against it; of the almost incredible rate of travelling in the present day,—of the transmission of intelligence with lightning speed; of our Lord's prophecy, that in the latter days should be wars and distress of nations.—

All these things should lead us to prepare for our Lord's coming. It is better to expect it ten times and to be disappointed, than to live without such expectation:—he that expects his Lord's coming lives for him, his heart is not engrossed in schemes, in obtaining worldly knowledge, worldly greatness, honors and riches. Happy is that man who can say—Lord I am thine and Thou art mine, he can rejoice in the hope of his Lord's appearing. Finally, we were all exhorted to "Watch."

In the afternoon service was held at St. Luke's, a smaller church in a quiet street. Among the congregation here assembled were five clergymen, exclusive of the Bishop, who read the service in a very impressive manner. The Rev. R. H. Hutlock preached from the words,—“When the host goeth forth against thine remains, then keep thee from every wicked thing.”—*Deut. xxii, 9.* After speaking of the danger in which we should place our armies if we did not cease from sin, showing how sin was always the cause when the children of Israel turned their backs upon their enemies in the day of battle, and how, on the other hand, they routed hosts with a mere handful, when the Lord was on their side; he proceeded to point out some of the glaring sins of the age, such as the pride of intellect, the neglect of the bible in the education of the young, giving them all knowledge, but that which leads to everlasting life. He intreated us to pray for the hosts that have gone forth to the strife, that they may not bring scorn, the scorn of the infidel on our holy religion, that they may flee the sin of intemperance, while among the temperate followers of the false prophet, and that they may not forsake the assembling of themselves together among a people, who are daily summoned to prayer by the voice of the muezzin from every minaret.

The sermon in the morning from the Rev. Wm. B. Lock, was on a text taken from the Second Book of Chronicles, twentieth chapter.

There was also service again in the evening at St. Paul's, when the Rev. E. Maturin preached from the sixth verse of the twenty-fourth chapter of Matthew.

E. R.

FOR THE CHURCH TIMES.

PROTESTANTS may see what they will have to swallow, if they join the Church of Rome, from the following items in the last number of the organ of that sect, published in Halifax. They occur in an account of ceremonies observed on board the French ship in the Black Sea, in reference to a picture of the Virgin Mary, sent out by the Emperor Napoleon, for the protection of those serving on board. She is there called the "Mother of God"—"the presence of Mary" said to be "wherever the Gospel has shed its light" therefore she must be "God." Her name is called "an impenetrable shield."—She is said to be "an unending and inexhaustible Intercessor."—She is described as the "gate of heaven," "the ark of the Cove-

nant," the "star of the sea," the "refuge of the sinner," "the help of the afflicted," an "impenetrable buckler," "powerful as a host in battle array," &c. &c. These are the words of the Divine, selected to "inaugurate" the painting of the Virgin, as the Guardian of the French fleet in the Black Sea. If Mary could come back to the earth, none would abhor such unjustifiable adoration more strongly than herself. It may be asked, what need have we of Jesus, if his earthly mother deserves such epithets? How can they be reconciled with all that is said of Him,—“as the way, the truth, and the life”—who said "no man cometh to the Father but by me,"—“the one Mediator between God and man”—who alone is mentioned as “ever living to make intercession for us”—as “the door” by whom we are to enter in—as the “living way”—“the One great High Priest”—in reference to whom it is said, “neither is there salvation in any other, for there is none other name under Heaven given unto men by which we can be saved,” &c. &c. &c.

He, and not Mary, is the sinner's help in his time of need. She was called indeed “blessed among women”—but only among them. She is dead and gone now, and can help nobody—and like the rest of us could only get to heaven by the blood of her adorable Son—as a poor sinner, and handmaid of the Lord.

Not to her, then, did we pray on Wednesday last, to take care of our fleets and armies, but to Him who “is mighty to save”—“Jesus Christ the same yesterday, to-day and for ever.” Protestants! bless God that your faith is that of the Bible—and that you are called upon to “believe nothing but what may be proved thereby.”

May 18.

BEREAN.

The Church Times.

HALIFAX, SATURDAY, MAY 20, 1854.

THE DAY OF HUMILIATION.

WEDNESDAY last was generally observed in this City in obedience to the command of the Civil authorities. We believe there were public services in all the Protestant places of worship, morning and evening.

A correspondent has given an account of the Sermons in St. Paul's Parish. That in the morning by the Lord Bishop, was especially solemn and appropriate.

There were also two full services in St. George's; and one at St. John's Chapel, three miles from the city. The morning sermon was preached by the Rector, from Isaiah xxvi. 21 v. and that in the afternoon by the Revd. Geo. W. Hill, from Psalm xx. 7 v. The Churches were well attended, and it is to be hoped that a salutary impression has been made on many hearts. No doubt many a fervent and believing prayer has ascended up on high, from the various congregations, which were gathered together on this occasion throughout the land. May an answer of mercy and peace be returned; and may the God of battles cover the heads of our brave soldiers and sailors, who have gone forth in His righteous cause, crowning their efforts with success, and restoring to the world the inestimable blessings of a sure and lasting peace.

The Collections in the various Churches in behalf of the soldiers' wives and children left behind, amounted to £105,—viz. St. Paul's, £76 11s. 4d.; Garrison Chapel, £11; St. George's, £18. Other Protestant places of worship, probably £90.

POLEMICS.

The first number of a paper, with the incongruous title of the "Halifax Catholic" was issued just before we left Town, from whence we have been absent some six or seven weeks. Its maiden but fierce attack upon Protestants was promptly and temperately noticed in an able communication inserted in the next issue of this paper. We did not see another number of the pugnacious journal, until the last week, when we found it well filled with similar batteries against Protestant Journals, and devoting more than two columns of invective to the Lord Bishop of this Diocese, in a review of a hear-say report of a sermon delivered by his Lordship in St. Paul's Church, on the 24th April.

We like to "live peaceably with all men," and dislike controversy, which seldom tends to edification. But we hold it a duty to "contend earnestly for the faith," and we prefer TRUTH even to peace. Therefore, without any particular desire to stir up strife with our Ishmaelitic neighbour, we beg leave simply to demolish his structure of two columns in height, as aforesaid, by smashing its foundation, and this we can do by positively asserting that the Bishop never used

in that Sermon the terms "witchcraft and superstition," upon which those columns are based; tho' it is rather surprising that he did not utter at least the latter, if he touched at all on the differences between Romanists and Protestants.

It would be well before our contemporary undertakes another "review," to find out exactly the subject matter to be reviewed. So much for that.

The "Halifax Catholic" next quotes a list of Oxford perverts, to crush the Bishop. We beg to refer him to an extract in our paper of 6th inst. headed "Old and New Romanists," giving the opinion of Dr. Cahill, the great gun of their Church, on some of these eulogised gentry, whom his Reverence seems to wish in *partibus infidelium* again. "Mistatements, gentry protestantism, and rank heresy," quoth the Doctor, "are contained in almost every word they have written on this subject!" "When they joined us, we clothed them in the lion's skin, and admitted them to our society, begging them to be silent; but if they foolishly begin to bray and imprudently raise their voice, and show their long ears, the fault is entirely their own."

So much for the gains from Oxford. Much good may such riches do their present owners. For our part we have no objection to their getting some more coins of that stamp. We would be all the better for their loss.

By the way, it is just as well to be honest about those lists. Now, we are told, that appended to Bp. Walsh's last Pastoral, is a list of "perverts," as if made in the past year, many of whom were gazetted in a similar production of the year before. Moreover, when stating the account, why omit a few small items on the other side, such as the 30 or 40,000 Roman Catholics converted to the Protestant faith in Ireland alone, within two or three years—the hundreds who have taken the same happy course at Achill, on the W. coast of the same country—to say nothing of other hundreds who have been received into the Church last year in one London Parish alone—that of Bermondsey? The next time the friends over the way make up the account current, it will be as well to give both sides.

LETTERS RECEIVED.

From T. Desbrisay, Esq., Charlotta Town, P. E. Island—with remittance, which has been duly credited—other directions attended to. From Mr. C. Hallett-Burin, N. F. with remittance. From Rev. C. Elliott, with £1—directions attended to.

Birth.

On the 14th inst., in Brunswick Street, the wife of HENRY BOGGS, Esq., of a Son.

Married.

On the 27th ult., at Beaver Harbour, by the Rev. James Breading, Mr. JOHN WHITMAN to Miss EUNICE JEWELL, both residents of Beaver Harbour.

On Wednesday evening 10th inst. by the Rev. R. F. Lumsden, Mr. EDWARD WESTLAKE, of Plymouth, England, to Miss REBECCA JANE, only daughter of the late John West, of Halifax.

At Chelsea, Massachusetts, on the 6th inst., at St. Luke's Church, by the Rev. W. S. Bartlett, Mr. JAMES T. CLARKE, to Miss HARRIET E. DEWOLF, both of this province.

At Chester, on Sunday, the 14th inst., by the Rev. J. S. Smith, Mr. JOHN SHURE, to Miss ANNETT HILTZ.

Dece.

On Monday, suddenly, Mr. WILLIAM ADAMS, aged 50 years.

On Wednesday morning, in the 20th year of her age SARAH, eldest daughter of Mr. Edward Duckett.

At Hubbard's Cove, on the 11th inst., REBECCA, wife of Mr. John Coolen, aged 34 years.

Shipping List.

ARRIVED.

Saturday, May 13th.—Schr Surprise, 'Am' Cole, New York, 4 days; schr Chesham, Fraser, ditto 5 days; brig Bloomer, Thornburn, Boston, 5 days; Rose May, Jenkins, Cienfuegos, 30 days; Telegraph, Thornburn, Trinidad, 30 days.

Sunday, May 14th.—Ship Devon, Liverpool; barque Sydney, Clyde, 31 days; Moro Castle, Mounce, London, 44 days; brig Grand Turk, King, ditto 31 days; brig Charles DeWolfe, Card, New York; Dutch galliot Anke Berg, Rotterdam.

Monday, May 15th.—Barque Levant, Lannerton, Liverpool, 33 days; schrs. Wave, Roche, Baltimore, 7 days; Levi, Hart, Canso; Mary, Bond, Fortune Bay, 10 days.

Wednesday, May 17th.—Brig. Contest, Griffin, Cienfuegos 20 days; barque Snowden, Dunlap, Liverpool, G. B. 32 days; schr W. H. Hart, Evans, Port Aux Basque, 14 days.

Thursday, May 18th.—Schr Ocean Wave, Seaboyer, Cienfuegos, 23 days; barque Ann Thompson, Scott, Liverpool, G. B. 41 days; schr Alice Rogers, Reade, Bermuda, 5 days.

Friday, May 19th.—Brig Sarah Botsford, McGregor, Liverpool, 36 hours; Prince Arthur—ditto 52 days. schrs. Jasper—, St. Jago, Cuba, 18 days; Fair Play, Stewart, P. E. Island; Integrity, and Hiram, Sydney.

CLEARED.

Saturday, May 13th.—Fairy, Eaton, Liverpool, N. S. Baitu, Huzophreys, Quebec, Jane Spruit, McNutt, Labrador.

Monday, May 15th.—Schr. Algeria, Banks, St. John, N. B.; Lydia, Burke, Newfoundland; Planet, Swain, P. E. Island.

Thursday, May 18th.—Brig Velocity, Strang, Harbour Breton, N. F.; brig Halifax, 'pkt.' O'Brien, Boston; schr John Thomas, Muruv, Newfoundland.