

circumstances, and perhaps to forego many of the ordinary necessities of life, while the other besides having the daily wants of himself and those who look up to him, is enabled out of his income, to administer to the temporal, as well as spiritual necessities, of the sick and poor of his Parish.

Clergymen are, and should be, excluded from contending with their fellow men for the honors and emoluments of the world, and are therefore placed in a most dependent position. Let none then withhold a willing hand, when called upon by collectors, for rely upon it, that a proper provision for the Pastor is not only among the first and most important of Christian duties, but is one of the strongest evidences he can receive from his people, that they duly appreciate his services—and where this principle is fully acted upon the best results will follow.

Let Churchmen in every district of this favored Province be more deeply sensible of their duty in this as well as in other respects, and give abundantly to those whose whole lives are spent in promoting their eternal welfare.

Dartmouth.

D.

FOR THE CHURCH TIMES.

LENTEN HYMNS.

I will arise and go to my Father, &c.—St. Luke, xv. 18. With thralldom bred, with want oppress'd, In this far country left to roam, I mourn the blessings once possess'd, When shelter'd in a Father's home.

O Thou who art my Father still, With aching heart to Thee I turn; No more do I resist thy will; No longer let thine anger burn.

Alive to all that earth can give, Alive to passion's urgent plea, But dead while seaming still to live, How oft have I forgotten thee!

A laggard in the race of life— Charm'd by the scenes of sense and sight; A fainting wreath in the strife For thrones of bliss and crowns of light.

In deep contrition lo! I come, To seek again my Father's face; A prodigal returning home, A sinner call'd and saved by grace.

O gracious God, to anger slow, Once more relieve this mortal strife, Once more let Thy compassion flow, And feed me with the bread of life.

W. B.

Extracts of Letters relating to the death of Henry Austruther, Esq., 2d Lieutenant 23d Royal Welsh Fusiliers, at the Battle of Alma, aged 18, "who fell not only as becomes a soldier, but as might be expected of a Christian, in the faith, the peace, and hope of the everlasting Gospel—an instance out of many furnished from our Army in the East, that a soldier of our Queen is not less devoted and dutiful because he is a soldier of our Lord Jesus Christ."

No. 1.

On the heights above the River Alma, Thursday Sept. 21st, 1854.

Our dear Harry has fallen! His was a soldier's death, and he died surrounded by nearly the whole of his regiment, five of them only remaining unhurt to tell the tale. He was shot, poor fellow, right through the heart, whilst carrying the Colours, so his death must have been instantaneous. He fell about 40 yards from the field-work, which cost so dearly. I know what a terrible shock this will be to you and his dear Mother, in fact to the whole of you, but in my letter to L. I have explained why we must not mourn for him as without hope. God had dealt mercifully to him and led him to seek a Saviour, and he did seek the only true one earnestly.

Whenever we have met lately, and I have seen him very often the last week, we have always talked on serious subjects, and have read and prayed together.

We must now remember and accept our Lord's words which he said, "He that cometh unto me, I will in nowise cast out."

In position in front of the River Alma, Sept. 21st, 1854.

What we first halted my first care was to find out the 23d, and then I heard the fatal news. By and by his great friend Bulwer came down to me, and we went together to look for him. We found him quite cold and stiff, poor boy; so I kissed him and closed his eyes. I took from him his Testament, glass, wings, and rings. We then got four men of his regiment to carry him to a place where there were not so many dead lying about, and there they dug a grave as deep as they could, early in the forenoon, and wrapping

The Colours which he carried was pierced with twenty six balls, and covered with his blood. The other colour received sixteen balls. Mr. Butler, the officer who carried it, fell in the same instant with his comrade.

The Testament was stained with a drop of his blood. As his last interview with his friends from whose letters these extracts are taken, he had received his instruction of reading the 13th Chapter of St. John's Gospel. His mark was at that place.

him in a blanket, we laid him in it. I read a short prayer at the grave, and read those beautiful verses at the end of the sixteenth chapter of the 1st Corinthians, firmly believing that in his case "Death had been swallowed up in victory." The last time I saw him alive was the Monday afternoon the day before we marched, and we went out on the hill side and read and prayed together. He seemed to enjoy it so much, and he told me he had been meditating upon death, and that he could now look it in the face complacently. . . . Harry is deeply regretted by all our fellows, and by every one that knew him in the very least. I never knew such universal popularity, or one who deserved it more."

EXTRACTS FROM HIS OWN LETTERS, PREVIOUS TO THE BATTLE.

"Guard's Camp, Gevreckli, Aug. 3rd.

"I pray that God may take away my hard heart, and give me a heart to know and love Him, for Christ's sake."

"Camp Monastir, Aug. 18th.

"I thank thee dear mother for her little tract and hymn, and tell her that I will be sure to learn it by next Sunday, as if I were going to say it to her in the sitting room. I only wish I really was to be there; but we can only pray that God may preserve us all to meet some day at dear old Balkascie, (his father's seat in Scotland) should it be His will. I ought to be very thankful to Him for having preserved me in all this sickness, as I am still very well indeed."

"Camp on the march to Varna, Aug. 27th.

"I trust, my dearest mother, that I do think more seriously than I used to do, and I think I feel so much more comfort in my Bible, for if I read it attentively, and look at the passages you marked in it, I always find some verse that suits my condition, when I feel rather down at the thoughts that I may never see you all again.

I cannot bear to think that this may be my last letter before going into action; but we must put our trust in God, that I may be preserved in the day of battle. . . . I shall have to carry the colours in any operation we undertake; so I must take care that no Russian gets hold of them. . . . I will take care that my Bible is sent to you, my darling mother; it is the only thing of value I have out here. . . . I read Mr. Drummond's Message to us, viz.: the 46th Psalm, last night. It was very kind of him to think of us. Will you give him my best love which you see him? That God may bless and keep you all, whatever happens, is the earnest prayer of your most affectionate son, L. A."

"Victoria Steam-ship, Sept. 8th.

"If it pleases God, I shall be preserved in the day of battle, and shall see all my dear family again; but we can trust, that if we do not meet again in this world, we may do so in a better, for Christ's sake."

The hymn referred to by young Austruther is the 50th in our collection.

The Church Times.

HALIFAX, SATURDAY, MARCH 24, 1855.

LEGACIES TO THE DIOCESAN CHURCH SOCIETY.

We know not to what writer we are indebted for the first use of the expression, indicating that each one's "ruling passion" is "strong in death." From whatever source derived we regard it as an expression presenting to the mind an important truth. Estimating the value of the principle by the fruit it bears, we have much reason for concluding and fearing that the "ruling passion" of Churchmen and Churchwomen in Nova Scotia, whatever else it be, is not an undying love to the Church whose ordinances have blessed, to the Ministry whose services have strengthened, or to the Saviour whose love has comforted them, during the years they have passed in this fallen, but ransomed, world. We might have hoped that in that solemn season when the soul is trimming its wings to take its flight from the Church militant on earth to the Church triumphant above, it would cast back a sympathizing look upon the weak, the tempted, and the suffering it was soon to leave in a world of perturbations, and think how it could succour them when itself had passed into a region of sunshine, of life and of joy, eternal.

Hitherto, under the influence of those solemn anticipations, the members of our Church, with few exceptions, have thought only of those who were related to them in the flesh, unmindful of the still more endearing relationships produced by the Spirit of God's Grace. It may be replied to this, that we have served our generation according to the will of God by the gifts and sacrifices we have rendered it in life—but might not the same plea be urged in reference to our families and near relations? David had served his generation, perhaps as much as any in later times can lay claim to; yet did he, of his own proper good,

because he had set his affection to the House of his God, bequeath thousands of talents of gold and of refined silver for the House of his God. With joy, in the prospect of the pleasures at God's right hand, he rejoiced in providing to the utmost of his power for the spiritual happiness of those he was leaving in the Church on earth.

But where, within the borders of our own spiritual community, do we witness any approach to the "ruling passion" of the dying Psalmist? We see much of it in England: in Nova Scotia, almost none—from the crown of the head to the sole of the foot, from its most exalted to its lowest and poorest church members, almost none—from the Orthodox Churchman to his Evangelical brother, alike none. The whole body of our Church in this Diocese, with the solitary exception of two of its poor members, is hitherto subject to the same heavy rebuke and condemnation, even that selfishness, not godliness, has been the "ruling passion, strong in death,"—that our own families, not God's family; our own households, not the Christian household—have been alone in our thoughts, and filled up the whole horizon of our farewell retrospect and prospect. Let living Churchmen and Churchwomen who have made their wills, read them calmly over in the light of this conviction, and let them see how much the cause, the people, and the Church of God their Saviour have been in their thoughts, when making a disposition of the means with which a bountiful God has blessed them.

The contrast between the Reports of our Diocesan Church Society and those of any religious society in England is in this respect much to their credit and to our shame. We cannot take up the Report of any one of the Societies at home, for any year, without perceiving evidences that the cause of God is remembered and loved there in the prospect of death as well as in the bright day of life. There are lying beside us the Reports of various English Societies, and also the Sixteen Reports of our own Society. What testify they, by Legacies, of the dying—we should rather say of the undying—regard of their friends and supporters?—The Report of the Society for the Propagation of the Gospel, for 1853, announces Legacies amounting to £4,489. The Report of the Society for Promoting Christian Knowledge for 1852, £777, while its Legacies of £100 and upwards for 140 years, fill seven closely printed pages of the same Report. The Colonial Church and School Society in 20 years has received more than £2000 in Legacies. The Naval and Military Bible Society in 1851 received £250 in the same way, its Bookbinder bequeathing . . . of that sum.—The British and Foreign Bible Society in the same year received bequests amounting to £18,000, varying in amount from £6000 to £5. In the same year the Religious Tract Society of London received £1680, consisting of 17 Legacies, one as small as £1 16, and another of £2, shewing that this mode of religious benevolence is open to those of small as well as those of larger means.

To be Continued.

"How can we account for the many perversions to Popery which we have to chronicle from time to time, but by the fact that the perverse are either simpletons or practical Atheists? They may indeed, like Robert Isaac Wilberforce, have given promise of better things in their youth; but these promises are but precocious gleams, precursors of an early dotage. We have before us the names of nine clergymen of the Church of England who, during last year, joined the Church of Rome. Can any of our readers give us the names of nine, of our Scottish Presbyterian clergymen that ever joined the Church of Rome? For our own part we cannot recall a single instance in which such a thing has happened."—Presbyterian Witness, Mar. 17.

The Presbyterian Witness should not glory in the infallibility of his church. It is a rare thing, we acknowledge, to find a Presbyterian minister perverted to Rome. It is on the other hand, almost, if not quite as rare to find a Romish convert to Presbyterianism. Neither seems prepared to embrace the unreasonable dogmas of the other. Many Romish Priests however, have been converted to the communion of the Church of England; notwithstanding the unhappy perversion to Rome on the part of clergymen of the English Church. We believe also, that there is practical infidelity, in no small degree, within the pale of the Romish priesthood. But we are not disposed to acknowledge, that either those who go from England to Rome, or that those who come from Rome to England, are infidels. However much we may deplore the perversion of some, and though we may be compelled to doubt the honesty of a few, we are bound to believe that the majority are without doubt sincere. Presbyterian Clergymen, on the other side, do seek orders in the Episcopal Church, and very often in large bodies. It may have escaped the recollection of our contemporaries, that in the neighbouring republic, in a few years, 300 moved into the Church from the Presbyterian body. Dr. Chalmers himself entertained more than a common affection for the Church of England.