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The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gosdy—Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, FEBRUARY 19, 1859. NO. 2.

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING	EVENING
S. Feb. 20	Sunday In Lent.	Gen. 27	Luke 8
M. " 21	"	Num. 23	4
T. " 22	"	Deut. 1	6
W. " 23	"	Deut. 31	6
T. " 24	St. Matth. A & M	Wisd. 10	7
F. " 25	"	Deut. 6	8
S. " 26	"	Deut. 7	8

* The Athanasian Creed to be used.

Poetry.

ELISHA AT DOTHAN,

BY REV. GEORGE CHOLY.

'Tis midnight, deep midnight,
The hour for surprise!
From the storm-shattered ridges
The warriors arise:
Now the Syrian is marching
Through storm and through snow,
On the revel of Israel
To strike the dread blow.
No light guides his march
But the tempest's red glare;
No ear hears his tramp,
In Israel's doomed camp,
The hunters have driven
The deer to its lair!

Now, wild as the wolf
When the sheepfold is nigh,
They shout for the charge,
"Let the Israelite die!"
Still, no trumpet has answered,
No lance has been flung,
No torch has been lighted,
No arrow has sprung.
They pour on the rampart—
The tents stand alone!
Through the gust and the haze
The watch-fires still blaze,
But the warriors of Israel
Like shadows are gone!

Then spake the King's sorcerer:
"O King, wouldst thou hear
How these Israelite slaves
Have escaped from thy spear?
Know their prophet Elisha
Has spells to unbind
The words on thy lip,
Nay, the thoughts on thy mind;
Though the secret were deep
As the grave, 'twould be known,
The serpent has stings
And the vulture has wings.
But he's serpent and vulture
To thee and thy throne!"

'Tis morning—they speed
Over mountain and plain;
'Tis noon—yet no chieftain
Has slackened the rein;
'Tis eve—and the valleys
Are dropping with wine,
But no chieftain has tasted
The fruit of the vine.
To Dothan the horsemen
And madd'ed charioteer
Are speeding like fire;
Their banquet is ire,
For the scorners of Syria,
Elisha is there.

Religious Miscellany.

PIERCE CONNELLY'S LETTER TO THE EARL OF SHREWSBURY.

DEAR LORD SHREWSBURY.—The friendship with which you have honored me for more than 15 years, from the day when your kind courtesy first brought you to my modest apartment in "Via della Croce," and subsequently led you to stand sponsor for me upon entering the Church of Rome—which at last placed me in the confidential relationship of your domestic chaplain and in close intimacy—a friendship proclaimed so honorably to me in my absence, and ever proved so affectionately at home, and which, on an occasion of great affliction, supported me by a sympathy given with manly frankness, but with all a woman's gentleness—such a friendship, deeply felt, and dearly remembered,

imposes it upon me, almost as a duty, to offer you publicly, if not an apology, at least the reasons, for my renouncing, as much against my feelings as your own, not only a position of much happiness, and many worldly advantages, but the religion, which at one-and-thirty years of age I had deliberately chosen, and to which you solemnly took upon you to answer for my fidelity.

You will doubtless remember my printed letter to my Bishop when I gave up my preferment in the Protestant Church in America, long before taking a more decisive step. You will remember the principle which lay at the bottom of all my dissatisfaction with Protestantism, and what dear Bishop Otey called my horror of the restless spirit of democracy in Church and State.

I am not ashamed of that principle, however I may be of the conclusions to which it led me. Nor am I ashamed of having been deluded into thinking purity and charity to be synonymous with morality in a Church, which showed me such living examples as Gwendalino Talbot and Carlo Odescalchi.

Hierarchical subordination, whether in state or Church, in a kingdom or in a family, I still consider the only basis for a community to be built upon, the tranquillity of order, the only tranquillity that deserves the name. And the virtues of the angelic persons I have named, (and of others I could mention, not yet gone to their reward,) seen so nearly as I saw them, were enough to establish Rome's claim to sanctity, if they had only been Rome's real coinage. But they were not.—They were the pure gold that counterfeits show you to make their base coin current.

But what I saw required a constituted "power" as well as commission, a human Head with Divine authority—an authority which could make *doubt*, anathema—to be just or valid, must be infallible. I wanted supernatural attributes embodied visibly. I started with wholly mistaken notions of the Church of Jesus Christ on earth. I was more than half a Romanist before I ever dreamed of Rome. And when, at last I so avowed myself to myself, it was upon no examination of such dogmas as transubstantiation, the merit of good works, or the like; it was in submission to a polity which I believed to be divinely established upon earth, and to stand upon the same level as the highest dogma. I became a Roman Catholic wholly and solely on the ground of there being among men a living, infallible interpreter of the mind of God, with divine jurisdiction, and with authority to enforce submission to it. Well do I remember the elaborate argument of one of the most distinguished—if not the most distinguished—of the canonists of Rome, which convinced me of the right and duty of the papal persecution. And I defy any honest man of ordinary capacity to resist the argument, if he once acknowledged the lowest pretensions of the Papal Church. To burn heretics whenever practicable and expedient, (and it is now inculcated on the Roman Catholic children of England by command of Dr. Wiseman,) is as binding as abstinence on Friday.

From the moment that I accepted infallibility and a visible supreme headship over Christendom, I frankly and deliberately gave up my reason, or at least, in all matters of faith and principle, solemnly purposed to renounce it. From that moment I never examined one single doctrine of the Church of Rome with any other view than to be able to defend it against heretics and other "infidels." And I not only gave up myself, body and spirit, but, God forgive me, I gave up all that was entrusted to me, all that was dear to me, to my new obedience. I believed myself to be the most thorough of Roman Catholics, a very fakir in my allegiance; and my ecclesiastical superiors believed me to be so too.

How often the strange *unreality* of this deep conviction must have occurred to you, dear Lord Shrewsbury since our sad parting! Like the infallibility on which it was founded, it was a delusion. I never was wholly a subject of the mysterious Church of Rome, no more than tens of thousands of others who live and die in her.

I had put my natural affections under ban, I had renounced the senses which our Lord himself bade his Apostle, St. Thomas, appeal to finally. I had renounced much of private reason. But I never had let go my conscience.

And so I never was—you are not, my Lord, you ne-

ver can be—truly a Romanist. No man can be truly a Romanist who is not so *unlimitedly and without reserve*. Conscience and the creed of Pius IV. are contraries, contradictories. To make a consistent, congruous Roman Catholic, there must be unreasoning submission in morals as in faith.

But though my allegiance to the Church of Rome was a delusion, and a culpable delusion,—for it had its origin in carnal-mindedness and pride,—it was most sincere. The sacrifices which I made, and the ways in which I proved my devotedness, you, my dear Lord, and many other illustrious Roman Catholics, will not need to be reminded of, and will not allow to be forgotten. At the time I made those sacrifices they were the almost involuntary expression of my passionate love to the Church of my imagination and my hope. They are even now my poor excuses to myself. Devotion to any cause, as to any person, finds its natural utterance in sacrifices. And to the last, it was not from sacrifices, nor sufferings that I drew back—I drew back from nothing even my most secret thoughts, till I was required to be a *conscious* partaker in undoubted sin.

There is, blessed be God, still power for good in the Roman priesthood, and in hundreds of its members, there is a desire only for what is good. But great as may be the power of an individual priest for good, it is infinitely greater for evil. Sincere desire for good, in the great polity of which he is an agent, often a blind agent, the good itself is always, and necessarily a means of evil; nay, its chief value is as a means of multiplying evil. I have had experience in the Confessional, from princes downward and out of it, such perhaps as has fallen to the lot of no other living man, and my solemn conviction is, that *celibate* priesthood, organized like that of Rome, is in irreconcilable hostility with all great human interests.

Go from one corner of the globe to the remotest opposite; take the experience of families in the highest or very lowest rank, of the most cultivated or the most barbarous nations;—the same strange concord of result wherever Papal influence predominates, shows a still more strange unity of purpose.

Men may be kept like domesticated animals, as in Paraguay; like savages, as in Ireland, or as in France, they may be covered with every comfort and with every luxury of material, æsthetic civilization; they may be democrats, as in America, or democrat-hating absolutists any where; but no more in the land of Galileo than in the Rocky Mountains, no more at Oxford than at Timbuctoo are they left with the intellect unfettered, or the moral sense at large; no where is individual or even universal conscience recognised as an authority; no where is a government of laws attempted or even possible; no where is sacredness of person any more respected than sacredness of soul. The liberty of common men—is the liberty of beasts within a park; the liberty of kings—a sort of game-license from the "Supremo temporal Governor of Christendom."

Inborn reverence for man's fellow-man or self respect, is incompatible with spiritual subjugation. And, while the most unnatural incest, committed with a dispensation, ceases to be sinful, the tie that binds a woman to her husband, a son or daughter to a parent, a mother to her child, is venerated only according to a hostile priest's notions of expediency; as for loyalty to a native sovereign! in Rome's philosophy it is a baby's fondness for a doll, something to be grown out of along with the spirit of babyhood.

I knew this same Church of Rome, in its petty schemes of anarchy in families, more hateful and more devilish then when it deals with nations.

I have seen priests and bishops of the Church of the Church of Rome, their own convictions disregarded, and all responsibility to God and to society thrown off, and in the instinct of hostility to man's natural relationships, (in spite, too in one instance, of the private commands of the Pope himself,) I have seen them band together, for the mere sake of a legacy or a life interest, to break down laws which are looked upon, even by savages, as the most sacred of all divine or human. I have known a husband taught and directed to deal double in the sacred matter of religion with his own

high-born sisters, wives with their husbands, and daughters without number with their trusting parents. I have known, in Derbyshire, a young lady not eighteen years of age, the daughter of a widow mother, the mother also a Roman Catholic, seduced into a convent under false pretences, kept there in spite of every effort of her family, with the approbation of the papal authorities, and only delivered by my own public threat, as a priest, of application to the civil power, and consequent fear of scandal. I have seen clerical inviolability made to mean nothing less than license and impunity. I have read to the pure and simple minded Cardinal-Prefect of the Propaganda a narrative, written to a pious lay friend by a respected Roman Priest, of such enormities of lust in his fellow-priests around him, that the reading took away my breath,—to be answered, " *Cura mio*, I know it, I know it all, and more, and worse than all; but nothing can be done." I have known a priest (here in England) practise Liquori on his clientele simply as an amateur of wickedness, apparently without conscious malice, just as he would try poison upon dogs or cats; an Iago, without even an imaginary wrong from any body. I have known this creature get up, and very successfully, a miracle.—(I have proofs in his own hand-writing.)—at the very moment when as a brother priest satisfied me, he was experimenting in seduction. But nothing could be done! I have known a priest received and honoured at a prince-bishop's table, when the host knew him to have just seduced a member of his own family. But nothing could be done! I have been mocked with false promises by dean and bishop in denouncing a young priest in whose bed-room,—and before there had been time for him to dress himself,—in broad day, in England, under a convent roof, I had myself found a young nun, apparently as much at home as her confessor was himself. I have been forced to let pass, without even ecclesiastical rebuke, a priest's attempt upon the chastity of my own wife, the mother of my children, and to find instead, only sure means taken to prevent the communication to me of any similar attempt in future.

This is a part of what has come within my own experience. But it is not yet the worst of that sad experience.

I have seen priests of mean abilities, of coarse natures, and gross natures, practise upon pure and highly gifted woman of the higher ranks, married, and unmarried, the teachings of their treacherous and impure casuistry, with a success that seemed more than human. I have seen these priests impose their pretendedly divine authority, and sustain it by mock miracles, for ends that were simply devilish. I have had poured into my ears what can never be uttered, and what ought not to be believed, but was only too plainly true. And I have seen that all that is most deplorable is not an accident, but a result, and an inevitable result, and a *confessedly* inevitable result of the working of the practical system of the Church of Rome, with all its stupendous machinery of mischief.

And the system is irrevocable and irremediable.

When I compare the Church of Rome, as I now see it, with what I painted her to myself, with the imaginary realization of our blessed Saviour's scheme for fallen man's sanctification, no words can convey my horror at the contrast. I should often doubt the conclusions of my reason, mistrust my moral sense, and reject my certain knowledge as a dream, if God's written word and man's universal conscience, if the experience of both hemispheres and ten centuries did not confirm me.

And though I acknowledge, dear Lord Shrewsbury, you are the man of all others in the world, to whom I am most bounden by duty, as well as affection, to defend my renunciation of communion with Rome, I should not have had the heart to do so, if I doubted for a moment that the character of the system which I revealed, was as abhorrent to you as to myself. Nay, more I should belie my conscience, if I professed to think that the mass of Englishmen who think themselves Roman Catholics, really are so. I profoundly doubt it,—out of the ranks of the recent converts to Romanism,—there can be found thirty Englishmen of thirty years of age, who are really Roman Catholics, who are ready to act upon their principles, when they maintain the spiritual supremacy of the Pope, and his infallibility as the Mouthpiece of the Almighty, in faith and morals.

The ties which bind an individual to his hereditary religion partake of the mysterious character of religion itself. But religion has claims as a national as well as an individual affair. And the religion of the Bible protesting against that of Rome, is emphatically the national religion of Great Britain and America. And my soul I am persuaded it is their religion, that has

made these countries, and that keeps them what they are, just as I am persuaded it is its religion that has made France what it is just now. Those who think any religion contemptible because it mixes error with truth, or because they see its ecclesiastics individually contemptible, are hopeless. They are almost fit to be considered what Rome has always considered *mere* men and women, as creatures half-way between priests and monks, not to be reasoned with, but ruled absolutely.

In the first interview I ever had the honor to have with Prince Metternich, the subject of his most minute inquiries was the religious development of America; politically considered, the relative numbers of the different sects, and their distinctive doctrines and discipline. Upon my remarking one day in his private cabinet the admirable "American Almanac" for the current year, he playfully boasted that I could find few in Europe better acquainted with my native country than himself; but it was over, even in that now empire, its religion that was his chief interest, that which he considered the preponderant interest of the State. The experience of Europe during the last four years, it would seem, should be enough to make all men think it so in every commonwealth.

What thinking man, (thinking of other things than himself I mean,) what thinking man, that saw into whose hands France, placed anew the rudder of the State in 1818, but knew where these hands would guide it—whether Cavaignac or Bourbon, Louis Bonaparte or Orleans, held the bauble of authority.

When Machiavelli, whose infidelity was learned from Popes, whose depths of wisdom was all his own, when Machiavelli points to profligate and dismembered Italy, "This," he exclaims, "is what we owe to the Church of Rome." What kingdom on the Continent, but may now echo Machiavelli's gratitude for Italy!

In bringing this painful letter to a conclusion, perhaps it only remains for me to add, that, though I entered into the religious part, properly so called of the Papal System, it is not because I still cling to any single one of the distinctive doctrines of the Church of Rome; but I have not forgotten the awful regard with which I ever approached them during my great delusion. Their mysterious fascination of soul and sense, must have been felt to be imagined. God only knows, how my whole being was bowed down before, what I believed, His real presence in the Mass, how I almost seemed to myself sensible of angels kneeling round me, when I lifted up the host to be adored. And I cannot but respect the deep sincerity of such faith in others, however, I cannot longer hold it, when all the visionary basis it was built on is gone altogether.

No one knows better than your Lordship what a wrench it was that broke me from the Church of Rome. But painful as it was, I should be the most ungrateful of men, if I did not ever bless God, publicly as well as in private, for the grace that delivered me, and if in doing so, I did not also give my humble thanks to Him through Jesus Christ our Lord, that the grounds on which I renounced the communion of that Church, left my faith unshaken; that, of his great mercy, I was saved from infidelity which is a too intelligible reaction with those who, because the faith which grasped at "the secret things of the Lord our God" has proved a great delusion, reject also "those revealed things which belong unto us and to our children for ever that we may do all the words of the law."

Believe me ever,

Dear Lord Shrewsbury,

With the sincerest affection and regard,

Your faithful servant,

PIERCE CONNELLY.

Albany Heath, Guildford, Dec. 27, 1852.

Diocesan Church Society.

FOR THE CHURCH TIMES.

DIOCESAN CHURCH SOCIETY.

The Hubbard Cove Branch of the D. C. S., held its annual meeting on Monday, 21st February, when a respectable number of members, and others interested in the advancement of religion, assembled in the Church School House. Two verses of the Hundredth Psalm were sung, the Prayers appointed for the use of the Society offered up to Almighty God, through Jesus Christ.—When these acknowledgements of divine mercy had been concluded, the Rector opened the business of the meeting in an address of some length, in which he drew the attention of the meeting to the different objects of the Society—the numerous calls upon it for help, from every part of the Diocese,—and the insufficient means at the disposal of the Society to enable it to attend to all the calls—"come" or send "and help us." He then adverted to the imperative duty, which devolved upon the members of the Church, to give, even the smallest sum, freely, as God had prospered them, to the support of the Society, whose objects were

for the temporal and spiritual welfare of our fellow creatures, as they themselves had experienced from the labours and exertions among them, of the Assistant Missionary, the Rev. J. S. Smith, who received much of his support from the funds of that Society.

The first Resolution was then moved by Mr. Thomas Skinner, and expressed the grateful sense of Churchmen for the continued benevolence of the venerable Societies in the Parent Kingdom, towards these Colonies, and the gratitude of the people in this neighborhood particularly; to the one, for the allowance toward the Assistant Missionary in this Parish,—and to the other—the S. P. C. K.—for the liberal grant of £50 sterling, towards the completion of the new Church.—This was seconded by Mr. Frederick Dauphiney, and passed.

The second Resolution expressed the bounden duty of all to return thanks to Almighty God, for the measure of success thus far vouchsafed to the Society;—which was moved, with some appropriate remarks, by Mr. Robert Fox, and seconded by Mr. Neil McLean, and passed.

The next Resolution, acknowledged the duty of all to contribute cheerfully according to their ability;—and was moved by Mr. C. P. Wood, who has devoted much of his time as schoolmaster in this neighborhood.—It was seconded by Mr. William Darez, and passed.

The last Resolution,—which desired to express praise to God, for the generous support afforded by the D. C. Society towards Assistant and travelling Missionaries throughout the Diocese,—was moved by Mr. Alexander Kelly, and seconded by Mr. George Darez, and passed. The returns of the different collectors appointed some time previous, by the Rev. Mr. Smith, were then handed in.—Some, in consequence of the "badness of the times," had been unable to effect but little,—others *nothing at all*. To three of the collectors much praise is due for their active and efficient exertions, viz.—Mrs. C. P. Wood, Mrs. Langille, and Miss Sarah Darez. Several subscriptions were then paid in, and the Meeting was closed with the Apostolic Benediction.

Some necessary business was then transacted with the Building Committee of the New Church, and some Resolutions passed, with respect to the future contributions of the people in the neighborhood, towards the salary of the Assistant Missionary.

FOR THE CHURCH TIMES.

Weymouth, February 8th, 1845.

The Annual Meeting of the local branch of the Diocesan Church Society was held at Weymouth, on the evening of the 13th ult.

The proceedings commenced by singing the 100th Psalm. After which the Rev. P. J. Filleul invoked the blessing of God, in the form prescribed by the Society.

The various objects of this Institution were set forth. Interesting extracts from the last year's report were read, and likewise portions from the report of the S. P. G. Other information bearing on the cause of Missions was imparted. The meeting evidently felt much interest in the proceedings; and at the close but one feeling seemed to prevail—to support liberally the recognized Missionary Association of our Church.

Three Resolutions passed unanimously:—

The first—expressive of "gratitude to Almighty God for great religious privileges enjoyed, &c.," was moved by Colin Campbell, Esq., and seconded by Mr. P. Grant.

The second—testifying to "the great and lasting obligations due to the venerable Society for the Propagation of the Gospel in Foreign Parts, for a long continuance of fostering care," was moved by C. P. Jones, Esq., and seconded by Mr. Jas. Payson.

The third Resolution appointing the Board of Officers and the Committee for the ensuing year, was moved by Mr. Sorenson, and seconded by Mr. Mildon.

The soul stirring Hymn of Bishop Heber, was then sung, and the meeting dismissed with the Apostolic Benediction.

A meeting for a similar purpose, was also held a few evenings afterwards in another part of the Parish, where also a general determination was evinced of contributing to an Institution, which offered so many opportunities of doing good to the souls of men as did the D. C. S.

The best proof that can be offered that the Churchmen of Weymouth are anxious, according to their means, to advance this good cause, will appear in their sending this year an increased amount of £11 5s. to the general fund. When the remaining subscriptions are taken in (which will be during the next fortnight,) the offerings of this Parish will be at least £14.

It may not be out of place to state, that within the last few months £25 have been expended in repairs on the Church and Parsonage, and that the congregation contemplate during the next summer, if God permit, painting the Church internally, and as soon as possible, procuring a Bell for the Church.

It may serve to encourage others in good works to mention that the following ladies, Mrs. Alpheus Jones, Mrs. Sorenson, Mrs. Vail, and Mrs. Filleul, most kindly undertook the office of collecting the contributions. The zeal with which this labor of love was performed appears in the success they met with.

We pray that our efforts in this holy cause may increase more and more, and that we may ever feel it to be not only a duty, but the highest privilege, to impart to the poorer brethren of our household of faith, the knowledge of salvation through the crucified Saviour of sinners.

D. C. S. RECEIPTS.		
Feb'y. 8	Sackville	£ 17 6 3
9	Pugwash	5 14 8
	Guyaboro	7 9 2
	Halifax, St. George's	70 0 0
	Rev. J. Alexander	1 0 0
	Annapolis	2 2 0
10	Weymouth	11 5 0
	Westport	8 6 3
	Mahono Bay	11 3 1
	St. Margaret's Bay	11 15 0
	Newport and Walton	15 0 4
	Collection at Annual Meeting	23 2 9
11	Clements	4 15 0
14	Beaver Harbor	1 11 9

EDWIN GILPIN, Junr., Sec'y.

At the Annual Meeting of the D. C. S., Feb'y 10th, 1853, notice was given that at the next Annual Meeting, the following would be proposed as a Bye-law of the Society:

"That at the Annual Meeting of the D. C. S. the five first on the Committee shall go out of office, but that all or any of them shall on having a majority of votes be eligible to be re-elected, and shall be placed at the bottom of the list."

A year's notice of the above is given according to a rule of the Society.

EDWIN GILPIN, Jr. Sec'y.

The Secretary of the Diocesan Church Society of Nova Scotia has great pleasure in acknowledging a subscription of £10 from the Honble. the Master of the Rolls, toward liquidating the debt of the Society. Another subscription of £2 10 has also been received toward the same object.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR.—My attention has been arrested by an extract in your last No. from the pen of Bishop Dehon, beautifully illustrating the "Communion" that has existed in all ages, and in all places, among the "Saints of God." But are we to take this as an explanation of that article of the Creed, "the Communion of Saints?" The only theological work in my possession, which touches upon the point, explains it in this way. As I cannot, however, altogether satisfy my mind with its propriety, I would feel much obliged to you, if, after hearing my difficulties, your superior judgment and learning would set me right with regard to the true interpretation.

Do not suppose that I am raising the slightest objection to the belief in the close communion and fellowship of love which Christians have towards one another, but is this of such a primary nature, as to require to be prominently brought forward in a Creed? If entitled to a place there, why not also mention, "the peace which passeth understanding." This surely is a doctrine equally true, and to the individual more than equally important.

A Creed I have always looked upon as a concise compendium, dealing only in fundamentals, and not entering upon details. Ought we not rather to refer the expression "Communion of Saints," to that indwelling of God's Spirit, "the fellowship of the Holy Ghost," which exists in the breasts of all true believers, and which, though the last, may be justly considered one of the most precious gifts of Christ to men: the possession which alone entitles them to the appellation of *Saints*—without which Christianity would become a dead letter, and salvation beyond our reach.

If I am not intruding too much upon your patience, would you favour me with your counsel, to clear away from my mind all obscurities with respect to another part of the Creed, viz: "the only begotten Son of God, begotten of his Father before all worlds." I can readily acquiesce in the eternity of the Son, and of his being, since his advent upon earth, properly called "only begotten;" but how are we to understand, "begotten of his Father before all worlds?" If you think these remarks suitable for your paper, and will kindly correct my misapprehensions, and resolve my doubts, you will be conferring a favour upon your obedient servant,
Jan. 9th, 1853. AN ENQUIRER.

We shall be happy if we are able to answer our Correspondent satisfactorily, but we should think he might have found a solution nearer home. In regard to the first point, we cannot do better than give him the following extracts from *Pearson on the Creed*, a standard work in the Church.

First, The saints of God living in the church of Christ, have communion with God the Father; for the apostles did therefore write that they to whom they wrote might have communion with them, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us" (saith St. John), and did at the same time declare, that their communion was with the Father. As "Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God;" (Jam. ii. 23.) so all which are heirs of the faith of Abraham are made partakers of the same relation. Nor are we only friends, but also sons; for behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John iii. 1.)

Secondly, The saints of God living in the church of God have communion with the Son of God: for as the apostle said, "our communion is with the Father and the Son" (I John i. 3.) and this connexion is infallible, because "he that abideth in the doctrine of Christ, he hath both the Father and the Son;" (2 John 9.)—and our Saviour prayed for all such as should "believe on him through the word of the apostles, that they might be one, as the Father is one in him." What is the fellowship of brethren and co-heirs of the bridegroom and the spouse; what is the communion of members with the head, of branches with the vine; that is the communion of saints with Christ. For God "hath called us unto the fellowship of his Son Jesus Christ our Lord."

Thirdly, The saints of God in the church of Christ have communion with the Holy Ghost; and the apostle hath two ways assured us of the truth thereof, one rhetorically, by a seeming doubt, if there "be any fellowship of the Spirit;" the other devoutly praying for it. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all." (2 Cor. xiii. 14.) The saints are therefore so, because they partake of the Holy Ghost; for they are therefore holy because they are sanctified, and it is the Spirit alone which sanctifieth. This is the communion which the saints enjoy with the three persons of the blessed Trinity: this is the heavenly fellowship represented unto entertaining Abraham when "the Lord appeared unto him, and three men stood by him;" (Gen. xviii. 1, 2.) for our Saviour hath made us this most precious promise, "If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." (John xiv. 23.) Here is the soul of man made the habitation of God the Father, and of God the Son; and the presence of the Spirit cannot be wanting where these two are inhabiting; for if any man have not the Spirit of Christ, he is none of his." (1 Cor. vii. 9.) The Spirit therefore with the Father and the Son is habiteth the saints; "for know ye not (saith the apostle) that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. iii. 16.

Fourthly, The saints of God in the church of Christ have communion with the holy angels. They who did foretell the birth of John the forerunner of Christ, they who did announce to the blessed Virgin the conception of the Saviour of the world, they who sung a glorious hymn at the nativity of the Son of God, they who carried the soul of Lazarus into Abraham's bosom, they who appeared unto Christ from heaven in his agony to strengthen him, they who opened the prison doors and brought the apostles forth, they who at the end of the world shall sever be wicket from among the just, and gather together the elect of God, certainly they have a constant and perpetual relation to the children of God. Heb. i. 14, Luke xv. 10, Matt. xviii. 10.

Again, Sixthly, The saints of God living in the church of Christ have communion with all the saints living in the same church. "If we walk in the light we have fellowship one with another;" we all have benefit of the same ordinances, all partake of the same promises, we are all enclined with the graces of the same mutual love and affection, keeping the unity of the Spirit in the bond of peace, all engrafted into the same stock, and for receiving life from the same root, all "holding the same head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." (Col. ii. 19.)

Lastly, The saints of God living in the church of Christ, are in communion with all the saints departed out of this life and admitted to the presence of God. Jerusalem is sometimes taken for the church on earth, sometimes for that part of the church which is in heaven, to show that as both are represented by one, so both are but one city of God. Wherefore thus doth the apostle speak to such as are called to the Christian faith: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." (Heb. xii. 22, 23.)

For an answer to the second query we would refer the writer to Colossians 1, 15-19 verses. Bloomfield in his commentary on the expression "first born of every creature," or "of all creation" observes, the most natural and best founded view is that of almost all the ancient, and most eminent modern commentators, who assign as the sense "begotten before every creature," i. e. before any created being had existence, corresponding to what is said in Proverbs viii. 25. "Before the mountains were settled, before the hills, was I brought forth." So also Bp. Pearson on the Creed explains it to mean, "begotten by God as the Son of his love, antecedently to all other emanations, before any thing proceeded from Him, or was framed and created by Him." An "Enquirer" is no doubt fully persuaded that these epithets applied to the persons of the Godhead are only used in accommodation to our limited capacities—and that to understand completely the nature of that relationship subsisting between each person of the Trinity, is beyond the comprehension of man. Sufficient for us if we can find what we are called upon to believe, declared in Scripture, or proved thereby.

News Department.

THE PERVERTED BISHOP IYRS OF N. CAROLINA
—As in a late number we questioned the correctness of the rumour of this event, and deprecated "haste in telling bad news," we are constrained now to express our fears that it is too true. We have seen a long article on the subject, in the Boston *Christian Witness*, detailing the downward steps which have led to this sad consummation. It would appear that Bishop Iyrs's early training was not in the Church,—that he was first a Congregationalist minister—that he was, (rather hastily) after joining the F. E. Church, made a Bishop—that soon after the appearance of the "Tracts for the Times," he became shaky,—that for several years he has been "tossed to and fro"—erring and recanting his errors—under alleged imbecility or disease of mind—and that his latest performance, has been throwing himself into the arms of "the Mother of Abominations." How long it will be before he takes another jump, or in what direction that may be, it is not easy to "calculate." One thing is pretty certain, that his Church has lost but little, and his new Mother gained less, by the aberration of such a "double minded man, unstable in all his ways."—He has acquired the unenviable distinction of being the first occupant of the Episcopal Bench who has deserted his high and honorable post. Ed. C. T.

ITEMS.—Bishop Boone of China, has recently arrived at New York, in 115 days, re-erented in health. The P. E. Church in Vermont, now enjoys a yearly income of £750 from lands once owned by the Society for Propagating the Gospel in Foreign Parts, confiscated at the Revolution, but afterwards recovered, by suits in the Courts.

The news by the R. M. Steamship *America*, is interesting rather than important.

The Civil or State ceremonial of the marriage of the Emperor of France, took place on Saturday, Jan 29, at the Palace of the Tuilleries. The religious ceremonial at the Church of Notre Dame on Sunday, 30th, according to the solemnities of the Romish Church, and accompanied by all the pomp of Imperial *prestige* and royal tradition.

The *North British Mail* has the following:—A gentleman in this city (Glasgow), who was for many years very intimate with Mr Kirkpatrick, of Malaga the grandfather of Napoleon's bride, informs us that the current reports respecting the family are, in some particulars, incorrect. Mr Thomas Kirkpatrick was the Swedish Consul at Malaga, and not the British. Mrs Kirkpatrick was a Swedish lady by birth, but her parents were British, and she was universally allowed to be the handsomest lady in Malaga. A sister of Mrs. Kirkpatrick's married Lieutenant-Colonel G. Thompson, Royal Engineers. Mr. Kirkpatrick had several children, one of whom married the second son of a Spanish Duke, who on the death of his elder brother, succeeded to the family honours, and is the father of the French Empress. It thus appears that, except through her father, there is no Spanish blood in her veins; and this will account for her fair complexion and blue eyes.

There has been some hard fighting between the British forces and the Burmese.

Shortly after the arrival of General Godwin's Pegue dispatches at Calcutta, a rumour became prevalent in the bazaars that the Burmese had succeeded in recapturing the town; and from the last accounts from Rangoon it appears that such a disaster was really rendered imminent by General Godwin's extraordinary want of caution in establishing at Pegue, 60 miles from his head quarters an outpost only 400 strong and ill provided with ammunition, within easy reach of the 10,000 or 15,000 Burmese known to have been at Shogygn, under the command of the king's brother-in-law, Mounk Krouk Loung, and in taking no precautions for keeping up the communication with Rangoon by parties sufficiently strong to encounter the opposition that might be naturally expected in traversing sixty miles of an enemy's country. On returning from Pegue, General Godwin left 400 men and two guns under the command of Major Hill, of the 1st Madras Fusiliers, posted on the terrace of the pagoda—They had little ammunition, but some was to be sent immediately from Rangoon.

A supply of ammunition subsequently despatched up the river to Major Hill's assistance, was captured, with the loss of several of the Sepoys who had it in charge. The gallant officer however, maintained himself until the arrival of reinforcements from Rangoon, commanded by General Godwin in person, when Pegu was again relieved and the Burmese although in great strength, defeated with heavy loss.

The R. M. Steamer *Canada* arrived from Boston yesterday morning. We extract the following item of news.

By a despatch from New Orleans, we learn that Mexico is completely revolutionized. The new President, Cevalos, put a final quietus to the imbecile Congress by routing the members at the point of the bayonet. This coup d'etat was undoubtedly necessary, in order to prevent the overthrow of Cevalos himself. The citizens had declared in favor of the revolutionists, and there was no other alternative. Cevalos immediately issued a proclamation, calling for a National Convention, to reform the constitution, elect a President, and legislate for the benefit of the people. He also ordered a cessation of hostilities on the part of the troops against the revolutionists.

Accounts from Mazatlan, via California, state that a battle had been fought between the Mexican troops and the National Guard, in which the latter were victorious.

Selections.

DR. KANE'S NEW ARCTIC EXPEDITION FROM N. YORK.—The Doctor thus explained his plan at a late Meeting in New York. The party should consist of some thirty men, with a couple of launches, sledges, dogs, and gutta-percha boots. The provisions will be pemmican—a preparation of dried meat, packed in moss, impregnable to the appetite of the polar bear. We shall leave the United States in time to reach the Bay at the earliest season of Navigation. The brig furnished by Mr. Grinnell for the purpose, is admirably strengthened and fully equipped to meet the peculiar trials of the service. After reaching the settlement of Upernivik, we take in a supply of Esquimaux dogs, and a few picked men to take charge of the sledges. We then enter the ice of Melville Bay, and, successful in its penetration, hasten to Smith's Sound, to secure our vessel to the utmost navigable point, and here securing her for the winter.

The operations of search, however, are not to be suspended. Active exercise is the best safeguard against the scurvy; and, although the darkness of winter will not be in our favour, I am convinced that, with the exception, perhaps, of the solstitial period of maximum obscurity, we can push forward our provision depots by sledge and launch, and thus prepare for the final efforts of our search. In this I am strengthened by the valuable opinion of my friend, Mr. Murchison, late the sailing master of the *Advance*. He has advocated this very Sound as a basis of land operations. And the recent journey of William Kennedy, commanding Lady Franklin's last Expedition, shows that the Fall and Winter should no longer be regarded as lost months.

The sledges which constitute so important a feature of our Expedition, and upon which not only our success but our safety will depend, are to be constructed with extreme care. Each sledge will carry the blanket, bags and furs, of six men, together with a measured allowance of Pemmican. A light tent of India Rubber cloth of a new pattern, will be added, but for our nightly halt the main dependence will be the snow house of the Esquimaux. It is almost incredible, in the face of what obstacles, to what extent a well organized sledge party can advance. The relative importance of every ounce of weight can be calculated, and the system of advanced depots of provisions organized admirably.—Alcohol or tallow is the only fuel, and the entire cooking apparatus which is more for thawing the snow for tea-water, than for heating food—can be carried in a little bag. Lieut. McClintock, of Commander Austen's expedition, travelled thus 800 miles; the collective journeys of the expedition equalled several thousand, and Baron Wrangell made, by dogs, 1,533 miles in seventy-four days, and this over a fast-frozen ocean.—But the greatest sledge journey upon record is that of my friend, Mr. Kennedy, who accomplished nearly 1400 miles, most of it in mid winter, without returning upon his tract to avail himself of deposited provisions. His only food—and we may here learn the practical lesson of the traveller to avoid unnecessary baggage—was Pemmican, and his only shelter the Snow House.—It is my intention to cover each sledge with a gutta percha boat—a contrivance which the experience of the English has shown to be perfectly portable. Thus equipped, we follow the tread of the coast, seeking the open water. Once there, if such reward awaits us, we launch our little boats, and, bidding God speed us, embark upon the waters.—(Applause.)

FEROCEOUS ATTACK BY A GRIZZLY BEAR IN CALIFORNIA.—The following story is by a correspondent of the Sacramento Union, writing from Diamond Springs:

I saw yesterday, about fifteen miles from this point on the road from here to Carson Valley, a man who had been most horribly mutilated by a grizzly bear. On Wednesday morning last, a man living near Sly Park Creek, on the emigrant road, while hunting, discovered a she bear, with two cubs about the size of a common dog, coming up a ravine within gun shot of where he was standing in the road. As the bear had not discovered him, he determined to give her a shot. The ball struck her back of the shoulder, but too low to prove fatal. She immediately raised upon her hind legs, turning her head from side to side to discover her assailant. He had commenced loading, but before he got his powder down the bear discovered him. He took to a tree, and barely escaped, as the bear was so near that he kicked her head with his feet before he got out of her reach. She was enraged, and kept him in the tree for over two hours. While there he shouted for help, and succeeded in attracting the attention of some men in the employment of Bradley Berdon and

Co., who went to his relief; but when they reached the tree the bear had been gone about ten minutes. They tracked her into a thick chaparral covering about three acres, and there lost her.

After dinner they mustered double-barrelled guns and rifles to the number of fourteen shots, and started for the chaparral. Upon reaching it the men very imprudently scattered, some venturing in to see if they could start her, while others climbed trees, to be in a place of safety; and to get a view of the ground. Among those who took to a tree was a man by the name of Charles H. Packard, who had gone a short distance into the bush, and as he had no gun, placed himself in a sapling about six inches through. The tree forked about six feet from the ground, and Packard went up one of the branches, a distance of about twelve feet from the ground, and in reply to one of his companions said he considered himself safe.

At this moment he cried out, "Here's the bear with a rod of me!" but hardly got the words out of his mouth, before she made towards him furiously, jumped at and caught the tree a few feet below him, and with her tremendous weight, split it at the fork, carrying man and tree with her to the ground. He fell upon his back, and the bear seized him by the left side of his head and face, cutting a deep gash in the upper lip, and tearing the flesh from the right corner of the mouth near the large artery in the neck, then by the fore arm, laying bare the tendons, breaking some of them, and biting his right hand through and through. She then left the upper part of the body, and made an effort seemingly to tear open his bowels, as she left some fifteen wounds on his body, but none of them so deep as to enter the cavity, and finished her horrible work by taking out about two pounds of flesh from his right thigh. By this time Packard was so nearly exhausted that he lay as if dead, and the bear left him. Some of the company were within twenty steps of the wounded man, but were unable to render him any assistance.

They saw the bear break down the tree, heard his cries for help, but after he struck the ground they could see neither bear nor man, so thick was the chaparral around them.

Mr. Packard was carried to the house, and notwithstanding he is so terribly mutilated, is in a fair way to recover. He said this morning that he thought he would be up in a few weeks. Dr. Slaughter, of Pleasant Valley, dressed his wounds. The bear is said to be one of the largest kind, and, in consequence of being wounded, had become furious. She has not been captured.

RESIST NOT EVIL.—The Pastor Oberlin, having received warning that some uncivilized and brutal persons in his parish had formed a plan for waylaying and inflicting upon him "a severe castigation," took for his text in church, on the Sunday when he had been told the outrage was to be perpetrated, those words of our Saviour, "But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also; and proceeded, from these words, to speak of the Christian patience with which we should suffer injuries, and submit to false surmises and ill-usage. After the service, the malcontents met at the house of one of the party to amuse themselves in conjecturing what their pastor would do, when he should find himself compelled to put in practice the principles he had so readily explained. What, then, must have been their astonishment when the door opened, and Oberlin himself stood before them! "Here I am, my friends," said he, with that calm dignity of manner which inspires even the most violent with respect; "I am acquainted with your design. You have wished to chastise me because you consider me culpable. If I have indeed violated the rules which I have laid down for you, punish me for it. It is better that I should deliver myself into your hands, than that you should be guilty of the meanness of an ambuscade." These simple words produced their intended effect. The peasants, ashamed of their scheme, sincerely begged his forgiveness, and promised never again to entertain a doubt of the sincerity of the motives by which he was actuated, and of his affectionate desire to promote their welfare.—*Life of Oberlin.*

CIVIL AND RELIGIOUS LIBERTY.—The following precious sample of "religious equality," upon the Roman model, is extracted from the *Kilkenny Moderator*.—One of those demonstrations of ruffianly intolerance and violence, which of late so frequently disgrace this country, took place in our city on Tuesday last. Mr. Tapper, the local inspector of the Irish Church Missions, with his wife and one of his children, went out to take a walk between three and four o'clock

in the afternoon, and chance led them in the direction of St. James's-green, through which they were passing, unconscious of aught that could give the slightest offence or annoyance to any human being, and unsuspecting of any intention on the part of the people there resident to assail them by word or action. But scarcely had they made their appearance in the Green, and were about turning into Flood-Street, with the intention of proceeding to the New road, when a riotous mob, called together from the various houses by signals from persons in the street, assembled about them, commenced operations by yellings and abuse, and then began to hurl stones and incite ferocious dogs to attack their unoffending victims. Mrs. Tapper and her child were several times struck and severely hurt by the missiles, besides suffering the greatest alarm from the attack of the furious dogs, which were with difficulty kept off by Mr. Tapper; and it is difficult to speculate upon the amount of injury which all three might have sustained, had not a few soldiers of the 71st Regiment providentially made their appearance in the street, and, seeing respectable persons most wantonly assailed, immediately proceeded to give them their protection."

UNIVERSALISM.—A writer for the Congregationalist, who was present at the convention, recently held in New York, gives a doleful account of the appearance of things. The small attendance, the want of interest, the evident signs of decay, announce the time when this error shall become extinct. But a few now can be found who believe in bare bald Universalism, and most of those persons who professed it years ago now believe in the restoration doctrine, which simply means that when a man dies he goes to a world of woe, stays there one year, or one hundred years, expiates his sins, and goes up from blackness and darkness to swell the halleluials of the saved. Universalism is now looking three ways. One party is verging to infidelity: a second division is going into Unitarianism, and the third class are convinced of the truth of orthodoxy. The days of this delusion are numbered. Thomas S. King has left the sect. Mr. Chapin is jolting between Universalism and Unitarianism, and a multitude more are on the move. The erection of an Universalist College will give what remains of the denomination to Unitarianism, and the sooner the better.—*Christian Era.*

HOME.—Love smoothes over the cradle of the infant, over the couch of the aged, over the welfare and comfort of each and all; to be happy man retires from the outdoor world, home. In the household circle the troubled heart finds consolation, the disturbed finds rest, the joyous finds itself in its true element. Pious souls, when they speak of death, say that they go home.—Their longing for heaven is to them a home-sickness. Jesus also represented the abode of eternal happiness under the picture of a home, a father's house. Does not this tell us that the earthly home is appointed to be a picture of Heaven, and a foretaste of that higher home?

THE NEEDLE'S EYE AND THE CAMEL.—I met the other day, an interesting illustration of what follows (verse 24) about the camel and the needle's eye. Lord Nugent, when at Hebron, was directed "to go out by the needle's eye," that is by the small side gate of the city. And in many parts of England the old game of "Thread, the Needle," is played in the following words:

"How many miles to Hebron?
Three score and ten.
Shall I be there by mid-night?
Yes, and back again.
Then thread the needle," &c.

Now this explains and modifies one of the strongest and most startling passages of scripture on the subject of riches; for the camel can go through the needle's eye, but with difficulty, and hardly with a full load, nor without stooping.—*Bishop Shirley in a "Letter to a Friend," Dec. 1845.*

THE TRUE CHRISTIAN.—No man ought to think he hath found peace, when nothing troubles him; nor that all is well, because everything is according to his mind; nor that he is a holy person, because he prays with great sweetness and comfort. But he is at peace who is reconciled to God; and God loves him when he hath overcome himself; and all is well when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy who, which he hath lost his comfort, loses nothing of his duty, but is still the same when God changes his face towards him.

[JEREMY TAYLOR.]

GREAT MEN'S DYING THOUGHTS.—The dying testimony of great men to the truth and value of the gospel, is often and loudly and justly proclaimed to the world.

The case of Mr. Webster is in point. He took special pains during the last days of his life, to put his opinions beyond the reach of suspicion. And now religion has a right to point to the dying declarations of such a man, and to say that if religion is good for Mr. Webster to die by, it is good for all.

We have received communications from some, who have read remarks in the papers of others, who question the sincerity of Mr. Webster's faith and repentance, insisting that religion suffers when great men are made saints at death, who have been less than the least of saints while they lived. To this exception, we reply that it is not our prerogative to sit in judgment on the heart of any man. To his own master every man stands or falls. If Mr. Webster is moved to record his great name at the foot of a dying declaration that he believes in "GOD the Father, Son, and Holy Ghost," it is our privilege, in which we take profound satisfaction, to record that fact, and tell the world of it. None is so great a truth attested by the sign manual of the greatest intellect of this land, that the Christian religion is of God: that the gospel scheme is the only plan of salvation, and men may live in trade, and politics, and pleasure, and sin, but when they come to die, they will need the support of spiritual religion.

Sincerely do we wish that other great men who have passed away, had left behind them similar testimonies. What are the views of men of thought as they stand at the gateway of eternity, and look in, is a subject of intense interest to every enquiring mind. And it is true that with only here and there an exception, the last thoughts of our great men are turned on Christ. To the young these truths convey a great lesson. But to men of the age, to statesmen and men of business, pressing on with the cares of the world on their hearts, these truths repeat a solemn call to all to bear in mind the oft repeated line, "The path of glory leads but to the grave."—*New York Observer.*

DEATH FROM THE BITE OF A HORSE.—David Francis, one of the foremen of the stone work on the new Court House, living on Buckeye street, had one of his fingers severely bitten by his horse, a few days since, and died from the effects of the same on Sunday.—*Cincinnati Gazette, Jan. 4.*

ANCIENT AND MODERN CITIES.—We are to consider London as a considerable city, and New Yorkers regard their village as an immense municipality. But if the Mayors of Nineveh and Babylon could revisit the earth, they would laugh at the pretension of the moderns. The area of Babylon was 225 miles, and that of Nineveh 216 square miles, while that of London and its environs is but 114 square miles.

Fourth Department.

LITTLE SEMA.—Some years ago a young mother was suddenly laid on a sick bed. While panting for breath, expecting every moment to be called up to heaven, she said, "I wish to have Sema given anew to God." He was a fine boy of five months. The dying mother said, "Lay the child upon my arm," while the father a man of God, kneeled by the bed-side and prayed that God would take this child and sanctify him for His own service. Then the mother, most beautiful in death, winged her flight to heaven, saying, "Angels call—I must go," and as she ascended she seemed to see heaven open, and had only time and strength to utter the words, "Glory to God."

When Sema was a lad, he asked his father what the bread and wine meant in the Lord's Supper. His father told him they represented the Saviour's broken body and shed blood, and that it was a supper prepared for those who loved him. Sema said, "I love Jesus Christ, why may I not come?"

After this, at every communion-season, he would weep, and say, "Why can't I come with the friends of Jesus Christ to his supper? I love Jesus Christ; and he was so grieved he could not be pacified. His father told the church, and the church said, 'Let him come;' and little Sema was admitted to the church and to the Lord's table.

Sema is now a young man, I saw him a few days since, and inquired if he loved the Saviour. He said, "I think I do." "How long have you loved him?" "I don't know—I can't remember the time when I don't love him. I hope to love and serve him better every day I live." Would there be so many wicked children, if their parents were as faithful as Sema's father and mother?

EARLY IMPRESSIONS ENDURING.—It is said by a pastor, that the aged Germans in his parish in Pennsylvania, when on their sick and dying bed, will often begin to talk in the German language, the tongue of their childhood, although they had long ceased to speak it, and while in health seemed altogether to have forgotten it. This shows that early impressions are indelible: they cannot be rubbed out; and it is this which gives such importance to the instruction of children.—It is this, children, which makes it of such immense account, that what you learn now, should be worth learning. Among the many things which you are taught, there is one truth more precious than all the rest, and it is, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." Seek a saving knowledge of this Son of God, your Saviour; that is a knowledge which will save you, for it is a knowledge "which cannot be gotten for gold, neither shall silver be weighed for the price of it."

TAKE ME WHERE GOD IS NOT PRESENT.—William, a boy trained in the fear of God, was asked by another, of his own age, to come away from the comrades with whom he was playing, and he would tell him what he wanted with him. The boy suspecting that the other had some evil design in hand, gave him for answer: "I will go with you; but you must take me to some place where we must be safe, and no one may see us." The other then led him to the opening of a dark passage; but William said that spot was not safe enough. They then retreated farther down the passage; but still William repented that the spot was not what wanted him. Proceeding still farther, the two had reached a corner where all was pitch dark, and as lonely as could be conceived; here William stopped, and said to his companion: "I cannot follow you any longer, unless you can take me to some spot where God is not present, and cannot see us; for we cannot be safe anywhere else. His playmate felt the full force of William's rebuke, left him, and never ventured a second attempt upon his good principles.—*Children's Missionary Record.*

GREAT MEN—SELF-EDUCATED.—Sir Humphrey Davy, by "self-instruction," made more brilliant and more important discoveries in chemical science, than any one who preceded or followed him. Farmers, mechanics, house-keepers, and many others, are now enjoying the benefits of his labors.

Elihu Burritt, by self-instruction, had acquired, at the age of thirty years, fifty languages; and that too while he was laboring vigorously over the forge and anvil, from six to twelve hours daily.

The late Dr. Bowditch taught himself, until he exceeded all who had gone before him in mathematical science.

Roger Sherman, whose name will descend to posterity as one of the ablest statesmen, and brightest ornaments of the American Congress, taught himself while working upon his shoe bench.

George Washington was a self-made man. His name will fill all future ages with reverence.

Hosts of others, who in former ages, moved the intellectual and moral world, also, those who now move and elevate themselves. Such must be the fact in all future ages.

Every child is his own teacher. He teaches himself things; and everything coming under his observation,—animals, vegetables, minerals, tools and operations of farmers, mechanics, and house-keepers—science and art. He teaches himself by seeing, hearing, tasting, smelling, feeling, talking, handling, using, and comparing things, and their operations with each other; also cause with effect. Every child of common talents learns a language before he is three or four years of age. Many thousand children, now in our country, not over five years, speak fluently two languages—The English and German.

THE CAMBRIDGE STUDENT AND THE VILLAGE SCPTIC.—A young student preparing for Cambridge, was assailed by a certain village sceptic who sneered at the idea of the Holy Ghost being a person:—"Personality of the Spirit!" said he, "why, the Spirit is wind, breath, air,—the very Greek words shows you this, for it simply means, wind."

"Be it so," replied the youth, "then be so good as to tell me the meaning of this passage, 'Except a man be born of water and of wind, he cannot enter into the kingdom of God.' That which is born of the flesh is flesh, and that which is born of the wind is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and

whither it goeth; so is every one that is born of the wind."

The Sceptic, taken aback, had no answer; and the student passed on, saying to him, "Your words are born of the wind, but not of the Spirit."—*Ch. Mon. Pen. Mag.*

There are offences against individuals to all appearance trifling, which are capital offences against the human race:—fly him who can commit them.

Correspondence.

SONGS OF THE CHURCH.

No. 21.

THE RAINBOW.

"I do set my bow in the cloud, and it shall be for a token of a Covenant between me and all the earth.—Gen. ix. 13. *First lesson for the Day.

When threatening clouds deform the skies,
And danger on the tempest lies,
The bow is set; no more alarm,
God speaks the word and it is calm.

When Sin with Death and all its woes,
Ereaks wildly in on our repose;
The bow is set: and through our tears,
The Sun of righteousness appears

When toss'd with sickness through the night,
His Grace can make affliction light;
The bow is set: and at the dawn,
Its radiant hues shall bless the morn.

Our goods and friends on earth bereft,
Still Hope, sweet hope of Heaven is left;
The bow is set: we kiss the rod,
And find our wealth and friends in God.

When sinking to the last repose,
The Grave on earthly hopes shall close,
The bow is set: and o'er the march
Of Death, expands its glorious arch.

Aye, glorious when the dead shall wake,
And the eternal day shall break,
With seven fold light, to shine upon
The Emerald bow around the Throne.

—Isaiah xxx. 26.—Revelations iv. 3.

W. B.

No. 23.

FIRST SUNDAY IN LENT.

The foe! the foe is on the path,
Gird up thy loins and fly;
Brief is the time, but great the wrath,
Resist him or ye die!

Where'er our careless footsteps stray,
In each unguarded hour,
Like Lion greedy for his prey,
He watches to devour.*

In every scene we meet the foe,
In Mammon's spangled vest;
Or on the "light fantastic toe"
In Pleasure loosely drest.

With mad Ambition's wavy plume,
Or Vanity's bedight,
Or velle'd in the Atheist's gloom,
To shun the search of light.

Make Thou thy written word our guard,
"And guide us with Thine eye,"
And let the Angels watch and ward;
'Tis Thy great enemy!

W. D.

* 1. Peter v. 6. † Matth. xiiii. 28, 29.

No. 24.

SECOND SUNDAY IN LENT.

"Come unto me all ye that labor and are heavy laden, and I will give you rest."—Matth. xi. 28.

How sweet in troubled life,
When careworn and distressed;
To hear a voice above the strife,
Come weary soul and rest.
Come, with thy aching heart,
Come, with thy streaming eye,
Come, weak and weary as thou art,
Now come to me and die.

The face of Jesus look,
On Him thy burden roll;
His saving grace supports the weak;
He makes the wounded whole.
He bids the labor cease,
He sets the captive free;
He brings the contrite sinner peace,
And rest remains for thee.

They who His aid invoke,
Can never be cast down;
And they who take His easy yoke,
Will wear His glorious Crown.
Jesus thy mercy send,
Abas'd, and set us free,
And all our new-born powers shall bend
To work and rest in Thee.

W. B.

* There remaineth a rest for the people of God.—Heb. iv. 9.

The Church Times.

HALIFAX, SATURDAY, FEB. 19, 1853.

COLONIAL CHURCH BILLS.

The following Report of the "Convocation Committee," in the Diocese of Montreal, appointed to consider the Gladstone Bill, was agreed to on the 13th Dec. *Report of the Convocation Committee, appointed at the General Meeting of the Clergy and Laity, on the 22nd January, 1851.*

"The Colonial Church Bill" having been considered, the adoption of the General Principles of the Bill was recommended with the following suggestions.

1. With reference to the first clause: That the imperial Stat., 25 Henry VIII., c. 19, so far as the same may affect churches in the colonies, now included or hereafter to be included in the Schedule A. should be repealed.

2. With reference to the same clause: and in order more clearly to define what shall constitute Lay Membership; that all persons having received Christian Baptism, and made a written declaration that they are bona fide members of the Church of England to the Clergyman of their Parish or District, or are communicants of the said Church, shall be so considered for the purposes of said act.

3. With reference to the same clause: That in order to produce, as far as possible, uniformity of action in the Dioceses in the North American Colonies, it is desirable that the senior Bishop for the time being, should be appointed *Prævocal* Metropolitan, and that there should be a General Convention of all the Dioceses convened under his Presidency, that no *Canon, Rule or Regulation* should be in force as the act of such General Convention, until it shall be allowed by the Archbishop of Canterbury as Metropolitan, and that the Diocesan Conventions, meeting under each particular Bishop, should be restricted from passing any *Canons* contrary to the Laws and Canons of the General Conventions; also, that in framing any new Canons, or adapting those of 1663 to the present state of the Church in these Colonies, it should not be lawful for any Synod or Convention, so assembled, to make any alteration in the authorised version of the Holy Scriptures, in the Book of Common Prayer or in the Thirty-nine Articles now in use, or to do any thing which shall affect any matters of Doctrine, or interfere with the supremacy of the Crown, or the authority of the Archbishop of Canterbury as Metropolitan.

4. With reference to the same clause; That the concluding words from "subject always" to the end, be altogether omitted.

5. With regard to the 6th clause: The committee do not understand on what principle the oath of supremacy is not included together with the oath of allegiance, particularly as it forms part of the service for the ordination of Bishops, Priests, and Deacons, as now in use; And they further recommend that it should be everywhere retained, where it is now by law required.

And further, the Committee recommend:—

6. That in order to avoid the great expense and delay which would necessarily attend an appeal to the Archbishop of Canterbury, as Metropolitan, by any one conceiving himself aggrieved by any judgment or decision of a Diocesan Government, Bishop, or other Court, or authority in the Colonies, authority be granted to the said Metropolitan to name and constitute a Court of Appeals, within the Colony, to execute his authority in the same, in hearing and determining of such appeal, the right of direct appeal to the Metropolitan in England, being nevertheless still retained.

7. That in any Legislation for the Church in these Colonies, it is most desirable that any hindrances, to a full and free communion, between ourselves and other reformed Episcopal Churches, should be removed, as recommended in "the Minutes of a conference of the Bishops of Quebec, Toronto, Newfoundland, Fredericton, and Montreal, holden at Quebec, in 1852."

F. MONTREAL.

On the 19th Jan., a meeting of Clergy and Lay Delegates took place at Montreal. There were 32 out of 51 of the former, and 37 of the latter were present.

On a motion to adopt the Report, it was moved in amendment by W. L. Swann, Esq., seconded by Hon. R. Jones.—

Whereas the subject matter of the Report now submitted, was not referred to the Committee at the last sitting of this Convention, but is founded upon a Bill since that time proposed to be brought forward in the Imperial Parliament, which Bill the Lay Members of the Church of England in this Diocese have not had an opportunity of considering:—Resolved, that the Report be not now received, and that the proposed Bill, the subject matter of the same, be referred to the several congregations of the Church of England in this Diocese, for their opinions thereon, to be evidenced in writing with the signatures of the Members in each congregation approving and disapproving of the same.

A lengthy discussion ensued, and upon the question being taken, the amendment was lost.

The following Resolution was then carried:—"Resolved, that this meeting are decidedly of opinion, that unless the amendments now proposed are faithfully adopted in the Bill, it will not be satisfactory to the Church in this Diocese." The action of the meeting was ordered to be transmitted to the Secretary of State for the Colonies, and the proceedings then terminated.—*Church Witness.*

JOURNAL OF EDUCATION—FOR JANUARY.

We have just received this number of that very useful publication, for which, as for much good service besides, the Province of Nova Scotia is debtor to J. W. Dawson, Esq., Superintendent of Education. We have read every word of it, and can therefore recommend it to all concerned in Education, (and who is not so?) as full of excellent matter, original and selected, bearing upon that all important subject. We transfer to our columns the opening address:—

"In looking back upon the labors that have now extended over nearly three years, there appears nearly equal reason for thankfulness, hope, and regret.—Thankfulness for the removal of many threatening difficulties and dangers, and for the cheering signs of change for the better appearing everywhere on the surface of our provincial education.—Hope that the increasing agitation and interest on the subject will bring forth happy results, and that we are now on the threshold of a better system.—Regret that so many fields of usefulness have been of necessity neglected, and that over large districts education still presents the same dead and unfruitful aspect as in former years.

"The earlier efforts of the Superintendent were much hampered by the impossibility of obtaining reliable information on the actual state of the schools, and by the difficulty of dealing in any general way with the variety of methods that prevailed in all parts of their management. These evils are now greatly mitigated, though the defective nature of the present mode of supporting education has prevented their entire removal; and a new officer, with an improved system to administer, will enter on a very different field from that which presented itself in 1850.

"It is a remarkable and significant fact that so many changes for the better are visible within counties where Education was previously in an advanced condition. There every suggestion for improvement has been acted upon with activity, and energetically pushed out to useful results. On the other hand in many districts in which Education has all along been little better than a name, every attempt to improve and stimulate has been received with apathetic indifference. Some of this untilled ground, however, has been broken up, and it is satisfactory to learn that one step in advance is sure to be the prelude to others. There is not a Teacher in the Province who has not since 1850 been again and again visited by items of information respecting the importance of his position and the means of making it more useful and honorable. Scarcely any intelligent parent remains ignorant of the nature of those systems which in sister Colonies and in the New England States have raised up the standard of universal popular instruction. There is now abroad a spirit of inquiry and anxious longing in reference to a new School Law, such as this Province has not previously witnessed in the case of any previous Educational measure, and which cannot be granted till we have in reality and wholly, what we long had nominally or in part, good Schools for the children of our whole population.

"For nearly three years the present Superintendent has been borne down by the weight of a responsibility which he felt could not be fully met by any efforts he could put forth, or any sacrifices that he could make. Henceforth he throws this burden from him. He will watch with interest the progress of a School Law through the Legislature, and will be ready to contribute anything that may be useful from the store of facts he has gathered, but the responsibility must now lie wholly on the people themselves and their representatives, who should in this as in other public matters, fitly body forth the wishes and capacities of their constituents. Even if all the general measures he has proposed should be rejected, he will console himself for the fruitless result of much thought and labour, by the reflection that he has done what he could, and by that faith in the progress and destinies of his country, which assures him that present failure can be but the postponement of results which must ultimately be attained.

Now, however, is the time for exertion on the part of the people. The great questions of Free Schools, trained Teachers and Trusted-representatives for the districts, are balanced on a point, and the weight of a straw may incline them to either side. Let then every parent who values the education of his children, every patriot who desires to have his country hold up her head among her neighbours, every one who has lamented the short-comings of our present Educational system, exert every effort by personal influence and by petition, to stimulate and inform the Legislature.—Let no time be lost; for though last year the subject lingered through the session as if no one cared for it,

it is not unlikely that this year the battle of the Schools will be 'short and sharp.'"

B. & F. Bible Society.—The Annual Meeting of the N. S. Auxiliary of this Society, took place in the Temperance Hall on Tuesday evening. Wm. Pryor, Jr. Esq. in the Chair. The Report was read by the Secretary, S. L. Shannon, Esq., and exhibited an interesting and favourable view of the operations of the Parent Society and of its Nova Scotia Branch.—Several addresses were delivered to a large audience by the gentlemen who occupied the Platform, and a collection was taken up in the course of the evening. The Jubilee celebration is fixed for the 12th October next.

A Concert of Sacred Music, vocal and instrumental, under the direction of several gentlemen of the city, and for a benevolent purpose, came off on Monday evening, and we understand the performance was very creditable to all engaged. The Hall was densely filled. Such recreations are a vast improvement upon "public dinners" "balls and suppers," such as were in vogue of old, and indeed still occasionally give head aches and consumptions to the poor votaries of pleasure.

THE CHURCH WITNESS.—We have no fault to find with the lengthy notice taken of the "Church Times" in that paper of the 9th inst. We are happy to see that the Editor does not endorse the offensive statements in relation to "High Church" which we remarked, and which were so ambiguously inserted in his number of the 19th Jan'y, as to appear his own. We are not sorry however that the mistake has occurred, since it has been the means of drawing out a much fairer and more charitable judgment of those commonly understood by the term "High Churchmen"—than is conveyed by the extract in question. If there be any of this class who hold that Baptism saves "ex opere operato" we agree with the Witness that they are near akin to Rome. We can assure our Brother, that we in Nova Scotia have no such flag as he describes, with the motto "tendimus ad Latium" upon it, and we hope that it is not unfurled on the other side of the Bay. We trust we are all, in this quarter, sailing under the "old fashioned" Church flag, with the good motto of the "Church Times" upon it, "Evangelical Truth and Apostolic Order."

CHESS.—We understand that a Club is being formed in this Town, under the Patronage of His Excellency the Lieut. Governor, to combine those who admire this ancient and scientific game. We wish it success, as likely to prove a preventive to those various debasing allurements which abound on every hand to entrap the young. There is a happy change in this respect at the present time. Reading rooms, Libraries, the Mechanics' Institute, Lectures on various important and improving subjects, Musical meetings, and the 'last, certainly not least (but rather the Parent of all the others) Temperance Associations, now invite the young and the old of this community, to redeem their hours from the wine cup and the card table, which formerly held undisputed sway. And now the Chess Club is to be added. The Philanthropist cannot but rejoice in whatever tends to the elevation of taste, and the purity of morals; and provided, only, that too much of precious time is not consumed, to the neglect or disadvantage of the graver duties of life, and that convivial adjuncts are avoided, we think these methods of recreation may very properly be encouraged by Parents and influential members of Society.

LEGISLATIVE.

We had barely room to announce last week the anxiously expected division on the Railway bills, which were carried by a majority of two. If we had had the space, we would have added our voice of reprobation to that of some of our contemporaries, on the shameful conduct of portions of the crowd gathered on that occasion, within the limits of the Province Building. We are sorry that any persons who value freedom of debate and the peace and order of society, can be found to stand up and justify or even palliate such abominable outrages as were attempted on the persons of Mr. Johnston and others of the minority.—All parties are interested in putting down such disgraceful violations of liberty, and should set their faces against mob law. Had the "coughing scenes" and other indecent demonstrations of popular displeasure been treated with more decision, and the parties ejected from the galleries, who thus showed themselves unable to behave themselves aright, the violence of Thursday evening would not have occurred.

We have heard of coughings and crovings and stampings in the British House of Commons on the part of members, to silence some obnoxious or stupid speaker, but we never heard of any such attempt in the Galleries of that House.

Mr. Johnston very properly called the attention of the House to the subject, and brought in a Resolution to call the Mayor of Halifax to the Bar, in order to ascertain whether his Worship cannot provide the necessary number of conservators of the peace, without resorting to other means. He ought to have had at least 50 special constables ready for an occasion which any one of common sense might have foreseen. It will be well to be prepared for a similar scene.

On Saturday, papers were brought down respecting the projected Lunatic Asylum, (we hope they may lead to something more than paper work, of which we have had enough in every thing) and also in reference to Elective Councils.

On Monday the Railway Bills were taken up; but the discussion had not proceeded far when Mr. Marshall proposed that they should be referred to a Committee, who should have full powers to send for persons and papers, and report by Bill or otherwise, as to the best mode of constructing Railways. This was assented to on all sides, and Messrs. Howe, Johnston, Chipman, S. Campbell, Smith, McLeod, Holmes, T. Coffin, and Killam, were appointed. This was a good move, and it is to be hoped that both parties will yield something in order to accomplish the great project upon which the hopes of the country are set. We heard a sensible speech from Mr. Henry on this subject.

There seemed on Monday evening to be some symptoms, if not of a coalition, at all events of harmonious intentions. The heads of Messrs. Johnston and Howe appeared in closer proximity than they have probably been since they sat at the same Council Board. The latter stated that "he had not the slightest objection" to the proposition for referring his Bills to a Committee, tho' it came from the Opposition.

On Tuesday, the House only met to adjourn,—the Railway Committee being at work all day, examining parties connected with the schemes of Jackson and Sykes.

Wednesday and Thursday were similarly occupied.—Messrs. Sykes, Brookfield, C. Fairbanks and Mosse, C. E., were examined. The following new proposition from Sykes & Co., was laid before the Committee:—

SYKES'S NEW PROPOSITION.

If the entire scheme of 320 miles be adopted.
 320 miles at £1,500 per mile £1,440,000
 Supposed interest of loan during the time of construction over and above amount rec'd. 50,000
 Expense of Staff and Directory 25,000
 Contractor's Stock 1-3 £505,000
 Province Stock 1-3 505,000
 Province Loan 1-3 505,000
 1,515,000

The Loan of 505,000 to be a first charge or Principal and interest at 5 per cent., but if the Province, by means of the guarantee of Home Government, can borrow money at a less rate of interest than 5 per cent., they shall reduce the rate of interest proportionally.

Under this the Provincial Liability unsecured yearly is £30,300—totaling at 6 per cent.

If Trunk line only be adopted, 133 miles at £5,200 per mile £691,600

Supposed interest of loan during construction over and above the amounts received 20,000

Expense of Staff and Directory 8,400

£720,000

Contractor's Stock 1-3 £240,000

Province Stock 1-3 240,000

Province Loan 1-3 240,000

720,000

The loan for £240,000 to be a first charge for principal and interest at 5 per cent., (subject as before.)

The Province Liability unsecured, under this proposal would be £14,400 at 6 per cent.

Should the Province prefer taking no portion of these amounts in stock, then we propose to organize a Company, borrowing £3,000 per mile from Government, for which we propose to give them a first charge of £1,500 per mile, at 5 per cent., per annum, subject as before. The second £1,500, to be a second charge at 3 per cent., per annum, until the contractor's proportion pays 3 per cent., when it shall join with the contractors in the Dividend until it amounts to 5 per cent.

After this any surplus revenue shall be the exclusive right and property of the Contractors.

JAMES SYKES & CO.

February, 1853.

The Honble. Joseph Howe,
 Provincial Secretary, &c.

FRIDAY EVENING. We are sorry to hear that the Railway Committee have broken up without any satisfactory result. The Government still adhering to their plan, a Resolution proposed by Mr. Johnston to do the work by a Company, was negatived by the casting vote of the Chairman, Mr. Howe. If no accommodation can be arrived at, an appeal to the Country would seem the only alternative.

E. G. Fuller, Esq. has been appointed U. S. Consul at this port, in place of the late Mr. Livingston.

SOCIETY PRO. CHRISTIAN KNOWLEDGE.

In our notice of the Public Meeting of the D. C. S. last week, we find that we omitted a prominent topic of the Bishop's address. His Lordship informed the Meeting that a District Committee of the Society for Promoting Christian Knowledge has been formed here, of which any person may become a Member by subscribing 10s. 6d. stg., and that they would gladly receive names of Subscribers to the Parent Society at £1 1stg. The following, amongst other, Extracts from the last Report were read: "In the year ending "April last, there were issued by the Society 143,482 Bibles; 73,982 New Testaments; 329,444 Prayer Books; 3,516,308 other Books and Tracts. These supplies consist in a great degree of publications gratuitously voted by the Board in behalf of destitute Districts. The Scriptures or portions of the Bible have been published in 13 Languages, and the Prayer Book in 17." This Society combines in itself therefore several distinct Branches. It is the Church Bible Society, and the Church Tract Society. Every now Church in this Diocese receives from it, a gift of the large Books required for the performance of the Service; and scarcely a Church or Parsonage has been built, few indeed could have been undertaken, without its liberal aid.

"It will plainly appear from the financial statement, that the Society stands in need of additional means. Its long and zealous services in the dissemination of the Word of God, and in the maintenance of revealed Truth, constitute a powerful ground of appeal to Churchmen to come forward and help it with their contributions and their prayers."

His Lordship concluded this subject with a notice, that a large supply of Bibles, and other publications of the Society, had lately arrived, and were to be had at a very low rate at their Depository, kept by Mr. Gossip, at 24 Granville Street.

MR. DAWSON'S LECTURES.—On Wednesday and Thursday evening, J. W. Dawson, Esq. lectured at the Mechanics' Institute on Mineralogy. It would be superfluous to say that he proved himself a thorough master of his subject, and that he treated it with a clearness and a fluency which could not easily be surpassed. It is to be regretted that so few of the "upper crust formation" of society have attended on these occasions. All who were present must have been instructed and pleased. The concluding Lecture is to be delivered on Wednesday evening, when we hope there will be a still larger audience.

DEATH ON BOARD THE AMERICA.—Mr. Kitchen, of Pictou, owner of the barque Aurora, (for Australia,) who was passenger in the America, died during the passage, on Wednesday, 9th inst., 4th day after leaving Liverpool, and was interred the following day, with the usual maritime services. Mr. Kitchen was we believe, a member of the Society of Friends, and was highly respected as a Merchant of Pictou, as well as in Halifax, where many friends will lament his loss.—B. N. A

We would direct attention to a large assortment of Bibles, Testaments, and Prayer Books, received recently from England from the Society for Propagating Christian Knowledge. These works surpass for cheapness and durability of material and excellence of print and bindings, the similar publications of any other Society. There are Bibles at 1s. 1 1/2d. and 1s. 3d.—Testaments at 6d. and 7d. Books of Common Prayer at 9d.—Ditto, handsomely bound in roan, morocco, and velvet, at correspondingly low prices. The public are requested to call and examine this stock. For further particulars see advertisement in next page.

The collection in St. Paul's Church, on Sunday, Feb. 6, in behalf of the Diocesan Church Society, realized the large sum of £45 17s. 6d.

The collection at the Annual General Meeting of the Diocesan Church Society, held at Temperance Hall, on Thursday, Feb. 10th, amounted to £23 2s. 9d.

LETTERS RECEIVED.

From Rev. R. F. Unlacke, Newport—with remit. £1—amount of previous order paid Rev. Dr. Shreve, with remit. and new subscriber—the back Nos have been sent him. Rev. T. White—the Books have been sent for but not received—shall try again. Rev. Mr. Ruddle—will attend to his request—have received nothing. Rev. Mr. Stamer—2 new subscribers with payment in advance. Rev. J. Griffiths, one subscriber and half in advance.

Married.

At Chester, on the 4th inst., by the Rev. Dr. Shreve, Mr. JOHN HENRY MORRIS, to Miss SARAH BOUTILLER. On Tuesday, the 8th, by the same, Mr. BENJAMIN DEMON, to Miss SARAH LANGOIL. On Thursday, the 10th, by the same, Mr. JOHN YOUNG, to Miss LUCY SCHWENKHEIMER. By the Rev. Mr. Taylor, in Rawdon, on the 23rd January, 1853, Mr. JOSEPH FISH, of Newport, to LYDIA ELMIRA, daughter of Thomas Moron, Esq. of Rawdon. In Mainland, on the 27th January, Mr. DANIEL McLEANN, of Rawdon, to FRANCES, and Mr. GEORGE HENRY, of Kennetcook, to HANNAH, daughters of Mr. George Miller, of Mainland. And in St. Peter's Church, Keegan,

cook, on 3rd February, Mr. JACOB E. ETTINGOR, to ELIZABETH daughter, of Mr. Hugh Burns, all of Kennetcook. At St. Peter's Chapel, Margaret's Bay, on the 13th, by the Rev. W. R. Cochran, Mr. GEORGE IREXON, to Miss TERESA SMITH, of Dover. Also by the same, at St. James' Chapel, on the 15th, Mr. J. HENRY BOUTILLER, to Miss SARAH E. BOUTILLER.

Died.

On the 12th inst. FREDERICK W. SHORTLAND, infant child of Capt. Shortland, R. N. aged 14 months. At Sandy Point, Shelburne, on the 6th inst. aged 3 years, after a protracted illness, JANE, wife of Mr. JOHN PUNNEY. At Fort Cumberland, Westmoreland, N. B., on Thursday evening, 10th inst. JOHN GEORGE ALLAN, son of the late William Allan, Esq. in the 5th year of his age. At New Germany, Lunenburg, on the 4th February after a short but painful illness which he bore with Christian fortitude to the divine will, Mr. FREDERICK JOUBIN in the 6th year of his age. In London B. T. C. GRAY, Esq., Son of Rev. R. G. Gray, and brother of the Rector of St. John—highly respected, and greatly lamented.

Shipping List.

ARRIVED.

Saturday, Feb. 12.—Brig Star, Cassidy, from Fortune Bay, Nfld. Brig Good Intent, McKenzie, 4 days from Boston. Packet schr. General Washington, Patterson, do. Packet schr. Liverpool, McLean, 60 hours from Liverpool. Sunday, Feb. 13.—Schr Medway, Day, 4 days from New York. Monday, Feb. 14.—Schr Maria, Siteman, 4 days from Boston. Tuesday, Feb. 15.—Packet Steamship Sir John Harvey, Taylor, 59 hours, from Boston, 15 passengers, Brig Humming Bird, Tuzo, days from New York; Schr Archives, Bank, days from Philadelphia. Wednesday, Feb. 16.—Brig Laura, Day, 41 days from New York. Schr Golden Age, Herman, from Fortune Bay, Newfoundland, schr Arlet, 6 hours from Lunenburg. Thursday, Feb. 17.—R. M. S. America, Liverpool, G. B. 11 days; Mary Jane, Fortune Bay; General Washington, bound to Boston; Bonita, Sable Bank. Friday, Feb. 18.—R. M. S. Canada, Boston, 36 hours.

CLEARANCES.

Feb. 12.—Mrs. Farrell, Baracon, Cuba; Dan'l Cronan, Scotia, Ariz, Kingston, Jam.; Exile, Gilliat, St. John N. B. Feb. 14.—Mtna, Cleverly, Kingston, Jam. Feb. 15.—Sr John Harvey, (ss.) Taylor, Boston; Halifax, (pkt.) O'Brien, Boston; General Washington, (pkt.) Patterson, Boston. Feb. 16.—Chubucto, Wallace, Br West Indies; Lovantine, (ss.) Hunter, Bermuda; Sarah, Griffin, New York. Feb. 17.—R. M. S. Ospray, St. John's, N. F.; R. M. S. America, Boston.

PASSENGERS.

Per Steamer America.—Boston to Halifax.—Capt. McKenzie, Capt. Cary, Messrs John Jardine, Houston, Croser, Phillip, Holden, Ansell, Heathcock, John R. Cloable, J. C. Kelly, John McCulloch and 38 for Boston. From Halifax to Boston, Messrs. John Whitman, Geo. Lawson, Lewis, and Smith.

Advertisements.

LIFE INSURANCE

ROYAL INSURANCE COMPANY

OF LIVERPOOL, ENGLAND.

CAPITAL, £2,000,000 STERLING.

Amount paid up and available immediately £275,115 stg. HALIFAX AGENCY.—No. 172, HOLLIS STREET.

FROM THE ECONOMICAL ARRANGEMENT IN REGULATING expenses arising from the combination of Fire and Life Insurances, this Company is enabled to effect Insurances on Lives at very reduced rates of premium, as will be made evident by a comparison of their Tables with those of other Offices. Attention is called to Tables 5 of premiums for insuring a sum payable at the age of 60 or at death—and Table 6 of premiums to secure a sum on a child arriving at the age of 21 years—both which modes of Insurance are coming into more extensive use.

The Company's Almanac for 1853, containing Tables of Premiums and a variety of general information, supplied gratis.

HUGH HARTSHORNE, AGENT.

Halifax, Nova Scotia, 19th February, 1853.

FIRE INSURANCE.

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INSURANCE AGAINST FIRE IS EFFECTED by the Subscriber as Sole Agent for this Company, on Houses, Furniture, Ships on the Stocks, and other personal property at moderate rates of premium, in all parts of the Province.

HUGH HARTSHORNE, AGENT.

Halifax, 19th February, 1853.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX, PREPARED WITH EAU DE COLOGNE. This daily use of this much admired Tincture preserves and beautifies the TEETH—prevents Tartarous deposit,—arrests decay,—induces a healthy action in the GUMS,—and renders the BREATH of a grateful odor. Sold only by WILLIAM LANGLEY, Chemist, &c., from London.

Halifax, N. S. Feb. 10. 1852.

MEXICAN MUSTANG LINIMENT. This CELEBRATED Remedy for sale Wholesale and Retail at LANGLEY'S DRUG STORE, Dec. 18.

Poetry.

THE MORNING AFTER SNOW.

BY R. H. STODDARD.

The snow that threatened so long,
Lies fall'n the livelong night,
The hills, the hollows, the plains,
Are white, nothing but white!

The hedges are bent to the earth,
The trees, and the bushes and all,
While a billowy drift has hid
The fence and the garden wall.

The men are out in the lawn,
Clearing away the snow,
Shouting with all their might,
Hailing the farm-bell's joy.

The road is alive with sleighs,
Beaux from the neighbouring dells,
Dashing away in a style,
With bonnets of rustic belles.

Away on the frozen pond,
That gleams with morning's red,
The town's men of the town
Are skating, with arms outspread.

As the sliding of the larger lads,
With sleds on the trackless snow,
Are climbing, and coasting down
The hills, to the fields below.

And children going to school,
With slates and satchels of books,
Do pelt each other with balls,
And slide on the way-side brooks.

And as far as the eye can pierce,
Stretching away from sight,
The land is covered with snow,
White, nothing but white!

Temperance.

[Concluded.]

TOTAL ABSTINENCE.—It is of no avail to say that the grace of God can counteract the evil that may be done by our example, so that consequently we are not called upon to deny ourselves the use of alcoholic stimulus. It is not for us to tempt the Lord our God, or make needless experiments upon omnipotent power and goodness. We are just as much answerable for the tendency and effects of our example, whether or not it may please God to counteract the evil consequences of it. We must not sin, because grace may abound. All things lawful even, are not, under all circumstances, expedient. Christian liberty does not permit us to give "occasion of offence" to any. He that causes but one little one to offend, to stumble, or fall into sin, good had it been for that man, if before he had done so, a mill-stone had been tied round his neck, and he had been cast into the sea. So says the Bible. Millions have been ruined for both this world and the world beyond the grave, by the use of these liquors; a book of lamentations, quite as affecting as that which the Spirit of God dictated to the weeping prophet, might easily be composed respecting the crime and miseries occasioned by drinking. Our country, at this moment, could furnish materials for such a mournful theme, far more ample than what the sword or famine presented to Jeremiah. Were our "heads water, and our eyes fountains of tears, and were we to weep day and night," such expressions of sorrow would convey but an imperfect idea of the wide spreading desolation. Tears, however, are unavailing in such a case; more than tears are therefore asked, something must be done. By total abstinence from all that can intoxicate we can stay the plague, which our so called temperance and moderation is not sufficiently effective to cope with. Could the deeply sympathizing prophet have been told that by abandoning the use of a drug (which, taken habitually, is only evil in its effects,) he might perhaps restore his much loved Zion to her pristine beauty, and her ruined sons and daughters to happiness and honor, would he have hesitated think you? or staid a moment to consult a vitiated taste, or an unnatural appetite? Rather, had he ever been so misled as to use such a beverage, the cup, in one moment would have been dashed from his lips, and most solemnly would he have resolved never again to appear even to sanction a practice so detestable.

It is almost impossible to bring any one under the influence of Gospel truth who is ensnared in the meshes of fatal alcohol. It does so completely stop the ears and steel the heart against everything that is good, that it is necessary in the first place, if possible, to get a man to renounce this delusive snare. And how much better if you can get the young, especially, to avoid it, before it becomes a snare. "Touch not, taste not, handle not" we would inscribe on every vessel that contains this terrible source of mischief. If the temperate, and whose example is looked to, will not take the pledge, how can they expect others to do so, and thus admit their own condemnation. Who ever owned himself a drunkard, or would acknowledge himself in the slightest degree of taking too much. But let the pledge become universal, let clergymen take it, and females take it, and all in authority and in influence and high station take it, and then you may expect it to be taken by the rest. Let the young take it, boys and girls, as soon as they can understand what they are about. Let us take it in the fear of God, relying solely upon the influence of the Holy Spirit to enable them to keep it, and from the high Christian motives of the A. W. M. who was ready to deny himself, like his divine Master, from love to the souls of men.

This cause has been found, by the experience, now

of many years, a great auxiliary to the cause of truth.—Far from being intended to supersede other means of doing good, it makes way for them. Printing Bibles, and building churches, and collecting Sunday Schools, and forming Educational and Missionary Societies; these are all means for preparing the way for the Gospel, making straight in the desert a highway for our God, casting up and removing stumbling blocks, leveling mountains and filling up yawning chasms. In all works, whether of temporal or spiritual interest, it is labor, and energy, and self-denial, and industry, and benevolent exertion that is blessed by God to the production of great effects, and not idleness, and indifference, and self-indulging sloth. It is God from whom alone cometh every good and perfect gift, and if he put it into our hearts to try to do good in every way, to the best of our knowledge and abilities, we may expect a blessing from him. And how great a privilege it will be, if we can, in any measure, stay the fearful and increasing plague and pestilence, that is now actually destroying so many of the human race, and before whose fatal progress so many of the dear, lovely children of the rising generation will probably fall victims as they grow up, if it be not stayed. Far from opposing the Gospel in this, we are just doing what it prompts us to do, and opening the way for its reception. No Christian will ever affirm that total abstinence, by itself, will save. We believe, at least as firmly as any tippler, or any moderate drinker can believe, that there is no other name given under heaven among men, whereby we can be saved, but only the name of our Lord Jesus Christ, and being fully assured of this great fact, we are resolved, as far as our power and influence can extend, to remove from among men every hindrance that keeps them from Christ; and we certainly think that in so doing, we are acting quite as evangelically as those who, by using intoxicating stimulants, however moderately, yet habitually, are encouraging others in habits which keep them from the Redeemer. May the Lord give us all grace "to see and know what things we ought to do, and also power faithfully to fulfil the same."

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