

The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

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Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
S. April 10. Sun after Easter.	Num. 23; Acts 7	Num. 25; Heb. 13
M. " 11. "	1 Sam. 27	1 Sam. 29
Tu. " 12. "	27	29
W. " 13. "	27	29
Th. " 14. "	27	29
F. " 15. "	27	29
S. " 16. "	2 Sam. 2	12
M. " 17. "	4	13

Poetry.

HE STANDETH AT THE DOOR AND KNOCKETH.

In the silent midnight watches,
List—the bosom door,
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not thy pulses beating;
Tis thy heart for sin;
Tis thy Saviour knocks and crieth,
“Alas and let me in!”

Death comes down with reckless steps,
To the hall and the
Think you death will tarry knocking
When the door is shut?
Jesus saith, waiteth, waiteth,
But the door is fast;
Cried, away thy Saviour knocks;
Death breaks in at last.

There is time to stand entreating
Christ to let thee in;
At the gate of heaven beating,
Waiting for thy sin?
Say, alas! thou gaily creature,
Hast thou then forgot?
He has waited long to know thee,
Now he knows thee not!

Religious Miscellany.

A CALL TO PRAYER.

By Rev. J. C. RILEY, B. A., CURATE CHURCH,
OXFORD, BAZON OF HILTONIAN, SUFFOLK.

(Continued.)

“Ask daily whether you pray, because prayer is one of the best receipts for happiness and contentment.”

We live in a world where sorrow abounds. This has always been its state since sin came in. There cannot be sin without sorrow. And until sin is driven out from the world, it is in vain for any one to suppose he can escape sorrow.

Some without doubt have a larger cup of sorrow to drink than others. But few are to be found who live long without sorrows or cares of one sort or another. Our bodies, our property, our families, our children, our relations, our servants, our friends, our neighbors, our worldly callings, each and all of these are fountains of care. Sicknesses, deaths, losses, disappointments, partings, separations, ingratitude, slander, all these are common things. We cannot get through life without them. Some day or other they find us out. The greater are our afflictions the deeper are our afflictions, and the more we love the more we have to weep.

And what is the best receipt for cheerfulness in such a world as this? How shall we get through this valley of tears with least pain? I know no better receipt than the habit of asking every day to God to pray.

This is the plain advice that the Bible gives, both in the Old Testament and the New. What says the Testament? “Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me.” (Psalm 145.) “Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.” (Psalm 121.) What says the apostle Paul? “Be careful knowing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God:

and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.” (Phil. iv. 6, 7.) What says the apostle James? “Is any afflicted among you? let him pray.” (James v. 13.)

This was the practice of all the saints whose history we have recorded in the Scriptures. This is what Jacob did when he feared his brother Esau. This is what Moses did when the people were ready to stone him in the wilderness. This is what Joshua did when Israel was defeated before Ai. This is what David did when he was in danger at Keilah. This is what Herkiah did when he received the letter from Sennacherib. This is what the Church did when Peter was put in prison. This is what Paul did when he was cast into the dungeon at Philippi.

The only way to be really happy in such a world as this is to be ever-casting all our cares on God. It is the trying to carry their own burdens which so often makes believers sad. If they will only tell their troubles to God, He will enable them to bear them as easily as Sampson did the gates of Gaza. If they are resolved to keep them to themselves, they will find one day that the very grasshopper is a burden.

There is a friend ever waiting to help us if we will only unboast to Him our sorrow—a friend who pitied the poor, afflicted, and sorrowful, when He was upon earth—a friend who knows the heart of a man, for He lived for thirty-three years as a man amongst us—a friend who can weep with the weeper—he was a man of sorrows and acquainted with grief—a friend who is able to help us, for there never was earthly pain He could not cure. That friend is Jesus Christ. The way to be happy is to be always opening our hearts to Him. Oh! that we were all like that poor Christian negro who only answered when threatened and punished, “I must tell the Lord.”

Jesus can make those happy who trust Him and call upon Him, what ever be their outward condition. He can give them peace of heart in a prison—contentment in the midst of poverty—comfort in the midst of bereavements—joy on the brink of the grave. There is a mighty fulness in Him for all his believing members—a fulness that is ready to be poured out on every one that will ask in prayer. Oh! that men would understand that happiness does not depend on outward circumstances, but on the state of the heart!

Prayer can lighten crosses for us however heavy. It can bring down to our side one who will help us to bear them. Prayer can open a door to us when our way seems hedged up. It can bring down one who will say, “This is the way, walk in it.” Prayer can determine a ray of hope when all our earthly prospects seem darkened. It can bring down one who will say, “I will never leave thee nor forsake thee.” Prayer can obtain relief for us when those we love most are taken away, and the world feels empty. It can bring down one who can fill the gap in our hearts with Himself, and say to the waves within, “Peace be still.” Oh! that men were not so like Hagar in the wilderness, blind to the well of living waters close beside them!

Reader, I want you to be happy. I know I cannot ask you a more vital question than this—Do You Pray?

And now, reader, it is high time for me to bring this tract to an end. I trust I have brought before you things that will be seriously considered. I heartily pray God that this consideration may be blessed to your soul.

1. Let me speak a parting word to those who do not pray. I dare not suppose that all who read these pages will be praying people. If you are a

prayerless person, suffer me to speak to you this day on God's behalf.

Prayerless reader, I can only warn you, but I do warn you most solemnly. I warn you that you are in a position of fearful danger. If you die in your present state you are a lost soul. You will only rise again to be eternally miserable. I warn you that of all professing Christians you are most utterly without excuse. There is not a single good reason that you can show for living without prayer.

It is useless to say you know not how to pray. Prayer is the simplest act in all religion. It is simply speaking to God. It needs neither learning nor wisdom, nor book-knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry when he is hungry. The poorest beggar can hold out his hand for alms and does not wait to find fine words. The most ignorant man will find something to say to God, if he has only a mind.

It is useless to say you have no convenient place to pray in. Any man can find a place private enough, if he is disposed. Our Lord prayed on a mountain. Peter on the house-top: Isaac in the field: Nathaniel under the fig tree: Jonah in the whale's belly. Any place may become a closet, an oratory and a Bethel, and be to us the presence of God.

It is useless to say that you have no time. There is plenty of time if men will only employ it. Time may be short, but time is always long enough for prayer. David had all the affairs of a kingdom on his hands, and yet he says, “Evening and morning and at noon will I pray.” (Psalm 119. 17.) When time is really wanted, time can always be found.

It is useless to say you cannot pray till you have faith and a new heart, and that you must sit still and wait for them. This is to add sin to sin. It is bad enough to be unconverted and going to hell. It is even worse to say, “I know it, but will not cry for mercy.” This is a kind of argument for which there is no warrant in Scripture. “Call ye upon the Lord,” saith Isaiah, “while he is near.” (Isaiah 45. 6.) “Take with you words and turn unto the Lord,” says Hosea, (Hos. xiv. 1.) “Repent and pray,” says Peter to Simon Magus. (Acts viii. 22.) If you want faith and a new heart, go and cry unto the Lord for them. The very attempt to pray has often been the quickening of a dead soul.

Oh! prayerless reader, who and what are you that you will not ask anything of God? Have you made a covenant with death and hell? Are you at peace with the worm and the fire? Have you no sins to be pardoned? Have you no fear of eternal torment? Have you no desire after heaven? Oh! that you would awake from your present folly! Oh! that you would consider your latter end! Oh! that you would arise and call upon God! Alas! there is a day coming when many shall pray loudly, “Lord, Lord, open to us,” but all too late;—when many shall cry to the rocks to fall on them, and the hills to cover them, who would never cry to God. Reader, in all affliction, I warn you. Beware lest this be the end of your soul. Salvation is very near you. Do not lose heaven for want of asking.

2. Let me speak in the next place to those who have real desires for salvation, but know not what steps to take or where to begin. I cannot but hope that some readers may be in this state of mind, and if there be but one such I must offer him encouragement and advice.

In every journey there must be a first step. There must be a change from sitting still to moving forward. The journeying of Israel from Egypt to Canaan was long and wearisome. Forty years passed away before they crossed the Jordan. Yet there were some who moved first when they marched from Ramah

to Succoth. When does a man really take his first step in coming out from sin and the world? He does it in the day when he first prays with his heart.

(To be Continued.)

MAYNOOTH.

To the Editor of the St. James's Chronicle.

Sir,—I hope you will think the following extract from Mr. Faber's "Revival of the French Emperors," worthy of a place in your columns. I am, &c.

C. P.

"XIV. We are naturally led to ask, with no small feeling of awe, what will be the fate of England in these now rapidly approaching calamities:—

"1. I should have felt no fear for my country had we been nationally faithfully to our God, had we walked by the confidence of faith and not by the glimmering of a fancied expediency, had we preferred the trustful policy of David to the imaginary political wisdom of Jeroboam.

"But we have not done so; forgetting our many mercies experienced during a long and arduous contest, we have fearfully, on the Infidel principle of POLITICAL EXPEDIENCY, insulted God to his very face.

"Both in Church and State, from the Crown down to the lowest Burgess in parliament, we had solemnly declared the Popish Apostacy to be SUPERSTITIOUS and IDOLATROUS; and then by way of showing our faith, we first formed a close political junction with Popery, then as if laboring with wretched industry to make bad still worse, we actually endowed with a scandalous waste of the public funds, a large institution (Maynooth) for the more extended training of persons who, by our own showing, were to be active teachers of a SYSTEM OF IDOLATRY; which very system, by retaining the phraseology of our wisest forefathers, we had affected to reprobate.

"If we obstinately persevere in this vile policy, which after all is now pretty generally felt, to have been not even expedient, what can we expect but that very destruction which is so plainly announced, even in the very midst of a merciful exhortation to cast away from us the accursed thing?—

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Here we are not only forbidden to partake of her sins, but we are likewise assured we shall partake of her plagues if we do not come out of her.

"5. With such a denunciation vouchsafed in our ears (for be it observed, Papists as well as Protestants have been constrained to admit that the mystic Babylon can only be Rome,) how great must be our infatuated folly if we still persevere in petting and cockering and munificently patronising Idolatry in the form of Popery.

"We all know what has been the consequence of our impious madness: even those wise men of this world, our liberalising expediency mongers, have been constrained to admit, that the event of their boasted experiment has practically demonstrated their wisdom to have been stark folly.

"Why then do we still linger in the streets of the Great City, which by unreservedly approving the dicta of the infamous Alphonsus Liguori, has shown that no appellation of the ignominy can be misapplied.

"If we retrace our steps, I have still, through God's infinite mercy, no fear for England in the approaching day of trial. But if we advance in our mad career, or even if we complacently halt at the present point of our folly, we have every thing to fear.

"Let us come with clean hands into the Court of God's Judgment, and we shall be safe. But if we come with hands idolatrously defiled, what can we anticipate save a participation of the Plagues which are impending over Babylon, both secular and ecclesiastical."—pp 54-51.

THE MIND AND THE HEART.

Extract from the Charge of a Presbyterian Minister to a Young Candidate.

Your mind requires diligent cultivation. An educated ministry has long been a leading feature of Presbyterianism. May our Church never be found without this shining ornament; this strong bulwark. "If God does not need the learning of this ministry, least of all he needs its foolishness." "If you are intelligent you will be intelligible." Fill the pulpit and you will fill the sanctuary." God has spread around us the elements which are to be combined and prepared for the nourishment of the body; but these may be combined so as to produce poisonous effects. And so, it is in spiritual things. The facts in the Bible exist as the facts in the science of nature do; and we need men of skill to bring them out and exhibit them.

"Think of the incessant draft upon a minister's resources; of the diversity of minds upon which he must operate; of the nature of the subjects he is called to investigate; of the consequences of his preaching error and giving a wrong direction to souls. Reflect upon these things, and tell me if a minister of the Gospel does not imperiously need the highest degree of intellectual culture, as well as of heavenly wisdom!

Who are the men that led to the Reformation? who the men that founded the Church in this country; that have exerted a wide-spread and lasting influence? They have been educated men; men of disciplined minds and large stores of knowledge; men given to study.

"His sing'o word," says Randolph of John Knox, "could put more life into a host, than six hundred trumpets."

Your heart, my brother, has imperative claims upon your fostering care.—Personal piety, sincere, deep, and growing, is of the last importance to a minister of Christ; it is a *sine qua non*; it lies at the very foundation of his usefulness and happiness. Dr. Payson said, if he had his life over again, he would pray half his time. It is said of Robert Bolton, a Puritan, that "he never delivered a sermon to his people, in public, until he had preached it to himself in private."—When ministers feel these special gracious influences on their heart, it wonderfully assists them to come at the consciences of men, and, as it were, to handle them with hands. Whereas, without them, whatever reason and oratory we may make use of we do but make use of stumps instead of hands.

Listen how Whitfield expressed himself; "But I pray that I may not go off as snuff. I would die blazing—not with human glory, but with the love of Jesus. I would be just where He (God) would have me, altho in the uttermost parts of the earth."

Original.

FOR THE CHURCH TIMES.

SELF DENIAL.

"O Mother," cried Jane Goode, "I am so sorry; what can I do for them?"

Mrs. Goode looked up from a book she was reading, and saw her daughter was quite pale, and looked as she said she felt, "so sorry." She put her book down on the table, took off her spectacles, and told Jane to sit down by her and tell her what it was that had happened to distress her.

"You know, Mother," said Jane, "you sent me to see if Mrs. H. had heard anything of her husband. While I was there some one knocked at the door: Mrs. H. went to it, and in a few moments I heard a cry of agony;—her husband's body had been found at the wharf. All those little children are fatherless now. Mother, five little girls, the oldest of them younger than I am, and three little boys; and one of the girls is lame, mother, and her eyes are weak: oh what is to become of them?"

Mrs. Goode tried to soothe the agitated child by assuring her that not a sparrow ever fell to the ground without the knowledge of our Heavenly Father; she reminded her that God himself was the father of the fatherless.

Jane became calm while her mother was talking to her; she did not say any thing, but she remembered how often she had consoled herself with such thoughts as her mother now put into her mind, when she had heard other children boasting of the rich gifts bestowed upon them by their parents. "I know you have no money to give away mother," she said, at length, but could not I do something to help that poor woman? how can she keep her children and her house clean, and make all their clothes, and yet have time to earn money enough to pay the rent and buy food?"

"What do you think you could do, my dear?" said her mother.

"I have a gold piece that my grandmother gave me to buy a new frock, to wear on my birth-day—do you think she would be displeased if I gave that to Mrs. H.?"

"You received that for a special purpose, my dear, and I fear your grandmama would feel displeased if you paid your birth-day visit to her in your old dress, which you have outgrown, and which is indeed very shabby. Could not you think of some thing you could do, which would benefit this poor family more permanently than the gift of your grandmama's present?"

"Do you mean something I could do myself, Mother? Oh what could I do for them except teach them to read; and that you know would neither feed nor clothe them. If I provided the materials, you

might undertake to keep one of the little girls comfortably clothed, I mean you could make her clothes; and thus save her mother some time and work. That would really be a help to the poor woman, she would then have seven children to clothe instead of eight. Jane blushed, and the tears came into her eyes; she had never been fond of sewing—to give up her gold piece, and the hope of a new dress, was no great sacrifice at the moment when her heart was touched, but to give up her evening reading, to lay aside her dear Ann's Herbert and Tales in verse, to sew coarse little clothes, that was what she had not contemplated.

Mrs. Goode saw doubt and fears clouding the face of little Jane, and she said kindly, "You shall not decide now, my dear, you shall tell me to-morrow what you wish to do for Mrs. H.'s children."

Jane went up to her little bed-room, put away her bonnet and cloak very slowly, then slowly took up a brush and smoothed her hair: she seemed to be thinking of something else all the time, and to be doing these things mechanically. When she had put up her brush she leaned one elbow on the dressing table and stood quite still with her eyes fixed on three little book shelves. Then she moved close to the shelves and seemed to be studying the outside of the books. She knew very well what was there—she had read them all many a time, and the more she read them the better she liked them. She had no brothers and sisters—these books had been her companions, she had grown up with them. She scarcely remembered the time when she did not know "John Gilpin" by heart! How she loved "Simple Susan" and good "Sergeant Dale" and the three little volumes of "Bible Stories," which she still called her "three Series"—they were the first books she had ever possessed. When she had stood before her books for some time, Jane took out her handkerchief,—if there had been a tear on her cheek, it was quickly wiped away, for she now picked up her work box and ran down stairs with the speed and lightness of a bird, jumping quite over the three last steps.

Mrs. Goode was still reading, and she did not look up when Jane entered the room. The little girl opened her box and took out a frill that looked as if it had been long in hand. She worked very steadily for nearly an hour, and then joyfully announced that "the tiresome old frill" was finished at last. "And Mother" she added, "if you please I would rather tell you now than wait till to-morrow."

"Tell me what, my dear?" said her mother. "I will do my best to make little Martha's clothes" said Jane, "only I cannot cut out you know; but perhaps I could learn, Mother, if you would be so good as to help me."

Her Mother kissed her, promised to help her to cut out, and then asked her why she chose little Martha to work for.

"Because, Mother," said Jane, blushing, "she is so little, that I should never be able to persuade myself that she was able to sew for herself while I read my favorite stories."

That very evening a little garment was cut out by the Mother's skillful scissors, and little Jane's needle passed so smoothly through the seams, that she told her mother she should not be surprised if she should learn to like sewing.

Provincial Legislature.

(From the Royal Gazette Extra.)

LEGISLATIVE COUNCIL CHAMBER,

4th April, 1853.

At 4 o'clock this day, His Excellency the Lieutenant Governor came to the Council Chamber, attended as usual, and being seated, commanded the attendance of the House of Assembly, who being come with their Speaker, His Excellency was pleased, in Her Majesty's name, to give his assent to several Bills, and closed the Session with the following

SPEECH:

Mr. President, and Honourable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:

While relieving you from further attendance on your Legislative duties, I cannot but congratulate the country on the valuable results of a Session, during which measures of paramount importance to the general welfare of all classes of Her Majesty's subjects in this Province, have been originated and matured.

I look forward to their final and successful accomplishment, in the confident hope that these undertakings will stimulate the energies of the people to additional exertions in developing the vast natural resources of their country. Though differences of opinion, conscientiously entertained, delayed the passage of the

Railway Bills originally introduced, I rejoice that by the measures finally agreed on, conceived in a conciliatory spirit, honorable alike to the Legislature and to the Province, ample provision has been made for these great Public Works, for the completion of which the people of Nova Scotia have evinced a lively interest.

The Act for regulating the practice and procedure of the Supreme Court, will ever distinguish the present Session. Sanctioned by British experience—framed by a Commission, including the best judicial and legal talent of the Province, and carefully reviewed by the Legislature, this law will not only effect vast improvements but alarm no prejudice by an apprehension of ill considered or hasty innovation.

Mr. Speaker, and Gentlemen of the House of Assembly:
In Her Majesty's name I thank you for the very liberal grants you have made for the public service.

Mr. President, and Honourable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:
In the measures adopted for the protection of the River Fisheries—the erection of a Lunatic Asylum—the introduction of improved Breeds of Stock—the establishment of permanent supervision over the Great Roads of the Province, and for the promotion of other works of public utility, the spirit of enlightened Legislation will be recognized: while the people of Cape Breton cannot fail to perceive, in the liberal appropriations made for opening the St. Peter's Canal, and for connecting them by regular steam communication, with the rest of the Province, proofs of a very sincere desire to elevate the condition of that fine Island.

In returning to your homes, where your example is not without its influence in diffusing a spirit of loyalty and cheerful confidence in the Institutions under which we live, be assured that it shall be my care to make your Legislation effective, and to watch with vigilant supervision over the great interests committed to my charge.

Literary Notices.

The Emperor of China and the Queen of England.
By P. P. Thoms. London: Thoms.

Mr. Thoms is already known as the author of several works having reference to China, its customs, morals, laws, religion, &c. In the pamphlet before us, the writer shows how erroneously Chinese official documents, are translated by the English interpreters. Many phrases which appear to be uncomplimentary he shows are anything but what they are made to appear by the gentlemen by whom they are "done into English." What has been translated "Barbarian" simply means "Foreigner." The epithet "red," he says is one of honour; and the "red-bristled foreign devil" of our despatches appears in the original Chinese as "red-haired (or glorious) foreign spirit." The pamphlet is of interest to all students of languages; and they may depend on Mr. Thoms as an authority to be trusted.

Four Specimens of a Practical Method of Teaching Christian Evidences to Bible Classes and Sunday Schools. By the Rev. G. Fisk, LL. B. Church of England Sunday School Institute, Fleet-street.

The reverend and worthy incumbent of Christ Chapel, Maida-hill, has done excellent service in this little work. It contains efficient weapons wherewith to meet Infidelity and Romanism. The book is not so much a class-book as one of experiment, or of suggestion rather; showing what may be done in Sunday-schools in the way of teaching the nature, the value, and, if we may so speak, the whereabouts, of Christian evidences. The little work is worthy of all the success to which, we are assured, it will attain.

News Department.

ENGLAND.

MUNIFICENT ENDOWMENT.—The Rev. H. Mackenzie, the vicar of St. Martin's-in-the-Fields, has just made known that Sir Walter James has offered to him to endow the chapel belonging to the parish in Broad-court, Drury-lane, with the sum of £5000, which is to be consecrated, the area of the church to be entirely free, and collections made for its support, the right of presentation to be in the hands of Sir Walter and his heirs. The vicar, with whom the patronage at present rests, has expressed his readiness to give up his rights on such terms, and also to add an endowment of £30 a-year.

That eminent champion of Romanism, the Grand Duke of Tuscany, has conferred the honor of knighthood of the Order of St. Joseph, upon the Jew Rothschild, in consideration of the services of that wealthy unbeliever in negotiating a loan. Can liberality go beyond this?

A Jew admitted to an order dedicated to the husband of the Blessed Virgin, and conferred by a prince who imprisons men and women for daring to read the "Testament" of the Divine Son of that blessed Virgin!

In the spring of last year the Rajah of Coorg arrived in England, bringing with him a daughter whom he desired to have instructed in the Christian faith, and initiated in the habits and manners of English society. Such has been the interest excited by this object that the Queen herself has stood sponsor to the Indian princess, and her education and training have been placed under the superintendence of Lady Hurdingle; her father having settled on her an income of £400 a-year to meet the expenses. The Rajah is a pensioner of the East India Company, and came to England on twelve months' leave of absence from the Directors. He has just received a warning that his leave has nearly expired, and that the directors expect him to return to India. Against this he appeals, urging anxiety to postpone the period of separation from his child as his chief reason; but the court insists on his departure. He is said to have large pecuniary claims on the Company.

THE CRYSTAL PALACE, SYDENHAM.—A meeting of the young men of London, opposed to the opening of the Palace on Sundays, was held on Wednesday at the London Tavern. Mr. Robert Seeley (in the absence of the Lord Mayor, who was prevented by other engagements from attending), took the chair, and observed that it might be said their cause was already won, as the third reading of the bill in the Commons, with amendments in accordance with Mr. Spooner's motion, would prevent the Crystal Palace from being opened on a Sunday without a special Act of Parliament. Still it was important to maintain a manifestation of public opinion so long as the bill was before either house. Mr. Waynd, in the employ of Messrs. Hitchcock, St. Paul's churchyard, moved a resolution: "That this meeting has heard with regret that efforts are making in certain quarters to secure the opening of the New Crystal Palace on the afternoons of Sundays as a boon to those classes in London who are busily employed during the six working days of every week; that the meeting regards such a proposal as not only opposed to the law of God, but as also founded in error as regards the well-being of the community; that the unremitting labour of the people of London on the six working days of the week, renders it needful for them to have a day of rest unbroken, both for bodily rest and for the refreshment of the soul by means of its highest and noblest employment; and that consequently the temptation to such an occupation of that day, as is thus contemplated, is to be deprecated as entirely inconsistent with the real interests of the young men of this metropolis."

The Rev. Mr. Wright seconded the resolution. Mr. Newton proposed as an amendment:—"That in the opinion of this meeting the opening of the Crystal Palace on Sundays would be a religious, a moral, and a social advantage to the people." Here a storm of noises commenced, and with more or less vehemence was continued throughout the remainder of the evening. The amendment was seconded by Mr. Le Blond, amid the same interruptions that had greeted Mr. Newton. The question was put and the resolution carried. Mr. Tarlton moved the second resolution:—"That it is also evident that the use of the Crystal Palace on Sunday would create a new and large demand for labour in the employment of railroad servants, omnibus and carriage drivers, and attendants in houses of entertainment; which labour, thus inflicted on the working classes for the seven days in each week, is as plainly contrary to the well-being of man as it is opposed to the law of God. This meeting, therefore, protests against such new burdens being laid upon the working classes—no necessity, nor even expediency, being shown by which such labour on the Lord's day could be even in appearance justified."

Mr. Westbrooke, of the house of Morley and Co., seconded the resolution. Mr. Nichols moved as an amendment:—"That the legislative interference with the rights of individual judgment in matters of religion is opposed to the Protestant religion and to the Protestant spirit of the times." The amendment was put to vote amid the greatest confusion and rejected, and the resolution was carried. Petitions to Parliament founded on the resolutions were adopted, and the meeting broke up in the greatest disorder, the chairman precipitately quitting the chair before a vote of thanks was proposed to him. The vote was afterwards passed.

HUMAN BODIES FOUND IN GUANO.—From the ship *Brandiscompt*, unloading Peruvian guano at Leith, there were exhumed the remains of three persons, evidently Peruvians, buried in the guano and which had apparently not been disturbed in the process of loading

the ship. The remains illustrate a curious property of the guano in preserving bones, hair, and clothes, while completely decomposing flesh. It is not known when the bodies were originally interred, but the bones were all found as entire as if they had been preserved in a museum, the hair remained upon the skull, and the clothes were very little decayed.—*North British Mail.*

WHY PRINCE CAMERATA SHOT HIMSELF.—The tale of the unfortunate prince's attachment to Mademoiselle Montijo was current long before her marriage; and many anecdotes are told of his generosity in having given back her promises and tokens when the higher fortune she has accomplished was first of all presented to her. Gossip adds that such was the effect of his noble conduct that it caused the fair lady to waver in her choice, and it was during this time of indecision that the rumor got abroad that she intended to return to Madrid. Indeed, it was believed that, had it not been for the councils of the "Old Soldier," Madame de C—, who was not suffered to leave her either night or day, she would at this present moment be seated rather lower, but more comfortably, than upon the throne of France.

The circumstances which are said to surround the catastrophe are, doubtless mere gossip; but it is of importance to know how far gossip may extend in order to be enabled to judge of the worth of the foundation. It appears that the young Prince, unable to remain longer in Paris under the influence of the passion by which his soul was consumed, had resolved to leave for Italy on Wednesday. He had written to the Empress to that effect, and had even requested her commands for Rome, whither he had purposed sending his steps.—His letter was answered with kindness, and many friendly wishes for his future happiness. The commission given him to procure a rosary of white agate, blessed by the Pope, is even mentioned in the letter.—Gossip adds that the empress was so much moved, however, by the farewell, that she was dull and absorbed the whole of Thursday, and displayed the most marked indifference concerning the ball which was to take place that evening at the Tuileries. Perhaps she was still saddened when she entered the ball-room, for the remarks upon her tristesse and pallor were general throughout the assembly.

It was just about eleven o'clock when she was passing through the rooms, leaning on the arm of her husband, that in the large looking-glass of the Salle du Trône she caught the reflection of that face she had, perhaps, fancied she should behold no more. Her emotion was such that she dropped her bouquet: this movement was beheld by many, as well as the nervous trembling of the hand with which she received it when restored to her. She hurried forward into the next saloon, and there sinking on a chair remained for some time overcome by emotion. The news of the indisposition of the empress of course spread through the company in a moment, and of course the great heat of the apartment was assigned as sufficient cause. Meanwhile, the Prince had disappeared, nor was he beheld by his friends after that moment. He returned to his own apartment, set his house carefully in order, and shot himself! It is calamity to attribute his death either to disgrace or pecuniary loss. The act was duly registered, and its urgency accounted for by the strongest arguments of logic. The will which he made previous to the execution of his design is said to contain some extraordinary items. The document is at present kept a profound secret, and it is likely to produce some embarrassment in the registration.

Since the suicide of the prince out of love—(as the *Illustration* thus states)—for the empress, a young actress has destroyed herself out of love for the prince! If this sort of thing go on, there will soon be no silly people left in Paris.

IRISH CHURCH MISSIONS.—An alliance has just been formed between the Irish Society and the Irish Church Missions, with the view of obviating any danger of mutual embarrassment or inconvenience, either in their missionary or financial operations. With regard to missionary operations, the Irish Society will for the future confine itself to the province of Munster as its sphere of labour, while the Irish Church Missions undertake to occupy the remaining three provinces of Leinster, Ulster, and Connaught. With regard to financial arrangements, the Irish Society has consented to make no further public appeal for funds in Great Britain, on condition of a certain stipulated amount being remitted to them annually from the Church Missions Society.

MOVEMENT AMONGST THE JEWS.—A remarkable change, it is said, is in progress among the Jews in almost every country. Rabbinism, which has enslaved the minds of the people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and the Talmud, and braving themselves to the study of Moses and the Prophets. Among the Jews in London there is at the present time, great demand for copies of the Old Testament. The subject of their restoration to Palestine and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters, they have obtained considerable assistance from a continental Rabbi who has lately arrived among them, and exhibited a manuscript in which he has endeavoured to prove from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a Society has been formed to further the movement proposed by the learned Rabbi.—*Patriot.*

Society for Pro. Christian Knowledge.

Tuesday, March 1st, 1853.

The Rev. Dr. RUSSELL in the Chair.

The Rev. Algernon Gifford, in a letter dated "Parsonage, Fortian, Labrador," requested a grant towards the completion of a small church and the repairs of a school-house in his mission.

It having appeared that this object was not included in the cases stated to the Society by the Lord Bishop of Newfoundland, to whom a grant for church-building was assigned at the last meeting, the Board voted £25 on Mr. Gifford's application.

A letter was read from the Lord Bishop of Rupert's Land, dated "The Red River, Nov. 24, 1852." The following are extracts:

"I write chiefly at present to forward the accompanying letter of Mr. Taylor of the Assiniboine.

"I have to thank the Society for the very beautiful Service Books granted for our contemplated church of St. James.

"I am glad that for once I am not obliged to beg from the hands of the Society. I have only lately returned from my distant tour to the eastern part of the diocese. I was much pleased with the simplicity of the Indians of Moose and Albany. The Gospel is indeed taking root there, and flourishing in the tents along the Bay, and I shall always cherish an affectionate remembrance of those confirmed and baptized during my tour. I also received no little kindness from those connected with the Honorable Hudson's Bay Company at the different forts, especially at Moose. I have left two most laborious and estimable clergymen in full orders in the Bay. If, ashamed of pleading for myself, I might beg for them, I would say send a small library of a better description of books from your Catalogue, say to the amount of £4 or £6, for circulation at Moose, and it would cheer and encourage them in their labour of love.

"Commend my poor and wide spread diocese to your earnest prayers, believe me ever, &c.

The Lord Bishop of Gibraltar, in a letter dated Malta, Feb. 6, 1853, recommended an application from C. H. Bracebridge, Esq. for a small grant towards the restoration of the church at Athens, which suffered so much from the hurricane in October last. The Bishop said:—

"I have the less difficulty in making this request, from having seen how much the Society was formerly interested in the erection and consecration of that church. It has been, and I hope will continue to be, not only the centre of much spiritual good to our countrymen visiting or dwelling in Athens, but as giving to our Greek fellow-Christians a better knowledge and impression of our religion than they ever before had."

The following letters from the Lord Bishop of Sierra Leone, dated "Ordnance House, Freetown, January 6, 1853," was read to the Meeting:—

"When I landed at Bathurst, on the Gambia, during my voyage here, I went with the Chaplain, Mr. Monsarrat, to see the building at present used as a church; it is small, and in a very miserable condition, but I think conveniently situated; and we both agreed that the enlargement and improvement of the present edifice would be far preferable to the erection of a new one. Under these circumstances I deemed it advisable to request at once the payment of £200, which was liberally voted by your Society, in order that we might at once proceed to work, and that no unnecessary delay might take place, I, therefore whilst at the Gambia, drew a bill for that sum."

The Rev. Brymer Belcher [grandson of the late Hon. A. Belcher, formerly of Halifax] moved.

That it be referred to the Standing Committee to consider the desirableness of petitioning Parliament on the subject of the Clergy Reserves in Canada, and of drawing up such a petition as they may consider advisable against the next Monthly Meeting of the Society.

The Rev. S. Smith seconded the motion, which was carried.

Fouths' Department.

NEVER, SINCE I WAS A CHILD.—These words affected me deeply. They came to me through the grate of a prison door, from a young man about twenty-five years of age, of good form and intelligent countenance, but quivering and trembling from the effects of intemperance. "When was you brought in here?" "Yesterday." "On what charge?" "Drunkenness and disorderly conduct." "Where are you from?" "Philadelphia." "What was your occupation there?" "Some carriage I had a very good place in a draper's store but I fell into bad habits and lost my place. Then

I tried peddling books. Yesterday I came here and became intoxicated, and was put in jail." "Were you religiously brought up?" "Not by my parents; but I had religious instruction in the Sunday School?" "Then you have attended Sunday School?" "Yes, sir." "What were your first steps astray?" "Going about in the evening, and taking walks out into the country on Sunday." "Did you drink when you went on those excursions?" "Sometimes we did, sometimes we did not." "Have you been in the habit of praying to God?" "Never, since I was a child."—*Journal of Commerce.*

MY LITTLE FLOWER-BUD.—Rapidly she grew worse, till the little fingers relaxed and the crushed flower-bud, a pale, dead thing, laid on the coverlid, an emblem of her own fleeting loveliness.

The trial-hour had come. Our angel smiled often and sweetly, as the white wings of death fanned the moisture from her brow. The sun came faintly in; it was near twilight.—Her beautiful head rested wearily and heavily upon my bosom; her wax white limbs laid like marble upon my arm. Suddenly she looked up to me and while a flash of wondrous intelligence shot from her dying eyes, she whispered, "Mamma, Dugdek Pm God's little flower-bud; shan't I be an angel to-morrow?"

O! my beautiful Mary, transplanted so early, little dreamed I the lesson thy innocent lips were teaching, when they offered the flower-bud to God!

And is my flower-bud in heaven? Can it be that she still moves and lives, surrounded by love and glory? Yes! I know it is so. Dust lies upon her form of perfect beauty: the fingers that in their dimpled whiteness gathered roses from my little garden, mingle now with the ashes of her shroud. Those more than beautiful eyes that I sometimes thought looked out of heaven upon me, shall see, no more the flowers, the stars, the sun, the glorious things of earth. But my little flower-bud—a thing of beauty and a joy forever—is she to her "high-born kinsmen" in the palace of my Father.

For her, why shed I tears? I will weep no more. Gather them in, O reaper pale—gather the flowers into thy fair gardens. Here the full-blown rose withers, and envious winds rob it of its sweet perfume.—There the flower-buds make an immortal wreath to garland the shining throne of God. Gather in the flower-buds, O reaper pale.—*Oliver Branch.*

THE BIBLE.—How comes it that this volume, composed by humble men, in a rude age; when art and science were but in their childhood, has exerted more influence on the humble mind and on the social system, than all the other books put together? Whence comes it that this book has achieved such marvellous changes in the opinion of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lose none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire has been launched upon the tide of time, and gone down leaving no trace upon the waters. But this book is still going about doing good, leavening society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death—Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God?

Selections.

INFLUENCE OF THEATRES.—The following is an extract from Milner's Church History, vol. 7, p. 434, London Ed., 1815. It may be read with profit in these times—

"The decision of Cyprian is, doubtless, that, which piety and good sense would unite to dictate in the case. A player was ever an infamous character at Rome; and was looked on as incapable of filling any of the offices of State. The Romans, at the same time that they shewed in this point, the soundness of their political, evinced the depravity of their moral sense; for there were still maintained, by them, at the public expense and for the public amusement, a company of men

who,—they know,—must of necessity be dissolute and dangerous members of Society. If this was the judgment of sober pagans, we need not wonder that the purity of Christianity would not even suffer such characters to be admitted into the bosom of the Church at all. To say, that there are noble sentiments to be found in some dramas, answers not the purpose of those, who would vindicate the entertainments of the stage. The support of them requires a system in its own nature corrupt;—a system, which must gratify the voluptuous and the libidinous, or it can have no durable existence. Hence, in every age, complaints have been made of the licentiousness of the stage; and the necessity of keeping it under proper restraints and regulations has been admitted by its greatest admirers. But it is, I think, a great mistake to suppose that the stage may remain a favorite amusement, and, at the same time, be so regulated as not to offend the modest eyes and ears of a humble Christian. The gravest advocate for the theatre expects pleasure from it rather than instruction; if, therefore, you believe that human nature is corrupt and impure, only ask yourself what sort of dramatic exhibitions and conversations will be most likely to meet with the applause of this people;—and you will soon be led to conclude, that the play-house is and must be a school of impurity.

The first Christians felt the force of this obvious argument, and they rejected the stage entirely. A Christian, renouncing the pomps and vanity of this wicked world, and yet frequenting the playhouse, was with them a solecism. The effusion of the Holy Spirit, which, during three centuries, we are now reviewing, never admitted these amusements at all. The profession of the dramatic art, and the profession of Christianity, were held to be absolutely inconsistent with each other.

It is one of the main designs of this history to show, practically, what true Christians were, both in principles and manners; and, in this view, the case before us is exceedingly instructive. What would Cyprian have said had he seen large assemblies of Christians, so-called, devoted to these impurities, and supporting them with all their might, and deriving from them the highest delight?—Such persons must, certainly, be strangers to the joy of the Holy Ghost; and I cannot but wonder why they choose to retain the name of Christians. Then, if he had examined their stage entertainments, and compared them with those that were in vogue in his own day,—would he not have seen the same confusion of sexes,—the same encouragement of unchaste desires, and the same sensuality, with the same contemptuous ridicule of Christianity?—if, indeed, in his time the Gospel was ever burlesqued on a stage, as it has frequently been in ours. In some points of lesser consequence, the ancient drama might differ from the modern; but, on the whole, the spirit and tendency was the same; and, doubtless, this excellent bishop would have been astonished to be told, that in a country, which called itself Christian, actors and actresses and managers of playhouses amassed large sums of money;—that many exemplary clergymen could scarcely find subsistence; and that theologians of great erudition enlisted in the service of the stage, and obtained applause by writing comments on dramatic poets."

LAURA BRIDGEMAN, IN THE ASYLUM OF THE BLIND IN BOSTON.—I have told you of Laura Bridgeman, the poor little girl with only one sense. What it might be asked, could be done for her? Great difficulties were in the way of doing anything, but a benevolent old gentleman, Dr. Howe, resolved to see what could be done. He first took knives, forks, spoons, keys, and other common articles, and pasted upon them labels with their names printed in raised letters, and gave them to Laura. These she felt very carefully, and soon found that the crooked lines spoon differed as much from the crooked lines key as the spoon differed from the key in form. These small detached labels, with the same printed on them, were put into her hands; and she soon observed that they were similar to the ones fastened on the articles. She showed she understood this, by laying the labels upon them. But this was the effort of imitation and memory. After a while, instead of labels, the individual letters were given to her on detached bits of paper; they were arranged side by side, so as to spell lock, key, and other things. Then they were mixed up in a heap, and a sign was made for her to arrange them herself, so as to express the words locks, keys, &c.; and she did so. Thus far, banking Professor compares the success obtained to that of teaching a very knowing dog a variety of tricks. The poor child sat in mute amazement, and patiently imitated what he did, by feeling his hands and then imitating the motion. But now the mind shut up

ig that little body, which had lost the power of sight and hearing, of smell, and almost that of taste, began to show itself. She found that she could herself make up a sign of anything that was in her own mind, and show it to another mind. "At once," says Dr. Howe, "her countenance lighted up with a human expression; it was no longer a dog or a parrot; it was an animated spirit, eagerly seizing on a new link of union with other spirits!" Many weeks of unprofitable labour were passed before this point was gained. Now more might be accomplished. A set of metal type, with the different letters of the alphabet cast upon their ends was obtained; and a board, on which were square holes. Into these Laura could set the types; so that the letters on their ends could aloft be felt above the surface. Then on any articles being handed to her, for instance a pencil or a watch, she would select the letters composing it, and arrange them on her board, and read them with apparent ease. She was exercised in this way for several weeks, until she knew a great number of words. The important step was then taken of teaching her how to represent the different letters by the position of her fingers, instead of using the board and the types. She did this speedily and easily, for her mind had begun to work in aid of her teacher, and her progress was rapid. All this was very interesting. Her teacher gave her a new object, for instance a pencil, first letting her examine it, to have an idea of its use, and then teaching her how to spell it by making the sign for the letters with her own fingers. Meanwhile the child grasped her hand, and felt her fingers as the different letters were formed. She turned her head a little on one side, like a person listening closely; her lips were apart; she seemed scarcely to breathe; and her countenance at first anxious, gradually changed to a smile, as she comprehended the lesson. She then held up her tiny fingers, and spelt the word in the manual alphabet; next she took her types and arranged her letters, and last to make sure that she was right, she took the whole of the types comprising the word, and placed them in contact with the pencil, or whatever the object might be. So it is in other cases. And thus we see that what cannot be done by one effort, may be accomplished by two, or ten, or twenty. More than these will some time be needed, and when the object warrants it, they should be used.

HIGH AND LOW CHURCHMEN.—These are terms which, in their general application, are pretty well understood. One is called a High Churchman, who takes high ground upon questions touching the Church organization, the Ministry and the sacraments. A Low Churchman, as generally understood, takes the lower and broader ground, upon such questions.

This is all very well as far as it goes. There need not be, necessarily any odium attaching to one term or the other. So long as we use one or the other as a reproach, when applying it to good men, we are making ourselves less Catholic than the Church is, and whether we call ourselves High or Low, are giving up our claim to be good Churchmen. When we become so much better than our standards, that we cannot allow what they do, and always have, allowed, we are worse Churchmen, whatever else we may be better.

But when we speak of High and Low with regard to Churchmanship, we keep these terms within such narrow bounds? Christians have very great works of love and charity to do in the world. Some men called High Churchmen, to judge from deeds, take very low views upon that point. Many Low Churchmen, so called, take very high ones. Let us have a new division of parties—we seem to be approaching to it now. When we hear our brethren preach, we find they are all about the same work, that we are all trying to make men better. Only now and then do we hear anything at all likely to do any harm, and that mostly from young men, and most of them come out right in a little while. Who, in middle life, or old age, would like to stand by every thing he said, even with the best will and heart in his youth? Not many.

After all, old and young, High and Low, are going on much in the same way. One talks about baptismal regeneration. Another thinks it does not sound like scripture. But both are baptizing infants, both are teaching children and parents that they must repent, and believe, and keep God's commandments, and trust in Christ for mercy at last. All agree that that is scripture.

Let us then, have new lines for High and Low Churchmen, further apart, more easily seen than now. Let it be working men and drones. Let the High Churchmen be those who will not be satisfied until they shall have reached the highest possible point in works of love, Let Low Churchmen be those who take

so low a view of a Christian's duty here below that they are satisfied when they have done but little. Low Churchmen would then be ashamed to find fault with the High brethren. High Churchmen would have no time to turn upon the Low. Quarrellings and hard words in Christian journals would be crowded out by the record of abounding charities.

Come, working men, let us set faction and distrust aside, as we join hands in a new work. In the Saviour's time and the Apostles, these would have been High Churchmen. When Bible times come round once more, they will be so again.—*Evangelical Catholic.*

"HYMNS FOR PUBLIC WORSHIP."—Under the above title, the Society for Promoting Christian Knowledge has just published a selection which ought to have appeared fifty years ago. It is much, indeed, to be lamented, that so good a work should have been so long delayed: as under the high Episcopal sanction of such a Society, it would, no doubt, by this time have been universally used in our churches, and have contributed not a little to that uniformity which in a national Church is so desirable.

It appears that the compilers of this hymn-book, free from the narrow-minded, sectarian spirit of a party, have selected some of the best hymns in the English language whether from the pen of Watts, Doddridge, or Wesley, or from that of Bishop Ken, and Bishop Heber, Addison or Cowper. It is evident, that they set down to their work wisely resolved to avail themselves of the piety and talent of Christian poets of every denomination, and determined to enrich our Church from the various writings of men who are among the greatest ornaments of our country. The hymns selected were all composed by men who all belonged to the "One Catholic and Apostolic Church," acknowledging "one Lord, one faith, one baptism, one God and Father of all." With but few exceptions, the poetry is far superior to what is found in most selections, and the doctrine contained in the Hymns is the sound Protestant doctrine of the Christian Church, which Tractarianism, with all her Jesuitical sophistry, has never been able to un-Protestantize. Those hymns which some persons may think too experiments! for public worship, might be used in private comfort by the pious Christian, thankful to have his closet supplied with a book so well calculated to refresh his spirit, and enliven his more retired devotions.

To some persons this selection would not have been the less acceptable, had it contained no hymn for "The Holy Innocents;" "The Annunciation of the blessed Virgin Mary;" or "St. Michael and All Angels." Whilst such hymns, which are but few, may commend the work to many, as surpassing those of a more objectionable character, and which bear the impress of the Tractarian school to which they belong, the use of them is not imposed on any. Every one is at liberty to use those which most accord with his own Protestant feelings and sentiments. Out of the two hundred hymns which compose this valuable selection, there are plenty to be found for public worship, without resorting to those which are adapted to those "times and seasons" first observed by the corrupt and apostate Church of Rome, and which it is certain our Church would not have retained, had her Liturgy been revised again by those, whom the re-establishment of Popery consigned to the flames of martyrdom.

Like the other publications of this Society, it is so cheap, that the poorest member of our Church may possess himself of a copy.

Precluded from the use of it by a collection long used in the church in which the writer officiates, it is nevertheless his intention to circulate it among his parishioners as a selection, from the domestic and private use of which much spiritual edification and comfort might be derived, and as containing many beautiful hymns, which had never been read.—*Record.*

HINTS INTENDED TO PROMOTE PEACE AND HARMONY IN A FAMILY.—1. We may be quite sure that our will is likely to be crossed in the day—so prepare for it.

2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much,

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it,

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their taste.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of every thing, of the weather, &c., and encouraging hope

11. To speak kindly to the servants, and to praise them for little things when you can.

12. In all the little pleasures which may occur, to put self last.

12. To try for "the soft answer that turneth away wrath."

14. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same and been forgiven?"

15. In conversation, not to exalt ourselves, but bring others forward.

16. To be very gentle with the younger ones, and treat them with respect, remembering that we were once young too.

17. Never to judge one another, but attribute a good motive when we can.

18. To compare our manifold blessings with the trifling annoyances of the day.—*Quiet Thoughts for Quiet Hours.*

REMARKABLE TESTIMONY.—The resident Physician of the Asylum for the insane, at Utica, remarking on the use of religious books among his unhappy patients, said that no books seemed to have so good an influence as the works of the Rev. Henry Blunt.

"Not long since," he said, a gentleman of wealth and distinction, in the Presbyterian Church, was brought to the Institution, a maniac—a most distressed and despairing man, filling the place often with his moans and screams. Blunt's works were put into his hands and he read them, and his mind became gradually calmer and calmer, till returning reason enabled him to rejoice greatly, in the mercy of God in Christ. He thought that he had never seen that mercy so mild, so secure, so hopeful, as in the pages of Mr. Blunt. He wrote to all his friends insisting that they should at once get a copy of his works and read them. "There was the glorious light of the Gospel in them, and he did not see how any one could read them without finding the way of salvation." He would sometimes say "it will be hard for a man to be lost who reads Blunt's works. He writes in the Spirit of Christ, who came to save us.—His pages are full of light, full of hope and love."

As a criticism on the author, we know of none more just and comprehensive.

AN ENEMY TO FLEE FROM.—The Rev. T. Fleming, one of the army chaplains at King William's Town, who has just written a book about Kaffraria, states that he was once pelted and pursued by a number of baboons at a short distance from King William's Town. The Rev. gentleman took to his heels, "running faster, probably, than ever he did before or since, and pursued at full cry (if cry the dreadful noise could be termed) by fifty or sixty ugly, awkward wretches, that seemed to mock at the courage of their adversary, and certainly despised his ill-judged plan of attack and defence." At a sawpit, however, they sounded the halt, fearing that he would find a reinforcement there.

SLEEPING IN CHURCH.—It is a shame when the church itself is a cemetery, where the living sleep above ground, as the dead do beneath.—*Fuller.*

Correspondence.

SONGS OF THE CHURCH.

No. 31.

PALM SUNDAY.

HOSANNA! let your voices ring.
He comes, the long-predicted King;
With palm leaves strew the ground,
Neckly He comes to Zion's gate,
Without the rein of state,
But with salvation crown'd.
Hosanna!

Hosanna! though in lowly mien,
The Prince of Peace is dimly seen;
He comes on Mission high;
Applauding crowds confess his name,
A voice from heaven attests his fame,
In audible reply.
Hosanna!

Hosanna! tho' a sudden song,
In tones subdued we still prolong;
With all thy chosen train:
O may we with this blessed few,
In accents ever sweet and new,
Revive the grateful strain.
Hosanna!

W. B

FOR THE CHURCH TIMES.

Musquodoboit, 26th March, 1853.

MR. EDITOR,
A meeting of the Musquodoboit Branch of the Diocesan Church Society was held here this day. The Meeting was addressed by the Chairman, by Dr. Harrison, by H. A. Gladwin, Esq. and by Mr. Thomas Jameson, after which subscriptions were entered to the amount of upwards of £4 10.
I am, sir, your obt. servant,
JOHN DIXON, Chairman.

FOR THE CHURCH TIMES.

INDUSTRIAL EXHIBITION.

A Meeting of the Inhabitants of the Township of Chester was held in the Temperance Hall, on Monday evening, 28th ult., in behalf of the Provincial Industrial Exhibition to be held at Halifax the ensuing autumn. Notwithstanding the bad state of the roads, there was a large and respectable attendance of both sexes. The meeting was organized by the appointment of G. Mitchell, Esq. to the Chair.

Mr. Charles Lordly, Secretary.

The object of the meeting was then explained, and M. B. Desbrisay, Esq. introduced to the audience by the Chairman.

A very lucid and able address was then delivered by the gentleman introduced, dwelling more particularly upon the importance and advantages likely to arise from an Exhibition in this Province, whereby samples of many resources with which our Province abounds may be collected at a central place, where their comparative value may be more accurately ascertained, and an impetus given to the at present almost dormant energies of our growing population.

Several Resolutions approving the principles and promising assistance to the measures which have been adopted, were passed unanimously; a large Committee was appointed, of which G. Mitchell, Esq. was appointed Chairman, and Joseph Whitford, Secretary; the thanks of the meeting were then tendered to M. B. Desbrisay, Esq., for his address, and the valuable information elicited in his answers to various questions put to him by various members of the audience. The Chair being vacated, Daniel Dimock, Esq. was called thereto, and a vote of thanks given to the Chairman for the able manner in which he had conducted the meeting, which was responded to in the usual manner, and the Committee adjourned till the following Monday.

CHARLES LORDLY, Sec'y.

Chester, March 29th, 1853.

[The Editor of the B. N. American will please copy the above.]

The Church Times.

HALIFAX, SATURDAY, APRIL 9, 1853.

LEGISLATIVE.

THE Legislature closed its protracted Session on Monday last, and was terminated by the very neat and appropriate Speech which will be found elsewhere. Never have laws pregnant with such important consequences to the country, been passed by the great Council of the Land. It should be our prayer to the great Lawgiver, that all may be crowned with His essential blessing without which the highest efforts of human wisdom must come to nought.

Our readers will perceive with pleasure among the enactments, one in relation to the long talked of, and now greatly needed Lunatic Asylum, which we trust will be carried into effect without any unnecessary delay. The Bill relating to King's College, also received the Governor's assent. It will appear in our next. It is the firm belief of the warmest friends of the Institution that from the passing of this Act, new vigor will be infused into its management, and a wide spread interest in its affairs will take the place of that cold indifference which has hitherto possessed the minds of Churchmen, even those educated within its walls, with respect to its affairs. The Council agreed to a second Resolution, granting pay to the members of the Lower House, and the latter almost returned the compliment, a proposition of Mr. Howe to pay the Honble. Councilors from the country, being only lost by a majority of one.

LIBERALITY OF THE LAITY.

WE have often been delighted to see the noble manner in which the Congregations of the P. E. Church in the U. S. have come forward to aid their Pastors when, broken down by labors of love, they have found it necessary to seek for rest and health in other climes.—They generally do the thing handsomely, and in such a way as to send their Clergymen abroad, with an easy mind, both as regards pecuniary matters, and the interests of the charge he leaves behind him. The following extract from a late Boston Witness affords a fresh instance of such liberality.

"GRATIFYING TESTIMONIAL.—We have learned with much pleasure, that the Wardens, and Vestry of St. Paul's Church, in this City, at a meeting holden on last Saturday evening, unanimously voted to proffer to their Rector a leave of absence, for six months, to enable him to visit Europe at such a time during the present year, as may suit his pleasure, and moreover to continue his salary, and supply the pulpit during that period, and to present him with a sum amply sufficient to pay all the expenses of his journey. This is noble, and the more so, in that his parish did not wait for him

to ask for leave of absence. We understand that Dr. Vinton expects to leave some time during the month of April.—Witness, 9th April.

SUPREME COURT.

THE Easter Term opened on Tuesday. We regret to find that the venerable Chief Justice in addressing the Grand Jury, alluded in strong terms to threats which have been held out to deter persons from giving evidence against those concerned in the late disgraceful riot. He forcibly reminded the Jurors of the terms of the solemn oath they had just taken, "Not to be deterred from presenting any one by fear, favour, affection, or reward." It is to be hoped that punishment will fall on those at to blame, namely, the leaders who instigated and inflamed the ignorant and ill judging multitude. It would be well perhaps if these were to exchange places for a while with the crew of the Winchester, who have for several weeks been incarcerated, on bread and water, and half clothed; some of them, as we are informed, on most trivial charges, and none apparently more guilty than those who were lately doing their best to take the lives of Dr. Hertford, and these sailors, in the streets of Halifax.

A VETERAN VESTRY CLERK.—We hear that at the late Easter Monday Meeting at Yarmouth, Dr. Farish senr., a long tried friend of the Church in various capacities, resigned the situation of Vestry Clerk, which he had held since the year 1806! (nearly half a century) and the duties of which he discharged most faithfully, seldom being absent from his post during all that time. A unanimous vote of thanks for his services was passed by the meeting. The Judge of Probate, James Murray, junr. Esq., was chosen as his successor.—The Wardens for the year are Dr. J. C. Farish, and C. B. Owen, Esq.

INLAND FISHERIES.—An Association has been formed in Halifax under the Act just passed for the protection of Game and River Fisheries, of which Capt. Chearnley is President, C. W. Dickson, Esq. V. P., Mr. W. M. Harrington, Sec'y., Mr. James Stanford, Treasurer.

A Committee has been appointed to frame rules, &c. A yearly subscription of 5s constitutes a person a member. Subscription list at Mr. James Hobson's, Hellis street.

We look with pleasure upon this Association for the protection of a most important branch of our Provincial resources, and we think the public are much indebted to the gentlemen who preside over it, and with whom the project has originated. We cordially wish success to the Association. A public meeting is to be held at Mason's Hall, on Monday next at 3½ p. m.

On Saturday night about 12 o'clock, a slight shock of an Earthquake was experienced in this city. A noise was heard for a few seconds, like that caused by many wheels over a hard road, accompanied by a little jarring of the house in which we dwell. It was thankful ought to be that our last subject to nothing more terrible than this, while in others the earth opens her mouth and swallows thousands in a moment.

We are sorry to say that the Legislative Council disagreed to the vote of the Lower House, of £1000, in aid of the Industrial Exhibition of Nova Scotia, nor have we been able to learn on what they grounded their rejection of such a well designed encouragement of that useful undertaking.

We fear the result of this rejection will operate very injuriously and discreditably on the Exhibition and thus on the Province at large.

The body of Mr. HUME, Shipwright of this city, who has been missing since the evening of the 2nd ult. was picked up near Cunard's Wharf, on Sunday morning. The Coroner's jury returned a verdict of "Found drowned." We regret to learn that the deceased has left a widow and a large and helpless family of young children.—Chron.

A Schoolmaster is wanted for the settlement of Turn's Bay, who can be well recommended, and is capable of acting as Lay reader and Catechist. Apply at this office.

We see by an exchange paper a statement which we hope is true, that the Madiai have been set at liberty by the Tuscan government—thanks to Protestant England, and very probably to Lord John Russell's letter of remonstrance, which we recently published.

THE NEW BISHOP OF LINCOLN.—In our last we gave an extract very favourable to this new appointment. The following communication to the Episcopal Recorder affords additional grounds for congratulation on the subject:

"One of the London Clergy whom I most frequently heard, my lodgings being but a few doors from his Church, was Rev. John Jackson, Rector of St. James', Westminster. The Church, (which is the parish Church of a very large and central part of the West End,) is situated in Piccadilly, not far from its beginning, at Regent's Circus, and is the only Church, I think, on that noble thoroughfare. Its front is on Jermyn Street, its lofty spire towering over the business streets on the noble and the quiet yet fashionable precincts of St. James' Square on the South. It is one of the best livings and most influential positions in the metropolis, for not only is the parish very large, but it also contains a great array of aristocratic names and influence. Its two first Rectors were Dr. Tenison and Dr. Wake, successively Archbishops of Canterbury.—The living is the gift of the Bishop of London, and Mr. Jackson, the teacher of a school near London, at the solicitation of some observant admirers of his abilities, received the appointment at the hands of the present Bishop. Being without influence, except such as his own powers had acquired, the appointment was honorable both to the patron and nominee. Mr. Jackson is comparatively a young man, with ruddy face and jet-black eyes and eyebrows, and despite his position, he seems not yet to have conquered a constitutional modesty, which, however, he forgets in the animation of his sermons. He is not remarkable as an orator, nor as a showy writer, yet his sermons are thoroughly good sterling English, and full of sound and weighty thoughts, and delivered in a peculiarly earnest and impressive manner. With every incentive to an easy compliance with his titled and courtly audience, his testimony against the follies of this world is stern and uncompromising. He may, I suppose, be classed as a moderate High Churchman, and I rejoice to point to him as an example of a numerous class, (more numerous, I fear, in England than here,) who though High Churchmen, are thoroughly evangelical in their theology and practical in their preaching. A sketch or two of his sermons will show the justice of those remarks. The text of the first was Phil. i. 22, 3, where St. Paul expresses himself as content to live, but desirous "to depart and be with Christ." The preacher contended for more than that resignation to God's will which would make them "content to die but desirous to live," but to strive and struggle for the higher attainment of the text. This could only be by 1. A sense of reconciliation with God through the blood of Christ; 2. A firm and vigorous faith in things to come, and, 3. A daily keeping, by prayer and examination, so that our lives did not lessen our hope. Throughout were interspersed incentives to spirituality, and earnest dissuaves from worldly compliances. The other sermon I shall allude to was from Job xxv. 4. "How then can man be justified before God? or how can he be clean that is born of a woman?" And, after a powerfully compressed description of God's greatness in his attributes, and its contrast with man's littleness, and a beautiful and searchingly spiritual examination of man's conduct by the Ten Commandments, he treated the two great divisions of this wonderful verse of Job, man's justification and sanctification, in a manner not only powerful in handling but clear and simple and pure in doctrine. If I mistake not, Mr. Jackson is destined to rise yet higher in the Church.

THE ST. GEORGE'S CHARITABLE SOCIETY held their Annual Meeting on the evening of Tuesday last, 5th April. The following Office-bearers were chosen for the present year:—

President.—Henry Pryor, Esq.
Vice President.—Dr. Almon
Asst. Vice Presidents.—E. Blunney, Esq.; George E. Norton, Esq.
Treasurer.—Wm. Russell.
Asst. Treasurer.—D. Johns.
Secretary.—Wm. Goslop.
Asst. Secretary.—John A. Hauser.
Chaplains.—The Venble. the Archdeacon, Rev. W. Hullock.
Committee of Charity.—Capt. Parly, John Brown, William Coomb, James M. Chamberlain, John T. Edwards.
Committee of Management.—The Honble. George Smithers, Jos. B. Bennet, Jas. Crosskill, Edgar Dodson, H. C. D. Twining, S. Sanders.
Physicians.—Dr. Barnard Gillis, Dr. James A. M. W.
Marshal.—John Sluon.
STANDARD BEARERS.—St. George's Banner.—George Payne, Phillip Brown. Queen's Arms.—William Humphrey, Alex. Adams. Nation at Ensign.—James V. Oxley. Welsh Arms.—William Johns. St. George's Colour.—St. George's Ensign.—British Ensign.—George Bowman. Union Jack.—
Messenger.—John Williams

The Report of the various Committees showed that the operations of the Society were conducted with system and regularity; its funds manifest a creditable improvement; and the constant support of its friends is all that is required to enable it to maintain in this community a high degree of usefulness.

The Society having passed a Resolution, appointing a Committee to wait upon His Excellency the Lieutenant Governor, and His Lordship the Bishop, requesting the acceptance by them of the honour of Patrons of St. George's Society, in abeyance since the decease of our late lamented Lieut. Governor Sir John Harvey, the Committee performed that pleasing duty on Friday morning last. They were graciously received

ved, both at Government House, and the residence of the Lord Bishop, and the request of the Society complied with.—the Lieutenant Governor and the Bishop owning a warm interest in the design and objects of the Institution.

WILLIAM GOSSIP, Sec. St. George's Society.

ITEMS.

It is said that a Steamer called the "Empire State," is to be put on the route to Boston.

Steamers between Windsor and St. John have resumed their trips.

"The Inland Navigation Company,"—is underway. A book is now open for the taking of shares at the office of Messrs. Avery, Brown & Co., where stock may be taken for thirty days.

The "Selim" which went last summer to Australia has been sold there at a profit of £500 to her owners—encouraging to shipbuilders.

THIRTY large ships are to be launched this spring at Quebec.

Messrs. B. Wier & Co. are to have a new and commodious packet on the Boston route, in May.

Angus McKaskill, the Cape Breton giant, is exhibiting his "ponderous" person at Havana.

The Members of the St. George's Society are to have a procession on the 23d inst.—and we presume a sermon also.

It is announced that until the first of May, there will be but one steamer between this city and Dartmouth, an unsatisfactory arrangement to the public.

LETTERS RECEIVED.

From Rev. H. L. Owen with remittance. From Mr. G. W. Pike with remittance and new subscriber. From Rev. Mr. Rouch, with new subscriber. From Rev. H. L. Owen, directions will be attended to. The remittance from Mrs. Ross, Sherbrooke was duly received. From Rev. Mr. Boyer—the remittance (15s.) was duly received. From J. Smith, Esq. Postmaster Amherst, with rem. and directions will be attended to. Rev. B. Smith—the Mathematical books are expected by first Spring vessel.

Married.

At Chester, by the Rev. Dr. Shreve, on Wednesday evening the 20th ult. Mr. CHRISTOPHER SADLER, of Halifax, to Miss ELIZA JANE HILTZ, of Sherbrooke, in the Parish of St. Stephen, Chester. At Lunenburg March 17, by the Rev. W. H. Snyder, Mr. JOSEPH MORAN, to Miss MARY HAN. At Mason's Island, near Lunenburg, March 19, by the Rev. H. L. Owen, Mr. PETER SMITH, to Miss MATILDA MASON. On the 24th ult., at St. Alban's Church, Cocagne, by the Rev. Dr. Jarvis, Pastor, the Rev. A. W. WEAKE, Curate, to SARAH M., second daughter of James Long, Esq. of that place.

Died.

On Wednesday evening last, ELIZABETH, relict of the late Capt. W. JACKSON, second daughter of William Reynolds Esq., formerly of His Majesty's Ordnance Department, in the 57th year of her age. At St. John, N. B. on Monday morning last, after a short illness, JOHN PANDOCK, Esq. M. D., in the 45th year of his age.

Shipping List.

ARRIVED.

Saturday, April 2nd.—Brig Marine, Boudrot, Cardenas, 3 days; Revenue schr Daring, Daly, Sable Island, 2 days; schrs Cinara, Bollong, Fortune Bay, N. F.; Saury, Bond, do; Magnet, Locke, do; Mary Ann, Sydney; Experiment, do; Catherine, do; Martha, do; Perseverance, Sheet Harbour; Wilmot, Indian Harbour; Palestine, do; Sarah, L'Anse; Two Brothers, Beaver Harbour; George Young, Port Pizewav. Sunday, April 3rd.—Brigt. Halifax, O'Brien, Boston, schr Good Intent, Smith, Fortune Bay, N. F. Monday, April 4th.—Brigts. Fanny, Wilmington; Selph, Masters, Trinidad, 25 days; Union, Liverpool, N. S., bound to the Banks; Caroline, do; Lady, LeHave; Palence, Mahono Bay; Gentilla, Margaret's Bay; Daring, do; William Henry, Barrington; Herald, St. Mary's; Royal Tar, Chebecook; Zenobia, Lunenburg; Tibu, Prospect.

Tuesday, April 5th.—Schr. Jane Spout, Rodgers, Fortno Bay, N. F., 10 days; California, Byrnes, do; Great Britain, Sydney; Eliza, Country Harbour.

Thursday, April 6th.—Brigt. Brooklyn, Dolby, St. John, P. B., 18 days; brigt John Duane, LeVache, Boston, 4 days.

Friday, April 8th.—Steamer Levanitine, Hunter, Bermuda, 3 days.

CLEARED.

Saturday, April 2nd.—Brig Loyalist, Pugh, Jamaica; brigt. Mary, Sullivan, B. W. Indies; schr Sago, Best, Cardenas; Eliza, Leconte, Newfoundland.

Monday, April 4th.—Coral, Parly, Boston, Victoria, Doat, Kingston, Ja.; Triumph, Conrad, Ja.; Inqut, Day, St. John N. F.

Tuesday, April 5th.—Schr. Fox, Lunenburg, schr. Hopeful, Sydney.

Wednesday, April 6th.—Schr. Three Brothers, Nearing, 9 days.

Thursday April 7th.—Schr. Medway, Day, Philadelphia; John C. Archibald, Martell, C. Cardenas, Mary, Glasgow, Boston; British Queen, Pye, Newfoundland.

COUNTRY MARKET.

PRICES ON SATURDAY, APRIL 9.

Table listing market prices for various goods such as Apples, Butter, Cheese, Eggs, Hams, Hay, etc.

Advertisements.

NOTICE.

THE LADIES OF GRANVILLE STREET Chapel, propose holding their annual sale, on TUESDAY, the 12th of April, at the Masonic Hall. It comprises a large assortment of ready made clothing, principally children's; also useful and fancy articles. There will be a table provided with refreshments. Doors open at 12 o'clock, admission 7 1/2d. April 8.

BOOKS FROM NEW YORK.

KIPP'S Double Witness of the Church, Pearson on the Creed, Part 24—The Presbyterian Clergyman Looking for the Church. Part 1 on hand. Bloomfield's Greek Testament, Lay's Letters to a Bewildered Man among many Councillors, Travers' Manual for Sponsors, Sunday School Books in Packages. W. GOSSIP, 51 Granville-street, April 9.

HERBERT HARRIS.

FLORIST and PLANTER.

BEGS TO RETURN HIS SINCERE THANKS TO THE Public generally for the very liberal support evinced towards him since he has been in business—an hopes by strict attention thereto to merit the continuation of their favors.

H. H. will endeavor to introduce any new Plants Shrubs or Seeds, that may prove worthy of notice.—He would respectfully submit the following to persons desirous of purchasing Plants or Seeds that can be relied on.— 12 Distinct Greenhouse Shrubs, in pot by names £3 18 0 12 do do do do do do 0 10 0 12 Superb sorts House Roses, in pots, by name 1 0 0 6 do do do do do do 0 12 0 6 Sorts very good 0 7 6 12 Sorts Verbenas, choice very distinct, in pots, ready in May 0 12 0 4 Sorts do, unnamed, out of pots 0 4 6 4 New and distinct sorts Japan Lillies, strong Blooming Bulbs in pots 0 10 0 Same sorts in Autumn, dry roots 1 0 0 Calystegia Pubescens, new hardy Herbaceous twining or trailing Plants, Bloom all Summer, each 0 2 6 Delicous Sweetbills, new h. h. hardy Herbaceous Plant, very beautiful, each 0 2 6 Pearl or Yellow Rose, quite hardy, the finest in cultivation, in pots, each 0 5 6 Carnation (sorts) strong blooming Plants each 1s. to 1s. 6d. Do very choice imported, each, in pots 3s. 6d. to 6s. 3d. Sixty best English sorts double Dahlias—20 of these have been imported this year and are therefore quite new to this country, from 6s. per doz. sorted, ready in May and June 12 Packets choice and pretty Annuals, warranted good under proper treatment 0 3 0 Packets choice Fancy Seed 1s. 3d. do do Antirrhinum 1s. 3d.

A great variety of House Plants, such as, Geraniums, Fuschias, Cactus, Heaths, Camellias, Azaleas, Heliotropes, &c. Plants for bedding out in great variety.—Trees and Plants packed to carry any distance.—Plants put in to compensate for long carriage, on orders over £2. Choicest Bouquets, and Nosegay at the shortest notice.—Due notice should be given when flowers are wanted for Weddings. Three penny postage stamps taken in payment. Halifax, March 26, 1853. 1m

NOTICE.—THE CO-PARTNERSHIP HERETOFORE existing between the undersigned, under the Firm of JAMES WALLACE & CO., is this day dissolved by mutual consent, Mr James Wallace retiring therefrom.

The General Hardware Business will be conducted by the remaining Partners at the Old Stand, Corner of Duke and Hollis Streets, under the Firm of ALBRO & CO., who are duly authorised to settle the affairs of the former Firm. JAMES WALLACE, EDWARD ALBRO, JOSEPH WIER.

Halifax, March 31, 1853.

NOTICE OF REMOVAL.—THE SUBSCRIBERS have Removed their Branch Hardware Establishment from the Market Square, to the Corner of Duke and Hollis Streets, (late James Wallace & Co., sign of Gilt Anvil.) EWD. ALBRO & CO.

NOTICE.—IN REFERENCE TO THE above our Country Friends and the Public will please address as under, EDWARD ALBRO & CO., Lower Water Street, Head Mitchell's Wharf,

ALBRO & CO., BIRMINGHAM HOUSE, Corner of Duke and Hollis Streets. 41.

NOVA-SCOTIA BOOK STORE.

No. 52 Granville Street.

WILLIAM GOSSIP.

HAS IN STORE, CHEAP FOR CASH. On Approved Credit—The following Popular and Standard Works.

- From Appleton & Co's. New York. Campbell's Poetical Works (Illustrated.) Burns' do do. Cowper's do do. Scott's do do. Dante's do do. Fanny's Jerusalem Believed do. Butler's Hudibras do. Madame Curzon's Young Student, Freshly Bound. Quaker's Tales from Fairland Mrs. Ellis's Somerville Hall. Adventures of Hernan Cortes, Conqueror of Mexico. Bishop Lee's Sermons. Friday Christian or Pitcairn's Island—by a poor member of Christ. Midsummer Fay. Jeremy Taylor's Readings for every Day in Lent. Grestey's Portrait of an English Churchman. Treatise on Preaching. Hook's Cross of Christ. Rip's Early Conflicts of Christianity. My own Story. American Historical Tales for Youth. Uncle Harvey's Tales. Sowell's Linton Parsonage, 3 vols. Margaret Perceval, 2 vols. Grace Agillar's Mother's Recompense Vale of Cedars He Scene Woman's Friendship Pulpit Cyclopedia, and Christian Minister's Companion. Pearson on the Creed. Trench's Notes on the Parable.

- Barnes' Notes on Job, 2 vols. Do do Aene. Do do Hebrews. Do do Corinthians. Do do Ephesians. Do do Thessalonians. Wilberforce's Doctrine of Holy Baptism. Do New Birth of Man's Nature. Rutherford's Letters complete. Tupper's Poetical Works, complete. Do. Proverbial Philosophy. Uncle Sam's Karma. Habington's Rule and Mistrule of the English in America. Bryan's Pilgrim's Progress, Illustrated. Cotter's Blass and Rubrics of H. C. Church. Stephen's History of Episc. Ch. of Scotland. Selections from Sumner's Expository Lectures. Sumner's Lectures on the Miracles. Willson's Sacramental Directory. Hall's Philosophy of Education. Gunn on National Instruction. Family Economist, 1818, '19, '20, bound together. A. J. C. Calvo, Jerusalem and Damascus. The Rustic Flower. Knox's Races of Men. Graves' Essays for Sabbath Readings. Exposition of St. John's Epistles. Mackan on Commission. Scripture History, or Child's own Bible. Scott's Bible, in 20 quarto, 6 vols. Alexander's Prophecies of Isaiah, earth, and later. Bible's Commentaries on Holy Gospel. Wilson on Reasonableness of Christianity. Porteus' Lectures on St. Matthew. Scottish Journal the, 1819. Head's Sermons. Henry on Prayer. Stoqueler's Oriental Interpreter. Wallis' Glimpses of Spain. Ford's Spaniards and their Country. Colburn's Child's Commentator, 2 vols. Fiske's Gospel Sonnets. Henry's Communicant's Companion. Watson's Divinity. Apocrypha. White's Heritage of God's People. Christian Prospect. Hawley's Communicant's Companion. Bunyan's Come and Welcome to Jesus Christ [List of Books will be Continued next week.] Halifax, April 9, 1853.

WESLEY & SINCLAIR.

MANUFACTURERS OF



- MONUMENTS CENTRE AN Tomb Tablets. Pior Tables. GRAVE STONES BAPTISMAL FONTS, &c

IN MARBLE AND FREESTONE, AT THE HALIFAX MARBLE WORKS, Corner Barrington and Howers' Streets. Gtn Feb. 3.

FOR SALE.

The Property situated at the Collogo Gato in Windsor.

THERE IS A SMALL COTTAGE ON THE PREMISES, with 4 acres of Land in excellent order.—As the Railroad, if carried on, will pass through this property, it is likely to be of increasing value. Particulars can be obtained from Mr. F. Cochran, at Messrs. Johnston & Twining's Office. March 17

BOOK and JOB Printing, of all kinds, executed with neatness and despatch, and at the cheapest rate, at the Church Times Office.

Poetry.

IMMORTALITY;

BY WILLIAM BAXTER.

MAN is not all of earth;
The glowing brightness of bright Fancy's fires,—
The boundlessness of all his soul's desires,—
Prove him of heavenly birth.

Look on his glorious face!
There the quick play of varied passions see!
Look on that brow of thought! Must it not be
A spirit's dwelling place!

Behold that changing eye!
Does not that glance of tenderness and love,
That look of high resolve or pity, prove
Something that will not die!

The grave can claim no part.
Save that on which these falleth our sad tears;
Clay cannot cover all those hopes and fears,
Which swell each throbbing heart.

Would God a palace rear
For a frail being with no nobler life
Than that which cloas with the dying strife!
A life that endeth here!

Ah, no! the tenant must
More glorious than its glorious mansion be.
Whose dome and columns soon, alas! we see
All crumbling into dust.

Dust may to dust return,
Ashes to kindred ashes fall again;
But thought dies not, of all the mind's bright train
None find a funeral urn.

Then, though thine eye grow dim,
And sluggish flows the current of thy blood
Look up, O man! in steadfast faith, to God;
For thou shalt go to Him.

Advertisements.

THE COLONIAL LIFE ASSURANCE COMPANY.

GOVERNOR,
THE RIGHT HONOURABLE
THE EARL OF ELGIN & KINCARDINE,
GOVERNOR GENERAL OF CANADA.

HEAD OFFICE,
22, St. Andrew's Square, Edinburgh.

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Hon. M. B. Almon, Banker. | Chas. Twining, Esq., Barrister
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James Stewart, Esq., Solicitor.
MEDICAL ADVISER,
Alexander F. Sawers, M.D.

AGENT,
MATTHEW H. RICHEY.

THE COLONIAL LIFE ASSURANCE COMPANY has been established for the purpose of affording to the Colonies of Great Britain the advantages of Life Assurance, and its regulations have been so framed, as to attain that object in the most efficient manner under the most liberal covenants. The progress of the business has been attended with complete success, and the Company has obtained the entire confidence of those whose patronage it was its object to seek.

From the wide basis of its constitution, and the extent of its resources, the Company affords advantages which no local institution can confer, and it has good ground for asking public preference and support over other British Offices doing business in the Colonies, not only with reference to the facilities which it affords, by receiving premiums and paying claims in any British Colony where its Policy Holders may reside, but on the ground that, in seeking business out of Great Britain, it does so not as an after thought, its Colonial arrangements not being mere extensions of or additions to a home business, but as part of its original scheme and intention.

THE PROFITS OF THE COMPANY for the period from 1811 to 1851 fall to be divided, as at 25th May 1851, and parties who Assure during the present year will participate.

AGENCIES.—Amherst, R. B. Ditkey, Esq., Annapolis, James Gray, Esq., Arichat, C. F. Harrington, Esq., Bridgetown, T. Spurr, Esq., Digby, J. A. Dennison, Esq., Kentville, John C. Hall, Esq., Liverpool, J. N. S. Marshall, Esq., Yarmouth, H. A. Grantham, Esq., Lunenburg, H. S. Jost, Esq., Pictou, J. Crichon, Esq., Pugwash, A. B. Chandler, Esq., Shelburne, C. White, Esq., Sydney, C. E. Leonard, Esq., Truro, A. G. Archibald, Esq., Windsor, Joseph Allison, Esq.

Every information as to the Company, and its terms and conditions for Assurance, can be had on application at the above agencies, or to

MATTHEW H. RICHEY,
Secretary to the Local Board in Halifax Nova Scotia.
Feb. 5, 1852.

LANGLEY'S ANTEBILIOUS APERIENT PILLS The great popularity acquired by these Pills during the seven years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to by puffing advertisements—no certificate published respecting them.

These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver, Dyspepsia, Costiveness, Headache, Want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, and are so gentle (yet effectual) in their operation that they may be taken by persons of both sexes, at any time, with perfect safety. Prepared and sold Wholesale and Retail, at LANGLEY'S DRUG STORE, Hollis Street, Halifax.
Nov. 20, 1852.

NEVER FAILING REMEDY.

HOLLOWAY'S OINTMENT. A CRIPPLE LEAVES ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.
Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

To Professor HOLLOWAY,

DEAR SIR—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About ten years ago, Mr. W. Cummins, of Saltnow Street, in this town, was thrown from his horse whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly ten years; recently he began to use your Ointment and Pills, which have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.
A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE, WHEN ALL MEDICAL AID HAD FAILED.

Copy of a letter from Mr. Hird, Draper, of Keady, near Guinsbro', dated 1st, March, 1852.

To PROFESSOR HOLLOWAY,

SIR—Some time since, one of my children was afflicted with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe, had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DEBILITY, AND GENERAL ILL HEALTH.

Copy of a letter from Mr. J. M. Clennell, of Newcastle-on-Tyne, dated September 20th, 1842.

To PROFESSOR HOLLOWAY,

DEAR SIR—I am authorised by Mrs. Gibbon, of 31 Dalley Street, in this town, to inform you that for a considerable period she had been a sufferer from debility, and general ill health, accompanied with a disordered stomach, and great derangement of the system. In addition to this she was terribly afflicted with ulcerated wounds, or running sores, in both her legs, so that she was totally incapable of doing her usual work. In this distressing condition she adopted the use of your Pills and Ointment, and she states, that in a wonderfully short time; they effected a perfect cure of her legs, and restored her constitution to health and strength; and that she is now enabled to walk about with ease and comfort. Several other persons in this neighbourhood have also received extraordinary benefit from the use of your invaluable medicines.

I remain, Dear Sir, yours faithfully,
(Signed) JOHN MORTON CLENNELL.
CERTAIN REMEDY FOR SCORBUTIC HUMOURS—
AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

Copy of a Letter from Messrs. Walker and Co., Chemists Bath.

To PROFESSOR HOLLOWAY,

DEAR SIR,—Among the numerous cures effected by the use of your valuable medicines in this neighbourhood, we may mention that of an old lady living in the Village of Preston, about five miles from this City. She had ulcerated wounds in her leg for many years, and latterly they increased to such an alarming extent as to defy all the usual remedies, her health rapidly giving way under the suffering she endured. In this distressing condition she had recourse to your Ointment and Pills, and by the assistance of her friends, was enabled to persevere in their use, until she received a perfect cure. We have ourselves been greatly astonished at the effect upon so old a person, she being above 70 years of age. We shall be happy to satisfy any enquiries as to the authenticity of this really wonderful case, either personally or by letter.

A private in the Bath Police Force, also, has been perfectly cured of an old scorbutic affection in the face, after all other means had failed. He states that it is entirely by the use of your Ointment, and speaks loudly in its praise.

We remain, Dear Sir,
Your's faithfully

April 6th, 1852. (Signed) WALKER & Co.
The Pills should be used conjointly with the Ointment in most of the following cases:—

- | | | |
|--------------------|------------------|---------------|
| Bad Legs | Cancers | Scalds |
| Bad Breasts | Contracted (and) | Sore Nipples |
| Burns | Stiff Joints | Sore-throats |
| Bunions | Elephantiasis | Skin-diseases |
| Bite of Moschetoes | Fistulas | Scurvy |
| and Sand-Flies | Gout | Sore-heads |
| Coco bay | Glandular | Tumours |
| Chicago-foot | Swellings | Ulcers |
| Chilblains | Lumbago | Wounds |
| Chapped hands | Piles | Yaws |
| Corns (Soft) | Rheumatism | |

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