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# The Church Times.

Rev. J. C. Cochran---Editor.

"Evangelical Truth---Apostolic Order."

W. Gossip---Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, SEPT. 24, 1853.

NO. 89.

## Calendar.

### CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
S. Sept. 25	188. of. Triu.	Isak. 23, Matt. 25
M. 26	Isak. 23, Matt. 25	Isak. 23, 1 Co. 10
T. 27	Isak. 23, Matt. 25	Isak. 23, 1 Co. 10
W. 28	Tobit 1, Mark 3	Tobit 1, 1 Co. 10
Th. 29	Tobit 1, Mark 3	Tobit 1, 1 Co. 10
F. 30	St. Mich. & all [Aug. Tobit 1, Mark 3]	St. Mich. & all [Aug. Tobit 1, Mark 3]
S. Oct. 1	Tobit 1, Mark 3	Tobit 1, 1 Co. 10

## Poetry.

### JESUS HEALING THE LEPER.

There comes a leper to His feet,  
Where thousands, friends and strangers, meet,  
And careless pass away;  
His eye is dimmed with frequent tears;  
The leprosy of weary years  
Attends him day by day.

"Lord! if Thou wilt Thou canst restore,  
And I shall love Thy name the more  
For all Thy love to me;  
Thou art Almighty, glorious, wise,  
And wilt not one request despise  
That rears its hopes on Thee."

Not long he pleads the Master's power;  
His sick, his restoration hour,  
Are equal and in one!  
The Saviour speaks his cleansing grace,  
Joys glisten on the Leper's face,  
Through all his feelings run.

Though changed to scenes in this,  
So high, transporting is his bliss,  
He spreads the same abroad;  
As souls, once saved by Jesus, fly  
To sinners far, and sinners nigh,  
Make known the love of God.

## Religious Miscellany.

### • OPENING OF THE CATHEDRAL.

Fredericton, August 31, 1853.

#### GENERAL REMARKS.

The conclusion of the Morning Service, and the presentation of the Plate for the Communion Table, displayed nothing worthy of comment. The reporter was not sufficiently near Bishop Strachan to attempt any description of his personal appearance. Bishop Mountain is too well known in this province to need a personal description; his lofty frame has become more attenuated than formerly, and his voice indicates failing health. Bishop Southgate is a small-sized man, with an intellectual head, dark complexion, and sunken eyes, that bear the mark of study. He is an earnest speaker, his manner manly, and free from theatrical affectation. His voice is good, and his favourite attitude is his right hand slightly elevated toward heaven. As a man, his appearance is prepossessing; as a preacher he can scarcely fail to be popular; with his religious sentiments we (as a mere Reporter) have nothing to do, but will observe, en passant, that he appeared to lay unusual stress upon the necessity of baptismal regeneration. Professor Haight is rather low of stature, but stout and robust; his voice is exceedingly powerful, and his language and elocution choice and correct. Indeed it is highly creditable to the Episcopal Church, that the three clergymen they have sent us should be so highly gifted in these qualifications, so requisite for the ministry.

The seats in the nave and aisles of the Cathedral were filled almost exclusively by ladies; probably there were not less than 800 present; and from 800 to 1000 males. The conduct of this large audience, when once within the walls, was most exemplary, and every one appeared to be much engrossed with the services, although they occupied over three hours.

#### EVENING SERVICE.

At the service this evening the audience was large and attentive; a large portion belonged to other Protestant churches. The evening service was read by the Rev. Mr. Mountain, of Quebec. The Sermon was preached by the Right Rev. Dr. Mountain, Lord Bishop of Quebec, from 1 Chronicles. xxii. 1. "This is the house of the Lord God." The Sermon was a simple homily, describing the purposes to which the building would be applied, and urging upon the people, the necessity of supporting their Bishop and Church Government. His Lordship spoke in low tones, and was not distinctly heard in the remote sections of the Cathedral.

(Concluded from last week's Church Times.)

The Choral services for the evening consisted of the 132nd and 134th Psalms, in G; the *Magnificat* (by Battushill) in E flat; *Nunc Dimittis*, (music original) two verses of the 100th Psalm, (Old Hundred); and Handel's Hallelujah Chorus, from the Messiah. The latter was exceedingly well performed, by a full Choir, while the carved roof vibrated with the rich tones of the excellent Organ, then heard for the first time in all its power.

A Collection was taken up at the morning service, amounting to £250; and at the evening service to £16; total, £266.

Thursday, September 1st.

Prayers were read this morning at the usual hour, the Rev. Dr. Thompson, of St. Stephen's officiating. There was no sermon preached, for at the conclusion of the morning service, the Bishop announced his determination to deliver his triannual Charge to his Clergy, and the congregation was dismissed, with the exception of those who chose voluntarily to remain. His Lordship took his seat immediately in front of the Communion Table, the Chancel being completely occupied by the Clergy. In the Choir, (immediately in front of the Chancel,) there was some vacant space, which was immediately occupied by the ladies, while the front of each transept, on either side of the Choir, was occupied by a dense crowd, eager to hear the charge; but in this hope they were disappointed, as either from his Lordship's speaking in a lower tone than usual, or more probably from the construction of the building, his remarks were very imperfectly heard beyond the limits of the Chancel. The Charge occupied, we should imagine, not less than an hour and a-half in the delivery, and comprised a variety of topics.

#### THE CHARGE.

In his opening remarks, the Bishop congratulated those around him upon the completion of the Cathedral, and upon being able to assemble there on that happy occasion. He referred, in terms of eulogy, to benefactors in England, and elsewhere; who had largely contributed towards it; and spoke of the vast assemblage of persons who attended the procession of the previous day, and of the solemnity and reverence apparent in their demeanour. He alluded to the fact that the seats in the Cathedral were free. The large sums of money contributed to it in England had been subscribed upon that condition. His experience for several years confirmed him in the opinion of the propriety of this plan: and he was surprised that men who read and professed to respect their Bibles, should not see that the system of pew-selling was contrary to Scripture. His Lordship then enlarged upon the beauty of our Choral Services, spoke of them as sanctioned by David, our Lord, the Apostles, and Reformers, not a "catena patrum" merely, but a "catena omnium." He enlarged upon their tendency to aid devotion, and said that ignorance, and want of musical taste, led men to object to them. As to the idea of their being *Popish*, it so happened that they were arranged, in their present form, by the Protestant Archbishop Cranmer, but were objected to by the Roman Catholic Pope John. He did not, however, mean to recommend their adoption in Parish Churches, where there might be little taste for, or skill in music. His Lordship then adverted to *apostolic succession*, pointing to a late correspondence upon the subject, between the Rev. Dr. McNeil and a Roman Catholic. He then spoke of the importance and value of Daily Public Prayers, which some scoffed at; and, in doing so, scoffed at Scripture. Some laid an undue stress upon preaching, instead of teaching their congregations to pray. He advised his clergy to promote, as far as possible, the meeting together for public prayer, during the week; urged the importance of reading the prayers well; advised the younger clergy to read over the lessons in the Greek Testament, before hand, that they might understand them, and even to commit them to memory. As to the composition of sermons, he advised the study of English and other Divines, analyses of the most celebrated writings—such as Massillon, Saurin, Butler, Hooker, &c. Many of these were to be found in the Cathedral Library. Convocation was then referred to. The Church in the United States had their Synod meetings, under circumstances somewhat different from those in which the Church of England were placed. But they were the inherent right of the Church. There were points affecting her interests which must be determined in a lawful assembly. Mr. Gladstone was his intimate friend, and a good churchman. His Bill was substantially the same as the Archbishop's only the latter had more details in it. Since the arrival of the late mail he had not time to examine it. It had been said that a Convocation was useless; but Convocation has been concerned with the preparation and revision of our Book of Common Prayer. The question of Convocation has been represented as belonging to the Colonial Legislature; but if regulated by that, we should have different systems prevailing in different Colonies. The matter must be decided by the Imperial, not by the Colonial Legislature. His Lordship then referred to the ques-

tion of an *Established Church* in the Colonies. Some gentleman of the legal profession affirmed, that by former Acts of the Colonial Legislature the Church of England was established. But these Acts conveyed no rights. Titles might be written out very fairly on parchment, but all parchments grew musty, and if they were all the Church had for her claims, what good did they confer upon her? The Society for the Propagation of the Gospel was the greatest difficulty the Church, in this Colony, had to encounter. Its aid was essential, and would not at once be withdrawn. But it would ultimately, and what would be the result?—Until it was, the people would not see the necessity of contributing to the support of Missionaries as they ought; but when it was withdrawn the results would be disastrous. He hoped that he might be taken hence before that day arrived. An endowment in money was the only thing that could meet the emergency; wilderness lands were useless. The late Chief Justice had set a noble example, though he had been censured for it, and his example had been followed in Canada. Offerory collections were desirable, and sanctioned by the advice of St. Paul. Alluding to the subject of *discipline* his Lordship remarked, that few cases for it had occurred. He, however, cautioned young ministers against becoming careless, especially in the duty of prayer. He then alluded to his intention of introducing a *Hymn-book*; and taking that which had been published by the Society for Promoting Christian Knowledge, with some additions to it, and recommended that a committee of clergymen should be named to confer with him upon the subject. His Lordship concluded his charge, by expressing his thanks to the Prelates, clergymen, and others, who had attended from a distance, and with some very eloquent and feeling remarks upon the comfort and refreshment of such a meeting.

#### THURSDAY EVENING.

The Evening Service was read by the Rev. Geo. Townsend of Amherst, N. S., and the Sermon was preached by the Rev. Dr. Haight, of New York, from the Gospel of St. John, ix. chap. 24th verse—"God is a Spirit, and they that worship him must worship him in spirit and in truth."

The learned divine commenced his discourse by urging in the most impassioned tones and language the necessity of spiritual worship—of worshipping with the whole heart—the pure and unreserved offering up of the soul to the Almighty; he contended that all forms and ceremonies, without this religion of the heart, were utterly useless. This, he contended, was the case even under the old dispensation, and quoted a number of passages to sustain his position. He then continued thus:—"But the Church herself has been accused of formalism. Surely this is ungenerous and unjust, for where is there a Church that more strictly enjoins spiritual worship? What we do outwardly we hold to be a sign of inward spiritual grace. Ah! my brethren, if any of us are mere formalists we cannot be true Christians." He then went on to say that he feared the charge was too true in regard to many professed Churchmen, who merely observed the forms, but neither prayed with their hearts, nor lived as Christians should do, thereby giving the enemies of the Church the opportunity of speaking ill of it. He showed how easy it was for men to become less and less spiritual, more and more careless in prayer, and finally to degenerate into mere formalism. Churches might fall in the same manner. Rome had done so, and the Reformation became necessary, and from the early reformers the Church had received a rich legacy—the Common Prayer Book—a composition unparalleled for its beauty and truth. Many nominal Churchmen had forgotten the purity and the spirituality of the Reformers—the suffering of the Martyrs—and, become lukewarm, worshipped God with their bodies rather than with their souls; but such worship was of no avail, as "God is a spirit, and they who worship him must worship him in spirit and in truth." The question had been asked, would it not be better to abolish all forms? The answer was, Jesus Christ himself sanctioned a form of prayer, and ordained holy mysteries—the sacrament of the Lord's Supper for instance. (Here the learned divine spoke at some length in favour of Church government, &c.) At different periods since the commencement of the Christian era, attempts had been made (some of them were enumerated) to abolish all forms, for the purpose of attaining a higher degree of spirituality, but they had invariably failed. When forms were abolished men became wild, visionary; their religion became more and more shadowy, and they invariably ended in infidelity. Ceremony therefore, although utterly useless of itself, was a necessary adjunct of spiritual worship. The Rev. Dr. concluded his discourse by a touching appeal to his audience to remember the text, and pray with the spirit. The above is but a very imperfect sketch of the leading points of this excellent discourse. No reporter could do justice to the preacher. With a voice of great compass and power, and extremely musical—with a person prepossessing, and elocution and manner

faultless—everything was in his favour, but when he poured forth the doctrines of the Gospel, and supported them by numerous passages of Holy Writ, quoted with great correctness and rapidity from memory—for he seldom glanced at his manuscript—when this was done, where many, perhaps, expected a cold, formal sermon, the effect was thrilling.

### News Department.

From Papers by R. M. S. Niagara, Sept. 3.

**BISHOP SPENCER.**—The following address has been presented to Bishop Spencer:—

"To the Right Rev. Bishop Spencer, &c.

"My Lord—We, the undersigned clergy and laity of the deanery of Taunton, in the diocese of Bath and Wells, desire to express to your Lordship our deep feelings of regret on learning from your recently published letter to the bishop of the diocese, the circumstances that have led to the resignation of your office of episcopal commissary.

"We deem it to be a duty which we owe to ourselves, as faithful members of the Church of England, to protest most strongly against the imposition on candidates for holy orders of the peculiar doctrines on the holy communion maintained by the late examining chaplain, and which he would have required to be held as an indispensable condition for ordination in this diocese. And, while we entirely concur in the views which you take of your rights and duties as ordaining bishop, we tender to you our cordial thanks for the earnest and faithful remonstrance which you have not hesitated to make under circumstances of no ordinary difficulty.

"In acknowledging the kind and Christian tone and temper with which you have carried on the correspondence referred to, we beg to thank you for the unvarying courtesy with which, during your short connexion with this diocese, you have uniformly discharged the functions of your high office. We are, my lord, your faithful servants."

To this his lordship has replied as follows:—

"Gentlemen—I have the honour thankfully to acknowledge the receipt of your friendly communication. It is scarcely necessary for me to assure you that I have read with much gratification and comfort this assurance of your hearty sympathy with me under a peculiarly heavy trial, and I heartily thank you for it.

"It was very painful for me to be compelled in such a manner to break off my connexion with the diocese of Bath and Wells, where I was most thankful to be permitted for a season to do what I could in the best of all causes—the setting forth of the plain and whole truth as it is in Christ Jesus, and as it is so faithfully and fully taught by the Church of England; and I was greatly and continually encouraged in this labour of love by the kindness which I received from all, both clergy and laity, with whom I was fortunate enough to be acquainted.

"In these perilous time it is, indeed, peculiarly necessary for each of us, so far as in him lies, to keep with a holy jealousy that good thing which our great Head has committed to His Church in this country. May God give us boldness to do this, but, at the same time grace to do it in love. I have the honour to be, gentlemen, your very faithful and obliged servant,

S. T. SPENCER.

"To the Rev. the Clergy and the Laity of the Church of England within the Deanery of Taunton and Diocese of Bath and Wells, forwarded to me by the Rev. George R. Rawson, the Rev. Henry Parr, the Rev. W. T. Redfern, and Henry Badcock, Esq.

### UNITED STATES.

**BISHOP SPENCER IN BOSTON.**—This Prelate has attended a Missionary Meeting in old Christ Church in that City, which was built 139 years ago, under the auspices of S. P. G. F. In the course of a very interesting speech, he thus adverted to the progress of Christianity in India, by means of the Church of England:—

"In reference to Asiatic Missions, the Rt. Reverend Speaker remarked. But it will be expected that on this occasion he should tell his hearers of some of the workings of this church of ours in Asia, the scene of lawless and unworthy labours; what has been accomplished already in the Peninsula of India with which it had been his distinguished privilege to be officially connected; that he should declare what he had heard and seen done there towards the fulfilment of God's gracious purposes among the heathen, and the extension of the kingdom of his dear Son. The large and populous empire is indeed a wonderful land, with its mighty and lofty mountains, its fertile valleys and luxuriant plains, a land blessed like your own America with every earthly

good, with every temporal blessing, rich in those treasures that can minister to the ever varying wants of man; a land of a hundred and thirty millions of people, but alas, a land of gloom and desolation, of spiritual and moral darkness, and upon which, until of late, the light of the glorious gospel of Christ had never shone; a land of gross superstition, of fearful idolatry, and wherein there is a family open and avowed acknowledgement of the worship of the devil; a land where infanticide yet prevails, and mothers destroy their innocent offspring there to this hour. Take one of the many instances of this character, having a religious and superstitious complexion: a child of four or five or six years of age is bought of its parents, is tenderly cared for, and set apart and worshipped by the people until an appointed day shall arrive; it is then led to a certain field and beaten to death with the clubs of heathen priesthood. And this human sacrifice is made as a propitiatory offering to their god. We are taught that Jehovah has revealed himself to us as a God of love; but their deity is represented as a god of hatred, and thus they do human sacrifice to propitiate his anger.

But now, thank God, the gospel of Christ is there fully, freely, fervently and faithfully preached—and even in such a land as this it is beginning to bring forth its fruits. In one district only no less than 80,000 persons have been called out of the darkness and corruption of nature into the light and immortality of salvation—from the very depths of idolatry and heathenism, and the power and dominion of Satan, to the liberty of the glorious gospel, and the worship of the true and living God. You will naturally ask, what is that in view of the 130,000,000 spoken of? This, tho' it may seem comparatively small, was in reality a great result—for as in America and every other Christian land, the leaven of the gospel works silently and irresistibly; so in heathen India, once introduced the gospel seed and it can never be reared out. The pure doctrines of the gospel, as taught in and by our beloved church, are there working out their great design. Our church system too is firmly planted there. They have 100 parish churches, the parish school, the parish minister—and in the school examinations, as correct answers will be given by the Hindu children as would be given by the children of highly favoured England—he might say more than this—with the admirable school system of America before him of which he had already heard so much and which he hoped soon to witness in practice—as correct answers as would be given by the children of a happy land. The work of christianity in the Peninsula of India, and especially the very heathen nations, is to be commended for its advance and progress.

**THE PELOPONNESIAN NEWS.**—The French columns of the *Nouvelles* papers sometimes contain some interesting notices such as are not to be found in the English papers. One of the character is the following, which the *Public Opinion* Bulletin translates from the *Nouvelles* of the 10th of Louisiana.

It is with a profound feeling of sadness that we look back and onward before us the gloomy picture of the week just closed. Nothing to diversify the sad spectacle with which our eyes are saddened, not one bright color to relieve the dark background, not a ray of the sun to brighten this scene of desolation.

The deserted city wears the appearance of a city of death. No more fine equipages make the pavements re-echo, and deposit at the brilliant shops and elegant stores throngs of women, young, gay and adorned breathing happiness and health. Alas! happiness, gaiety, freshness and youth have fled far from us. Misery and disease—these are all that are before us. Instead of brilliant equipages, we see, moving towards the field of rest, the dead carts and gloomy vehicles, which are no longer escorted by ministers of religion, or by friends. People die without noise and in silence, without the crowd knowing who has been cut off from the living. The dead have not even names, only a number is made in adding to the death list published every day.

Far from wearying itself from its frequent blows, the scourge seems every day to acquire new strength. The figure of the deaths remains the same, but proportion between the figure and the population has increased. Departure, deaths, and the experience of the malady by a great number have contracted the circle in which the terrible monster which desolates the city may move. But every day he makes his usual feast, and the immolations will cease only when the victims shall fail.

From the *New York Journal of Commerce*.

Several persons are now in this city who left New Orleans as late as the 12th inst. They described as of a recurrence, scenes of distress in that plague stricken city which one can scarcely consider as real.—Death overtakes foot passengers in the streets. Many have been seen to cross to the shady side of the street, and throw themselves on the pavement, already sinking, almost as soon as taken, under the influence of the destroyer. Persons have been known to get into an omnibus, and have been taken out dead, or death-bound, upon their arrival at the place of their destina-

tion. Sometimes, the disorder is fearfully rapid in its course. It is not always accompanied with the black vomit. It is not considered identical with the yellow fever, as it has heretofore been known in the same vicinity. It appears to bear a closer resemblance to the plague. It was thought by many, that it was brought from the coast of Africa, in a slaver to Rio, and thence in a coffee ship from Rio to New Orleans. The vessel that introduced it, distributed death among all who were engaged in or about her. Many believed that the calamity would have been avoided by stricter quarantine regulations. Much confidence had been begun to be felt in the salubrity of New Orleans. Since 1847, there has been no alarm in regard to the health of the city. But lo, in less than two months, we see a great city depopulated and desolated by the sudden invasion of a pestilence. The history of plagues furnishes now parallels to this. When our informant left (12th inst.) it was estimated that not above 30,000 unacclimated persons remained in the city. As most of the deaths occurred among this class, it is easy to calculate the rate of mortality among them, when 300 died daily.—About 100 days at this rate, would extinguish the whole unacclimated population.

### CANADA.

**COLONIAL CHURCH BILL.**—The following extract will show what the secular press of Canada thinks of this Bill, and of the alterations which should be adopted by the Colonial Church, in the event of such a Bill being rejected by the British Parliament.

"In the meantime, will the Bishop of this Diocese, it may be asked, feel disposed to organize the Conference which is to be convened on the 12th of October next, upon this Bill, as a basis? We will take the liberty of saying that we think it would have, in many respects, a good effect were his Lordship to do this. We are expressing, of course, our own private opinion, and trust that we shall not appear to be officious. There are many points of the Bill which it seems desirable to attain at once,—the demarcation of parishes, for example, a measure from the want of which much inconvenience has been experienced. The Bill evidently takes for granted that his Lordship has the power of making this demarcation. No doubt the whole matter of synodal action will be thoroughly discussed at the Conference, when it would be well, it seems to us, if some judgement were taken as to the provisions of this Bill, and a memorial adopted urging the Home Government to a speedy settlement of the question.

"Should the Bill in question, or any similar measure be definitively thrown out, and the British Parliament do us the enormous and almost incredible injustice of denying us the power of self-government, its remedy, we take it, will be in our own hands. We must have a voluntary synod. We hope we are not stepping beyond our proper province in expressing this opinion,—an opinion which, we venture to think, may be expressed in the most positive language possible, for we are fully persuaded that such is the firm and earnest conviction of the Diocese at large. What the other Colonies might, in the event we have imagined, find it wise and expedient to do, we cannot say; but of this we are assured, that in the British North American Colonies, the Church will never be anything but comparatively feeble and crippled without her synods. It is considered in the judgment of many experienced lawyers, that the step of organizing a voluntary synod would be a perfectly safe one; that no legal penalties need be apprehended. It will be remembered that, when the late Attorney-General opposed Mr. GLADSTONE'S Synod Bill, he did so on the ground that the measure was superfluous; that "he was not aware of any statute which prevented the Colonial Church from holding such assemblies, and that he believed that the laws relied upon as restricting that Church in these respects applied only to the Church of England in England." But, even supposing the case to be doubtful, that it be conceived that in an age of civil and religious freedom like the present, and in a colony like Canada, where the Church enjoys none of the privileges of a national establishment, penal laws would be enforced against a body of honest and loyal men meeting together merely for the worthy purpose of regulating the concerns of their Church? We have not a doubt that our synod would be, in fact, notwithstanding all the ecclesiastical laws which in theory might be infringed, as secure as the Methodist Conference; and it will not surely be questioned, we imagine, that a government which should talk of *provinciare* and the like, in such a case, would be very generally scorned and detested, as combining the highest tyranny with the lowest imbecility. We think, then, that this experiment of the voluntary synod might be made without danger, and we feel assured that its decisions and its discipline would be, on the whole, just as much respected and obeyed as though it possessed parliamentary sanction. Its judgments, wanting the means of legal enforcement, would be binding *us fero conscientie*; and that constraint of conscientious obligation, we have no reason to doubt, would be found here, as it has for half a century been found in the United States, sufficient for the good government of that Church."

The *Toronto Patriot* takes precisely the same view

of the matter, as will be seen by the following passage from a late editorial:

"We sincerely hope that the venerable Bishop of Toronto will no longer wait the action of the Imperial Legislature, but will at once proceed to convene his clergy and laity, and act upon the powers which are innate to the Church herself: powers which, it is true, the Church at home has consented to suspend, but which are naturally her own, and can be used whenever circumstances should require their exercise. We understand that the Bishop purposes assembling the clergy and representatives from the laity sometime in October next. Only let that meeting proceed to business in an orderly methodical manner, and the want of Imperial permission will never be felt. Parliament has declined to remove the doubts as to the powers of the Church of England in the Colonies to act for themselves. It therefore remains for the Church to act, and if the Imperial Parliament think fit to interpose, let them do so. All that the Church of England in the Colonies wants, is permission to meet and to make regulations for the good government of their own body: a power which is possessed by every voluntary association in the country. Nothing is required with regard to property which is not already granted, and the Church Society's rules and regulations might be modified so as to be, in fact, a Board for the management of the temporalities of the Church under the direction of the Synod or Convention.

NEW BRUNSWICK.

### THE GREAT RAILWAY DEMONSTRATION.

The 14th of September will be for ever recorded in the annals of New Brunswick. It was a day which will add not only to the wealth and importance of this province, but to all the North American Colonies, and also to the United States. The day was beautifully fine. At sunrise, a salute was fired in honor of the day, by the New Brunswick Artillery Company. Soon after the streets were crowded with people of both sexes, to witness the horsemanship of the "Odds and Ends," which did them much credit, and afforded much amusement.

Between 10 and 11 o'clock, the procession moved from Main-Street, headed by the citizens on horseback, in uniform; the Grand Marshal, the President and Directors of the Mechanics' Institute; preceded by the New Brunswick Artillery; the Band of Her Majesty's 76th Regt., followed by the various trades, which presented a noble appearance. The various trades appeared to vie with each other, and their dresses, banners and mottoes were highly creditable.

The procession marched through the City in the following order, and took one hour to pass a given point. (Here follows the order of Procession.)

The Procession reached the celebration ground at one o'clock, where a large space had been enclosed by a wire fence. Within this was erected a large Pavilion for the reception of the Governor and Lady Head, the members of both branches of the Legislature, and distinguished guests. This was from the design of Stead, and looked very well standing as it did, on a mound in the centre of the ground. The Pavilion bore the inscription—The E. & N. A. Railway, surmounted by the City Arms, and on either side floated the English and the American flags. In the centre, where the Governor and Suite were to take their stand, the Union Jack was suspended. A number of Railway shovels were very ingeniously used to form a palisade on top, and were grouped in various ornamented figures. To the right of the Pavilion were a number of tents for various bodies; to the left, and a little to the rear, a large ladies' gallery, capable of holding 1000 ladies, and in front were the stands for the Directors of the Company, the Engineers of the Railway, and the Directors of the Mechanics' Institute. Near this was a little platform on which the magic first sod was to be wheeled, on it stood the beautiful wheelbarrow of richly covered walnut and Bird-eye-Maple, made by the Messrs. Lawrence for the occasion, and in this lay a shovel richly burnished, and the handle mounted with silver to be used on the occasion. Near these also, a large stone was suspended ready to be laid in its place, as was to be done by the Grand Master with the assistance of his brother Masons, with all Masonic honours.

The President and Directors of the Railway Company first approached and presented His Excellency an address, which was read by the President, R. Jardine, Esq., to which His Excellency made a suitable reply.

In the meantime, the Hon. Alexander Keith laid the foundation stone with Masonic honours.

The Governor then retired, and the assemblage dispersed, the several trades, &c., reforming and marching through Portland, Dock Street and King Street, to King Square, where they separated.

After the procession, a lunch was provided in the

South Wing of the Custom House, which was attended by about five hundred persons, and which did much credit to the parties who had charge of the affair.

After the usual loyal toasts, the President of the United States was given, and Commodore Shubrick; also, the European and North American Railway; and the Sister Colonies. The Hon. Mr. Johnston, of Nova Scotia, replied to the latter toast, in a speech of considerable length and ability. Commodore Shubrick also replied, in a very felicitous manner to the toast in favour of himself.

His Excellency the Lieut. Governor gave the health of Messrs. Jackson, Peto, Betts, Brassey & Co., which was responded to by Mr. Jackson in a very able and elaborate speech. We had heard Mr. J. on many occasions, but never with more pleasure, and we regret we have no room for his speech. He said that he had seen and travelled through these Colonies, from Halifax to the extremity of Upper Canada, that he had made himself fully acquainted with the value and capabilities of the provinces; that on behalf of distinguished capitalists, in connection with himself, who had constructed many of the Railways of Europe, and who had undertaken great Railway operations in the British North American Colonies, he felt fully satisfied that whatever he did in connection with this great measure would be fully appreciated by the whole people of New Brunswick. He trusted to their honour in carrying forward this great object, and he felt satisfied that it would advance the interests of the North American Colonies, and connect them closer in commercial relations with the United States.

Mr. Poor, of Portland, also gave an excellent speech, and referred to the unity which was to spring up between the Colonists and the United States. He was followed by a gentleman from the South, who spoke with much vigor.

Our account of this interesting ceremony is necessarily brief, but those who have witnessed it, and seen the energy and earnestness with which our citizens engaged in it, will not readily forget the importance of the occasion.

The whole affair, so far as the trades were concerned, came off in beautiful style, but time will not admit of a full detail of this important event. Suffice it to say that the appearance of our mechanics and their general display excited universal admiration among all present, and proved conclusively that New Brunswick is not behind the age in intelligence and general industry.

The splendid Regimental Band from Fredericton, added much to the interest of this great display. Several other Bands were also in the procession; one from Portland, which was in the service of the Masons, and another from Boston for the use of No. 5 Engine Company; besides the Amateur Bands, which were out on the occasion.

The important points of our city were decorated with flags and devices of various kinds, extending across the streets, and in front of No. 5 Engine House, in Germain streets, a magnificent arch was extended, trimmed with evergreens, and surmounted with flags, and bearing the motto, "Success to the Railway." The City is deeply indebted to this Fire Company for their exertions and taste. It is evident that they did not spare time or money to add to the attractions of the day.

Throughout the day the greatest good feeling prevailed.

In the evening a splendid display of fireworks was exhibited, and our principal hotels were illuminated. The Ball at the Pavilion was most numerous and fashionably attended, but we are sorry to add was brought to an early and unexpected termination by the falling of the Orchestra, which wounded several persons more or less severely, including two or three ladies, and one of the Bandmen of H. M. 76th Regt.. We are sorry to say that Mr. Rainsford, of Fredericton was very severely injured.

FREDERICTON CATHEDRAL.—The *London Guardian* thus notices an appeal for further aid to this object, to wipe off a debt of some £1,100.

"For obvious reasons it is not often that we recommend particular subscriptions to our readers, or point their attention to particular cases of hardship and distress; such matters are commonly left to individual sympathies; and every one who gives at all has, in the present day, an overwhelming number of applications for his bounty. We notice especially, however, the appeal in favor of the Bishop of Fredericton, on two general and important grounds. Manifestly helped as he has been from England, he has yet, we believe, been assisted to a much less extent than any other colonial Bishop who has erected a cathedral. The Cathedral, moreover, which he has built, is a church which we understand, is, in beauty and magnificence, a not unworthy specimen of the great architecture of this

country, and, without laying undue stress upon artistic and architectural considerations, we cannot but regard it as a matter which entitles him to large sympathy, that he has set up a good model of a devotional building in a country which needs a better standard of church-building more than we Englishmen can realize, and in which any such link as this with the feelings and associations of the mother-country has a great and practical value, such as those who live in an ancient and architectural country can hardly comprehend adequately. This fine church has been built not only with great taste, but with great economy; and in its building the private resources of the Bishop have been taxed—as we gather from a paper which has been forwarded to us—soverely and unduly. By the same paper, signed by the trustworthy names of Messrs. Armstrong and Bartholomew, we are informed—that, indeed, had become matter of public notoriety—that the Bishop's private means since the commencement of the cathedral have been almost entirely ruined, and now the subscriptions of the colony itself are largely and discreditably deficient. The colonists, to the extent of £1,100, decline to keep their promises, and this large sum is thrown entirely upon the hardworking and impoverished Bishop. The appeal before us is made without his knowledge or sanction, and it can hardly be doubted, we trust, that the aid of English Churchesmen will not be withheld from such a man as Bishop Medley, involved for such a purpose in a debt which no reasonable foresight could have anticipated, and which he can only pay by personal sacrifices, not merely impairing his dignity, but seriously crippling his usefulness and efficiency.

Dayton church has just been renewed, and received a new chancel, vestry, and roof, at the sole expense of Sir Robert Peel. The honorable baronet having been applied to, by the Church wardens for a subscription in aid of the work, offered to defray the entire cost, which amounted to nearly £2,000. Mr. Sydney Smirke, architect, of London, made the designs, the execution of which was entrusted to Mr. Woodcock and Mr. Mitchell, of Tamworth.

### Correspondence.

#### SONGS OF THE CHURCH.

No. 55.

"JEHOVAH JIREH."—Gen. xxii. 14.

"The Lord will provide."—*Marginal Reading.*

To THEE, O Lord, I make my prayer,  
On Thee alone I cast my care,  
Whatever ills betide;  
Whatever be the stern decree,  
I know that "all things come of Thee" \*  
To help and to provide.

In time of need, in seasons of strife,  
When wants press hard, and foes are rife,  
Still Thou art by my side;  
To raise up friends to be my stay,  
Whose acts of kindness seem to say,  
Thy Saviour will provide.

When Satan tempts my heart to stray,  
And casts allurements in my way,  
To turn my steps aside;  
Then, with the panoply complete,  
In which the subtle foe to meet,  
The Lord God will provide.

When sin-oppress'd, I sink with grief,  
And nought of earth can bring relief,  
In Thee I still confide;  
O, Jesus, Thou, and Thou alone  
Shall answer for me at the Throne,  
And safety shall provide.

In danger on the flood and field,  
Thou art O Lord my Sun and Shield,  
My guardian and my guide:  
And as in days already past,  
I'll grasp Thy promise to the last,  
"Jehovah will provide."

Soon will the strife of earth be o'er,  
And we shall meet (to part no more),  
The Bridegroom and the Bride:  
Then in the wedding garment drest,  
All that I need to make me blest,  
My Saviour will provide.

\* Chron. XXIX. 14.

ST. PAUL'S COMMITTEE D. C. S.—The quarterly Missionary Lecture was delivered on Wednesday evening, by the Rev. R. H. Bullock. The lecturer took for his text Acts xvi. 9th, upon which he based an excellent and appropriate discourse. After the Lecture a collection was taken, which realized more than £4 in aid of the funds of the D. C. S.

AUSTRALIA.—We hope the following item may prove true:—

"It is announced that the Rt. Rev. Dr. Perry, Bishop of Melbourne, will succeed to the Metropolitan See of Sydney, and that the Rev. Robert Allwood, Chaplain to the late Bishop of Sydney, will succeed to the Bishopric of Melbourne."



## Youths' Department.

## PRAY.

"NEVER," my child, forget to pray,  
Whate'er the business of the day;  
If happy dreams have blessed thy sleep,  
If startling dreams have made thee weep,  
With holy thoughts begin the day,  
And ne'er, my child, forget to pray.

Pray him by whom the birds are fed,  
To give to thee thy daily bread;  
If wealth her bounty should bestow,  
Pray Him from whom all blessings flow;  
If He, who gave, should take away,  
Oh! ne'er, my child, forget to pray.

The time will come when thou wilt miss,  
A father's and a mother's kiss;  
And then my child perchance you'll see  
Some who in prayer ne'er bend the knee;  
From such examples turn away,  
And ne'er, my child, forget to pray.

H. N.

—The Christian Treasury for February.

THE MOTHER'S LAST LESSON.—"Will you please teach me my verse, mamma, and kiss me, and bid me good-night?" said little Roger L., as La opened the door and peeped cautiously in the chamber of his sick Mother; "I am very sleepy, but no one has heard me say my prayers."

Mrs. L. was very ill; indeed, her attendants believed her to be dying. She sat propped up with her pillows, and struggling for breath her lips were white; her eyes were growing dull and glazed. She was a widow, and little Roger was her only, her darling child. Every night he had been in the habit of coming into her room and sitting in her lap, or kneeling by her side, while she repeated passages from God's holy word, or related to him stories of the wise and good men spoken of in its pages.

"Hush! Hush!" said a lady who was watching beside her couch. "Your mother is too ill to hear you to night!"

As she said this she came forward and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his little heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying woman caught the sound. Although she had been nearly insensible to everything transpiring around her, the sobs of her darling aroused her from her stupor, and turning to a friend, she desired her to bring her little son and lay him on her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of the dying mother.

"Roger, my son, my darling child," said the dying mother, "repeat this verse after me, and never, never forget it; "When my father and mother forsake me, the Lord will take me up."

The child repeated it two or three times distinctly, and said his little prayer. Then he kissed the cold, almost rigid features before him, and went quietly to his little couch. The next morning he sought, as usual, his mother, and found her stiff and cold.

This was her last lesson. He has never forgotten it; he probably never will. He has grown to be a man, a good man, and now occupies a post of much honor and profit in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother.

WHAT MADE JOHN RUN AWAY?—Little Johnny would listen with wonder and delight while his pious mother daily read to him some portion of the Bible.—Scenes in the life of Christ took strong hold of his young and ardent imagination. He was particularly interested in our Saviour's friendship for John, 'the beloved disciple.' He loved to hear her read how he leaned on Jesus' bosom at the last supper, how after the crucifixion he took the mother of our Lord 'to his own home,' how he was distinguished as 'the disciple whom Jesus loved.' On one occasion, as his mother was reading that deeply thrilling account of Christ's betrayal in the garden, when she came to the text, 'Then all his disciples forsook him and fled,' little Johnny with tears streaming down his cheeks, looked up and said, 'Mother, what made John go away?'

O, how full of meaning is this question of little Johnny! Again and again have I asked myself, 'What made John go away?' What makes me go away? Have we not often when 'weary and heavy laden,' found refuge in going to Jesus and 'leaning on his bosom?' I have not had intimate and sweet

communion with him, as with an elder brother? Is not his smile life? Is not his love more than all earthly goods? Then how can we ever go away?—O, with what tenderness, with what affection he says, 'Will ye also go away?' How sad the consequences of going away! We 'wound the Saviour in the house of his friends,' we give occasion to the adversary to speak reproachfully, we 'become a cause of stumbling to others,' we 'bring loannes to our own souls.' Then can we ever go away?

'Al! no! with Thee I'll walk below,  
My journey to the grave;  
To whom, my Saviour, shall I go,  
When only thou canst save?'

—Independent.

THE BEST INVESTMENT.—"Young man! rely upon this, no investment under the skies is so sure as a Parent's blessing. Temporal welfare is made over to the dutiful son by "the first commandment with promise." Show me the young man whose hat has lost its nap, whose coat is thin and bare, whose gloves are far worn, who walks when his comrades ride, who never has a spare shilling, but whose mother at home every now and then, drops a tear over new tokens of his self denial, and far, far rather would I purchase the prospects of that young man, than one whose hat is bright, his coat new, his gloves spruce, who can jaunt to-day, and entertain to-morrow, but whose mother when neighbours enquire for her boy, says he was well when last she heard, hiding in the solitude of her aching heart how long it is, since a letter came.—From the "Successful Merchant."

## Selections.

SELF EXAMINATION.—I adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thy heart, I adjure thee, as thou wilt answer before God's judgement-seat at the last day, to tell me:

Does not thy daily experience teach thee, that thy whole nature is corrupt, prone to all that is evil, averse to all that is good?

How hast thou spent thy time, from thy childhood to this very moment?

How hast thou kept the solemn vow of thy baptism?

What good duties hast thou omitted?

What sins hast thou committed?

(1.) Particular, what sin art thou guilty of, more immediately against God?

Art thou guilty of any infidelity or atheism, any distrust in, or presumption on, or despair of God's mercy?

Art thou guilty of any wilful ignorance of God, or of any idolatry, in worshipping any creature? Hast thou loved any thing more than God, or feared any one above Him?

Hast thou been guilty of hypocrisy in God's service, or forsaking God, or of resorting to the devil, to witches or wizards?

Art thou guilty of repining or murmuring at God's providence, or of being impatient under His afflictions, or of being unthankful for His mercies, or of being disobedient to his commands, or of being incorrigible under His judgments?

When, and in what manner, hast thou been guilty of dishonoring God?

By blasphemous or irreligious thought or discourses; or by tamely hearing others blaspheme?

By taking God's most holy name in vain, or by customary or false swearing, or by the breach of any lawful oath or solemn vows?

By any sacrilege or irreverent behaviour in God's house, or misspending the Lord's day, or any neglect of or inattention to God's word read or preached, or unprofitableness under the means of grace?

Have I dishonoured God, by coldness, and wanderings, and indevotion, or carelessness in my prayers, or by any weariness in His service, or by any total neglect of it, or by unworthy communicating?

By impenitence, or putting off the evil day, or superficial and partial repentances or frequently relapses, or resisting the good motions of God's spirit?

By abetting any schism, or heresy, or profaneness?

(2.) O my soul, what sins art thou guilty of, more immediately against thyself?

Art thou guilty of pride, either of thy clothes, or of thy estate, or of thy credit, or of boasting of thy own good deeds, or of commending thyself, or of being greedy of praise, or of performing good duties to gain applause, or of committing sin to avoid reproach of men?

Has thou been immoderately greedy of riches, or of sensual pleasures, or guilty of peevishness, or of too

violent, or too lasting fits of anger, or of inconstancy or of inconsideration, or of discontentedness with any condition?

Hast thou been guilty of misspending thy time, or of negligence in resisting temptations, or of not improving those opportunities of learning and piety which God gives thee, or of abusing thy natural parts to sin?

Hast thou been guilty of any intemperance in eating or in drinking, or in sleeping, or in recreations, spending too much time on them, or being too greedy after them?

Hast thou been guilty of idleness, or of downright drunkenness, or of laughing at it in others?

Hast thou been guilty of any uncleanness in the eye or of the hand, or of thy fancy, of any lasciviousness, or lust, or fornication, or adultery; or hast thou taken delight in low company, or in vicious or unchaste songs or stories, or expressions?

(3.) O my soul, what sins art thou guilty of, more immediately against thy neighbor?

How, when, where, against whom hast thou been guilty of any injury, or injustice, or oppression, or breach of trust, or promise, or of any fraud, or theft, or flattery, or dissimulation, or treachery, or lying, or of giving any just scandal?

How, when, where, against whom hast thou been guilty of any ill-language, or detraction, or slander, or tale-bearing, or rash cursing, or backbiting, or of contemning, or scoffing at thy neighbor, either for his infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any contentiousness, or spite, or revenges, or of delighting causelessly to grieve thy neighbor, or of railing, or of actually hurting him, or of murdering him, in thy mind, by ill wishes of curas! Hast thou been guilty of bitter imprecations, or bearing false witness, or covetousness of any thing he possesses?

Hast thou been guilty of unthankfulness to those that have done thee good, or have reproved thee, or of uncharitableness to the poor, or to any Christian in distress, or of any unnaturalness to any of thy relations, or of any evil-speaking, or disrespect, or stubbornness against any of thy governors, either civil or ecclesiastical; or in particular against thy parents or superiors, or of any wilful disobedience to the lawful commands of all, or either of them?

Hast thou tempted any other to sin, by connivance, or encouragement, or to command, or persuasion, and mightily increased thy own guilt by furthering the damnation of thy brother?—*Bishop Ken.*

DISSOLUTION OF THE MORMON IMPOSTURE.—Some time ago a graphic account was published of the disruptions in the Mormon Camp, with a report of Brigham Young the latter-day Saint prophet's fierce denunciatory speech, breathing murder and extermination against two classes of people inhabiting the Great Salt Lake City, the Gentiles and the Gladdenites, the latter of whom have seceded from the Mormon body. The Utah correspondent of the *New York Daily Times* gives some further interesting particulars of the disruption:—

"In my last (he says). I promised you some further account of the Gladden excitement. After the demonstrations by Brigham and Perley, the heretics were forbidden to hold meetings anywhere, or to assemble together in a greater number than three. On Sunday, the 27th of March, the subject was resumed at the tabernacle by Elder Erastus Snow in a sermon distinguished for its profanity and brutal ferocity. This has not been reported for the *Deseret News*, and I must depend on my memory.

"He began with the most fulsome adulation of the bashaw of forty tails, who, at present, occupies the high and mighty position of the prophet of the Lord 'in these last days.' This concluded, to the entire satisfaction of the honest and pure-minded Brigham, the speaker, by the way of lashing himself into a rage, poured forth a torrent of invectives against the Gentiles. He then took up the Gladdenites, and hoped the Lord would curse and destroy them. He plainly told the audience that whosoever should be the executioners of divine justice in this case, and slay the Gladdenites, their wives and their children, from the face of the earth, would receive a bright crown of glory. The injunction to assassinate the Gladdenites was open and undisguised, and repeated in a variety of forms, and, what is more to be lamented, was plainly responded to by the audience. It was a sphere of murder, plain, palpable, frightful, and sickening. The picture was [one which, once seen, can never be effaced from the mind. A preacher in the pulpit ferociously enjoining the murder of men, women, and children, for a difference of

opinion, and 2,000 faces instantly gazed upon him with their fanatical approbation,—the regions of the damned could scarcely present a scene more truly diabolical. A Gentile emigrant stood it as long as he could, but finally left the tabernacle with compressed lips and clenched fist, and evidently under an uncontrollable paroxysm of indignant excitement.

“And this is Mormonism! These are the people who are eternally talking of Gentile persecution!—Yes, they have been persecuted, as debauchees and felons usually are, but never on account of their religion. They have ever been a bubbling and seething cauldron of pollution, and can no more be tolerated in the bosom of civilised society than gangs of counterfeiters and thieves. You may ask, if all Mormons are to come under this severe condemnation? I do not mean to be so understood. There are a great many weak and simple-minded people who have no very definite and fixed belief, and glide along with the current without any positive harm: there are others, again, who are fanatical, and of course dangerous instruments in the hands of the rascals who control them: there are others, again, who are totally sick of Mormonism, but remain quiet until an opportunity occurs to escape.

“Snow was surrounded by Amasa Lyman, a rubicund smooth-faced debauchee who resides in San Bernardino, and has concubines at convenient stations between that place and this. His language was less violent and more disguised, but quite as significant. He reminded the members of the Church of their ‘covenant obligations,’ and strongly urged that this was an occasion on which particular members were to perform the duties allotted to them. This was in reference to the ‘Danites,’ or, ‘Brothers of Gideon,’ a band of organised ruffians in the Mormon Church, whose business it is to execute the mandates of the council, ‘right or wrong.’ That such a band have once existed I have abundant proof—that it now exists I have no doubt. Smith had appointed a meeting at his house for the same Sabbath, and, as the hour approached, a band of young men assembled around his door and collected a quantity of stones ready for use; and, as the Gladdenites came and entered the house, a long six-foot, scowling Danite, named Cummings, in obedience to his ‘covenant obligations,’ took them by the collar and led them out with threats of excommunication. Of course the meeting was broken up, nor am I aware that any has since been held. After these things it was generally supposed by the Gentiles that Smith would mysteriously disappear, as obnoxious men sometimes do here; but he has been on his guard and no catastrophe of the kind has happened. Modesty is at a sad discount at Salt Lake; nor is it at all a matter of marvel. Polyamy and other forms of licentiousness have very much broken down those useful barriers by which human virtue is in a degree protected in civilised communities.”

WHY NOT PROFITED BY THE WORD.—1. Because the hearers are prejudiced against the preacher. This was the case with multitudes who heard our blessed Saviour. The consideration that he came out of Galilee was enough to lead some of his hearers to turn away from him with disgust, notwithstanding the unsurpassable excellence of his instructions. His being a carpenter, and the supposed son of a carpenter, was enough to close the ears of others against his heavenly counsels. His eating with publicans and sinners prejudiced still others. The probability is that not one in a hundred of those who heard Christ preach were profited by what they heard. The same is true of the hearers of the Apostles. Some were disgusted with their ignorance and want of education; others, with their being Galileans: others, because they were Jews: and others still, because they proclaimed doctrines which were new to their hearers. Some hearers of almost every preacher fail of being profited by his ministry, in consequence of the prejudice against the man.

2. Because they hate the doctrines preached. As our blessed Lord was preaching in Nazareth, the people wondered at the gracious words which proceeded out of his mouth, and seemed likely to be profited by his instructions. But when he exhibited the sovereignty of God in feeding widows and cleansing lepers, their intense hatred of this doctrine excited their wrath against the preacher to such an extent, that they determined to take his life. So when Paul narrated God's dealings with him, while he stood on the stairs of the castle at Jerusalem, his vast audience listened attentively to him, till he threw out the offensive intimation that God had a regard for the Gentiles. At this they took fire, and ‘lifted up their voices, and cried, Away with such a fellow from the earth, for it is not

fit that he should live. Thus hatred against the known sentiments of a preacher prevents many hearers from being profited by the word preached.

3. Because they do not give sufficient attention to the word preached, to enable them to understand its force and bearing. They suffer their minds to be occupied by the appearance of things around them—with persons and dresses and other externals—or, they allow their thoughts to wander away on other scenes and subjects during the preaching, so that they do not get a connected view of the object presented: others lose the train of thought by allowing themselves to doze a part of the time. We cannot wonder that people are not profited by the word, if they will not give close and undivided attention during the preaching.

4. Because they allow themselves to hear for others, and thus turn the point of the sword in a wrong direction to be pierced by it. They are so very charitable in giving away the precious truth, that they do not receive the portion intended for themselves, and of course, are not profited.

5. Because they do not come to the house of God with the expectation and desire of being profited.—They do not pray that the Lord would go with them, and give them grace to feed on the sincere milk of the word that they may grow thereby. They visit the sanctuary from habit, rather than from any definite desire to obtain benefit. Hence, as Sabbath after Sabbath passes without its privileges imparting any blessing to them, they are not disappointed.

Because they suffer the influence of the preached word to be unextracted, and effaced from their minds before it has time to take root. On this way homo from Church, or soon after reaching home, conversation on other subjects, or worldly cares, or secular reading, or other things choke the word and prevent good results.

7. Because the word is not preached with sufficient clearness and simplicity, or with sufficient direction and point. The sword, if drawn out of a scabbard, is wrapped about with so many wreaths, that its point and edge is not felt.

8. Because the bearer suffers his attention to be more taken up with the manner of the preacher than with the word preached. This is apt to be the case in hearing a new minister, especially if he have some peculiarity of manner.

9. Because the word preached is not mixed with faith in them that heard it. This is a very common fault. This is what ruined the Antediluvians, and the son-in-law of Lot, and the Israelites, in the wilderness. This is what ruins all impenitent sinners.—N. Y. Evangelist.

PROBABILITY OF SIR JOHN FRANKLIN'S RETURN. It is but a hope, a faint hope, to which we cling with failing grasp, and with bitter tears. Time has worn it to a shadow, evanescent to the eye of reason, yet looming brightly on the horizon of fancy. Still we must not despair. When hope quits the earth, she often alights again, embalmed and invigorated, amid the prayers of the faithful. In the chronicles of the ocean when the wrecked mariner has been cast among its raging billows, an unseen hand has often guided him to a happy shore, and in the annals of mortal suffering, when hearts have sunk and hands have failed, a meteor ray has often flashed upon the soul, and an arm of strength been commissioned to deliver. In asking, then, with the poet, where are the friends whom we mourn? let us accept of the consolation which he offers, when it shall appear that God has not aided the efforts of the resolute:—

“Where is he?—where? silence and darkness dwell

About him, as a soul cut off from men:  
Shall we behold him yet a citizen  
Of mortal life? Will he return to tell  
(Prisoner from winter's very citadel  
Broken forth) what he before has told, again,  
How to the hearts and hands of resolute men,  
God aiding, nothing is impossible?  
Alas! the enclosure of the stony wave  
Is strong, and dark the depths of polar night,  
Yet One there is Omnipotent to save.  
And this we know, if comfort still we crave,  
Into that dark he took with him a light,  
The lamp that can illuminate the grave.

—Barridge.

DISCOVERY OF COVERDALE'S BIBLE.—A copy of the first complete edition of the English Bible, printed by Miles Coverdale, bearing date 1435, was accidentally discovered a short time since, in the false bottom of an old chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester. There are numerous imperfect copies of this edition of the Holy Scriptures in existence, two being deposited in the library of the Bri-

tish Museum, one in the Bodleian Library at Oxford, one in the Cambridge University library; and in fact most of the great libraries and institutions in England, as well as many private individuals, possess a volume. The copy now brought to light is the most valuable specimen of Miles Coverdale's labors hitherto known, being in every respect perfect; whereas, all other volumes enumerated are deficient of many leaves, both at the beginning and at the end. The proprietor, at Holkham, has had the book appropriately bound, and enclosed in an oaken box, and it now graces the shelves of its magnificent library. A London bookseller is said to have offered \$500 for this biographical treasure.

NURSING MADE EASY.—Among the Articles exhibited in the Crystal Palace at New York is a patent “Horological Cradle, or Mother's Help,” which is wound up like a clock, and will rock for twenty-four hours. To Yankee Mothers, who have so many objects of greater importance to attend to than their own offspring, this invention will prove invaluable.—Mrs. Dr. Smith, the Rev. Mrs. Brown, and the Hon. Mrs. Secretary Thompson, will be able to spend their days at women's right meetings and other public gatherings on subjects social, philosophical, and political, with their cradle keys suspended on their chateaufaines, in perfect reliance on the power of science to hold their little innocents in slumber. Might not, for greater convenience, a feeding-bottle be attached to the top of the cradle, and made to descend and give forth its contents, at intervals, as a clock strikes the hour?—This would make the invention complete, and enable Yankee mamas to perform the whole of their maternal duties ostrich fashion.

WOMAN'S PLACE NOT IN POLITICAL CONTESTS.—Participation in scenes of popular emotion has a natural tendency to warp conscience and charity. Now conscience and charity (or love) are the very essence of woman's beneficial influence; therefore everything tending to blunt the one and sour the other, is sedulously to be avoided by her. It is of the utmost importance to men to feel, in consulting a wife, a mother, or a sister, that they are appealing from the passions and prejudices, and not to them, as embodied in a second self; nothing tends to give opinions such weight as the certainty that the utterer of them is free from all petty or personal motives. The beneficial influence of woman is nullified, if once her motives, or her personal character come to be the subject of attack; and this fact alone ought to induce her patiently to acquiesce in the plan of seclusion from public affairs.

DIFFICULTIES IN SCRIPTURE.—The “cursings of David” are no more terrible than our Saviour's denunciations of the Pharisees; and one who does not find any difficulty in regarding the wrath of God revealed from heaven against all unrighteousness and ungodliness of men, as perfectly consistent with love, should not be greatly stumbled by that sublime, impersonal hatred of evil, and of evil men as evil, which breathes through the Psalms of David, as the blast of heaven against the face of wickedness.

TRENCHARD-STREET, BRISTOL.—The Rev. F. H. Manning has been surjourning for a time with his friend Lord Charles Thynne at Clifton. The Jesuits who serve the chapel in Trenchard-street availed themselves of this opportunity to request him to preach in their chapel. Accordingly Mr. Manning delivered a discourse on the respect which Catholics in every age have sworn to be the Blessed Virgin. The preacher insisted that the “evils and impiety which had overrun different States and disrespect of so many who had thrown off their allegiance to the Mother of God.

THE “RAPPING” DELUSION.—A ROMISH MIRACLE.—The following occurs in the *Tablet* of Saturday:—“Many anecdotes are in circulation which would show that the phenomena have been frequently checked by the presence of objects of Catholic devotion, such as the miraculous medal, holy relics, or the cross.”

THE BISHOP OF ADELAIDE.—The Right Reverend Dr. Short, Bishop of Adelaide, after a pleasant voyage of nineteen weeks, arrived at this country with his lady, and three daughters last week, and is now staying with his brother-in-law, Hugh Hemmery, Esq., at Pynton House, Wellington, Suffolk.

BELL RINGERS.—Frater Johannes Grubicus, in his book, “De Cælo et Cælesti Statu,” printed at Mentz, 1718, employs seven hundred and twenty-five pages to prove that the employment of the blessed in heaven, will begin the ringing of bells!

## The Church Times.

HALIFAX, SATURDAY, SEPT. 24, 1853.

## QUEBEC D. C. SOCIETY.

THE gross income for the past year is £1,804 2s. 8d.; Funded property £2,679 13s. 6d. Legacies are announced of £100 from the late Chief Justice Reid, and £500 from Miss Finlay, for widows and orphans of Clergymen.

We shall be happy to record similar gifts, not as legacies, but rather bestowed while hands and hearts are yet warm with life, and while the eye can see the good effected by the money thus devoted to a good purpose. By the way, it may not be amiss to remind our readers that the period for making collections for our own D. C. S. comes on again, and that the general opinion seems to be that the autumn, after the fruits of the earth have been gathered in, and after the fisherman has realised the produce of his summer's toil—is a much better time for that purpose than the mid-winter, which is generally but badly chosen.

## THEATRICALS.

THE city press with one voice has welcomed the return of a family band of players and singers, which turned the heads and captivated the pockets of hundreds of our young people last year. For fear silence should be misconstrued into consent, to the encomiums and warm salutations which have been addressed to those persons, we must express our decided regret that any encouragement should be held out to them. We believe that at first it was the vocal powers of the party that was put forth as the chief attraction, but it is now openly announced that the broad FARCE is the intellectual banquet provided for the improvement of our citizens. Without stopping to discuss the question, long since settled among all rightly judging minds, as to the mischievous tendency of theatrical representations even in their highest form, we must confess our astonishment that the Temperance Hall Committee should have converted that noble Hall into a Play House, especially when they refused to allow even a game of chess within its walls, by which means our young men might be prevented from engaging in vicious pursuits. And we also cannot but express our surprise, putting religious considerations out of the question, that any parent can sanction the presence of their wives, or their children at entertainments, in which all female delicacy is violated, by the personification of male characters by young females.

This one particular ought to be enough to stamp the whole concern with the disapprobation of all lovers of decency and propriety. With these sentiments, we confess that we shall at all times be better pleased to hear of the departure than of the arrival of such visitors. Never, indeed, was there less excuse for reviving among us the illusions and corruptions of the stage than at the present time, when such a variety of recreation for body and mind is within the reach of our young people. In making these remarks we mean nothing personally offensive to the individuals alluded to, of whom we know nothing but from the public "Bills." We speak on the grounds of morality and religion alone.

## THE RAILWAY.

A good deal of disappointment appears to have been felt at Mr. Jackson, the great Railway contractor, not coming on to Halifax immediately after the St. John celebration, and some have augured unfavourably for our own Railroad prospects from that circumstance. On the other hand, however, it is confidently declared that Mr. J. has assured the Nova Scotians who attended at St. John on the recent occasion, that he is resolved to make Halifax the terminus of the Grand Trunk Railway, and that as soon as his surveys now in rapid progress, are completed, he will be here to make the necessary arrangements for the Nova Scotia portion of his gigantic undertaking. He delivered a weighty and practical speech at the St. John gathering, which has been published in the B. N. American, and in the course of which he insists strongly on the necessity of sipping all party feelings and sectional interests, in order to secure the harmonious and successful execution of a project which is to consolidate the North American Provinces, and promote their prosperity to an extent which baffles calculation. He likewise dwells much on the importance of extending to him and his partners the fullest confidence, intimating his determination that without that, to abandon the

enterprise; and moreover offering to tear the seals from his New Brunswick contracts if the people of that Province wished it. We sincerely hope that these hints may have a good effect amongst ourselves, and that when he comes he may have reason to compliment Nova Scotia as highly for energy, and unanimity and all the other requisites for this important crisis in our history, as he has done to our enterprising neighbours over the Bay. In order to this it would be well if the whole of the city press would follow the example of the Recorder, and frankly tender their cordial support to Mr. Jackson, as being now the only probable means of procuring the universally desired RAILROAD.

Since writing the foregoing, we have seen in the St. John Courier a full and graphic account of the celebration, and are glad to perceive that the great work was not commenced without prayer for the Divine Blessing, which was offered up by the Rev. Dr. Gray, in eloquent and appropriate language. This is as it should be.

In the speech of Mr. Jackson we find the clearest intimations of his intentions to include Nova Scotia in his scheme of Railroad inter-communication. He says "I took the measure of New Brunswick, Nova Scotia, and Canada. I said it will never do for conflicting interests to exist here, the work can only be done by a combination of all the Provinces. Again the works in Nova Scotia will be simple and easily effected."

NEWPORT.—In our last we recorded the death of a very worthy man, John Cochran, Esq., of Newport, whose brother, Felix Cochran, departed this life a few weeks only before him. These men must be greatly missed by the little congregation to which they belonged, but we hope that younger ones will be found able and willing to take their places in society and in the Church. A similar loss was sustained some years ago, when Wm. Wier and Benj. Wier, Esqrs., two brothers, and sound Churchmen, and excellent men, died at the same time, and we think were buried on one day. We remember the appropriate text of the Rev. Dr. Porter when preaching, on the occasion—"They were lovely and pleasant in their lives, and in their deaths they were not divided."

We understand that the Revd. Mr. Spike is shortly to be removed from Tusket to Newport.

BISHOP DOANE.—An Ecclesiastical Court of 21 Bishops of the P. E. Church of the U. States, is now sitting for the trial of this Prelate, on certain charges affecting his probity in pecuniary matters. As the trial proceeds, we will endeavour to furnish an abstract for the information of our readers. The Bishop is a man whom we have been accustomed to regard hitherto with high consideration. He has devoted his time, talents, and substance, to the great interests of religious education, in furtherance of which he has founded and kept up for several years, establishments of a high order and a wide spread reputation. In doing so we believe he has gone farther than prudent calculations would warrant; but we shall be much surprised if the present investigation should result in any thing affixing a stigma on his integrity.

PROVIDENTIAL ESCAPE.—Five young gentlemen of this city, had a most remarkable escape from a watery grave on Saturday last. We understand that they were in a sail boat, on their way to Cole Harbour on a shooting excursion, when the boat upset, and immediately sank  $\frac{3}{4}$  of a mile from the shore, leaving part of the mast above water, by which two of the number who could not swim, were able to hold, while the swimmers generously gave up to them that support, and sustained themselves, until a vessel providentially came along and rescued the whole party from their perilous situation. A heavy sea was running at the time. Surely the hand of God is plain in such deliverances, and the devotion to Him of the future lives thus preserved, is as plainly, the true way to show forth His praise.

MOORFIELD.—The Rev. Mr. Dobb, of New Orleans, lately fell a victim to the prevailing pestilence, leaving a wife and six children. A few days afterwards, the wife died. The Rev. Dr. Leacock, who ministered to the departed brother and sister, is also dead.

BRITISH AND FOREIGN BIBLE SOCIETY.—We see by a supplement to the Bible Society Reports of Aug. 31, that it is recommended to hold the jubilee meetings throughout the world on Wednesday the 12th day of October next. The same paper makes the amount of jubilee fund up to that date £25,608 5s.

HISTORY OF CANADA.—We see that the 4th volume of this work is announced in the Canada papers. The author is Robert Christie, Esq. M. P. P., a native of Windsor, N. S., and an alumnus of King's College. The period embraced in this volume is an interesting one, from 1837 to 1841, when Canada was in a troubled state. We wonder, among the mass of books introduced into our community, not to see Mr. Christie's volumes, which we dare to say contain something more substantial than many others, which are advertised from time to time. We wish that the Historian of our Province would give us a second and revised edition of his work on that subject, extended up to the present time. This would indeed be a valuable contribution, conferring solid advantages upon the inhabitants, (especially the younger portion), of his native land. A good abridgement of this history for the use of schools is also a great desideratum.

THE Parochial Schoolhouse of St. George's which has for many years been used as a Lecture Room, on Thursday evenings, has recently been refitted and improved, and is now lighted with gas. Two hundred children assemble there on the Sabbath day. The Parish Church is in the hands of the painters, and the congregation now meet in the large room of the Free Church College, which has been very kindly given up for their accommodation, both morning and afternoon.

Extract of a Letter from a Clergyman on the Western Shore.—"I am happy to say the Church Times is fast getting up in popularity; this is a promising fact and a present consolation. I regret that our people cannot do more for the C. T. at present, if the fisheries continue to prosper I think they will do more."

## FISHERMAN'S CHURCH, TURN'S BAY.

The last week has been more barren of the needful donations to this good work, than the preceding. The undersigned gratefully acknowledges

From Dr. Jennings, 12s. 6d.

The outside of the Building is rapidly advancing to completion. It is earnestly hoped that the numerous friends who have expressed a deep interest in the undertaking, may soon enable me to meet the demands now coming in.

Sept. 23. J. C. COCHRAN, Miss'y.

The Bermuda mail brings intelligence that the Yellow Fever had appeared at St. George's and had already carried off numbers of the inhabitants. Up to the 9th Lieut. Woodford, 9 men, 4 women, and 2 children, had died belonging to the 56th Regiment, and 106 were sick. John M. Howard, Esq., American Consul; Geo. Houghton, Esq., Clerk of Works, R. E. Dept. and H. A. Tapp, Esq., Ord. Dep. had died—in all 81 deaths. Fever spreading at latest accounts.

ERRATUM.—Omitted from the Calendar the notes—"a To ver. 20. b Begin ver. 5. c Ver. 6 to ver. 16."

## LETTERS RECEIVED.

From Rev. E. B. Nicholls, with remittance £7 10s.—Directions attended to. A. F. Forbes, Esq.—directions attended to. G. K. Moulton, the amount has been paid. D. Owen, Esq.—directions attended to. H. S. Jost, Esq. T. C. Leaver, Esq.

## Birth.

At the Castle, (Cape of Good Hope) 25th June, the wife of D. A. C. G. Gardner, of a daughter.

## Married.

At Chester, on Tuesday, the 6th inst., by the Rev. J. S. Smith, Asst. Missionary, Mr. DAVID LEVY, to Miss SOPHIA BRANTON. Also, at Hubbard's Cove, on the 14th, by the same, Mr. GEORGE DANIEL YOUNG, to Miss SARAH ELIZABETH HORNISH, all of the Parish of St. Stephen.

On Thursday, the 8th inst., at St. Paul's Church, Charlottetown, by the Rev. Lewis Chas. Jenkins, D. C. L. Rector, assisted by the Rev. J. Herbert Read, of St. Helmer's the Honorable JOSEPH HENSLEY, Her Majesty's Attorney General for this Island, to FRANCIS ANN DOWEN, only daughter of the Honorable Robert Hodgson, Chief Justice of this Island.

On Monday evening, the 12th inst., at Rock Cottage, Yarmouth, the residence of Dr. James Bond, JOSEPH HARRISON WARD, of Boston, to DEBORAH COLLINS, eldest daughter of Dr. James Bond.

On Tuesday last, by the Rev. J. C. Cochran, Mr. CHRISTOPHER NORWOOD, to Mrs. LYDIA YORKE.

## Died.

At Liverpool, on Monday last, ANN, widow of the late Col. Joseph Freeman.

At Charlottetown, P. E. I., on Wednesday, the 7th inst., after a short illness, the Hon. AMBROSE LANE, in the 62nd year of his age. The deceased was a native of County Tipperary, Ireland, and a son of the late John Hamilton Lane of Lane's Park, in that County. He entered the Army at an early age as an ensign, in the 5th or Tipperary Regiment, subsequently numbered the 25th, in which he attained the rank of Lieutenant, and in the reduction of that Regiment in the year 1818, received the appointment of Ten Major of Charlottetown, which appointment he held at his decease in conjunction with that of Adjutant General and Inspector of the Militia Forces of this colony, with the rank of Lieutenant Colonel in the Militia, and Brevet and actual rank of Captain in the Army. He was also for nearly 16 years a member of Her Majesty's Executive Council of that colony.

## Shipping List.

## ARRIVED.

Saturday, September 17th.—Schrs. Integrity, McDonald Sydney; Mary Ann, Glasgow, Shoal Bay.  
Sunday, Sept. 18th.—H. M. Steamship Argus, from a cruise; Barque Alexina, Nairn, Liverpool. G. B. 30 days.—bound to Virginia—leaky; Schrs. Gladie, Levalle, Matanzas, 13 days; Lucy Alley, McPhoe, New York; May, Flower, Purdy, Berlin, 9 days.



Monday, September 10th.—Haruo William and Ellen Beth, Liverpool, G. D., 10 days; Brig Bevo, Meagher, Boston, 31 days; Brig. Dasher, Lawrence, Ingon, 10 days; Brunette, Smith, Labrador—bound to Lunenburg; Sarah, Sylphide, Acker, Ponce, 20 days; Mary Ann, 20 days; Port aux Basques, 0 days; Sarah, Griffin, Blonson, Va., 9 days; Expert, Day, Yleau, 10 days; Snow Bird, Rowlin, Bay St. George, 10 days; Crowl, La Polle, 5 days; Sophia, Strachan, New England, Margaret, Gilman, Bay Chaleur, Glory, Bouchet, Miramictic, Joseph Howe, Kaye, Newfld; Palestine, McDonnell, Labrador, John Thomas, Murphy, Placenta; British Tar, Bonet, Lallave; Lady Helen, do; Caroline, Tanner do; Two Brothers, do; Margaret, Mughah, Sydney; Mary & Elizabeth, do; Rose, Murphy, Dover; Tuesday, Sept. 20th.—Brig St. Vincent, Conso; Am Sch. Surf, Milliam, New York, 5 days; Sch. Mary Ann, Glasgow, Boston—bound to Boston.

Wednesday, Sept. 21st.—Brig Nancy, St. John, P. R., 12 days; brig Swan, Guy, do, 18 hours; brig Victoria, Cardenas, 15 days; Clifton, Rugged Isles, Sarah, Pretsburg; Antilles, Magdalen, Ilands, Ann, New York, Casax, Norfolk, Va.

Thursday, Sept. 22nd.—Briguo Clement, New York, 7 days; brig Spray, Bennett, Little, Baltimore, 11 days; Isabella, Guysboro, 6 days; Packet brig. Hahfax Boston.

Friday, Sept. 23.—Brig. Advalorem, Murphy, Mavaguez, 15 days; schrs. Antares, Cameron, New York, 12 days; Maria, Sitemah, O'Leary, 8 days; Clifford, O'Bryan, Oderin, 8 days.

**CLARED.**

Saturday, September 17th.—Sch. Bloomer, Parly, Boston; Kate, Holtong, St. John, N. F.; Union, Lovache, Charlottetown.

Monday, Sept. 20.—Brig. Velocity, Langenberg, Jamaica; brig. Violet, do, Kingston, Jamaica.

Tuesday, Sept. 20.—Brig Kingston, B. W. Inlet; Schrs. Chron, Fredericksburg; British Queen, Pyc, Virginia; Joseph Howe, Kaye, Welchpool, N. B.

Wednesday, Sept. 21st. Brig Rose, St. John, N. F.; Packet brig Belle, Boston.

Thursday, Sept. 22nd.—Express, Newfoundland; Lady Seymour, Boston.

Friday, Sept. 23.—Barque Alexandra, Multhead, City Point, Va.; brig Florence Jones, Jamaica; brig. Drick, Miller, Jamaica; Rose, Norman, St. John, N. F.; schrs. California, Byrnes, Jamaica; Alpine, Crosby, Liverpool, N. S.; Glory, Brusau, Charlottetown.

**COUNTRY MARKET.**

**PRICES ON SATURDAY SEPTEMBER 24.**

Apples, per bush.	3s. a 5s.
Beef, fresh, per cwt.	35s a 40s.
Butter, fresh, per lb.	10d. a 10½d
Catsup, per gallon.	3s. a 4s.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	2s.
Eggs, per doz.	6½d. a 7½d
Geese, each.	none.
Hams, green, per lb.	5d a 6d.
Do. smoked, per lb.	6d a 7d.
Hay, per ton.	£4 a £4 10s
Homespun, cotton & wool, per yd.	1s. a 9d.
Do. wool.	2s. 6d.
Bacon, per lb.	6d. a 7d.
Oatmeal, per cwt.	15s.
Oats, per bus.	2s. 6d.
Pork, fresh, per lb.	3d.
Potatoes, per bushel.	1s. 9d a 2s.
Socks, per doz.	10s.
Tarkies, per lb.	none.
Yarn, worsted per lb.	2s. 6d.
Pears, per bush.	12s. 6d. a 15s.
Plums, per bush.	12s. a 20s.

**AT THE WILLYVES.**

Wood, per cord.	16s.
Coal, per chaldron.	25s.

**Advertisements.**

**VALUABLE PROPERTY AT LIVERPOOL.**

TO BE SOLD AT PRIVATE SALE, SEVERAL VALUABLE BUILDING LOTS IN THE CENTRE OF THE flourishing Town of Liverpool, agreeably to a plan which may be seen on application to J. W. SCOTT, Esq., at that place, or to Mr. F. COCHRAN, at Messrs. Johnston and Twining's, Halifax. If not previously disposed of, they will be offered at Public Auction on the Premises, on Wednesday the 25th of October at 11 o'clock.

Sept. 21th. [B. N. American telegraph.] 1m.

**THE IVORY VISITING CARDS.**

JUST RECEIVED—AN ASSORTMENT OF LADIES and Gentlemen's Thin Ivory Visiting Cards.

WM. GOSSIP, 21, GRANVILLE STREET

Sept. 21, 1853.

**HEALTHY GERMAN LEECHES.**

JUST RECEIVED AT LANGLEY'S DRUG STORE, HOLTS STREET

Sept. 21, 1853.

**DEPOSITORS, S. P. C. K.**

AN INVOICE OF BIBLES, TESTAMENTS, BOOKS OF COMMON PRAYER, &c. having come to hand by last Steamer from Liverpool, England, I shall now be able to supply to Clergymen and others who may need them, as follows:—

- BIBLES for School, large.
- Do. small.
- TESTAMENTS, School, large.
- Do. small.
- BOOKS OF COMMON PRAYER, &c.
- Small Emb. Gilt Edged do. 9d. and 1s. 12d
- Church Catechism (broken) 9d. per doz.
- Hymns for Sunday Schools, 9d. per doz.
- Crossman's Introduction.
- INSTRUCTOR, No. 2, 2s. 3d.
- Gastrell's Faith and Duty of a Christian.
- Outlines of English History, for Schools, 1s. 3d.
- Monthly Record S. P. C. K. 1852. 4s. 11d.
- Outline of the History of the British Church, to the period of the Reformation, 1s. 9d.
- The Gospel Missionary, 1852, 1s. 1d.

Aug. 20. WM. GOSSIP, Depository

**Sale at Auction.**

**CRESCENT COTTAGE.**  
BY EDWARD LAWSON.

THIS PROPERTY WILL BE SOLD ON MONDAY next, at 12 o'clock, in one Lot or in Lots to suit purchasers.

Also.—A Lot 60 x 7 feet on Brier Lane, and fronting south—overlooks the grounds of W. B. Fairbanks, Esq.

COMMON LOTS.  
Lots 13 and 14 will be sold immediately after the above.

On same day, at 2 o'clock, Edward Lawson will sell Brehm's late Winter's Farm, in Lots. A snug Cottage, with a large Garden, and Lots in the rear will be sold in one Lot—half the purchase money may remain for 2 or 3 years, with interest secured by mortgage.

Sept. 21, 1853. SCOTT TREMAIN.

**ENGLISH EDUCATIONAL BOOKS.**

THE following requisites for English Education are for sale at the Nova Scotia Book Store, No. 21, Granville Street.

**DICTIONARIES.**

- Walker's Dictionary.
- Reid's English Dictionary.
- ENGLISH GRAMMAR.
- Latham's Hand Book of the English Language.
- Murray's Large Grammar.
- Do. Exercises, adapted to do.
- Pitman's Abridgement of Murray's Grammar.
- McCallock's Grammar.
- Leslie's Grammar.
- Key to do.
- Selden's Grammar.
- English School Grammar, with 1000 questions.

**ENGLISH COMPOSITION**

- Quackenbush's First Lessons in Eng. Composition.
- Parker's Introduction to English Composition.
- Reid's Elements of English Composition.
- Chambers' Introduction to English Composition.

**GEOGRAPHY.**

- Stewart's Geography.
- Hughes's Goldsmith's Geography.
- Kenny's Do.
- Bulter's Small Geography.
- Reid's Geography.
- John Gay's Geography.
- Outline of Geography.
- Mitchell's Geography and Atlas.
- Do. Primary Geography.
- Ward's Geography and Atlas.
- Walker's Geography and Atlas.
- Reid's Geography and Atlas.
- Do. Geography and Atlas.

**GENERAL PHILOSOPHY.**

- Natural Philosophy.
- Moral Philosophy.
- Natural Philosophy for Beginners.
- Social Philosophy, Parts 1 and 2.

**ARITHMETICS.**

- Taylor's Arithmetic.
- Do. Do.
- Reid's Arithmetic.
- Key to do.
- W. B. Stewart's Tutor's Assistant.
- Key to do.
- Little's Arithmetic.
- Key to do.
- John G. Thompson's Arithmetic.
- Wallace's Universal Calculator's Guide.
- Crossman's Arithmetic.
- Colburn's Mental Arithmetic.

**ALGEBRA.**

- Chambers' Algebra.
- Key to do.
- Bonycastle's Algebra.
- Davis's Algebra.

**MATHEMATICS.**

- Simon's Euclid, by Rutherford.
- Thompson's Euclid.
- Chambers' Mathematics, parts 1 and 2.
- Wallace's Practical Mathematician's Guide, Log. Table, &c.

**NAVIGATION.**

- Natural Home, latest edition.
- Bowditch's Epitome, do.
- Thompson's Lunar and Horary Tables.
- Baker's Coast Pilot.

**ASTRONOMY.**

- Baker's Astronomy.
- Outlines of Astronomy.

**HISTORY.**

- Whittaker's Pinnock's England—Eng. edition.
- Pinnock's Goldsmith's England—Am. edition.
- Whittaker's Pinnock's Greece—Eng. edition.
- Pinnock's Goldsmith's Greece—Am. edition.
- Do. Do. Rome, do.
- Outlines of Sacred History.
- Do. of History of England.
- Do. of History of Greece.
- Do. of History of Rome.
- Do. of History of France.
- Do. of Chronology.
- Magnall's Historical Questions.

**READING BOOKS.**

- Bibles at 1s. 3d. and 1s. 7d.
- Testaments at 9d. and 6d.
- S. P. C. K. Fourth Book of Reading.
- McCallock's Course of Reading.
- Do. Third Reading Book.
- Murray's English Reader.
- Do. Introduction to do.
- The Instructor, Nos. 1, 2, 3, 1, 6 and 7.
- Chambers' Principles of Education.
- Do. Moral Class Book.
- Do. Simple Lessons.
- Do. Rudiments of Knowledge.

**SPELLING BOOKS.**

- Crayter's Spelling.
- Dixon's Spelling.
- Universal Spelling.

Butter's Etymological Spelling Book.  
Johnson's English Rural Spelling Book.

**PRIMERS.**

- Murray's First Book.
- Pictorial Primer.
- Union Spelling Book.
- Chambers' Second Book of Reading.

**BOOKS FOR TEACHERS.**

- Potter's School and Schoolmaster.
- The Theory and Practice of Teaching—by Page.
- The Teacher's Manual—by Palmer.
- Gunn on National Education.

**MISCELLANEOUS.**

- Elements of Botany.
- Johnson's Agricultural Chemistry—Eng. edit
- Church of England Catechism, 2s. 3d. per c.
- Scripture Proofs and Illustrations do. 2d. each.
- Shorter Catechism, 6s. per gross.
- Confession of Faith, 3s. 6d. per dozen.
- Mair's Catechism.

**COPY BOOKS, &c.**

- Swan's Improved Headline Copy Books.
- Chambers' Superior Headline Copy Books.
- Ruled Copy Books.
- Plain do.
- Exercise Books—square and long—ruled & plain.
- Cyphering Books.

**SCHOOL STATIONERY.**

- Mitchell's School Pens—good and cheap.
- Porcelain Desk Inkstands—superior to lead and cheaper.
- Made Pens, and Quills.
- Ink—Black, Blue, and Red.
- Prepared White Chalk for the Black Board.
- Penholders of various qualities and price.
- Slate Pencils.
- Cheap Writing Paper for Schools.

LOOK FOR WM. GOSSIP, 24, GRANVILLE S. Sept. 21th, 1853.

**TO PARENTS, TEACHERS, &c.**

ATTENTION is respectfully invited to the columns of THE YOUTH'S PRECEPTOR—a periodical designed expressly for promoting the moral and intellectual improvement of the young. The present Volume, which was commenced in February last, having now reached the 12th No., will afford the best means for judging of the general character of this publication; and the exceedingly low price at which it is furnished, places it within the reach of every parent, who may be desirous of procuring for his children a paper devoted exclusively to their instruction and entertainment. Its object is to co-operate in the general movements which are now being made to facilitate the progress of popular education—by exciting in the minds of the young an interest in such departments of learning as are of the most practical utility, and by stimulating them to the cultivation and exercise of those moral principles which are the prominent features of an estimable character.

Clergymen, School Commissioners, and Teachers, are requested to act as Agents for THE YOUTH'S PRECEPTOR—by forwarding subscriptions to the office of publication, and otherwise increasing its circulation in their respective communities.—The Youth's Preceptor is published once a fortnight, at the office of W. CAMPBELL, 37 Granville street, Halifax, N. S. It is printed in a neat quarto form, convenient for preservation or binding—each No. contains 24 columns.

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WM. GOSSIP.

Orders from the Country, accompanied by the cash promptly executed. August 27.

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May 18, 1853.



Poetry.

WHAT I LIVE FOR.

BY G. LINNAEUS BANKS.

I live for those who love me,  
For those I know are true,  
For the heaven that smiles above me,  
And awaits my spirit too;  
For all human ties that bind me,  
For the task by God assign'd to me,  
For the bright hopes left behind me,  
And the good that I can do

I live to learn their story  
Who've suffered for my sake,  
To emulate their glory,  
And follow in their wake;  
Bards, martyrs, patriots, sages,  
The noble of all ages,  
Whose deeds crowd history's pages,  
And time's great volume make.

I live to hail that season,  
By gifted minds foretold,  
When men shall live by reason,  
And not alone by gold—  
When man to man united,  
And every wrong thing righted,  
The word shall still be lighted  
As Eden was of old.

I live to hold communion,  
With all that is divine,  
To feel there is a union  
'T'wixt nature's heart and mine;  
To profit by affliction,  
Reap truths from fields of fiction,  
Grow wiser from conviction,  
And fulfil each great design.

I live for those who love me,  
For those who know me true;  
For the heaven that shines above me,  
And waits my spirit too;  
For the wrong that needs resistance,  
For the cause that lacks assistance,  
For the future in the distance,  
And the good that I can do.

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HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH, DISORDERED STOMACH, INDIGESTION AND DETERMINATION OF BLOOD TO THE HEAD.

Copy of a letter from Mr. John Lloyd of Erskine, near Harlech, Merionethshire.

To Professor HOLLOWAY,  
Sir,—I avail myself of the first opportunity of informing you, that for a very long period I was afflicted with a dangerous giddiness and frequent swimings in the head, attended by loss of appetite, disordered stomach, and generally impaired health. Every means had failed to give me any permanent relief, and at length it became so alarming that I was really afraid of going about without an attendant. In this melancholy condition I waited personally upon Mr. Hughes, Chemist, Harlech, for the purpose of consulting him as to what I had better do; he kindly recommended your Pills, I tried them without delay, and after taking them for a short time I am happy to bear testimony to their wonderful efficacy. I am now restored to perfect health and enabled to resume my usual duties. You are at liberty to publish this letter in any way you may think proper. I am, sir, your obedient servant,  
(Signed.) JOHN LLOYD.  
June 6th, 1852.

MIRACULOUS CURE OF DROPSY.

Extract of a letter from Edward Rowley, Esq. of India Walk, Toxap, dated April 8th, 1852

To Professor HOLLOWAY,  
DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, Dropsy, and which, under God, was effected by your invaluable Pills. I was tapped five times within eight months, and skillfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone, this miraculous medicine cured me in the course of six weeks. (Signed.) EDWARD ROWLEY.

INFALLIBLE CURE OF A STOMACH COMPLAINT WITH INDIGESTION AND VIOLENT HEAD-ACHES.

Extract of a letter from Mr. S. Gowen, Chemist, of Clifton near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY,  
DEAR SIR—I am requested by a Lady named Thomas, just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from Disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Head-aches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial result; at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of Measles and Scarlatina, having effected positive cures of these diseases with no other remedy. (Signed) S. GOWEN.

A DANGEROUS LIVER COMPLAINT AND SPASM IN THE STOMACH EFFECTUALLY CURED.

Copy of a letter from Mr. Bostock, Druggist, of Ashton under Lyne, dated July 31, 1852

To Professor HOLLOWAY,  
DEAR SIR,—I have much pleasure in handing to you a testimonial of the efficacy of your Medicines. A person in this neighbourhood with whom I am well acquainted was afflicted for a long time with violent spasmodic pains in the stomach and liver, arising from frequent colds, smelts of paint, and the effects of a stooping position which he was obliged to assume in his business. The spasms were of an alarming character, and frequently left him in a weak and debilitated condition. At length he heard of the salutary effects of your invaluable Pills, and was induced to give them a trial. The first dose gave him considerable relief, and by following them up in accordance with your directions, they have acted so wonderfully in cleansing the liver and stomach, and strengthening the digestive organs that he has been restored to the enjoyment of good health. I remain, dear Sir, yours faithfully,  
(Signed) WILLIAM BOSTOCK.

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JOHN NAYLOR, Halifax, General Agent for Nova Scotia

February, 1853.

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