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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, FEBRUARY 12, 1853. NO. 70

## Calendar.

### CALENDAR WITH LESSONS.

Day & date	MORNING	EVENING
S. Feb. 13	Sunday in Lent	Gen. 22
M. " 14	Num. 13	Gen. 22
T. " 15	Exod. 17	Gen. 22
W. " 16	Exod. 17	Gen. 22
T. " 17	Exod. 17	Gen. 22
F. " 18	Exod. 17	Gen. 22
S. " 19	Exod. 17	Gen. 22

\* One of the Ember Week Collects to be used on this day and each day of the week.

## Poetry.

### FAITH IN GOD.

I knew a widow very poor,  
Who four small children had,  
The oldest was but four years old,  
A gentle modest lad.

And very hard that widow toiled,  
To feed her children four:  
An honest pride the woman felt,  
Tho' she was very poor.

To labour she would leave her house,  
For children must be fed;  
And glad was she when she could get,  
A shilling's worth of bread.

And this was all the children had,  
On any day to eat:  
They drank their water, ate their bread,  
But never tasted meat.

One day the snow was falling fast,  
And piercing was the air,  
I thought that I would go and see,  
How these poor children were.

Ere long I reached their cheerless home,  
'Twas searched by every breeze;  
When going in, the eldest child,  
I saw upon his knees.

I paused to listen to the boy,  
Who never raised his head,  
But still went on and said,  
"Give us this day our daily bread."

I waited till the boy was done,  
Still listening as he prayed,  
And when he rose, I asked him why  
The Lord's prayer he had said?

Why sir, said he, this morning, when  
My mother went away,  
She cried because she said  
She had no bread for us to-day.

"He said we children now must starve,  
Our father being dead;  
And then I told him not to cry,  
For I would get some bread.

"Our Father," sir, the prayer begins,  
Which makes me think that he,  
As we have no kind father here,  
Would our kind Father be.

"And then you know the prayer too,  
Asks God for bread each day;  
So in the corner sir, I went,  
And that's what made me pray."

I quickly left that wretched roof,  
And went with hasty step;  
And very soon was back again,  
With bread enough to eat.

I thought God heard me, said the boy,  
I answered with a nod;  
I could not speak, but much I thought,  
Of that boy's faith in God.

## Religious Miscellany.

### JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At a meeting of the Committee, specially summoned, held at the Society's House, 10 Earl Street, Blackfriars, London, on Monday, December 14, 1852.—The Right Hon. the Earl of Shaftesbury, President of the Society in the Chair, it was

Resolved, That the year commencing March 7, 1853, being the Society's Fiftieth Year, be observed as a year of Jubilee, with the view—

Of specially commemorating the Divine goodness, so abundantly vouchsafed to the Society in its origin, early history and subsequent progress.

Of bearing a renewed public testimony to the Divine character and claims of the Bible, and to the right of every individual of the human family to possess and read the same; and

Of promoting, by new and vigorous efforts, the widest possible circulation of the Scriptures, both at home and abroad.

That all clergymen and ministers throughout the empire, friendly to the Society, be respectfully requested to present its claims to their congregations, by preaching sermons and making collections in its behalf. Where there is no local impediment, it is submitted that March 13, being the first Lord's day in the Jubilee Year, would be appropriate for the purpose.

That it be recommended to all Auxiliaries, Branches, and Associations in the United Kingdom, and the Colonies, to celebrate the Jubilee, by setting a part a day, most convenient to themselves, for a Special Public Meeting; to be preceded (if not already done) by Sermons and Collections in the various places of worship.

That a Special fund be opened, to consist of Donations, Congregational Collections, Sunday-school Contributions, Juvenile and other offerings, and to be called "The Jubilee Fund" of the British and Foreign Bible Society.

That the Jubilee Fund be appropriated to the furtherance of the following objects, the Contributors will be at liberty to specify to which of these objects their offering shall be devoted:—

1. Special grants of Bibles and Testaments to Prisons, Schools, and Missions—with other Charitable and Benevolent Institutions throughout Great Britain.

2. Special Grants to Ireland, in such ways as may hereafter be determined upon.

3. Special efforts in India, Australia, and other British Colonies, by agencies, grants, or otherwise.

4. Special Grants to China, and such other parts of the world as may appear open to special operations.

5. The establishment of a special and separate Fund, from the annual produce of which pecuniary aid may be granted, at the discretion of the Committee, to persons in the employ of the Society, including the Colporteurs abroad, and to their widows and children, when in circumstances to require such aid.

(From the Christian Messenger.)

### "HOW TO RAISE FUNDS."

THE demand for funds in aid of good objects is universal, constant, imperative. The poor must be fed, clothed and educated. Charitable institutions must be founded for the deaf, the blind, the dumb. School-houses, houses of worship, and parsonages must be built and repaired. Colleges must be endowed, Academies must be fitted up, Temperance Halls provided. Public School, and Church-libraries must be purchased. The pastor, the teacher, the organist must be paid. To the Sailor, the destitute at home, and the heathen abroad, the gospel must be preached. All these and a host of allies cry, "Give, Give!"

To satisfy these demands various methods are in operation. Begging men, begging women, and begging children are at work. An importunate press, busy collectors and hungry agents are in the field. Church rates are levied, voluntary subscriptions circulated and contributions sought. And last but not least of the modern enginery, most resorted to, are *Donation Visits, Soirees, Tea Meetings, and Bazaars.*

The duty of giving liberally and to some extent, the manner of giving, are variously set forth in other Scriptures. Without pursuing the enquiry further in this direction, it may be remarked,—1, That if the spirit of the injunctions in the O. T. and the clearly expressed law of the gospel on this subject were carried out, there would be ample funds for charitable objects.—

"Every one" would give something, and all would give as much as they were able.—as God had "prospered" them. By conscientiously attending to the duty every Sabbath, the claims on their benevolence would

be well considered and the distribution of claims would be proportionate. Giving all that duty required, God would demand no more, the world's wants would ask no more, it would not be right to do more. What room would then be left for exciting appeals? These and all the machinery of artful intrigue would be works of *supererogation* as well as of mischief. 2, If the inspired rule were observed, the giver would be greatly benefited in performing his deeds of charity. Benevolence would be a matter of moral and religious discipline. It would do people good to give from good motives, on the strength of good principles. A well informed *conscience* would be the mover, and would thrive by the business. The external pressure of human sympathy and human exaggeration could be dispensed with. Christian character would be developed in strength and beauty. Religion would be honored. Conscience and knowledge would banish stingy professors from the churches, and that would be an unspeakable blessing; for they are so self-condemned and shrivelled by covetousness as to be about useless, others are overburdened through their thievish parsimony, and the cause of Christ suffers from their untold disgrace. 3. In this way religion would send a healthful tide of influence into the world. The example would stand before mankind, a noble monument to Heaven-born benevolence; to shame and purify the selfishness of worldlings. Religion would have *practical power*, and press on to the farthest corners of the earth. 4, We cannot doubt that such a system of benevolence would secure in return a rich reward in temporal blessings.

It may be observed of Tea meetings and Bazaars, perhaps especially the former, that often they are liable to the charge of *unprofitableness*, "they cost more than they come to." It is proverbial that in their arrangement the fatigue and exposure of health on the part of females, are excessive. For days, weeks and months as the case may be, their minds are on the rack seeking for donations and little presents, their eyes pained and fingers worn with stitching, themselves exhausted by divers cookings. The vortex current of the coming event attracts and absorbs well nigh all the thought, speech and effort. Household duties are then strangely and sadly neglected. Finally when the beggings and plunderings and offerings, free will and coaxed from far and near are all within hail, the affair comes off with a crowd. Too seldom are there the conveniences of accommodation, &c. A money qualification is no bar to the rabble. Then look out for the smashings, the splendid leavings and wan faces. And when you have counted the cost of the material, of the bustle, and the reaction on overtaxed minds and muscles, sum up the proceeds and strike the balance. It may not always be on the wrong side; but very frequently people of the more judicious class declare that it would have been better and cheaper if the friends of the object had just put their hands in their pockets and paid the bill, or had applied themselves individually in other ways to the work of earning and collecting the amount.

A more serious objection to such means of raising funds, is, that while attention is thus bestowed, we generally witness a *decline of spirituality* on the part of Christians, and little or no *seriousness* on the subject of religion among the unconverted. The tension of mind is too severe and assumes too much of a worldly character, to produce any other result. An accurate observer will rarely expect a revival of religion during the process of such things, or until some time after. And while looking at the interests of religion we cannot forbear a glance at some consequences of a less local and less temporary character. Persons of almost all classes attend Tea meetings and Bazaars, and from what they witness then and there they form in part their estimate of religion. And in so far as professors of religion are the originators or managers, the sanctions of religion are claimed, and the world's inferences cannot be easily parried. Whenever therefore, for the sake of increasing the proceeds on such occasions, the principle of *chance* is introduced, undue *enticements* resorted to,—anything which by the strictest rules of morality would be reckoned *dishonest* in other transactions, religion suffers. What then must be thought of bidding for rings deposited in cake, of drawing *lucky prizes*, of *refusing change* without previous notice, of what too nearly re-

sembles putting into market the attractions of the one sex and the esteem of the other by means of the letter postage system, and exorbitancy in the prices of the articles? There is reason enough to exclaim against letter writing on such occasions, on the ground that the license likely to be taken and the abuse which cannot fail to attend the practice, might prove highly offensive to individuals, and disastrous to the peace of communities. It rejoices one to believe that these *accompaniments* to Tea meetings, &c. are very rare in our country, and that all who have a regard for christianity will resolutely discountenance them. What if some of the irreligious and some paralytic christian "will give in no other way," can we not better do without their money than expatriate religion or turn it into gambling? Low indeed is religion degraded when associated in men's minds with the ingenious trickery of swindling! If fraud and extortion be driven away from any sphere, let them be banished forthwith, from that of religious effort. It is but strange *hallucination* to dream that Christ requires such service as that of amalgamating with His cause arts which distinctly belong to the kingdom of darkness. A solemn interdiction may be found in the question, "Who hath required this at your hand?" My remarks here will be understood to be aimed only against *abuses*; where these do not exist disparagement is neither stated nor implied. I would earnestly caution the friends of the Saviour against the great danger of overstepping the boundaries of right, when the mind is bent on getting money by all means. Under the semblance of service to the Redeemer, Satan may be effectively served; and he will be most happy to give his aid to deceive professors of religion. The idea of evil in these matters is not visionary. Under the mock appellation of purchaser, things are borne from the sales-rooms, which if deposited under lock and key in mountain caverns of the moon, would be of equal use to the cheated possessors. Nor are the victims of a shrewd policy unconscious of the imposition. They sometimes depart, exclaiming against the cunning of Lady managers and invoking curses on arch auctioneers—they perceive that they have only been very cleverly robbed. Carry out the *voluntary principle* as far as you please on such occasions. Open subscriptions and make a proper use of the interest awakened in the object, if such methods *must* be continued, but do not cheat even for a good cause. I of course utter no reproach against Sales-women as a class, or against the generous and zealous efforts of females in general in favor of benevolent enterprizes. Who expects a cause to prosper, which enlists not the sympathy and persevering aid of woman? But one does not like to hear unfavorable epithets applied to females as if they could possibly verge to dishonesty. If there be any of the remotest ground of fear lest the trade in gewgaws,—the taking money for less than its value, should lead to habits of deception and thus deteriorate female character, there is cause of alarm. Should it be found necessary in the future progress of our religious societies to use the superior address of females in disposing of products for religious purposes at advanced prices, perhaps some foresighted philanthropist will propose the erection of suitable buildings in the various communities, to be permanently occupied for such purposes.—The method and principle of procedure would then be better understood. At any rate it will be admitted that artificial stimulants are necessary only in a diseased state of Society; and that applying diseased remedies, the disease will be likely to increase. A clear statement, made by agents if necessary, of the merits of any cause, should bring a response in adequate contributions. Of the hundreds who flock to Tea meetings and Bazaars, how many pay their money from a conscientious regard to the *claims of the object*? Were they to give but a "Shilling in the pound" from any other than a motley mixture of motives, they would taste the pleasure of giving rightly, the principle of benevolence not of selfishness would be in some degree cultivated, they would be the better for giving and might ultimately form the habit of benevolence.—By unwholesome appliances the efficacy of right means is destroyed. It is vastly more beneficial to religion, to act on Scriptural principles, tho' meeting houses and all their appurtenances, as well as other houses and other objects, receive for the present less adornment and diminished funds. In any case let professors of religion act religiously.

### Provincial Legislature.

HOUSE OF ASSEMBLY, WEDNESDAY, FEB. 2.

RAILWAY BILLS—SECOND READING.

[Facts from Mr. HOWE'S Speech.]

As a Nova Scotian,—looking to the future of my country, I will never consent to give to a Company of speculators beyond our control, residing outside our

border, the entire control of a work so extensive as this. Now, let me ask, if you had your choice to-morrow to build this Railway on equal terms,—and I shall bye and by show you that the terms are not equal—it is to be controlled and managed by your Executive Council responsible to this House and the country for its acts, or to give it in charge to strangers, English Speculators who are to have the sole control of the line from Halifax to Hamilton—they not being natives of the Province, their interests and feelings not assimilating with the interests and feelings of this people, which would be your choice? You may adopt the latter, but my hand shall never be set to the bargain, nor can my heart or conscience ratify the Contract; and the day will come when the Legislature of this country shall regard the act with abhorrence. The people of this Province have been accustomed to free roads all their lives; would you rob them of their only chance of having a free Railway? Would you upraise in the heart of their country a monopoly that would certainly control their Legislature, and wrest from them every particle of power, and leave them but little of liberty.

Then, Sir, whether this work be constructed by Messrs. Jackson & Co. or Messrs. Sykes & Co., let us make it upon the principle which this Legislature sanctioned after full debates for two sessions, and with which the minds of the people are now familiarised. I do not believe that their dislike to these monopolies will subside, but I do conclude that it will grow with their growth and strengthen with each new contemplation of the evil it works, here and elsewhere. And, let the Hon. and learned gentleman apprehend from the power and influence of the Executive what he will, I know that no government, obliged to fight for every principle and detail of its measures face to face with the country, can exist of which we need be afraid. If these Directors, to whom this work is to be handed over were forced to go upon the hustings every four years; to explain and justify their actions to the people, I should fear their power but little. Appointed, however, by Mr. Jackson and his friends, entirely beyond our control, they may invade our rights and set us at defiance; waste the funds, mismanage the work after its construction, and you have no remedy,—for you are in a minority at the Board of Directors forever. Contrast this state of affairs with that before described,—a mighty piece of reproductive property within her own bosom, belonging to herself—led by her own Legislature, and it operated upon by the people.

But the hon and learned gentleman said Mr. Jackson's road is to be constructed of Iron and Stone. Now, Sir, a heap of earth—is a heap of earth, whether thrown up by Jackson or Sykes; Jackson can make it nothing more, Sykes nothing less. A certain number of cubic yards of rock is quarried,—it is but the quarrying of rock whoever performs the labor. But the hon and learned gentleman does not surely mean to say that Mr. Jackson is going to run a tubular bridge across the Cornwallis river; he would be mad if he did. Why, Sir, in the United States wood is every where used where it can possibly be made available. But the hon and learned gentleman need not fear upon this point,—we are willing to embody Mr. Jackson's specification in the Bill. Again it was said that we were going to make a slop Railway. Go to an England Locomotive maker, ask him to make you a slop engine and put his name upon it—and he would laugh at you. The iron for these rails is to weigh 63 pounds per yard—that is also Jackson's weight. Fearing, however, that we might have slop iron palmed off upon us, I enquired while in England of highly creditable persons, and ascertained that we need entertain no fears upon that score, as there was not a man in England of any mark who would risk his reputation by such a procedure.—Most of these risks and difficulties lie in the fertile imagination of the hon. gentleman himself. As to the principle that a Province should not speculate in these works, I say that individual enterprise, alone, cannot compass them. Sir, if these contractors of which he speaks, will come forward and build the Railway with their own money and entire risk—much as I deprecate giving them so large a power, yet I would almost feel bound to permit them; but they will not do this; they wish to have a 3d. the whole cost supplied by the Provincial Chest, while they have all the power. The hon and learned gentleman referred to the Erie Loan as proving the impropriety of the principle for which we contend. Sir, he surely misapprehended the facts. A man named De Witt Clinton had the wit and eloquence to persuade the State of New York into constructing that work. That Empire State derives its name not only from the breadth of territory, but from the activity of its commerce and enlarged industry which this work has supported and promoted, and certainly he is in error when he states that the State Legislature is not capable of enlarging it. Even were that statement true I would deduce from it the argument—not that the principle was unsound—but that its people have degenerated. But it is not so, for I believe a Bill to enlarge this great public work has passed the State Legislature.

The hon. and learned member read some letters from Mr. Jackson or his son; let me say to him neither Mr. Jackson's nor Mr. Sykes' name is in the Bills on our table; therefore, Sir, there is no reason why, even after these Bills pass, Mr. Jackson should not be at liberty to contract for these lines. But, sir, I listened to his financial statements the other evening with much surprise, but when he began to talk of Mr. Jackson constructing the Branch Lines for a Provincial risk of £1000 per mile, I could not refrain from thinking that the hon and learned gentleman had got a little confounded. Does he undertake, seriously, and gravely, to tell this House, that Mr. Jackson is prepared to take £8000 of risk on

each mile of the Branch Lines? Sir, it is either a serious miscalculation or an entire mistake. In all fairness and frankness, then, would I place the sound calculations of Mr. McNab, beside those of the hon. and learned gentleman, and allow the House to testify the accuracy of both. Mr. McNab proposes to issue but £20,077 in Province Paper, redeemable in specie,—£100,000 by the Savings Bank at 4 per cent. interest, and to dispose of Provincial Bonds amounting to £273,000 the premium gained upon which, computing it at 10 per cent. would be £27,300—which sums combined make £451,000. Now, if we construct the Branch lines alone, the whole cost, 130 miles at £5,200 per mile £676,000; deduct from this £ or £225,000 to be taken by the contractors and the Provincial liability would then be £450,000; leaving a surplus of £333. The interest on the £100,000 at 3 per cent. amounts to £3000 interest on £373,000 at 6 per cent. £16,380—total £20,380 sterling or £25,478 currency—the annual Provincial liability under Sykes' proposition for the Trunk line. For this yearly liability the line to Amherst can be built, and our present tariff will raise sufficient revenue for that purpose without increasing it—so says Mr. McNab. Now the cost of building the three lines under Sykes' proposition is £1,440,000; 2 or Provincial liability £250,000 one half the cost under Jackson's proposition is £390,000 taking it only at £3000 per mile. But adding the cost of Iron, which Mr. Jackson stipulates for the price paid in New Brunswick, we shall have to pay £3500, or £453,000 sterling for our share of the Trunk Line. Messrs. Sykes' will do the same work for £448,000. So that if we look to the cost alone, we pay less. But there is this important difference—in one case we own two-thirds of the road, in the other but half. In the one case we control the road, and in the other we do not. In the one case we risk our money and have no chance of profit if the lines pay 10 per cent.—in the other, if the Trunk pays more than 6 per cent. you may take the surplus to pay for Branch Lines.

But the learned member for Annapolis wishes us to pay for the work in bonds, at par. Now we propose to save—

1st. Premium on Bills at 15 per cent.,	£63,375
2d. Province Paper, keeping 20,000, on hand to redeem in,	80,000
3d. One-third of interest on deposits in Savings' Bank,	33,500
	£176,875

Deduct this amount from for which Mr. Sykes' proposes to build the Trunk Line,

448,000

£271,125

This will be the entire cost of the Trunk Line under the four Bills before the House.

Those who were opposed to its details had but to vote on its second reading that it be sent to Committee of the whole House, when every gentleman would have had an opportunity of testing the House upon any clause to which he might be opposed. Sir, I regret that this course has not been pursued on public rather than personal grounds.

Now, Mr. Speaker, a few words and I am done; it has been charged upon me by my own friends that I am anxious to form a Coalition in this country, Sir, I have been placed every now and then in an awkward position in consequence of the pledges hostile to the Railway made by some of my own supporters. But let me suppose our resignations tendered, accepted and the hon. and learned Leader of the Opposition called on to form a Government. He with some of his principal officers must go to the country: when they return if each and all of them were re-elected—they would still be in a minority here and a dissolution must ensue;—when that dissolution came, sir, I should not have the slightest hesitation in taking this Railway scheme in my hand and propounding and defending it in every county in the Province,—Nor, Sir, do I feel the slightest doubt but that in the end it would float through the Legislature with a unanimity creditable and honorable to the country.—Sir, I have dealt fairly and frankly with all the learned gentleman's arguments; I have without reservation and hesitation disclosed to this House the position we occupy. I have discharged my duty to this House; to the Governor under whom I serve; to my Colleagues in office; to the party who have ever stood by me—I have dealt with this subject with a breadth that should have robbed it entirely of personality or party—the Bill is now before you; deal with it as your duty demands.

### PARLIAMENTARY SUMMARY.

On Monday, after some routine business the House resumed the Railway debate—Mr. Wade opening—He had come opposed to the Northern line, but as that had fallen through, he was at liberty to choose any other measure which might benefit the Province, without risking too much. He would send the Bill to Committee, and if the demon of Party spirit did not allow it to go through, His Excellency ought to send them all about their business, and have a new House altogether.

Mr. ARCHIBALD spoke next, contrasting Jackson and Sykes' schemes, favorably to the latter. While Nova Scotia would run a little more risk, there were sound reasons why that risk should be run; and when men of such large practical experience as the Messrs. Jackson told the House that the Railroad would be a fair work for the investment of £3,500 after a first mortgage to the

The Church Times.

HALIFAX, SATURDAY, FEB. 12, 1853.

LENT.

ALTHOUGH the Church of England attaches no superstitious importance to the observance of times and seasons, she has wisely retained all such as tend to the spiritual edification of her members. Among these may be classed the setting apart the forty days of Lent, as a season of special humiliation, and repentance and prayer. Let none undervalue the pious use of this, or any other appointment, because it may have been abused by others. It affords a favourable opportunity for our Ministers not only to press upon their people an attendance upon the outward services of the Church, but more strongly still, an increased and serious attention to the care of their souls, a genuine "revival" of vital religion in their hearts, without which all outward observances will be but as the sounding brass or the tinkling cymbal.

In many portions of the American Church, the season of Lent is thus made a powerful auxiliary in preparing the young, for the interesting and important rite of Confirmation.

We call the attention of our readers to some extracts from a standard writer of the Church, explanatory of this season.

ASH WEDNESDAY.

"The name of Ash-Wednesday proceeded from a custom in the ancient discipline, which began very early to be exercised on this day; an account whereof we have in Gratian, as follows:

"On the first day of Lent the penitents were to present themselves before the Bishop clothed with sackcloth, with naked feet, and eyes turned to the ground; and this was to be done in the presence of the principal of the clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the Bishop, all in tears, and the rest of the Clergy, repeated the seven penitential psalms. Then rising from prayers, they threw ashes upon them, and covered their heads with sackcloth; and then with mournful sighs declared to them, that as Adam was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop commanded the officers to turn them out of the church doors; and all the clergy followed after, repeating that curse upon Adam, *In the sweat of thy brow shall thou eat thy bread.* The like penance was inflicted upon them the next time the Sacrament was administered, which was the Sunday following. And all this was done to the end that the penitents, observing how great a disorder the Church was in by reason of their crimes, should not lightly esteem of penance.

"Though this discipline was severe, yet the many good consequences of it shewed it worthy the imitation of all churches in succeeding ages; and ours in particular heartily bewails the want of it; but she supplies that want, by adding to her ordinary service a very appropriate and suitable office called the *Commination.*

DENUCIATION, OR APPLICATION.

The original of repeating the Curses, in the manner we now use them, was a positive and divine institution which twice enjoined it by Moses, and in obedience to which we find Joshua afterwards most religiously observed it. And Josephus also reckons it amongst those things which the Jews always used to perform. And though the circumstances in the Jewish manner of reciting these Curses were purely ceremonial, yet doubtless the end for which this duty was prescribed was truly moral. For to publish the equity and truth of God, and to profess our belief that his laws are righteous, and the sanctions thereof just and certain, is an excellent means of glorifying God, and a proper method of converting of sinners. So that it cannot be unfit for the Gospel times, nor at all unsuitable to our Christian worship; especially when the necessities of the Church require that the sinner should be warned and brought to repentance. Christ indeed hath taken away the Curse of the Law, by being himself made a *Curse* for us; but this is only with respect to those that truly repent; for as to all others the Curse stands in full force still. It is therefore fit, that all should declare their belief of the truth and reasonableness of these Curses: the good man, to own what his sin had deserved, and to acknowledge his obligation to our Lord for redeeming him; the bad man, to awaken him from his security and ease, and to bring him to repentance before it be too late.

"For this reason all the People, as those sentences are read, are to answer and say, at the end of each of them, *Amen.* The end of which is not that the people should curse themselves and their neighbours, as some have foolishly imagined; but only that they should acknowledge they have deserved a Curse. For it is not here said, *Cursed be he, or may he be cursed,* but *cursed is he, or he is cursed,* that is guilty of any of these sins. And consequently any one that answers *Amen,* does not signify his desire, that the thing may be so, as he does when he says *Amen* to a Prayer; but only signifies his assent to the truth of what is affirmed, as he does when he says *Amen* to the Creed. It is used in this place in no other sense, than it is in several parts of the New Testament, where it is translated *Verily,* and signifies no more than *Verily it is true.*

same amount on it, this was a guarantee that Nova Scotia might safely invest £3,000 per mile in consideration of owning two-thirds of the property. He rebuked the Hon. Provincial Secretary for saying that unless this measure passed we would have no railway for two years to come, and called upon members on both sides, in a House in which there were 34 members in favor of Railways, each to give way a little to the feelings, and views of the other, and not go to their homes with the stigma of having giving over the Railway policy of the House into the hands of half a dozen who were opposed to all Railways.

Mr. DOYLE followed in his usual classic style in favor of the Government Bills.

Mr. HOLMES was for Jackson's proposition, as involving less risk to the Province, and he was replied to by Messrs. Fulton and Wier.

Tuesday.—Mr. Killam spoke—reiterating his views expressed last year—that Governments were not formed to enter into commercial speculations—that the Government Bills contemplated ruinous risks—that the delay already taken place had produced more favorable offers—that the project would jeopardise the Road and School money—it was better to be liable for £3000 than £6,000—the members of the Government ought to have modesty enough not to vote on this question—in corporations two-thirds had to vote before they could tax the other third, and so it ought to be here.

PRO. SECRETARY rose in reply, but was reminded that he had already exceeded the rule—spoken more than twice.

Mr. FULTON came to the rescue. He stated that some of Mr. Killam's calculations were wrong by 100 per cent., and entered into a variety of calculations in favor of Sykes, which will appear at large in the debates.

Dr. BROWN would be sorry to embarrass the Government, but he felt bound to vote as he had always done against this Railway being a Government undertaking. He was in favor of the Western Railway, which would be one of the best paying lines ever made; but the offer made was little better than mere sham. He did not see the necessity for haste—would vote against the Bills—the Railway would be made soon—if he had any preference it would be in favor of Mr. Sykes, because he was acquainted with him.

Mr. WADDE replied—regretting the Western Members did not hang together to get a western line.

Mr. Zwickler argued that the Conservatives formerly supported the Government scheme, because there was no alternative—now they had a choice. The proposal of Sykes stated that the Railway was to be made with the materials on the route, some of which was fir, which was no better than a cabbage stump. Jackson's plan had stations every 10 miles—Sykes' had none, and other points of difference told in favour of Jackson.—As regards the toll and the fare, they could be regulated by Legislative enactment, the same as the fare of the Dartmouth Steam Boat Company.

Mr. M. I. WILKINS questioned Mr. Fulton's calculations. They were all founded on the supposition that the Railway would pay. The working expenses of all Railroads were very high—about £1,000 per mile per annum—or over £100,000 a year. Suppose the receipts were deficient £40,000. The interest of a million at 6 per cent, would be £60,000 sterling or £75,000 currency—add £40,000 to that, and where would be the revenues of Nova Scotia? Jackson's plan would involve us to the extent of but £30,000 a year, certainly not more, perhaps less; and we were not liable for any expenses. If the work did not pay it was no business of ours, and our investment was secured as a first charge on it.

Hon. Pro. Secretary rose and explained that after last Session feeling the necessity of strengthening the Government, all its members had placed their resignations in his hands—that the first thing he did was to offer the Office of Financial Secretary to Mr. Fraser.—It was refused.

Hon. J. W. JOHNSTON denounced this offer as a most unfair attempt to divide the Conservatives, and it was made, moreover, in such a way, that any honorable man would have been bound to decline it instantly.

Mr. Howe replied that if it were wrong it was not worse than the offer of Mr. Johnston, when in power, to take in Huntington, McNab, &c.

Hon. J. W. JOHNSTON replied that the circumstances were very different.

The Railway Debate was brought to a close on Thursday evening. On a motion to defer the Bill for 3 months, there appeared for the motion—Messrs. Ryder, Freeman, Hall, Thorne, B. Smith, Marshall, L. M. Wilkins, Creighton, Johnston, M. I. Wilkins, Zwickler, Shaw, Mosher, Cowie, Holmes, Josiah Coffin, Moore, Bent, Whitman, Killam, Jost, Murray, Dr. Brown, John Munro, J. Campbell.—25. Against the motion—Messrs. Jas. Campbell, McQueen, Locke, Archibald, T. Coffin, Wier, E. Young, S. Campbell, McLellan, McLeod, Creelman, Comeau, Chishman, Wade, Henry, Bornezaf, P. Smyth, Howe, Annand, Dimock, McKinnon, Fulton, H. Munro, Doyle, Esson, Martel, and Unlatche.—27.

The man that says it, verily believes, that Idolaters and all those other kinds of sinners that are mentioned in these sentences, are all exposed to the Curse of God, and his believing this is the cause of his repentance, and begging pardon for his sins; since he must be a desperate sinner indeed, that will not fly from such vices, from which he affirms with his own mouth so great and heavy Judgement to be due. In short, these Curses, and the Answers that are made them, are like our Saviour's Words in the Gospel; not the causes or procurers of the evil they denounce, but compassionate productions of it in order to prevent it. And one would indeed think, when we consider, that this manner of answering was originally appointed by God himself, people should be cautious how they charge it with being a wicked or foolish institution.

In our last we simply stated, that the harsh communication of "A Churchman," in the *Colonist* of that morning, was founded on a mistake. Instead of acknowledging that mistake, the writer has published another and a still more bitter piece in that paper of Tuesday last, from the tenor of which we should certainly gather any other conclusion, than that the author is a "Churchman." If he were so indeed, surely he would not exercise his pen in a wanton attempt to disparage the highest Minister of his Church in the eyes of the public. He would not strive to hold up to ridicule his official acts, or endeavour to weaken the effect of his pulpit ministrations (those too in behalf of a charitable Society,) by such sarcastic remarks as he has put forth in his last paper. Nor can we see how a true "Churchman" can reconcile to his conscience such an attempt as he has thus made, to sow the seeds of strife and discord amongst his brethren, in a Diocese which has been hitherto happily free from the evils of party spirit and religious differences.

This anonymous writer would lead people to believe that some terrible innovations have been of late introduced into the Diocese, indicating the speedy advent of at least a semi-popish domination. Never was such a pernicious statement so void of foundation. Let any one enter any Church in this Province, east, west, north, or south, and he will find the service conducted as it has been for generations past.

We know of no command, we believe there is no desire, to make any unnecessary alterations, such as have given just offence in England, and would assuredly have the same effect here. None would deprecate such doings more than ourselves, nor be more ready to raise their voices against them.

We trust that far higher things are the aim of Episcopal influence in Nova Scotia. We trust that, to promote the real welfare of the Church, and the spread of true religion in our land, is the main scope of his labours. Good proof of this may be found in the unwearied and anxious "care of all the Churches," and in the self denying and laborious visitations which have filled up the short period of the present Episcopate. Surely all who love their Church, or who love their Saviour, will join, not in obstructing such exertions—not in writing or saying cutting things,—but in prayers to God for a blessing upon His servant, and in a cordial co-operation with him in every good work.

The writer's assertions that the Clergy have been "commanded" to take the *Church Times*, and circulate it amongst their parishioners, is as unfounded as the rest. There was nothing like a command. There was only a proper recommendation of the paper, and a strong desire expressed for its support. This, however, seems too much for such "a Churchman" as he of the *Colonist*.—We have no objection however to the epithet which it has pleased him to apply to our paper—the "ponderous *Church Times*,"—the word meaning, says Walker, "weighty, important, momentous, forcible, strongly impulsive." We thank him for this (perhaps unintentional) compliment, and in conclusion wish him better employment than "speaking evil of dignities," and casting firebrands abroad.

Married.

At La Have, by the Rev. H. L. OWEN, Jan. 9, Mr. GEORGE BOUTILIER, to Miss ELIZA M. WILKIE, Jan. 13th, Mr. JOHN W. WILKIE, to Miss RUTH E. HONNE, of New Dublin.

Feb. 3rd, Mr. JAMES T. FRASER, to Miss CHARLOTTE O. WILKELock.

On Wednesday, 2nd, February, at St. Paul's Church, Margaret's Bay, by the Rev. W. B. COCHRAN, Mr. JOHN WILSON, to Miss ISABEL BOUTILIER of that Parish.

Also, by the same, at the same place, Mr. GEORGE FRANK BOUTILIER, to Miss CATHERINE BOUTILIER of North Shore.

At Chester, on Monday the 24th ult. by the Rev. Dr. SHREVE, Mr. JOHN WESTHAYER, to Miss SARAH ANN HORNIBU.

Born.

At Lunenburg, Jan. 28, WILLIAM S. MORRIS, Esq. Deputy Surveyor, in the 65th year of his age.

At Musquodobit, on Sunday morning, 6th February, in the 68th year of his age, Mr. RICHARD WOODROFF, formerly of this city.

## Anniversary Record.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields.

January, 1853.

The Lord Bishop of Sydney in the Chair.

The Lord Bishop of Antigua and the Lord Bishop of Cape Town were present.

The Venerable Archdeacon Sinclair, in the name of the Meeting, congratulated the Right Rev. Chairman on the improvement in his health, and adverted to his Lordship's energetic labours and self-denying efforts as Bishop of Australia, and subsequently as Bishop of Sydney.

The Bishop of Sydney said he felt most sensibly the kindness of his venerable friend (Archdeacon Sinclair) in welcoming him on his return to the bosom of a Society of which he had been, during so many years, a member. He spoke also with perfect sincerity when he said, that he could not find words to express sufficiently all that he owed to this Meeting, for their very cordial assent to the terms in which the Archdeacon had been pleased to speak of his services in the distant scene of labour which had been assigned to him. It was not possible for him to discharge the office of offering up that form of Prayer with which the proceedings of all the Society's Meetings were opened, without an affecting recollection of the constant employment of the same when he presided in the Meetings of his own Diocesan Committee. This use of the same sacred forms afforded assurance of the uniformity and unity prevailing between the mother Church and her numerous and widely-separated offspring in the Colonies. At the same time, the remembrance uppermost in his mind was, that when he attended eighteen years ago a meeting similar to the present, the chair which he now occupied was filled by a prelate whose memory was affectionately cherished by all who had known him,—he meant the late Archbishop of Canterbury; the friend and father, he must be allowed to call him, from whom he had received the most judicious and prudent counsel for his conduct in the arduous office to which, by Divine permission, he had been called. He must speak of His Grace as one who ruled the Church by his wisdom, and edified it by his humility. In renewing his own personal connexion with the Society, he was forcibly reminded, that, when he last addressed them, he stood there as the Archdeacon of a Bishop with whom he had scarcely any opportunity of communication; and who, however earnestly desirous of bestowing upon the Australian Church the benefits of Episcopal care, and Episcopal ordinances, was, owing to distance, physically incapable of fulfilling that purpose. Now he appeared as the representative of six, and he trusted he might shortly have to say of seven, Bishops, his colleagues and assistants in the work of promoting Christian knowledge in the wide regions which were committed to their charge. He could not refrain from expressing with exultation his feelings on being associated with such men. He would fearlessly say, that if the Church had been searched from the centre to its outer bound, it would not have been possible to find five men of a more devoted spirit, more qualified for the solemn office they had undertaken, or more resolved to remain in it faithful unto death, than those with whom, through the mercy of God, he had been united in the charge of the Province of Australasia.

He thus speaks of the English Church of Lima.—Having visited them, and officiated in their services, and having been the first Bishop of the Anglican communion who had either preached the Gospel or ministered the Holy Sacraments on that shore of the South American continent, he felt a deep interest in the future state and progress of religion in that community. His first impression was, that the Church of England was not visibly manifested there in a way which corresponded with her character and claims. The services and holy ordinances of our Church were allowed to be solemnized only in a room attached to the residence of the British Minister: thus detracting most lamentably from the impressiveness and moving effect of the unequalled forms of devotion which God had been pleased to allow us to possess. The first step towards a reformation of this disadvantage, it had struck him, should be the erection of a small church, of a proper ecclesiastical character and arrangement. He could not doubt that the funds required for such a purpose would readily be raised, if the consent of the Peruvian government to the proposed measure were obtained. And he did not see how that consent could possibly be withheld, if a proper application were addressed to the Peruvian government by our own, on the petition of this Society and others similarly engaged in doing the work

of God in his Church. Upon what pretence, could a Roman Catholic community offer any opposition to the erection of a church for the use of an English congregation, when they turned their attention to the freedom which in this country they enjoyed to multiply their churches as they saw fit? How, therefore, could they oppose so reasonable and moderate a proposal on our part, as that we should receive permission to erect in their city one single church? He had spoken of the Roman Catholic religion as exclusively predominant in Peru. Truly it was so. Yet from what he had seen and heard, he felt convinced, there was a moving, there was an opening, which, however slight, and at present almost undiscernible, yet betokened that there would be a time, and that perhaps not remote, when this seemingly immovable order would be violently shaken from within. He implored the Society, and all others who were anxious to promote true Christian knowledge, not to lose sight of these indications.

As the only means in his power of leaving any such evidence of these assertions as might influence the minds of devout inquirers, he could but supply a copy, which he happened to have with him, of a Latin translation of our Liturgy and Articles. The effect, he entertained little doubt, would be through God's blessing, to extend among the more learned portion of the community that acquaintance with the true principles of the Church of England on which he founded his hope of a Reformation there, to be conducted on such a system as shall displace Popery from the high and commanding influence which it now exercises over the people, and introduce them to the light of the true Gospel, as, through the mercy of God, it has been made to shine in its primitive lustre among ourselves. All his hopes were built upon our presenting to them this true image of the constitution of the Church; upon which foundation they may proceed under the guidance of the Spirit until they attain to a full comprehension of the truth. What he sought to withdraw them from was the error of Popery; from a system which the more rigidly its principles are embraced and enforced, proves but the more injurious to those who hold it. But he would not, through dread of this, be driven to the opposite extreme of latitudinarian Protestantism, according to the principles of which all opinions in religion may be true, but no point of doctrine can be certain. He would not seek to enforce upon them, instead of the system which they now hold, any other which had never made a full and unreserved acknowledgment that Holy Scripture contains in itself all things necessary to Salvation; nor would he consent to introduce, even if he could, the opposite system which denies that the Church has authority in controversies of faith. He would not associate himself with any who denied either the sufficiency of the Scripture or the legitimate authority of the Church; but he would go on, as he always had gone, with those of his brethren who acknowledged both. These were the two pillars on which the Church of England stood. By the support of these alone could Popery and sectarianism be efficiently resisted; and he rejoiced in declaring these sentiments before a Society which professedly supported his views: first, by setting the Holy Scriptures at the head of its list of books, as the acknowledged crown of its system of faith and doctrine; and secondly, accompanying it by the Book of Common Prayer, the Homilies, and other authorized formularies, by which the voice of the Church, as the proper witness of Holy Writ, conveys to all believers a clear and determinate image of the truth revealed in the Gospel as necessary to human salvation.

## Youths' Department.

## MY CHILD.

I cannot make him dead!  
His fair sunshiny head,  
Is ever bounding round my study chair;  
Yet, when my eyes now dim  
With tears, I turn to him,  
The vision vanishes, he is not there.

I walk my parlor floor,  
And, through the open door,  
I hear a footfall on the chamber stair.  
I step toward the hall  
To give the boy a call,  
And then bethink me that he is not there.

I tread the crowded street,  
A satchelled lad I meet  
With the same beaming eyes and colored hair,  
And as he's running by,  
Follow him with my eye,  
Scarcely believing that he is not there.

I know his face is hid  
Under the coffin lid,  
Closed are his eyes, cold is his forehead;

My hand that marble fell,  
O'er it in prayer I kneel,  
Yet my heart whispers that he is not there.

I cannot make him dead  
When passing by the bed,  
So long watched over with parental care,  
My spirit and my eye  
Seek it enquiringly,  
Before the thought comes that he is not there.

When at the cool grey break  
Of day, from sleep I wake,  
With my first breathing of the morning air,  
My soul goes up with joy  
To Him who gave my boy,  
Than comes the sad thought that he is not there.

When at the day's calm close,  
Before we seek repose,  
I'm with his mother offering up our prayer;  
Whatever I may be saying,  
I am in spirit praying  
With our boy's spirit, tho' he is not there.

Not there!—where then is he?  
The form I used to see  
Was but the raiment that he used to wear,  
The grave that now doth press  
Upon that cast-off dress,  
Is but his wardrobe locked—he is not there.

He lives! In all the past,  
He lives, now to the last,  
Of seeing him again will I despair;  
In dreams I see him now,  
And on his angel brow  
I see it written—"thou shalt see me there!"

Yes, we all live to God!  
Father, thy chastening rod  
So help us, thine afflicted ones to bear;  
That in the spirit-land,  
Meeting at Thy right hand,  
'Twill be our Heaven to find that he is there.

BOY'S EVENINGS.—Many a boy ruins his character, and wrecks his hopes by misemploying the evening hours. School or business has confined him during the day, and the rebound with which his elastic nature throws these duties off, carries him often almost unawares beyond the limits both of propriety and prudence.

Besides the impetuous gush of spirits whose buoyancy has been thus confined, there are influences peculiar to the time which render the evening a period of special temptation. Satan knows that its hours are leisure ones of the multitude, and then, if ever, is he zealous to secure their services, warily planning that unexpected fascinations may give attractive goads to sin, and unparalleled facilities smooth to the ruin. Its shadows are a cloak which he perceives the young will fold with certain concealment around every error, in seductive whisper telling them, "It is the black and dark night, come." How many thus solicited to come, "as a bird hasting to the snare, knowing not that it is for their lives," let the constantly recurring instances of juvenile depravity testify.

Parents acknowledge the evil here pointed out, and anxiously inquire, "What is to be done; can we debar our children from any amusement?" Boys themselves confess it, but plead in reply, to the remonstrances of friends, that "evening is their only playtime, and that they must have some sport." It is certainly very proper that the young should have amusements. None better than ourselves are pleased to hear the lips of childhood eloquent with exclamation, "Oh! we have had lots of fun." It seems like our own voice coming back in echo to us from out a long-lapsed past.

These amusements should, however, be innocent; and the innocent amusements are most easily secured and best enjoyed at home.

Hero parental sympathy may sweeten the pleasures, and parental care check the evils of play, frequently intermingling its incidents with lessons of instruction.—If parents would use half the assiduity to render an evening spent at home agreeable, that Satan employs to win to the haunts of vice, they would oftentimes escape the grief occasioned by filial misdeeds, and secure a rich reward in having their children's maturity adorned by many virtues.

A word to boys concludes all that we would now say. Spend your evening hours, boys, at home. You may make them among the most agreeable and profitable of your lives, and when vicious companions should tempt you away, remember that God has said, "Cast not in thy lot with them; walk not thou in their way; refrain thy foot from their path. They lay in wait for their own blood; they lurk privily for their own lives. But walk thou in the way of good men, and keep the paths of the righteous."

THE BRILL.—Intense study of the Bible will keep any writer from being vulgar in point of style.

## Selections.

"You pass a stately mansion, and as the powdered wenials are closing the shutters of the brilliant room and you see the sumptuous table spread, and the bright flashing on vessels of gold and vessels of silver, perhaps no fancy of envy pricks your bosom, but a glow of gratulation for a moment fills it. Happy people! who tread carpets so soft and who swim through halls so splendid. But, some future day, when the candles are lighted and the curtains drawn in that self-same apartment, it is your lot to be within, and as the invalid owner is wheeled to his place at the table, and as dainties are handed round of which he dares not taste, and as the guests exchange cold courtesy, and all is so stiff and so common-place, and so heartlessly grand,—your fancy cannot help flying off to some humble spot with which you are more familiar, and where quiet with contentment makes her home." Nay, how curious the contrast, could the thoughts be read which sometimes cross one another! That ragged urchin who opened the common gate, and let the silvery chariot through. Oh, "what a phantom of delight," the lady looked as in clouds of cushions and on a firmament of ultra-marine, she floated away! What a golden house she must have come from, and what a heavy thing to be borne about from place to place in such a carriage, as easy as a bird, as brilliant as a Queen. But little boy, that lady looked at you, as she passed she noticed your rosy cheeks, and she envied you. That glittering chariot was carrying, what you do not know—a broken heart: and death-stricken and world-weary as she looked at you, she thought, how pleasant to have lived amongst the blossomed May-trees on this common's edge, and never known the falsehoods of fashion and the evil ways of the world!"—*Loyal Preacher.*

**MORALITY OF THE BAR.**—We commend to the attention of our legal readers the following judicious remarks on the subject of a pleader knowingly undertaking the advocacy of a bad cause. They are extracted from a clever volume just published, entitled *Hortensius, or the Advocate: An Historical Essay*, by William Forsyth, Esq., M. A., Barrister-at-Law, late Fellow of Trinity College, Oxford. The subject is one of grave importance, affecting, as it does, the character of the profession, and the moral responsibility of its members:

"It is not in civil causes, where the rights of parties depend so much upon technical and conventional rules, but in criminal cases, that the chief odium is incurred by the profession, and if the license which we sometimes see boldly challenged on its behalf, to sacrifice every consideration to the one object of enabling a client to escape conviction, were necessary for its exercise, it is not easy to see how that odium could be repelled.—Such a license all right thinking men must repudiate, and it tends only to the dishonor of a noble calling to represent it as requiring and justifying the use of falsehood. The principle is as clear as noonday, that no man ought to do for another what the other cannot, without moral turpitude, do for himself. The advocate stands before the tribunal to plead the cause and represent the person of his client, *ultimur enim fictione personarum, et celut ore alino loquimur*, but he cannot possibly by virtue of his agency acquire rights greater than are possessed by his principal. He may not assert that which he knows to be a lie. He may not connive at, much less attempt to substantiate, a fraud. He may not avail himself of the wretched sophistry of Paley, and say, 'that there are falsehoods which are not lies, this is not criminal, as where no one is deceived, which is the case in . . . a prisoner's pleading not guilty—an advocate asserting the justice, or his belief of the justice, of his client's cause. In such instances no confidence is destroyed, because none was reposed; no promise to speak the truth is violated, because none was given or understood to be given.'—Every man is under an obligation to speak the truth if he speaks at all, and virtually promises to do so every time that he opens his lips. "For there is in mankind," says Jeremy Taylor, an universal contract implied in all their intercourse; and words being instituted to declare the mind, and for no other end, he that hears me speak hath a right in justice to be done him, that, as far as I can, what I speak be true, for else he by words does not know your mind, and then as good and better not speak at all." If an advocate does not expect to be believed when he asserts his conviction of the innocence of his client, why does he volunteer the assertion at all? His only object must be to persuade the Jury, by throwing into the balance the weight of his own asseveration, in order to make it incline in favor of a verdict of acquittal."—*Tyrone Times.*

## THE ENGLISH PAROCHIAL SYSTEM.

The following account of the Parochial System in the English Church, and of some other matters connected with the Establishment, is furnished by the English Correspondent of the (New York) Independent. Although the article contains some sentiments and phrases which characterize its anti-Church paternity, yet it contains so much of truth and fairness, and so much that will probably be new to many of our readers—especially as regards the subject of *tithes* and *Church rates*, that we have thought best to publish it entire. The author, if not a Churchman, is evidently a true Englishman.

What I have said of bishops' lands also applies exactly to the Capitular bodies, that is, the Deans and Canons of Cathedrals. This statement will explain the strange irregularity in the incomes of Bishops,—say Salisbury with its £5,000 a year, and Durham with its boundless revenue. The income of Salisbury has advanced with the natural growth of land values; but when the tract of country was given to Durham, Coal had no recognized existence, Limestone was of no account, iron ore was naught! But now these treasures hid in the earth, in the earth belonging to the see, go to augment its revenues. And note, these revenues, vast as they are, would be ten-fold more, but that most of the lands and estates have been let, or leased on lives, for long terms, not as an annual rent, but for a sum paid down. A few years since a new Bishop of Lincoln thus found himself almost without an income. Hence, too, a large number of persons interested in 'Church property.' Three years since I visited a friend, a Dissenter, found him living in what had been one of the fine Episcopal residences of a Bishop; the little town was almost all bishop's holding, and I found a splendid mansion and park, belonging to a peer, was also leased on lives from the Bishop, and the lay lord and the spiritual lord were differing as to the terms on which 'a new life' should be put in.

Similar in principle, but varying in form and amount of revenue, is the parochial system. Here is a parish whose rector has £200 a year,—there next to it is a parish worth £60 a year: one has broad acres, and tithes, the other a title of globe land, or a small rent-charge—the differences mostly determined by local circumstances in local antiquity; in some modified by recent causes, such as the expansion of a village into a large town, and the immense rise in the value of church houses and lands. Seize this principle;—the Episcopal Church was not endowed by formal act of Parliament, but by act of individuals, through ages, each for himself. At the Reformation the conditions of holding and enjoying the property were modified, chiefly in respect to the supremacy, King versus Pope, but the property remained in the clerical corporation, or 'Church,' as before. The patronage of the livings, you are aware, is I, part in the Crown; II, in the Bishops; III, in Deans and Chapters and collegiate bodies; IV, in private persons. The owner or inheritor of a great entailed estate will often have two or three or more livings in his gift, on his estate; the Baron of six or seven hundred years ago having, probably, built and endowed the churches himself; very often, as you have seen, the church itself appears to be an adjunct to the great house, as at Forest Hill. Hence it comes that you find a titled elder brother having the estate, and the Reverend younger brother having the church living, the revenues issuing out of the same estate.

## TITHES.

With respect to Tithes, there are huge fallacies afloat. The tithes are not a tax upon the people, but contrariwise; they are, in fact, a kind of state reserve, which it would be a dead robbery of the people to abolish. I know of an estate which pays £1600 a year to a Dean. Now the landholder never bought, if he bought, never inherited if he inherited, the whole estate. To abolish the tithes were to add £1500 a year to his rent-roll for nothing, at the expense of the state. As we grow wiser and stronger we may talk and do in respect to these tithes, and find a better use for them than pampering a Dean. But we cannot have landholders 'redeeming themselves' from the burthen of tithes; they have 'redeemed themselves' finely already; and hence the people, the landless people and middle classes now have to pay what were public charges upon the rent of the land, of the nation. That bawling Irish patriot O'Connell, and blind or cunning English legislators abolished, in 1834, I think, 30 per cent. of tithes in Ireland. This was in point of fact, a gift of 30 per cent. not to the Irish people, not even to Irish tenants, but to the Irish landlords—that worthy race! Much must remain unsaid on this subject; but so much in the general.

## CHURCH RATES.

Finally, there is the Church Rate; but this is not in any degree for the Bishops or clergy. Strictly it is for the maintenance of the fabric of the church, with exception of the chancel, or most holy place, that the priest himself must sustain and repair. Jew, Turk, Infidel, and Dissenter must pay this. The payment is not large. In some parishes there is no Church Rate. I am parishioner in two parishes; in one I pay nothing, but though a Nonconformist was made a feeble or trustee of considerable property belonging to the parish for centuries, property left for the repair of the church, the residue to the poor. It is a curious and very characteristic fact that in the accounts of this parish against one of the houses on the list, in lieu of the churchwarden's entry of rent received, is this record: 'Pulled down by order of the Lord Cardinal—Wolsey! when he was building his magnificent new college. However the remainder of the property now more than suffices to render a Church rate unnecessary; and this is not a singular case. In my country parish I think I pay yearly some ten shillings, asking no questions. I might go to the parish meetings, and have to say and do about the rate and its amount, for I am a parishioner, and it is my parish church, and I have, as we Englishmen say, 'a right' to Church and churchyard; and should I die, my poor remains may be taken to the burial ground of forty generations of parishioners, and however my Anglo-Catholic parish priest may dislike it, he must bury the body of the resolute Nonconformist as a 'brother departed' in sure and certain hope of a glorious resurrection unto Eternal Life.'

I have never heard of a parish in which all the people were dissenters. In Ireland there are approximations to this state of things. By the way, the 'oppressed' Irish pay no Church Rates, having been relieved by law (neither do they pay property and income tax, nor many other taxes which press upon the English 'oppressor.') I cannot add more, and have written this at intervals in pain and weakness. You will rely upon the accuracy of what I have said, but you will remember that it is imperfect and incomplete from necessary omissions; indeed it would take a volume to set forth the whole matter.

I should add, that in 1835, in the Reform period, when Bishops expected to have to set their houses in order, the property of the Bishops and of the Deans and Chapters was slightly dealt with, and a fund created from the appropriations of excess of income. One of the objects was to remove the glaring disparity in the Bishops' incomes, some being under £5,000 a year, and others being five or six times the amount. This fund has been administered by Commissioners, chiefly Bishops; it has been proved that the excess of income has not been faithfully paid into the fund; and that out of the fund Episcopal palace building has been provided for, while the poor bishops, those having less than £5,000 a year have had that sum secured to them.

All the while there are hundreds of clergymen and curates in the Establishment, who, after having expended £1200 or £1500 or £2000 in Oxford or Cambridge, for education and maintenance, do not now receive £100 a year from 'the Church,' but live mostly on their own means.

**THE DIVINE MIND AND THE HUMAN MIND.**—Sir J. Macintosh asked a deaf and dumb pupil in Paris, "Doth God reason?" who answered, "to reason is to hesitate, to doubt to enquire; it is the highest attribute of a limited intelligence. God foresees all things, knows all things; therefore God doth not reason."

## Correspondence.

## SONGS OF THE CHURCH.

No. 22.

## THE FIRST DAY OF LENT, COMMONLY CALLED ASH WEDNESDAY.

MORRX, Zion, mourn, thy ways perverse,  
And every knee be bent,  
Let every tongue the cry rehearse,  
To every ear—"Repent!"

Then be this season every where  
In deep contrition spent,  
And grant Thy mercy to the pray'r  
Of all who now repent.

O make our eyes gush out with tears,  
For all Thy gifts misspent;  
And far remove the harrowing fears,  
Of falling to repent.

O Saviour-Prince, exalted high,  
Thy threatened wrath relent,  
Remission give and lest we die,  
Give wisdom to repent.

W. B.

## Diocesan Church Society.

## DIOCESAN CHURCH SOCIETY.

On Thursday morning the Annual business Meeting as required by law, took place in the National School House at 10½ o'clock. There was but a thin attendance, and only three Clergymen from the country, and one or two Delegates. The Chief Justice, as usual, was present, and assisting, by his valuable counsel in all the details of the Society's business, also Judge Bliss, Hon. M. B. Almon, S. P. Fairbanks, A. M. Uniacke, N. Clarke, T. B. Atkins, J. W. Ritchie, Esqrs. &c.

The Annual Report, which had been previously submitted to the Executive Committee, was again read, approved, and ordered to be printed and circulated. It struck favourably upon the ear, and exhibited an encouraging view of the Society's operations during the past year. There is in most cases a considerable increase in the contributions from the several Parishes, and the aggregate is between £700 and £800, which however is not sufficient to fulfil existing engagements, and wipe off the Balance of £100 against the Society, with which the account begins. So that no Churchman must fold his hands and think he has done enough.

Attention was directed to list of uncalled for grants, some of 8 years standing, and it was resolved that unless such grants, if two years old, shall be called for within six months, they shall be considered as cancelled. And that in future money votes it is to be the rule of the Society, that one moiety shall be drawn within the first year, and the remainder in the second. This is a good regulation. It is however understood that parties can renew their application for aid at any time that they may be able to comply with the conditions. The several grants to the eleven missionaries in the Society's service were brought forward (being annual) and passed. The Bishop offered all needful explanation with regard to these items, and gave the fullest information at his disposal, on these and all other points.

Mr. A. M. Uniacke called the attention of the Meeting to the affairs of King's College, as coming strictly within the objects of the Society. He complained of the too general lukewarmness of Churchmen on the subject, and said that, at this crisis especially, it becomes all who regard the welfare of the Church to be far more earnest and active than ever in their exertions in behalf of the Institutions at Windsor.

Notice was given by Mr. Uniacke of a new Bye Law, to regulate the election of the General Committee, by which the first five on the list are to go out each year, but may be re-elected.

Thanks were voted to the Secretary, Assistant Secretary, and Treasurer, for their valuable services. The latter excellent officer has, to our knowledge, been in Church harness for 36 years, and we wish him a long day at it yet.

The Report bears witness to the importance of the Church paper, and the Bishop in calling attention to the subject, impressed it very earnestly on the meeting, expressing his opinion of its absolute necessity to the interests of the Church in general and of the Society in particular.—The Rev. C. Elliott of Pictou gave a gratifying testimony of the value attached to the paper by himself and his people.—The Bishop said he had received similar assurances from most of the Clergy.

We hope we shall soon receive substantial evidence of the like estimation of our labors, in a large addition to our subscription list, so as to prevent the danger (not yet past) of our coming to a full stop for lack of the needful.

In the evening the fine Temperance Hall was well filled by at least 700 persons. The platform was not so full as usual, some of those expected being engaged in other duties, and the conclusion of the exciting Railroad debate, especially, having kept several away.

The Lord Bishop took the Chair soon after 7 o'clock, and opened the Meeting in the usual manner.

The ARCHDEACON read prayers. His Lordship prefaced the proceedings by an address of some length, in the course of which he adverted to the ocular demonstration he had had during the past year, in various parts of the Province, of the good done by the Society. He called upon those present to remember, that much help is still required from the members of the Church. His Lordship dwelt for some time on the distinguishing event of the last year in reference to the Church, namely, the Jubilee of the S. P. G. F.—and he read extracts from Bp. Delancey's address to the Convention of W. N. York, detailing the interesting particulars of the visit of himself and the Bp. of Michigan to England, in order to take part in the closing services of that memorable occasion.

The Secretary, Rev. E. Gilman, Jr., then read an abstract of the Annual Report.

The first Resolution was as follows—

*Resolved*.—That a review of the efforts of the Society during the past year, leads us to renew our thanks to Almighty God for his mercies, and to lean only upon him for protection and support in our future labours.

It was moved by Mr. Justice BRISS, in a chaste and classical speech, such as he always gives, replete with sound argument and what is better, sound principles, and breathing an ardent and enlightened attachment to the doctrines and discipline of the Church of England.

He paid a just tribute to the venerable Chief Justice, so long an advocate of this Society, and the ornament of the Bench, and to the fervent wish of the speaker, that health and strength might long be given to his venerable friend, a hearty and universal response was returned from every part of the large assembly.

He dwelt on the proofs already vouchsafed, of a blessing from on high, upon the labors of this Society, and on the well grounded hopes for the future which we may well entertain. The learned Judge enlarged on the beauties of the Liturgy, and its fitness for all the changing scenes of life, singling out, especially that portion of it appointed for the last solemn scene of our existence,—so sublime, so consoling to the sorrowing hearts left behind. It was in support of the Church to which these offices belonged, and to enable our destitute fellow Christians on the rugged shores and in the solitary places of our country, to enjoy the privileges in which we have so long shared—it was for this, that the members of the Church are called upon from year to year to support this Society.—In conclusion he earnestly exhorted all persons to renewed and active exertions.

L. M. Wilkins, Esq. M. P. P. was to have seconded this Resolution, but was detained by Legislative duties, and A. M. UNIACKE, Esq. was suddenly called upon to supply his place, which he did in his usual ready and energetic manner. He reminded the Meeting that it was not enough to come and hear speeches, "good, bad or indifferent," and go away and criticise them afterwards, as no doubt many do—nor merely to extend their feelings of sympathy to the cause for which they had met together, but they must come down with something more substantial—they must give their money, as well as their smiles, or the objects of the Society cannot be carried out. The Speaker then called the attention of the Meeting to the College at Windsor, so intimately connected with the Church as the source from which the ranks of our Ministry must be filled up. He expressed his deep interest in the welfare of that Institution—dwelt on the crisis at which it has arrived, lamented the general indifference that prevails with regard to it, and called upon all Members of the Church to come forward to help it in this its hour of need.—The learned gentleman availed himself happily of a living and unquestionable evidence of the fruits of the Collegiate establishment, by referring to the eloquent Judge at his side, who is an Alumnus of King's College. We were very glad to hear Mr. Uniacke thus forcibly bringing the subject of the College, on which the Members of the Church are but ill informed, before that large assembly.

The 2d Resolution was—

*Resolved*.—That while the result of our efforts depends entirely upon the will of the Supreme Divine Head of the Church, the individual responsibility of every member of this Society calls for resolute exertion in supporting our Church Institutions in this Province.

It was moved by the Hon. CHIEF JUSTICE, who was greeted by loud and long continued applause, as he stood up once more to address the Meeting. He began by thanking those who had preceded him, for the kind expressions of respect and regard which they had used in reference to himself. He feelingly alluded to his advanced age, (bordering on four score) and to his anxiety to stand up there as long as he could, to testify his interest in the Society, and his attachment to the Church, of which it is the agent. He dwelt on the good done by the Missionaries of the D. C. Society throughout the waste places of the Province, and feelingly touched upon the various offices of the Church thus extended on every side. He addressed himself in very moving strains to the younger portion of the audience, reminding them how rapidly their years are hastening on—how short the retrospect even of his long life—and how needful for them to work betimes for Christ and his Church. And in conclusion, pointing upwards, he very solemnly reminded all of the coming world, and in tones of deep emotion exhorted all before him to be preparing for that rest from all earthly labours, which "remaineth for the people of God."

All that this venerable and venerated patriarch of our Zion, said on this occasion was good, and coming

evidently, from the heart, as evidently reached the hearts of those present—drawing forth the silent but expressive tear from old and young. Perhaps the personal presence of this aged and tried friend of the Church, was not less eloquent, and affecting than the words of his lips. Doubtless in the minds of those who gazed upon and listened to him, the thought arose "shall we see him here again?" God grant that we may! Some younger heart indeed, that was throbbing then that night with strong emotions, may be filled ere another anniversary comes round.

JAMES R. SMITH, Esq. Barrister, seconded the Resolution, and in the course of his speech dwelt at some length upon the personal responsibility of every member of this Society to carry out its objects, and to further its advancement; and spoke of the benefit of having quarterly meetings of the Society for the purpose of keeping alive the interest which every Church member ought to feel in it, but which was apt to flag during the interval between the annual meetings. The learned gentleman strenuously impressed upon the audience the importance of the various objects of the Society, and the necessity of keeping these continually in mind, in order to regulate in a proper manner our contributions for carrying them out. He said he felt much pleasure in thus advocating the claims of the D. C. Society.

The 3rd Resolution was this:—

*Resolved*.—That we cannot allow the present occasion to pass without again acknowledging our debt of gratitude to the Venerable Societies S. P. G. and S. P. C. K., for their past benefits and present support.

The Rev. Mr. ELLIOTT of Pictou moved it, and in a very pleasing manner set forth the benefits conferred by the English Societies on this Province from its earliest settlement to the present time. He reminded the meeting that there was scarcely a church in the Diocese that had not been thus aided—scarcely a clergyman who had not eaten its bread. He said it might be supposed by some an unnecessary repetition, to bring forward such Resolutions as these from year to year. But as the great Lord of all has taught us to repeat, each day our thanks for our daily bread, so is it becoming in us continually to repeat our gratitude to those Venerable Societies which have been His instruments in providing us with spiritual sustenance. In referring to the long existence of the S. P. G. of more than 150 years, he spoke of the wondrous changes which had occurred in that time—the rise and fall of kingdoms—the birth and death of thousands of men distinguished in all the walks of life—while this Society remains still, doing the work of God among the nations of the earth. Its sounds are indeed gone out into all lands. In every clime its missionaries may be found. We should pray for the still protecting care and blessing of Providence upon its labours, and should cultivate unceasing gratitude for the benefits bestowed on ourselves.

BENJ. ZWICKER, Esq. M. P. P. seconded the Resolution, and in speaking of the good that had been effected by the Societies referred to in his Resolution, mentioned that in the County he represented (Lunenburg) out of the ten churches established there, no less than nine had been materially assisted by grants from these Societies; and that had it not been for these, in all probability the hearts of the settlers in some of the distant parts of his county would not have been gladdened by the sound of the Gospel. He contrasted the state of the County of Lunenburg thirty years ago, with what it was at present, and particularly alluded to one church situated at New Germany, which was appropriately called "St. John in the Wilderness," where, through the aid of these Societies the poor backwoodsmen were enabled to enjoy the services of the Church.

He spoke of the educational benefits conferred through the instrumentality of these Societies upon the youth of his county, of which he gave an interesting instance.

Nor did the speaker omit a truthful mention of the natural beauties of Mahone Bay, his own locality, with its well filled church, in which he worships.

Major NORRIS, U. S. Consul at Pictou, in moving the 4th Resolution, said he rose with feelings of great embarrassment to address the Meeting, from his position as a stranger amongst them, hardly recognizing a single familiar face; but that the high and holy object of the meeting and the subject of his resolution, tended in a great measure to remove this feeling. He gave a slight sketch of the work the Missionaries of his own land (the U. States) were performing in various quarters of the Globe, on the Mountains of the Himalaya; and in the Islands of the Pacific, in Jerusalem, the scene of Christ's miracles and death, and in Greece, "the land of philosophy and of song," may be seen the American Missionary teaching the word of God to the children of the land; he also showed how the American Missionaries had taken advantage of the opening afforded by the Mexican war, to dis-

seminars the doctrines of Christianity. Nor did he ascribe all the credit of this to America alone, but to that country from which Americans derive their origin. It being as he said but the fruits of the seed cast from English ground. He then went on to remark that acting in harmony as these two great countries were now doing in the work of Christianity, cultivating the same garden, it might be regarded as one of the signs of the times that the days of the Millennium were fast approaching.

He said he had travelled over all the North American Provinces, and was convinced that as regards natural resources, Nova Scotia is inferior to none in the world, and that nothing was wanting but the industry of the inhabitants to make us a prosperous people, and if this industry was so important in a secular, how much more in religious affairs, how needful to cultivate the spiritual field by means of the D. C. Society. He then alluded to the Church at Pictou, his official residence, and spoke of the zeal and untiring perseverance with which his Pastor (Rev. Mr. Emmott) had successfully laboured for twenty years in the service of the Church, without incurring the enmity of any around him. And feeling that every labourer was worthy of his hire, he could not avoid giving him the meed of praise which he felt was his due.

He then concluded with an energetic appeal to the members of the Church, to come forward and replenish the empty coffers of the Society, and after apologizing for the liberty he took being a stranger, said he could not help reminding them, that it was a disgrace that their Society should be in debt, as stated in the Report, a circumstance which in his own country would not be allowed for a moment.

(Mr. Norton was frequently cheered in the course of his animated address, which made a great impression, and he sat down amid roused applause.)

*Resolved.*—That while we express our sympathy with the efforts of our Sister Societies in other Dioceses, we acknowledge that their greater success should stimulate and encourage us in renewing our exertions.

The Resolution was seconded by Mr. W. M. BROWN in a brief but pertinent speech, which was well received, in the course of which he put forth various home illustrations of the way in which we can and should give of our substance to this good cause. He spoke of the host of excuse which are generally conjured up for not giving—of the pounds given for luxuries, and the shilling or the dollar doled out to the Society. He argued the necessity of self denial in this and other good works, which if duly practised would stop many a refusal that the collector of such subscriptions now meets with. Mr. Brown, tho' at the disadvantage of being the last speaker, was heard with attention, and we hope with effect.

On motion the LORD BISHOP left the Chair, and the ARCHDEACON took it—when a vote of thanks was proposed by Rev. Dr. TWING, and passed unanimously. Just then the Gas showed signs of departure, and soon went out, which for a brief moment created a little confusion. All persons were requested to keep their seats however, and the Bishop returned thanks in the dark. Lights were soon procured, and the Doxology being sung and the blessing pronounced, the meeting dispersed. A collection was taken up in the course of the evening.

We regret that we have not been able to do more ample justice to the respective speakers. What we have given was written out from memory after returning home.

THE COLONIAL CHURCH BILL.

In reference to the often talked of Gladstone Bill, for not submitting which to the Church of Nova Scotia, the Bishop has been so severely censured, it appears from the Circular of Sir John Pakington, read at the General business Meeting of the D. C. Society on Thursday, that his Lordship was not required so to do, but was merely asked to give his own individual opinions and statements in regard to the interests of the Church in his Diocese. Moreover it appears that there has not been an application from a single Parish in the Province for the calling of any Meeting, Parochial or Diocesan, for the discussion of this Bill.

The Bishop stated that in his answer to Sir John Pakington, he had expressed his decided opinion that no measure would be acceptable in this Diocese unless it secured the Queen's Supremacy, and maintained intact the connexion of the Colonial with the Mother Church of England.

Further, attention was called to an important item which we do not remember seeing noticed before, namely, that the Bill, whether good or bad, if it should be

come Law, will still be only *permissive*. The members of the Church *may* (not *shall*) meet under it, for the regulation of their "internal ecclesiastical affairs."—His Lordship further took occasion to say, that he would be at all times ready to confer with any, the humblest member of the Church, and to listen to his suggestions on any subject touching her welfare, and the administration of the affairs of the Diocese.

D. C. S.

MEMBERS.

Feb. 2 Lower Granville	£ 1 6 3
Granville	16 0 0
1 New Dublin	19 6 0
4 Yarmouth	2 10 1
Tusket	1 5 10
Bridgetown	12 0 0
5 Albion Mines	18 12 10
Antigonish	15 0 0
7 Barrington	3 16 3
Tusket	0 12 0
Liverpool	47 10 0
Avleston	29 17 1
Digby	20 0 0
Halifax, St. Paul's	172 17 7
8 Eastern Shore	15 0 0

EDWIN GILPIN, Jr., Sec'y.

BISHOPRIC ENDOWMENT FUND.

Feb. 2 Rec'd. from Mrs. A. E. Saunders thro' Dr. Shrove, Chester.	£ 1 0 0
7 Liverpool.	94 5 0

EDWIN GILPIN, Jr.

BERMUDA COLLEGE.

It will be recollected that we some time since alluded to an attempt being made to revive Bishop Berkeley's plan of 200 years ago, for the establishment of a College in Bermuda. A meeting was held in London, at the instance of a Revd. Mr. Dawding,—but we thought the project had fallen through, until we saw in a late Bermuda paper, an advertisement headed "St. Paul's College," signed "W. C. Dowling, A. M., President, acting," from which it appears that the Institution was to be opened on the 3d ult. when Divine Service was appointed, "according to the custom of the English Universities." We observe a letter on the subject from the Rev. Mr. Roberts, from which it would appear that few of the parochial Clergy are in favour of the College, and that it is unequalled for by the circumstances of society in those Islands. In place of aiming at a University there, the friends of Education and of the Church, had better turn their eyes to the one already established at Windsor, in this Province, where some of their young men indeed have been educated, and where, by adding their Berkeley funds to those of King's College, they will do more good than by their present plan. Let them found some "Bermuda Scholarships" with their spare cash, for the benefit of their native youth, and they will find classical, mathematical, and modern languages instruction cheaper than in the American Colleges. The bracing air of our northern climate, moreover, will tend to the strengthening of their bodily frames, and they will go back to their sunny home with renewed physical vigor, and intellectually prepared to take a respectable position in their allotted paths of life. We hope that in consequence of the appeal made by the Associate Alumni to the Revd. Foster Almon, of Jamaica, during his late visit to N. Scotia, our College will become more generally and favourably known throughout the British West Indies, and that some parents will be induced to send their sons to this respectable and long-founded Institution, and this healthy region.

WEST INDIES.—It is mournful to read the accounts which the W. I. papers give of the ravages of fever and cholera. Sixteen officers and 70 men of H. M. S. Dauntless, have died at Barbadoes. The Admiral had been on board to encourage the poor survivors. Lt. Lawrence, H. M. S. Scorpion, at Santa Cruz, leaving a widow and four children. Capt. Matson, H. M. S. Highflyer, died at Trinidad. Col. J. D. O'Brien, D. Q. M. G., just arrived from England, died at Barbadoes; also, D. A. C. G. Cumming. At Bahamas of cholera, Maria, wife, and Fanny, daughter, of Rev. W. H. Strombone. Small pox and fever prevail also at Havana. In short there has not been for a number of years, such general and deadly sickness throughout the West Indies. While sympathizing with our fellow creatures in that quarter, let us learn a lesson of contentment and thankfulness to Providence, for the healthful climate in which we live, and where such Epidemics as now sweep over those southern regions, are unknown. The spirit of the times is restless and discontented, overlooking numerous blessings and con-

forts at home, and pining after golden prospects far away, which are never realized by thousands whom they entice in their pursuit, and which even at best are mixed up with evils untold in magnitude and number.

LETTERS RECEIVED.

From Rev. Mr. Avery with 2 subscribers, and half in advance from one. Rev. T. T. Moody, with remitt. £ 1 5 Rev. Mr. Gaultier with remitt. 30s. Mrs. Wiswall, with remitt.—directions will be attended to. Rev. Dr. Shrove Chester—be obliged for his kindness. Rev. Mr. Forsythe. 3 additional subscribers.

Shipping List.

ARRIVED.

Monday, Feb. 7.—Schr. *Defiance*, Curry, Fortune Bay, N. F.; Schr. *California*, Gillon, Fortune Bay, N. F.  
Wednesday, Feb. 9.—Brigs. *Muta*, Cleverly, Matanzas, 17 days; *Lady Ogle*, Hawkins, Trinidad, 21 days; *Orion*, Whitman Fortune Bay, N. F.; Schr. *Margaret O'Leary*, Fortune Bay, N. F.; *Good Intent*, Smith Fortune Bay, N. F.; *Julia Liza*, Bird, Fortune Bay, N. F.; *Jane Sprout*, Rodgers, Fortune Bay, N. F.; *Kosuth*, Newfoundland

CLEARANCES.

Feb. 9.—Steamship *Sir John Harvey*, Meagher, Boston Schr. *Elizabeth*, Lenegar, Newfoundland.

PASSENGERS.

Per Steamer *Sir John Harvey*—Boston, to Halifax—Messrs. Meachlin, G. C. Parker, A. Dunbrack, J. W. Denton, R. Baiten, J. Walton, Peter Fraser, J. F. Crow, C. Irwin, L. Brady, J. Ryan, J. Hufsey, R. Jeffrey, Jun. Underwood, D. B. Barnstead, Jas. Anderson, A. Greaty, Jas. Brown, Hubbard, and Steadfield.

COUNTRY MARKET.

PRICES ON SATURDAY, FEBRUARY 12.

Apples, per bush.	2s. 6d. a 3s. 9d
Beef, fresh, per cwt.	25s a 30s.
Butter, fresh, per lb.	11d. a 1s.
Catsup, per gallon.	none.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	1s. 3d. a 2s.
Eggs, per doz.	10d.
Geese, each.	1s. 6d. a 1s. 9d.
Hams, green, per lb.	5d.
Do. smoked, per lb.	6d. a 6½d.
Homespun, cotton & wool, per yard	1s. 7d. a 1s. 9d.
Do. wool,	2s. 6d.
Bacon, per lb.	6d. a 6½d.
Oatmeal, per cwt.	14s.
Pork, fresh, per lb.	3½d. a 4½d.
Potatoes, per bushel.	2s. 6d.
Socks, per doz.	10s.
Turkies, per lb.	6d.
Yarn, worsted, per lb.	2s. 6d.
Ducks per pair.	2s. to 2s. 3d.

AT THE WHARVES.

Coal, per chal.	25s.
Cord Wood,	15s

Advertisements.

BIBLE SOCIETY MEETING.

THE ANNIVERSARY OF THE NOVA SCOTIA BIBLE SOCIETY, will take place on TUESDAY EVENING next, the 15th instant, at the Temperance Hall—Chair to be taken at Seven o'clock. A Collection will be taken up in aid of the Funds. Feb. 12, 1853.

TO PRINTERS.

COMPETENT SOBER AND INDUSTRIOUS COMPOSITORS constantly wanted by H. O. HOUGHTON & Co Cambridge, Mass., U. S.  
We have placed information relating to wages, &c. in the possession of Mr. W. Gossip, Printer and Publisher, Halifax, Nova Scotia, who has visited our Establishment, and to whom such persons as above, seeking employment can refer. Application if by mail, must be prepaid.  
H. O. HOUGHTON & CO  
Cambridge, Mass., U. S. Feb. 1853.

BIBLE AND PRAYER BOOK DEPOSITORY.

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## Poetry.

## THE COMMON-PLACE BOOK.

CHILDREN OF HEAVEN.  
In the broad fields of heaven,  
In the immortal bowers,  
Dwelling by life's clear river,  
Amid undying flowers,—

Mirrads of beauteous spirits,  
Fair children of the earth,  
Linked in bright bands celestial,  
Slaves of their human birth,

They sing on earth and heaven—  
Divinest voices there,  
In thank and praises unto Him  
Who called them to the skies,

The golden haired, the blue eyed,  
That lighted up our life,  
And folded were within our hearts,  
From all the world's sad strife;

The blessings of our bosom,  
The stars upon our sky,  
The flowers up-springing in our path,  
Too beautiful to die;

They are all there in heaven,  
Safe, safe, and sweetly blessed;  
No cloud of sin can shadow  
Their bright and holy rest.

## Temperance.

(Continued from last week.)

**TOTAL ABSTINENCE.**—It is evident that the learned Archdeacon Paley would have approved of the total abstinence pledge if it had existed in his day; for he directs the person who has any "inclination to intemperance, to arm himself with some peremptory rule." "I own myself," he says "a friend to the laying down to ourselves of rules of this sort, and rigidly abiding by them. They may be exclaimed against as stiff, but they are often salutary. Indefinite resolutions of abstinence are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually. Whereas the stricter the rule is, the more tenacious we grow of it; and many a man will abstain rather than break his rule, who would not easily be brought to exercise the same moderation from higher motives. Not to mention that when our rule is once known we are provided with an answer to every importunity." Surely this last remark is no slight recommendation of the total abstinence pledge.

But not to multiply quotations let us merely consider one more. It is a letter written in 1839 by that venerable servant of Christ, the Rev. Wm. Jay of Bath, whose praise is in all the churches. He says, "I am thankful that all thro' life I have been a very temperate man, and for more than 25 years, generally a teetotaler, but for the last six years I have been one constantly and entirely. To this (now I am past 70) I ascribe, under God, the glow of health, evenness of spirits, freshness of feelings, ease of application, and comparative in exhaustion by public labors, I now enjoy.—The subject of teetotalism I have examined physically, morally, and christianly, and after all my reading, reflection, observation and experience, I have reached a very firm and powerful conviction. I believe that next to the glorious Gospel, God could not bless the human race so much as by the abolition of all intoxicating spirits. As every man has some influence, and as we ought to employ usefully all our talents, and as I have now been for nearly half a century endeavoring to serve my generation in this city, according to the will of God, I have no objection to your using this testimony in any way you please. I am willing that, both as a pledger and a subscriber, you should put down the name of William Jay." This is an example we may well and safely follow; for there are few men so little likely to lead us astray. But we have higher examples than ever his, and all the other host of men mighty in the Scriptures, and eminent in the Christian Church, who have submitted to self-denial, for the sake of doing what they can to save their fellow-creatures.

"It is good," saith the apostle "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, is offended or made weak." And again, for the purpose of warning those who partook of meat offered to idols, and who could do so without injury to themselves, but nevertheless, by their example, grieved others, made them stumble, offend, and become morally weak; he adds, "Now walkest thou charitably," or according to love, the universal love of the Gospel. "Destroy not him with thy meat for whom Christ died." Could there have been a more moving appeal. Had the drink been nectar, had every pleasure resulted from its use, and every inconvenience from abstinence, the Apostle would have dashed the cup from his lips, and publicly pledged himself to "touch not, taste not, handle not" again, "if he perceived that in the indulgence of this liberty he had led others into sin, or given them the shadow of excuse to trifle with the dictates of their conscience. The apostle walked charitably, in charity, according to the dictates of that love of which the Son of God, in shedding his blood for us, has given so illustrious an example. The Apostle lived not to himself. In eating and drinking he was guided by love to God and love to man; whatsoever he did, whether he ate or drank, he

did all to the glory of God. He felt that he was a debtor to all men, to the Jew and the Greek, the bond and the free, and that he owed men not only the preaching of the everlasting Gospel, but the powerful teaching of a good example, and of a life of self-denying love.—The Apostles felt that they ought to be "living epistles known and read of all men," for the lives and daily conduct of christians are the only books that many ever read. Could the Apostles have unceremoniously seen murders, thefts, unchastity and Sabbath breaking, as the consequences of indulgence in the use of stimulating drinks, knowing that their own use of these things, however moderate, in a degree sanctioned these drinks, and encouraged others to use them? Enjoining all to walk in love, as Christ also loved us, would they not have laid down not only their cups, but their lives, if necessary, for their brethren.

David longed for the water of the well of Bethlehem, and yet when his three mighty men brought him a cup of that water he would not drink of it; and why? The water was the sweetest he ever drank; it was that of which he first drank; every sweet remembrance of youth and home was associated with it, and yet he could not drink it now. The thought that three of his friends might have lost their lives in procuring it for him, made him shudder at its taste, he called it the blood of these men, and he poured it out as a libation before the Lord. In this case none had been destroyed by the cup, only their lives had been exposed to imminent danger in procuring it for him, and David would not drink of what was obtained for him at such a risk, and it might have been at such a cost.

## Advertisements.

## UNIVERSITY OF WINDSOR.

## THE PRESIDENT'S PRIZE.

**AN EXAMINATION FOR THE PRESIDENT'S PRIZE** in Hebrew and Hellenistic Greek, will be held in the College Hall, on **TUESDAY** the 5th April next.

The Subjects selected for this occasion will be—

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- The Epistles to the Romans.

This Prize is open to all Students who have completed 10 Terms of Residence, and whose standing does not exceed 21 Terms.

The Examination will be open to the attendance of all Members of the University who have taken the Degree of M. A. Feb. 5.

## UNIVERSITY OF WINDSOR.

## LATIN PRIZE POEM.

**THE HON. MR. JUSTICE BLISS, M. A.** HAS PROPOSED the following Subject for a Prize Poem for the present Year.

**IN OUTUM ILUSTRISSIMI DUCIS WELLINGTONI INVICTI.**  
This Prize, which is open to all Under-graduates under 4 years' standing, will be adjudged to the best Composition in Latin (Hexameter or Elegiac) Verse of not less than 40 lines. The Verses must be given in to the President on 1st May, 1852. Feb. 5.

## UNIVERSITY OF WINDSOR.

## ENGLISH PRIZE ESSAY.

The subject for this Year is—"*The advantages of a liberal education for all persons, whether intending to devote themselves to one of the learned professions or otherwise.*"

The Essays are to be sent in to the President of the College on the day of Meeting after the Easter Vacation, 1852 and the Prize will be delivered to the Successful Candidate at the ensuing Eucania, when he will read his Essay in the Hall.

The Prize is open to the competition of all Members of the University who have completed their 12th, and have not entered upon their 25th Term, at this date. Each Essay is to be distinguished by a Motto, and to be accompanied by a sealed paper, bearing the same motto, and containing the name of the writer. October, 1852.

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