

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus. There are some creases in the middle of the pages. Pages 234-235 are incorrectly numbered pages 242-243.

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# The Church Times.

Rev. J. C. Cechran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, JULY 23, 1893.

NO. 57.

## Calendar.

### CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
S. July 24	1 Kings 18; John 12	1 Kings 19; 2 Tim 3
M. 25	1 Kings 19; John 12	1 Kings 20; 2 Tim 3
Tu. 26	1 Kings 20; John 12	1 Kings 21; 2 Tim 3
W. 27	1 Kings 21; John 12	1 Kings 22; 2 Tim 3
Th. 28	1 Kings 22; John 12	1 Kings 23; 2 Tim 3
F. 29	1 Kings 23; John 12	1 Kings 24; 2 Tim 3
S. 30	1 Kings 24; John 12	1 Kings 25; 2 Tim 3

## Poetry.

### ALL THINGS ARE YOURS.

From *Night Watches, or the Peace of the Cross.*

BY E. L.

“For all things are yours whether the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ’s, and Christ’s is God’s.”—2 Cor. iii. 21-23.

O Christian of weak faith! Why art thou fearful?  
Why is thy soul cast down? Why shouldst thou be  
Disquieted, and sorrowful, and tearful,  
When Christ hath promised still to be with thee?  
Oh sinking heart, bear up, nor dread the trial,  
Our loving Master sees thy soul may need;  
The path to Heaven is by self-denial—  
The passport is the Cross where Christ did bleed.

Wilt He send sorrow in thy path of duty?  
Oh fear it not! the phantom dark and grim,  
That with its gloomy shadow mars life’s beauty,  
Can ne’er obstruct the way which leads to Him!  
Press onward boldly; do not shrink or falter,  
And thou wilt find the dark form in the road,  
Its hue, and character, and features alter  
Into an ANGEL leading up to GOD.

The cruel thorns which threat to pierce and wound thee,  
If thou persist the narrow way to tread,  
Will, as thy feet press on, with pain surround thee,  
But, with the wound, mysterious healing shed:  
And tender flowers, at first unseen, are lurking  
Beneath the prickly hedge, to cheer thy heart;  
Their fragrance thou’lt inhale, whilst nobly working,  
With earnest zeal, to gain the “better part.”

Not to luxurious ease is our vocation;  
Our Master bids us bend beneath the Cross;  
And, in His strength to work out our salvation,  
And, save His grace, to “count all things but loss.”  
His Love, a full, free tide for ever flowing,  
Revises the soul through all the weary night;  
And Faith, by the still waters ever sowing,  
Shall reap at last a harvest of delight.

All things are ours: Yes, all to us are given:  
The world—or life—or death—or things to come—  
Or present things, and promises of Heaven.  
Our longed for Rest—our sure abiding Home!  
And we are Christ’s, and Christ is God the Father’s;  
A glorious ownership; Exultingly,  
In patient hope, we wait until He gathers,  
His own, to share His great Eternity!

## Religious Miscellany.

### THE BELIEVER’S SURETY.

(Concluded from last week.)

Some have founded Christian comfort not on the fruit we bring forth, but on the consciousness that we believe. No doubt we are conscious of what is passing in our minds; but many are conscious they believe, whose faith is not the faith of Christ. We may believe many things while in the gall of bitterness and bond of iniquity. Saul of Tarsus was conscious that he desired to do God service while trampling on the Divine authority. Our hearts are deceitful above all things, and, therefore, neither consciousness, nor any other feeling, lays a solid foundation for hope. We are commanded to rest on Christ himself, the great object of faith, and in proportion to our confidence in Him, will be our assurance of salvation. To guard us against the deceitfulness of sin, we are commanded to compare our conduct with the fruit of the Spirit, as set forth in the Scriptures of truth. An apostle says, “And hereby we do know that we know him, if we keep his commandments.” “My little children, let us not love in word, neither in tongue; but in deed and in truth.—And hereby we know that we are of the truth, and shall assure our hearts before him.” (1 John ii. 3; iii. 18, 19.) It has been erroneously maintained, that

it is impossible for a believer to entertain a doubt of his acceptance. Those who hold this sentiment suppose that when we are commanded to make our calling and election sure, it means making it sure to others; but when the apostle speaks of assuring our hearts before Him, he speaks of our own hearts, not of the hearts of others. We may, through temptation, lose our consolation in Christ. We may, in a measure let slip the truth and grieve the Holy Spirit, thus losing the earnest of our inheritance. (Eph. i. 14.) This is figured by Bunyan’s pilgrim losing his roll, and being obliged to return for it. In this case, a believer is called to repent, and do his first works, to awake out of sleep, to arise from the dead, and Christ will give him life. Our election can only be made sure by ascertaining our calling. Thus the apostle knew the election of the Thesalonians—(1 Thess. i. 4, 5)—and he encourages the Corinthians by reminding them of the faithfulness of God, who had called them into the fellowship of His dear Son, and who, he was assured, would confirm them to the end. (1 Cor. i. 8, 9.) The sum of the matter is, that every sinner, without exception, who hears the Gospel, has the most ample grounds for the fullest confidence in Christ for salvation, and when the Spirit takes of the things of Christ—the dignity of His person, the infinite value of his atonement, and the freeness of his salvation—and shows them to the mind, in other words, when God reveals his Son in them, they put their trust in Him, obeying the truth through the Spirit. The supply of the Spirit is as essential to the continuance, as to the commencement of faith; and, although he who hath begun a good work, will perform it until the day of Christ, yet we are in constant danger of losing sight of the truth, which can only be kept in view by watchfulness and prayer. We ought never to be satisfied with a peradventure we shall be saved; the question is too momentous to be left in doubt; let us then give diligence to the full assurance of hope unto the end, and never be satisfied with out being able to say, who loved me and gave himself for me. In order to this, it is not necessary for us to hold that Christ died for all mankind. In that case, his dying for me could afford me no satisfaction, for it must be admitted that many perish; but all who hear the Gospel are commanded to trust in Christ for salvation, with the assurance of acceptance. If then, having renounced every other ground of hope, we look to Christ for salvation, calling upon the name of the Lord, we have the promise of God, confirmed by his oath, that we shall be saved. If we know the Lord as the Saviour of sinners, it is because we were first known of him. (Gal. iv. 9)—What a proof is it of the corruption of our hearts, that we are so frequently diverted from cultivating the enjoyment of fellowship with God by the lying vanities of this evil world! What is all around us when viewed in the light of eternity? What are the days of man’s vain life which he spendeth as a shadow, compared with an exceeding and eternal weight of glory, or to be cast into the lake of fire, where the smoke of their torment shall ascend for ever and ever?—Let us, then, desire one thing of the Lord, and that let us seek after, that we may dwell in the house of the Lord for ever; while we are in this world, let us not be satisfied without the enjoyment of the light of God’s countenance, and the anticipation of the rest which remaineth for the people of God. Let us guard against falling into temptation, not merely to open, but to secret sin. We must “take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.” (Cant. ii. 15.) Christ says, and the message is addressed to believers, “Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Rev. iii. 20.) Let us plead with him who has the key of David, who shutteth and none can open, and openeth and none can shut, that he would take entire possession of our hearts, and reign there without a rival.

WHAT IT DOES.—Temperance puts wood on the fire, flour in the barrel, vigor in the body, intelligence in the brain, and spirit in the whole composition of man.

## MODERN INFIDELITY AND TRUE FAITH.

The London Christian Observer, in a review of Vinet’s *Discours sur quelques saints religieux*, presents the following just and practical views:

“There is an objection which is continually cast in the teeth of believers: and from the prominent place assigned to it by infidelity, we might expect to find it either really sound, or at least specious; but carefully dissected, it turns out to be the very quintessence of shallowness. ‘The word of God,’ says our opponents, ‘is full of mysteries; therefore we cannot believe it.’ How lightly do some persons decide generally upon the most important subjects! The pretension of understanding everything in a religion given to us by God, is unjust and extravagant. It is unjust; for it we have the means of ascertaining that the Bible is indeed a revelation from above, if we are placed in such a position that we can be fully satisfied as to the authority it claims to possess, we have no right to ask anything more; and by expressing any further complaint, or seeking further for an imaginary pledge of safety, we are questioning God’s intentions towards us, and expecting from Him what He never promised to give us. Let us now take another step, and see whether the murmurs of infidelity are reasonable. What is religion? God Himself coming into contact with man,—the Creator with the creature,—the Infinite with the finite. This is already a mystery common to all religions, and in all religions equally insoluble.—If, then, you are scandalized by such things as are beyond your understanding, you are stopped on the very threshold, not only of Christianity, but of that religion called *natural*, because it rejects revelations and miracles. For natural religion must at all events presuppose a relationship, a communication of some sort between God and man; otherwise we arrive at Atheism. You are then driven out of the pale of every belief, and you are not even permitted to be consistent Deists, because you have refused to be Christians.

“We, however, concede to you for a moment the right of clearing this first difficulty, of admitting the bond of union we have just now been alluding to and which you profess you cannot understand. Have you carefully examined the consequences of such a supposition? Do you see where it leads to? You are as you yourselves acknowledge, connected with God, in some mysterious way; therefore you are both free and dependent, and that is beyond your comprehension; therefore your prayers can influence God’s will, and that is beyond your comprehension.—Such are a few of the mysteries which you are compelled to devour (*devores*), and for what? For the sake of establishing with the Deity a few very vague, very superficial, relations immediately bordering upon Atheism.”

From the quotation just given, the reader will see M. Vinet is no mean logician; and it is certainly his undoubted superiority as an intelligent writer that prevents him from attaching an undue importance to the weapons he uses so well. He sees that in questions connecting with religion, the understanding alone cannot suffice; the most conclusive syllogisms, the clearest definitions, are powerless *per se*, a man thoroughly at home in apologetics, a first-rate controversialist, may still be no Christian. “Love is necessary. Love is the only true interpreter of the verities of the Gospel.” The learning of this world, and of the Princes of this world, is overcome by the simplicity of love: love may be described as the wisdom of those who are perfect, according to the declaration contained in St. John’s Epistle, “every one that loveth, is born of God, and knoweth God.” (1 John iv. 6).

“The same thing happens, then, between God and man, which we see taking place between two persons speaking different languages. An interpreter is needed who, thoroughly acquainted with both idioms, will render accessible to the understanding of A., by a careful translation, the thoughts expressed by B. Now, love is the interpreter of the Gospel to the heart of man. Love sheds light over all those truths relating to the essence of God, and the knowledge of which is, as we have seen, neither attainable by us, nor useful for us, but all the verities bearing upon our connection with God, and forming the very basis of religion. There

axioms escape from grasp of the reason, but love appropriates them without the slightest difficulty."

This passage suggests naturally a reference to one of the most celebrated books in French literature; we mean Pascal's *Thoughts*. The idea which predominates throughout the work, of the great Port-Royalist thinker is precisely the same; the superiority of a heart religion; the humbling of the intellect; scepticism is stated out as the terminus of all speculative ideas.

### News Department.

from Papers by R. M. S. Europe, July 10.

HOUSE OF LORDS, JULY 7.

THE WHITE FEATHER.

At the earnest request of Lord Brougham and the Earl of Clarendon, the Marquis of Clanricarde postponed his motion with respect to the affairs of Turkey, it being alleged that the discussion of the subject would be mischievous at the present juncture.

HOUSE OF COMMONS, JULY 7.

THE WHITE FEATHER.

Mr. Layard stated that the motion of which he had given notice for this day, with respect to the affairs of Turkey, would be for an address to Her Majesty, stating that the House had heard with regret that the Government of Russia had taken measures which threatened the integrity and independence of the Ottoman empire, and praying that Her Majesty would be graciously pleased to direct that every information upon the subject of the affairs of Turkey should be laid upon the table of the House as soon as it could be done without detriment to the public service. The hon. gentleman complained that during his absence his motion, which stood for this day, had been postponed until Monday, before he had answered an application made to him for that purpose.

Sir C. Wood explained that Lord J. Russell, finding himself too ill to attend to-morrow, had written to the hon. member, and he had not postponed the motion until the last moment.

Mr. Disraeli asked if the hon. gentleman would positively bring forward his motion relative to Turkey on Monday?

Mr. Layard said he should do so, unless the Government should show him such reasons to the contrary as would, in his opinion, be satisfactory to the country.

Mr. Liddell asked whether any instructions had been sent out by Her Majesty's Government to enquire into the case of British vessels at present detained in the Danube, owing to the imperfect state of the navigation of that river?

Lord Palmerston said that obstructions had occurred in the navigation of the Danube, and the Russian Government had admitted that it was its duty to have them removed; but they arose from natural causes and must prove temporary. In reply to remonstrances from the British Government on the subject, the Russian Government said its efforts to clear the navigation were impeded by local and opposing interests.

THE CAMP AT CHOBHAM.—The camp was crowded on Friday morning by thousands of spectators, the great majority of whom had come by express trains from distant parts of the country to witness (as they expected) some grand manœuvring of the encamped army. After the duty of Thursday it is needless to state that the men were not subjected to a repetition of fatigue, and, as a matter of course, the disappointment to civilians was great.

On Saturday, at eleven o'clock, a visible stir at headquarters gave intimation of something about to be essayed, and a single bugle sound from Lord Seaton's position, re-echoed from position to position, brought all the infantry into line within a period of five minutes. The same signal summoned the cavalry to saddle, and simultaneously the whole army were ready for action in light marching order. No sooner had the troops been turned out, and the infantry formed into line and the cavalry into squadrons, than a flourish of trumpets announced the approach of Lord Hardinge and two French generals, Count Montebello and Viscount Rial. A series of manœuvres having been skilfully effected, Lord Hardinge, Lord Seaton, the Duke of Cambridge, the Count de Montebello, and Viscount Rial, with a staff of commanding officers, took up a position in front of the artillery camp, where they waited till the whole army filed past. The Count de Montebello, Viscount Rial, and Lord Hardinge, accompanied Lord Seaton to his tent, where they partook of luncheon.

Sunday the usual religious services took place. Monday was a busy day, but less so than Tuesday, when the long expected battle and pontooning affair came off

at Virginia Water in presence of Her Majesty and of an immense multitude, nine-tenths of whom saw nothing but smoke—but they heard all the noise. Wednesday was a day of rest and amusement.

In the House of Commons, Sir C. Goodman asked that the public might be informed of the appointed review days and night surprises, to which Lord Palmerston thus replied in his usual manner:—"I have simply to say that the main object of sending the troops into camp at Chobham is to prepare them, by previous instruction, for all the contingencies of war. One essential principle is, that they never should know beforehand what they are to do next day—(laughter)—and that they go to bed perfectly ignorant whether they shall be woke up in the middle of the night or at day-break; and it would be difficult, if they let the public into the secret) beforehand, to keep the troops in the dark (laughter). But I can state that those who are anxious to witness those interesting evolutions may be certain that every day when it does not rain—(laughter)—and nothing occurs to prevent the troops, with a due regard to health, from being led out of the encampment, those who visit the scene are perfectly certain to see things quite worth the trouble of going there."

THE CITY CHURCHES.—We have in London a spectacle more painfully ridiculous and a greater violation of common sense than is to be found in any human institution in the most backward and unimprovable countries. Here are scores of churches—handsome churches—with everything that money can give them, in admirable order, with well-conducted services, and no congregation. The model city church is a spacious, and indeed, a magnificent structure, with nave, aisles, chancel, vestibule, vestry, tower, bells, and the rest. Once in three or four years it is closed for a month to be repaired or cleaned, and fitted with a new warming apparatus, at a great cost. All its furniture is excellent: there is nothing wanting that comfort and a certain quiet civic taste can desire. It has the services of a well-paid clergyman, a well-paid clerk, a well-paid organist, paid singers, beadle, sexton, and pew-openers. The bells ring for a morning service on Sunday, and at eleven o'clock service begins. Count the congregation any time between eleven and one; include the minister, clerk, beadle, pew-opener, organist, the half-dozen school children—in a word, every soul in the place, taking care not to omit yourself, and you will find perhaps forty. We have made the reckoning many times in one handsome church without exceeding that limit. In a larger and handsomer church, in a well-known street, on a fine Sunday morning, we have made out twenty-two souls. The average in a considerable number of such churches is said to be fifty. In each of these churches the expenses, including the clergyman's income, and triennial repairs, and every other item are considerably over £500 a year, or £10 per head of the actual congregation. Yet there is not an improvement in London that has not been spoilt by these deserted structures, which divert a new thoroughfare as a rock will turn aside the most rapid stream. Many of these churches, besides handsome incomes for the clergymen, have large estates for the maintenance of the fabric.

The cause of this preposterous state of things is, that private houses have given way, and are still giving way, to shops, offices, and warehouses. The population either goes to the suburbs; or, if spending the week days in London, takes the opportunity of Sunday to get a mouthful of fresh air, and a few hours repose to the eye and the ear. The people are all gone where churches and clergymen are really wanted and are not, for they cannot be transplanted it seems, without fatal injury. The results are as lamentable as the appearance is ludicrous. The London clergy having so little occupation, and for obvious reasons, are generally non-resident. A young man employed in a warehouse extending into three parishes was seized with mortal illness and earnestly desired to see a clergyman. No one of the three was to be found, and nobody could even say where they lived, as they only made their appearance in time for Sunday service. We have been told that in eleven adjacent parishes on the south of Cheapside there is not one resident incumbent. There are populations, but they are of the class that does not go to church, and the clergy in the City of London does not go to them. Without going further into the religious condition of the City, it is at least evident by the admission of the congregations, that our churches are more than enough, and by the admission of the incumbents, that we could do with half the number of clergy. In fact, the clergy as well as the congregation are gone out of town; and all that we want is an arrangement to bring them into communication with one

another. The difficulties are partly material, partly sentimental. The former are easily got over—the latter are found to yield in the case of railways and other public improvements: so why should they not where the interests of religion are at stake? A sentiment which prefers a church without a congregation to a church with one, must be near akin to that which would give a child a stone when it asked for bread.

The cure of these enormous and increasing evils is the object of the Church Building Act Amendment Bill, which passed through committee in the Lords on Monday night. No serious objection was urged to the main provisions of the bill, except that the population might possibly return to the City parishes, when churches and clergy would once more be required. But if Lord Powis, who felt this scruple, will enter the City, and walk through the parishes in question, he will see that there is no more prospect of these parishes ever becoming again populous than of the pyramids or the area of St. Paul's ever permanently harbouring a large population. Vast piles of warehouses rise up, which will evidently contain nothing but bales of goods and offices as long as England lasts, and will only cease to do so when they become the abode of owls, and such other wild things as will take the place of man. The conversion of the City into offices and warehouses is a development inseparable from the growth of the metropolis, and must go on as that growth increases; for, the larger the population, the larger also must be the central mart for the exercise of their trades and the deposit of their stores. The measure in the House of Lords is resolved into a question of arrangement, and we only trust that it will be rendered as extensively available as can be; for there are many towns in the country and many agricultural districts that require similar treatment. Indeed, when it has been once established that churches are made for men, and not men for churches, who shall say where we shall stop?—*Times*.

The Queen and Prince Albert, according to present arrangements, will leave town on the 12th inst., for the purpose of honouring the Exhibition at Dublin with a visit. Her Majesty and the Prince will travel by the London and North-Western Railway from the Euston station direct to Holyhead, at which port the *Victoria and Albert* yacht will be in readiness to convey them to Kingstown. The Prince and Princess of Prussia, if in England, will accompany her Majesty; but, owing to the illness of the Grand Duke of Saxe Weimar, some apprehension exists that the Prince and Princess may be summoned to the continent. Her Majesty, it is anticipated, will sleep on board the royal yacht at Holyhead Harbour on the night of her arrival at that port. The return of the Court to town is not expected to be delayed beyond Saturday the 16th inst.

### CONTINENTAL CONFIRMATIONS.

BY THE BISHOP OF RIPON.

THE *Leeds Intelligencer*, in stating that the Bishop of Ripon has completed his continental tour of confirmation, and was expected home on Monday last, gives the following particulars:—

"His Lordship has administered the rite of confirmation in Hamburg to twenty-seven young persons, in Hanover to ten, in Berlin to eight, (amongst whom was the daughter of Mr. Barnard the American Minister,) and in Dresden to twenty-six. The presence of a Bishop of the Church of England, being a somewhat unusual event in Germany, appears to have excited great interest in the several cities in which the sacred rite has been administered, and the solemnity has been numerously attended by pastors and members of the Lutheran Church, as also by the members of other religious bodies. It is gratifying to know that this truly episcopal mission has been attended with the happiest results, by drawing more closely within the bosom of our own Church those dispersed members of her fold, and affording them an opportunity of participating in the holy ordinance of confirmation. The devout and earnest manner of the candidates, as well as of those persons who attended to witness the ceremony—(which was generally acknowledged to present a favourable contrast to the manner in which the rite is administered by the Lutheran Church)—abundantly testified how much they were affected with the solemn and impressive manner in which "the laying on of hands" was administered by our excellent diocesan.

"We may confidently hope that the results of this and the preceding and succeeding visits will draw closer the links of Christian brotherhood between ourselves and our scattered brethren on the continent, and that the pure and apostolic doctrines and ritual of our ancient and reformed Church may commend themselves to the judgement and affections of even such as are not

within her communion. It cannot, at the same time, fail to afford sincere gratification to every member of the Church of England, and of this diocese in particular, to learn that one of her bishops should have been received with such marks of public respect as everywhere awaited our esteemed diocesan. The King of Hanover twice received his Lordship at dinner with every mark of courtesy, and commanded all public institutions to be thrown open for inspection whenever he might choose to visit them. His Lordship's reception in Berlin was of the same gratifying description. The King of Prussia, having ascertained the expected moment of his lordship's arrival, graciously waived the ordinary etiquette of presentation and court ceremony, and forwarded the bishop an invitation to dinner at his Palace of Sans Souci, which was repeated upon another occasion to a more private party. His lordship was also lodged and entertained with great hospitality by Lord Bloomfield at the British Embassy while, as at Hanover, all public places and institutions were thrown open to his lordship's inspection. We are confident all will share with his lordship in the gratification which such distinguished marks of respect, offered to his sacred office and person, and to the interesting object of his mission must have afforded him; nor need we doubt receiving an equally warm and affectionate reception on his return to resume the labours of his own diocese, in the mild rule of which we trust he may long be spared to us in renewed health and vigour."

**DR. ACHILLI.**—We are informed that Dr. Achilli is likely to secure for himself still further notoriety in America as the leader of a new sect, or rather as the reviver of the Swedenborgian heresies and follies. He will not, however, be much more heard of in England, and his new associates will be of a different class from those whom he induced to sustain him in his contest with Father Newman. It is a melancholy conclusion to his career, that a priest who professed to have come out of the Church of Rome, as a Protestant, should take up a belief in the doctrines of a mad-man, who fancied himself a prophet, and declared that he had himself seen Luther amongst the lost spirits condemned to darkness, for having taught the doctrine of justification by faith.—*Record.*

**THE EVANGELIZATION OF IRELAND.**—A plan, originating with Dr. Steane of Camberwell, has just been formed for attempting, on a gigantic scale, to evangelize the sister country. It is proposed to send, in the course of a few weeks, no fewer than one hundred "ministers of various denominations" to preach the Gospel in all parts of Ireland. They are to go, two and two, throughout the country, each couple locating themselves in particular districts, and preaching the great truths of evangelical religion, every day, throughout those districts. Their labours, when the state of the weather will permit, will be almost entirely in the open air. Committees have been formed in London, Edinburgh, and Glasgow, for the purpose of raising the necessary fund and carrying the scheme into effect. Among the London committee will be found the names of the Earl of Cavan, Sir C. E. Baskley, Admiral Vernon Harcourt, Sir W. Betham, and others.—*Non-conformist.*

**THE MANIFESTO OF THE EMPEROR OF ALL THE RUSSIAS** is a dreadful compound of mendacity and blasphemy. It reminds us of that profane freak of the Emperor Michael, the Drunkard, who himself administered the sacrament to his subjects in a nauseous compound of vinegar and mustard. The last of the Iconoclastic Caesars was hardly more detestably criminal than is the orthodox "Nicolas." Let us, nevertheless, be just towards him. If he be outrageously unjust towards the Sultan, he is not more so than was France two or three months ago, when her envoy battered at the Sublime Porte with true Gallic vapouring arrogance. The Austrian, too, was quite as insulting to the Sultan when the Count de Leningen was deputed with his baughty demands to degrade the father of Islamism. But, however this may be, Russia must recoil before the opposition preparing against her. Russia will—as was quaintly said by one of Hood's comic characters—"Russia will fall back upon her tallows."—*Church and State Gazette.*

**THE BISHOP OF ANTIGUA** left England on Saturday in the West India steamer *Parana*. General Bunbury, commander-in-chief of the West India forces, came down in the *Magdalena*, which arrived at Southampton on Friday last.

**SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.**—The audit-sheet of this Society laid before the monthly meeting shows an excess of expenditure over income of £6 18s. 7d. There have been issued from the depository during the past year 153,799 Bibles, 79,483 New Testaments, and 324,928 Common Prayer Books.

**THE LATE REV. H. BUDD.**—Another of the venerable men whose lives and labours have been contemporaneous with the revival of modern missions has been gathered to his rest. We allude to the Rev. Henry Budd who died on the 27th ult., at the full age of eighty. For thirty-one years he was chaplain of the Bridewell, and for forty-five years rector of White Roothing, Essex. For a short period, in early life, he acted as Secretary of the Church Missionary Society. One of the most exemplary of the native ordained missionaries of that Society (a North American Indian) bears his name. Mr. Budd is well known as the author of a treatise on infant baptism. The latter years of his life have been spent in much retirement as the rector of a quiet country parish.

**HOBART TOWN CATHEDRAL.**—The *Tasmanian Church Chronicle* announces that the foundation-stone of a cathedral at Hobart Town is to be laid on the 9th of August, being the jubilee anniversary of the foundation of the colony.

**CONVERSIONS FROM POPEY.**—On Sunday last five persons publicly renounced the errors of Popery in St. James' Church Letchford, Warrington, and were received into communion with the Church of England.

The new Westminster-bridge is to consist of seven flat arches upon stone piers. The estimated cost of removing the old one is £15,000; of building the new one £150,000.

It is reported that the Bishop of Oxford has issued an inhibition to the Rev. Dr. Maurice and the Rev. J. West, of Oxford, against further Church collections in aid of Moravian Missions.

In our paper of the 12th ult., we record the early death of the Rev. R. C. Paley, a promising young Missionary, aged twenty-four, of the Church Missionary Society, who was called to his rest a few weeks after his arrival at the scene of his labours. The African mail, which arrived on Thursday, has brought tidings of the death of Mrs. Paley also, on board the *Forerunner* May, 6, during her voyage home. The death of these young and interesting labourers, within nine months of Mr. Paley's Ordination and of their marriage, is indeed a mysterious and afflicting Providence. It will be remembered that Mr. Paley was a descendant of the celebrated Dr. Paley.—*Record.*

**THE BIBLE IN THE PAPAL STATES.**—We find the following suggestive fact in an exchange paper.

"Several seizures of bibles and prayer-books amongst the baggage of English travellers, disembarking at Civita Vecchia, on their way to Rome for the Easter ceremonies, having recently been effected by the Papal police authorities, the British Consul has been appealed to, and has obtained the restoration of the confiscated bibles and prayer books, and a kind of promise that British Protestants shall be allowed to travel with the sacred volume in their possession, provided they make no use of it for propagandist purposes."

**A SARCOPHAGUS** covering a lead coffin, in which a skeleton is contained, was discovered in the Minorities, London; supposed to be 1,600 years old. The convent at St. Clair (founded 1,293) with the gardens, comprised the whole of the above parish. Hence its name, the "Minorities," or place of religious education for minors.

The soil of Siberia, at the close of summer, is found still frozen for fifty-six inches beneath the surface, and the dead that have lain in their coffins for one hundred and fifty years, have been taken up unchanged in the least.

## FRANCE.

**THE RUSSIAN MANIFESTO.**—The manifesto of the Emperor Nicholas has filled the French Cabinet with indignation. The French Government has in its turn drawn up a note or manifesto by way of reply to the Nesselrode note. It is temperate, precise, and firm. There is some expectation of its being made public in the official organ of the Government.

**PLOT TO ASSASSINATE THE EMPEROR.**—Another plot has been discovered in Paris, and which was to have been put in execution on Tuesday night. It was known that the Emperor and Empress were to visit the Opera Comique, which is on the Boulevards Italiens, nearly opposite the Rue Lafitte. The throng was great when the imperial carriages arrived. About a dozen or sixteen men, who were near the entrance to the theatre when the cortege drew up, attracted the attention of the *Sergens de Ville* by the energy of their cries, and suspicion was excited by their manner. One of these men, when waving his hat, exposed a

part of his bosom by the opening of his coat, and the handle and point of a dagger were visible. The man was at once arrested, and the group of which he was the centre were arrested to the number of twelve. Besides these arrests several others, some say to the number of sixty, were made among the crowd. Many of them, however, were afterwards set at liberty. The sixteen persons first arrested were taken before the Commissary of Police, and were transferred to the prison of the Prefecture of Police. It is stated that all were armed, either with a dagger or a pistol. The Emperor and Empress quitted the theatre at ten minutes past twelve. The escort kept close to the carriage.—(*Fudge!*)

## ITALY.

The sentence in the case of Guerrazzi and his reputed accomplices was expected with considerable anxiety at Florence. Guerrazzi had been asked if he would accept banishment on the express condition of not publishing abroad any political work or memoir. The reply of the prisoner to that question was not known.

## GERMANY.

**THE GREEK CHURCH.**—The Emperor of Austria has abolished the taxes paid by the clergy in those parts of his dominions where the majority of the inhabitants belong to the Greek Church. The object of his remission at the present moment is too obvious to need pointing out. The Austrian Government have made representations to that of Russia to obtain the discontinuance of the expression "Russo-Greek" Church in public documents relative to the eastern question. The Emperor of Austria has three million of subjects professing the Greek religion.

## RUSSIA AND TURKEY.

The *Journal de Constantinople*, of the 19th relates that at five o'clock on the 16th, M. Argyropulo went to the Porte, and had half an hour's conversation with Reschid Pacha, who delivered into his hands the reply to the ultimatum. In most mild and conciliatory but firm language, the demands of Russia, as contained in Count Nesselrode's note, were rejected, "for high reasons (*hautes raisons*) connected with the dignity, rights, and sovereign independence of the Sultan." Should the threat which had been held out—"that in case of the rejection of the note the Russian troops would cross the frontiers"—be put into execution, the Imperial Government would be under the painful necessity of considering it a declaration of war." The *Wiener Zeitung* of the same evening prints the last sentences in italics.

In an ukase just published the Emperor forbids—1st, that operatic or other profane music shall be mixed up with sacred compositions in the same concert; 2nd, that sacred concerts shall be given at theatres; 3rd, that psalms and prayers which form a part of the liturgy of the orthodox Church be sung at concerts, and, though those of other confessions may be sung there, it must never be with Russian words—and so on.

The city of Smyrna, the second port of the Ottoman Empire, has now been for nearly four years practically in a state of siege. The inhabitants cannot go as formerly to spend the hot months of the summer in the neighbouring villages, nor can anybody with safety walk half an hour beyond the walls. The besieging army consists of about a score of clever desperadoes, headed by a certain "Yani Katurgi," or John the Muleteer, a sort of Rob Roy, who levies black mail on the neighbouring villages, and from the mountain-heights watches the movements of the caravans of rich travellers.

**LATEST NEWS.**—At noon this day the following telegraphic despatch from Trieste, under date of the 7th inst., was received:—"CONSTANTINOPLE, June 27.—Prospects of a peaceful solution are held out through the joint mediation of England, France, and Austria. The Russian demands will not be admitted in form, but in tenor. The Porte has declined the offer of the formation of a foreign legion. The Cossacks assembled near Trebisond are to be commanded by Schamyl. The English and French fleets are at Tenedos.

## CHINA.

In the absence of definite news from Shanghai there is a rumour, from Hong-kong that the insurgents had defeated the imperial troops, and had made further advances towards Peking. The two Englishmen arrested at Canton by French marines were forcibly taken off to Whampoa, where, after about an hour's questioning, they were liberated by Captain Rocque maurel, having been found to have committed no offence whatever. Sir W. Hoste, senior naval officer, immediately went up to Canton and obtained a proper apology from the French officer.

## Missionary Intelligence.

## THE PITCAIRN PASTOR IN ENGLAND.

CONCLUDED FROM LAST WEEK.

*His interview with the Queen and Prince Albert.*

It was a matter of reasonable ambition to the Pitcairn chaplain, before quitting England forever, to be admitted to the presence, though for but a moment, of his Queen; and as Her Majesty's interest in her distant subjects, especially as connected with the spread of Christianity, is well known, and the humble chaplain of Pitcairn had made many friends in high quarters, his wish was gratified. On the 15th December, 1852, two days before he quitted England, the Royal Fairy conveyed him by appointment to Osborne. He was first introduced into the presence of the Prince, who took an evident interest in him, asking a great many questions concerning Pitcairn and its people, and appearing greatly pleased with his answers. In a letter dated the next day, to the Rev. Mr. Murray (the most hospitable and zealous of his friends,) through whose kindness it is now lying before us, he speaks of this as "the eventful day! . . . Prince Albert was very urbane, and asked me many questions about our island, and appeared much pleased with the answers I gave him. He then inquired what he could do for the community? I said "Her Majesty's community had supplied us with all we had need of at present; but that, if he would present us with Her Majesty's picture including himself and the royal children, we should consider it a great favor." He smiled, and said I should have it. After a little more conversation, I saw he was designing to withdraw, and not a word had been said about seeing Her Majesty! No time was to be lost; so I screwed up my courage, and said, "Will your Royal Highness permit me to pay my duty to the Queen?" He replied, "I am just going to inquire if Her Majesty will see you." After a few minutes, I went into the room where Her Majesty was, and worthy Mr. Nobbs proceeds to say, that he was instantly set at ease by the affable condescension of Her Majesty. We regret that he has not left any written account of this interesting interview, for the worthy chaplain of Pitcairn had a little world of matters to attend to during the few remaining days of his stay in England. We have reason, however, to believe that the Queen exhibited a lively interest in his account of this distant family of her subjects, who, by this time, no doubt, have heard from their chaplain's own lips what Her Majesty asked and said of them. He received pleasing little mementoes from the ladies in waiting, and other distinguished persons in attendance, and so took his departure from the residence and presence of Her Majesty of England, to commence his ten thousand miles journey.

*Return to Pitcairn.*

He sailed from Southampton in the *La Plata*, on the 17th December, and reached Valparaiso in safety on the 12th of February. A letter from him is lying before us, dated Valparaiso, the 6th March, where he was waiting for the *Portland* to convey him to Pitcairn.—"Oh, how I wish," says he, "to be at home!"—He was then dividing clerical duty with the chaplain of Admiral Moresby at the Church on shore, and also on board the man-of-war stationed there. He says that he had a sufficiency of money to meet his expenses, and a trifle to spare, "without trenching on my salary (£50 a year,) which I shall endeavor preserve intact for the benefit of my dear wife and children, whom God preserve!"—He complains sadly, however, of the expenses of passing the formidable Isthmus of Panama. It cost him £50. There a usual mischance befel him, he lost the box containing his communion-plate. "Oh, what anxiety of mind its absence cost me! and, I believe, this was the exciting cause of the fever by which I was attacked." Fortunately, however, after a week's suspense, the precious box was recovered, thanks to the indefatigable exertions of Mr. Perry, the British Consul at Panama. After many fervent expressions of piety and gratitude towards his friends and well-wishers in England, he concludes by hoping that his next letter will be dated Pitcairn's Island, when the thanks of the community will be appended to his own.

"From Valparaiso," says Mr. Murray, toward the close of his little history, "should all go on prosperously with Mr. Nobbs, Admiral Moresby will convey him to Pitcairn in the *Portland*, and the islanders will probably welcome him home before the end of March. May it please God to guide him in health and safety, to his distant flock? Who can adequately imagine the scene which will be presented on his landing among his

friends on the island, to be parted from them no more on this side of the grave!"

"We can picture to ourselves, on reading this passage, the scene to which we formerly alluded of their reluctant parting with their pastor to come to England—to encounter the dangers of twenty thousand miles' travelling—perhaps never to return—following him down to the water's edge, embracing and sobbing over him; and it may be that he said to them in faltering tones, and in the moving language of the Apostle Paul on a similar occasion—"What mean ye to weep and to break my heart?"

"This highly valued gift," says Mr. Murray, was taken out in February, 1852, in H. M. sloop *Rattlesnake*, Captain Trollope, the commander being instructed to leave it in the charge of the commander-in-chief in the Pacific, for conveyance to Pitcairn.—P. 219, 220.

† P. 221. † Acts xxi. 13.

## Youths' Department.

## TWO YEARS OLD.

PLAYING on the carpet near me  
Is a little cherub girl,  
And her presence, much I fear me,  
Sets my senses in a whirl;  
For a book is open lying,  
Full of grave philosophising,  
And I own I'm vainly trying  
To thro' my thoughts to hold,  
But in spite of my essaying,  
They will evermore be straying  
To that cherub near me playing,  
Only two years old.

With her hair so long and flaxen,  
And her sunny eyes of blue,  
And her cheek so plump and waxen,  
She is charming to the view.  
Then her voice to all who hear it,  
Breathes a sweet entrancing spirit:  
O, to be forever near it,  
Is a joy untold;  
For 'tis ever sweetly telling  
To my heart, with rapture swelling,  
Of affection only dwelling—  
Only two years old.

With a new delight I'm hearing  
All her sweet attempts at words,  
In their melody endearing,  
Sweeter far than any bird's;  
And the musical mistaking  
Which her baby lips are making,  
For my heart a charm is waking.  
Firmer in its hold  
Than the charm so rich and glowing,  
From the Roman's lip o'erflowing;  
Then she gives a look so knowing—  
Only two years old.

Now her ripe and honied kisses  
(Honied, ripe, for me alone.)  
Thrill my soul with varied blisses  
Venus never yet hath known,  
When her twining arms are round me,  
All domestic joy hath crowned me,  
And a fervent spell hath bound me,  
Never to grow cold.  
O, there is not, this side Eden,  
Aught with loveliness so laden,  
As my little cherub maiden,  
Only two years old.

**POLITENESS.**—By endeavoring to acquire a habit of politeness, it will soon become familiar, and sit on you with ease if not with elegance. Let it never be forgotten that genuine politeness is a great fosterer of family love; it allays accidental irritation by preventing harsh retorts and rude contradictions; it softens the boisterous, stimulates the indolent, suppresses selfishness, and by forming a habit of consideration for others, harmonizes the whole. Politeness begets politeness, and brothers may easily be won by it to leave off the rude ways they bring home from school or college. Sisters ought never to receive any little attention without thanking them for it, never to ask a favor of them but in courteous terms, never to reply to their questions in monosyllables, and they will soon be ashamed to do such things themselves. Both precept and example ought to be laid under contribution to convince them that no one can have really good manners abroad who is not habitually polite at home.

**REFINEMENT IN THE FEATHERED RACE.**—A few days ago a bird's nest was discovered in the pleasure ground of Earl Mansers, at Thoresby Park, composed of the following materials, viz:—A lady's cap, a collar, a habit shirt, and a quantity of lace, amounting in value to sixteen shillings, the whole being interwoven with twigs and bits of hay and moss, and not at all injured. Several articles of the above description had

disappeared from the bleaching ground, and different persons have been blamed for the supposed theft. The real thieves were a pair of missal thrushes, who had chosen a fine cedar tree near the place for their summer abode, and had used the above mentioned articles to construct their nest; but not being skilful enough to weave in the strings, the nest was discovered by one of the gardeners. The nest, when found, was quite finished, and had received two eggs. It has been carefully removed from the tree, and sent to his lordship, who is now in London, and will probably find its way to the British Museum.—*Derbyshire Courier*.

**THE POOR BOY.**—Don't be ashamed, my lad, if you have a patch on your elbow. It is no mark of disgrace. It speaks well for your industrious mother. For our part we would rather see a dozen patches on your jacket than hear one profane or vulgar word escape from your lips, or smell the fumes of tobacco in your breath. No good boy will shun you because you cannot dress as well as your companion, and if a bad boy sometimes laughs at your appearance, say nothing, my good lad, but walk on. We know many a rich and good man, who was once as poor as you. There is our next door neighbour, in particular, now one of our wealthy men, who told us, a short time since, that when a child he was glad to receive the cold potatoes from his neighbour's table. Fear God, my boy, and if you are poor but honest, you will be respected—a great deal more than it you were the son of a rich man, and were addicted to bad habits.—*Youth's Penny Gazette*.

## Selections.

**JERUSALEM.**—Now it came to pass, when Adonizadek, King of Jerusalem, had heard how Joshua had taken Ai, &c.—x. 1.

This is the first mention of Jerusalem in Scripture. We are told, Gen. xiv 18, that Melchizedek was King of Salem, and we learn from Ps. lxxvi. 2. that Salem was the same as Jerusalem. In Heb. vii. 2, it is said that Melchizedek means *King of Righteous*, and that Salem means *peace*. Now it is a little singular that Adonizadek in "interpretation," is very similar to Melchizedek, if not identical in meaning. Cruden translates it "Justice of the Lord, or the Lord of Justice." In what does the latter version differ from "King of Righteousness?"

In Judges xix. 10, in the narrative of the Levite, it is said, he "came over against *Jebus*, which is Jerusalem," and again, "when they were by *Jebus*, the day was far spent, and the servant said unto his master, "Come, I pray thee, and let us turn into this city of the *Jebusites*, and lodge in it; and his master said unto him, We will not turn aside hither, into the city of a stranger, that is not of the children of Israel." From this it is obvious that *subsequent* to the time of Joshua, Jerusalem was a heathen city, belonging to the *Jebusites*, and bearing the name of their ancestor, *Jebus*. The historian, in the text cited above, explains in a parenthesis for the benefit of the reader, that the city which the Levites refused to enter was the same with that then known as Jerusalem. Now this parenthesis in Judges is strong presumptive proof that the Book of Joshua was written, or at least edited long after the time of Joshua.

When the city took the name of Jerusalem is uncertain, but probably not till after its capture by David. While it remained in possession of the *Jebusites*, it no doubt retained the name they had given it—a name associated with the origin of the nation. It was natural and proper that the Jews should drop a name perpetuating the appellation of one of the accursed and doomed people of Palestine. A new name was substituted and one of remarkable significance. Jerusalem we know was in "the land of Moriah," which means "the land of vision." "Abraham called the name of that place *Jehovah-jireh*: as it is said to this day, In the mount of the Lord it shall be seen." This is certainly obscure, but becomes much more perspicuous in the translation given by Bishop Warburton—"And Abraham called the name of that place, **THE LORD SHALL BE SEEN**, (*Jehovah-jireh*), for he said to-day, "in the mount the Lord shall be seen." Now the meaning of Jerusalem in Hebrew is, "VISION OF PEACE," or the place where peace is seen. Here we find a reference to the ancient name, Salem, and also a reference, brief and dark indeed to the sacrifice of Isaac and the prediction of Abraham; and both including a reference to that great sacrifice for the sins of the world, of which Jerusalem was subsequently the scene.—There can be little doubt, I think, that the new name of the city was given by Divine direction, after its conquest by David, and when it was about to become the place of daily sacrifices, typical of the great peace-offering afterwards

made on the cross, and probably on the identical spot on which Abraham, twenty centuries before, had predicted. "In the mount, the Lord shall be seen."—*Prot. Churchman.*

**HOW TO DIE IN FAITH.**—Would you be so happy as to die in faith, take these Advices :

1. Be careful to get faith beforehand ; for death is a time to use faith, not to get it. They were foolish virgins who had their oil to buy when the bridegroom was close at hand.

2. Study to live every day in the exercise of faith, and be still improving and making use of Christ in all offices, and for all those ends and uses for which God hath given him to believers.

3. Frequently clear up your evidences for heaven, and beware of letting sin blot them to joy.

4. Record and lay up the experiences of God's kind dealings with you, and be often reflecting upon them, that you may have them at hand in the hour of death.

5. Meditate much on those promises which have been sweet and comfortable to you in the time of trial, and beg that the Lord may bring them to your remembrance when you come to die.—*Willson.*

**A CHAPTER ON MISTAKES.**—1. Persons who write long articles for family newspapers make a great mistake, when they expect them to be generally read.

2. Writers who extend an obituary notice much over half a column, are greatly mistaken, if they suppose their brief notices will be overlooked.

4. Writers of careless habits are greatly mistaken, if they suppose an Editor has nothing to do, but to correct their miserable punctuation and orthography, and re-model one-half of their clumsy sentences.

5. Writers of indolent habits are greatly mistaken, if they think that printers can decipher scratches as readily as they can well formed letters.

**THE PROGRESS OF SIN.**—A more beautiful illustration of the insidious progress of sin was never drawn than the following from the pen of Jeremy Taylor :

"When a Libyan tiger, drawn from his wilder foragings, is shut up and taught to eat civil meat and suffer the authority of man, he sits down tamely in his prison, and pays to his keeper fear and reverence for his meat ; but if he chance to come again and taste a draught of war blood he presently leaps into his natural cruelty. He scarce abstains from eating those hands that brought him discipline and food. So is the nature of a man made tame and gentle by the grace of God, and reduced to reason, and kept in awe by religion and laws, and by an awful virtue is taught to forget those alluring and sottish relishes of sin ; but if he diverts from his path and snatches handfuls from the wanton vineyards, and remembers the insensibleness of his unwholesome food that pleased his childish palate, then he grows sick again, hungry after unwholesome diet, and longs for the apples of Sodom."

**A SCENE AT SING SING PRISON.**—We passed an hour at Sing Sing State Prison the other day ; and while regarding, with irresistible sympathy, the wretched inmates, we could not help thinking how little, after all, of the actual suffering of imprisonment is apparent to the visitor. The ceaseless toil, the coarse fare, the solemn silence, the averted look, the yellow-white pallor of the convict, his narrow cell and its scanty furniture, his hard couch—these, indeed, are "visible to the naked eye." Yet, do but think of the demon Thought, that must "eat up his heart" during the long and unconceivable dismal hours which he passes there in darkness, in silence, and alone ! Think of the tortures he must endure from the ravages of that pleasantest friend, but most terrible enemy, Imagination ! Oh, the height, the depth, the length, and breadth of a sensitive captive's sorrow ! As we came away from the gloomy scene, we passed, on a hill within the domain of the guard, the Prison Potter's Field, where lie, undistinguished by headstone or any other mark, the bones of those who had little else to lay there when their life of suffering was ended. There sleeps *Monro Edwards*, whose downward fate we had marked in successive years.

We first saw him when on his trial—a handsome, well-dressed, black-whiskered seeming self-possessed person, with the thin varnish of a gentleman, and an effrontery that nothing could daunt. Again we saw him, while holding court with courtesans at the door of his cell at "the Tombs" the day before he left for Sing Sing ; clad in his morning gown, with luxurious whiskers, and the manners of a pseudo prince receiving the honors of sham subjects. The next time we saw him, he was clad in coarse flannel stripes ; his hair was sheared to the skull ; his whiskers were no more ; a

dark frown was on his brow ; his cheeks were pale, and his lips were compressed with an expression of remorse, rage, and despair. Never shall we forget that look ! He had a little while before been endeavoring to escape, and had been punished by fifty lashes with a cat-o-nine-tails—four hundred and fifty stripes on the naked back.

Once again we saw him, after the lapse of many months. Time and suffering had done their work upon him. His once erect frame was bowed ; his head was quite bald at the top, and its scanty bordering hair had become grey. And thus he gradually declined to his melancholy 'wes' of life, until he reached his last hour, dying in an agony of terror ; "gnawing his emaciated fingers to convince himself that he was, still living, that the appalling change from life to death had not actually taken place ! And now he sleeps in a felon's grave, with no record of his name or fate. Is not the way of the transgressor hard.—*Knickerbocker.*

**REMEMBER YOUR GOD.**—The Rev. William Taylor, so favorably known in San Francisco, as "the seamen's chaplain," in speaking of a religious meeting recently held on board the "Bethel ship," says :—

"Yesterday afternoon a venerable looking old man arose, and said that he had been a sea-faring person for sixty-four years, having gone to sea with his father at the age of seven years. The first day he went aboard his father said to him, "My son, remember your God." His mother also said to him, "My son, if sinners entice thee, consent thee not." His uncle also said to him, "George, whenever you are tempted to do wrong, or get into trouble, repeat the Lord's prayer." These short sayings were so impressed on his heart that they became great life regulating principles. At the age of seventeen years he was put in command of a vessel, and for six years was employed in the Newfoundland fisheries, where Sabbath desecration was notorious. The Saturday afternoon preceding his first Sabbath in command he had his fishing tackle brought in, and the decks scrubbed. The Sabbath was remembered, and kept holy.

The following week complaint was made to the owners against him, for waste of time.

When called to account he replied that he would not command the vessel unless he was allowed to keep the Sabbath, and that if he did not return with as many fish in six days out of every week as the other vessels did in seven, he would give it up.

We need hardly add, what has proved true in thousands of similar instances, he was successful. He said further, that as commander of ships for fifty-seven years, he had never lost a man, nor a mast, and had never but one small average, in all this time. He would have his prayers, and keep his Sabbaths, and thus enjoyed the protection, and blessing, of the God of the Seas.

**FEAR OF RIDICULE.**—I know of no principle which it is of more importance to fix in the minds of young people, than that of the most determined resistance to the encroachments of ridicule. Learn from your earliest days to inure your principles against the perils of ridicule. You can no more exercise your reason if you live in constant dread of laughter, than you can enjoy your life if you are in constant terror of death. If you think it right to differ from the times, and to make a stand for any valuable point of morals, do it, however rustic, however antiquated, however pedantic it may appear : do it, not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom, and did not wait till it was latched into him by the breath of fashion. Let men call you mean if you know you are just ; hypocritical, if you are honestly religious ; pusillanimous, if you feel that you are firm. Resistance soon converts unprincipled wit into sincere respect ; and no after time can tear from you those feelings which every man carries within him who has made a noble and successful exertion in a virtuous cause.—*Sidney Smith.*

**FLY TO JESUS.**—A little bird sitting amid the foliage of a tree is frightened by some noise beneath. He flies to a higher branch. Again, and he leaps to a higher. Again to the topmost bough. Again, and he soars toward heaven. Just so with the Christian ; just so. Disturbed by the commotions, and terrors, and troubles of things beneath, his first impulse is to leap upward. Again, to ascend higher and still higher ; and, at last, to fly away toward his God, where, for the time, no distress or adversity can reach him ; to the sure place of refuge, the free expanse of undisturbed communion with his Father.

**THE PRAYER OF FAITH.**—A little boy and his brother were lost in a western forest. On giving account of the circumstances after being found, the little fellow said, "It grew dark, and I knelt down and asked God to take care of little Johnny, and then went to sleep. How touching, how simple, how sublime ! David himself said, 'I will both lay me down in peace and sleep, for thou, Lord, only makest me to dwell in safety.'—Perhaps the little boy learned his lesson of putting his trust in God from the royal psalmist.

**MEN OF SUBSTANCE.**—We often use the phrase, that such a man was 'a man of substance,' meaning thereby that he was a man of wealth. Better that we applied the term in reference to substance of genius and force of character, and uprightness of mind, and purity of thought, for it unfortunately happened, that in the kingdom in which these "men of substance" were to be judged, no cognizance would be taken of the weight or bulk of the mere goods of this world, because they did not attach to humanity. A man's worldly substance could not constitute a claim to merit there ; by their spiritual substance would they be adjudged. Herschel and Newton were men of intellectual substance ; Fenelon and Wesley, of spiritual substance ; Luther was a man of moral substance ; Howard of benevolent substance. Without some such substance as these, at the bar of future judgment, the possession of all the doubloons in money-brokers' vaults, would not make us look any thicker than thin mush. Some men were weighty in substance because of their riches ; some because they were fat ; but the weightiest of all was the high, noble-minded man, influenced largely by spiritual force ; for all men weighed in the moral world according to their energy, morality, goodness of heart, greatness of soul, and Christian humanity. All man's selfishness, assumption, pretensions, oppression, &c., detracted from the true substance of the man, and would be deducted from his weight accordingly. Wellington, when he was born, perhaps did not weigh more than ten pounds, but when he died he weighed down England, and more than half of Europe. The same thought might be applied to our own Thomas Jefferson ; and so of Newton, who hung lightly on the steel-yard when he went on his tour of investigation among the planets ; but before he died he weighed the planets upon the steel-yard of his logic.

The Protestant population of France is estimated at 1,500,000. The Reformed and Lutheran Churches receive aid from the State. The reformed have 511 ministers and 600 houses of worship, distributed among 63 of the 86 departments in France. One hundred and twenty-one of them are situated in the department of Lo Gard. The Lutherans have 245 ministers. Strasbourg has a larger number of Protestants than any other city ; namely, 30,000. There are twenty-five departments where there are more or less Protestants belonging to no consistory, to no authorized Church.

It is a singular and curious coincidence, as connected with the greatest personages of modern warfare, Nelson, Bonaparte, and Wellington, that Nelson on the day of his greatest victory and death had attained the age of Forty Seven years. Bonaparte and Wellington were each in their Forty Seventh year at the great and last decisive battle of Waterloo. and in the Forty Seventh year from the death of Nelson the last of this illustrious Trio, the great Wellington, passed silently into Eternity.

**WORTH AND MONEY.**—A medical man, advertising his practice for sale, winds it up, after stating all its advantages, with the following additional recommendation :—N. B.—Not five minutes distance from a large railway station."

The emperor Nicholas breakfasts on a cup of tea and rusk ; dines on a little fish, a cutlet or a chop, with a biscuit and a glass of sherry and water. In the evening he takes a cup of tea. He suffers from an internal disease, and is obliged to be abstemious.

The funeral ceremonies of Madame Kossuth, mother of the orator, were conducted by a German Lutheran clergyman.

Vienna is to be surrounded by a wall of fortification.

**PREACH THE WORD.**—'What shall I preach about ?' inquired a clergyman on a visit to a neighboring pastor, as they sat together in a pulpit ; are the people who are here to day principally professors, or non-professors ? 'Preach the Gospel,' was the reply ; 'they are all sinners and they need it.'

**INTERESTING DISCOVERY AT JERUSALEM.**—The following extract of a letter dated Jerusalem, May 16, 1853, has been sent to us by a friend for publication. We have much pleasure in complying with his request, as we feel assured that the facts which it details will be perused with interest by all our readers, but more especially by the antiquarian and the biblical student :

"I was spending a couple of days in Artas, the *hor-tus clusus* of the monks, and probably "the garden enclosed" of the Canticles, when I was told there was a kind of tunnel under the pool of Solomon. I went and found one of the most interesting things that I have seen in my travels, and of which no one in Jerusalem appears to have heard. I mentioned it to the British Consul who takes great interest in these matters, and to the Rev. Mr. Nicolayson who has been here more than twenty years, and they had never heard of it.—At the centre of the eastern side of the lowest of the three pools there is an entrance nearly closed up; then follows a vaulted passage some fifty feet long, leading to a chamber about fifteen feet square and eight feet high also vaulted; and from this there is a passage, also arched, under the pool, and intended to convey the water of a spring, or of the pool itself, into the aqueduct which leads to Jerusalem, and is now commonly attributed to Pontius Pilate. This arched passage is six feet high; and three or four feet wide.—Each of the other two pools has a similar arched way which has not been blocked up, and one of which I saw by descending first into the rectangular well.

"The great point of interest in this discovery is this. It has now been thought for some years that the opinion of the invention of the arch by the Romans has been too hastily adopted. The usual period assigned to the arch is about B. C. 600. We thought we discovered a contradiction of this idea in Egypt, but the present case is far more satisfactory. The whole of the long passage of fifty feet, the chamber fifteen feet square, the two doors, and the passage under the pools in each case are true "Roman" arches with a perfect key-stone. Now, as it has never been seriously doubted that Solomon built the pools ascribed to him, and to which he probably refers in Ecclesiastes ii., the arch must, of course, have been well known about or before the time of the building of the first temple, B. C. 1012. The "sealed fountain," which is near, has the same arch in several places; but this might have been Roman. But here the arched ways pass probably the whole distance under the pools, and are, therefore, at least coeval with them, or were rather built before them, in order to convey the water down the valley, "to water therewith the wood that bringeth forth trees." What I saw convinced me, at least, that the perfect key-stone Roman arch was in familiar use in the time of Solomon, or 1000 years before the Christian era.—JAMES COOK RICHMOND.—*Bell's Weekly Messenger*.

### Correspondence.

#### SONGS OF THE CHURCH.

No. 46.

"Then He arose and rebuked the winds and the sea, and there was a great calm."—St. Matthew, viii. 25

"And he saith unto them, be of good cheer, it is I, be not afraid, and He went up unto them into the ship, and the wind ceased"—St. Mark, vi. 50, 51

AFLOAT upon the ocean's breast,  
Lord of the earth and sea!  
Where'er we roam, where'er we rest,  
Our hearts are turn'd to Thee.

When o'er the sun-lit deep the sail  
Upon its shadow sleeps,  
Or bending with the favouring gale  
Our gallant vessel leaps.

Or when beneath the flaming sky,  
The clouds are black and dark;  
And the wild waves are dashing high,  
Against our reeling bark.

Thy presence Lord is ever nigh,  
Thy promise ever sure;  
In troublous times to hear our cry,  
And teach us to endure.

Thy presence is our guard from ill,  
Thy promise from alarm;  
Thy word goes forth, the winds are still,  
The angry sea is calm.

We know thy gentle voice "Thy I,"  
And feel from danger free,  
O save us Lord, we cannot die,  
While we believe in Thee.

W. B.

This song is inscribed to a Parishioner at her embarkation.

ERRATA.—Song 45.  
3rd Stanza, 3rd line—For lies read lie.  
4th Stanza, 4th line—For land read band.

## The Church Times.

HALIFAX, SATURDAY, JULY 23, 1853.

### WIDOWS AND ORPHANS.

THE Toronto D. C. Society appears to attach deserved importance to the increase of the fund for the relief of "widows and orphans," which has already reached a respectable amount, and is frequently replenished by the contributions of the charitable. A Mrs. Macauley has recently made a donation of £25 to the fund, and by a rule of the Society every Clergyman must pay to it £5 yearly, before his family can claim its benefits at his decease. Little or no attention seems to be paid to this interesting object in our Diocese, where a similar fund has been commenced, and that is all. We would again commend it to the favourable notice of the friends of the Church, and especially to those who desire to bestow a portion of their goods for the benefit of their ministering brethren and their ill-provided families.

There are many Clergymen who would prize the securing of a small stipend for those whom they leave behind them, far more highly than thrice the amount given to themselves. And if the fund were large enough to afford any prospect of this, we think every Missionary would gladly comply with the Canada rule, and pay even more than the sum we have mentioned in order to secure that posthumous advantage. We hope the D. C. S. will in future make an annual appropriation of a part of its funds to this excellent object. Meanwhile, let those individuals who have any thing to spare, devote at least a share of it to what may cheer the hearts of the widow and the orphan.

**AFFAIRS OF TURKEY.**—It appears by the papers received by the last Steamer, that on the 25th June the Emperor of Russia ordered his troops to advance towards the Turkish frontier. Ten days afterwards the van of the Russian army crossed the Pruth at two points. This is equivalent to a declaration of war, and we shall anxiously await farther tidings. Here we have the first move, but who will venture to predict what will be the last. Powerful as the Russian autocrat is, the Sultan appears not ill provided with the means of resisting his rapacious designs, to say nothing of the assistance of England and France, which is at his doors. Our readers will find various extracts in our columns embracing the latest news.

The "Canadian Churchman" has resumed its original name of "The Church," and its former shape, but we believe under different management. We submit the Editor's introductory notice:—

"We disclaim all idea or intention of making it, or allowing it to be made a party paper. We neither desire to identify it with any party, nor to assail any party. Conceiving that the spirit of party is utterly at variance with, nay, most injurious to, the best interests of religion; aware that it engenders strife and ill-feeling where, above all things, peace and charity should most prevail we would do our utmost to extinguish, rather than to fan, the flame of party feeling and party action; and would fain see the brethren of the Church united as one band in promoting that Gospel which was first heralded to mankind with the announcement of "Peace on earth, good will toward men."

We see that the letter of our correspondent "Episcopalian," on the subject of the Bishops' Endowment Fund, has been copied into the "Church."

His Lordship, the Bishop of Fredericton, arrived in this City on Friday last, and preached to very large congregations on Sunday; at Saint James' Church in the morning, and at Saint Paul's Church, Portland, in the afternoon. His Lordship returned to Fredericton on Tuesday. We are informed, on authority, that Wednesday, 31st August, is the day fixed upon for the consecration of the Cathedral at Fredericton. A noble organ is now in course of erection; and we understand that a fine Peal of Bells for the Cathedral have been cast in England, and will probably shortly arrive at this port.—*St. John Paper*

**DUBLIN CHURCH SENTINEL.**—Among all our exchanges, none exceeds in value the *Dublin Sentinel*, a weekly paper of the largest size, each number containing sixteen folio pages of elegantly printed and truly excellent matter. The *Sentinel* is a highly talented, manly, uncompromising advocate of genuine Protestantism, unflinching loyalty, and conscientious fealty to Church and State. Its columns are filled with religious, political, and general matter, both original and

selected, of the best description; whilst its editorial department displays the highest talent and vigor, in boldly maintaining the principles of Protestantism as taught in the Established Church of England and Ireland, and incessantly combating the insidious foes beyond her pale. We earnestly recommend the *Sentinel* to the attention of all those who can appreciate the above-mentioned qualifications, and who at the same time desire the most copious and correct information of the doings in both the religious and political world.—*St. John's paper*.

We will be glad to exchange.—*Ed. Church Times*.

We observe that the (*London*) *Colonial Church Chronicle* for July has copied our obituary notice of the late respected Rev. Dr. Rowland.

We are happy to observe that Mr. John Moody, A. B., son of the Rector of Yarmouth, has been appointed by the Trustees to the charge of the Grammar School at that place.

**TO CORRESPONDENTS.**—We have to thank Rev. Mr. Campbell for his friendly letter, and for four new subscribers, "good men and true." If every Parish in the Province would do this, the *Church Times* would be permanently established. Let the small effort be made. Granville now stands next to Liverpool on our list of subscribers, and Mr. Campbell is one of our very best and most attentive agents. We are obliged by his suggestions, all of which however we may not be able to carry out, without subjecting ourselves to complaints from friends of a different taste in those matters.

### ITEMS.

The *Chronicle* states that the Commissioners for the Lunatic Asylum have at length decided on a property adjoining Woodside as a suitable site. Miss Dix has returned from Newfoundland, and we hope her presence will quicken the movements of those who have this all important work in charge.

The Siamese twins are exhibiting themselves at St. John, N. B., and are expected here.

Messrs. Starr & Williams' steam mills are in active operation at Richmond near this city, with superior machinery worked by an engine of thirty horse power, and employing between thirty and forty men and boys. A fine engine has been added to the establishment. We wish success to the enterprising owners.

The waters of St. Margaret's Bay and other harbors on our coast are swarming with mackerel, but generally of a small kind, which it is a pity to destroy. The old fishermen seem to think that there is a good prospect for the Fall fishery.

The Hon. Neal Dow, the celebrated author of the Maine Law, is to lecture in Canada. We hope he may come this way.

We hear that Assistant Commissary General Richard Inglis, who served for many years in these Provinces, died suddenly at the Cape of Good Hope a short time ago. He was a son of the Rev. Archibald Paine Inglis, the first Teacher of the Academy at Windsor.

The St. John N. B. *Morning Freeman*, gives the particulars of an atrocious assault committed by a party of persons returning from an Orange celebration on the 12th inst., on a party of unoffending young men and females, on whom they inflicted severe injuries. It does not appear that the ruffians had been apprehended.

**RELIGIOUS TOLERATION IN CANADA.**—We take the following from a late Quebec paper:—

Before Alexis Derouselle and Jean Baptiste Parant, Esquires, Justices of the Peace, residing in the Parish of Beauport, 4th June, 1853.

Narcisse Filiu, of Beauport was summoned on complaint of Laurent Gosselin, of Beauport constable, for having on Sunday the 29th May last, being the day of the Procession, behaved himself in a disorderly manner at the door of the Beauport church, by keeping his hat on his head during the procession of the Most Holy Sacrament; which was then proceeding from the church to the neighbouring chapel, and by telling the said constable that he had no right or authority to compel him to take his hat off; and that he would keep it on in spite of him—then and there bringing into contempt the authority of the said constable.

Filiu having been tried on this novel accusation, was convicted and fined five shillings, and twenty-one shillings and three pence costs, with imprisonment until paid, should his goods and chattels prove insufficient to meet the amount.

A certiorari was this morning allowed to remove the conviction to the Superior Court.

Quebec, 5th July, 1853.

The Editor of the *New York Evangelical Catholic* offers \$250 for the best tract on the "Due Observance of the Lord's Day," by those who profess and call themselves Christians." The tract not to exceed from 24 to 30 pages duo. Manuscripts to be sent in on or before 1st October 1853, addressed to Ed. 697 Broadway, postpaid. Other particulars are given in the E. C. Will any Novascotian pen be employed?

The Bishop (New Zealand) walked from Wellington over 800 miles in 10 weeks, confirming 3000 natives, and examining every single one.





Poetry.

THE HOUSEHOLD CLOCK.

The household clock, with dial dim,  
Still marks the flight of time;  
Speaks with a silvery voice each hour,  
And rings its merry chime.  
More than a hundred years have passed  
Since first its race began;  
Yet still it moves with measured step,  
A monitor to man.

How many forms that sleep in dust  
Have viewed with thoughtless gaze,  
Those circling hours in their swift course  
That measured out their days!  
The bright-eyed boy, the aged sire,  
The maid, the matron gray,  
Alike have looked upon its face,  
And then have passed away

A thousand memories thrill my soul,  
As on my ravished ear  
Rings the gay chime, in early years  
I loved so much to hear.  
A father, mother, sisters dear,  
And joyous brothers, too,  
All smiled around me in those days,  
When life and hopes were new

But they have passed away from earth,  
Their voices greet no more,  
No more their smile and fond embrace  
Shall welcome us of yore;  
Yet there unchanged by fleeting time,  
Unmoved by grief or joy,  
Still ticks the clock, as soberly  
As when I was a boy

And still its circling hands shall move,  
The passing hour shall sound,  
When those who daily view it now  
Are slumbering in the ground,  
For other eyes, for other ears,  
'Twill note the flight of time;  
Midst scenes of gladness and of tears  
It merrily shall chime.

Swift as a mighty river's tide  
Our days and years sweep by,  
And time for us will soon be lost  
In vast eternity.  
Ah! then that we might hear aright  
The voices of the hours!  
Improve to-day, while yet it lasts!  
To-morrow is not ours.

Advertisements.

LIFE INSURANCE.

ROYAL INSURANCE COMPANY  
OF LIVERPOOL, ENGLAND.

CAPITAL, £2,000,000 STERLING.

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

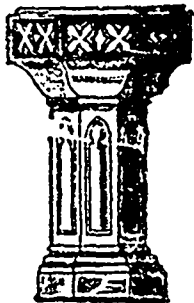
FROM THE ECONOMICAL ARRANGEMENT IN REGULATING EXCESSIVE AMOUNTS ARISING FROM THE COMBINATION OF FIRE AND LIFE INSURANCES, THIS COMPANY IS ENABLED TO EFFECT INSURANCES ON LIVES AT VERY REDUCED RATES OF PREMIUM, AS WILL BE MADE EVIDENT BY A COMPARISON OF THEIR TABLES WITH THOSE OF OTHER OFFICES. ATTENTION IS CALLED TO TABLES OF PREMIUMS FOR INSURING A SUM PAYABLE AT THE AGE OF 60 OR AT DEATH—AND TABLE 6 OF PREMIUMS TO SECURE A SUM ON A CHILD ARRIVING AT THE AGE OF 21 YEARS—BOTH WHICH MODES OF INSURANCE ARE COMING INTO MORE EXTENSIVE USE.

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

HUGH HARTSHORNE, AGENT.

Halifax, Nova Scotia, 19th February, 1853

WESLEY & SINGLAI, MANUFACTURERS OF



MONUMENTS,

CENTRE AND

Tomb Tables.

Flor Tables.

GRAVESTONES

BAPTISMAL

FONTS &c.

IN MARBLE AND FREESTONE, AT THE HALIFAX MARBLE WORKS, Corner Barrington and 1st Sts. London. Feb 25.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX. PREPARED WITH EAU DE COLOGNE. THE DAILY USE OF THIS much admired Tincture preserves and beautifies the TEETH, prevents Tartarous deposit, arrests decay, induces a healthy action in the GUMS, and renders the BREATH a grateful order.

Sold only by WILLIAM LANGLEY, Chemist &c, from London. Halifax, N. S. Feb. 1852.

NEVER FAILING REMEDY.

HOLLOWAY'S OINTMENT. A CRIPPLE PARTS AMIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool dated August 20th, 1852.

To Professor HOLLOWAY,

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

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE, WHEN ALL MEDICAL AID HAD FAILED.

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

To PROFESSOR HOLLOWAY,

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

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

(Signed) J. HIRD, Draper.

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

Copy of a letter from Mr. J. M. Clennell, of Newcastle-on-Tyne, dated September 20th, 1852.

To PROFESSOR HOLLOWAY,

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

I remain, Dear Sir, yours faithfully,

(Signed) JOHN MORTON CLENNELL.

CERTAIN REMEDY FOR SCORBUTIC HUMOURS AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

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

To PROFESSOR HOLLOWAY,

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

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

We remain, Dear Sir, Yours faithfully

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

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

Sold at the Establishment of Professor HOLLOWAY, 244 Strand, (near Temple Bar,) London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 6d., 2s. 9d., 3s. 6d., 11s., 22s., and 35s. each Box.

Sub-Agents in Nova Scotia—J F Cochran & Co., Newport; Dr. Harding, Windsor; G N Fuller, Horton; Moore & Chipman, Kentville; E Caldwell and N Tupper, Cornwallis; J A Gibbon, Wilnot; A B Piper, Bridgetown; R Guest, Yarmouth; T B Patillo, Liverpool; I F More, Caledonia; Miss Carter, Pleasant River; Hon. Wm. B. Digby, Water; Mrs. Neil, Lunenburg; B Legge, Mahone Bay; Tucker & Smith, Truro; N Tupper & Co., Amherst; R Billuectis, Wallace; W Cooper, Pugwash; Mrs. Robson, Pictou; T R Fraser, New Glasgow; J & C Just, Guysborough; Mrs. Norris, Canso; P Smith, Port Hood; T & J Jost, Sydney; J Matheson & Co., Bras d'Or.

There is a considerable saving by taking the larger sizes.

N.B.—Directions for the guidance of patients in every disorder are affixed to each Box.

JOHN NAYLOR, Halifax, General Agent for Nova Scotia February 1852.

THE COLONIAL LIFE ASSURANCE COMPANY.

GOVERNOR,  
THE RIGHT HONOURABLE  
THE EARL OF ELGIN & KINCARDINE,  
GOVERNOR GENERAL OF CANADA.  
HEAD OFFICE,  
22, St. Andrew's Square, Edinburgh.  
NOVA-SCOTIA.—HEAD OFFICE, HALIFAX.  
BOARD OF DIRECTORS.

Hon. M. B. Almon, Banker | Chas. Twining, Esq., Barrister  
Hon. W. A. Black, Banker | John Bayley Mand, Esq.  
Lewis Bliss, Esq. | Hon. Alex. Keith, Merchant  
James Stewart, Esq., Solicitor.  
MEDICAL ADVISER,

AGENT  
MATTHEW H. RICHEY.

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

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

THE PROFITS OF THE COMPANY for the period from 1810 to 1851 fall to be divided as at 25th May 1851, and parties who Assure during the present year will participate.

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

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

MATTHEW H. RICHEY,

Secretary to the Local Board in Halifax, Nova Scotia. Feb. 5, 1852. 9m

STEEL PENS!!

FOR SALE BY W. GOSSIP,

24 Granville Street.

- MITCHELL'S SCHOOL PENS, CROSS BONES
- Do. O and P Pens, blue temper
  - Do. Swan Quill Pen in boxes o 1 doz. with holder
  - Do. L and K Barrel Pen, excellent
  - Do. Metallic Barrel Pen in boxes of 3 doz with holder, cheap and good
  - Do. Black Barrel Pen
  - Do. MAPPING PEN

Gillott's Pens of various descriptions  
Perry's Electro plated Pens (a neat article for Ladies.  
Do. Electro gilt Pens ) use.  
Bramah's Quill Nibs—in Paper and Leather boxes  
Mitchell's Patent Pen Holders  
Silver Penholders.

LOOK FOR W. GOSSIP AND 24 GRANVILLE ST

PRINTING INK.

THE SUBSCRIBER HAS ON HAND PRINTING INK

of first rate quality in cans of various weight, from 1lb to 15lb, at prices from 1s. 6d to 3s. 6d.

Extra Jet Black Ink, in 5lb. cans.

Extra Jet Card do in 1b. cans

Fine Book and News Ink,

Red Ink, superfine in 1lb cans.

Blue do do. 2lb. do.

Green do do. 2lb. do.

Yellow do do. 2lb. do.

Gold Size do. 2lb. do.

WILLIAM GOSSIP,

21 Granville Street.

May 14, 1853.

JUST RECEIVED PER. BARQUE ALBRO.

COMPASSES ASSORTED, DO. STEEL JOINT

3 joints, 6 inches.

Do. Loose Leg, 3 joint, 6 inch

Pen Compasses

Cards Penknives, assorted, warranted,

Silver Pen and Pencil Cases,

Bronze Inkstands with glasses,

Welch Slates, hardwood frames

Patent Penholders,

Steel Pens great variety.

WILLIAM GOSSIP,

No. 21 Granville Street.

May 21, 1853.

FRESH GARDEN SEEDS!!

DER R. M. STEAMSHIP "AMERICA." A SUPPLY

of the above for both the Kitchen and Flower Garden and which may be relied upon as of the growth of 1852, has been received by the above vessel at LANGLEY'S Drug Store, Hollis-street. April 14th, 1853.

PUBLISHED every Saturday, by Wm. GOSSIP, Proprietor, at the Church Times Office, No 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence relative to the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid.

TERMS.—Ten Shillings per Annum, payable in advance.