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The Church Times.

Rev. J. C. Beckman—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, APRIL 2 1853.

NO. 110.

Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
S. April 3. Sun. after Easter.	Num. 10. John 21	Num. 22. Heb. 6
M. " 4. "	1 Sam. 11. Act. 1	1 Sam. 12. "
T. " 5. "	10. "	11. "
W. " 6. "	16. "	17. "
T. " 7. "	14. "	18. "
F. " 8. "	19. "	20. "
S. " 9. "	21. "	22. "

Poetry.

HOW MUCH I OWE.

MATTHEW VI. 12.

WHEN this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not 'till then, how much I owe.

When I stand before the throne,
Dress'd in beauty not my own,
When I see Thee, as thou art,
Love Thee with unshining heart,
Then, Lord, shall I fully know—
Not 'till then, how much I owe.

Chosen, not for good in me,
Waken'd up from wrath to see,
Hidden in the Saviour's side,
By the Spirit sanctified:
Teach me, Lord, on earth to show
By my love, how much I owe.

Oh! I walk beneath the cloud,
Dark as midnight's gloomy shroud;
But when fear is at the height,
Jesus comes, and all is light:
Blessed Jesus, bid me show
Doubting sinner how much I owe.

MCCHETRE.

Religious Miscellany.

A CALL TO PRAYER.

BY THE REV. J. C. RYLE, B. A., CHRIST'S CHURCH,
OXFORD, RECTOR OF HELMINGHAM, SUFFOLK.

"Men ought always to pray."—(Luke xviii. 1.)
"I will that men pray everywhere."—(1 Tim. ii. 8.)
(Continued.)

Reader, I do not deny that a man may pray without heart, and without sincerity. I do not pretend to say, that the mere fact of a person praying proves everything about his soul. As in every other part of religion, so also in this, there is plenty of deception and hypocrisy.

But this I do say—that not praying is a clear proof that a man is not yet a true Christian. He cannot really feel his sins. He cannot love God. He cannot feel himself a debtor to Christ. He cannot long after holiness. He cannot desire heaven. He has yet to be born again. He has yet to be made a new creature. He may boast constantly of election, grace, faith, hope and knowledge, and deceive ignorant people. But you may rest assured that it is all vain talk, if he does not pray.

And I say, furthermore, that of all the evidences of the real work of the Spirit, a habit of hearty private prayer is one of the most satisfactory that can be named. A man may preach from false motives. A man may write books, and make fine speeches, and seem diligent in good works, and yet be a Judas Iscariot. But a man seldom goes into his closet, and pours out his soul before God in secret, unless he is in earnest. The Lord Himself has set His stamp on prayer as the best proof of a true conversion. When he sent Ananias to Saul in Damascus, He gave him no other evidence of his change of heart than this—"Behold he prayeth." (Acts ix. 11.)

I know much may go on in a man's mind before he is brought to pray. He may have many convictions, desires, wishes, feelings, intentions, resolutions, hopes, and fears. But all these things are very un-

certain evidences. They are to be found in ungodly people, and often come to nothing. In many a case they are not more lasting than the morning cloud, and the dew that passes away. A real hearty prayer, flowing from a broken and contrite spirit, is worth all these things put together.

I know that the Holy Spirit, who calls sinners from their evil ways, does, in many instances, lead them by very slow degrees to acquaintance with Christ. But the eye of man can only judge by what it sees. I cannot call any one justified until he believes. I dare not say any one believes until he prays. I cannot understand a dumb faith. The first act of faith will be to speak to God. Faith is to the soul what life is to the body. Prayer is to faith what breath is to life. How a man can live and not breathe is past my comprehension, and how a man can believe and not pray, is past my comprehension too.

Reader, never be surprised if you hear ministers of the Gospel dwelling much on the importance of prayer. This is the point we want to bring you to—we want to know that you pray. Your views of doctrine may be correct. Your love of Protestantism may be warm and unmistakable. But still this may be nothing more than head knowledge and party spirit. We want to know whether you are actually acquainted with the throne of grace, and whether you can speak to God as well as speak about God.

Reader, do you wish to find out whether you are a true Christian? Then rest assured that my question is of the very first importance—DO YOU PRAY.

III. I ask whether you pray, because there is no duty in religion so neglected as private prayer.

We live in days of abounding religious profession. There are more places of public worship now than ever were before. There are more persons attending them than there ever was before. And yet in spite of all this public religion, I believe there is a vast neglect of private prayer.

I should not have said so a few years ago. I once thought in my ignorance that most people said their prayers, and many people prayed. I have lived to think differently. I have come to the conclusion that the great majority of professing Christians do not pray at all.

I know this sounds very shocking, and will startle many. But I am satisfied that prayer is just one of these things which was thought a "matter of course," and like many matters of course is shamefully neglected. It is "everybody's business," and as it often happens in such cases, is a business carried on by very few. It is one of the private transactions between God and our souls which no eye sees, and therefore one there is every temptation to pass over and leave undone.

I believe that thousands never say a word of prayer at all. They eat. They drink. They sleep. They rise. They go forth to their labor. They return to their homes. They breathe God's air. They see God's sun. They walk on God's earth. They enjoy God's mercies. They have dying bodies. They have judgement and eternity before them. But they never speak to God. They live like the beasts that perish. They behave like creatures without souls. They have not one word to say to Him in whose hands are their life, and breath and all things, and from whose mouth they must one day receive their everlasting sentence. How dreadful this seems! But if the secrets of men were only known, how common.

I believe there are tens of thousands whose prayers are nothing but a mere form—a set of words repeated by rote, without a thought about their meaning. Some say over a few hasty sentences picked up in the nursery when they were children.

Some content themselves with repeating the Belief, forgetting that there is not a request in it. Some add the Lord's Prayer, but without the slightest desire that its solemn petitions may be granted.

Many, even of those who use good forms, mutter their prayers over after they have got into bed, or scramble over them while they wash or dress in the morning. Men may think what they please, but they may depend upon it that in the sight of God *this is not praying*. Words said without heart are as utterly useless to our souls as the drum-beating of the poor heathen before their idols. Where there is no heart, there may be lip-work and tongue-work, but there is nothing that God listens to,—there is no prayer. Saul, I have no doubt, said many a long prayer before the Lord met him on the way to Damascus. But it was not till his heart was broken that the Lord said, "he prayeth."

Reader, does this surprise you? Listen to me, and I will show you that I am not speaking as I do without reason. Do you think that my assertions are extravagant and unwarrantable? Give me your attention, and I will soon show you that I am only telling you the truth.

Have you forgotten that it is *not natural* to any one to pray? The carnal mind is enmity against God. The desire of man's heart is to get far away from God, and have nothing to do with Him. His feeling toward Him is not love but fear. Why then should a man pray when he has no real sense of sin, no real feeling of spiritual wants—no thorough belief in unseen things—no desire after holiness and heaven? Of all these things the vast majority of men know and feel nothing. The multitude walk in the broad way. I cannot forget this. Therefore, I say boldly, I believe that few pray.

Have you forgotten that it is *not fashionable* to pray? It is just one of the things that many would be rather ashamed to own. There are hundreds who would sooner storm a breach, or lead a forlorn hope, than confess publicly that they make a habit of prayer. There are thousands who, if obliged by chance to sleep in the same room with a stranger, will lie down in bed without a prayer. To dress well, to go to theatres, to be thought clever and agreeable—all this is fashionable, but not to pray.

Have you forgotten *the lives that many live*?—Can we really believe that people are praying against sin night and day, when we see them plunging right into it? Can we suppose they pray against the world, when they are entirely absorbed and taken up with its pursuits? Can we really ask God for grace to serve Him, when they do not show the slightest desire to serve Him at all? Oh! no! it is plain as daylight that the great majority of men either ask nothing of God, or do not mean what they say when they do ask—which is just the same thing. Praying and sinning will never live together in the same heart. Prayer will consume sin, or sin will choke prayer. I cannot forget this. I look at men's lives. I believe that few pray.

Have you forgotten *the deaths that many die*?—How many, when they draw near death, seem entirely strangers to God. Not only are they sadly ignorant of His Gospel, but sadly wanting in the power of speaking to Him. There is a terrible awkwardness, and shyness, in their endeavors to approach Him. They seem to be taking up a fresh thing. They appear as if they wanted an introduction to God, and as if they had never talked with him before. I remember having heard of a lady who was anxious to have a minister to visit her in her last illness. She desired that he would pray with her. He asked her what he should pray for. She did not know and could not tell. She was utterly unable to

name any one thing which she wished him to ask God for her soul. All she seemed to want was the form of a minister's prayers. I can quite understand this. Death-beds are great revealers of secrets. I cannot forget what I have seen of sick and dying people. This also leads me to believe that few pray.

Reader, I cannot see your heart. I do not know your private history in spiritual things. But from what I see in the Bible and in the world, I am certain I cannot ask you a more necessary question than that before you—DO YOU PRAY?

(To be Continued.)

Society for Pro. Christian Knowledge.

Tuesday, March 1st, 1853.

The Rev. Dr. RUSSELL in the Chair.

A letter was read from Archdeacon Shortland, dated "At Sea, near Madras, December, 1852." The following are extracts:—

"In the prospect of my arrival, within a few days at Madras, I am anxious to avail myself of the earliest opportunity of assuring you how much I have felt indebted to the Society for the books kindly placed at my disposal, previous to my leaving England. You will easily believe that this assistance was doubly valuable when I found myself most unexpectedly, at the last moment, a fellow passenger with a Roman Bishop (Murphy), and three priests, proceeding to reinforce the Mission of the Church of Rome at Secunderabad, one of our largest military stations in Southern India, immediately adjoining the capital of the Nizam. It is a painful thought that, to meet this array of our most formidable opponents, we have for the last two years had but a single Chaplain of the East India Company for an overwhelming English congregation, besides detached stations, with barabiko church, utterly unable to afford the necessary accommodation for our people, and an aged, though faithful native missionary clergyman, of the Society for the Propagation of the Gospel. . . . Throughout the extensive country included in the Nizam's dominions, there is not a single English clergyman, or a Protestant missionary of any denomination, besides those I have mentioned, and many millions of our fellow-creatures, and who must at no distant period become fellow-subjects, are thus 'lying' emphatically in darkness, and in the shadow of death."

Madras, January 10th.—I despatched this by the first mail after my arrival at Madras. You will be glad to hear that I found the Bishop in his usual excellent health. His Lordship leaves on a very long tour of Visitation in about a fortnight."

A letter from the Lord Bishop of Melbourne, dated "Melbourne, Victoria, Australia, October 7, 1852," was laid before the Board. The following are extracts:

"During the last ten months our population must have been at the least trebled; probably the increase has been much greater, for I have no means of ascertaining the exact number, while the means of religious instruction and the accommodation for public worship remain only what they were before. I do not think we have one more clergyman, or one more place of public worship, except two or three small tents or wooden buildings at the gold-fields, than we had when the discovery of this precious metal in such abundance produced such a complete change in the character of the colony. We had then two churches, St. Paul's in this city, and St. Paul's in Geelong, in progress; but neither of them is yet opened for service; although the former I hope, will be ready within a few weeks. Even so long as four years ago, our churches in this city and at Geelong were wholly inadequate to our wants, and many were driven from our communion, or gave up attempting to join the congregation on the Lord's day, because they could not obtain sittings for themselves. How much more than is this the case now! I believe that there are many hundreds in Melbourne, and there are thousands at our gold-fields, who would be thankful for the opportunity of attending the services of our Church, but are prevented from doing so by want of accommodation."

"I would wish our brethren at home to understand that the discovery of our gold-fields, producing, as it has produced already, and must produce hereafter, the vast increase in our population, makes us, at the present time, for the purpose of rendering the means of our Church for public worship and pastoral superintendence co-extensive with the wants of our people, in a very far worse position than we were before. Without the gold, and with some small assistance from England, we could have done very well; but now, unless our brethren at home help us, and help us largely and without delay, we shall be within two years in a much

worse condition, in respect to the number of clergymen and church accommodation, than we were on my first arrival at the colony. For it is to be remembered that, in general, men who are just beginning to make money rapidly are of all others the least disposed to give it to the Lord.

"A grant of money for our use here would do so very little good. It is, indeed, necessary that I should have an annual sum at my command as a reserve fund for making up any deficiency in the stipends of the clergy, and this I trust that the Society for the Propagation of the Gospel will place at my disposal. But this is comparatively a small matter. What we want from England are men and buildings; clergymen, churches, and parsonage-houses. For the former we must depend upon a special fund, which I trust that those who feel the peculiar claims of the colony will raise on our behalf, together with such a grant as the Committee of the Society for the Propagation of the Gospel may feel justified in making from their general fund."

"For the latter I would now submit an earnest appeal to the Society for Promoting Christian Knowledge. I have little doubt that if the churches and houses were sent, we should be able at no great interval of time to pay for them. My hope is, that if the Lord dispose the Society to adopt this plan, and if He incline the hearts of a sufficient number of faithful and able men to come out, we shall be able, with His blessing on our work, to obtain such a hold upon the people as to pay for every building soon after we get it, and thus enable the Society either to continue its aid, or to leave us to ourselves, as they may see fit."

The Secretaries stated that, since the receipt of the above letter, they had by desire of the standing Committee, communicated with R. Perry, Esq., a brother of the Bishop of Melbourne, and T. Turner, Esq., a friend of his Lordship, who had recommended Mr. S. Hemming, of Cliff House, Bristol, as a manufacturer of iron churches and houses. It appeared from papers laid before the meeting, that a good substantial iron church, with all fittings complete, for six hundred worshippers, would cost £1000; and that a good parsonage-house, completely finished, ready for occupation, including floors, would cost £262 10s. Such church and house might be fully erected within three weeks after landing. A sketch and plan of the iron church and parsonage were laid before the meeting.

The Rev. J. C. Cochran, in a letter, dated "Halifax, Nova Scotia," informed the Society that the Inhabitants of Turn's Bay, a settlement about twenty miles from Halifax, which he had visited in the course of his Missionary work, are making exertions for the erection of a Church.

The application on behalf of this church having been recommended by the Lord Bishop of Nova Scotia, the Board voted £50 towards the church at Turn's Bay.

News Department.

HOUSE OF LORDS, THURSDAY, MARCH 17.

THE CHURCH IN THE COLONIES.

The Earl of Shaftesbury presented a petition from certain members of the Church of England resident at the Cape of Good Hope. They stated their apprehensions that a bill was about to be introduced, entitled "A Bill to explain and Amend the Laws relating to the Church in the Colonies." They implored the resistance of their lordships to such a measure, stating that it made no satisfactory provision for the just and salutary influence of the clergy and laity in the synods; while, on the other hand it invested the bishops with unlimited and irresponsible power. They believed that the bill would lead to a separation from the mother Church, and set aside the supremacy of the Crown in all but the name. They concluded with the prayer that "your petitioners, being warmly attached to the Church, and jealous of any innovations that may tend to lessen its usefulness or destroy its spiritual character, would prefer remaining as they are, conscientiously believing that all necessary rules and regulations can be beneficially introduced and enforced as heretofore, while they shall be preserved from the evil consequences attendant on local agitation and prejudices, and be permitted to enjoy a continuance of that liberty of conscience, and freedom of thought and action in spiritual matters which have greatly administered to the comfort of their souls, the social happiness of their families, the welfare of the community, and the stability of our Protestant institutions."

After some observations from Lord Beaumont and Lord St. Leonard's, the subject dropped.

CLERGY RESERVES CANADA.

Lord J. Russell postponed until Friday (this day) the committee on the Clergy Reserves (Canada) Bill, when

he would propose to omit the third clause relating to the Consolidate Fund. "So much of the said Act of the third and fourth years of her Majesty, chapter seventy eight, as charges the Consolidated Fund of the United Kingdom of Great Britain and Ireland with, or authorises any payment thereout of the sums needed to supply such deficiency as in the said Act mentioned, shall from and after the passing of this Act be repealed." He proposed to take it as the first order of the day.

POSTAGE OF THE COLONIES.

Mr. F. Peel, in reply to Lord Stanley, said that some time must elapse before the postage plan for the colonies could be carried into effect. The plan was that all letters should be charged 6d. the half-ounce to or from any of our colonies, out of which £d. would be allotted to the colonies.

THE NEW BISHOP OF LINCOLN.—A friend informs us that we were quite right in discrediting the report that the New Bishop (John Canon) Jackson was a son of a Wesleyan Minister. He is a son of a gentleman residing in the neighbourhood of London: is an Oxford man, and took a first class in classics at the examination in the Easter term, of 1833. The following were a few of his fellow first class men—Viscount Canning, Postmaster-General; Liddell, Head Master of Westminster School and author of Greek Lexicon; Jelf, author of Greek Grammar; Vaughan, Professor of Modern History; Lowe, Secretary of the Board of Control; and six others. Soon after this Mr. Jackson won the theological prize essay, since which time he has been master of a proprietary school at Islington; curate of St. James', Muswell-hill; rector of St. James', Piccadilly; Canon of Bristol, &c., &c.—His contemporaries at Oxford, besides those we have mentioned, were—Gladstone, Sidney Herbert, the Duke of Newcastle (who graduated a year or two before him), and Cardwell, two years after him. As we mentioned last week, the new Bishop is comparatively unknown in print, and this is the secret of his rapid success in these polemical times. With cabinets united in politics and differing on religious points, he was prudent enough to see that the least said is the soonest mended, and the safest course for those who sought their way to a bishopric was through the path of moderation.

AN EXPENSIVE DIGNITY.—Yesterday a parliamentary paper was printed showing that the fees payable by officers of the army and navy in the different grades of the military order of the Bath amount to no less than £170 6s 8d.

FRIGHTFUL ACCIDENT ON THE BRIGHTON RAILWAY.—THREE PERSONS KILLED.—Yesterday morning, shortly before seven o'clock, an accident of a frightful character took place at the Brighton station of the London and Brighton Railway, by which three of the company's servants lost their lives.

It appears that the engine which was to bring up the eight o'clock train to London had just emerged from the shed to be attached to the train, and on it were three persons, the driver, stoker, and engine-fitter, when the boiler blew up with a loud report, filling the station with a dense body of steam, which for several minutes, obscured the immediate scene of the catastrophe, and rendered it impossible for those in the vicinity to form anything like an idea of the extent of the injuries sustained.

The screams of dozens of persons at the station added to the general terror and confusion prevailing, and caused it to be supposed that a greater number had sustained injury. Upon the clearing away of the steam and smoke, it was found that the three servants of the company had been killed and the bodies frightfully mangled. The engine-driver had his head completely blown off from his neck and it was found some sixty yards from the engine; while the body of the stoker was found dismembered of both arms, and the head smashed into a shapeless mass. The engine fitter had both his legs blown off and his body dreadfully shattered. The remains of the unfortunate men were gathered up; and the force of the explosion may be imagined from the fact of portions of the bodies having been picked up at the corner of Surroy-street, some three hundred yards from the station. A piece of the engine—a heavy iron mass—was driven through the roof of the station, and fell two hundred yards from it.

It was fortunate that the accident occurred prior to the engine being attached, otherwise the loss of life among the passengers might have been awful indeed.

REDISTRIBUTION OF CHURCH REVENUES.—It is announced, as from authority, that the Bishop of London, immediately after the avoidance of the rectory of St. Andrew Undershaft, took measures for augmenting several poor benefices in the patronage of the see, by the appropriation of £500 per annum out of the revenues of that rectory.

The parish church of Bamford Speke, of which Mr. Gorham is the vicar, was re-opened on Thursday.

MUNIFICENCE.—Dr. Short, Bishop of St. Asaph, having been the diocesan of Sodor and Man, previously to his translation to his present see, was appealed to aid the funds being collected for behoof of the sufferers by the blowing-up of the *Lily* at the Isle of Man, and transmitted the noble sum of one thousand pounds! Such munificent liberality ought not to pass unnoticed, and we have the most unfeigned pleasure in recording that one at least of the bench of bishops is not "given to filthy lucre."—*Church and State Gazette*.

AN APPALLING SCENE.—The plate in the *Queen Victoria's* cabin has been saved by a diver; but the man protests that nothing in the world should induce him to go down a second time, as the scene in the cabin was the most horrible he had ever witnessed. He thought that he had entered a wax-work exhibition, the corpses never having moved from their position since the vessel went down. There were some eighteen or twenty persons in the cabin, one and all of whom seemed to be holding conversation with each other; and the general appearance of the whole scene was so life like that he was almost inclined to believe that some were yet living.

CONTROVERSY.—The Rev. E. B. Elliott, acting with the concurrence of the Bristol Protestant Institute, has challenged the Roman Catholic Bishop of Clifton to a public discussion of the doctrine of the Papal supremacy and the Romish doctrine of *intention* in the administration of the sacraments. No answer has been received from the bishop.

FRANCE.

Several cases of cholera have made their appearance at Paris.

Many people are astonished at the late decree of the emperor, which fixes the month of May, 1855, for the Universal Exhibition. The reason assigned is, that the Crystal Palace now being constructed in the Champs Elysees cannot be ready before that period.

M. Guizot's new work, "*La République sous Cromwell*," is nearly ready for the press. Some chapters of the first volume were read a few days ago in the Academy, and were much admired. Report speaks very highly of the production. The work will consist of two volumes.

PARIS, WEDNESDAY, March 16.—A new obstacle seems likely to prevent the coronation of the Emperor. It is currently reported to-day that the Emperor of Austria has taken a step which may not improbably prevent the Pope from coming to Paris. It is stated that he has represented to his holiness in strong terms that, as the representative of an ancient monarchy, he desires to assert his right to precedence before Napoleon III., and that he would feel himself slighted if the Pope were to crown the French Emperor until several months after his own coronation by the head of the Church at Vienna. This amounts to a veto, so far as Austria may have power to pronounce one, against the Pope's coming to Paris at all; because it is scarcely upon the cards that Louis Napoleon will consent to postpone his coronation beyond May. The opposition of the Emperor of Austria is probably concerted with the College of Cardinals. The Pope will be very glad of the excuse; but he will find it difficult to get it admired by the power that commands the army of occupation in Rome.

The *Chronicle* Paris correspondent, writing Wednesday evening, says that a despatch had been received from Pius IX., which, while stating his readiness to undertake the journey, expresses a doubt if he can come before the month of August:—"The Sacred College had not yet come to any resolution as to the terms on which it would give its consent to the journey. This delay is very annoying to the emperor, who is still anxious that the coronation should take place without delay; and it is said that in his impatience he was heard to declare that he would be crowned in the month of May whether the Pope came or not. The general belief is that the Pope will certainly come whatever time may be fixed on."

ITALY.

There has been a rumour of an attempt on the life of King Bomba, arising, it appears, in some arrests which followed a horsewhipping given by his Majesty to two of the Lazzaroni.

ROME, MARCH 10.—On the morning of the 7th his holiness held a secret consistory at the Vatican, wherein, after having delivered an harangue to the Sacred College, he created, as we expected, the eight new cardinals, of whom all Rome has been talking of late. On the same evening the customary illuminations of princely residences and government edifices took place, and the customary receptions were held by the new cardinals, attended by the Roman nobles and prelates, and

thronged by crowds of sight-seeing and lionising foreigners.

The R. M. Steamship *Canada*, arrived from Boston on Thursday night.

There is a report that the Japan expedition is at once to be countermanded, as useless and inexpedient at the present time. Useless, because wholly inefficient to compel Japan to open her ports, and there is no reason to believe she will listen to more polite arguments than force—and inexpedient at the present time, when the state of Europe may at any moment require all our small navy for the protection of our commerce.

The exploration of Bhering's Straits is also to be postponed.

QUEBEC, March 24, 1853.—The bill to increase the representation from 84 to 128 members, has passed the House of Assembly by a vote of 61 to 16, being three votes over the requisite two-thirds majority.

PORTLAND, Maine, March 26, 1853.—The new liquor bill, embracing amendments of increased stringency to the old law, has passed the House by a vote of 94 to 43.

One of Morse's telegraph wires came in contact with one of the wires of the fire alarm telegraph, at Boston, on the 21st inst., and rang the bell in the King's Chapel very rapidly, creating, thereby, an alarm of fire.

Provincial Legislature.

LEGISLATIVE.

On Monday the Railway Bills finally passed a third reading in the Assembly, and were sent to the Council. The River Fishery Bill passed. Mr. Marshall reported a Bill for construction of a Railway to Whitehaven.

Mr. Archibald moved that the Council's amendments in the Probate Bill be not agreed to. At the evening session Bills passed to regulate the mines and minerals of the Province—to incorporate the Halifax Fishing Company—to erect a Bridge across Milford Haven—and to incorporate the *Dartmouth Canal Company* (we wish it all success.) On Tuesday the House sat for two hours with closed doors, the subject of discussion being supposed to be the refusal of the Council to sanction the Members' pay, unless the like measure were passed in favour of the upper House. It is stated that the Assembly unanimously decided against the wishes of the Council in this respect.

The St. Peter's Canal Bill passed on a division 27 to 13—another good sign that we are "waking up." A strong Address to the Queen on the subject of the Fisheries, and calling for continued protection to keep the Americans off, was passed without a division. Mr. Wade reported from committee on licenses, an amendment of the law, making it obligatory on grand juries to recommend and the Sessions to appoint three or more proper persons to hold licenses in each county. This progress backwards in the good cause of Temperance was well handled the next day by the Hon. Mr. Johnston, Messrs. Fulton, Zwicker and Archibald, and it was rejected by the House. Mr. Johnston forcibly denounced the License system altogether in reference to a traffic so pernicious to the best interests of society. He gave notice that on Thursday he would move a Resolution in favour of the principle of the Maine Liquor Law, in order to test the sense of the House on the subject, and if carried it will serve as a notice of the prohibitory enactment to be introduced next year.

A number of Bills were forwarded, among them one introduced by Mr. L. M. Wilkins, to alter the government of King's College, Windsor, and vest it in the Alumni of the Institution, as noticed elsewhere.

His Excellency the Lieutenant Governor came down to the Council Chamber on Thursday, and gave his assent to the Revenue and Railway Bills. The latter, we presume, went home by the Steamer.

Editorial Miscellanies.

OBITUARY.—In our last we had barely time to notice the death of the Rev. Dr. Rowland, formerly of Shelburne, recently removed to Pittsburgh, Pa., where he finished his course at the house of Mr. J. D. W. White, his son-in-law, on the 14th ult., in his 32d year.

His end was peaceful, as we are informed, "his death bed easy—no pain—no regret—but on the contrary, the most lively hope thro' the merits of his Saviour of a happy change, cheered him to the moment of his departure."

Dr. Rowland was the oldest Clergyman of this Diocese. He was educated at Windsor under the Rev. Dr. Cochran, before a Charter was obtained for the College, and was contemporary with our late Bishop, Chief Justice, Sir James Stuart, of Canada, Dr. De St. Croix, of P. E. Island, &c.

He was ordained by the first Bishop of Nova Scotia, and sent as assistant to his father, then Missionary at Shelburne. One of the first acts of his Ministry was the melancholy one of burying that father—such

being the paucity of Clergymen that none were within 100 miles of him. From the same cause, at a much later period, he was obliged to perform the like office for his child and his wife.

The Doctor continued in the solo charge of Shelburne for more than 40 years, until the present exemplary incumbent, the R. v. T. H. White, was sent to his assistance in 1835—He then resigned the chief post to more vigorous hands, but still continued to do essential service, preaching every Sunday, and thus enabling his fellow labourer to supply other parts of the Mission, until two or three years ago, when increasing infirmities obliged him to retire. He was much respected and beloved by the people to whom he ministered so long, and his memory will be affectionately cherished by numbers not of our communion. To the Church and College he was a regular and liberal contributor, as the Annual Reports of the D. C. S. have shown,—and to the very last he felt a deep interest in all that concerned the welfare of the Church, and of his brethren in the Diocese which he loved. It is not long since he exerted himself to extend the circulation of this Journal even in that foreign country. In fine we record this departure of our veteran and respected Brother with sincere regret, and if we are ever permitted to meet in Clerical Council, we shall sadly mark the absence of his venerable and whitened head from among his junior Brethren.

We believe the Rev. W. C. King, the retired Rector of Windsor, is now our senior clergyman.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At a meeting of the Foreign District Committee of S. P. C. K. it was Resolved,—

"That all subscribing Members* of this Committee have a similar privilege to that which is enjoyed by Members of the Parent Society in England, viz.—of obtaining Books from the Depository at *Cost price*, without additional charge for the expense of importation."

Members of the Committee.

THE RIGHT REVEREND THE LORD BISHOP,
THE VENERABLE THE ARCHDEACON,
THE HONORABLE THE CHIEF JUSTICE,
THE HONORABLE MR. JUSTICE BLISS,
THE REVEREND EDWIN GILPIN,
THE REVEREND WILLIAM BULLOCK,
THE REVEREND WILLIAM GILPIN, JR.
THE REVEREND T. H. WHITE,
WILLIAM GOSSIP ESQ.

23d Rule of the Parent Society.

"That Members be at liberty to apply for Books at Non-Members' price for any purpose; but that no member be at liberty to apply for Books on the terms of the Society, except for his own use and distribution, or for sale to the poor, or for the use of Charitable Institutions with which he is locally or parochially connected; and that a copy of this Rule be annexed to the printed form of application for Books."

EDWIN GILPIN, JR., Sec'y.

* Any Member of the Church may unite himself with this Committee by the payment of not less than 10s. 6d. sterling.

The Church lately erected in Preston, will be consecrated by the Lord Bishop on Tuesday next, 5th April. The service will commence at 11 a. m. A collection will be taken at the offertory.

Should the weather prove favorable in the meanwhile, the roads will be in excellent order, and pedestrians from the City and from Dartmouth, as well as others who can go in carriages, will thus be afforded an opportunity of witnessing an interesting and impressive ceremony.

D. C. S. RECEIPTS.

March 22. "St. George's" Halifax,	£3 1 7
23. Stewiacke,	3 13 0
28. Weymouth,	1 15 0
31. Chester,	1 0 0

EDWIN GILPIN, JR., Sec'y.

PAROCHIAL.—On Easter Monday, P. C. Hill, and J. Lynch, Esqrs. were chosen Churchwardens of the Parish of St. Paul's, and J. T. Walford, and F. W. Keith, Esqrs. do the like office in St. George's.

HORRIBLE.—No less than four cases of child murder have occurred in this City within six weeks! Have any steps been taken by the authorities to ferret out the barbarous perpetrators of a crime which would disgrace the cannibals of the Fejeo Islands.

We regret to see that the Rev. C. Blackman, Minister of St. Thomas's Church, St. John's N. F. and Garrison Chaplain, died on the 16th ult.

Missionary Record.

CLERGY RESERVES.—We do not propose, on the present occasion, to reopen the whole question, but we desire to call the attention of all honest and just men to the following points.

I. That the Bill of 1810 was proposed, and the Act passed, as a final settlement.

Lord John Russell in a King's speech to bring in the Bill (May 28, 1810), said, of course if these propositions should be adopted, "the whole matter might be considered as finally settled." (Hansard, vol. liv. p. 706.) Again, on the second reading, his lordship said, "It was thought desirable to settle the question in such a manner as to promote the religious instruction of the people, and promise the permanent settlement of the dispute." (Hansard, vol. liv. p. 1038.)

II. The question was settled by an authority which had not only the power but the equitable right to dispose of it, before the concession of almost unlimited powers to the local government.

III. The new Bill, it is alleged, is only permissive. The ministers who propose it resign the control of the Reserves to the Colonial Legislature, with the expression, however, of a hope, that the property will still be held sacred for religious uses. But it is known that every member of the Canadian Cabinet is pledged to secularize the revenues which George III. designed for the support of a Protestant Clergy.

IV. Should the Bill pass, the Roman Church will be the only endowed Church in the Colony.

V. Queen Victoria has already been advised to withdraw the charter of the University of Toronto; which was granted by her royal uncle, George IV.; and should the present Bill pass, she will be advised to surrender the property which her royal grandfather George III. granted for maintenance of the Clergy, to any purpose which a majority in the House of Assembly shall determine.

VI. The British inhabitants of many a poor scattered settlement will be deprived of the ministrations of religion.

JERUSALEM.

LETTERS FROM THE REV. J. C. REICHARDT.—We extract the following from Mr. Reichardt's letter, of October 28th:—

A Jewish Girl's Choice.

I have in former letters referred to the case of David Kichman, the first native proselyte of Jerusalem, whose wife had left him, and taken also their two daughters. The eldest returned to the father, and he was most anxious that his wife also should return and live with him, promising that he would not interfere with her religion contrary to her will, and that he would partake of the food she would prepare. Sometimes she appeared not unwilling, but the dread of the Jews kept her from consenting at once. When the case was to come on for decision, and by the Pasha's decree made to depend on the girl's own choice, the mother was anxious to influence her daughter's mind, and went the day before to Mrs. Cooper's house, where the girl was kept for safety, and cry aloud; "Satan! say, My mother, my mother!" The girl ran to the widow, and said: "No, I shall say: Abui, Abui! (my father), for then you also will come back to my father." And the girl kept her word. Though the mother screamed in the court: "Say Immi, Immi?" (my mother): she cried lustily: "Abui, Abui!" and was ordered to be handed over to the father as his property. Upon this David also claimed his wife and second girl, and it was decreed that notwithstanding his having become a Christian, he had a right to claim his wife and child.

This is an important decision, when it is remembered that many secret Inquirers are deterred from declaring themselves on account of the dreaded loss of wife and children.

Applicants for Baptism.

I baptized last Sunday the infant daughter of a Proselyte family. I was also in hopes that very soon I should be permitted to receive a whole family, the head of which I have instructed for a considerable time; but the baptism has been deferred for the present.

Another family wishes to place themselves under Christian instruction, and I have had several conversations in Hebrew with the father, who is very well acquainted with the New Testament, and gave me very clear answers on the nature of salvation by Christ.

A respectable Jew, a shopkeeper, has also called on my nephew, and avowed himself a believer in Christ, and wishing to become a Christian.

The Climate of Palestine.

There has been a great deal of sickness of late in Jerusalem, sometimes turning into ague, or the Syrian

fever, but chiefly partaking of the nature of influenza. It is quite an epidemic, under which Mrs. R. and myself suffer severely at this moment. It prostrates one's strength so entirely that one hardly feels fit for any thing. I can attend to all the necessary duties, but after a little labour and exertion rest is again necessary to recruit my strength. Syria and Palestine have a peculiar climate, and you may observe here a great many changes, so that all the fine breezes at times will not make up for the occasional strokes, when it is all sultry, and not a breath of air is felt.

SWEDISH MISSION TO CHINA.—Three years since we gave some account of the first direct Mission of the Swedish Church to any heathen land. It was commenced by Messrs. Fast and Elqvist, who were sent to Hong-Kong in the year 1850. They were maintained by a Society established at Lund, South Sweden, by the R. v. Peter Fjellstedt, a native of Sweden, and formerly an enterprising agent of the Church Missionary Society. Since that date we have to record the violent death of Mr. Fast, at the hand of Chinese pirates. His fellow missionary, Mr. Elqvist, who was in the same boat, escaped, but has ever since been subject to deep depression of spirits. Lately he has given way to a strain of most unfounded and bitter complaint against his Society, in Sweden, which his friends have been at a loss to comprehend. The mystery has, however, been cleared up by a medical certificate, that his mind is seriously affected, and that the only hope for him is in a return to his fatherland. He is, accordingly, now on his way home. Thus, this first and promising effort of the Protestant Church of Sweden is, for the present, brought to an end; but we rejoice to learn, that two other Swedish missionaries, Messrs. Lundgren and Ouchterlony, are now in London, preparing to embark for China, to recommence operations. With a man of Mr. Fjellstedt's experience at its head, the Society will not be left to feel that these trials are a "new thing" in the annals of missionary enterprise, and it is hoped they will not be discouraged. That one of its first missionaries should be a martyr in the cause is, indeed, no slight honor. We are informed that the Bishop of Victoria takes a lively interest in the Mission, and has lately written to the Society at Lund on its affairs.

We extract from an article in the *Evangelical Catholic*, the following summary of the Missions of the Church of England, under the charge of the venerable Society for the Propagation of the Gospel in Foreign Parts:—

In America the field of labor extends on the north, from Newfoundland through Canada East and Canada West, to Prince Rupert's Land; and on the south, including the Bermudas and the West Indies, to British Guiana in South America. In Asia, the greatest scene of her efforts is in the East Indies, particularly Hindostan; from Calcutta, along the south-east, to Madras; down to the Cape and then round to Bombay and the mouth of the Indus. Other centres of influence are established on the east of the continent; at Hong-Kong; on the south and south-west, at Ceylon, Borneo, Australia, Van Dieman's Land, and New Zealand. In Africa, missions, including adjacent islands, are in successful prosecution; at Natal and the Cape, on the south, and at Sierra Leone on the west. Such is in brief outline the extent of the missionary field. There are various Societies occupied in applying the means of Christianizing it, but at present I will consider the agency of but one society—that for the Propagation of the Gospel in Foreign Parts. The number of bishops and clergy under her jurisdiction is as follows. I copy from the last Annual Report of the Society:—

In North America, 7 bishops and 333 clergy.
In the East Indies and islands adjacent, 3 bishops and 50 clergy.

In West Indies and parts adjacent, 4 bishops and 34 clergy.
Making in all—14 bishops and 417 clergy.

These, we have said, are the employees of one Society. But even such a table furnishes us with a very inadequate idea either of the agencies enlisted or the work in progress. A few items are added to show what an extensive system has been devised, and, in some instances, what great success has been the result. In Madras (the south-eastern part of Hindostan) there are twenty-five missionaries engaged, with one hundred and fifty catechists and one hundred and thirty-five school-masters—quite an array. There are also three seminaries in active operation; that at Tanjore has fifty-three students, and that at Tinnevely one hundred. The Vepery Missionary Seminary (the third) has eleven young men preparing for orders, and its grammar school numbers one hundred and forty scholars. The communications connected with this diocese and under this Society

amount to 19,000. Five hundred children are under instruction. Within the last six years, 65 churches and chapels have been built, besides school-rooms and mission houses; and 3,258 persons adults and children, have been baptized.

In the island of Seychelles (towards the African continent) the Bishop of Colombo (Ceylon) found 1,200 persons baptized, though but one clergyman and a schoolmaster were laboring in the noble cause.

YOUTH'S DEPARTMENT.

THE FARMER.

O, none is the farmer's lot—
That idler of glaucous fate;
His big heart knows no world's spot—
No voices dim his fate.

His brow, it wears no bloody haze,
Nor springs his frame from Death;
But quickening Nature bears his praise
Upon her balmy breath.

His hand, it is an honest hand,
And brown it is with toil;
Then let the harper take his stand,
The sovereign of the soil.

The forests have to meet their Lord—
The waving fields rejoice;
By countless herds he is adored—
The ruler of their choice.

Then let the farmer take his stand,
The sovereign of the soil,
And every lip in every land
Shall bless the farmer's toil.

TEACH YOUR CHILDREN TO PRAY.—Parents, if you love your children, do all that lies in your power to train them up to a habit of prayer. Show them how to begin. Tell them what to say. Encourage them to persevere. Remind them if they become careless and slack about it. Let it not be your fault, at any rate, if they never call on the name of the Lord.

This, remember, is the first step in religion which a child is able to take. Long before he can read, you can teach him to kneel by his mother's side, and repeat the simple words of prayer and praise, which she puts in his mouth. And as the first steps in any undertaking are always the most important, so in a manner in which your children's prayers are prayed, a point which deserves your closest attention. Few seem to know how much depends on this. You must beware, lest they get into a way of saying them in a hasty, careless, and irreverent manner. You must beware of giving up the oversight of this matter to servants and nurses, or of trusting to your children doing it when left to themselves. I cannot praise that mother who never looks after this most important part of her child's daily life herself. Surely, if there be any habit which your own hand and eye help in forming, it is the habit of prayer. Believe me, if you never hear your children pray yourself, you are much to blame. You are little wiser than the bird described in Job, "which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labor is in vain without fear."

Prayer, of all habits, the one which we recollect the longest. Many a gray-headed man could tell you how his mother used to wake him pray in the days of his childhood. Other things have passed away from his mind, perhaps. The church where he was taken to worship, the minister whom he heard preach, the companions who used to play with him—all these, it may be, have passed from his memory, and left no mark behind. But you will often find it far different with his first prayers. He will often be able to tell you, where he knelt, and what he was taught to say; and how his mother looked all the while. It will come up as fresh before his mind's eye as if it was but yesterday.

Reader, if you love your children, I charge you do not let the seed-time of a prayerful habit pass away unimproved. If you train your children to anything, train them, at least, to a habit of prayer.—J. C. RYAN.

OCCUPATIONS OF THE ROYAL CHILDREN.—The following details of the manner in which the day is filled up by the children of Queen Victoria are given by *The Field*, a new sporting paper, on reliable authority; "They rise early, breakfast at eight, and dine at two—Their various occupations are allotted out with almost military exactness. One hour finds them engaged in the study of the ancient, another of the modern authors; their acquaintance with languages being first founded on thorough knowledge of their grammatical

construction, and afterwards familiarised and perfected by conversation. Next they are trained in those military exercises which give dignity and bearing. Another hour is agreeably filled up with the lighter accomplishments of music and dancing. Again the little party assemble in the riding school, where they may be seen deeply interested in the various evolutions of the manege. Thence, while drawing and the further exercise of music and the lighter accomplishments call off the attention of the sisters, the young Princess proceed to busily engage themselves in a carpenter's shop fitted up expressly for them, with tools essential to a perfect knowledge of the craft. They thus early become, not only theoretically but practically acquainted with the useful arts of life: a small laboratory is then occasionally brought into requisition at the instance of their father. This done, the young carpenters and students throw down their saws and axes, unbuckle their philosophy, and shoulder their miniature percussion guns—which they handle with the dexterity of practical sportsmen—for a shooting stroll through the royal gardens. The evening meal, the preparation for the morning's lesson, and brief religious instruction, close the day."

Temperance.

CONSTITUTIONALITY OF THE MAINE LAW.—Mr. T. S. Brown, in recording the Rev. Mr. McLeod's Resolution, at the Anniversary of the Montreal Temperance Society, remarked:—

To hear some people's remarks upon interfering with the liquor trade, one would suppose alcohol a delicate thing that had never been touched by the authorities. Why it had been like a street vagabond, always in the hands of the police, from the beginning. There had been already more acts of Parliament passed for regulating the traffic, than would shingle the largest church on the continent, and yet it was all lath-work, standing like the roof of a drunkard's bar, only half finished. A roof is good for nothing, unless you put a ridge-board along the top, to hold all tight and close; and this ridge-board was the "Maine Law."

But some cry out, that this is a terrible invasion of private, or individual liberty. Really if men considered but a moment, they would never give utterance to such nonsense. What else is civilization, but the restriction of private liberty? Is not this the price we pay for the great blessing? In savage life, man is at liberty to kill, to waste, and destroy; but in civilized life, especially in cities like ours, we cannot enjoy perfect liberty outside of our own houses; for we find "private liberty" restricted in hundreds of ways; and instead of finding these restrictions too many, people are continually crying out for more—for more city bye-laws, and more police, to prevent people from doing innocently what they please.

The whole question is covered by a principle of English law, as old as the days of Alfred—or so old that the memory of man runneth not to the contrary, which says, that nuisance, may be abated. Let anything be declared a nuisance, by the public voice, and down it must go—private liberty weighs not one straw in the balance. A few days ago, every owner of ground in the suburbs could build as he pleased, but what has become of this "private liberty," when the corporation has declared that no man shall build, or cover with wood? If society, speaking through constituted authorities, can thus dictate to a man owning land, shall build a house on it with his own money, may it not also dictate what traffic shall be carried on in the house, after it is built? If any one has doubts on this point, let him attempt to set up a steam-engine, or commence any trade offensive to the neighborhood. Society has only to declare the liquor trade a nuisance, and like every other nuisance, it must be abolished.—"Private" liberty has no voice against public liberty.

But, we are met with another outcry: "You cannot interfere with the freedom of trade." Without attending to hundreds of existing interferences, I would ask these objectors to think of that now comparatively insignificant article, Gunpowder—which creates a baneful interference with the freedom of trade. If a ship from sea, however valuable her cargo, or however much wanted, is known to have gunpowder on board, she must anchor at the foot of the current, till all is discharged, and then it must be carted clear away from the town, and lodged in magazines far away in the fields, separate from everything, like a small-pox hospital. Then no dealer is allowed by law to have more than twenty-five pounds upon his premises, and insurance-companies refuse to allow steamboats in many cases to carry it, so that the trade is nothing but trouble and vexation. Then if we can enforce all these restrictions, on the freedom of trade in gunpowder, which

has only killed ONE man in Montreal in THIRTY YEARS, may we not impose restrictions on the trade in alcohol which is killing its DOZENS every WEEK.

Self-protection is, we all have heard, the first law of nature, it is the natural right of Society, as well as of individuals, and where life and property are at stake, neither gin nor gunpowder can impose barriers to legislative efforts for the general good.

I am asked, "Do you expect to stop liquor selling, and prevent people from getting drunk, by law?"—Another question of the stupids, "The law of Moses, promulgated nearly 4000 years ago, declared thou shalt not steal, thou shalt not kill, thou shalt not bear false witness." Human legislation has added its penalties, and yet all these crimes continue to be committed. We have revenue laws, but do they prevent smuggling? No, but more goods pay twelve and a half per cent duty than if there was no legal compulsion. Law whether Divine or human, does not prevent offences—it only imposes barriers, by which they may be diminished, or remedied. This we expect from the "Maine law," and this is all.

INTEMPERANCE IN GERMANY.—At one of the last meetings of the congress of pastors of the Protestant Church, held in Bremen, to discuss such moral and social questions as come within their sphere of activity, Mr. Wald, the superintendent of Konigsburgh, stated that drunkenness was the greatest vice of the lower classes of Germany. There are annually he says, throughout Germany, 40,000 deaths from *Seltium tremens*; in the Zollverein alone, 800,000 quarts of brandy are sold and consumed; and in Hesse one-half of the grain produced is used for distillation. And yet, it is a fact, that intemperance prevails to a much less extent in Germany than in England and America.

BARNUM'S LAST MOVE.—A new project has been suggested by Barnum, which we should like to see tried. In a recent Temperance speech made by him in New York, he stated that there were 7,000 grog-shops in the city, with an average custom in each of probably \$10 a day. He made the following offer to the city, viz: if the city would shut up all its grogeries and give him the amount spent in all of them, he would pay all the city taxes, amounting to \$1,000,000; send every child to a good school, present every family with a library of 100 good books, three barrels of flour, and a silk dress to every female, old or young; a suit of broadcloth to every male citizen, old or young, and give everybody a free ticket to his Museum. We hope it may be done, and soon too.—*American paper.*

Correspondence.

SONGS OF THE CHURCH.

No. 34

FIRST SUNDAY AFTER EASTER.

"Peace be unto you."—ST JOHN xx. 19.

When to Thy presence Lord we near,
Our sorrows quickly cease,
And when Thy gentle voice we hear,
It speaks in tones of peace.

Peace in the Church: the blessed place
Where saints are wont to meet;
Peace faithful souls, for there my face
My chosen ones shall greet.

Peace, at the Board, which I provide,
In Zion's safe retreat,
Peace, festive souls, where I preside
The Spikenard yields its sweet.

Peace to the soul, that sinks distress
When sin is pressing sore,
Peace, wounded soul, with pardon blest,
Go forth and sin no more.

Peace to the house where mourners live
In sickness and in pain;
Peace, troubled souls, for I will give
The balm of health again.

Peace at the grave, where sweetly sleep
The saints from troubles free,
Peace mourning souls, no longer weep
The dead who die in Me.

And when at last O gracious Lord,
From earth we have release,
Once more encouraged by thy word,
"Let us depart in peace."

* Songs of Solomon i. 12.

W. B.

FOR THE CHURCH TIMES.

MARRIAGES LEGAL AND ILLEGAL.

"Marriage is regarded by the English law, as a civil contract, allowed to be good and valid in all cases when the parties at the time of making it were in the first place willing to contract, and did actually contract in the proper forms and solemnities required by Law." This being the case some good may arise from con-

sidering the third part of the above declaration, "the proper forms and solemnities required by Law. In this Province, these forms and solemnities are either altogether disregarded, or else so irreverently attended to, as to be a reproach to civilized society." The Book of Revised Statutes, the present supposed Law of the Province, has two laws relative to this subject directly, and indirectly—the first two of *Marriage and the solemnization thereof*, and of *offences against the Law of Marriage*, contain all the legal authorities for entering into the contract, with the penalties to which ministers performing the ceremony may be visited—and the other Act of "the Court of Marriage and Divorce," designating the jurisdiction, the Court intimates that there are certain reasons whereby any marriage may be declared void, viz., adultery, cruelty, pre-contract, or kindred within his degrees prohibited in an Act made in the 22nd year of King Henry 8th: these prohibited degrees are set forth in the Book of Common Prayer, and in some old fashioned Bibles, under the heading "a Table of Kindred and affinity when in whosever are related are forbidden in Scripture and our Laws to marry together."—With these provisos,—every duly ordained Minister of any congregation of Christians within this Province may solemnize a marriage by publication of banns or by nuptials that befall to him directed." If banns are used, they must be proclaimed publicly during Divine Service at three several meetings at a place of Public Worship, without which publication any person officiating in solemnization of any marriage shall forfeit fifty pounds—while on the other hand if the Minister refuses or neglects to publish after having been requested so to do, he shall forfeit fifty pounds, and be liable to an action for damages." Poor Minister! between these two clauses of the Provincial Law he is in great danger of utter ruin, and his chance of escape is but little bettered when he marries by license, as then he has the burden imposed upon him, of seeking out those lawful prohibitions which may prevent the marriage altogether; he has to advance the fees of the License, fill up the bonds, find a suitable security, incur the risk of his fees and his labor, and finally if anything happen wrong or illegal, bear the blame and pay the penalty.

In the Romish Church however no difficulty arises. There Marriage is a sacrament of the Church, and may be administered at all seasons save Lent, without any civil License, without any fee to the Government officers, and not infrequently without publication: with a scrupulous regard however to the solemnities of the Marriage. If solemnly takes place within any of the prohibited degrees; while on the other hand Dissenters of various kinds take up rejected publications and marry the anxious parties, without the least possible concern whether the Law in the matter be observed, and with the greatest indifference to Scripture, to Law, and to idiosyncrasies even to decency. So far has this evil extended that the House of Assembly in days gone by, has been known to pass certain Acts, to amend illegal marriages. Of which kind especially are those too frequently celebrated in the Province between prohibited parties, such as a widower marrying his former wife's sister, or a brother marrying his sister-in-law, or occasionally a nephew marrying his aunt's sister. Now where such marriages are common of what use is the Law? Scrupulous Episcopal Ministers will not marry such, but immediately upon refusal the parties resort to almost any Dissenting Minister: the ceremony, such as it is, is performed, they are united and live together as respectable couples admitted into Society and not infrequently received as worthy (?) Communicants in the Church or denomination of the man who joined them together in marriage.—If such things were held up more frequently to public notice, perhaps some of the evils would be remedied, and some pains taken to decide when a marriage is legal or illegal—it seems to be nobody's official business to inquire into and prevent such marriages—all penalties exactable from the Minister are payable into the public Treasury, and so, many illegal marriages go unnoticed, partly from the poverty of the Minister, and partly from the fact that nobody would be a gainer even if the unfortunate man were able to pay, while the marriage having been performed, it would require a whole host of judges, lawyers, and juries, to inquire into a matter confessedly wrong, but which would be justified by some legal quibble, and the parties most guilty escape thro' some loop hole in the Law.

FOR THE CHURCH TIMES.

MR. EDITOR,—

Will you allow me to ask the question thro' the medium of your paper, whether any person can inform me what the Colonial Church Society is doing in this Province?

I see by the Reports that there is a large machinery set on foot, and I hope it works well, but I should like to know something about its working. I do not ask these questions because I am unfriendly to the Society; quite the reverse; I like its principles much, so much that I wish to see them actively carried out, and as I am a subscriber to its funds, I think I have the right to know whether my wish is gratified. If I could see occasional notices in the *Church Times*, it would be an encouragement to me and might possibly excite me to do more for its funds, but if it be doing ever so much and I know nothing about its doings, I cannot be expected to promote its interests.—The proceedings of the Committee of the Diocesan Church Society are published after their monthly meetings, why not those of the Colonial Church and School Society after their quarterly meetings? Is the objection on the part of the Editor of the *Church Times*? is it that the transactions of the

Society are of such little importance? or is it the neglect of the Secretary of the Association?
There was, I understand, a quarterly meeting of the Committee of the Association lately, at which I also understand an important subject was discussed viz. What of a Training School Why has not this been made public? Surely I as well as every other member have a right to know, as well as a deep interest in knowing.

A MEMBER OF THE ASSOCIATION.
Halifax 24th March 1853.

Collegiate.

KING'S COLLEGE, WINDSOR,
TERMINAL EXAMINATIONS.

Lent Term, 1853.

In literis Humanioribus. In disciplinis Mathematicis et Physicis.

Hensley	Hensley
Savary	DesBarres
DesBarres	Moody
Wiggins	Ritchie
Ritchie	Wiggins
Moody	Savary
Randall	N. Uniacko
N. Uniacko	R. Uniacko
R. Uniacko	Randall
Crisp	Crisp
McColla	Moren
R. J. Uniacko	R. J. Uniacko
Moren	McColla
Jarvis	Jarvis

In linguis recentioribus.

Teut.	Ita.	Gal.
Hensley	Hensley	Savary
Wiggins	Ritchie	McColla
	McColla	DesBarres
	Savary	N. Uniacko
	Moren	Moren
	N. Uniacko	N. Uniacko
	Wiggins	Randall
		Crisp
		Moody
		R. Uniacko
		Jarvis

1. The terminal Report of the Professor of Mathematics and Natural Philosophy is very favorable, especially of the Students in their second and third years, who have made commendable proficiency.

2. Among the best term exercises those of Messrs. Hensley, Wiggins, Savary, Randall, and McColla were noticed. All Mr. Ritchie's papers were distinguished for superior neatness. Mr. R. Uniacko in one paper surpassed his classmates.

3. In the department of Modern Languages the Report is satisfactory; and of the exercises presented at examination, two were particularly creditable, being translations into French and Italian from the German of Schiller.

Books received during the term—1 fine presentation Copy of Poems, by the Rev. A. Gray, M. A., from the Author—also, 2 folio volumes Charnock's Works, presented by the Rev. Dr. Jenkins of Charlotte Town, Prince Edward Island.

Easter Term will commence on Monday, 4th April, and end on Saturday, 14th May, Trinity Term will commence on Wednesday, 18th May.

GEORGE McCAWLEY,
President.

TERMINAL EXAMINATION.

LENT TERM, 1853.

1ST YEAR.

Euclid III., Algebra, Logarithms, Plane Trigonometry.

1. If any two points be taken in the circumference of a circle, the straight line which joins them falls within the circle.
2. If a straight line touch a circle, and from the point of contact a straight line be drawn cutting the circle, the angles made by these lines are equal to the angles in the alternate segments of the circle.
3. Problem. On each side of an isosceles triangle as diameter a circle is described; prove that the circles will intersect in the middle pt. of the base.
4. [Omitted for want of algebraic characters.] Also, find the number of permutations of n things when p of them are the same and likewise q of them.
5. [Omitted for want of algebraic characters.]
6. If there are twenty pears at three a penny, how many different selections can be made in buying 1st, a penny-worth, 2nd a sixpenny-worth—and in how many instances in the two cases respectively will a particular pear be found?
7. How many different hands can a man playing whist hold (52 cards in a pack)? Also, how many words of six letters may be made out of the first ten letters of the alphabet with two vowels in each word?
8. Prove the first four fundamental operations of logarithms?
9. When the base is 10 show 1st—how the index of a log. may be determined, whether in the case of a whole number or a decimal, and 2nd—that the mantissa always remains the same as long as the significant digits are the same?
10. [Omitted for want of algebraic characters.]

11. Prove that $\sin. (180 - A) = \sin. A$ & $\cos (180 - A) = -\cos. A$; also that $\sin A = \frac{a}{\sin B} = \frac{a}{b}$ when A, B , are the

angles of a triangle, and a, b , the sides respectively opposite to them.

12. The angle of elevation of the top of a steeple from the top of a wall 42 feet high, is $14^{\circ}18'$, and from the foot of the wall it is $23^{\circ}19'$, find the height of the steeple.

2ND YEAR.

Euclid XI., Statics, Hydrostatics.

1. If a straight line stand at right angles to each of two st. lines at their point of intersection, it is at right angles to the plane in which they are.
2. Draw a straight line perpendicular to a plane from a given point above it.
3. Every solid angle is contained by plane angles, which together are less than four right angles.
4. Find the limits within which in a rough hemispherical bowl equilibrium is possible; obtain also the greatest vertical height of such limit above the bottom of the bowl.
5. Explain the meaning of stable and unstable equilibrium, and prove that when a heavy body hangs freely from a point the string by which it is suspended will be in the same vertical line with the centre of gravity of the body.
6. A body floats in fluid, determine the conditions of equilibrium.
Ex. A solid whose weight is 6lbs. floats in fluid whose specific gravity is three times that of the solid. What is the weight of the portion of solid above the fluid?
7. If 19 be the *s. g.* (specific gravity) of gold, and 1 that of water, what will be the apparent weight of one ounce of gold when weighed in water?
8. A piston fits tightly into a hollow cylinder whose height is 7 inches and base one square foot. Suppose the pressure of the atmosphere to be 14lbs. on the sq. inch, and the piston to sink one inch in the cylinder—find the weight of the piston.
9. How are Fahrenheit's and DeLisle's thermometers graduated, and with what number of DeLisle's will 100 Fahrenheit correspond?
10. Describe the Forcing Pump, and also Bramah's Press.
The length of the pump handle in the latter being three feet, and the distance of the pump from the fulcrum of the handle six inches, and the diameters of the cylinders as 8 to 1, by how much will the power applied be increased?
11. Describe the Steam Engine.
12. Show by figures how rotary motion may be obtained from rectilinear; also by what mechanical contrivance the steam is alternately introduced and cut off, and how rotary velocity may be increased if required.

3RD YEAR.

Newton's Principia I. The Cycloid. Differential Calculus.

1. Enunciate and prove Newton's fourth lemma, and thence find the area of an ellipse.
2. Define similar curves. Thence shew that all parabolas are similar.
3. Enunciate and prove the seventh lemma.
4. By means of the 7th Lemma a chord and tangent being drawn from the same point A in a vertical circle, the former to terminate in B the lowest point of the vertical diameter, the latter in D in this diameter produced,—compare the velocities acquired by a heavy body falling down the chord and tangent when they are indefinitely diminished, α being the angle which the chord makes with the horizon.
5. Spaces described from rest by a body under the action of any finite force, are in the beginning of the motion as the squares of the times in which they are described.
If the velocity generated is proportional to the time, what kind of figure will represent the space, and how will the finite force be designated?
6. How may a pendulum be made to oscillate in a given cycloid?
7. A pendulum vibrates seconds at one place, and is carried to a place where it gains two minutes a day.—Compare the force of gravity at the two places.
8. A pendulum vibrating seconds is carried to the top of a mountain, where it loses 12 beats in 24 hours.—What is the height of the mountain, the earth's radius being 4000 miles?
9. [Omitted for want of algebraic characters.]
10. ditto.
11. Expand a^x in ascending powers of x , thence find the value of e , the base of the hyperbolic system of logarithms, and pass from the hyperbolic to the common system.
12. When will $u=f(x)$ be a maximum or minimum, and how will it be known which of the two it is. Prove that if u be a maximum u is a minimum. Ex. (a) Bisect a triangle by the shortest line. Ex. (b) a, b being the altitude and base of a triangle, find the area of the greatest rectangle that can be inscribed in it.

Beck, a sailor, was arrested on Tuesday night, and lodged in the City Lock-up, for stabbing Mr. Thomas Meagher, shopkeeper, in the back, with a Butcher's Knife, which he was flourishing. The stab was deep, and if given with a little more force, might have proved fatal. The party accused was committed for trial at the ensuing term of the Supreme Court.

An important step has been taken by the friends of this Institution during the past week. By their consent a Bill has been introduced by Mr. L. M. Wilkins, and carried through the Legislature, by which the whole of the existing Act respecting the College is repealed, and a great change is made in the management and control of the College. It is well known that by the Royal Charter, this control was vested in certain ex-officio Governors, all at that period, (half a century ago) members of the Church of England, and of course hearty in its cause. Under the change of circumstances now, and for some years existing, however, many of the gentlemen filling these offices are Dissenters, and hence arose much embarrassment to them as well as serious inconvenience to the Seminary, which tho' intimately connected with the Church of England, was thus under the control of persons either hostile to that Church, or at all events lukewarm in regard to it. Notwithstanding the courteous non-interference, which it must be acknowledged, several of these gentlemen have always practised as to the affairs of the College, such a state of things has long been felt to be a grievance, and it has been the desire of the friends of the Institution, to effect such changes in its government as would remove the evil and promote its efficiency. Although firmly persuaded that the withdrawal of the grant of £440 is a breach of faith, and a violation of the most deliberate and solemn engagements, yet the friends of the College have become weary of the endless contentions on the subject, and have felt desirous to stop the acrimony and ill will, which the yearly discussion of it has kept alive.

Accordingly, they have now compromised the matter by ceasing from further opposition to the withdrawal of the Grant, and accepting the Bill, which secures to the College all its property and privileges, and vests its superintendance in those educated within its walls, and warmly interested in its prosperity.

When this Bill shall have received the Royal Assent, as no doubt it will, the College will stand upon a vantage ground which it has never before occupied, and we think will enlist the sympathies and exertions of the members of the Church more than ever in its favor. We indulge in sanguine expectation, that hereafter a fresh start will be taken by the Institution, and that it will now be remodelled in such a way as to meet the altered circumstances of the times, and supply to the country a liberal and enlarged system of Education.

THE BISHOP'S PROPOSED VISIT TO ENGLAND.—At the last meeting of the Executive Committee of the D. C. S., the Bishop stated that no purposes going to England for a short time by the Steamer of the 14th inst. His Lordship at the same time explained his reasons for deferring the Charge which he had intended to deliver this Summer, stating that it would be inconvenient to convene the Clergy until it is determined whether or not any alteration is to be made in the Constitution of the Colonial Churches. Having very lately visited every part of the Province, he believed that his presence in England would be useful to the Diocese, just now, more especially, as he hopes to be able to obtain some additional Funds for the maintenance of King's College, now deprived of the public grant.

MISSIONARY LECTURE.—The Rev. Geo. Hill, Curate of St. George's, delivered a third Missionary Lecture on Thursday evening, to a crowded audience, in the Parochial School house. The field to which the Rev. Gentleman turned the attention of his hearers, was that of Western Africa, the Cape, Madagascar and St. Helena. Much interesting information was imparted as to the progress of Gospel light in those regions under the missionary operations of our own Church and other denominations. We think the result must have been an increase of thankfulness, on the part of all present, for their own large religious blessings, and a desire to impart these blessings to others, according to their ability. We have long thought that much might be done to cultivate a Missionary spirit among our people, and thus enlarge the funds of our Societies, by the regular and frequent diffusion of intelligence as to the progress of evangelization in the dark places of the earth. Abundant sources of such information may be found in the Quarterly papers issued by our various Societies, the simple reading of which would give ample and interesting material for quarterly meetings of our local Diocesan Committees.

[For further Editorial see 107th page.]

LETTERS RECEIVED.

From Rev. T. T. Moody with remittance Mr. Savary—the Postmaster is making enquiry in the case—the fault is not ours.

Cash Received. From Rev. Mr. Avery—from Mr. J. Oran 25—Mr. Tough 54—on account of Miss Owen, 24. 6d

Married.

At Chester, by the Rev. Dr. Shreve, Mr. JAMES STEPHENS, to Miss HANNET HEISLER.

At the same place, by the same, on Monday the 28th inst Easter Monday, Mr. JOSEPH LANTZ, of St. Margaret's Bay, to Miss LYDIA PULSIFER, of Chester.

Died.

On Tuesday, the 23th inst., Mrs. LYDIA H. POTTS, sixth daughter of the late Joseph Gray, Esq., formerly Merchant of this City, and Widow of the late Edward Potts, Esq., Lieutenant of the Queen's American Rangers, in the 56th year of her age.

At New York on the 21st instant, after a protracted and severe illness, Mr. William Knowles, a native of this city, and son of the late Francis Knowles, Esq.

At Saint Thomas, on the 26th ult., of yellow fever, Mr. JOHN EAKINS, in the 10th year of his age, a resident of this town, chief Mate of the brig 'Margery,' Capt. Murphy, of this port.—He was interred in the same ground with his brother, Thomas S. Eakins, also a resident of this place, who fell a victim to the same disease 9 years before.—Yarmouth Herald.

Shipping List.

ARRIVED.

Saturday, March 26.—Brig Tiberias, Moore, 21 days from Matanzas; Schr Coral, Purdy, 32 hours from St. John N. B.; Schr Mary Jane, Gallant, 3 days from Boston; Schr James McNab, Moser, 10 days from Philadelphia; Schr Spray, Malone, 15 days from Newfoundland; Packet Schr Liverpool, McLearn, Liverpool; Schr Zealand, Argyle; Schr Bonita, Crowell, Sable Bank.

Monday, March 28.—R. M. Steamship Ospray, Corbin, 44 days from St. John's Nfld. 8 passengers; Brig Vivid, Kendrick, 12 days from Sierra Morena, Cuba; Brig Mary, Turner, 16 days from Porto Rico; Packet Schr General Washington, Patterson, 4 days from Boston, 11 passengers.

Tuesday, March 29.—Brig Plato, Rendle, 18 days from Clepuogos; Rob Roy, Atleck, 25 days from Clepuogos; Schr Noble, Murphy from LaPelle, Nfld.

Wednesday, March 30.—R. M. Steamship Niagara, Lang, 11 days from Liverpool, 113 passengers, 17 for Halifax; Bark Standard, Ryan, 16 days from Inagua, via Shelburne; French mail Schr Oronogue, Vignau, from St. Pierre, M'g. Schr Kossuth, Messervey, from Port-au-Basque, Nfld.

Thursday, March 31.—Brig Mary, Marshall, 17 days from Porto Rico.

Friday, April 1.—R. M. Steamship Canada, Stone, Boston; Schr Expert, Port aux Basque, N. F.; Prince of Wales, Lallave; British Queen, do; Thomas do Caroline, do; Mary Ann, Ship Harbour.

CLEARED.

March, 26.—Dasher, Grant, Porto Rico; John Thomas, Murphy, Durin, Nfld.; Emerald, Smith, Boston.

March, 26.—Sarah, Griffin, Olerin, Nfld.

March, 27.—Velocity, Shelant, Boston; Isiah, Swim, St. John N. B.; Unadanted, Leonard, Boston; Dellance, Curry, Boston.

March, 30.—Emily, O'Bryan, Boston; Brisk, Miller, Egn. W. Indies.

March, 31.—R. M. S. Canada, Stone, Liverpool, Niagara.

April, 1.—Steamship Canada, Stone, Liverpool, G. B.

PASSENGERS.

R. M. S. CANADA.—Boston to Halifax—Mrs Burpee, Mrs. Walker, Mrs. Johnston, Mrs. Goodwin, Messrs C Dickey, Dale, Baker, Hughes, Strachan, Taylor, Tobins, Boss, Emery and Clarke.

Passengers from Halifax to Liverpool per R. M. S. Canada. W. Haro Esq., Judge Hallburton and Daughter, Jno. Duffus Esq., Lady and Daughter.

The celebrated Mrs Beecher Stowe was also among the passengers for England.

Per R. M. S. NIAGARA.—For Halifax—Mr. H. N. Dickson and Lady; Capt Gordon and two Sons, Messrs. Henry Sewell, Petherick, Higgins, John Crozer, Hutchinson, Robert Keltie, Potts—and 25 for Boston.

COUNTRY MARKET

PRICES ON SATURDAY, MARCH 26.

Table with 2 columns: Item and Price. Items include Apples, Beef, Butter, Catsup, Cheese, Chickens, Eggs, Geese, Hams, Do. smoked, Hay, Homespun, Do. wool, Bacon, Oatmeal, Oats, Potatoes, Socks, Turkeys, Yarn, Ducks.

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

Advertisements.

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

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

Halifax, March 31, 1853.

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

NOTICE.—IN REFERENCE TO THE above our Country Friends and the Public will please address as under,

EDWARD ALBRO & CO., Lower Water Street, Head Mitchell's Wharf.

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

HERBERT HARRIS, FLORIST and PLANTER.

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

H. H. will endeavor to introduce any new Plants Shrubs or Seeds, that may prove worthy of notice.—He would respectfully submit the following to persons desirous of purchasing Plants or Seeds that can be relied on.—

- 12 Distinct Greenhouse Shrubs, in pot by names £0 18 0
12 Superb sorts of House Roses, in pots, by name 1 0 0
6 Sorts very good 0 7 0
12 Sorts Verbenas, choice very distinct, in pots, ready in May 0 12 0
6 Sorts do. unnamed, out of pots 0 4 0
4 New and distinct sorts Japan Lillies, strong Blooming Bulbs in pots 0 10 0
Same sorts in Autumn, dry roots 1 0 0
Calystegia Pubescens, new hardy Herbaceous twining or trailing Plants, Bloom all Summer, each 0 2 0
Dichytis Spectabilis, new half hardy Herbaceous Plant, very beautiful, each 0 2 0
Persian Yellow Rose, quite hardy, the finest in cultivation, in pots, each 0 5 0
Carnation (sorts) strong blooming Plants each 1s. to 1s. 6d.
Do very choice imported, each, in pots 3s. 6d. to 6s. 3d.
Sixty best English sorts double Dahlias—23 of these have been imported this year and are therefore quite new to this country, from 6s. per doz. sorted, ready in May and June
12 Packets choice and pretty Annuals, warranted good under proper treatment 0 3 0
Packets choice Pansey Seed 1s. 3d. do do Antirrhinum 1s. 3d.
A great variety of House Plants, such as, Geraniums, Fuchsias, Cactas, Heaths, Camellias, Azalias, Heliotropes, &c. Plants for bedding out in great variety.—Trees and Plants packed to carry any distance.—Plants put in to compensate for long carriage, on orders over £2. Choicest Bouquets, and Nosegay at the shortest notice.—Due notice should be given when flowers are wanted for Weddings.
Three penny postage stamps taken in payment.
Halifax, March 26, 1853. 1m

LANGLEY'S ANTIBILIOUS APERIENT

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

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

FOR SALE.

The Property situated at the Collego Gate in Windsor.

THERE IS A SMALL COTTAGE ON THE PREMISES, with 8 acres of Land in excellent order.—As the Railroad, if carried on, will pass through this property, it is likely to be of increasing value.

Particulars can be obtained from Mr. F. Cochran, at Messrs. Johnston & Twining's Office. March 12.

MEXICAN-MUSTANG LINIMENT. THIS

CELEBRATED Remedy for sale Wholesale and Retail at LANGLEY'S DRUG STORE. Dec. 18.

For sale at the Depository, S. P. O. K. No. 24, GRANVILLE STREET.

A SELECTION OF PSALMS AND HYMNS FOR THE DIOCESE OF NOVA SCOTIA.

SANCTIONED BY THE LORD BISHOP OF NOVA SCOTIA.

Single Copies of the Book will be sold at 1s. 4d. A small discount will be made to Country Parishes when twelve or more are ordered. Sold for Cash only.

Some of the above are handsomely bound in morocco—price 2s 6d.

WM. GOSEEP.

Nov. 13, 1852.

AMHERST FEMALE SEMINARY.

PRINCIPALS.

Mrs. O. E. RATCHFORD AND Miss YATES.

A FEW MORE BOARDERS CAN BE ACCOMMODATED at the above Institution, which is now in full and efficient operation.

Terms:—Board and Washing, (white dresses excepted,) with instructions in Reading, Writing, Arithmetic, Use of the Globes, Ancient and Modern Geography, Ancient and Modern History, Grammar and Rhetoric, Natural Philosophy, Astronomy, Botany, English Composition, and Embroidery—£30 per Academic year.

EXTRA CHARGES.

MUSIC. Piano or Spanish Guitar, three lessons per week, £3 per quarter or half term.

DRAWING. Pencil or Crayon, two lessons per week, £1 per quarter or half term.

Coloured Crayon, ditto, £1 10s. ditto ditto. Mono-Chromatic, plain or blended, three ditto, £1 10s ditto ditto.

FRENCH.

Five lessons per week, £1 10s. per qr. or half term.

ITALIAN.

Three lessons per week, £1 10s ditto ditto.

Bills payable quarterly, in advance. There are two terms per year, of five months each. The quarters or half-terms commence 15th January, 1st April, 15th July, and 1st October. Pupils will also be received at intermediate periods, and charged pro rata.

The French department is under the care of two Protestant French Ladies, from one of the principal Female Seminaries of the United States, who teach on the Ollendorff system, and also assist in the Music and Drawing Lessons. Daily conversation in French is insisted on.

Five other Ladies are employed in the English department, Music, Drawing, Italian, Botany, &c. Every pains is taken to preserve the health of the Boarders by proper exercise; and those young ladies whose parents wish them to ride are allowed the use of a quiet saddle-horse.

There are five Pianos in use at the establishment. Pupils remaining at the Seminary during the vacations, will be charged Ten Shillings per week for board and washing.

Amherst is a remarkably healthy part of the country, and possesses peculiar advantages for children of delicate constitutions.

The Seminary is situated within a few minutes walk of four different places of worship, and near to the Telegraph Station and Post-Office.

And any further information may be obtained on application, post paid, to

C. E. RATCHFORD: 4th.

Amherst, N. S. March 12, 1853.

LEECHES! LEECHES!! FINE, HEALTHY Leeches for sale at LANGLEY'S DRUG STORE Nov. 18th.

NOVA-SCOTIA BOOK STORE

No. 24 Granville Street.

WILLIAM GOSSIP.

HAS IN STORE, CHEAP FOR CASH, Gt.

APPROVED CREDIT—The following Popular and Standard Works.

From Stanford & Sicords', New York.

CHURCH PUBLISHERS.

- Wake's Apostolic Fathers, English Churchwomen of 17th Century. Hymns on the Catechism. Taylor's Holy Living and Dying. Keble's Poems. Keble's Christian Year. Doctrine of the Cross. Neander's History of the Christian Religion and Church Goode on Baptism. Eusebius' Ecclesiastical History & Council of Nice. Steps to the Altar. Murdoch's Translation of the Syriac Testament. Lewis' Confession of Christ. Lee's Life of the Apostle Peter. Law's Serious Call to a Holy Life. Hobart's Christian Manual. Butler's Old Truths and New Errors. Wilberforce's History of the American Church Rev. C. B. Taylor's Works, viz.— Christmas at Old Court, Angels' Song, Earnestness, May You-like It, Thankfulness, Little Elsie and Little Jeremy, 1s. 8d. What a Mother can Endure. Arthur and his Mother, Cecil and his Dog—a tale for Youth. Selections from Psalms of David, in metre, with Hymns suited to the Feasts and Fasts of the Church—as used in the Prot. Episcopal Church of the U. S. about 40 on hand—will sell at 10d. ea. wholesale From Appleton & Co's. New York.

- Campbell's Poetical Works (Illustrated.) Burns' do. do. Cowper's do. do. Scott's do. do. Dante's do. do. Passo's Jerusalem Delivered do. Butler's Hudibras. do. Madame Guizot's Young Students, Fiesido Fairies, Quackenbos' Tales from Fairyland, Mrs. Eills' Somerville Hall, Adventures of Hernar Cortes, Conqueror of Mexico. Bishop Ives' Sermons. Friday Christian, or Pitalra's Island—by a poor member of Christ. Midsummer Pavs. Jeremy Taylor's Readings for every Day in Lent. Gresley's Portrait of an English Churchman. Treatise on Preaching. Hook's Cross of Christ. Kip's Early Conflicts-of Christianity. My own Story. American Historical Tales for Youth, Uncle Harvey's Tales, Sewell's Lantton Parsonage, 3 vols [List of Books will be Continued next week.] Halifax, April 2, 1853.

Poetry.

LENT.

The solemn season calls us now
A holy fast to keep
And see within the temple how
Both priest and people weep.

But come thou not with tears alone,
Or outward form of prayer,
But let it in thy heart be known,
That penitence is there.

Thy breast to heat, thy clothes to rend,
God asketh not of thee,
Thy stubborn soul he bids thee bend,
In true humanity.

Oh! let us then, with heartfelt grief,
Draw near unto our God,
And pray to Him to grant relief,
And stay the unfiled rod.

Oh! righteous Judge, if thou wilt deign
To grant us all we need,
We pray for time to turn again,
And grace to turn indeed.

Bless Three in One! with grief sincere,
To Thee we humbly pray
That fruits of mercy may appear,
To bless this fasting day.

Advertisements.

FIRE INSURANCE.

THE ROYAL INSURANCE COMPANY OF LIVERPOOL, ENGLAND.

CAPITAL, TWO MILLIONS STERLING.
Amount paid up and available immediately £275,115 stg.
HALIFAX NOVA SCOTIA AGENCY, No. 172, HOLLIS ST

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

HUGH HARTSHORNE, AGENT.

N. B. Churches, Chapels, Court Houses and other Public Buildings, insured on the most favourable terms
Halifax, 19th February, 1853.

LIFE INSURANCE.

ROYAL INSURANCE COMPANY OF LIVERPOOL, ENGLAND.

CAPITAL, £2,000,000 STERLING.
Amount paid up and available immediately £275,115 stg.
HALIFAX AGENCY, -No. 172, HOLLIS STREET.

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

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(Signed) J. THOMPSON.

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

Copy of a letter from Mr. Hind, Draper, of Keady, near Galicena, 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.
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(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 Baiter 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.
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(Signed) JOHN MORTON CLENNELL.

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