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The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, JANUARY 30, 1853. NO. 6.

Calendar.

CALENDAR WITH LESSONS.

| Day & date | | MORNING. | EVENING |
|-------------|--------------------|----------------|------------------|
| S. Jan. 30. | Sexagesima | Gen. 8 Mat. 27 | Gen. 8 1 Cor. 11 |
| M. " 31. | | Ex. 8 Mark 1 | Ex. 8 11 |
| T. Feb. 1. | | 10 Mark 1 | 11 |
| W. " 2. | Purification V. M. | Wis. 9 12 | 12 |
| T. " 3. | | Exod. 12 13 | 13 |
| F. " 4. | | 14 15 | 14 |
| S. " 5. | | 16 17 | 15 2 Cor. 1 |

Poetry.

IT SHALL BE LIGHT.

Walk with the Lord at morn,
While every scene is fair,
While opening buds the boughs adorn,
And fragrance fills the air.
Before the rosy dawn awake,
And in thy being's pride—
In the young blush of beauty, make
Omnipotence thy guide.

Walk with the Lord at noon,
When fervid suns are high,
And pleasure with a treacherous boon,
Allureth manhood's eye;
Then, with a diamond shield of prayer,
Thy soul's opposers meet,
And crush the thorn of sin and care
That binds the pilgrim's feet.

Walk with the Lord at eve,
When twilight dews descend,
And nature seems a shroud to wear,
As for some smitten friend.
As slowly the lonely moments glide
On mournful wing away,
Press closer—closer to His side,
And life will be thy stay.

And shouldst thou linger still,
Till midnight spreads her pall,
And age laments with bosom chill,
Its buried earthly all,
Thy withered eye, a signal bright
Beyond the tombs shall see;
For He that was thy morning light—
Thy God—SHALL WALK WITH THEE.

Religious Miscellany.

BIBLE SOCIETY.

At a late meeting of the New Brunswick Branch of this Society, the President, Mr. Justice Parker, said:—We are assembled at a period of peculiar interest to all Bible Societies, just on the eve of the Jubilee year of the Parent Institution, the British and Foreign Bible Society. Attention had been called to this circumstance by a Circular just received, announcing the intention of the Society to commemorate the year by a special Celebration and a special Fund. "It is," as that paper states, "a period in the history of the B. and F. Bible Society when it will be most becoming in all its supporters and friends to pause and review the past dealings of God with it, and to stir up one another to a more full accomplishment of the mission with which it is entrusted." The President then alluded to the wonderful discoveries and improvements in arts and sciences of the last half century—steam conveyance by land and by sea—the application of the power of steam to machinery of all sorts, especially the printing press—the electric telegraph—Daguerotyping—chloroform—agricultural chemistry—gas, &c., and asked what were all these but benefits and blessings conferred on the present generation by a kind Providence, which had been withheld from those of the hundreds and thousands of years which had preceded us; and calling loudly on us, in recognition of these blessings, in the words of the Psalmist, "to make God's ways known upon earth, His saving health among all nations." Surely the formation and success of the Bible Society ought to be ranked with the great events of the half century, and well justified the prominent place it sustains before the world, and the deep hold it has on the affections of its constituents, containing as Lord Shaftesbury said, the very pith and marrow of all the other religious societies. Allusion was then made to the extent of the Society's present operations—its circulation of nearly twelve hundred thousand bibles and testaments in 1852—the

influence exercised on the world by the twenty five millions of copies of the Scripture circulated by the Society: and we were urged to consider what might have been the state of many parts of the world at this time had this influence not existed,—this leaven not been mingled with the mass. The principle proclaimed by the Society, as dear to all our hearts, is, *that every individual of the world has a right to read the Word of God, without note or comment.* It is our duty to maintain this principle; but were it a question of expediency merely, and not of right or duty, and we had now to determine whether the prosperity of the Province would be best promoted by the free or fettered circulation of the Bible, could we hesitate a moment as to the choice,—comparing the state of those countries in which the free use of the Bible was denied to the people with that of those where it was open to all! By every consideration then we were urged to contend that the Bible should not be a sealed book in New Brunswick. The position and prospects of the Bible Society are such as to call for deep and heartfelt gratitude to the Great Giver of all good, and for the hearty earnest co-operation of us all.

ANTICHRIST.

I am far from pretending to determine the time when the reign of antichrist began, which is a point that has been so much controverted among divines and expositors. It is certain that the 1260 days, or years which are so often in scripture mentioned as the time of the continuance of Antichrist's reign, did not commence before the year of Christ 479; because if they did, they would have ended, and antichrist would have fallen before now. But I shall not pretend to determine precisely how long it was after this that that period began. The rise of antichrist was gradual. The Christian church corrupted itself in many things presently after Constantine's time, growing more and more superstitious in its worship, by degrees bringing in many ceremonies into the worship of God, till at length they brought in the worship of saints, and set up images in their churches, and the clergy in general, and especially the bishop of Rome, assumed more and more authority to himself. In the primitive times he was only a minister of a congregation; then a standing moderator of a presbytery; then a diocesan bishop; then a metropolitan, which is equivalent to an archbishop; then he was a patriarch; then afterwards he claimed the power of universal bishop over the whole Christian church throughout the world, wherein he was opposed for a while but was afterwards confirmed in it by the civil power of the Emperor in the year 606. After that he claimed the power of a temporal prince; and so was wont to carry two swords, to signify that both the temporal and spiritual sword was his; and claimed more and more authority, till at length as Christ's viceregent on earth, he claimed the very same power that Christ would have, if he were present on earth, and reigned on his throne, or the same power that belongs to God, and used to be called "God on earth;" and used to be submitted to by all the princes of Christendom. He claimed power to crown princes, and to degrade them at his pleasure; and this power was owned; and it came to that that kings and emperors used to kiss his feet. The emperors were wont to receive their crowns at his hands, and princes were wont to dread the displeasure of the Pope, as they would dread a thunderbolt from heaven; for if the Pope was pleased to excommunicate a prince, all his subjects were at once freed from their allegiance to him; yea, and obliged not to own him any more on pain of excommunication; and not only so, but any man might kill him wherever he found him. And further, the Pope was believed to have the power to damn men at pleasure; for whoever died under excommunication, was looked upon as certainly damned; and several emperors were actually deposed and ejected, and died miserably by his means. And if the people of any state or kingdom did not please him, he had the power to lay that state or kingdom under an interdict, which was a sentence pronounced by the Pope against that state or kingdom, whereby all sacred administrations among them could have no validity. There could be no valid baptisms, or sacraments, or prayers; or

preaching, or pardons, till that interdict was taken off so that the people remained, in their apprehension, in a miserable, and damnable state, and therefore dreaded it as they would a storm of fire and brimstone from heaven. And in order to execute his wrath on a prince or people with whom the Pope was displeased, other princes must also be put to a great deal of trouble and expense. And as the Pope and his clergy robbed the people of their ecclesiastical and civil liberties and privileges, so they also robbed them of their estates, and drained all Christendom of their money, and engrossed the most of their riches into their own coffers, by their vast revenues, besides pay for pardons and indulgences, baptisms, and extreme unctions, deliverance out of purgatory, and a hundred other things. See how well this agrees with the prophecies. 2 Thess. ii. 3, 4; Dan. vii. 20, 21; Rev. xiii. 6, 7; xvii. 3, 4. During this time, also, superstition and ignorance more and more prevailed. The holy scriptures by degrees were taken out of the hands of the laity, the better to promote the unscriptural and wicked designs of the Pope and the clergy; and instead of promoting knowledge among the people, they industriously promoted ignorance. It was a received maxim among them, that ignorance was the mother of devotion; and so great was the darkness of those times, that learning was almost extinct in the world. The very priests themselves, most of them were barbarously ignorant as to any commendable learning, or any other knowledge than their hellish craft in oppressing and tyrannizing over the souls of the people.—The superstition and wickedness of the Church of Rome kept growing worse and worse till the very time of the Reformation; and the whole Christian world were led away into this great defection, excepting the remains of the Christian Church in the Eastern empire that had not been utterly overthrown by the Turks, as the Greek church, and some others, which were also sunk into great darkness and gross superstition, excepting also those few that were the people of God, who are represented by the woman in the wilderness, and God's two witnesses. Towards the latter part of this dark time, several noted divines openly appeared to defend the truth, and bear testimony against the corruptions of the Church of Rome, and had many followers. The first and principal of these was a certain English divine, whose name was John Wickliff, who appeared about 140 years before the Reformation, and strenuously opposed the Popish religion, and taught the same doctrine that the Reformers afterwards did, and had many followers in England. He was holily persecuted in his life time, yet died in peace; and after he was buried, his bones were dug up by his persecutors, and burnt. His followers remained in considerable numbers in England, till the reformation, and were cruelly persecuted, and multitudes put to death for their religion.—*Londonderry Sentinel.*

EXCLUSIVENESS.

The following is an extract from Dr. Lewis' sermon on Exclusiveness:—They assert that, taken as a body, there is very little vital godliness among us; that the Episcopal Church is a church for gentlemen—a fashionable church—a church in which there are no revivals, no conversions, no belief in a change of heart, with other slurs of kindred character. They blame us for exclusiveness, because we consider them defective in the outward form of the ministry; did it ever occur to them, that there was as much exclusiveness in denying us the inward spirit of religion? The most ultra churchman says nothing against the personal piety of our Protestant brethren, but they make no scruple in denying its existence among us. There is such a character as an Evangelical, as well as a formal Pharisee, and it seems to us at times, as if we beheld him, standing and praying thus, with himself: God, I thank Thee I am not as other men are; formalists, semi-baptists, using crutches in prayer, or even as these Episcopalians; I keep no fasts or saints day. I believe in experimental religion and a change of heart, and I give largely of all I possess to the Bible, and Tract Societies and the great Evangelical institutions of the day! God forbid that we should make any sweeping accusations of

Pharisaism against our brethren as a body, but it is fair to show them that there are two sides to the picture, and how their exclusiveness strikes us, as they show how our exclusiveness appears to them.

The next point, is our comparative position as an opponent of Rome.

It has been asserted, that 'where the Episcopal Church makes one convert from Rome, other Protestant churches make ten, if not ten times ten,' and it is often brought against us as a reproach, that 'numbers have gone over from our church to the errors of Popery.' This will lead us to consider the comparative advantages of our system and theirs, as an antagonist of that common enemy.

We appeal first to the facts that all England, the home of their ancestry and ours, was converted from Rome by Episcopalians—that the English Reformation was won and sealed with the labors and blood of the Episcopal bishops and martyrs alone—and that almost the only country where pure Protestantism prevails, received their religious inheritance of a reformed faith of our church. Surely our brethren should not speak slightly of Episcopacy as an antagonist of Popery, when under her banners the first great victory, and that which has made all other victories easy and bloodless, was gained. We appeal to history, from the days of the Armada, when Popery rose in wrath against one Church of England Queen, down to the days of Pius IX., and Cardinal Wiseman, when its efforts were renewed against another Church of England Queen, to show that Rome has ever regarded that church as the great bulwark of Protestantism. We appeal to what is now going on in Ireland, where a single diocese, with a bishop and clergy as evangelical as any in the world, numbers its converts from Popery by tens of thousands, to disprove the assertion that where we make one convert other Protestants make ten, or ten times ten—for where can they point to such scenes? We appeal to our thirty-nine articles, more than half protesting against the errors of Rome. And we might also tell of success in the warfare with her in this country. We are not in the habit of publishing the names of Romanists, as is done by colporteurs and others. We doubt the expediency of it, as much as we should of the physician's giving the details of every cure in every private family to the public. But we can assure our brethren, that every minister of any experience among us knows what it is to meet with converts from Popery, and to number them among our communicants, and that not a few of us have had the satisfaction of aiding Romish priests to enter upon our own ministry. We can assure them also, that multitudes in leaving the corruptions of Popery, find our church a more congenial home than among those, who, in their abhorrence of Rome, have gone to the other extreme of barrenness and baldness in the worship of God. Our church, compared with other churches has been, and is, best fitted to be the successful antagonist of Rome.

DIOCESAN CONVENTIONS IN THE COLONIES.

WE transfer to our columns to-day, the following temperate, sensible, and practical letters, which appeared in the last *St. John Witness*.—We request our readers to give it an attentive perusal. The same paper gives a summary of what may be termed, the state of the poll, on the Gladstone Bill question, at its close in the neighbouring Diocese. It appears that out of thirty parishes that have passed Resolutions on the subject, only two have been in the affirmative.

We think the result would be different in Nova Scotia, if a similar appeal was made, and the matter candidly and impartially presented to the judgement of Churchmen, divested of all party feelings and party names. We much question whether two Parishes would be found in this whole Diocese, to say nay to the proposition, as expounded in the letter of N. B.

(To the Editor of the Church Witness.)

Sir,—As you have given publication to my remarks on the proper and possible construction of a Church Synod for this Diocese, I now address myself to the consideration of the powers which such a body would require, and with which it might be entrusted. In order to this, and to prove the necessity there exists for such a Synod, it will be necessary first to ascertain our wants: but that I may appear in more reasonable compass in this than in my last communication, I must present my ideas clothed in the fewest words that will convey their meaning.

We shall perhaps most speedily discover what are our wants, by first determining what they are not. It may then, I think, be safely affirmed, that the powers we want are not so much legislative, as executive and judicial. We wish not to have (I, myself, most earnestly deprecate the thought of having) power to add to, take from, or alter the contents of our invaluable Book

of Common Prayer, either as to the Liturgy, the Forms and Ceremonies, or the Articles: to make any change as to the orders of the Clergy, or our Church Discipline: to question or disturb the Queen's Supremacy, or our relation to the temporal government: or, in fine, to do any act, or make any alteration affecting our position with respect to the Constitution of the Church at large.

But I do contend that we ought, most unquestionably, to have the sole control and management of our purely local ecclesiastical affairs, for in the principle of self-government, I can recognize no difference between matters secular and spiritual—that we do want the power to enforce the already existing discipline and regulations of our Church system—that we do require a tribunal which might operate at once as an assistance to, and a check upon, our Bishop: and further, that we should have the right to make such Bye Laws, as from time to time, may become necessary; including, probably, many such acts merely affecting our own Church, as now demand the interference of our Provincial Legislature, (for example the division of parishes for ecclesiastical purposes, &c., &c.) Above all, we want, and must have, a voice (and one of no small influence) in the selection of our Bishop, and in the appointment of our ministers. That we should be liable to be subjected, without our consent asked or obtained, to the spiritual domination of some such man as My Lord of Exeter, and that we must yield the presentation to all our benefices to a Governor, who may be a Dissenter from our Church, and possibly from Christianity, are absurdities which would seem to prove us to be an established Church exposed to its evils, though devoid entirely of any advantages which it may elsewhere possess. Away with such incongruities, and let us have a Body authorized to speak for our Church in the selection of a Bishop;—let the people nominate and present their parishes—the Bishop continue to institute, as now, and whosoever has the title so to do, induct them in their livings.

In support of these positions, permit me to place a few queries before your readers, for their serious reflection, viz.—Are we not at present as a Church, if not in very immediate danger, at least resting upon our oars between Scylla and Charybdis? Our Scylla (which threatens us with wreck) the state of almost Popish dependence in which we are, upon the irresponsible authority of a single individual—our Bishop? Our Charybdis (whose vortex yawns to engulf us) the only refuge from this dependant state, viz., the revolting of each separate parish, if occasion should compel, from an authority to which it cannot submit, but from which it has no appeal? Is not the sum of six thousand pounds (probably more than half of the aggregate income of our clergy,) annually bestowed upon us by the liberality of the Society P. G. F.: and is not the Bishop's certificate indispensable to obtain the greater part, if not the whole of this sum? Has not our dependence in this respect been so much felt, as to have made it seem advisable to some to introduce a branch of another Society, through whose aid, more independence might be gained?

Have the members of any parish the power to reject any minister who may be thrust upon them, except by refusing him his pay? and does not such a state of things give rise to the much-to-be-deprecated *lex talionis*; the Bishop refusing to institute the man whom the people desire,—they on the other hand, declining to pay, probably to attend upon the ministry of him whom the Bishop has selected?

Has not the Bishop the power to suspend any one accused of mal-practices? If so, has such minister any appeal, or any court in which he may seek or obtain a trial for his alleged offences? And if there be neither, is he not contrary to British justice, virtually condemned unheard; less privileged than the basest criminal; more harshly dealt with than even the offender against military discipline? Do I hear the appeal to the Arch-bishop of Canterbury suggested? tell me, when you have reckoned up the "costs" thereof, and before you send the suitor there, for how many years they would defray the expenses of a Diocesan Synod, combining in it an ecclesiastical Court? Is the appeal to public opinion proposed? tell me why this great, but rather irresponsible and unstable tribunal, is not considered suitable and sufficient in temporal affairs, and why it should be any more so in spiritual.

Again, is Imperial preferable to Local Legislation on our internal ecclesiastical concerns; and if not, will the power of exercising it be better placed in a mixed assembly of all-religions and no-religions, than in the members of our own body? And are we not in some danger of being refused the benefits of Provincial legislation here, as was the Church almost refused it lately in Nova Scotia?

Have we a right to be consulted in the choice of our Bishop? If so, how can our voice be heard with effect save through some authorized synodical body? Shall we continue to intrust the whole of our advowsons to a Governor, who may or may not be a member of our Church? if not, how shall we best alter the present system.

Could not our fiscal affairs be better and more simply conducted by a regularly constituted Synod, than by the rather complicated and unorganized machinery of the present Diocesan Society? And finally, shall we admit our incapability for self-government—pronounce our own inferiority in this respect to all other Protestant denominations—and calmly resolve to pursue our present course, undefined as it is, unsatisfactory as it may at any moment become, unlikely as we are to enjoy in it even as much of harmony and unanimity as we have hitherto done?

The answers to these inquiries, may possibly be as

various as their readers: the result of my own investigation of them tends to this reply—That if a properly constituted Synod of the Church can be obtained, it is expedient that we have it.

In the above remarks I have wished to make no personal reference; I postulate only, that all men, without exception, are liable to err, and are consequently unfit to exercise irresponsible authority; be their principles of a tractarian or evangelical stamp. Let it be granted that there are two parties in the Church—that a Bishop, a Governor, or other person of authority therein, may be warmly attached to either of these parties, and the evil of this fallibility and the necessity for proper checks upon his power become proportionably aggravated.

Yours respectfully, N. B.

News Department.

CANADA.

In the three Canadian Dioceses it is an understood thing by all persons, that a Convention in which the Laity shall be fully and fairly represented, is desirable. Now Brunswick is at present engaged in considering the matter. But we think it unfortunate that the question seems to turn so much on Mr. Gladstone's proposed bill in the Imperial Parliament. We should like to see the real merits of the question discussed, without any reference whatever to extraneous matter. Mr. Gladstone's advocacy of the subject is unfortunate, *Timeo Danaos*. Let the colonists agree upon what they require, and ask it of the Queen, without recognizing any private individual as a go-between. Nova Scotia and Newfoundland seem to be quiescent on the topic of Convention.—*Port Hope Echo*, Jan. 12.

The authorities of Bishop's College, Lennoxville, have given notice that two "Jubilee" Scholarships, each of £35 cy. per annum, and an Exhibition of £12 10s. given by subscription of the "Alumni Emeriti" of the College, for Divinity Students, will be awarded by examination in August next.

The Scholarships and Exhibition will be tenable for five years, and will be open to competitors between the ages of 17 and 25, who will be required to present certificates of age, baptism and confirmation, as well as of character and religious deportment; they must also be communicants of the Church.

Candidates must send in their certificates to the Bishop of Quebec or Montreal respectively, on or before August 1st.

The Examination will be held at Bishop's College in the last week of August.

The following is the list of subjects for examination: Latin—Virgil's *Ecloques*: Cicero's select *Orations*. Greek—Homer's *Iliad*, B. 1, 2, 3: Xenophon's *Anabasis*, B. 2.

Composition—English and Latin prose. Greek Testament—Gospel of St. Matthew. Old Testament—generally (historically and geographically.)

Mathematics—Euclid, B. 1, 2, 3. Algebra up to simple Equations. Arithmetic—Vulgar Fractions and Decimals.

NEW BRUNSWICK.

THE CHURCH.—The Lord Bishop of Fredericton arrived in town on Saturday evening last. His Lordship assisted in performing Divine Service in St. John's Church on Sunday morning, preached at St. George's Church, Carleton, in the afternoon; and presided at the General Meeting of the Diocesan Church Society last evening. His Lordship has kindly consented to preach in St. Paul's Church, Portland (the "Valley Church") on Sunday afternoon next, on which occasion a special collection will be made in aid of the expenses of keeping that Church open for Divine Service. His Lordship will preach in St. Luke's Church, Portland, on Sunday morning.—*St. John Chronicle*.

P. E. ISLAND.

ST. PAUL'S INFANT AND SUNDAY SCHOOLS.—CHARLOTTE TOWN, P. E. I.—In accordance with our notice in last week's paper, the Infant School Examination took place, and elicited the warm approbation of Lady Bannerman and the other visitors. The usual treat to the children was given on the evening of the same day.

On Thursday, the Scholars of St. Paul's Sunday School, amounting to 240 children, met at the Temperance Hall, and by the kind attention of their Teachers and friends, were regaled with Tea and Cake. Sir Alexander Bannerman and Lady Bannerman, honored the party with their attendance. Several songs were sung by Mr. Hubbard's volunteer choir, and the Temperance Band gave their gratuitous attendance, and played with their usual skill several popular airs. The collection for the Clothing fund amounted to £6 0 6.

This is the Tenth Anniversary of the Infant and Sunday Schools, and we were glad to observe no dimi-

nation of the interest and good will of the public, towards these two institutions. No one indeed that considers the subject, can regard with indifference the educational institutions of our town or country—another ten years will see the larger number of these children grown to manhood and exercising their rights as citizens: and insignificant as our Island may be in the scale of nations, its future is all important to us; and that future can only be happy and prosperous, in proportion to the capability of its people for self-government. We are not of those who think that wealth or much knowledge should be a qualification for the electoral franchise—but we do think, that some education, and good moral principle, are absolutely necessary for both elector and elected, in order to ensure the proper working of the British Constitution.—on this account we cannot but regard it as a duty in the Legislature to foster such Institutions with a becoming liberality, and we hope that in the next Session of the Parliament, some steps will be taken to prevent any unfavorable effects flowing to this Institution from the operation of the now free Education Act.

MISCELLANEOUS

The revival of the French Empire, following hard on the Duke's funeral, is a still plainer sign that a new era is opening upon Europe. The personal feelings of Louis Napoleon are of less importance than the natural and necessary tendency of the change. It is a national sacrifice, not so much to the love of order, which might equally have been secured under a Prince President, as to the stirring recollections of the former Empire, and the passion of military glory. All the organs of the press that are suffered to exist, will naturally bend their strength to revive the memory of Napoleon, and blazen his triumphs in their most exciting and attractive form. What seems to ourselves and to thoughtful men of other countries, a set of condemnation, stamped solemnly by the hand of Providence, on a course of brilliant genius, but of unprincipled ambition, will be treated as an unaccountable reverse, a freak of destiny; the solitary stain on an escutcheon bright with a hundred victories, to be effaced as soon as possible by new triumphs. The dominant feeling which the now Emperor must labour to nurse in the French mind must be an admiration of the old Empire. Napoleon will be held up for a paragon of political wisdom and pacific energy. All his wars will be ascribed in part to the coalesced sovereigns, but chiefly we may venture to predict, to the malice of perfidious Albion. The Jesuits will use their utmost energy in all the Roman Catholic States, and revive Napoleon's favourite calumny, and brand our country as "the eternal enemy of the Continent." No efforts of zeal and diligence will be wanting on their part, against a country which they hate with intense hatred, because it is the chief hindrance to their universal domination. They will use smooth words without measure, if there be the least hope of lulling our statesmen into a fatal security; and a well meaning but shallow headed party at home, will be ready to play into their hands, and to cry "Peace, peace! when there is no peace." Within and out of Parliament, in Ireland, in the Colonies, and on the continent, we ought never to forget that one vast and subtle conspiracy is over at work, whose chief aim is to cripple the strength and distract the councils of our heretic nation. The triumph of the democratic candidate in America, by an immense majority, does not lessen the danger. The main feature of the new era before us seems to be, that extremes meet, and popery and democracy, despotism and universal suffrage, play into each others hands, and strike a league against Protestant truth and constitutional liberty. The times call for earnest prayer from every Christian: union, forethought and patriotism among our statesmen; and a firm resolution in the heart of every British Protestant, to clear our country from the guilt of alliance with its own worst enemies, the enemies of God's truth and human liberty; and to contend with united zeal for the honour and independence of Great Britain, and the maintenance of our national profession of the Gospel of Christ.—*Record.*

ARRIVAL OF THE "ARCTIC" AT NEW YORK.

ST. JOHN, N. B. Jan'y. 28.—U. S. M. S. Arctic at New York from Liverpool on Wednesday. Markets unchanged. English news unimportant. Over due Mail steamer from Australia, with over a million sterling, arrived. Contest between Gladstone and Percival, Oxford University, still continues. Now Cunard steamer "Alps" at Liverpool, to leave for New York Feb. 3. A destructive earthquake occurred at St. Jago de Cuba on 29th ult.—By Electric Telegraph.

Diocesan Church Society.

FOR THE CHURCH TIMES.

The Chester Branch of the Diocesan Church Society, held its fifteenth annual meeting on Wednesday evening the 19th inst. in the Church School House, which was well filled by the members of the Society, and others interested in the advancement and prosperity of the Church of Christ.

The Chair was taken at half past six o'clock, by the Rector, when after opening with singing a portion of the Hundredth Psalm, the prayers appointed before entering on business were offered up to Almighty God, the helper of prayer. The Chairman having addressed the Meeting, called upon the Secretary, Mr. Charles Lordly, to read the Report, which was listened to with much attention. The Rev. J. S. Smith, Assistant Missionary, in a lengthened and appropriate speech, then moved the following Resolution,—That in the opinion of this meeting it is due from all the members of the Church of England in this Province to take advantage of every proper opportunity for expressing their grateful sense of the continued benevolence of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, towards these Colonies,—and that the present is a suitable occasion for the members of the Parish of St. Stephen, Chester, who for a lengthened period have shared largely in the bounty of those Societies, to unite in an expression of gratitude to God for His blessing upon those Societies—of prayer, for the continuance of that blessing, and of especial thankfulness, for the direction of their efforts towards the spiritual benefit of this Province in general, and of this Parish in particular. This was seconded by Mr. William Marvin, Churchwarden, and passed. The next Resolution was moved by Mr. Charles Lordly, with much feeling, in a neat address. His business calling him to reside for several months in the year in some of the harbours along our coast, he had often experienced the want of the privilege of "going up with the multitude to the House of God," on the Sacred Sabbath, and had felt the comfort during the past summer of occasional missionary visits from the Revd. Mr. Cochran and others. Resolved, that this Meeting, thankful for the religious privileges they enjoy, rejoice over every effort to spread the knowledge of salvation among those less favoured than themselves; and desire to praise God that the Society contributes so generously towards the support of travelling Missionaries, who may convey to the most retired settlements and secluded cottages of the Province, the glad tidings of the Saviour's love, through the regularly appointed Ministry of the Church. This was seconded by Mr. John Feader, and passed. The last Resolution was moved by Mr. Joseph Whitford, and seconded by Mr. Frederick Hiltz, who urged its adoption with some very appropriate remarks, and was as follows:—Resolved, that influenced by a deep sense of the duty incumbent on every true Churchman, to do all that in him lies to advance the cause of Evangelical Truth and Apostolic Order, the Members of the Church in this Parish, pledge themselves to renewed exertions to increase the funds of the Chester Branch of the D. O. Society, by enlisting their fellow Churchmen, both old and young, within its ranks.

After the Missionary Hymn was sung, the officers for the ensuing year were elected. Revd. Mr. Smith, Mr. Wm. Marvin, and Mr. Thomas Whitford, Vice Presidents. Mr. Lordly having resigned the office of Secretary, in consequence of his business obliging him to be absent from Chester more than half the year, the thanks of the meeting were unanimously given to him for the efficient manner he had discharged the duty for the last two years, and Mr. Joseph Whitford was chosen Secretary. The delegates appointed to attend the General Meeting at Halifax, were—Mr. C. Lordly and Mr. T. Whitford. The pleasing and interesting proceedings of the evening were closed by singing a portion of the Evening Hymn, and the Apostolic benediction.

Jan'y 24, 1853.

REPORT OF THE COMMITTEE OF THE ST. GEORGE'S, C. B., DIOCESAN CHURCH SOCIETY.

THE Annual General Meeting of the St. George's (Cape Breton) Committee of the Diocesan Church Society of Nova Scotia, was held in the Parochial School House, Sydney, on Thursday, 6th January, 1853, (Epiphany), P. H. Clarke, Esq., senr., in the Chair.

The Meeting was opened by singing a hymn, and by the Prayer of the Society.

The Chairman then called on the Secretary to read the Report.

[EXTRACTS FROM THE REPORT.]

We come together this evening to celebrate another anniversary of our Branch of the Diocesan Church Society, but we meet under a painful sense of the absence of one who has presided over our meetings from their first commencement until now. And this pain is enhanced by the reflection, that it is the heavy pressure of domestic affliction, which under the providence of God, has withdrawn from us our President at this time. We consider it a melancholy pleasure and duty to mark our sympathy with himself and family under their bereavement. We trust the loss sustained by them, is an entire gain to the departed; and that their suffering will gradually be healed by time and the influence of religion.

During the past year we have received a visit from our new Bishop, who remained some time among us;

visiting all our stations, confirming the candidates presented to him, to the number of 67; and setting in order the things that were wanting. We hope his presence has been beneficial to the Church in this Island: may his Episcopate be signalized by her growth and increase in numbers and piety, throughout the Diocese at large.

Another event of much importance has occurred, though it has not yet reached its completion; namely pending retirement of the present Rector of this Parish, with the expected appointment of, and future provision for, a successor. We cannot allude without some expression of feeling to the retirement of the Rev. Chas. Ingles, which involves a relinquishment of his *ex officio* office of President of this Committee, held by him during a period of fifteen years, from its first meeting held on the 6th Jan'y., 1838. Churchmen are now for the first time called upon to provide a portion of the income of a resident clergyman; and though this may at first require an effort, yet in the end may exert a salutary influence.

The Clergy attached to the Committee have to report that they have endeavored, as far as lay in their power, to fulfil the sacred duties of their calling. In the course of their efforts they have met as usual with some drawbacks, and some encouraging ones; one hopeful sign is the unprecedented demand which exists for Prayer Books. Their single aim has been to place within reach of all who will accept them the means of grace and sacraments, according to the ritual of our pure and reformed Church. Acting under these views, Divine service has been duly performed at St. George's; and in the regular out-stations of the Mission with increased frequency. God's word has been preached, faithfully (we trust) as to our intention, and according to our abilities; and the sacraments administered regularly, with the hope and view of rendering them subservient to spiritual life and holiness. There have been during the year 54 baptisms, 8 marriages, 14 funerals, and 110 communicants. The following sums have been raised for Church purposes, during the twelve months just concluded—1st, money remitted to Halifax;—Diocesan Church Society £17; Bishop's Fund £33 10; Jubilee Fund £7 10—Total £58. 2nd, Money expended locally:—on the spire and roof of St. George's Church, £18; towards the cost of a Melodion, for leading the singing £26;—Total £46. Making in all the amount of £102. Besides this, money has been raised and expended in providing the decencies of divine worship at Louisburg and Mainadieu. A strong desire has been expressed to complete the interior of the Church at Cow Bay, hitherto in an unfinished state; and an effort commenced to erect a small place of worship at Glace Bay.

In conclusion the Committee desire to impress on every one, the need-existing for strenuous exertion in the good cause we have before us; by prayer, that our hands may be strengthened, and our hearts enlarged, by labouring diligently to advance our interests, and by devoting all we can spare to the service of God. So may it please him in his own good time to make our humble Church Society an instrument for disseminating widely the blessings of the Gospel, by the ministrations of our Church, which we believe to be built on the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone.

By order of the Committee.

W. Y. PORTER, Sec'y.

It was then moved by H. B. Forman, Esq., seconded by E. B. Sutherland,

Resolved, 1st. That the Report now read be adopted, and forwarded to the Parent Society in Halifax, by the Secretary of this Committee.

Moved by James P. Ward, Esq.; seconded by C. E. Leonard, Esq.

Resolved, 2nd. That the Meeting is desirous to return thanks to Almighty God, for the measure of success vouchsafed to the Society during the past year.

Moved by H. Davenport, Esq.; seconded by E. C. Hadley, Esq.

Resolved 3rd. That the following be the Officers of this Committee for the ensuing year:

Patron—The Bishop. President—The Rector. Vice Presidents—E. P. Archbold, E. Sutherland. Secretary—Rev. W. Y. Porter. Treasurer—Captain Ouseley. Standing Committee—Judge Dodd, N. Spencer, C. E. Leonard, H. V. Bown, F. Oliver, senr., H. Ingles, J. Bourinot, H. Davenport, C. C. Reade, J. P. Ward, E. B. Sutherland, P. H. Clarke.

Moved by Capt. Ouseley; seconded by Mr. N. Spencer.

Resolved 4th. That the total amount of funds realized by the 15th Jan'y., 1853, be then remitted to the Parent Society, by the Treasurer.

Moved by E. Sutherland, Esq.; seconded by the Rev. W. Y. Porter.

Resolved, 5th. That this Meeting hereby desire to mark their sympathy with their President in his melancholy bereavement, and contemplated retirement.

Moved by E. P. Archbold, Esq.; seconded by Capt. Ouseley.

Resolved, 6th. That it is the duty of all to contribute according to their ability, for spreading a knowledge of Christ and his Gospel throughout the world.

The Choir then sang a hymn, during which a collection was taken amounting to £2 17s. 6d.

The Vice-President then left the chair, which was taken by Capt. Ouseley; it was then moved by J. Bourinot, Esq.; seconded by Capt. Warren.

Resolved, 7th. That the thanks of the meeting be given to P. H. Clarke, Esq., for his contribution to the chair.

W. Y. PORTER, Sec'y.

Sydney, C. B., Epiphany, 1853.

Missionary Record.

THE DEALINGS OF PROVIDENCE WITH IRISH AND AMERICAN POPERY.

SOME remarks of Dr. Edgar's, at the late meeting of the Evangelical Alliance in Dublin, have suggested the above topic,—and we desire to direct the attention of our readers to it, confining ourselves chiefly to the facts which of late have become so marked, especially in their bearing on Christian missions and the Providence of God.

The early history of Ireland is obscure, but at whatever date Druidical superstitions gave way to the religion of Christ, that religion continued to reign over Ireland long after the rest of Europe had submitted to the yoke of Rome. There was once a day in Ireland when the Book of God was free; when, under the ministry of the pious Culdees, the mass, and purgatory, prayers for the dead, and such like "lies in hypocrisy," were unknown. Gradually, however, corruption spread; and in 1155, Pope Adrian made a present of Ireland to Henry II., on condition of its being entirely subjected to the dominion and religion of the "Man of sin." Thus, by force and fraud, unhappy Ireland fell; and, in one short century, under the withering curse of Rome, her purity and her glory were no more. And now, after six hundred years' experience of unmitigated popery, Ireland is before the civilized world, an awful example of how Romanism blinds the mind, debauches the morals, and ruins even the political condition of any people over whom it has sway. Then mark the influence of this Irish popery, as it is designed to act on the destinies of our race. Romish heathenism is adding fearfully to the number and the wickedness of those dangerous and perishing masses which crowd the cities of Edinburgh, Glasgow, Liverpool, London, &c.

But the United States, above all other countries, has an intense interest in this subject. It is no secret, what are the principles, the efforts, and the avowed intentions, of the Papacy toward this country.

What are these principles? Pope Pius VII., in his instructions to his agents in Poland, in 1808, says, that the laws of the Church do not recognize any privileges as belonging to persons not Catholic; that their marriages are not valid, that their children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding Pope, "flows that absurd and erroneous doctrine, or rather raving, in favor and defence of *liberty of conscience*, from which most pestilential error the course is open for that entire and wild *liberty of opinion* which is every where attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a state—unbridled liberty of opinion, licentiousness of speech. Hither tends that worst, and never to be sufficiently execrated and detested *liberty of the press*." He then proceeds to quote, with approbation, the words of his predecessor, Clement XIII., respecting what he esteemed bad books. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of the evil."

The *Efforts* of the Papacy are consistent with these principles. It has long been the aim of Popery to fore-occupy these United States, through its agents, the Jesuits. Millions of dollars, and multitudes of priests, with a large influx of Popish emigrant population, have been poured into this country for that purpose,—the aim being to assimilate our population as much as possible to those of Mexico and Brazil. Accordingly, while they only spent 13,750 francs on South America last year, they spent 763,234 francs on North America.

Ireland is chiefly relied on for the accomplishment of their purpose. She supplies the priests, and divinity Students from Downpatrick, Maynooth, &c., and also the popish population.

The Commissioners for Emigration, in their Report for 1851, state that, from 1841 to 1851,—in ten years—1,289,133 of the Irish people have emigrated, chiefly to America,—and also that the money sent to Ireland from North America, or prepaid as passage money, from 1848 to 1851, amounted to \$2,947,000. While Ireland supplies the priests and people, popish France, Austria, and Rome contribute the money, to aid the Romish cause in America.

Their avowed intentions coincide with their efforts. They make no secret of their objects. It is twenty-two years since the Romish Bishop of Cincinnati wrote

thus in the Quarterly Register: "The missions of America are of high importance to the Church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste,—the moments are precious. America may one day become the centre of civilization, and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence." Again, the Romish Bishop of Charleston, Dr. England, after his return from Rome, in an address to his clergy, said of the Romish Bishops of Ireland: "They are ready, so far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the 'Island of Saints,' a sufficient number of those properly qualified to supply our deficiencies. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the faith. This year their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance."

Here, then, is the avowed design of Rome on the United States,—and such was the part which unhappy Ireland was intended to answer in that design. Accordingly, Protestants have been aroused and alarmed, at the prospects before us. Dr. Beecher when he wrote his "Plea for the West," twenty years ago, little thought what a verification of his own words he would live to see, when he beholds, as he now does, a tide of immigration to the amount of nearly 1,000 per day, dashing upon these shores, four-fifths of which are Irish Romanists. So much for the policy of Popery in relation to Ireland and America.

(To be Continued.)

IRISH CHURCH MISSIONS.

ON Saturday a very numerous Meeting took place at the Hanover-square Rooms, in aid of the Society for Irish Church Missions to the Roman Catholics. The Meeting was specially convened for the purpose of communicating information regarding the very encouraging success of the Missionary work in Ireland. The chair was taken at twelve o'clock by Lord Bernard, M. P. There was also present the Earl of Mayo, the Earl of Clancarty, &c. The Chairman said the Meeting was convened to carry to a successful issue the most important undertaking that had agitated the country since the Reformation. England owed much to Ireland, as being the chief cause of her subjection to Rome; and it, therefore, devolved on the English People to unite their best exertions for the spiritual emancipation of that country. The Bishop of Tuam had been eminently successful in his district. Formerly there were only two churches and two clergymen in his district, in the west of Galway. At present there are eight more in the course of erection, besides numerous houses licensed for divine worship, which gave full occupation to eighteen clergymen. They had also Missions in twenty-one out of the thirty-two counties in Ireland. The several speakers who followed adduced, in proof of the progress of the Society, statistics to show that in all directions the peasantry were flocking in immense numbers to receive instruction at the hands of the agents of the Society. The Bishop of Tuam, in his diocesan Visitation, 21st July, confirmed no fewer than 1,294 individuals, 457 of whom had been originally Protestants, and the remaining 837 converts from Romanism. He had also consecrated and founded fourteen new churches, and the spread of Gospel truth was becoming so universal that the priests and the *Nation* newspaper were up in arms against the Society. The following were the noblemen, clergymen, and gentlemen who successively addressed the Meeting: Rev. A. Dallas; Earl of Clancarty; Earl of Mayo; J. C. Colquhoun, Esq.; Rev. Robert Bickersteth, and the Rev. F. Dowling (a Missionary.) Among other subscriptions announced were those of John Bockett, Esq., £100; Colonel Alexander Hall (of Ireland), £50, the Earl of Clancarty, £10. Thanks having been voted to the noble Chairman, the Meeting separated, the proceedings having occupied four hours.

Inroads on the Sabbath.—Cursed is that gain, cursed is that recreation, cursed is that health, procured by criminal engagements on this sacred day.—*Rev. Dr. Love.*

Youth's Department.

PRAYERS FOR CHILDREN IN CHURCH.

SIR,—I do not know whether I can say anything which may be useful to others not very experienced in teaching the children of the poor, but commenting on an omission of my own which was not brought before my notice, until in a country parish, my little scholars were immediately under my own eye in Church: but I think others may pass over, as I passed over for some time, a little duty of great importance—viz., the seeing that children are supplied with a short form of prayer, to be used on entering and before leaving Church. When I first accompanied my little scholars to Church (to week-day services, when they could not be under other superintendance), I found that they all knelt as I did, but I found on inquiry, that not one was provided with any form of prayer. We cannot, of course, be too careful to guard against acts of mere formalism, and we cannot suppose that children generally can lift up their hearts in prayer without the help of words. It seems, therefore, very important that they should not be suffered to get into the habit of doing what becomes an act of mock worship. I find it expedient, from time to time, to enquire whether those who have now been taught a form of prayer continue the use of it always as an act of duty, for those who have got into a habit of kneeling, without a purpose, are very apt to fall back into its easy and irreverent custom, as many of my scholars have confessed to be the case on a first inquiry. As simple forms of prayer, with no hard words, no long sentences, are not to be found in all books, though probably there are some with which I am not acquainted more suitable than those I have used, I will offer these last mentioned to those who have not any that seem better for the purpose.

ON ENTERING THE CHURCH.—O Lord God, Who seest me here and everywhere, help me reverently to pray to Thee, to praise Thee and to hear Thy Holy Word, and to remember that Thou art present in this holy place.—Amen.

BEFORE LEAVING CHURCH.—Almighty and most merciful Father, accept my unworthy and imperfect services, for the sake of Thy dear Son, my blessed Lord and Saviour.—Amen.—*English Churchmen.*

LAYING TRUANT.—We never knew a boy in the way of playing truant, and wasting the golden hours of youth, to become a great and distinguished man.—Most often the idler of early life is the laggard in the world's race. Truly happy is the boy whom parental or friendly care saves from this alluring danger of youthful days. The reason why truancy is so serious an evil is not the loss of a day or two at school now and then, or any other immediate or direct consequence of it; it is because it is the beginning of a long course of sin; it leads to bad company, and to deception, and to vicious habits; it stops the progress of preparation for the duties of life, hardens the heart, and opens the door for every temptation and sin, which, if not closed, must bring the poor victim to ruin. These are what constitute its dangers.

A GOOD DAUGHTER.—There are other Ministers of love more conspicuous than she, but none in which a gentler, lovelier spirit dwells, and none to which the heart's warm requitals more joyfully respond. She is the steady light of her father's house, the gentle nurse of his sickness, and the constant agent of those numberless acts of kindness which are the expressive proofs of love.

There is no greater obstacle in the way of success in life, than trusting for something to turn up, instead of going steadily to work and turning up something.

Selections.

EUROPE RULED BY PRIESTS.—The following from the Edinburgh Witness, gives a striking view of the present position and designs of Popery in Europe, and furnishes food for serious speculations as to the future.

"Europe is now ruled by priests. Everywhere Jesuitism is invested with the purple. There is not a royal conscience on the Continent, if we except the King of Sardinia, which is not in the keeping of a father-confessor, and entirely subservient to ghostly guidance. The King of Naples has made the 'Philosophical Catechism,' from which Mr. Gladstone has presented us with some extraordinary extracts, the statute-book of his realm. The Duke of Tuscany is an imbecile, without firmness to prosecute even an evil course with vigor, but, from that very weakness, the more thoroughly the tool of the Jesuit, his keeper. That man it was, rather than the Duke, who shut the

door of the royal closet in the face of the deputation from England, who had come to plead for the Madiai, and who had not the manners to give them a denial without at the same time inflicting an insult. The Emperor of Austria, too, is a weakling, the object of his subjects' contempt quite as much as of their hatred, but idolized and flattered by the priests, who rule him and his kingdom. What work is it that Louis Napoleon begins or ends without the priests? Who are his counsellors? Not his Ministers, certainly. Who write those adroit speeches? Who concoct those innumerable plans, which are so profoundly veiled, till the fitting moment comes to reveal them? Who is it that foresees everything, provides for everything, and imparts such steadiness, compactness, and vigor to the course of affairs in France? It is difficult to believe that all this work is done by one man, and that man the author of the Bologno expedition. We may guess the authors of this policy by observing who most largely share in its fruits.

I'M GLAD HE IS DONE.—So exclaimed one, as the preacher closed his sermon of about half an hour, and that was the usual length of his discourses. In these days of haste, a sermon of forty-five minutes is considered tedious; and an hour is intolerable.

It was not so formerly. Our ancestors had very different notions. Baillie, in describing a meeting held by an assembly of divines in 1643, says:—We spent from nine to five graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed *large two hours*, most divinely confessing the sins of the Assembly, in a wonderful, prudent, and pathetic way. After, Mr. Arrowsmith preached an hour—then a psalm; thereafter, Mr. Vines prayed *near two hours*, and Mr. Palmer preached an hour, and Mr. Seaman prayed *near two hours*—then a psalm; after, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other faults to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing." Was any one heard to say, "I'm glad he is done?"—*Baptist Observer.*

THE INDIA RUBBER TREE.—The various uses to which caoutchouc is applied in the useful arts, gives the India Rubber tree an importance which promises to be inferior only to that of the cotton plant. Clothing, shoes, hats and caps, umbrellas and gloves, are made of it, so that the human body may be more fully dressed and protected by it, than by cotton. It is impossible to tell to how many others it is already applied, while every day the restless genius of man is finding its utility in some new invention.

The India Rubber, or Caoutchouc tree, is found in the East Indies and Mexico, but no importation of the gum is made to this country from these places, for the reason they are not as rich in gum as the trees of Brazil. Generally they grow to the height of 40 or 50 feet, without branches; then branching out, they run up 15 feet higher. The leaf is about 6 inches long, thin, shaped like that of the peach tree. The number of times they have been tapped is indicated by the bunches or knots made by the operation; and it is a singular fact, that the more they are tapped, the more milk or sap they give. The tapping is done before sunrise. The blacks are first sent through the forest, having a pick-axe and a quantity of soft clay. On coming to a tree, a portion of the clay is formed into a cup, and struck to the trunk, when the black strikes his pickaxe above the cup, and the sap oozes out slowly, giving out daily about a gill. The black taps in this way about 50 trees in a day, and at evening returns with a jar over the same route, in which he carries the sap home. At this stage the sap resembles milk both in appearance and taste, and is frequently used as drink with perfect safety. If left standing now, it will curdle like milk, and disengage a watery substance like whey.

Shoemakers now arrange themselves to put the gum in shape. Seated in the shade with large pans of milk on one side, and a flagon on the other, in which is burned a nut emitting a dense smoke, the shoemaker having his last or form, held by a long handle, previously beamed with soft clay, in order to slip off the shoe when finished, holds it over the pan, and pouring on the milk till it is covered, sets the coating in the smoke, then giving it a second coat, repeats the smoking; and so on with a third and fourth, until the shoe is of the required thickness, averaging from six to twelve coats. When finished, the shoes on the forms or lasts are put in the sun to dry. The next day they may be finished, as they are so soft that they readily receive any impression, and the impression is indelible. With a quill and a sharp pointed stick they will produce finely lined leaves and flowers, such as we see

been brought up, soon forged their privilege—and, the on shoes, in an incredibly short space of time. After remaining on the lasts two or three days, the shoes are cut open on the top—to allow the last to slip out. The shoes are then tied together, and are ready for the market.

As the gum grows older, it becomes darker in color and more tough. The number of trees is countless. In some parts whole forests exist, and they are frequently cut down for firewood. The word caoutchouc, pronounced edo-shook, belongs, we presume, to the native language of Brazil.

ROMAN CATHOLIC TOLERATION.—The new Edict which the Grand Duke of Tuscany has issued bearing date Nov. 12, 1852, speaks terrible things in the way of vengeance.

"By this the punishment of death, which the Leopoldine laws of the last century had abolished, has been revived; and one class of offences to which it is applicable, is expressly said to be those 'against religion.'"

Others then may have to endure the penalty of death for a similar offence; it will not however be the gallows, for the decree of the Duke specifies the guillotine as the instrument to be employed in taking away life for reading the Bible, which in Tuscany, is an offence against religion. It also states that sentence may be pronounced when the judges are not unanimous on the point.

A gentleman who has taken a lively interest in the sufferings of the persecuted confessors of Tuscany, writes:

"Hopes have been expressed by many that Francesco and Rosa Madiai may be speedily set at liberty. I can only say, may the Lord grant this! but I am full of fears. I have learned, from unquestionable authority, that the Grand Duke takes no step in this matter without consulting 'his Holiness,' and he has sent at least twenty times to the Court of Rome for instructions; and that, unless Rome consents, he will not."

If such be the fact, then indeed there is cause for fear. We hope the prayers of millions will go up to God in behalf of their suffering brethren. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

INCREASED AVERAGE DURATION OF LIFE.—Professor Buchman in an interesting lecture before the Mechanics' Institute of Cincinnati, makes the following observation upon the average duration of life, the effect in part of medical science. He says that in the latter part of the sixteenth century one-half of all that were born died under five years of age, and the average longevity of the whole population was but eighteen years. In the seventeenth century one-half of the population died under twelve. But in the first sixty years of the eighteenth century one-half of the population lived over twenty-seven years. In the latter forty years one-half exceeded thirty-two years of age. At the beginning of the present century one-half exceeded forty years, and from 1838 to 1845 one-half exceeded forty-three. The average longevity of these successive periods has been increased from eighteen years in the sixteenth century to forty-four by our last reports. These facts are derived from the medical statistics of Geneva. Applied to this country, such an improvement as is here exhibited from 1500 to 1845, would make a variation in our bills of mortality of more than half a million, or fifteen hundred deaths daily.

Correspondence.

SONGS OF THE CHURCH.

No. 17.

SEXAGESIMA.

With sadden'd hearts the joys we scan,
Before on Eden fell the ban
Of treason and its woes;
Which chang'd the flow'ry scene of earth,
Into a desert land and dearth,
And peopled it with foes.

No more the Garden blooms serene,
No more the face of God is seen,
Within its peaceful bowers:
Sin upon all its blight has shed;
And Death with darkness overspread
Its bright and blissful hours.

One fatal lure, with man prevail'd,
One fatal deed the curse entail'd,
"And dying thou shalt die."
And we must yield; but, in our stead,
The curse has fall'n on Jeau's head,
And brought redemption nigh.

Redeem'd and saved by Iova divine,
Make us O Christ for ever thine;
To live by faith in Thee:
And wait in patience till the time,
When Earth shall bloom as in the prime,
From sin and sorrow free.

W. D.

* Gen. ii. 17, Marginal readings.

No. 18.
THE PRESENTATION OF CHRIST IN THE TEMPLE

Who to the temple comes forlorn,
Lowly, and yet adored?
It is the pure and Virgin-born,
Presented to the Lord.

He comes the helpless child of earth,
In human nature drest;
Hail! favor'd one, who gave Him birth;
Among all women blest.

But rites divine to Thee alone,
O Saviour Christ we raise;
With Thee no mortal shares the throne,
No Angel shares the praise.

O Child of man, in glory seen,
God with our manhood blest;
Our hearts by Thee made "pure and clean"
We, at thy throne present.

W. B.

* John i. 11. † Collect for the day.

FOR THE CHURCH TIMES.

SUGGESTIONS FOR THE EXECUTIVE COMMITTEE OF THE "DIOCESAN CHURCH SOCIETY."

THE approach of the Annual Meeting of the D. C. Society, when resolutions are to be passed, and fresh attempts made for drawing forth the energies of Church people, seems a suitable season for suggesting to the Executive Committee, some improvements in the system of operation, and some alterations in the Bye Laws, and Constitution of the Society.

The Executive Committee ought to have, much discretionary power, as upon it devolves the entire management of the Society, but in the exercise of that discretion, it should remember, that without the Society at large, and a part from the united efforts of the Church people, it can have no possible existence: the Executive Committee is to act as almoner of the whole Society and, by strict adherence to the objects and laws to satisfy the various members, that no part of the collected funds, is either misapplied or misappropriated. The Society has a right to this impartial performance of duties, which ought to be esteemed by the Executive almost sacred: and it would be an arrangement satisfactory to the Society, if the monthly proceedings of the Executive, were published as duly as those of the parent Societies: we should then be kept aware of the management, and might by means of our delegates be enabled to take an active interest in the various operations, which, now, are only made known to us when control is too late, and remonstrance is useless.

Believing that the Executive has great influence over the laws of the Society, another suggestion arises, relative to that obnoxious clause in the fifth Bye Law, which exacts, "five shillings from the laymen desirous of becoming members of the Incorporated Society," surely, if the Society is to depend upon the good will and generosity of all its members, it is hardly just to debar any, from such privileges as they are entitled to, by being really members of the Church. The original design of the Society was to enrol all the members: a secondary object was to contribute of their substance for certain definite purposes, which would advance the Church in the Colony. But this rule altogether militates against the Society's declared intentions, and will be found to work injury to its general funds: We are tempted to pay five shillings, in expectation of an equivalent specified, a right to vote; we are not told in what manner we can vote, and under present arrangements if we, in the country, could vote, the doing so would have no effect on the management of the Society, or its funds. Since then the exercise of the vote is almost nugatory, let the condition be done away, and the whole energies of the Society drawn forth in the most liberal manner possible!

ANOTHER SUGGESTION to the Executive Committee may have its influence upon other quarters, and its weight in the House of Assembly. I know not with whom, if not upon the Executive Committee, rests the duty of having either a repeal or an amendment of the Law of the Church of England, as it is termed in the Revised Statutes. than which, in the whole of that feeble production there does not exist one more inane, useless, or irritating enactment. A part only of its imperfections have been justly exposed by *Crito*, to whom certainly the thanks of the Church are due for his ably written articles on that subject, it is to be hoped he will continue until those who have the power of amending the Church law, begin earnestly to do so.

Judging from the opinions expressed by the Clergy in New Brunswick against Synodical action—a Clergy trained up to be remembered, in sentiments and opinions consonant with our own Clergy and the former Bishop of Nova Scotia, we may conclude that any proposition similar to that set forth in Mr. Gladstone's Bill, would meet with like fate in this Diocese; instead therefore of any such fallacious scheme, a good law well considered in all its branches, and properly constructed, would give to the Church, the laity, and the Diocesan C. Society, all that would be required for our permanent existence as a Church Missionary in this Province, receiving aid from, and hoping still for the assistance hitherto afforded it by the Church of England. That law should clearly point out, how members of the Church are constituted and known; for at present it is a very difficult matter to ascertain legally what or who is really the Church or a Churchman. There was a time, when to have been baptized and confirmed in the Church would have been description sufficient, but it is not so now, when Baptized members desert, and those who have,

definition in the Church law, which describes parishioners as pew-holders, and others accustomed to attend upon the services of the Church, is far too vague for any practical or useful purpose. In many of the new churches, there are neither pews nor pew holders,—the churches are free from all taxation, and each individual learns that the house of God is, what it ever ought to be, a house of prayer for all people, not merely for those whose money may exclude the poor neighbor, or whose pride may be carried even into holy places.

The Church Times.

HALIFAX, SATURDAY, JAN. 29, 1853.

"RUMORED SECESSION TO ROME."

We saw, some weeks since, in our U. S. exchanges, a report of Bp. Ives of N. Carolina, now in Europe, having seceded to Rome. The report was immediately contradicted by the Rev. Mr. Hobart of N. York. It rests on very doubtful authority, that of the R. C. *Herald*, which does not even speak positively on the subject—but deals in such expressions as "we believe," "we understand," &c. We think it most improbable, that, if the Bishop had been, as alleged, received by Dr. Forbes into the R. C. Church, before sailing from the U. S., the fact would not have been triumphantly announced with full particulars; by every papal trumpet in the land,—especially as it is said that authority was left with Dr. F. to publish it, which he has not done. However in these days, it is not wise to be positive even against less probable things—but certainly we will wait for clearer evidence before we reckon Bp. Ives among the "departed"—particularly when we remember that it is not long since he publicly confessed to the Convention of his Diocese, that he had indeed erred and strayed in a Romeward direction, but was now convinced of these errors, and avowed himself steadfast in the faith. If unhappily it turns out that the present rumor is correct, we doubt not some derangement of the upper story, will be made to appear as the cause.

In connexion with this subject we would observe, that altho' we should be very sorry to differ from our esteemed brother of St. John, we certainly must demur to a sweeping charge in the last *Witness*, that "even old fashioned High Churchmanship, calm, conservative and dignified as it sometimes appears, contains all the seeds of Puseyism, i. e. "Romanism restrained"—and that "the Romeward movement on both sides of the Atlantic, is nothing more than a fair and logical development of High Church principles." We hope that, on reconsideration, the writer will feel, that he has here transgressed the bounds of justice, and is at variance with his own experience, in reference to those commonly called High Churchmen, both at Home and in the Colonies; who have been, and are, as strenuous opponents of Popery as himself, and who would rather lay down their lives, than follow the steps of Newman, Wilberforce, Manning, &c. in their apostacy from the pure faith of our Reformed Church.

We believe, too, that during the last 14 years, there never was a time, when fewer departures on the "Romeward road" could be found, than at the present. The whole amount of these perversions, from first to last, is small, compared with the number of the Clergy and laity of the Church of England, and considering the high standing and powerful influence of those, who first deserted their colors. And we repeat, that additions to the number of perverts are now few and far between,—becoming "small by degrees and beautifully less." While on the other hand, the conversions from the Church of Rome have been as the "doves flying to the windows"—at least a hundred for every single one, that "has gone out from us." And as to reference to High Churchmen, we trust the old "distinctions without a difference" are gradually, nay rapidly fading away. That those who have perhaps been walking on stilts, now feel themselves quite as secure, on the common ground of evangelical truth, and those who may on some points have been a peg or two too low, are, with advantage to the cause of unity, rising higher—so that both parties are approximating nearer, each year, to

that state which will demand no other name than that of real Evangelical Churchmen. There has been a most wonderful fusion of parties in the political world at home, during the last few years, so that the lines once so broadly and clearly marked, between *conservative* or *tory*, and *liberal*, are fast disappearing, and we hope will soon be lost, in a fervent and patriotic zeal for the great and common interests of the whole nation. The present Government of Great Britain is an apt illustration of this. We trust there is a similar melting down of stiff and rusty lines of separation, going on in the religious world; and that, especially in our own beloved Church, the fierce onsets of the common enemy, and the rude assaults upon the towers we all love and revere, will have the happy effect of uniting every member of our communion, and especially every watchman upon our walls, more closely and firmly than ever, for the peace and prosperity of Zion. Perhaps there is no greater barrier to harmony, political and ecclesiastical, than the keeping up of those names which have so long been the watchword of party.

THE PROVINCIAL.

If we have not before noticed this Monthly specimen of native literary talent, it is not because we have been uninterested in its prosperity or inessential to its merits. We have before us the Nos. for December and January, the only two which have come editorially under our notice. Without entering particularly into an examination of their contents, we would add our testimony in their favour, to that of the contemporary Press. The general character of the articles which, according to the design of the conductors, are original, is highly creditable, the Editorial management discerning and judicious, and the Printer's part excellently done. In this latter item, the work forms a striking contrast to the first attempt of the kind in Nova Scotia, namely, the *Nova Scotia Magazine*, published in 1788, by John Howe (father of the Prov. Secretary), and edited by the father of the writer of these lines. A comparison of the two will shew, that, if we have been slow in some kinds of improvement, in typographical execution there has been a marvellous advance. Nor was the Editor of that day, favoured with the aid of such numerous and ready writers, as now contribute to the "Provincial." Single-handed, he had to do his work; but the struggle could not be maintained beyond a second volume—after the publication of which, the Editor was called to assume the charge of the Infant Seminary at Windsor, and could no longer continue the other undertaking. We trust the present periodical, so auspiciously begun, will have a much longer life, and meet with all needful support, literary and pecuniary. The numbers for the first year of its existence are now bound and for sale, and form a very neat and attractive volume.

In the December No. we have an intimation that "Colonial Portraits" might be expected. Accordingly in that for January we have "Samuel Cunard," not crowned indeed with a literary garland, but, more appropriately, for the honor of his country, and the real advantage of the world, coupled with "Ocean Steam Navigation," a subject with which his name, and we hope that of Nova Scotia, through him, will be identified for generations to come.

Most properly, therefore, does the writer begin his "portraits" with our enterprising countryman, altho' indeed his pen sketches, and judiciously so, the *work* of the man, rather than the man himself. After giving a list of the Cunard Steamers built and building, (by the way they commenced running in 1840, and not in 1839) he says, "Wilhelmina the next summer nearly 15,000 tons burden will have been added to the Cunard fleet, and their traffic will more than half belt the globe; and altogether, the amount of shipping which will soon be in active operation, under the auspices of this Company, will be more than 40,000 tons, a tonnage, if we mistake not, exceeding that of the whole Navy of the U. States."

Of the honorable gentleman himself, he justly observes, "Few, if any Mercantile men, stand, at this moment, in so high a position as Mr. Cunard. He has given his name to the noblest Company of Merchants that has adorned commerce since the palmiest days of Venice; and he has at the same time the proud consciousness, that he owes that position entirely to his own sagacity, enterprise and honor. * * * It would be well for this community did it possess a few more such as Samuel Cunard. With strong political leanings he has ever made politics secondary to his interest

—an interest, which has always been identified with colonial and general progress. He has never wasted an atom of his powers in mere squabbles of faction, but has lived and acted the pattern of an English merchant,—sedulous yet dignified in his devotion to business, subjecting every thing in all fairness and honor, to the accomplishment of one object. May his example be a model, and his success an encouragement, to the young about to enter on a kindred path."

LEGISLATIVE.

It is quite impossible, with the small space at our disposal, to do more than give an outline of the proceedings of the Legislature from day to day.

On Saturday the Hon. Mr. Howe, by command of His Excellency, laid on the table a variety of papers connected with Railway proceedings. For one portion, indeed he could find no room on the table, and was obliged to spread it on the floor of the House, namely, the voluminous survey by Messrs. Sykes & Co. of the proposed line from Halifax to Victoria Beach. Mr. Howe entered into a full explanation of the part taken by the Government since the last Session, in reference to the Railway, including an account of his late visit to England, and his negotiations with Messrs. Sykes and others. The upshot of the whole matter is, that the Legislature have now ample information before them to enable them to decide whether they will accept the proposals of Mr. Jackson, or those of Sykes & Co.—whether they will have three lines, or one trunk line only, to the N. B. frontier.—The difference in the offers of the two Contractors is about £2,000 a mile—no trifle, where a distance of 320 miles is in question. The survey on the western line is very satisfactory as regards the nature of the ground—no formidable difficulties occurring on the whole route. We observe the termination of the survey at Windsor is at the *College Field*. Monday was consumed in reading these papers. On Tuesday another budget on the same subject was brought in by the Provincial Secretary—also sundry Post Office Returns. The Bill for Municipal incorporations was largely discussed, especially the clause making it imperative on the Counties to adopt the Bill. The Speaker, Messrs. Wade, S. Campbell, &c. against it. Mr. Johnston, Howe, and both Wilkins' for it.

The Speaker's amendment, which was to the effect, that it should not be made compulsory on any county, was again discussed on Wednesday and Thursday.

Mr. Johnston and Mr. Howe were for once on the same side, i. e. against the amendment. The former said—"I occupy a very peculiar position,—there is the hon. member for Colchester, a veteran liberal, who with his party has professed to confer upon the people of Nova Scotia Responsible Government, and here am I, an old worn out tory—(great laughter,) striving to confer upon the hon. gentlemen's constituents the privileges of self-government, he steadily resisting all my efforts. My view, sir, extends beyond the mere local effects of this bill; I am looking to the changes for the better, which I sincerely believe always result from the application of Representative Institutions under equitable restrictions—but I have been obliged to teach these great liberals a good many lessons on constitutional government, which I hope may not be lost upon them."

Mr. Howe also observed,—"I certainly find myself in a very novel position—backing up the hon. and learned member for Annapolis against my own supporters; yet, although the hon. and learned member could scarcely avoid harping upon his old theme, I cannot but support him in this measure. Hon. gentlemen would leave it optional with the counties to adopt or reject it; I would ask what has been done towards assessment for support of schools, though we have regularly inserted a clause in our educational bill for the last four years, permitting any county or district to assess itself? With the exception of the districts of Upper Musquodobit and North Sydney, and perhaps one or two others, no action has been taken upon it. But this bill might be adopted by Hants and rejected by Kings—adopted by Annapolis and rejected by Digby—the country being chequered in a diverse and most absurd manner, and as there are eighteen counties so it might be eighteen years before the whole were included."

On Thursday the Provincial Secretary introduced a Bill providing for the extension of deposits in the Saving Banks to the extent of £100,000 over and above the amount at present authorised. The money to be used by the Province for public works. Also a Bill to allow a further and gradual issue of Provincial paper to the extent of £100,000. Also a Bill to provide for the construction of Railroads.

The Hon. J. W. Johnston was absent from independence.

Mr. Killam presented a petition from the Directors of the N. S. Telegraph Co. complaining of the imperfect transfer of the line by the Government to the Company. The Provincial Secretary retorted with great severity and personality upon Messrs. G. Moran and J. Stewart, signers of the petition, and others. Mr. L. M. Wilkins protested against the uncourteous and unparliamentary conduct of the hon. member, in launching such vituperation against the signers of any petition to that House.

On Friday a second petition was presented from the Electric Telegraph Company, and after a good deal of discussion, in the course of which Mr. Howe apologised to the House for any expressions which he used yesterday, that might be considered improper or unparliamentary, both Petitions were referred to a Committee of five, who are to report to the House.

The Speaker gave notice, that in future the public will be admitted, by ticket, to the Gallery opposite to the Chair (a motion to wash it out first, would not have been amiss), and freely to that over his Honor's head. Would it not be an improvement, if Professional men were admitted by ticket into the Lobby below, as formerly; and if comfortable accommodations were provided for ladies, on the right and left of the Speaker, when they might feel a desire to attend. Their presence might help to soften the "asperities incident to public life," which too often burst forth. Another burst too, had better be restrained, namely, an irreverent appeal to the name of God,—in plain English a violation of the third commandment—which we heard two or three times in as many minutes—and which is sometimes unnecessarily repeated by the printer.

LEGISLATIVE COUNCIL.

On Saturday, as expected, there was a majority of one against Mr. Almon's amendment to the Address. It is not easy to understand why that simple yet important echo of his Excellency's prudent caution, was not allowed to pass. On Tuesday Mr. Almon made enquiry respecting the taking of the Members' pay from the Treasury, last year, without the observance of the usual constitutional forms. The Sol. General did not directly answer the question, and reference being made to the President, that gentleman stated the rule of the House to require two days notice of such motions. Accordingly Mr. Almon reduced his query to writing, and laid it on the table of the House as follows:

"Whereas it has been currently reported that the Members of the House of Assembly, for the Session of 1852, received a sum of money out of the Provincial Treasury as pay, and to reimburse them for travelling expenses, contrary to an express negative of the Legislative Council,—I beg leave respectfully to ask the members of the Executive Government, if such report be correct, and if so, whether the sum or sums were paid under the usual certificate of the Speaker, and also the dates on which each member received his quota."

The Hon. Gentleman intimated that unless satisfactory answers were given, he should feel it his duty to take further steps.

D. C. SOCIETY.

An interesting meeting of the Local Committee of the D. C. Society, was held in Dartmouth on Wednesday evening, the Rector in the Chair. We presume some account of it will be sent to us for insertion and therefore we add no more. Respectable contributions have been made heretofore by the Members of the Church in this Parish, and we hope they will this year not fall off, but rather exceed the old mark.

We are happy to hear that from Yarmouth and Tusket, the handsome sum of £43 has been forwarded, notwithstanding the pressure of heavy local claims, and the absence of some old friends, who, we regret to say, have left their native land for the golden regions of another hemisphere.

NOVA SCOTIA EXHIBITION.—The Committee charged with the onerous duty of preparing for this Provincial display, appear to be judiciously and energetically proceeding with their work. Mr. Desbrisay, the Assistant Secretary, has recently returned from a visit to the Eastern Counties, in each of which he has held large meetings, which have doubtless been instrumental in awakening a powerful interest in behalf of this worthy object. Similar visits to the other counties we think would be desirable, especially on the S. W. coast, where perhaps there is not a sufficient appreciation of the benefits likely to result from the contemplated Exhibition.

We hope that in all parts a laudable ambition will be felt to make it creditable to the Province, and at all events not inferior to that of New Brunswick.

HUMAN DEPRAVITY.—A horrible instance of this was exhibited on Wednesday, by the discovery of a fine looking new born infant, dead, and exposed under the steps of the Wesleyan Meeting House, in Brunswick street. However revolting to our feelings, we cannot, as the conductors of a religious paper, avoid noticing this sad proof of the depths of barbarity and crime, to which the tempter, acting upon the corrupt desires of the human heart, may lead those who yield themselves in that particular direction to his deadly power. There is, unhappily, too great laxity of principle in this matter. The sin of impurity is not confined to the lowest of the land. It is harboured too often by those who lay claim to refinement and mental superiority. But it is a FOUL AND A DAMNING SIN wherever it is found. The case before us, reveals only some of its features as regards the present world. As regards the next, let the Word of God be heard, when it declares that "they who do such things shall not inherit the Kingdom of God." Moreover, all decency was outraged by the delay which took place in the removal of the murdered remains. It was said to have been discovered at 9 o'clock in the morning, and was not taken away until near 5 o'clock in the afternoon, and in the mean time the street was thronged, and passengers were impeded by a rabble of boys and men around the place. Surely if no coroner could be found, his legal substitute might have done the needful, and thus have prevented such offensive delay.

The Sabbath Observer, published gratis by the Committee of the N. S. Sabbath Alliance, January 1853, has just issued from the Press of Mr. Barnes, 179 Hollis-street. It is a sheet of eight pages, well filled with matter original and selected, bearing upon the great and vital question of the holiness of the day of God. We hope it may tend to diffuse more correct views on this great subject. It may be positively affirmed, in reference to the religious character of individuals or communities, that the sanctification of the Sabbath is an infallible touchstone by which it may be tried.

In a late No. we called attention to Mr. Dawson's "Scientific Contributions towards the improvement of Agriculture in N. Scotia,"—and we would again commend the work to the attentive perusal of Agriculturists, and indeed of all our readers. We have pleasure in transferring to our columns, the following notice from Hazard's (P. E. Island) Gazette, which by the way, we are happy to see taking a fresh start, and in somewhat of a new dress.—

"The Institutions of the Academy at Pictou, as well as that of King's College in Windsor, have been productive of the happiest effects in the neighbouring Province, while they have produced men whose fame and reputation are not confined within the narrow boundaries of their own province, and while such men as the writer of the work, the title of which is prefixed to this article, have been enabled to become the instructors of their countrymen, hundreds of others have derived from the same sources the means of benefiting by those instructions: throughout the whole Province of Nova Scotia there are to be found numbers of well educated men in every class of life, with the exception, perhaps, of the mere labourer, who have derived their knowledge from one or other of those seminaries, or from those of more recent origin. Among those whose names have conferred honour on the place of their education, stands Mr. J. W. Dawson. A native of the town of Pictou, he was a pupil of the late Rev. Dr. McCulloch—one of those literary pioneers, who having spent a life of hardship, toil and privation in the service of learning, was removed just when the value of his services had begun to be appreciated. It was natural that in the midst of coal mines and iron, sandstone, lime and other mineral productions, the bent of Mr. Dawson's mind should be inclined to the study of Geology and its kindred and congenial sciences. These were pursued with that ardour which is ever the concomitant of genius, and which, when under due regulation never fails to lead to success. Mr. Dawson achieved a reputation in his native Province, and obtained the important and highly responsible post of Superintendent of Education. Of the manner in which he has performed the duties of his office, we shall hereafter have occasion to speak. It would seem that while so engaged his attention was directed to the state of agriculture in Nova Scotia, and by a mind like his—travelling into every part of the Province—it could scarcely be overlooked, and hence the present work.

A Mr. Thomas Chappel, aged 39 years, was killed at Dartmouth on Tuesday last, by falling into the hold of a vessel now building there. Sudden deaths have been unusually frequent since the year began. We hear another took place at Newport this week—Dr. Hooper, a practising physician at that place. "Be ye also ready."

DIOCESAN CHURCH SOCIETY.

On Sunday 6th Feb. Sermons will be preached in the Churches in Halifax, and Collections taken in aid of the funds of the D. C. S. The Lord Bishop will preach (D. V.) at St. Paul's in the morning, and the Rev. C. Elliott of Pictou, in the evening.

On the following Thursday, 10th Feb. the Public Meeting of the Society will be held in the Evening at Temperance Hall. The Lord Bishop will take the Chair at 7 o'clock.

LETTERS RECEIVED.

Rev W. Godfrey with remittance; previous letter received; Rev. H. L. Owen, with remittance; Rev. R. F. Brine, directions will be attended to; Rev. T. H. W. L., with remittance; Geo. E. Jean, Esq. Archaic—one subscriber; Rev. Mr. Stamer—remittance and one subscriber. Rev. Dr. Shrove—the papers were sent by Saturday's mail, and should have been received as usual.

Married.

At Chester, on Thursday, the 20th Inst., by the Rev. Dr. Shrove, Mr. GEORGE MEISTER, of Sherbrooke, to Miss SOPHIA WHELAN, of Chester.
At Spanishship Bay, on Monday, 10th Inst. by the Rev. J. Alexander, Mr. WILLIAM SPEARS, to WINIFRED ANN, fourth daughter of Mr. Aaron McKinley.
On Monday, 17th, at Liscomb Harbour, by the same, Mr. JAMES HENLOW, to Miss MARY, fourth daughter of Mr. James Mills, of Indian Harbour, Eastern Shore.
On Wednesday Evening, 10th, by Licence, in St. Mary's River, by the same, Mr. JOHN FERNANDEZ, Merchant, to Miss RACHAEL JACK, both of the same place.
At St. Mary's Church, Aylesford, on the 13th Inst., by the Rev. R. Avery, Rector, GEORGE NEELY Esq., to Miss EMILY GRACE, daughter of Edmund Palmer Esq., of Bloomfield.
At Amherst, on Sunday, 16th, by the Rev. R. Simonds, Mr. WILLIAM ATKINSON, to MARY L., daughter of Mr. D. Bent, of Leicester, Cumberland.

Died.

Suddenly on Friday, 24th Inst., Mr. JOHN MACKENZIE, in the 63rd year of his age. Funeral to-morrow, Sunday, at 2 o'clock, from his late residence, No. 16, Dockyard Lane. Friends of the family are requested to attend without further notice.

Shipping List.

ARRIVED.

Saturday, Jan. 22.—Schrs Ariel, McLearn, Shelburne; J. C. Archibald, Martell, New York 13 days; Gazette, Benton, St. John. N. B. 60 hours; Liverpool, N. S. 10 hours.
Monday, Jan 21.—Schrs Windsor, Francis, Baltimore 18 days.
Tuesday, Jan. 25.—R. M. S. Merlin, bound to New York, brig Otter, Trinidad, 30 days; Duroc, Fortune Bay, N. F.; brig Adah, Boston.
Wednesday, Jan. 26.—Steamship Sir John Harvey, (pkt.) Mengler, Boston, 4 days, Schrs General Washington, (pkt.) Boston, 4 days, Lucy Alice, McPhee, Boston, 4 days.
Friday, Jan. 23.—Schrs Mary, Faulkner, New York, 14 days; Triumph, Conrad, Cardenas, 15 days.

CLEARANCES

Jan. 24.—Steamer Merlin, Cronau, New York, brig Halifax, O'Brien, Boston.
Jan. 25.—Brig. Fawn, Jamaica.
Jan. 26.—Brig. Tweed, St. Johns, N. F.
Jan. 27.—Brig. Harriet, Wild, West Indies.
Jan. 28.—Brig Brooklyn, Dolby, F. West Indies; Hector, Kellar, Rose Blanche, N. F.; General Washington, Patterson, Boston; Victor, Doano, Jamaica.

PASSENGERS.

Per Steamer Sir John Harvey—Boston to Halifax.—R. Henry, J. Lyons, S. L. Thaxter, Thos. Sullivan, Jervis Best, D. H. Tallot, M. Woods, Thos. S. Saulte, Margaret White, Miss Fraser, J. Bishop, Angolia Augema, J. Durmett, D. McCollough, J. Katling.

COUNTRY MARKET.

PRICES ON SATURDAY, JANUARY 29.

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

AT THE WHARVES.

| | |
|-----------------|-------------|
| Coal, per chal. | 25s. |
| Cord Wood. | 16s. a 17s. |

NOTICE. A MEETING OF THE CHURCH WARDENS, Vestry, and Parishioners of St. Paul's, will be held at the National School House, on TUESDAY next, the 1st February, to receive a statement of the Accounts and Estates of the Parish.—For the election of a Vestry Clerk, and for other business connected with the Parish. Halifax, 27th January, 1853. JAMES TREALAIN, } Wardens. E. C. HILL. }

Poetry.

ADDA FATHER.

Art thou my father? yes, thou art,
Thy love is faithful, tender, true,
Though this rebellious, foolish heart,
Has grieved that love, and slighted too.

But Jesu's blood has washed away
The sins that once defiled my soul,
Has turned my darkness into day,
And made my wounded spirit whole.

Then may I call Thee, Father, mine,
And venture to approach Thy Throne?
Yes, Oh my Father I am Thine,
Thine erring child, but still Thine own!

SELF-EXAMINATION.

Let not soft slumber close thine eyes
Before thou recollectest thrice
Thy train of actions through the day—
Where have my feet found out their way?
What have I learned—where have I been?
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone?
Or into what new follies run?
These self-inquiries are the road
That lead to virtue and to God.

SABBATH SCRIPTURE READINGS. By the late Thos. Chalmers, D.D., L.L.D. In Two Volumes. Volume I. Thomas Constable & Co., Edinburgh

This is a reprint of the late Dr. Chalmers' "Sabbath Scripture Readings," which we noticed when recently published among his posthumous works. They are now issued in a more convenient form, with beautiful clear type, and both their size and style do credit to the judgement and good taste of the publishers. The Sabbath Scripture Readings differ from every other portion of Dr. Chalmers' writings. In the rest of his works the consciousness that what he penned could meet the public eye must have been present with him, inducing a certain degree of restraint or caution, but here no such influence operated upon his mind, here we have the fruit of his secret meditations on Holy Scripture, to which during his lifetime none were permitted to have access. Their nature and substance are so graphically described by the Rev. Dr. Hanna, his son-in-law, in his eloquent preface, that we cheerfully transcribe his sentiments in preference to any that we could ourselves express on the subject. He says:—

"The 'Horæ Biblicæ Sabbaticæ' differ both in form and substance from the 'Horæ Biblicæ Quotidianæ.' Written amid the quiet of the day of rest, they rise to a higher region and breathe a calmer and a holier air. They are contemplative and devotional, passing generally into direct addresses to the Deity. But, though springing from, and grounded upon, the portions of Scripture which had just been read, these Sabbath Musings are not limited to the topics which the Scripture passages embrace. The meditative faculty takes its flight from one or other of the elevations to which the Word has raised it, but it soars freely and broadly away. And the region oftenest visited, and from which it brings the richest treasures, is the inner circle of the private and the personal. References are continually occurring to those incidents, whether of a public or more private character, by which he was particularly interested, or wherein he was personally engaged. Full and unrestrained expression of his convictions and impressions in regard to these is often given, whilst in the great and sacred matter of his own personal intercourse with God—in his communings with spiritual and eternal things—the innermost movements of his spirit are here spread out to us, even as he spread them out beneath that eye which seeth in secret."

As the "Horæ Sabbaticæ" were kept by their venerated author in strict seclusion, unseen even by his nearest relative, considerable delicacy was felt regarding their publication, and this point Dr. Hanna proceeds with equal beauty of expression and discrimination to discuss as follows:—

"The 'Quotidianæ' volumes lay where access was not forbidden, they were shown occasionally to a familiar friend, but to no eye, not even to that of his nearest relative, were the 'Sabbaticæ' ever exposed. Whilst no difficulty, therefore, was felt as to the publication of the one, a difficulty has been felt as to the publication of the other. It was a region—that secret chamber of his innermost thoughts and emotions—which lay very deeply buried from the public eye—which he never voluntarily exposed—which he sensitively guarded against access and invasion. Ought that veil which he drew so carefully around it to be lifted off; ought that to be exposed to the public eye which he would himself have so sensitively shrunk from presenting to it? This is a question in some of its applications of exceeding difficulty, but yet surely there are the highest and best reasons for lifting up that veil, at least so far that those who have seen him only as he walked in all the colossal proportions of his loftier and more-

radiant manhood among his fellow-men, or heard him only as the full toned swell of his marvellous oratory rose high above the highest pitch to which human eloquence is wont to reach, should see him as he bowed in simple, sincere, profound humility, when alone in the presence of God—should hear him also as in tones so low, so deep, so earnest, he breathed out his confessions, and desires, and aspirations into the ear of the Holy One."

Some critics have condemned the publication of this part of Dr. Chalmers' works as exhibiting him occasionally in an attitude of weakness and humiliation, but we entirely coincide with the views put forth by the Editor of the "Horæ Sabbaticæ." The confession of sinfulness, by Dr. Chalmers, is only the confession that he was encompassed by the infirmities of human nature, but in reading such confessions it should be remembered that an impure thought, or a deviation from the path of rectitude, which would be considered as of no moment by the worldly-minded or the mere professor of religion, will be viewed with feelings of abhorrence, and be repented of with the deepest contrition and self-abasement by the serious Christian. In fact the more pious and sincere any man is in the service of God, the stronger will be his detestation of every transgression, whether by thought, word, or deed, of the Divine law; and hence the earnestness and strength of language with which we find Dr. Chalmers sometimes howling the infirmities of his nature. In the last volume of his life we read that he reproached himself severely on one occasion for eating too luxuriously at supper, when, in reality, there was little or no ground for self-reproach, but he was usually so abstemious in his habits, that the slightest indulgence was looked upon as an offence.—Now his conduct in this instance explains why it is that he deals so frequently in self-reproaches in the "Horæ Sabbaticæ." Without this portion of his works we should have known comparatively little of his inner life as a Christian; from it we learn the intensity of his love both toward God and man, and yet that with all his faith and love he was not exempt from trials and temptations.—*Londonderry Sentinel.*

Advertisements.

DEPOSITORY

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DIOCESAN CHURCH SOCIETY.

NOTICE. THE ANNUAL MEETING OF THE DIOCESAN CHURCH SOCIETY OF NOVA SCOTIA, will be held (P. V.) at the NATIONAL SCHOOL HOUSE, in Halifax, on THURSDAY the Tenth day of February next, at half past Ten o'clock, A. M.

The Local Committees are requested to appoint Delegates to represent them at the Meeting, and to send in their Accounts previously thereto.

Sermons will be preached in aid of the Funds of the Society, on Sunday the 6th of February next, in the Parishes of St. Paul's and St. George's.

The Executive Committee will meet at the Committee Room in the National School, on Tuesday the 8th of February next, to receive the Reports of the different Sub Committees appointed at their Meeting this day.

The PUBLIC ANNUAL MEETING of the Society, will be held in the Evening of Thursday the 10th of February next at the TEMPERANCE HALL. The Chair will be taken at 7 o'clock.

HENRY PRYOR,
Assist. Secy.

Halifax, Jan. 21, 1853.

UNIVERSITY OF WINDSOR.

ENGLISH PRIZE ESSAY.

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

The Essays are to be sent in to the President of the College on the day of Meeting after the Easter Vacation, 1853 and the Prize will be delivered to the Successful Candidate at the ensuing Encomia, when he will read his Essay in the Hall.

The Prize is open to the competition of all Members of the University who have completed their 12th, and have not entered upon their 20th Term, at this date. Each Essay is to be distinguished by a Motto, and to be accompanied by a sealed paper, bearing the same motto, and containing the name of the writer.

October, 1852.

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July 24, 1852

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