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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, SEPTEMBER 3, 1853. NO. 36.

## Calendar.

### CALENDAR WITH LESSONS.

Day & date.	MORNING	EVENING
S. Sept. 4	15 B. of Tris.	Jer. 53 Matt. 8 Jerem. 56 Rom. 6
M. 5	Amos 6	Amos 6
T. 6	Amos 7	Amos 7
W. 7	Amos 8	Amos 8
Th. 8	Amos 9	Amos 9
F. 9	Amos 10	Amos 10
S. 10	Amos 11	Amos 11
M. 11	Amos 12	Amos 12
T. 12	Amos 13	Amos 13
W. 13	Amos 14	Amos 14
Th. 14	Amos 15	Amos 15
F. 15	Amos 16	Amos 16
S. 16	Amos 17	Amos 17
M. 17	Amos 18	Amos 18
T. 18	Amos 19	Amos 19
W. 19	Amos 20	Amos 20
Th. 20	Amos 21	Amos 21
F. 21	Amos 22	Amos 22
S. 22	Amos 23	Amos 23
M. 23	Amos 24	Amos 24
T. 24	Amos 25	Amos 25
W. 25	Amos 26	Amos 26
Th. 26	Amos 27	Amos 27
F. 27	Amos 28	Amos 28
S. 28	Amos 29	Amos 29
M. 29	Amos 30	Amos 30
T. 30	Amos 31	Amos 31

## Poetry.

### THEY BLOOM IN HEAVEN.

BY MRS. SARAH E. DAWES.

THREE tender buds, all nursed with care,  
Were blooming in the summer air;  
When lo! the fairest, sweetest gem  
Was plucked from off its tiny stem,  
And borne by angel-hands on high,  
To bloom more sweet in yonder sky!

Two lonely buds, so soon bereft,  
Were all their parents now had left,  
They grew in beauty, side by side,  
Their father's hope, their mother's pride,  
And seemed unfolding, day by day,  
New charms to cheer their earthly way.

When lo! another angel hand  
Reached forth from out the seraph band,  
And plucked the bud so sweet and fair,  
That earliest claimed her mother's care;  
And bore aloft that earthly flower,  
To bloom again in heaven's bower!

One little bud—a dearer prize,  
Alone remains to cheer their eyes;  
The others, far in yonder clime,  
Will feel no more the ills of time,  
But now beneath their Saviour's beam,  
They bloom beside the crystal stream!

Then, weeping parents! dry those tears!  
Mourn never more, but calm thy fears;  
Far sweeter ties bind thee above,  
Than ever claimed thy earthly love;  
Two angels clad in garments bright,  
Watch o'er thee now from realms of light!

[Gleeson's Pictorial.]

### MY DEAD ARE THERE.

OLD Church, I love thee very well,  
And wherefore! Shall my sadness tell?  
Not for thy renovated air,  
But rather that *my dead are there.*

Within, without, how strange the scene,  
Save the mute stones and evergreen;  
Yet I will love thee, house of prayer,  
Because *my cherished dead are there.*

Sad memory the past past surveys,  
As o'er the gathering throng I gaze!  
Familiar faces gone, ah where?  
Be still my soul, *thy dead are there.*

Among the slumberers 'neath thy sod,  
Whose souls in glory rest with God,  
I claim a host, to memory dear,  
And can't forget, *my dead are there.*

Oh! how they loved, on holy day,  
To tread thy courts, to praise and pray;  
May I their bliss and glory share!  
Ill love thee too—*my dead are there.*

Old Church! I prize thee from my heart,  
For what thou wast, and what thou art—  
MY DEAD, that lie around thy walls,  
Shall rise to life, when Jesus calls.

Blest morning, when the trump shall shake  
The tomb, and its long silence break;  
Heaven shall its richest lustre wear,  
The dead in Christ shall all be there.

## Religious Miscellany.

### ECCLESIASTICAL CHARGES.

NO. CXXII.

Extracts from a Charge delivered to the Clergy of the  
Archdiocese of Wells at the Visitation, in 1853.

BY THE VENERABLE HENRY LAW,  
ARCHDEACON OF WELLS.

### Introductory.

MY REVEREND BRETHREN.—Our united service of  
prayer and praise is ended. The voice of instruction  
from the pulpit has ceased. It only remains to close

this ordinance by such effort as I can make to leave the  
savour of abiding blessing. Far be from me the heart  
of indifference which can untreblingly regard the oc-  
casional—the audience. A privilege is before me, in  
which the full scale of mercy is balanced by a weight of  
responsibility. But I come among you in the name of  
the Lord Jesus. He is our help and hope; and He  
commends His boundless love, and the supereminence  
of His might, and the perpetuity of His faithful pro-  
mise, by using the weakness of the weak to minister  
strength to the strong. I trust that all our eyes are unto  
Him. To Him be the incense of praise from all that is  
within us this day and for ever!

The interval since our last assemblage has not seen  
any legal enactment affecting our position. No new  
measure, therefore, requires explanatory comment. It  
would indeed be joy to add that, throughout our eccle-  
siastical polity, there is neither cloud nor murmur.—  
But the Church's ark has her allotted course through  
thwarting tides and threats of rising storm. Earth is at  
best a rugged walk. It is Jerusalem above which is  
paved with peace. But let not our hands hang down.  
There is need always for a school—sometimes for a  
furnace—of trouble. Graces mature therein. We are  
thus taught by the Spirit to wrestle in prayer—to em-  
ploy faith—to distrust self—to cease from man, and to  
long for the promised rest.

### Is Convocation safe?

A glowing mind can paint in captivating colours  
what assembled ministers of Christ should be. Fancy  
soon cites all that is high in ecclesiastic station, vener-  
able for age, mighty in mind, deep in learning, matured  
in experience, sobered by reflection, skilled in what  
books and observation can supply. We may gaze on  
the picture till we suppose it life. Feelings may be  
entranced in hallowed admiration till it seem sacrilegious  
to suspect that this may be the figment of fancy or the  
cradle of harm. But, after all, the synod can be only  
men, and “every man in his best estate is altogether  
vanity.”

### Freedom of the Church.

There have been murmurs that to withhold this priv-  
ilege (of Convocation) is oppression—that its absence  
lays our freedom in the dust. This suspicion fosters  
discontent; and then the chariot-wheels of our work  
drive heavily. But need I say that, to us, each step  
should be alacrity; each pulse, joy; each breath, praise.  
A downcast ministry is the undoing of souls. It dishon-  
ours God, our Masters, and the godlike work. Can I  
better reply to this evil suggestion than by appealing  
to conscience and to fact? Where is freedom if our  
pulpits are not free? Here we may range at large  
through the whole world of grace, proclaiming all which  
revelation opens. Here we may unfold salvation;  
showing all its wisdom, all its love, all its provisions from  
the eternal rise in God's heart to the end, which has no  
end, in heaven. Here we may uplift the gift of gifts—  
the mercy of mercies—the blessing of blessings—the  
wonder of wonders—the glory of glories—the Lord  
Jesus Christ. Amazing theme!—boundless in breadth  
and length, and depth, and height! Here we may read  
till utterance fail all the pages of the vast volume of  
redemption—the foes subdued—the difficulties vanquished—  
the chains broken—the debt paid—the curse re-  
moved—hell spoiled—God's kingdom peopled. We may  
present the blood which infinitely atones for every sin—  
the righteousness which is so emphatically the right-  
eousness of God that Omniscience can discern no flaw  
in it—eternity cannot adequately honour it.

Here, too, we may set forth the Holy Spirit's mighty  
love—how His power removes sin's blinding veil, and  
prompts the wrestling prayer for deliverance from the  
wrath to come—how He gently guides to the cross, and  
firmly establishes the full assurance of faith. Here we  
may open our mouths wide to teach the joy and peace  
which go hand in hand with believing—the holiness  
which evidences the reality of conversion—the new  
heart which proves the new birth—the perseverance  
which is the earnest of the heavenly call. I maintain,  
and no man can deny, that we are free to publish aloud  
the whole counsel of God, so simple in majesty, so ma-  
jestic in simplicity, which angels' lips would joy to min-

ister, and angels' minds are narrow to embrace; which  
the heaven of heavens cannot comprehend, but which  
will contract into a poor sinner's heart. We may preach  
from day to day that truth which changes earth's dark-  
ness into heaven's light—nature's dreary dungeon into  
grace's pure abode—and death in trespasses and sins  
into the life of righteousness for evermore. Whose lips  
will say that we need liberty? We cannot bless the  
Lord that we have a free commission to be ambassadors  
for Christ—fellow-workmen with God—dispensers of  
the word—stewards of the mysteries of heaven. The  
holy robes of such office should not be depreciated as  
if they were some prison garments. Again, we have  
unimpeded walk amid the dwellings of the flock. The  
door flies open to our touch. The cottage group ex-  
pands its circle to receive us. The chamber of sickness  
smiles its welcome. Here, amid the failings of the  
flesh, we may administer health and gladness to the soul.  
By the dying bed our seat is set. Eager ears wait for  
our reviving tidings of death abolished—of life and im-  
mortality brought to light. Till the eye closes we may  
persuade. “Behold Him, behold Him!” Where is the  
sorrowing, the afflicted, the bereaved, the back-sliding,  
the broken in spirit, the wounded in conscience, the  
bleeding in heart, to whom we may not give the word  
to warn or comfort? Thought cannot measure the  
wideness of such liberty; let us exhaust it before we  
murmur that we serve in chains.

There is, too, the multitude of the openly profane,  
treading the Gospel of the Most High God beneath  
their reckless feet. But we may watch the fitting time  
to check the downward step, and while we point to the  
cross, the voice of pitifulness may melt the heart—  
“Turn ye, turn ye, why will ye die?” Is there a lost  
one in our parishes whom we are not free to seek and  
to bereave? I say not that in each case our words will  
be life. This is as the Lord hath willed. But the faith-  
ful minister may have the glory of being unto God a  
sweet savour of Christ in them that are saved and in  
them that perish around him. Nor is that all. We  
have our schools—the pastor's pleasure ground. Here  
childhood's morn may be bright through our scriptural  
teaching. Here we may engrave the first lines on me-  
mory's tablet—lines which no cares nor toils of life can  
utterly efface—lines testifying of a Saviour's loving  
heart, redeeming death, and willingness to gather the  
lambs with His arm. Objections there may be as to  
some points of management. But all worth contending  
for is ours. Mind cannot imagine, zeal cannot ask, dil-  
igence cannot fill, larger opportunities than we possess  
of guiding heavenward the earliest thoughts.

The same is true as to the philanthropic and mis-  
sionary institutions which make England a name and a  
praise in the earth. In parochial meetings, we may  
give information as to all woe and all means devised to  
alleviate. We may organize and arrange channels to  
diffuse all subsidiary aid. Do these Societies extend  
the Gospel to benighted masses in our cities, our man-  
ufacturing, our mining districts? We may help. Do  
they hasten to emancipate the ensnared Irish from the  
galling yoke—too long endured—and to try what di-  
vine truth can effect to raise them in the scale of na-  
tions, and to make them kings and priests unto God for  
ever? We may co-operate. Do they, in obedience to  
a Saviour's last command, send messengers of mercy to  
every creature? We may be fellow-labourers. Truly  
region beyond region spreads limitless before us. If  
there be misery, if there be ignorance, in our land, or  
in all earth's compass, we are free to animate zeal, and  
kindle the fire of sympathy, and quicken the slight of  
love, in its behalf. I would not unduly magnify the  
eminence on which we stand, but, whose are the hap-  
piest openings to bring glory to the Lord of Glory and  
blessedness to the souls of men? Surely the faithful mi-  
nister of England's Church claims this portion to be his.

Strange!—that in this liberty some eyes should have  
imagined a phantom of ideal bondage. Sad!—that  
any should have left us to breathe, as they dreamed,  
the freer air of Popery or Dissent. Have they gained  
the hoped-for gain? Do they shine now in brighter  
labours? Once they seemed high on the pedestal of  
influence: now obscurity is their home, and they sink,  
warning of the grave, to which unthankfulness for in-  
estimable privileges goes down.

But our diligence may be co-extensive with this spacious field, and yet be only strenuous unprofitableness. Earnestness and acceptance may meet in men who do no work for Christ. I trust, however, that the aim of your lives is to prove yourself evangelists indeed—uttering no doubtful sound—sowing no seed but pure truth—reaping the harvest of immortal souls. If so, you will pray that the concluding counsels which I humbly address as brother to brethren may distil as the dew upon the weary soil.

#### Objects of Study.

I. In this age of busy minds we must be students, and Christ should be our study. In him are hid all the treasures of wisdom and knowledge. He of God is made unto us wisdom. The study of Christ is the study of studies, because the knowledge of Christ is the wisdom of wisdom. Paul stands before us as the first of ministers, because supremely wise. Christ was in his every thought. He counted all things but loss for the excellency of Christ's knowledge. To the most enlightened, then, it is a word in season—study Christ. Believe me, much more is here to be learned than the elementary facts that He assumed our nature, died, revived, ascended, sits on the right hand of God, intercedes, and, yet a little while, returns. There are but rudiments of a divine science—the first stones of an edifice which towers above heaven. There is an efficacy in His dying—a power in His rising—a principle in His advocacy—an energy in His return—surpassing thought. Work out these truths, and they will translate into a new world of mystery and wonder, in which every view slays self and sin, and restores the reign of God. Study Christ if you would have each hour a delight, each step a holy progress, each word a spring of saving health.

#### Where Monition is needed.

II. Guard with all jealousy lest any hope but Christ intrude. This caution will be needed while man is man. Cain brings some offering of his own, and the race of Cain endures unto the end. It is rare grace which casts each idol from the heart. They who rest in forms and rites and human goodness sit in almost every pew. They bow before a God which is not Christ; they have something in their eye which is not His cross; something in their hand which is not the Lamb slain. But we know that, from the foundation to the top-stone, Christ is all. The whole universe besides is but a sinking plank. Man's righteousness for justification is worse than nothing. Let us warn of this lest ruined souls wail because of us.

#### The Teaching Required.

III. But teaching, though faithful, is often as water on the rock. The fanit may be that we are too general and superficial. But we should be honest, and close, and plain, when we interpret and apply. Vague and pointless instruction produces loss and empty profession. We may tell in fluent truth the purport of our Gospel, and men may discern with accuracy the distinctive features and love the charming sound. But the heart may remain dead—without penitence, or faith, or holiness, or hope, or thorough surrender unto God. But worthless are the sermons which thus die in the vestibule of the head. Would this too often occur if we adhered to the model which the Spirit gives? In Scripture every text seems a ray to pierce the recesses where self-delusion lurks. They who would arouse must use shafts like these—"Except a man be born again, he cannot see the kingdom of God." "Know ye not that Jesus Christ is in you, except ye be reborn?" "In Christ, neither circumcision availeth anything, nor uncircumcision, but faith, that worketh love; but a new creature: but keeping the commandments of God." Blessed, our work will not abide if self-pleased consciences are left in dreamy ease.

#### The Knowledge that is Necessary.

But to handle well the weapons of the Spirit, we must know well their mighty properties. I boldly say that their powers are such that nothing can withstand them. It must be so: for He who framed and applies them is God. In the quiver of Scripture every arrow is divine. In the hands of the Spirit each must triumph. Believe then fully that, in the word, each and every part has literal and plenary inspiration. I urge this, because, the conceits of a foreign theology are gaining acceptance where they should find abhorrence. No marvel that Satan smiles on this heresy! It is not less deadly than the nightshade of Rome, because it extracts all saving essence from the cup of truth. But before all heaven and earth we must take our stand on the rock that Scripture is divinely worded. So also it is absolutely concluded. To add to it is neither needful nor possible. It makes the man of God perfect, be-

cause perfect itself. Is any folly then like his, who seeks further aid from undefined and undefinable shadow, which no man ever yet grasped nor can grasp—tradition? Will you add to the Bible? Pause: will you abstract therefrom? Pause: a curse is gone forth, the mouth of the Lord hath spoken it.

#### Conclusion.

And now, my brethren, I take my leave. Would that in departing I could express the blessings which my heart desires for you! I include all in humble prayer. May Christ be so entirely our life that death may be our gain; and our's the crown of glory that fadeth not away. May our labours be so faithful that each with Jynglip may testify, I have fought a good fight, I have kept the faith; yet not I but the grace of God, that was with me. And may self-emptiness be so complete that this humble breathing may seal each ministry, "God be merciful to me a sinner." Even so, Heavenly Father, for Christ's sake.

### News Department.

From Papers by R. M. S. Europa, August 10,  
HOUSE OF LORDS, AUGUST 12.

#### MANIFESTO OF THE EMPEROR OF RUSSIA.

The Earl of Malmesbury moved for copies of the manifestoes published in the St. Petersburg Gazette by the Emperor of Russia, and for the answers returned to those documents by the British Government. He thought it humiliating that, when Russian manifestoes and French notes had been published, no reply had appeared from the British Government.

The Earl of Clarendon regretted that the state of the negotiations which were still pending would not permit him to do anything more than repeat the answers which he had already given. The only object of the Government was an honorable peace, and they were unwilling to say anything which might impede the peaceable solution of the present crisis.

Lord Beaumont expressed his dissatisfaction at Lord Clarendon's statement, and wished that the Government had acted more vigorously on the Eastern crisis.

The Earl of Hardwicke complained that the Government had not afforded much insight into the state of affairs.

The Marquis of Clanricarde thought the statement favourable, as affording a prospect of a peaceable solution of the question.

Lord Ellenborough regarded the position of affairs with great apprehension, but did not see how matters would have been mended by a hostile demonstration.

The Earl of Aberdeen thought that the house ought to be satisfied with the statement of Lord Clarendon, and that the union of the four great powers was sufficient to maintain the independence of the Ottoman empire.

The Earl of Malmesbury, under the circumstances, thought that it would not be for the public service to press his motion. The motion was accordingly withdrawn. The remaining motions and orders of the day were then despatched, and their lordships adjourned.

#### HOUSE OF COMMONS, AUGUST 15.

##### CRIMINAL CODE AND PERSECUTION IN MALTA.

Mr. Kinnaird called attention to the Malta criminal code, which was unjust and tyrannical, giving to the Roman Catholic religion the power of persecuting the Protestant visitors or residents at Malta, unless they complied with observances repugnant to their religious feelings. He, therefore, moved an address to the Crown, praying that Her Majesty would not sanction such a case without further consideration.

Mr. T. Chambers, in seconding the motion, said the code was a departure from that previously in existence, and on behalf of the Roman Catholic laity, as well as the Protestant and other inhabitants of the island, he appealed against it.

Mr. F. Peel thought the motion most injudicious, and said that the facts by which it was supported by the hon. gentlemen were misrepresented or erroneous. The fact was that it had been found necessary to codify the law of Malta, and advantage was taken of the opportunity to mitigate its severity. As an instance of this, he stated that the present punishment for stealing the "Host" was six years' hard labour—a very severe punishment, no doubt; but it was a mitigation of the former punishment, which was fifteen years' imprisonment. The code had been prepared with much consideration, and he thought the best thing the Government could do would be to ratify it. Under those circumstances he hoped the hon. gentleman would not persevere with his motion.

Mr. I. Butt said the code gave such a predominant power to the Roman Catholic religion that it was impossible to say that other religions were placed upon a footing of anything like equality. He never could consent to designate the Roman Catholic as the 'Apostolic Church,' as it was designated in the code which professed to be sanctioned by the Queen, who had herself sworn that it was not the Apostolic Church.

Mr. Pellatt supported the motion, not thinking the explanation of Mr. F. Peel satisfactory.

Mr. Nowlegato read a portion of the code, which he said admitted of such wide interpretation as to leave no one safe who in Malta professed any religion different from the Roman Catholic. The Government should take further time to consider before ratifying such a code.

Mr. Hume said that we had guaranteed to the Maltese not only the free exercise of the Roman Catholic religion, but that it should be dominant; and it would therefore, be a breach of faith to refuse to ratify the code.

Lord John Russell said we were bound to protect the Maltese in the full enjoyment of their religion, which could only be done by subjecting to punishment those who insulted or reviled it. He admitted, however, that some of the objections raised in the course of the debate did require further consideration, and the code should be submitted to the law officers of the Crown with a view to define what were the civil liberties of the Roman Catholic religion in Malta.

Mr. Spooner expressed his satisfaction at what had fallen from the noble lord, and suggested some other points of the code for consideration.

After some observations the motion was withdrawn and the house adjourned.

#### THE TURKISH QUESTION.

Lord John Russell then moved that the house at its rising should adjourn until Friday (this day), and in so doing, proceeded to make his promised statement with respect to Russia and Turkey. When the present Government entered office its attention was drawn to the question of the "Holy Places." He was informed of the intention of the Emperor of Russia to dispatch a special mission to Constantinople to obtain a settlement of the matters which had arisen with respect to those places, and he expressed to the Russian Minister his hope that the mission would be sent in a conciliatory spirit. The noble lord then entered on a confused history of the whole affair; and observed that when Russia occupied the principalities the British and French Government thought it desirable that Turkey should not consider it a *casus belli*, and that further negotiations should be attempted; but at the same time, that the fleets of both countries should be placed at the disposal of the ambassadors residing in Turkey. The Austrian Government had declined to join the conference with France and England prior to the occupation of the principalities; but it then altered its views and joined the policy of those two powers.—Some conferences took place; but it was not until the 31st ult. that the note was agreed to by the three powers which was forwarded to the Russian and Turkish Governments. Since then it has been intimated that the emperor would consider his honour saved if it should be signed by the Turkish Government. No dispatch had since that period been received from Turkey. He added that no settlement of the question could be satisfactory which did not include the immediate abandonment of the principalities by the Russian troops; neither could it be allowed that the presence of the British and French fleets in the neighbourhood of the Dardanelles was at all equivalent for the actual occupation of the principalities by the Russians. The noble lord concluded by an expression of his hope and belief of a peaceful solution of the present difficulty, and also of an opinion as to the necessity of maintaining the integrity of the Turkish empire, which could only be done by a cordial union between France and England.

Mr. Layard thought it requisite that Parliament should declare some opinion upon the Eastern question when he considered that the noble lord at the head of the Government was known to be the avowed advocate of peace at all hazards. Had the noble lord the member for Tiverton been in the foreign office, foreign powers would have been more cautious in making aggressive demonstrations. He contended that the Russians should have been warned that if they passed the truth it would be considered as a *casus belli*; whereas now Russia had gained its whole object by showing that she can enter the principalities whenever she thinks proper, without its being considered as a *casus belli*, and that Turkey is powerless to oppose her.—England and France should have called upon Russia

to apologise for the flagrant outrage it had committed, and to pay to Turkey the expenses to which she had been put by the proceedings of her powerful opponent.

Sir J. Pakington said he was glad the evacuation of the principalities was regarded by the Government *à sine qua non* before arriving at a solution of the question; but he regretted that it formed no portion of the note which had been forwarded to St. Petersburg.

Lord D. Stuart deprecated the pusillanimous policy adopted, he believed, entirely at the instigation of England.

Mr. H. Milnes feared it might yet turn out that we had encouraged Turkey to pursue a policy in the first instance which we were not prepared to aid her to carry out to its ultimate issue should that issue be a war.

Mr. Muntz was of opinion that if the Government had adopted a bolder and more decisive policy, Russia would never have pushed matters to the extremity at which they had at last arrived.

Mr. Cobden said the opinion of the country was decidedly in favour of peace; so much so that even Birmingham, which manufactured muskets, was yet desirous of supporting the policy of the Government as long as it tended to the preservation of peace. There was however, a growing opinion that Mahomedanism could not be maintained in Europe, and that the time was about to arrive when the Turks must be driven into Asia. It was impossible to maintain the integrity of any country which had not the resources to maintain itself by warlike preparations. They must yet have to consider what was to be done with Turkey, the population of which was three parts Christian, and it was likely that those Christians would prefer any Christian power to govern them rather than a Mahomedan. It might be necessary to preserve the Turkish Government in order to maintain the balance of power; but they would have to determine by whom Turkey would be governed. He proceeded to argue that England had nothing to expect from Turkey in the shape of commerce compared to what it might expect from Russia; and that it was, therefore, absurd to say that we were interested in maintaining the existence of the present Turkish empire.

Lord Palmerston could not allow the speech of Mr. Cobden to pass unnoticed, for if he had risen as the avowed advocate of Russia he could not have done more to show the house that Turkey was not worth defending, and that war with Russia would be ruin to England. In one part of the hon. gentleman's speech he admitted that the integrity of the Turkish empire should be preserved, and the remainder of his speech went to show that it was not worth preserving. It was a strange doctrine for the hon. gentleman, who had always inculcated the principle of non-interference, to urge that they should yet have to consider by whom or in what manner Turkey was to be governed. He was happy that the speech of the hon. member which was calculated to encourage Russia and damp the ardour of those who thought Turkey should be sustained, stood out alone. No other hon. member had given utterance to similar sentiments, nor did he believe they would be shared in by any portion of the British people.

Mr. Danby Seymour said that, if the debate was productive of no other advantage than of eliciting the speech of the noble lord, it was not without a most beneficial result in the present critical state of affairs in the east of Europe.

It was then agreed that the house at its rising should adjourn until Friday (this day).

## FRANCE.

GRAND REVIEW.—On Saturday last the emperor arrived from St. Cloud. He entered through the *Barrière de l'Étoile*, accompanied by a large and brilliant staff. The empress had preceded him. The emperor held a review of fifty-four squadrons of cavalry, seven batteries, three divisions of infantry, one reserve brigade, six companies of engineers, the battalion of the Cadets of St. Cyr, two battalions of *Gendarmérie d'Élite*, and the National Guard of the Seine, forming a total of 100,000 men. At the reception at the *Tulleries* on Monday, in his reply to the congratulations of the *corps diplomatique*, the Emperor said—"It is particularly agreeable to me to-day to see the peace of Europe consolidated—at least, so I consider it to be—without cost to the dignity or self-respect of any nation."

## AUSTRIA.

On Wednesday the ceremony of the marriage, by procuration, of her Imperial Highness Maria-Henrietta-Anna, Archduchess of Austria, with the Duke of Brabant, took place in the chapel of the Castle of Schonbrunn. Monsignore Rauscher, the newly-appointed arch-bishop of Vienna, celebrated the union; Her Roy-

al Highness wearing a diadem of brilliants, the wedding gift of the emperor. After the ceremony of the marriage, a gala reception took place in the grand gallery of the castle. All the members of the diplomatic corps, and the whole court, attended to present their felicitations. At a previous Court, the Archduchess Marie, in the presence of the Emperor, the Archdukes and the Privy Councillors, solemnly swore that she renounced all her hereditary claims to the succession for herself and heirs forever.

## PRUSSIA.

THE MIXED MARRIAGES QUESTION.—The *National Gazette* of Berlin of the 13th states that it has been informed on good authority that the affair of the mixed marriages has been arranged in a manner satisfactory to all parties. Pope Pius IX., having well weighed the danger to which he would expose himself by insisting on the affair, has, it is said, declared that he should decide in favour of the Prussian Government decree.

## RUSSIA AND TURKEY.

THE EASTERN QUESTION.—The daily papers publish a copy of the proclamation issued by the Sultan to his subjects, which is of a tranquillizing tendency, and counsels forbearance and moderation on the part of the Mussulmen towards the Greeks.

It is now believed that the evacuation of the Principalities will be effected by Prince Gortschakoff during the first week in September. It is stated that the definitive project of settlement was sent from Vienna to Constantinople on the same day that it was sent to St. Petersburg—that is, on the 2nd inst. The acceptance of the Czar would be received at Vienna about the 14th.

A letter from St. Petersburg of the 5th states that on the 1st orders were given to suspend all movements of the Russian troops in the provinces of the Danube, and on the 4th an order was sent to the General-in-chief to put an end to all demonstrations having a character of permanent occupation.

## INDIA.

The news received from the East during the present week is of great interest. It would appear that the Burmese field force is to be immediately broken up, and it is surmised that the Pegu division will be then divided into two commands, of which one will be allotted to the Bengal and the other to the Madras Army.—Nothing is yet known regarding the intentions of the King of Ava. The Burmese appear still to expect us to advance on their capital, and as yet confine themselves to defensive measures. From the decks of the steamers new stockades are seen rising between Promo and Meedway. A famine appears to be pending in Burmah. Owing to the disturbed state of the lower provinces scarcely any seed was sown last season, and at present rice bears a famine price even at Rangoon and Pegu, and Government is urged to lose no time in importing it in large quantities from Calcutta. A despatch from the Governor-General of India published in Tuesday's *Gazette* announces definitely that peace has been concluded with the King of Ava. On the negotiations with the Commissioners being broken off, an envoy was despatched to Burmah, conveying the sentiments of the Court of India. He returned from the king, who desirous of the cessation of war, had liberated the British subjects, prisoners in Ava, ordered the Governors not to dispute the quiet possession of the province of Pegu, and begged the discontinuance of the blockade of the river, in order that trade might be resumed.

## Editorial Miscellany.

## ITEMS.

MR. PETO, M. P., has given £50 sterling, to be laid out in books for the library of Acadia College, Horton.

THE Acadian Recorder condemns the selection of Halifax for the Agricultural Exhibition, as being too remote from the great farming districts, to insure such an amount of attendance and of contributions of stock, &c., as is desirable.

There is certainly much weight in the arguments of the Editor. Is it too late to change it? The same paper states that Mr. Jackson is to be here immediately after the Railway celebration at St. John, of the 14th, when he will arrange our Nova Scotia matters in that line, and it is to be hoped satisfactorily. Rumour asserts that the "Branches" are in the way of action by Mr. Jackson, and that he will not take the work, unless they are lopped off.

The suggestion of the Recorder is that the great contractor be allowed to build the "Trunk Line" without Provincial aid, and leave us to tack on the branches

afterwards, by our own resources. It is earnestly to be hoped that no petty strife or party feeling may be allowed to mar the business, or leave us any longer lagging behind our stirring neighbours. Through their enterprise, however, we have the benefit of rapid locomotion outside of the borders, as an instance of which, it is stated that James Mitchell, Esq., left Montreal on Monday via Portland railroad, and reached this city on Thursday. When we were last in the United States it took one day more than this to go even from Boston to Montreal.

THE Presbyterian Witness states that the agents for collecting an Endowment for the Free Church College are meeting with much success. Among a small congregation in Cornwallis, about £500 had been subscribed!

THE Earl and Countess of Elgin arrived on Tuesday, the one by land and the other by sea, and sailed in the steamer for England on Friday morning.

His Excellency held a Levee in the Council Chamber, on Thursday at 11 o'clock, which, from some cause or other, was very thinly attended, and cannot have impressed his Lordship very favourably as to our respect for the Queen's Representative, which consideration alone ought to have led men of all ranks and parties into the presence of His Excellency on this occasion. An address was presented at an earlier period of the day, which will be found elsewhere.

THE Rev. W. H. Cooper, late of P. E. I., has accepted the Rectorship of Calvary Church, Tamagua, Pennsylvania.

THE N. B. Christian Visitor speaks of a fine steamer called the "John Warring," between Fredericton and St. John's, the owners of which with distinguished liberality, take all ministers of religion free of charge! The editor says this custom prevails in the United States. May it be established in these parts!

THE sum of £300 had been voted by the S. P. G. F. to defray the expenses of the Delegation to the P. E. Church of the U. S. mentioned in our last, which however the parties declined to receive, resolving to pay their own way.—To their honour be it recorded.

NEW PAPER.—We have received two numbers of a paper just set on foot at St. John, N. B., called the "British Constitution," devoted to "Protestantism, Literature, and Protection to Home Industry." Judging from these specimens, this journal will prove a respectable accession to the "Fourth Estate." There can be no question as to the soundness of its protestantism, as set forth on these opening pages. We trust its conductors may never suffer its columns to be degraded and polluted by such offensive scurrility as too often disgraces a portion of the press in both Provinces.

TEMPERANCE MEETING.—The regular monthly Meeting of the "Halifax Temperance Society," will take place on Monday evening next, the 5th September, in the Basement of Salem Chapel, Argyle street. Chair to be taken at half-past seven o'clock.

Admission free.—A collection will be taken towards defraying the expenses.

## Correspondence.

## SONGS OF THE CHURCH.

No. 51.

## BURIAL OF THE DEAD.

"Weep ye not for the dead, neither bemoan him."  
*Jerch. xxii. 10*

NO LONGER for the righteous weep,  
They are not dead, but safely sleep,  
Beneath the cold damp sod;  
And He who gave them vital breath,—  
Will keep alive their souls in death,  
The everlasting God.

Mourn not the man of toil, whose sun  
Is set serene, whose work is done,  
Who waits the expected Lord:  
He comes at eventide to bless,  
The work and fruit of righteousness,  
With his desired reward.

O let thy cry be calm and brief,  
And mourn not those with hopeless grief,  
Who to the grave are fled:  
The soldier when the strife is done,  
The wrestler when the race is run,  
There make their quiet bed.

"O make not much ado, nor weep,"  
Thy friends beloved in Jesus sleep,  
And soon again shall wake;  
But wait in faith, and watch and pray,  
Until the Everlasting Day,  
On thee and them shall break.

Better with Christ to be in peace,  
Where tears are not, and troubles cease,  
Beyond all strife and fear:  
Better to share His Throne on High,  
And live beneath His beaming Eye,  
Than longer tarry here.



## Missionary Intelligence.

## LETTER FROM THE BISHOP OF VICTORIA.\*

St. Paul's College, Hong Kong, April, 21, 1853.  
TANJORE.

Here, I rested two days, one being Sunday, Jan. 23d. I thus had the opportunity of forming the acquaintance of the Rev. G. U. Pope, whose kind attentions rendered my stay at Tanjore doubly interesting and instructive. I preached twice to the English residents in the Mission Church, and once, through Mr. Pope as interpreter, to the identical one from which the venerable Schwartz preached sixty years ago. Once on the next day I accompanied Mr. Pope on a visit to the Fort; its magnificent range of temples; and, what was of first interest, the Mission Church within the Fort, in which stands Flaxman's celebrated monument, erected at the expense of the late Rajah to the memory of the aged pastor, and representing Schwartz in his dying moments, surrounded by the prince, his prime minister, and European colleagues, spectators of the calm trust and holy confidence in the Almighty which seem to irradiate the very features of the departed saint.

## TRICHINOPOLY.

To mingle in scenes hallowed by such recollections, is like treading on classical and sacred ground; and such feelings are sustained and strengthened as a newly arrived visitor proceeds southward fifty miles to the next station, Trichinopoly. It was here, in company with your Missionary, the Rev. G. Y. Hyne, and the East India Company's Chaplain, the Rev. Mr. Morris, that I visited the localities consecrated by the reminiscences of Heber's last hours. An aged East Indian servant, who twenty-seven years before, helped in vain, by restoratives, to re-animate the deceased Bishop, and was among the first bearers of the melancholy tidings of Heber's death, still survives, and was on this occasion our companion in visiting the bath in which Heber breathed his last. A simple tablet on the northern wall of the communion table records, in simple and pathetic language, the melancholy event, in St. John's Church, which three hours previously had been the scene of his last Episcopal ministrations. May the mantle of this modern Apostle of India descend on us, who unworthily occupy positions of awful trust and responsibility in the various Mission fields of Britain's colonial empire in the East!

It was with much disappointment and regret that, on two or three occasions in South India, I had to pass through some of the smaller Missionary stations of the venerable Society near the unreasonable hour of midnight, alone, with palanquin-bearers unable to understand any English, and therefore unable to comprehend my wishes to be set down for a few moments' interchange of friendly sympathy with the devoted men who occupy these Missionary posts.

## TINNEVELLY.

On my arrival in the province of Tinnevelly, I determined to spend a fortnight in visiting the principal stations of the *Society for the Propagation of the Gospel* and *Church Missionary Society*. I had the happiness to spend two days with the Rev. Mr. Caldwell, at the Edeyenkoody. This is generally held to be the principal and most successful Missionary station of the *Society for the Propagation of the Gospel* in the province. It is situated only a few miles from Cape Comorin, the high bluff promontory of which is within sight. It lies within two miles of the Indian ocean.—The country around partakes of the usual features of the scenery of South Tinnevelly; the all-prevailing palmyra-tree covering huge tracts of bright red sandy desert, and presenting the most unique appearance that I ever beheld. Interspersed are a few bits of land, more or less cultivated, and producing crops of rice and grain. Nearly the whole population of the district belong to the Shanar caste, and are palmyra-climbers. During the proper season they are compelled to climb the lofty erect stem or trunk two or three times a day, to collect the saccharine juice which distils from this palm, and which forms the principal article of sustenance and export to the people. A short time previous to my arrival, a special service had been held in the Church to invoke the divine protection on the palmyra-climbers during the approaching season, among whom fatal casualties are not unfrequent, from the breaking of the branches at the head of the palm, and the fall of the poor Shanar from a height of nearly a hundred feet. It would occupy too much time to detail the various services in which I took a part, both in the church and at the mission-house, for the benefit of the Catechists.

Concluded from last week.

## EDYENKOOODY.

On Feb. 3d. there were counted 330 native Christians assembled in the church, to receive from me an address, interpreted by Mr. Caldwell, after morning prayer. The whole village is a kind of model Christian settlement, where the superior advantages of Christian civilization may be visibly presented to the observation and imitation of the surrounding district; and I have passed from hut to hut in the village, and observed the beginnings of the church fabric, now rising a few feet from the ground, destined to succeed the present spacious but temporary building, and perceived the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition. I could almost envy the peculiar pleasure with which my friend must have regarded this village, in feeling that here, where eleven years ago all was desert and unoccupied, he has been honoured by God as an instrument in raising a village, lined with tulip and tamarind-trees of his own planting, covered with cottages of his own planning or rearing, and, above all, tenanted (as we trust) by not a few converts of the Spirit's heavenly teaching, among whom God has made him a pioneer, of Christianity in its higher spiritual benefits, as well as of civilization in its more exclusively temporal advantages; as a Missionary in such a post he has to fulfil the various offices of pastor, doctor, magistrate, and general councillor. His wife is a most efficient helpmeet in his work, and has, with wonderful success, introduced lace-making among the Christian wives and mothers of the village. As an instance of their isolation, from European comforts and society it may be mentioned, that the nearest European medical attendant is thirty miles distant.

## CHURCH MISSIONS.

During the fortnight of my tour in Tinnevelly, in all, 8,000 native Christians were assembled in the various churches of the two Societies, and although the numerical majority of the *Church Missionary Society* Missionaries and native converts led me to spend a large amount of time with the Missionaries of a Society towards which such peculiar ties must always bind me as one of its former Missionaries, yet I have thought in this hasty communication by letter, to give you a sketch of the *Society for the Propagation of the Gospel* Missions only. I can assure the venerable Society that, in the remote Missionary stations of Southern India, the Missionaries of both Societies live in cordial union and brotherly love. In Tinnevelly, more especially, this hallowed unity exists, and passing from a station of the *Society for the Propagation of the Gospel* to a station of the *Church Missionary Society*, it was really gratifying and refreshing to the mind to behold fellow-bearers in the same great cause, and under the same great Chief Shepherd, from time to time meeting together for prayer, deliberation, council, and mutual help, presenting those features of spiritual and of external agreement which should always distinguish the ministers of the same Church.

## MOODALLOOR AND KADATCHAPURAM.

On Feb. 14th. I was engaged to proceed to the *Church Missionary Society* station of Kadatchapuram, ten miles distant, but could not resist the importunate request (as well as to myself agreeable work) made by the East Indian Missionary of the *Society for the Propagation of the Gospel*, Rev. C. E. Kennet, to address in passing, his native congregation, of whom between 700 and 800 were assembled in the church at Moodalloor, at 7 P. M., and who listened with great attention to my exhortation. I afterwards found that my venerable friend at the *Church Missionary Society* station, Rev. J. Devasagiam and his son, also in holy orders, had been kept nearly two hours waiting to receive me. Their mode of reception was of a nature most pleasant and encouraging to a Christian Bishop; no compliments and no display, but an ascription of praise to the Almighty for my visit. The old man arrayed in his white flowing native dress, stopped my palanquin, shook me affectionately by the hand, and then a long row of native Christians, by torchlight, out side of the Church, sung the doxology in Tamil; and afterwards, on the other side of the road, all the school-children sung a Tamil verse composed for the occasion. But these matters come more appropriately into my intended communication to the *Church Missionary Society*.

## SAWYERPURAM.

I cannot however, conclude, without mentioning the agreeable visit which I paid to the *Society for the Propagation of the Gospel's* station at Sawyerpuram, and bearing my favourable testimony to the zeal and judgment with which their excellent Missionary, Rev. Mr. Huxtable, has entered upon his work, and sought to

repair the detriment which the Society is aware the station has recently sustained. I had the privilege of attending the services here, as at the other stations, as well as private meetings with the native Catechists and Readers. Limited space alone compels me to omit further allusion to the interesting station.

## CEYLON.

From this place I proceeded, about ten miles, to an old Dutch post, Tuticorin, from which I embarked in a native vessel, 180 miles, to Colombo, arriving there on Feb. 14th. After visiting Cotta and Kandy, at which latter place the Bishop came down from Newera Ellia hills to meet me, during a stay of three days at the Pavilion, I returned to Colombo, and thence proceeding to Galle, embarked on Feb. 24th, for China, via Penang and Singapore. I arrived at Hong Kong on March 11th, after less than four months' absence, during which time, I trust, I have gained most valuable knowledge and counsel for our China Mission: and, not least, have learnt to appreciate more fully the labours and piety of many of the venerable Society's Missionaries, and the value of the great work in which they are engaged.

My letter has been more lengthened than I anticipated, but such as it is send it, and wish I could thereby transmit even a small portion of the pleasure and delight, in the perusal by others, which I have enjoyed in the actual eye-witnessing of a few of the incidents which are occurring in the Society's Missionary stations.

I remain, my dear Sir, yours, very faithfully,  
G. VICTORIA.

Rev. Ernest Hawkins, S. P. G.  
London.

## Youth's Department.

## THE LITTLE BOY THAT DIED.

I am all alone in my chamber now,  
And the midnight hour is near  
And the faggot's crack, and the clock's dull tick,  
Are the only sounds I hear.  
And over my soul, in its solitude,  
Sweet feelings of gladness glide,  
For my heart and my eyes are full when I think  
Of the little boy that died.

I went one night to my father's house—  
Went home to the dear ones all—  
And softly I opened the garden gate,  
And softly the door of the hall.  
My mother came out to meet her son  
She kissed me and then she sighed,  
And her head fell on my neck, and she wept  
For the little boy that died.

I shall miss him when the flowers come  
In the garden where he played,  
I shall miss him more by the fireside,  
When the flowers have all decayed.  
I shall see his toys and his empty chair,  
And the horse he used to ride  
And they will speak, with a silent speech,  
Of the little boy that died.

We shall all go home to our father's house—  
To our father's house in the skies,  
Where the hope of our souls shall have no blight  
Our love no broken ties  
We shall roam on the banks of the river of peace  
And bathe in its blissful tide,  
And one of the joys of our heaven shall be—  
The little boy that died.

T. D. ROBINSON

A SISTER'S INFLUENCE.—"I was drunk once," said a young man to us the other day, "and I shall never forget it. In company with several jovial fellows, I was induced to drink pretty freely, and by the time I got home, I knew scarcely where I was or what I was doing. I was put to bed, and how long I had lain there I do not know; but when I awoke, my sister was sitting beside the bed engaged in sewing. The moment her eyes fell on my face, she burst into a flood of tears, and wept as if her heart would break. Overwhelmed with shame, for my conduct, I then formed a resolution that I would never get drunk again. I have adhered to it for some years, and I mean to keep it."

## Selections.

BROTHER SPONGE!—Absorption—that is the office of a sponge. Bring any kind of liquid within its reach and away it goes to accumulate the spoils of the absorber. A sponge is a very greedy fellow, covetous to the last degree. He fills as fast as he can all the cells and recesses of his own cavernous body. He will suck and suck till he is so full he cannot take another drop. And when he is full to suffocation, this r.

moreover absorber will not part with a drop. He did not gather up to scatter again. Not he. He holds on. And he will not part with a drop till you squeeze him!

Now, Brother, thou art a sponge. I would I could call thee a fountain pouring forth sparkling waters—a reservoir gathering only to diffuse again—a flower sending thy fragrance in all directions—a lamp beaming forth the light on every side. But, alas, Brother Sponge! I must reserve these significant and delightful applications for other disciples, or for yourself in a brighter day of your history.

Now, Brother Sponge, your power of absorption is not so much the thing that gives you so bad an eminence among your brethren, as your amazing retaining power. The shilling, on its way to your strong grasp, is a traveller to a bourne whence few return. Some of your brethren absorb you successfully, but away go again the nimble sixpences, as the young eagles: exulting in their flight, on some errand of love. Some gain only for the purpose of giving. They love to give liberty to what they have gotten. They take even more pleasure in scattering than in acquiring. Having read somewhere that it is "more blessed to give than to receive," they feel just so themselves.

But, Brother Sponge, we cannot make this record of you. We have known you too long. We cannot testify with what vigor, skill, diligence and success, you can acquire; but sad witnesses too are we of the power to retain. Getting fairly and honestly we approve, but the keeping, grasping, holding on, not letting go, this gives you a sad position among the disciples. People say, when any benevolent enterprise is afloat, "Don't call on that brother. You may knock your fingers into jelly against the door of his heart, and not get in. The warmest south wind of your appeals will not melt that rock of ice."

Now, Brother Sponge, do hear us. Relax these stiff muscles. Depletion, brother, do yield to it. It will do you good, and certainly others will get good. You do not know how much better you can pray. There is too much silver and gold upon your wings. You cannot fly.

Besides, your brethren feel sad at the chasm between you and them. Come over where they are, and bring a warm, affectionate, and giving heart, and unite with theirs. Your surrender to the practical power of the great principles of Christian benevolence will electrify some of them. They will rise higher themselves, as they see you rise.

"But my money is hard earned—it is all my own. I give when, and where, and to the extent I think best, and I want no impertinent interference in this matter. I'll do as I please."

Well, Brother, you will find absorption will not always be the order of the day. If your accumulations will not find their way in some form, like the freely flowing stream, to bless the world, they will be let loose in some other way. You will get squeezed, brother, depend upon it. When the grip is strong enough, the sponge must yield. And it is sometimes strong enough to take away every drop. Look out lest there be not left a drop!

One word more. Perhaps, Brother Sponge, you do not like the title—but it seemed, somehow, to come up at the first thought of you. But we will drop it just as soon as you will make it clear that it is no longer properly applied.—*Evam.*

**INCLEMENT SABBATHS.**—From a meteorological journal for ten years past, kept at Dartmouth College, the Vermont Chronicle ascertains the facts—1. That nearly one-fourth of the Sabbaths are stormy. 2. Nearly one-sixth are excessively hot or cold. 3. Considerably more than one-third are, from all causes, inclement. Except in 1845, no other year of the ten has had so many such Sabbaths as 1852. Those individuals or families that excuse themselves from the house of God because of unpleasant weather—and they are not few—lose the benefits of public worship nearly half the year. And the loss is a most serious one to themselves, to community, and to the ministry. We once knew a good man, who lived more than three miles from the house of God, and was often tempted by the "signs of the sky," to stay at home with his family on the Sabbath: he sometimes yielded to the temptation, not without an occasional twinge of conscience; at length he resolved that he would never absent himself from God's house on account of the weather, unless it was so bad as to prevent his going to the village where it stood, for the addition of a dollar to his purse. "Never," said he, towards the close of his life, "never, after making this resolution, did any Sabbath occur so hot or so cold, so windy or stormy, that I could not attend

with my brethren, the public worship of God!" This man lived to be eighty years of age, had a family of thirteen, "sons and daughters"—all of them as regular attendants as himself at the village church—two of them became ministers of the Gospel; all of them gave themselves to the Lord in their early days: and their descendants are now scattered everywhere, diffusing the spirit of their parents over the communities where their lot is cast. So much for honoring God, by not forsaking the assemblies of the saints, on account of murky or inclement Sabbaths.

*From the Prot. Churchman.*

**A SPECIMEN OF NEW YORK SYMBOLISM.**—The corner-stone of the new Zion Church, at the corner of Madison Avenue and Thirty-eighth streets, was laid on the 6th inst., by the Rt. Rev. Provisional Bishop.—The rector, the Rev. Richard Cox, delivered an address, a portion of which was devoted to the explanation of the symbolical meaning of the nave, "the most holy place," aisles, buttresses, trifoliated windows, and traceries, heads, &c. We have not been favoured with a copy, but are led to infer from the following criticism in the Evangelical Catholic, that "much of the symbolical and mysterious is forbidden treasure except to him who has the key of knowledge to unlock its marvels." In the present case the key certainly does not fit the lock:—

**SANCTISSIMUM SANCTORUM.**—The explanation of the symbolism of the new Zion Church, given at the laying of the corner stone (as reported in one of the daily prints), represents "the most holy place within the chancel rails for the priest alone." This is an unfortunate bit of symbolism, unless there is to be a place in the Zion on Murray Hill, for St. Paul says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near," &c. This is outpopping the Pope, for the High Altar in St. Peter's is without any such exclusive fence of sanctity, and in ordinary Roman churches, the boys who assist the priest at Mass, as representatives of the laity, are of course within the *sacrum*. We have always supposed that it is more for the sake of convenience, in giving a support to the communicants while receiving, than for any especial significance, that the Holy Table in our churches is surrounded by rails. They serve to protect it against injury, abuse, or rude approach, and so have the sanction of the apostle canon about decency and order, but surely are not meant for a *procul, procul este* to the faithful.—*Evang. Cath.*

**INFLUENCE OF THE MINISTRY.**—At the last day what a throng of witnesses will there be to the effect of John Newton's ministrations. We are now feeling this effect in the hymns of Cowper, in the writings of Buchanan, who owed his religious character to the instrumentality of Newton—writings which are said to have first awakened the missionary spirit of our own Judson; in the works of Dr. Scott, another monument of Newton's fidelity, and a spiritual guide to hundreds of preachers and thousands of laymen, in the words and deeds of Wilberforce, who ascribed a large share of his own usefulness to the example and counsels of the same father. Edmund Burke on his death-bed sent an expression of his thanks to Mr. Wilberforce for writing the Practical Christianity, a treatise which Burke spent the last two days of his life in perusing, and from which he confessed himself to have derived much profit. A treatise which has reclaimed hundreds of educated men from irreligion, but which would probably never have been what it now is, had not its author been favoured with Newton's advice and sympathy. What shall we predict as the ultimate result of Whitfield's more than eighteen thousand addresses from the pulpit, and of the impulse which he gave to the activity of the whole Church, friends and foes, in America and Britain?—His power was felt by Hume, Bolingbroke, Foote, Chesterfield, Garrack, Rittenhouse, Franklin, Erskine, and Edwards; by the miners and colliers, and fishermen of England, the paupers and slaves, and Indians of America. Had Whitfield never been at Cambuslang, Buchanan, humanly speaking, might never have been at Malabar.

**THE BIBLE.**—How comes it that that little volume, composed by humble men, in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind, and on the social system, than all the other books put together? Whence comes it that this book has achieved such marvellous changes in the opinion of mankind—has banished idol worship, has abolished infanticide—has put down polygamy and divorce—exalted the condition of women—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs by causing benevolent institutions, open and expansive, to spring up as the wand of enchantment?

What sort of a book is this, that even the winds and waves of human passions obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen and run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good, leaving society with its holy principles—cheering the sorrowful with its consolation—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

**A POOR MAN'S WISH.**—I asked a student what three things he most wished. He said "Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "Money—money—money!"

I asked a pauper, and he faintly said, "Bread—bread—bread!"

I asked a Drunkard, and he loudly called for strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words "wealth, fame and pleasure."

I asked a poor man, who had long borne the character of an experienced Christian: he replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ." I have thought much of his answer, and the more I think of it the wiser it seems.

**THE EVIL OF PROCRASTINATING.**—It is an ill time to caulk the ship when at sea, tumbling up and down in a storm. This should have been looked to when on her seat in the harbor. And as bad it is to begin to trim a soul for heaven when tossing on a sick-bed. Things that are to be done in a hurry are seldom done well. A man called out of his bed at midnight with a dismal fire in his house top cannot stand to dress himself in order, as at another time, but runs down with one stocking half on, may be, and the other not on at all. These poor creatures I am afraid go in as ill a dress into another world who begin to provide for it when on a dying-bed. Conscience calls them up with a cry of hell-fire in their bosoms; but, alas, they must go, though they have not time to put their armor on; and so they are put to repent at leisure in hell, of their shuffling up a repentance in haste here.—*Gurnall's Christian Armor.*

**THE CHINESE REBELLION.**—Dr. Medhurst, an English Missionary, speaking of a proclamation which he has translated, says that whether it is genuine or not, "one thing is certain—the movement has shaken, not only the empire, but idolatry to the very base, and may be the prelude to the thorough opening of the whole country to the Messengers of the gospel. The progress of the rebellion is such that the chief cities of the empire are menaced, and the tottering dynasty has called upon the British government to interpose for its protection."

**RELIGION AT HOME.**—"Let them learn first," says Paul, "to show piety at home." Religion should begin in the family. The holiest sanctuary is home. The family altar is more venerable than that of the cathedral. The education of the soul for eternity should begin and be carried on at the fireside.

Mr. G. S. Faber has announced, from history and prophecy, that for the next twelve years that there will be a war in Europe such as the world has never known. Louis Napoleon and the Pope are about to perish, and by a dignified "taking off"—by means of volcanoes! The war is to end in the mountains of Judea!

A man whom Dr. Johnston reproved for following a useless and demoralizing business, said in excuse, "You know, doctor, that I must live." This brave old hater of everything mean and hateful, coolly replied that "he did not see the necessity of that."

**METAPHYSICS.**—A Scotch political economist being asked the meaning of metaphysics, explained as follows: "When a party who listens *dinna ken* what the party who speaks meant, and the party who speaks *dinna ken* what he meant himself—that is metaphysics."

## The Church Times.

HALIFAX, SATURDAY, SEPT. 3, 1853.

The U. S. papers give a lamentable account of the ravages of the Yellow fever in New Orleans, and in other cities of the South—sometimes in two former places amounting to 1500 deaths in one week. In New York also an unusual amount of mortality has occurred, chiefly attributed to the excessive heat. If Nova Scotia is behind our neighbours in many things, and is comparatively obscure, its inhabitants have surely many blessings to be thankful for, and to reconcile them to the lack of progress in the great improvements of the age. Blessed with a salubrious climate, to which pestilence is almost a total stranger—and favoured with a fertile soil and abundant natural resources, together with the precious enjoyment of civil and religious privileges,—we may well be filled with gratitude to God for the exceeding richness of His mercies by which we are surrounded. May the disposition be more general to be contented with our lot, and to “Shew forth the praises of our God not only with our lips, but in our lives.”

The “Europa” Steamer arrived on Monday night, after a fine passage, full of passengers. Among them was Bishop Spencer, late of Madras, on his way to the United States. For the public news, which, as regards the Russian question, is of a more pacific character, we refer our readers to the extracts in other columns.

Our friend of the “Church Witness” thinks that we are too easily satisfied as regards the Colonial Church Bill, and intimates that we have not applied the telescope judiciously, or we would have perceived the suspicious character of that stranger in our Ecclesiastical spheres. Our brother, on the other hand, perhaps uses a glass of too great magnifying powers, when surveying such objects; and consequently sounds occasionally an unnecessary alarm. At all events, it is quite clear that he looks sharp enough for us both,—and so long as it is his “Watch on Deck,” the good ship to which we both belong, and for whose safety we must be equally solicitous, will not strike without timely notice from him to all on board, to “look out for breakers.”

The “FISHERMEN’S CHURCH, TURN’S BAY”—Eighteen miles from Halifax—Funds are respectfully solicited for this object, from all who would “make glad a solitary place,” by those ordinances of Religion which they so freely enjoy.—The whole of the exterior is in the hands of the workmen, in faith that the means will be supplied by those whom GOD has made the “servants” of His bounty.

The undersigned thankfully acknowledge during the week, the following sums:—

J. W. Merkel, Esq.	£1 0 0
Mr. John Shaffer, Senr.	1 0 0
Mr. Wm. Bowers, Dartmouth,	0 12 6
From two Friends, Gt. Rd. and	
St. 2 <sup>1</sup> / <sub>2</sub>	0 11 5 <sup>1</sup> / <sub>2</sub>
Also additional by the Rev. Mr. Wells,	3s 1 <sup>1</sup> / <sub>2</sub>
	J. C. C.

A good Schoolmaster, qualified to act as Lay Reader, is much wanted for Turn’s Bay. Also, a female Teacher for Spryfield, six miles from Halifax, where a neat and commodious School House has been recently erected by generous contributions from the citizens of Halifax.

No tidings yet of the Royal Assent to the King’s College Bill of last Session. We are not grievance mongers, but we certainly think it a hardship that local measures of importance are thus hampered and delayed by the tardiness of officials in Downing street—probably the Law Officers of the Crown, a few hours of whose well paid time might suffice for this duty. While agents of other denominations are scouring the country for funds to endow their Colleges, the friends of King’s cannot stir, for want of the Royal sanction to this Bill, under which the Institution at Windsor is to be reorganised.

DEADLY RAVAGES THE YELLOW FEVER AT NEW ORLEANS.—The reports from New Orleans of the prevalence of yellow fever, rather increase in melancholy interest.—Death is stalking abroad with giant strides, cutting down his victims almost beyond any previous precedent. The deaths for the 24 hours ending August 18th, were no less than 213, in a population of about 50,000!! A frightful bill of mortality indeed! and the aggregate of deaths for four weeks is more than 4,000!!

## THE GOVERNOR GENERAL.

From the Royal Gazette Extraordinary Thursday.

His Excellency the GOVERNOR-GENERAL held a Levée this forenoon in the Legislative Council Chamber.

His Lordship came to the Province Building in the carriage of the Lieutenant Governor, accompanied by His Excellency Sir GASPARD DE MARCHANT.

A Guard of Honor of the 72nd Regiment were in waiting at the area, and a Guard of Honor of the 76th within the building. The Band played the National Anthem on the arrival and withdrawal of their Excellencies.

An Address, which was adopted at a Public Meeting held yesterday, was presented to Lord Elgin by the following Deputation, who were introduced to His Lordship by the Honble. the Provincial Secretary.

The Hon. the Attorney General,  
 “ the President of the Legislative Council,  
 “ the Receiver General,  
 “ the Chairman of the Board of Works,  
 “ the Financial Secretary,  
 “ Wm. A. Henry, M. P., County of Sydney,  
 “ Wm. A. Black,  
 “ John E. Fairbanks, } Members of the Legislative Council.  
 “ Jonathan McCully,  
 “ William Grigor,  
 “ William McKeen, }

L. O’C Doyle, Esq. } M. P. for the City and  
 John Eason, Esq. } County of Halifax.  
 Wm. Annand, Esq.,  
 Benj. Wier, Esq.,

Adams G. Archibald, Esq., M. P. P., for the County of Colchester,  
 John Tempest, Esq., Custos Rotulorum for the County of Halifax,  
 John J. Sawyer, Esq., High Sheriff.

The Attorney General read and presented the Address as follows:

TO HIS EXCELLENCY THE RIGHT HONORABLE JAMES, EARL OF ELGIN & KINCARDINE, K. T. Governor General of British North America, and Captain General and Commander-in-Chief in and over the Provinces of Canada, Nova Scotia, New Brunswick, and the Island of Prince Edward, and Vice Admiral, of the same, &c., &c., &c.

WE, Her Majesty’s dutiful and loyal Subjects, the Inhabitants of the City and County of Halifax, gladly avail ourselves of your Excellency’s visit to bid you a hearty welcome to the Capital of Nova Scotia, and to congratulate Your Excellency upon the eminent success which has distinguished your Administration of the affairs of British North America.

For the practical development of those enlightened and comprehensive views of Colonial Government, which tend to unite the subject to the Sovereign, and which are now so well established and appreciated in the Agricultural and Maritime Provinces, their population are deeply indebted to your Excellency.

The interest manifested by Your Excellency on their behalf, and the zeal evinced to elevate these provinces to a position commensurate with their great natural resources and capabilities, must ever command the respect and gratitude of the people of British America.

While we regret that Your Excellency’s sojourn among us, will be so brief, we cannot allow you to depart without giving expression to our warmest wishes for the welfare of yourself, Lady Elgin and family, and to our earnest desire that you may experience a prosperous voyage across the Atlantic, and a happy reunion with old friends in your native land.

To the Address His Lordship was pleased to give the following:—

## ANSWER.

## GENTLEMEN:

I am truly sensible of the kindness with which you welcome me to the capital of Nova Scotia. It would have been a subject of much regret to me, if I had been prevented from visiting the Lower Provinces before my departure for England; and I accordingly resolved, although at some inconvenience to myself, as my time is limited, and the difficulties of the route were represented to be considerable, to travel by land, on this occasion, from Quebec to Halifax. My journey has necessarily been a hurried one, and I have been able to see only a small portion of these fine colonies. I trust, nevertheless, that the observations which I have made in my progress through them, and the opportunities of intercourse with the inhabitants which I have enjoyed, may prove to be of service to me when questions affecting their interests come up for consideration.

Permit me, however, to remind you that I do not now visit Halifax for the first time. Upwards of six years ago, in the depth of winter, and after a stormy passage across the ocean, I found in your magnificent port a safe and commodious haven, the first refuge of the wayfarer who traverses the broad Atlantic. There too, I met those first words of greeting and encouragement which nerved me for the discharge of the arduous duties which it had pleased our Gracious Sovereign to impose upon me.

The years which have elapsed since the period of that visit, have not, I faintly believe, been wholly unproductive of good to these colonies. I have watched with

deep interest the progress which the Lower Provinces have been making under the direction of the able men who have been charged by the Queen with the administration of their affairs. And, as respects Canada, I may venture to affirm, that at no previous period in the history of that noble Province has it been as prosperous as it is now.—at none have its inhabitants appeared more thoroughly to appreciate the greatness of the future which lies before the people, which, participating in all the rights and honours of Englishmen, is destined, with yourselves, to exemplify on this Continent the peculiar advantages and characteristic traits of British Institutions and British manners—freedom without license—royalty without abatement—the temperate use of prosperity—patient endurance of adversity—and, above all, that faithful devotion to duty, which typified in the career of an illustrious fellow-subject, who lately passed from among us full of honors and years, has done more to exalt the British name than all the enterprise of our merchants, the wisdom of our statesmen, and the achievement of our heroes by land and sea.

Immediately subsequent to the presentation of the Address, Gentlemen having the honour, and whose names are subjoined, were introduced to His Excellency by Mr. Rushworth, Private Secretary to the Lieutenant Governor:

The Major-General Commanding, and Staff,  
 His Excellency the Vice Admiral, and Suite,  
 His Honor the Chief Justice,  
 His Honor Mr. Justice Bliss,  
 Colonel Bazalgette, Commandant, and the Commanding Officers of the several Corps in the garrison.

Captain Seymour, R. N. and the Officers in command of the several Ships of War in harbour.

The Members of the Executive Council.  
 The Honorable H. H. Cogswell.  
 The Members of the Legislative Council.  
 The Members of the House of Assembly now in this city.

The Postmaster General, and Heads of Departments.

His Worship the Mayor of Halifax.  
 Next after the above presentations, a large number of the Military and Naval Officers, and of professional and other Citizens, were admitted to the Council Chamber,—entering by the Committee Room of the House of Assembly, and returning through the great door of the Chamber.

Near His Excellency the Governor General, in front of the Throne, stood His Excellency the Lieutenant Governor, His Excellency the Vice Admiral, the Major-General Commanding, chief Military and Naval Officers, and chiefs of Government Departments. Colonel Richardson and Adjutant General Wallace, of the Militia, were in attendance as Provincial Aide de Camp.

## LETTERS RECEIVED.

From Mr. Pyke, Annapolis, with 10s. in advance for Ch Times.

Erratum.—In Poetry in last page—read *absolve* for *absolve*.

## Married.

On Monday, 29th August, at the residence of B. Wier, Esq., by the Ven. Archdeacon Willis, JOHN T. WELLS, of the firm of B. Wier & Co., to MARIJA, youngest daughter of the late Archibald Wier, of Windsor.

## Died.

Drowned, from on board the Ship *Celestial*, on the 29th of May, JAMES JOHN COGSWELL, a native of Halifax, N. S. son of James Cogswell, Esq., Auctioneer of this city. He was a highly esteemed young man, 22 years of age.

## Shipping List.

## ARRIVED.

Saturday, August 27th.—Briq. Minna, Langley, Montreal, 12 days; Mary Ann, Balcom, Sydney, 4 days; Lady Maxwell, Dowar, Sydney, 5 days; schrs. Coral, Purdr, Miramichi, 6 days; Greyhound, Brunet, do; Trusty, O’Brien, Caraquet; Caroline, Reed, Bathurst; Mary Jane, Gallant, Sidney; Trial, Martell, do; Mary and Charles, Lorway do; Manly, Forest, Arichat, Deschade, L. Arcoise.

Monday, August 29.—R. M. Steamer Ospray, Corbin, St. John, N. F., 3<sup>1</sup>/<sub>2</sub> days; schrs. Moselle, St. John, N. B., Sarah Ann, Messerve, Bay St. George, 6 days; Bloomer, La Have; Wave, Sable Island, Rose, Laybold, Lunenburg, Ocean Wave, do; Emily, do; Bloomer, Purdy, Boston, 5 days; brig Belle, Meagher, Boston, 4 days.

Tuesday, August 30.—Steamship, Doris, Quebec, 5 days; brig. Packet, Centucros, 28 days; Mary, Porto Rico, 29 days; brig. Belle, Inagua, 12 days.

Wednesday, August 31.—Briq. Roseway Belle, Acker, Inagua 14 days; brig. Minna, Sponagle, Turks Island, brig. Victor, King, Harbor Breton; schrs. Samuel Thomas, Hector, Seven Islands 7 days; Emily, Shaw, St. George’s Bay 7 days; Commerce, Legg, do, 10 days; Zenobia, Small, Lunenburg—bound to the fisheries; Rudolph, Rudolph, Three Fathom Harbor; Gad, Begg, Bay St. George; Mary, Glasgow, Neguabo; Belle, Dickson, from Inagua.

Thursday, September 1st.—Schr. Sago, Best, Rockport.  
 Friday, September 2nd.—R. M. S. America, Shannon, Boston; brig. Halifax, O’Brien, Boston, 2<sup>1</sup>/<sub>2</sub> days; schrs. Ariel, McLearn, Shelburne, 30 hours; Stranger, Steman, Miramichi; Eagle, Lunenburg, 36 hours.

## CLEARED.

Saturday, August 27th.—Barque Gladiator, [Prussian] Mesock, Pagnash, brig. Elzear, Bernier, Canada, schrs. Perseverance, Curry, Dalhousie, Velocity, Shelton, Newfoundland; Nautilus, Marshall, Burin; Eliza, Lecote, Charlottetown.

Monday, August 29.—Mermaid, Gallant, P. E. Island, George Hart, Myers, Eastport, Alexander, Bollong, Labrador; Ocean Wave, Leabryer, do; Messenger, Boucher, Liverpool.

Wednesday, August 31.—Laurel, Purdy, Miramichi; Fanny Heron, Hawkins, Fgn. West Indies; Ceres, Mossery, Bay St. George.



Thursday, September 1st.—Steamship Ospray, Corbin, St. John, N. F.; schrs. Bloomer, (pkt.) Parle, Boston; Chiefain, Fraser, Boston; Wave, Forsy, Newfoundland; Curlew, Eisan, Tracadie, N. B.; Daisy, Bares, Charlotte-town.  
Friday, Sept 2.—R.M. Steamer America, Shannon, Liverpool, G. B.; packet brig Belle, Meagher, Boston; schrs Brothers, McGuire, Salem.

**Passengers.**

Per R. M. S. Ospray.—From St. John's, N. F. to Halifax.—Mr. Millidge and servant, M. A. Campbell, wife and two children, Mr. T. Pendergrass, wife and child, Mr. Nankville and family, Messrs. D. Bunting, Fox, and Watson.  
From Sydney.—Rev. Dr. Willie.  
Per R. M. S. Europa.—From Liverpool to Halifax.—Miss Oregan, Capt. Grant, Messrs. Black, Quinton, John Andrews, and Bell, Rev. Mr. Augun, and 153 for Boston.  
From Halifax for Boston.—Mrs. Lynch, Mrs. Unjacke, Miss Deslauriers, Miss Murphy, Miss Fairbank, Dr. Batty, Mr. Mitchell, lady, two children, and servant, Mr. Millidge and servant, Messrs. Punch, Cochran, Pines, I. Munter and Nicholas Hartley.

**COUNTRY MARKET.**

PRICES ON SATURDAY SEPTEMBER 3.

Apples, per bush.	5s. a 6s.
Beef, fresh, per cwt.	33s. a 40s.
Butter, fresh, per lb.	9d. a 10½d
Catnap, per gallon.	none.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	2s. a 2s. 6d.
Eggs, per doz.	6½d. a 7½d
Geese, each.	none.
Hams, green, per lb.	5d. a 6d.
Do. smoked, per lb.	6d. a 7d.
Hay, per ton.	£4 a £4 10s
Homespun, cotton & wool, per yard	1s. a 9d.
Do. wool.	2s. 6d.
Wool, per lb.	6d. a 7d.
Oatmeal, per cwt.	15s.
Oats, per bus.	1s. 9d. a 2s.
Pork, fresh, per lb.	8d
Potatoes, per bushel.	1s. 9d a 2s.
Socks, per doz.	10s.
Turkeys, per lb.	none.
Yarn, worsted per lb.	2s. 6d.
Pears, per bush.	12s. 6d. a 15s.
Plums, per bush.	12s. a 20s.

**AT THE WHARVES.**

Wood, per cord.	16s.
Coal, per chakiron.	23s.

**Advertisements.**

**NOVA SCOTIA BOOK & STATIONERY STORE**  
No. 24, GRANVILLE STREET.

**WM. GOSSIP HAS RECEIVED, AND OFFERS**  
for sale:

- CHAMBER'S SCHOOL BOOKS, viz:**
- Cosar de Bello Gallico,
  - Algebra: Key to ditto.
  - Mathematics—Parts 1 and 2,
  - Key to Plane Geometry,
  - Chemistry,
  - Electricity,
  - Elements of Geology,
  - Hydrostatics,
  - Matter and Motion; Mechanics.
  - Introduction to Sciences,
  - Introduction to Arithmetic,
  - Bookkeeping,
  - Drawing—First Book; Ditto Second Book,
  - Geographical Primer,
  - Geographical Text Book for England.
  - Atlas
  - Elements of Knowledge,
  - Simple Lesson,
  - Moral Class Book,
  - Introduction to Composition,
  - Infant Treatment,
  - Infant Education,
  - Second Book of Reading.
- With all other kinds of College, Academic, and School Books, and School Stationery of every description, of the best, and at the lowest rates.  
August 17, 1853.

**SCHOOL MAPS, 19ins. x 16ins,**

The Subscriber has for Sale an Assortment of the above, on Paper of superior quality, and neatly col'd. for Schools or private use, as follows:—  
Comparative View of Heights of Mountains and Length of Rivers,

- The Eastern Hemisphere,
- The Western Hemisphere,
- The World—on Mercator's Projection,
- Europe,
- Asia,
- Africa,
- North America,
- South America,
- Hindoostan,
- China,
- Greece,
- United States,
- Palestine,
- France,
- Great Britain & Ireland,
- England & Wales,
- Scotland,
- Ireland,
- British North America,
- West Indies,

Any of the above can be had separately, price 7d. When the whole are taken to make an Atlas, or by the Dozen for Schools or Classes, the price will be 6d each.  
**ALSO—A great variety of small Colored Maps for Schools.**  
WM. GOSSIP,  
24 Granville Street.  
Aug. 1853.

**CORDIAL RHUBARB, FOR THE PREVENTION**  
and Cure of Diarrhoea, Dysentery, and all Disorders of the Stomach and Bowels arising from debility, or loss of tone.  
This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrective of acidity, (the frequent cause of bowel complaints)—removes irritating obstructions, and when its use is persevered in, imparts tone and vigor to the digestive organs.  
Sold only at **LANGLEY'S DRUGSTORE, Hollis Street, July 26.**

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

**ATTENTION** is respectfully invited to the columns of **THE YOUTH'S PRECEPTOR**,—a periodical designed expressly for promoting the moral and intellectual improvement of the young. The present Volume, which was commenced in February last, having now reached the 12th No., will afford the best means for judging of the general character of this publication; and the exceedingly low price at which it is furnished, places it within the reach of every parent, who may be desirous of procuring for his children a paper devoted exclusively to their instruction and entertainment. Its object is to co-operate in the general movements which are now being made to facilitate the progress of popular education—by exciting in the minds of the young an interest in such departments of learning as are of the most practical utility, and by stimulating them to the cultivation and exercise of those moral principles which are the prominent features of an estimable character. Clergymen, School Commissioners, and Teachers, are requested to act as Agents for **THE YOUTH'S PRECEPTOR**—by forwarding subscriptions to the office of publication, and otherwise increasing its circulation in their respective communities.—The Youth's Preceptor is published once a fortnight, at the office of W. Cunnibell, 37 Granville street, Halifax, N. S. It is printed in a neat quarto form, convenient for preservation or binding—each No. contains 21 columns.  
**TERMS.**—For 1 Vol. comprising 52 consecutive Nos. 3s. 6d.; 1 copy of 26 consecutive Nos. 2s.; 2 copies of 26 consecutive Nos. 3s. 9d.—Payable in advance.  
New Subscribers can be supplied with all the back Nos.

**LIST OF CLASSICAL SCHOOL BOOKS,**

**FOR SALE** by **WM. GOSSIP**, at the **NOVA SCOTIA BOOK AND STATIONERY STORE**, No. 24 Granville Street, Halifax, N. S.

- GREEK.**
- Liddell & Scott's Greek Lexicon,
  - Bloomfield's Greek Testament, 2 vols.
  - Greenfield's Greek Testament, with Lexicon,
  - Donaldson's Pindar,
  - Trollope's Homer's Iliad,
  - Stocker's Herodotus,
  - Barker's Demosthenes,
  - Walker's Selections from Lucian,
  - Brasse's Sophocles' Plays, English Notes,
  - Major's Euripides' do. do.
  - Edwards' Translations (single) Greek Plays,
  - Anthony's Homer,
  - Hickie's Longinus,
  - Longinus on the Sublime (Translation),
  - Westminster Greek Grammar (Greek & Eng.)
  - Edinburgh Academy Greek Grammar,
  - Do. do. Delectus,
  - Valpy's Greek Delectus,
  - Do. do. Exercises,
  - Anthony's Greek Exercises,
  - Do. do. Lessons,
  - Owen's Xenophon's Anabasis.

**LATIN.**

- Riddle's Critical Latin English Lexicon,
- Alsworth's Latin Dictionary,
- Dymock's Alsworth's Lat. & Eng. Dictionary,
- Entick's Lat. & Eng. Dictionary, complete,
- Leupriere's Classical Dictionary,
- Adams' Roman Antiquities,
- Duncan's Virgil Delphini,
- Chambers' Caesar,
- Ellis's Latin Exercises,
- Clark's Introduction,
- Carr's Selections,
- Alvarez's Proseody,
- Arnold's Cornelius Nepos,
- Arnold's Latin Prose Composition,
- Harkness' Arnold's First Latin Book,
- Henry's Arnold's First Latin Book,
- Do. do. Second do. and Prac. Grammar,
- Edwards' Eton Latin Grammar,
- Westminster Latin Grammar,
- Edinburgh Academy Latin Grammar,
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Halifax, July 28, 1853.

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**HUGH HARTSHORNE,**  
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Poetry.

"ABSOLVE TE."

"Absolve te"—"I absolve thee," are the words used by the Romish priest, when he assumes the Divine prerogative of forgiving sins. A recent convert from Romanism in Ireland, was threatened that if he forsook the priest, the devil would have him. The man replied, that it was true enough that if he forsook the Priest he would be lost; "but," said he, "I cling to the TRUE Priest, who ALONE can pardon my sins, and save me from the devil." (See Isa. xliii. 25; Mark ii. 7.) In no one instance do we read of even the Apostles forgiving sins.

"Thy faith hath saved thee; go in peace,"  
LUKE vii. 50.

ONE Priest alone can pardon me,  
Or bid me "Go in peace;"  
Can breathe that word, "Absolve te,"  
And make these heart-throbs cease;  
My soul has heard this priestly voice;  
It said, "I bore thy sins—Rejoice!"  
1 Pet. ii. 24.

He showed the spear-mark in His side,  
The nail-print on His palm;  
Said, "Look on Me, tho' Crucified;  
Why tremble thus? Be calm!  
All power is Mine—I set thee free—  
Be not afraid—" Absolve te."  
ISA. xiv. 22.

In chains of sin once tied and bound,  
I walk in life and light;  
Each spot I tread is hallowed ground,  
Whilst Him I keep in sight,  
Who died a victim on the tree,  
That He might say, "Absolve te."  
1 John i. 9.

By Him my soul is purified;  
Once leprous and defiled;  
Cleansed by the water from His side,  
God sees me as a child;  
No priest can heal or cleanse but He;  
No other say, "Absolve te."  
Matt. viii. 3.

He robed me in a priestly dress,  
That I might incense bring  
Of prayer and praise, and righteousness,  
To Heaven's Eternal King;  
And when He gave His robe to me,  
He smiled and said, "Absolve te."  
ZECH. iii. 4, 5.

In Heaven He stands before the throne,  
The Great High Priest above;  
"MELCHISEDEC"—that name alone  
Can sin's dark stain remove;  
To Him I look on bended knee,  
And hear that sweet "Absolve te."  
HEB. viii. 1.

A girded Levite here below,  
A willing service bring;  
And fain would tell to all I know,  
Of Christ, the Priestly King;  
Would win all hearts from sin to flee,  
And hear him say, "Absolve te."  
1 John ii. 1.

"A little while," and He shall come  
Forth from the inner shrine,  
To call His pardoned brethren home:  
O bliss supreme, divine!  
When every blood-bought child shall see  
THE PRIEST who said "ABSOLVE TE."

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July 9th. 1853. Jm.

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The Society's School will be opened about the first week  
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July 19, 1853. Jf.

NEVER FAILING REMEDY.

HOLLOWAY'S OINTMENT. A CRIPPLE  
SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFER-  
ING.

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

(Signed) J. THOMPSON.  
A MOST EXTRAORDINARY CURE OF A DREADFUL  
SKIN DISEASE, WITH ALL MEDICAL AID HAD  
FAILED.

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

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

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

(Signed) J. HIRD, Draper.  
ANOTHER SURPRISING CURE OF ULCERATED BAD  
LEGS, DEBILITY, AND GENERAL ILL HEALTH.

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

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

I remain, Dear Sir, yours faithfully,  
(Signed) JOHN MORTON CLENNELL.  
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ed to such an alarming extent as to defy all the usual reme-  
dies, her health rapidly giving way under the suffering  
she endured. In this distressing condition she had recourse  
to your Ointment and Pills, and by the assistance of her  
friends, was enabled to persevere in their use, until she  
received a perfect cure. We have ourselves been greatly  
astonished at the effect upon so old a person, she being  
above 70 years of age. We shall be happy to satisfy any  
enquiries as to the authenticity of this really wonderful  
case, either personally or by letter.

A private in the Bath Police Force, also, has been per-  
fectly cured of an old scorbutic affection in the face after  
all other means had failed. He states that it is entirely  
the use of your Ointment, and speaks loudly in its praise.  
We remain, Dear Sir,  
Your's faithfully

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