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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, MAY 7, 1853. NO. 19.

Calendar.

CALENDAR WITH LESSONS.		MORNING.		EVENING.	
Day & date.					
May 8.	Sund. after Ascen.	Deut. 12.	Matt. 6.	Deut. 13.	Rom. 7.
9.		1 King 22.	7.	2 King 1.	8.
10.		2 Kings 2.	8.	3.	9.
11.		4.	9.	5.	10.
12.		6.	10.	7.	11.
13.		8.	11.	9.	12.
14.		10.	12.	17.	13.

Poetry.

THE MECHANISM OF MAN.

“I am fearfully and wonderfully made.”—Ps. cxxxix 14.

Fox! Atheist, could a giddy dance
Of atoms, blindly hurled,
Produce so regular, so fair,
So harmonized a world?
Why do not Lybia's driving sands,
The sport of every storm,
A palace here, the child of chance,
Or there a temple form?

Presumptuous wretch! thyself survey,
That lesser fabric scan;
Tell me, from whence the immortal dust,
The God, the reptile, man?
Where wast thou when the embryo earth
From chaos burst its way?
When stars exulting sang the morn,
And hailed the new-born day?

What fingers trace the tender nerves—
The twisting fibres spin?
Who clothes in flesh the hardening bone,
And weaves the silken skin?
How came the brain and beating heart,
Life's more immediate throne,
Where fatal every touch, to dwell
Inmated in solid bone?

Who taught the wondering tide of blood
To leave the vital urn—
Visit each limb in purple streams
And faithfully return?
How know the nerves to heed the will,
The heavy limbs to wield—
The tongue ten thousand tastes discern—
Ten thousand accents yield?

How know the lungs to heave and pant,
Or how the fringed lid,
To guide the tearful eye, or brush
The sullied ball unbid?
The delicate and winding ear,
To image every sound,
The eye to catch the pleasing view,
And tell the senses round?

Who bids the babe, now launched in life,
The milky draught arrest,
And with its eager fingers press
The nectar streaming breast?
Who with a love too big for words,
The mother's bosom warms,
Along the rugged path of life
To bear it in her arms?

A God! A God! Creation shouts,
A God! each insect cries;
He moulded in His palm the earth,
And hung it in the skies!

Religious Miscellany.

INTERRUPTIONS TO THE WORK OF THE MINISTRY.

Concluded.

I have now done with the class impatient of the interruption in their great work, and wish to speak to a far more numerous class of offenders—I mean those who are indifferent to all such interruptions of the intensely important office to which they are devoted. How many clergymen are to be seen who, instead of appearing to take a deep, solemn, serious view of the awful position which they occupy, are mere triflers in it. Diametrically opposed to the class last considered, they not only welcome every providential interruption to their labors, but they make the interruptions which are not made for them. Any trifling ailment of their own, a hypothetical cold,

a threatened sore throat, an imaginary fever, a slight nervous derangement, for which good active duty would perhaps be the best remedy, a fit of indigestion, of which their own indulgence is the author, a slight indisposition in a wife or child, or fourteenth cousin, a tedious visit which there was no effort to close, a silly book, four folios in the Times, with a glance at the births, marriages, deaths, and advertisements; any of these are sufficient to arrest the wheels of life, and paralyze the arm of the man appointed by God to stand between the dead and the living, and stay the plague of ungodliness. Souls thus go down to the grave unvisited. Sermons are protracted till Sunday morning, or invade those hours of Saturday night's sleep, which are to give the necessary tone and vigor for Sunday. Every particular business is done a little too late. Business letters remain unanswered, parish accounts remain unsettled. Mole-hills of difficulty are magnified into mountains; and that work by which the minister is a fellow-laborer with God, is arrested by the spirit of trifling, laziness, and sensual indulgence. What account is such a man to render at the bar of God? Honest old Latimer conceived that a vacant gulf between Doyer and Calais would not be large enough for unpreaching Bishops. Is there no more awful gulf for the indolent and thoughtless clergy?

Shall I be thought presumptuous if I venture to offer a few words of Counsel to this last class of persons, as to the mode of economizing time? In the first place, would it not be well to consider the infinite value of those very hours we are so apt to throw away? It is an integral, and to us an infinitely important portion of that eternity on which we are called, as Christians, to fix our own eyes, and, as ministers, the eyes of others.

In the next place, let everything be done in order. The box well packed, holds vastly more than that which is without orderly packing. And thus well arranged and distributed hours add at least one day to the week.

Let us, in the next place, endeavor to strike off superfluous engagements and occupations. We must be men of our profession: “Give thyself wholly to these things.”

A clergyman and a courtier; a clergyman and a farmer; a clergyman and an artist; a clergyman and a politician, is to be regarded as a sort of anomaly in society—a bundle of incongruities which, as Lord Bacon says of another forced union, “Like the clay and the iron in the feet of the image of Nebuchednezzar, may cleave, but will never incorporate.”

Let us also call to mind the resolution of the Psalmist: “In the morning will I direct my prayer unto thee.” Here we have most important counsel at once, as to the hour of rising, and the employment of these early hours. The early riser is the only man secure at least of a certain portion of uninterrupted time, in which he may brace himself in quietness and devotion of soul for the hard duties of the coming day. Death is only a longer sleep; and long needless morning sleep appears to me to lead to the probable death of the soul. Above all let us labor, by watchings and prayer, to fill the soul with just conceptions of the greatness of the occupations to which we are called. Life and death—eternal life—eternal death—are, by mysterious appointment, suspended upon the labors of fallen man. Let us then, so live, as that not a soul may arise to reproach us at the judgment-seat of God.

THE LATE BISHOP TURNER OF CALCUTTA.

“Which,” said the Rector of Wilmslow, addressing a party of young men, who were seated around him, “which do you consider the most practical proof

of temper thoroughly conformed to the precepts of Christ?”

Various answers were given; some with considerable hesitation, some feebly, some confidently; but none without some moments of severe reflection.

“Daily self-denial,” said one.

“Continuous self-sacrifice,” urged another.

“Patient endurance of undeserved calumny and reproach,” was the conclusion of the third.

“Surrendering affluence and welcoming poverty in the cause of Christ,” was the response of a fourth.

The future Bishop looked earnestly at the speaker, who was the destined heir to great possessions—who, on attaining his majority, was tolerably sure of commanding a seat in the senate—and of whose public career the anxious pastor had formed the highest expectations:—“Never forget the reply, G——; it does you credit; you may have opportunities by and by of reducing it to practice. But as sacrifices to that extent fall within the reach of few, we must seek for some test more general; which can more easily be put in practice; which all may abide by. It appears to me that practical forgiveness, exercised under circumstances of great provocation—forgiveness, not of the lip, but carried out into action—is characteristic of a spirit which has drunk deeply of the teaching of Christ. What more instructive to us on this subject than His treatment of Malchus? It was the last miracle performed by our Lord while on earth—in some respects the most suggestive—the most touching. The power of Christ undoubtedly was most displayed when he raised Lazarus; but his grace was surely most brightly evidenced in that bitter hour, when in the power of his foes, and writhing under their cruelty, his gentle, loving, compassionate nature induced him to heal an enemy. The cure of Malchus has always seemed to me fraught with this lesson—that if we wish to be Christ's disciples we must learn practically to forgive.

A day or two afterwards he reverted to this point, and connected with it an incident in the career of a well known political character. If memory serves me, the Bishop's early life had been in some way linked with the Stuart family; and of the first Marquis of Londonderry he had been a personal favorite.

At the first outset of the celebrated Lord Castlereagh's political career, he incurred by some means the displeasure of a hot headed Irishman, named O'Reilly. This worthy was by no means devoid of talent, and employed it in attacking Lord Castlereagh through the press, with unsparing severity. Favored by an unsuspected enemy, O'Reilly was in possession of some unguarded sentiments—some republican, or, as he contended, some regicide toast—which, when quite a youth, his lordship had uttered; and the purpose to which his assailant turned this thoughtless sentence—if, indeed, it was ever really said—was most galling. There never seemed an end to the repetitions this unlucky sentiment underwent, or the modes of attack it was made to assume. At last O'Reilly died. His daughter married a man named Burke, who held a subordinate government office. He met his death in some affray, and his widow petitioned for a pension. There were some peculiar features about the case, which raised discussion, and brought it under the award of Lord Castlereagh.

“Oh!” said he “give the poor woman her pension.”

“But, my lord,” it was objected, “Burke has only served such a period [naming it], and it is questionable whether his widow is strictly entitled to a pension.”

“As she children?”

“Two my lord.”

"Who need bread: give her the pension."

"Certainly if your lordship sees fit; but," pursued the determined objector, "there is a doubt, though Burke unquestionably died of his injuries, whether, strictly speaking, those injuries were received while he was acting officially and in behalf of the Government."

There exists a doubt, does there? Well, give her the benefit of it. Let her have the pension.

"I presume my lord," added widow Burke's opponent, by way of a final and deadly thrust. "you are not aware that this woman Burke is the daughter of your lordship's calumniator, that pestilent fellow, O'Reilly?"

"Is she? Really, I had no suspicion of it. Her father was a great scamp. But,—put her down for the pension!"

"He," was Mr. Turner's comment, "could scarcely have been the heartless, unfeeling, unforgiving being whom his political foes delighted to represent him, who could decide thus mercifully, with ample excuse and opportunity to be vindictive."

(To be continued.)

News Department.

From Papers by the R. M. S. Canada, April 16.

ENGLAND.

THE POOR CLERGY.—The Revd. S. G. Osborne, writing to the *Times*, says:—"I have before me the report for 1852 of 'the Poor Pious Clergymen Clothing Society'; in it there is a copy of a letter of thanks for relief to the manager of that institution under every letter of the alphabet: and these are headed 'Extracts from Correspondence.' I find in these letters from clergymen—i. e. from men who might be bishops—gratitude expressed for coats which fitted themselves as though they 'had been made to measure'; second-hand frocks, equally fortunate in fit, 'for their daughters'; 'brown linen, which makes up into waggons' bibs for our boys'; 'old bed curtains, which, re-made, made nice winter curtains for my room.' 'When we are sitting round our hearth (writes letter G.) we talk over our dress, and one points to one thing and another to another, all and each supplied by your parcel.'—Letter 'L' says, 'Accept our warmest thanks for all you have sent, but especially for the linen, which Mrs. L.—much required: the boots and coats are matters of delight to my boys.' 'O' says, 'The black cloth comes very seasonably: the coat, trousers, and waistcoat, ready-made, fit very nicely.' 'Q' says, 'My dear daughters are delighted: they know that they could not be clothed, year after year, as they are, without your kind help.' 'U' says, 'The cloth would be amply sufficient to include a vest, did I not usually wear a frock-coat, which will require the whole quantity now sent; but this is of no moment, as I scarcely need a new vest.' 'Y' says, 'The articles are so good and so suitable that we stand astonished: you will be pleased to hear that in most instances the wearing apparel is really a good fit, requiring but little alteration ere it can be worn.' 'Z' writes, 'Humiliating as it is to the natural feelings to be the object of such bounty, I cannot but yet feel that the association which you represent is entitled to my deep gratitude and thanks.'

"Now, Sir, these are extracts from 'Extracts of the Correspondence' of the manager of the above Society, a lady well known to Sir Robert Inglis and other friends of the Church, who has for many years, with a devotedness and delicacy above all praise, given herself to the work of collecting and distributing old and new clothing, linen, boots, &c. for poor pious necessitous clergymen. From her experience many a tale could be extracted which should, indeed, cause our well-endowed Church to blush. For thirty-two years have second-hand clothes and casual help been received gratefully by clergymen through the hands of this excellent woman. Many of the letters she has received have contained details of heavy suffering in small matters, hardly credible, but alas! too true. To all this I defy contradiction. If I do not publish her name, it is only because I am satisfied she is not one who seeks, for her own sake, to be known. Just in proportion as I honour her am I disgusted that she should have such a field for her work of love. When I regard the 'prizes' of the Church, and look on these 'blanks'—when I turn from chapter wealth, episcopal luxury, pluralist indulgence, and see working clergymen grateful for old clothes—the almshouse men of a chance benevolence—I own I am ashamed.

"I shall be told that many of these poor men are poor from their want of qualification for higher preferment. In some cases it may be true; but is there one single holy office Protestant priests can perform, to perform which they are not authorized? Will it be denied that some of them, in merit and learning, are equal to very many occupants of 'the bench'? One great source of evil is the deliberate way in which starving pay is connived at to curates. In the matter of what is said to be given to them and what is really given, there is, indeed, a shameful discrepancy. In no matter is there more deliberate dishonesty. I hope ere long to see a return moved for which shall give the real amount of salary received by curates. It will, I think, astonish the oldest Church reformers. In a return now before me, moved for by the Marquis of Blandford, there is sad proof of evasion as to the 'resi-

dence of clergy,' and this is one fertile source of the beggary system forced on the poor men who do the work by the meagrely pay they receive from those who thus slink it."

Mrs. BEECHER STOWE IN LIVERPOOL.—This distinguished lady arrived at the port of Liverpool on Sunday last, at one o'clock, p.m., in the steamship Canada. Mrs. Stowe was accompanied by her husband, Professor Stowe, her brother, Mr. Beecher, and other friends.

Immediately upon landing, the party were conducted to the residence of John Cropper, Esq. Dingle-bank. Mrs. Stowe, being much fatigued after her voyage, was glad of the repose which the peaceful home of a pious family in England is so well calculated to afford.

On Monday morning Mr. Edward and the Hon. Mrs. Cropper received a circle of friends to meet Professor and Mrs. Stowe at breakfast. The Rev. Dr. McNeile and family, accompanied by the Rev. Mr. Burgess, of Chelsea, arrived at nine o'clock, and the breakfast room was soon filled with guests anxious to pay their respects to the illustrious authoress. Mrs. Stowe received the warm congratulations of the company with unaffected simplicity, and seemed utterly unconscious of having done anything to merit such attention.

The respectful host requested the Rev. Dr. McNeile to express to Mrs. Stowe the hearty congratulations of the first meeting of friends she had seen in England, upon her arrival in this country: and the company being assembled around the breakfast table, the Rev. gentleman addressed Mrs. Stowe in nearly the following words:—

Mrs. Stowe,—"I have been requested by those kind friends under whose hospitable roof we are assembled, to give some expression to the sincere and cordial welcome with which we greet your arrival in this country. I find real difficulty in making this attempt, not from want of matter, nor for want of feeling; but, because it is not in the power of any language that I can command to give adequate expression to the affectionate enthusiasm which pervades all ranks of our community, and which is truly characteristic of the humanity and the Christianity of Great Britain. We welcome Mrs. Stowe as the honored instrument of that noble impulse which public opinion and public feeling throughout Christendom has received against the demoralising and degrading system of human slavery. That system is still, unhappily, identified in the minds of many with the supposed material interests of Society, and even with the well being of the slaves themselves; but the plausible arguments and ingenious sophistries by which it has been defended, shrink with shame from the facts without exaggeration, the principles without compromise, the exposure without indelicacy, and the irrefragable glow of hearty feeling, O, how true to nature! which characterises Mrs. Stowe's immortal book. Yet I feel assured that the effect produced by "Uncle Tom's Cabin" is not mainly or chiefly to be traced to the interest of the narrative, however captivating, nor to the exposures of the slave system, however withering; these would indeed be sufficient to produce a great effect, but this book contains more and better than even these; it contains what will never be lost sight of,—the genuine application to the several branches of the subject of the sacred Word of God. By no part of this wonderful work has my own mind been so permanently impressed, as by the thorough legitimacy of the application of Scripture,—no wresting, no mere verbal adaptation, but in every instance the passage cited is made to illustrate something in the narrative, or in the development of character, in strictest accordance with the design of the passage in its original sacred context. We welcome Mrs. Stowe, then, as an honored fellow laborer in our highest and best of causes; and I am much mistaken if this tone of welcome be not by far the most congenial to her own feelings. We unfeignedly sympathise with much which she must feel, and, as a lady, more peculiarly feel, in passing through that ordeal of gratulation which is sure to attend her steps in every part of our country; and I am persuaded that we cannot manifest our gratitude for her past services in any way more acceptable to herself than by earnest prayer on her behalf, that she may be kept in the simplicity of Christ, enjoying in her daily experience the tender consolations of the Divine Spirit; and, in the midst of the most flattering commendations, saying, and feeling in the instincts of a renewed heart—"Not unto me O Lord, not unto me, but unto Thy name be the praise, for thy mercy, and for thy truth sake."

This address was very cordially received, Mrs. Stowe, who sat next to the Rev. doctor, bowing a grateful acquiescence to the concluding remarks.

After breakfast, Mr. Edward Cropper rose, and begged to add the name of Professor Stowe to the congratulatory address which had been so beautifully made by Dr. McNeile.

LETTER FROM MR. IVES.—The London Guardian of the 23d of March, contains the following letter from Mr. Ives, dated

ROME, March 7, 1853.

SIR:—I have read with equal pain and surprise, a paragraph in the *Standard*, copied from your paper, which compels me to correct certain grave and injurious mis-statements.

1. It is not true, as there stated, (thanks be to GOD's good Providence,) that I have ever, except when under the immediate delirium of typhus fever, been deprived of the use of that measure of reason with which God at first was pleased to endow me. It is true, however, that I have had a brother deprived for a time of that blessing. But how far that circumstance should

be visited upon me as a punishment for following the demands of my conscience, I will leave it with yourself to determine.

2. Neither is it true, as you state, that just before leaving my diocese I drew upon it for, and received from it a year's salary under a false pretence. It is true, however, that before leaving my former field of labor, to gain, if possible, relief in some way to a disquieted mind (the state of which I had communicated to a clerical member of my standing committee,) I received an advance of six month's salary. And it is also true that, after my arrival in this city, as my conscience, under additional light, would not allow of longer delay in my submission to the Catholic Church, and before making that submission, I wrote to my diocese a letter of resignation, of which the following is the concluding paragraph:—"In conclusion, as this act (unexpectedly to myself) antedates by some months the expiration of the time for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same from this date, and acknowledge my obligation to return at the intimation of your wish, whatever you may have advanced beyond the 22nd of December, 1852."

I shall now only add, that the eyes of God and His Church are upon you, waiting to see whether you will have the magnanimity to do the act of simple justice, and publish this contradiction of the statements you have sent abroad, in your next paper.

Very respectfully,

Your obedient servant,

L. SILLMAN, IVES,

late Protestant Bishop of North Carolina."

The editor of the *Guardian* appends the following note:

The above letter was left at the *Guardian* office yesterday by a person unknown to us, and without any authentication. It appears to refer to a paragraph in a letter addressed to us by our correspondent at Philadelphia. Dr. Ives, however, misstates our correspondent's words, and misrepresents his meaning.

In connection with the following is a letter from the Hon. Judge Ives, Connecticut, to the editor of the "*Church Review*:"

"SIR:—The statements which you have read to me, which you propose to publish, of a constitutional tendency to mental derangement in my father's family, and also of certain facts in proof of such a tendency, I have no hesitation in saying are fully sustained by my own personal knowledge; nor have I any doubts that the conduct of Bishop Ives, in his late defection to Rome, must be attributed at least in part to that same cause, viz.: a hereditary tendency to mental derangement, aggravated by disease and by very great excitement.

I am, very respectfully,

your obedient servant,

EENEZER H. IVES.

PROFESSOR SCHOLEFIELD.—We find that this most useful and laborious minister of Christ has just been called to his everlasting rest. He departed this life on Monday at Hastings, where he had been residing all the winter for the benefit of his health. His age was sixty-four. He was ordained curate to the Rev. C. Simson, for the parish of the Holy Trinity, Cambridge, in the year 1812, before he took his B. A. degree. From that time, till within a few months before his death, he was in "labours" most "abundant," and many clergymen who are now most successfully preaching Christ to their fellow-sinners, ascribe their first religious impressions to the sermons they heard from his lips during their undergraduate career at Cambridge. The day of judgment alone can disclose the amount of good which this servant of God has been enabled to accomplish by his clear and spiritual expositions of divine truth, with so many gowmsmen amongst his hearers. May the Lord of the harvest raise up more men of a similar spirit in both universities! It is a mysterious Providence that such a man should be removed at a crisis when he is so much needed, especially after the loss Cambridge has recently sustained by the removal of the Rev. W. Carus to another sphere; but the great Head of the Church "doeth all things well."—*Record*.

KOSSUTH IN TROUBLE.—His residence was searched at dawn yesterday, under a Secretary of State's warrant, when according to the *Times*, a large store of arms, ammunition, and materials of war were discovered on the premises. Whether these were intended for exportation against foreign powers, or to begin the general revolution by helping rebellion in England and Ireland remains yet to be seen. In either case the expulsion of those who may be proved to have abused the hospitality afforded them by England will most probably follow.

The Earl of Derby is about to erect a Church on his estate at Treals, the Flyde.

The enemies of Rajah Brooke are determined to hunt him down if possible. A Commission is about to issue, under direction of the Foreign-office, to inquire into the Rajah's conduct in reference to the charges brought against him by that immaculate old man, Joseph Hume. The investigation will, it is understood, take place at Singapore, where witnesses are to be examined. Rajah Brooke sailed for India by the mail steamer *Bengal* on Monday, the 4th inst. "Joseph" would fain have had a sort of "no exeat regno" issued to detain Sir James, but he failed in his attempt.

A MONSTER WAVE.—During the recent gales, a tremendous wave broke over the top of Ness Head Lighthouse, which is one hundred and seventy-five

feet above the level of the sea, and threatened to engulf the building and its occupants. The house trembled beneath the shock, and the keeper supposes that at least a ton of water was thus dashed against it, although happily without damage.

STOPPING THE SUPPLIES.—The managers of St. Paul's (Episcopal) Chapel, Aberdeen, recently resolved to "stop the supplies," until the rival clergymen, Sir W. Dunbar and Mr. S. A. Walker, should cease their quarrel and regularly perform duty.

IRELAND

The Rev. Edward O'Mally, a Romish priest, having been indicted for an assault on the Rev. Patrick Moyna, on the 15th of October last, the trial came on lately at the Galway Assizes. The account of the matter, as elicited at the trial, runs as follows:

On the day in question, the Rev. Mr. O'Mally and his Curate, the Rev. Mr. Moran, together with two monks named Bridgman and Disney, came into the school-house of the Rev. Mr. Moyna, a clergyman of the Established Church at Doon, in Connemara. Mr. O'Mally rushed among the children, asked what the school brought them there, and commenced flogging them with a whip in a violent manner; the monks cried out to shut the door, till they all got a good flogging; the door, however, was opened, and the children escaped. The teacher, named O'Callaghan, got out and went for the Rev. Mr. Moyna, to tell him what had occurred; he came immediately; the priests and monks stood at the school-house door, and would not let him in; he insisted he had a right to enter. O'Mally and Moran collared him, and O'Mally pushed him back, pointed his stick at him, and said he would drive it down his throat if he did not keep from the door; he then laid the stick on his shoulders, but did not strike him. He was called a ruffian, a hireling, and a scoundrel. It appeared that the right of Mr. Moyna to the house was questioned by his assailants, who laid claim to it, but he had been in possession two years. The learned judge having addressed the jury, they retired, and after being locked up a considerable time were discharged without agreeing to a verdict. One of the monks who figured in this transaction was the well known brother John, who, in the March assizes of 1852, was convicted before the present Chief Justice Lefroy for burning a bible, and was allowed to stand out on bail, to come and receive sentence when called on if he should again offend against the law of the land. Mr. O'Mally was then discharged on being bound to take his trial at the ensuing assizes.

NEW ROMISH PRELATE.—The New Roman Catholic Primate (Dr. Dixon) has made his first appearance in print as an applicant for funds towards completing St. Patrick's Cathedral in Armagh, a work commenced by his predecessor, the late Dr. Crolly. The appeal is remarkable for its total abstinence from all topics likely to give offence to any class of Dr. Dixon's fellow subjects. It does not contain the slightest allusion to political affairs or the current public events; not even a word about "proselytism," and altogether offers a favorable contrast to the general run of documents bearing the sign manual of the Irish prelates. The signature appended is simply "† Joseph Dixon."

FRIGHTFUL DEATH.—The Rev. Michael Conway, R. C. curate of Cahirnonlish, encountered a terrible death on Thursday night near that village, where he fell, it is supposed, upon the spikes of a gate, and was impaled by the neck until the police patrol came up and extricated him, but dead.

FOREIGN.

MADRID, APRIL 19.—Last night the Ministers resigned in a body. The Queen asked for twenty-four hours to decide whether or no she would accept their resignation. Before the expiration of that time, the Queen had accepted the resignation of the Cabinet. General Lersundi has been charged with the duty of forming a new cabinet. The Cortes has resumed its session.

BELGIUM.—The Duke of Brabant took his seat in the Senate on the 9th as Crown Prince, with ceremonial of great éclat. All the Ministers, high functionaries, and members of the diplomatic body, were present in grand costume, and the palace of the Senate, which was adorned with the national colours, was guarded by a considerable number of troops. The young Duke before taking his seat, protested his devotion to the constitutional system of Government, swore to maintain the charter, and was then proclaimed a member of the Senate by the Prince de Ligne.

GREECE.—General Macryanni has been found guilty by a military court of conspiring against the lives of the King and Queen. The judges, however, unanimously recommend the General to mercy. No person of such high rank has been sentenced to capital punishment since 1833, when the generals Plaputas and Colocotroni were condemned to death for conspiring against the Regency.

PERSECUTION AT MALTA.—A student at the Protestant College of St. Julian, has been ordered to Messina by the Luogo Tenente, he having menaced his family with exile if they allowed their child to remain at a Protestant school! The lad (Ruggerio) left by the last steamer. One of the Jesuits goes hence often to Messina; and to this may be assigned the cause.

UNITED STATES.

MANNERS AND CUSTOMS OF MORMON PREACHERS.—The *Boston Herald*, in announcing the death of Elder G. Adams, a Mormon preacher, says:—"On his second visit (to Boston) the elder preached, baptized converts, whipped a newspaper editor, and played a star engagement at the National Theatre. He was

industrious and filled up all his time. We have a fund of anecdotes concerning this strange mortal which we shall print at some other time. We will briefly advert to the chastisement he gave an editor for strongly criticising his performance of Richard III. The office of the editor was in Washington-street, where Propellor now keeps. Adams armed himself with a cowhide and watched for his victim. Soon the unsuspecting fellow came down the stairs, and Adams sprung upon him, exclaiming, 'The Lord has delivered thee into my hands, and I shall give thee forty stripes, save one, Scripture measure. Brother Graham keep tally.' So saying he proceeded to lay on the punishment with hearty good will. In the mean time a large crowd gathered around the avenging priest and the delinquent. When the tally was up Adams let the man go, and addressed the crowd as follows:—"Men and brethren, my name is Elder George J. Adams, preacher of the everlasting Gospel. I have chastised mine enemy. I go this afternoon to perform an engagement at the Providence theatre, where I shall play one of Shakspeare's immortal creations. I shall return to this city at the end of the week, and will, by divine permission, preach three times next Sabbath on the immortality of the soul, the eternity of matter, and in answer to the question, 'Who is the devil?' May grace and peace be with you—Amen!"—*American paper.*

BERMUDA.

TRINITY CHURCH.—It appears by a Report of the Building Committee of this Church, that from the cracked state of the pillars supporting the partly-erected Tower, the Committee are of opinion "it may be found imperative to reduce it to the level of the Roof and cover it in, so as to remove all apprehensions of danger." The Committee express their regret that the intention to make the Tower available for a Clock (which was to be provided at the public expense) cannot be carried out.—A Resolution was passed, suggesting that weekly contributions be sought after in the several Parishes to carry on the work of building the Church.

CHAPLAIN TO THE BISHOP.—The Bishop of Newfoundland, at present on a visit to this portion of his diocese, has appointed the Rev. F. J. Lightbourn, of the Protestant Episcopal Church of America, (eldest son of the Rev. Joseph F. Lightbourn of these Islands) to be his Chaplain, temporarily. The Bishop, accompanied by the Rev. Mr. Lightbourn, Junr., is now on a Confirmation Mission through the different Parishes.

BERMUDA WHALE FISHERY.—Our local Whale Fishery has commenced this season under favorable auspices. The weather has been particularly mild and clear, and the number of the "leviathans of the deep" now lingering about our shores is apparently much larger than usual. Four Whales have been taken within the last ten days: namely, two by boats from St. George's, one by those of Tucker's Town, and one by those of Southampton: estimated value of the whole, £1500. The Southampton Whalers are doubly armed to carry on the war against these finny monsters. Besides the harpoon and its usual accompaniments, they have a powerful whaling gun, whose effectiveness was tested on Thursday last in the speedy capture of a fine Whale. Two shots were fired in this instance—the first, although it hit the animal produced no perceptible effect; but the second penetrated a vital part, near the upper fin, and rendered the whale easily manageable, a few prompt applications of the lance soon terminating its existence. This exciting pursuit is not unattended, even about the placid waters of Bermuda, with accidents, which place the lives of the Whalers in jeopardy. On Friday last, one of the boats belonging to Smith's Island, while in hot pursuit of a Whale, which had been struck by the harpooner, was turned upon suddenly by the maddened animal, and with a blow from one its large fins, was shivered into pieces. The swimming accomplishments of the whole of the crew were thus, without the slightest warning, brought into full play, and considerably exercised, before another boat, a short distance from the scene, could come to their rescue. The whole of the crew were saved without suffering any injury whatever: but the Whale, although wounded, succeeded in making its escape.

FOR THE NEW YORK CRYSTAL PALACE.—Henry Jackson, Cabinet-Maker, of these Islands, is fabricating a beautiful box of mottled Cedar, and a Chandelier of the same aromatic wood, which he intends to forward to the approaching Exhibition of the Industry of all Nations at New York.—*Bermudian.*

Editorial Miscellanea.

ITEMS.—BRITISH & FOREIGN.

The wheat crop in the Western States promise an abundant yield.

Lord Falkland has dismissed two Judges of the Bombay Court, for alleged Bribery.

The Steamer Independence was lately lost on the California coast, and sad to say, 140 passengers perished.

Santa Anna has for the fifth time become President of Mexico.

It is said that the Earl of Ellsmere has been appointed H. M. Commissioner to attend the New York Industrial Exhibition.

A public meeting of the Clergy and Laity of the town and Deanery of Doncaster, was held on Tuesday the 29th ult., the Archbishop of York presiding, to take measures for re-building the parish church—£14,600 having been previously subscribed, £3,100 were added at the meeting, thus making a total of £17,700. The Archbishop's subscription was £500.

ITEMS.—COLONIAL & DOMESTIC.

The Provincial Parliament of Canada has adopted a plan for a currency of dollars and cents. We wish the example may be followed in Nova Scotia.

The Winchester sailors have been acquitted and discharged. Some were not tried at all. Against others there was no charge. Yet were they all confined in dungeons, and fed on bread and water during the two months of their incarceration. As to the place of their imprisonment, we are informed that it is owing to the defective construction of the Gaol, there being only the dungeon, the debtors' room, and the privileged apartments which may be hired—so that the murderer and the most trivial offender are treated alike, as regards accommodation. It is time this should be remedied. No blame can attach to the worthy sheriff and his officers. The parties indicted for a share in the late riots were acquitted, for lack of evidence which probably people were afraid to give.

The Railway Survey has fairly commenced between Halifax and Amherst, the English engineers and a large party of subordinates, having left town on Monday last—so that at last we have something more than "talk about town." The survey will probably be completed before the 1st of July. Mr. Beattie, C. E., has taken the office lately occupied by Messrs. Johnston & Twining, and makes Halifax his head quarters.

Yellow fever prevails still at St. Vincent's—also in Jamaica and other islands. At the former place, Mr. Pritchard, Wesleyan Minister, Col. Jones, Lt. Morgan, Surgeon Ollick, and Lt. Koe, R. E. had died. Lady Harris, daughter of Archdeacon Cummins, of Trinidad was also dead.

The old market house is no more—its bones are scattered to the four winds, and vigorous steps are being taken to supply its place with a structure more worthy of the city. We heartily join in the general wish that it may be a two story building—any thing less will be paltry, especially as it will be soon contrasted with the elegant Railway station in the neighbourhood.

M. D's. are in demand. One is wanted in Colchester—another at Windsor—another at Annapolis. We are glad to hear that Newport proves an encouraging field to Dr. Morris Weeks, who lately graduated at New York.

The Grand Division of the Sons of Temperance met at Lunenburg on Wednesday and Thursday of last week—and we are happy to hear that all went off exceedingly well. Public meetings were held, good speeches made, and some funds realised towards the finishing of the Temperance Hall. We trust the good cause will be benefited by the recent demonstration, and among all the good things which we continually wish in behalf of our dear friends at Lunenburg, there are few more important, than that success to every movement in favour of Temperance, which we pray may crown the efforts of its staunch and worthy advocates in that quarter.

ACCIDENT AT ST. MARY'S RIVER.—*St. Mary's, April 14.*—**PAINFUL DISASTER.**—On Saturday last a man and a boy, in crossing the river a little above the still water, were by the upsetting of their canoe plunged into the water, and, sad to relate, were drowned. A third person who happened to be in the canoe at the time was saved by a party of rafters a half mile below the scene of the accident, after he had been rendered almost helpless by the cold. The man lost was John McKenzie; the boy belonged to the East River of Pictou, and was named McDonald. Mr. McKenzie was 67 years of age; he came to this country from Scotland 50 years ago. He has left a widow and family. He was a good man, and we doubt not but that his spirit had "reached his happy shore" long before his body was rescued from its watery grave. The boy, too, bore an excellent character; when his body was found next day, his bible, a book that he loved much, was found with him.—*B. N. A.*

The clergy of the city were summoned on Wednesday last to the funeral of a Brother, the invitation to which was the first intimation they had had of his illness. They met in St. George's Church, Stuyvesant Square, around the remains of the Rev. James W. Cooke, General Agent and Secretary of the Committee for Foreign Missions, who had reached home from a tour of official duty, on the previous Sunday, in time only to die in the midst of his family. The occasion was a most impressive one. Dr. Tyng set forth the character and services of the deceased, whom he had known intimately for more than twenty years, concluding his address with the tribute of the Board, which will be found in another column of our paper. We have been at many larger and greater funerals, but seldom at one of more unaffected solemnity.—*N. York Paper.*

Missionary Record.

ISLAND OF MADAGASCAR.

THE London Missionary Society hope to be able shortly to resume their long-suspended operations in the island of Madagascar. The sufferings which the native Christians have for some years endured from the persecutions of their tyrannical queen, have long been familiar to the Christian world, who will hail with joy the prospect of that bright day which is about to dawn upon them. We copy the following from a London paper.

"It is thirty-five years since their missionaries first landed on that Island, where they were welcomed and encouraged by Radama, one of the most remarkable potentates of his day. The king protected the missionaries and fostered the spread of civilization as well as of Christianity in his dominions. The London Society met his enlightened views, and their force in the Island consisted of six ordained missionaries, two missionary printers, and six missionary artisans. For seventeen years the work of righteousness and peace proceeded, the language was analyzed and a dictionary of it compiled, the press issued translated copies of the entire Scriptures, together with school-books and abundance of tracts. Radama welcomed the missionary artisans, encouraged European science and the arts of civilized life, and despatched some of his subjects to the Isle of Mauritius, and others to this country for instruction. Under the care of the ordained missionaries two Christian congregations were collected in the capital, two hundred persons were admitted into the Church-fellowship, and one hundred schools were established, containing four thousand children. A happy day then dawned upon this magnificent African Island, the area of which is equal to that of Spain and Portugal, and the population estimated at five million of souls. But in 1828 King Radama died, and with the accession of the present queen, all this promising commencement was darkened; at length in 1835, the edict was issued which repelled both Christianity and civilization from Madagascar; the ports were then closed against European ships, and the attempt to open them by an armed force was foiled. The persecuted missionaries were compelled to flee to other regions, the religion of Christ became a crime punishable with slavery and death.

GREENLAND PIETY.—An assistant teacher to the Moravian Mission in Greenland, thus writes to the missionaries.

I write to you how I am getting on at this distance from you. Not unfrequently, when I am rowing in my kayak, I go ashore, fall down upon my face, and pray to my Saviour with many tears. Then I feel that he hears my prayer. I also contemplate often at such times the wonders of God, in heaven and earth, and think of Him, who gave himself to be crucified for my sake, and am able to thank Him with a loud voice for His love. I likewise often pray, that if my aged father—a faithful assistant—should depart, the Saviour may bestow upon me something of the spirit that dwells in him; because I feel myself a great sinner, and my thoughts are so easily turned away from Him. Some time ago I quarrelled with my wife, who assists me in keeping school, because she had not done as I had bidden her. But immediately I thought of the passage: "Judge not, that ye be not judged." After this I was again friendly with her. But nevertheless I am often distressed about myself, because I perceive that the enemy tries to reduce me to do that which is not right. The thought has often struck me, that the Saviour might choose a more faithful school-assistant than myself, for the people that inhabit this island. Write soon to me for my instruction. I salute you all. The writer of this letter is John.

DELHI, July 12.—A great commotion has occurred among the native community of this city during the past week. Two Christian gentlemen held meetings at their house, at which Hindoos were invited to attend and to discuss matters of religion, on condition, that, if convinced of the errors of their faith, that they would abandon it and embrace the religion of Christ. The result was, the conviction of sub-assistant-surgeon Chumunial and Ram Chandra, Teacher of Science at the Delhi College. In spite of the entreaties of their friends and relations they expressed a desire to become converts to Christianity, and applied to the Rev. Mr. Jennings, chaplain of the station, to be baptized. Yesterday (Sunday, the 11th) was appointed by him accordingly, as the day on which they could be most conveniently baptized, and the news ran like wild fire

through the place. Hundreds of natives thronged the streets; and some even rushed in; while others struggled into the compound. At half-past six the bell began to toll, and the church was crowded to suffocation. Half of the service was gone through, when it was deemed prudent to commence the baptism, as the rush on all sides, and the bustle caused by the intruders were excessive. The minister then came to the font, accompanied by Sir Theophilus Metcalfe, Captain and Mrs. Lewis, Doctor and Mrs. Ross, who stood as god-fathers and godmothers, Mr. Roberts, the magistrate, Principal Cargill, &c. The ceremony was gone through with much devotion, the parties, when questioned, answered in firm and audible voices. On the conclusion of the ceremony they returned to their houses, followed by a large mob, who probably meditated mischief; but the converts took directly to the Government Dispensary, where Chumunial resides, where they both entered, and ordered the gates to be closed. A great hubbub and hurraing followed, but the mob immediately dispersed. Thus ended this, first conversion in Delhi, which has shaken the Hindoo religion here to its very root.

Booths' Department.

AN INCIDENT.—Now, Johnny, be sure to get up in time for school, and to see that your face and hands are clean, and wash George and take him with you, you will find a piece of beefsteak in the closet, and there are some pieces of biscuit—they are rather hard, but you can soak them in water. Good-bye Johnny, and remember all that I have told you. I may be at home to get you some dinner, but if not, go to school like a good boy; and I will get something nice for your supper.

And Mrs. McDonald pinned on her shawl, and tied on her hood, and left the boys in bed, for it is only seven o'clock, and it will save fire-wood if they lie in bed.

As soon as his mother had gone, Johnny drew up the bed-clothes, and laid up close to George, a younger brother who was fast asleep,—sweet sleep foretaste of heaven's own peace,—in which hunger and thirst, pain and sorrow are forgotten for a time at least.

Johnny had a sweet dream. He dreamed that he had grown to be a man; and he was rich, and had bought his mother a pretty cottage in the country, among green fields and beautiful trees, a babbling brook went dancing along at the foot of the garden; the birds were singing so sweetly in the trees, and he could see his father mowing in a field close by, as he used to see him when they lived in Ireland. And his mother was singing the baby to sleep; dear little baby with the silken hair, who now sleeps in the great ocean-cradle, which never stops rocking and singing, although the lovely child sleeps on, heedless of the sweet dinge. She hears sweeter music in heaven, where she is an angel, and heeds not the music of earth.

But Johnny's dream is ended, and he and George are putting on their thin, but well mended clothes, the room is very cold; the small window is covered with frost so thick Johnny cannot see out of it; Johnny is fearful that it is late, but his dream was so sweet, how could he wake up.

He gathered a few embers together and set them on fire, while George went to the pump for some water,—the poor little fellow, he is only six years old; is so cold his hands ache, and so do his little red toes, peeping from the old shoes. He put down the pail and closed up to the small fire, which only served to make the room seem colder. Johnny now put the tongs on the coals and laid on the steak to warm; he then took a little milk, very little,—there was but little; then he put into it a little sugar and some hot water; in this they soaked their bread. As soon as the boys had eaten their scanty meal, Johnny poured some water upon the embers that were not burnt; then the two boys started for school.

It was as Johnny feared,—they were late, and they had to stand in the cold entry for some moments; at last the door was opened and they took their seats, but not without a gentle reproof from their teacher for their tardiness.

Johnny was very sorry, and hoped not to do so again, but when he remembered his dream, he thought, how could I wake up.

I knew the teacher's heart ached while he reprimanded Johnny and George McDonald, for he knew what good boys they were, and how hard their poor widowed mother had to work to get their food and clothing.

Think my dear boys, who read this incident in the life of our poor family, how many suffer as much, and far more than Johnny and George McDonald. They

are two out of hundreds in this city, who suffer hunger and cold.

Remember this when you see them coming into school late, and undergoing punishment for unlearned lessons. Think how hard it is to study when hunger is gnawing at the heart, and the cold has chilled the blood. And ask yourselves what you would be if left to yourselves, as much as many of these poor boys are; some of them do not see mother or father, perhaps all day; what a temptation for them to run about the streets.

M. D.

SIR ISAAC NEWTON'S MOTHER.—Sir Isaac Newton, the great, the learned, and the good; who followed in the track of his illustrious predecessor, Sir Francis Bacon, styled by Walpole, "the prophet of arts which Newton was afterwards to reveal," was indebted to maternal solitude for the development of that genius which has never been surpassed, nor even equalled.

Unlike Lord Bacon, however, the immortal Newton had no illustrious father to pave the way for his son's celebrity: he had no learned and accomplished mother to direct his infant mind to principles of science at the time when most susceptible of imbibing them. He knew not the blessing even of a father's encouragement, for it was the fate of this philosopher to be a posthumous child, and so sickly and diminutive was he at birth, that little hope was entertained of preserving his life.

But Newton, though not blessed with learned parents, possessed a devout and Christian mother, whose sole aim and study was to sow the seeds of piety and virtue in his mind, and whose tender care preserved to us, under God's blessing, one destined to be the glory of his country and his race.

Sir Isaac Newton was born in 1642, and about the time he attained his fourth year his mother married, secondly, a clergyman; but she did not suffer this alliance to interfere with her duties to her son.

When the watchful attention of maternal love had strengthened his feeble constitution, and her instruction had invigorated the dawning powers of his intellect, she sent him to school to be taught the classics, but having given him such few scholastic advantages as she considered sufficient for the inheritance of a small patrimony, she again withdrew him home to be initiated into the management of a farm, that, like his ancestors he might be devoted to a country life. But, for the retirement thus afforded—a retirement so suited to foster the reproductive powers of his expanding mind—Newton probably had never been led to those contemplative habits which afterwards produced his immortal theory of universal gravitation; for though at the instance of his uncle, he had been previously removed to Cambridge for mathematical instruction, yet the predisposition of the young philosopher for metaphysics was encouraged, if not originally induced, by that previous retirement, which was almost forced upon him by the prudence and affection of his anxious mother.

Great indeed, are the obligations of literature to the mother whose untiring watchfulness in infancy preserved the life of so great a man, and whose gentle sway allowed him in childhood perfect freedom of thought and action, save in one point peculiarly apportioned to a mother's care, the task of inculcating the truths of our holy religion—a task never more beautifully illustrated than by its result; for Sir Isaac Newton was not only a philosopher, but a Christian, and spent much of his time in elucidating the sacred Scriptures; nor could anything discompose his mind so much as light and irreverent expressions on the subject of religion. The illustrious son and the pious mother were equally worthy of each other.—*Mother of the Wise and Good.*

Selections.

READING DISCOURSES.—"Dr. —, do you read your sermons?" "No, sir." But I always understand that you took fully written notes with you into the pulpit." "So I do." "Do you not then read your sermons?" "No, sir, I preach them."

This little dialogue was once literally held, just as it is narrated. The distinction which it unfolds is apparently very simple, and is often overlooked, yet it is of very great importance. A sermon is not an essay, nor a lecture, nor a treatise, but a discourse addressed to an audience by one who speaks in the name and by the authority of God. It therefore ought not to be read but preached. The objection to the use of notes in the pulpit has arisen from the neglect of this obvious truth. Some ministers are near sighted; others are so nervously dilident as to be unable to look a congregation in the face; others write in a hand so small as to be scarcely legible unless the eye is fixed constantly upon it; others, again, employ a style so involved and so abounding in long and intricate sentences, that it does not

admit of animated delivery. The consequences in all these cases generally is that the discourse is not preached but read, and hence its usefulness is greatly diminished.

The question, whether a minister should write his discourses, is one which cannot be decided in the gross or for all indiscriminately. Every man can best judge for himself in which of the two ways he can most thoroughly fulfil the purpose of his commission. But one thing is certain: if a preacher sees fit to take his manuscript into the desk with him, he ought previously to make himself perfectly familiar with it, so as not to be compelled to keep the place with his finger, or to look so closely to the paper as scarce ever to catch a glimpse of the people. This is a mere mechanical attainment, within the reach of every one, and forbidden only by carelessness and indolence; and the lack of it has done more than all other causes combined to awaken or confirm a prejudice against manuscript in the pulpit. The misfortune of many most excellent ministers is that in early life they contract the habit of reading very closely, without being aware of it, and when afterwards they become conscious of the mistake, they find to their sorrow that it is beyond their power to recover from it. They have a lively experimental sense of the force of the prophet's comparison about the Ethiopian's skin and the leopard's spots.—*Christian Intelligencer*.

NEW WAYS OF TRAINING CHILDREN.—It hath been stoutly urged, and a deal of pretty logic has been spun about it, that the true way to make children good is to indulge them, to treat them as friends and equals, and to use no discipline upon them, but such as addresses their understandings and affections—nothing but moral suasion—because their nature being pure and free, to ensure its going right, we have but to give it free course. If they do not come up well, it is because they are not suffered to come up, but are thwarted and disnatured by our endeavors to bring them up: if their tempers be awry, it is from the frettings and irksomeness of restraint: if they wish to do wrong, it is because we will not let them, not from any native crookedness. Surely, then, we need but show that we only love them, and care for nothing so much as their happiness; since, in that case, being happy with us, they will have no feeling toward us but love, and in the strength of this feeling will only care to make us happy by doing whatsoever we wish. Thus we come upon a scheme of discipline as excludes restraint, and aims to get on better without it; being to work by indulgence always, it of course makes a clean riddance of the puzzling question *when to indulge and when to restrain*. Is not this more rational than to mix two things which are ever at cross-purposes, the one still undoing what the other does: so that between them both, nature is whirled into disorder, and set at strife with itself?

Here the mistake lies in taking up and detaching one principle, that of love, which is, indeed, strong for good when duly tempered with others, yet has no strength but for evil when made exclusive. The thing works well in speculation, because in speculation it can easily forget those other things with which it has to interwork the moment it goes into operation. The theory supposes children to be moral agents, which is very true; and that therefore none but moral forces need be used for setting and keeping them right, which is very false; for children are material as well as moral agents; and the very question is how to use material forces in such a way as to produce certain moral effects. Besides, in truth, children are not to be made happy even, but by being taught that we care for something else besides and above their happiness. And to make them love us, we must show, not merely that we love them, but that we love them wisely; which implies that we love something else more than them.

All which will probably brings us back upon experienced arts and methods of discipline, teaching us, therewithal, to fall in with things as they are. And here we may chance to learn the true state of the case to be something thus: that children are often wilful and obstinate, will struggle against our authority, and fret and chafe at our commands, and try to drive us from our rule, and set themselves over us: yet if we let them have their own way, they will despise and reproach us for doing so; and if while in disobedience they chance to hurt themselves or us, like MILTON'S Eve they will blame us for not controlling them; in short, they will not let us govern them, if they can help it; yet they will neither respect us, nor be content with themselves, unless we govern them; whereas, if we bear a vigorous and resolute hand, and break their stubbornness, and chastise them into submission, they may indeed stand out and take it hard, and perhaps think ill

of us at the time, and be tetchy and sulky awhile; yet when the fit is over they will love and honor us the more for our loving severity and violence towards them, and not long after will come to us with a gentle, bashful smile, made up of grief, affection, and shame, and will beg a kiss of reconciliation, and become sweet and happy, and cheerful, obedient to us, and at peace with themselves—self-satisfied, because subdued to another.—*Church Review*.

MAN AND WOMAN.—The following happy passage is one from the pen of Mrs. Sigourney:

"Man might be initiated in the varieties and mysteries of needle work; taught to have patience with the feebleness and waywardness of infancy, and to steal with noiseless steps around the chamber of the sick, and woman might be instructed to contend for the palm of science; to pour forth eloquence in Senates, or wade through fields of slaughter to a throne." Yet, revolting to the soul would attend this violence to nature, this abuse of physical and intellectual energy; while the beauty of social order would be defaced, and the fountain of earth's felicity broken up. We arrive, then, at the conclusion that the sexes are intended for different spheres, constructed in conformity to their respective destinations. By Him who bids the oak brave the fury of the tempest, and the Alpine flower rest its cheek upon the bosom of the eternal snows. But disparity does not imply inferiority. The high places of the earth, with all their pomp and glory, are indeed accessible only to the march of ambition, or to the grasp of power; yet those who pass with faithful and unappreciated zeal through the humble round of duty, are not unnoticed by the great task-master's eye, and their endowments, though accounted poverty among men, may prove durable riches in the kingdom of heaven."

TRACTARIANISM ECLIPSED.—A building of huge proportion is now rearing itself, and rapidly approaching completion in London. It is in the cathedral style, the architecture being Gothic. This building is intended for the followers of the late Rev. Edward Irving, who since his decease have much altered their form of conducting public worship. They call themselves the Holy Catholic and Apostolic Church. The services is conducted much in the same manner as the Roman Catholic, being liturgical and intoned, with frequent genuflexions and changes of posture by the priests who conduct the service. The vestments worn by the priests are as gorgeous as those worn by the Roman Catholic priesthood. They recognise various orders in their Church, such as apostles, prophets, evangelists, pastors, and deacons; at the head of these is the Angel of the Church. They believe that the power of working miracles still remains to the Church, and that Christ will shortly appear and reign with his saints for a thousand years in the Millennium. The most prominent man connected with this religious body, is Mr. H. Drummond, M.P. for East Surrey, who has written several works in defence of the above tenets, and is one of the Angels of the Church. The building in Gordon-square, it is expected, will be completed by the summer.—*Athena*.

THE CITY OF JERUSALEM.—Jerusalem is among the most picturesque of cities. It is very small. You can walk quite around it in less than an hour. There are only some seventeen thousand inhabitants, of whom nearly half are Jews. The material of the city is a cheerful stone, and so massively are the lofty, blind house walls laid, that in pacing the more solitary streets, you seem to be threading the mazes of a huge fortress, often the houses extend over the streets, which wind under them in dark archways, and where there are no overhanging buildings, there are often supports of masonry thrown across from house to house. There are no windows upon the street, except a few picturesque, projecting lattices. Jerusalem is an utter ruin. The houses so fair in seeming, are often all crumbled away upon the interior. The arches are shattered, and vines and flowers wave and bloom down all the vistas. The streets are never straight for fifty rods, but climb and wind with broken steps, and the bold buildings thrust out but tressed corners, graced with luxuriant growths, and arched with niches for statue and fountain. It is a mass of 'beautiful bits,' as artists say. And you will see no fairer sights in the world than the groups of brilliantly draped Orientals emerged into the sun from the vine-fringed darkness of the arched ways. . . . The beautiful building stands within a spacious enclosure of green lawn and arcades. Olive, orange, and cypress trees grow around the court, which, in good sooth is 'a little heaven below,' for the Moslem, who lie dreaming in the soft shade from morning till night. There are

many entrances, and as you saunter under the dark archways of the streets, you perceive the sunny green of the mosque grounds, and see the men, and women, and children playing under the trees.

DEATH OF AN ECCENTRIC PERSON.—About three weeks ago a gentleman of the name of Mr. James Little, a bachelor, aged sixty-three, died, having been unwell only a few weeks. About a week before his death he made his will appointing two respectable gentlemen of Chowbent as his executors. After his death large sums of money were found secreted in different parts of the house, wrapped in rags and paper, amounting to near £2,000 in guineas, sovereigns, notes, and silver, some of the latter of very ancient date, and a great number of watches and silver plate. The house is completely crowded with furniture, &c., of all descriptions. The deceased lived by himself, without servant, a distant female relative going occasionally to clean, &c. With the exception of her, very few were admitted into the house. The bulk of his property, chiefly land, houses, &c., will go to some half cousins in Yorkshire. Some days after, on making an inventory of the goods for sale, and examining an old dark room full of lumber, an additional sum of upwards of £800 in gold in old rags, covered with chips, was found. The most singular part of the affair is that the will has not yet been found. He was never in any particular business. He was the last survivor of a family who were always noted for their penurious habits.—*Wigan Times*.

A SCOTTIC'S TESTIMONY.—"No religion ever appeared in the world, whose natural tendency, was so much directed to promote the peace and happiness of mankind, as Christianity."

"No system can be more simple and plain than that of natural religion, as it stands in the gospel."

"The system of religion which Christ published and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. It contains all the duties of the former, it enforces them by asserting the divine commission of the publisher, who proved his assertion at the same time as his miracles."

"Christianity, as it stands in the gospel, contains not only a complete, but a very plain system of religion."

"The gospel is, in all cases, one continued lesson of the strictest morality, justice and benevolence, and of universal charity."

"Had Christ's gospel been propagated with the same simplicity with which it was originally taught by Christ, it would have been to the unspeakable benefit of mankind."—*Lord Bolingbroke*.

ACTION NECESSARY FOR A HEALTHY GROWTH.—What can we say of that man who professes to love God and does nothing for his service? He hears of the wants of the heathen and the wants of his own brethren, wishes them supplied, perhaps, but does nothing himself. That man's religion, St. James says, is vain. To obtain a blessing, we must not only be 'hearers of the Word,' but 'doers of the work.' The same observations, that are true respecting individuals may be true respecting congregations. How many of these are merely hearers, doing nothing for the cause of Christ beyond their parish, and nothing in it that does not contribute to their own personal ease and convenience! And are there not some who have checked every generous impulse until, having lost all feeling they find it difficult to be just? We pity that clergyman whose lot is to labor among such people. We would advise him to call on them to support every benevolent cause, that the active principle of benevolence may be cultivated. And he may be assured that his own wants will be neglected by a people that know not how to give.

HOW TO BREED TATTLEERS.—If you wish to cultivate a gossiping, meddling, censorious spirit in your children, be sure, when they come home from Church, a visit, or any other place where you do not accompany them, to ply them with questions concerning what every body said and did—and if you find any thing in all this to censure, always do it in their hearing. You may rest assured, if you pursue a course of this kind, they will not return to you unladen with intelligence; and rather than it should be uninteresting, they will, by degrees, learn to embellish in such a manner as shall not fail to call forth remarks, and expressions of wonder from you. You will thus gradually render the spirit of curiosity—which is so early visible in children, and which if rightly directed may be made the instrument of enriching and enlarging their minds—a vehicle of mischief, which shall serve only to impoverish and narrow them.

INFIDELITY.—An infidel, who had been attempting to prove that men have no souls, asked a lady with an air of triumph what she thought of his philosophy. "It appears to me (she replied) that you have been employing a good deal of talent to prove yourself a beast."

Original.

“We readily give to the following the ‘‘ spare corner’’ asked for it by an old and valued friend and zealous Churchman, who says ‘‘ it was written just thirty years ago.’’

FOR ASCENSION DAY.

Lift up your heads, ye Heavenly gates!
 Prophetic song! the Royal strain:
 Lift up—the King of Glory waits,
 Receive your absent God again.

And nations which had not their birth,
 And tongues which knew not then a name,
 Repeat the song, and through the earth
 The triumph of their God proclaim.

Hail! King of Glory—Saviour—Lord!
 Eternal champion! who alone
 Conquest hast won without the sword,
 Bought with no blood except thine own.

Victor of victors, o'er the grave
 Triumphant—thine the glory be;
 Who died from death our race to save,
 And won our immortality.

For Thou didst burst the gates of hell,
 Captivity hast captive led:
 Before Thee sin and Satan fell,
 And death subdued restored its dead.

See cloud-borne He ascends the sky,
 A throng of angels round Him waits:
 Hark! their triumphal shout—Lift high
 Your heads, ye everlasting gates.

O! God of unexampled love,
 Redeemer, Mediator! now
 Enthroned in highest Heaven above,
 Before Thy Mercy-seat we bow.

To Thee, beyond what lips can tell,
 Our hearts and souls their offering raise;
 And while the pealing organ's swell
 Is mingled with our song of praise.

High may the homage of our zeal
 Like incense of the morning rise:
 And be the anthem's solemn peal,
 Our well accepted sacrifice.

The Church Times.

HALIFAX, SATURDAY, MAY 7, 1853.

ASCENSION.

THE closing scene of our blessed Lord's sojourn on earth, was presented to the notice of the members of our Church on Thursday last, in the appointed services for celebrating his glorious return from the abodes of sinful men to the house of ‘‘ his Father and our Father, his God and our God.’’ The collects for that day, and for next Sunday, embody, in beautiful and spiritual language, the practical influence which this wonderful event should exercise upon the Christian mind, and give forcible expression to the yearnings of the new born soul. We are there instructed to pray that we may not be left ‘‘ comfortless’’ in this world of tribulation, but that, now that Christ is exalted with great triumph into his kingdom in heaven, he would send us the Holy Ghost to comfort us and exalt us to the same place whither He has gone before.’’ And in the mean time, while clothed with ‘‘ that corruptible body which presseth down the soul,’’ and subject to that sore conflict between flesh and spirit, which every Christian daily feels, we are led to pray that we may, even now, in heart and mind, ascend to the heavens, and with Christ continually dwell.’’ May these spiritual supplications be accompanied on their way to the Throne of Grace, from the lips of the millions of our Communion who will have uttered them at this Season, by that ‘‘ fervency of spirit,’’ which through a Saviour's infinite merits will insure their acceptance on high! We take the following notice of the festival from the work of a standard ritualist of our Church:—

‘‘ Forty days after his Resurrection, our blessed Saviour publicly ascended with our human nature into heaven, and presented it to God, who placed it at his own right hand, and by the reception of those first-fruits sanctified the whole race of mankind. As a thankful acknowledgment of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration; and for the greater solemnity of it, our Church in particular hath selected such peculiar offices as are suitable to the occasion; as may be seen by a short view of the particulars.

‘‘ Instead of the ordinary Psalms for the morning, are appointed the viiith, xvth, xxist; and for the afternoon the xxivth, xlviiith, cviiith. The viiith Psalm was at first designed by David for the magnifying God

for his wonderful creation of the world, and for his goodness to mankind, in appointing him to be Lord of so great a work: but in a prophetic sense, it sets forth his more admirable mercy to men, in exalting our human nature above all creatures in the world, which was eminently completed in our Saviour's assumption of the flesh, and ascending with it to heaven, and reigning in it there. The xvth Psalm shews how justly our Saviour ascended the holy hill, the highest heavens, of which Mount Sion was a type: since he was the only person that had all the qualifications which that Psalm mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed mansions. The xxist, or last Psalm for the morning, was plainly fulfilled in our Saviour's Ascension, when he put all his enemies to flight, and was exalted in his own strength, when he entered into everlasting felicity, and had a crown of pure gold set upon his head.

‘‘ In the first Lesson for the morning is recorded Moses's going up to the mount to receive the Law from God to deliver it to the Jews, which was the type of our Saviour's Ascension into heaven, to send down a new law, the law of faith. The first Lesson at evening contains the history of Elijah's being taken up into heaven, and of his conferring at that time a double portion of his Spirit on Elisha; which exactly prefigured our Saviour, who, after he was ascended, sent down the fulness of his Spirit upon his Apostles and Disciples.’’

CANADA CHURCH NEWS.

We copy the following items from one of the Quebec Secular papers.

The recent departure for England of the Rev. Principal Nicholls, of Lennoxville College, is rumoured to be in connection with contemplated arrangements of some importance in the Diocese of Quebec, to which the district of St. Francis has recently been annexed, by letters patent. The probable return of Bishop Mountain, as Metropolitan, will render it undesirable that his Lordship should retain his other offices of Archdeacon and Rector of Quebec, whilst the growing importance of the Eastern townships suggests the necessity of a new Archdeaconry. It is expected accordingly that Mr. Nicholls, who is closely related to the Bishop, and for whose arrival his Lordship will wait, will receive an Oxford degree of Doctor of Divinity, and be raised to the dignity of Archdeacon of St. Francis, unless the Rev. Mr. Wood's senior pretensions should indicate him for the post. The Rev. Official Mackie, whose amiable disposition and talents have made him deservedly popular, and who has twice administered the Diocese during the absence of the Bishop, will, it is supposed, relieve his Lordship of the Archdeaconry of Quebec, and ultimately succeed to the Episcopate; whilst the Rev. A. Mountain may become Rector of the Parish, in the gift of the Society. The financial arrangements required by the changes will not be facilitated by the threatened withdrawal of the Clergy Reserves, but the objects are of a nature to leave little room for doubt that all difficulties will be overcome—especially if the great Church Societies at home favorably entertain the scheme. In all cases the Bishop would retain his salary of £1000 sterling, now allowed by the home Government.

CONFERENCE.—It was stated by the Lord Bishop of Toronto at the general meeting of the Diocesan Church Society last week, that it was his intention to convene a Conference of the Clergy and Laity of the Diocese in the month of June. As however, his grace the Archbishop of Canterbury has promised to introduce a measure respecting the government of the Colonial Church, it has been deemed expedient to postpone this Conference till that measure has been passed.

TRINITY COLLEGE, TORONTO.—At a special meeting of the Council of Trinity College, held on Saturday the 9th inst., at the request of Alexander Burnside, Esq., that gentleman attended for the purpose of handing over to the Corporation of Trinity College a cheque for the amount of £4000, and also the Title-deeds of certain lands adjoining to the College grounds (valued at £2000), of which he at the same time executed a conveyance to the College. On so doing Dr. Burnside expressed the interest with which he had viewed, from its commencement, the attempt to establish a Church University, and the gratification he experienced from the conviction that the College would, under the Divine blessing, fulfil the expectations of its founders. He stated that, in putting the College in immediate possession of land and money, which he had originally designed to bequeath by will, he was but cheerfully embracing the opportunity of relieving himself from further anxiety on a subject of great moment, and expressing, in a man-

ner most grateful to himself, his kindly feelings towards the rising institution. He felt however that, while he was thus discharging a special obligation under which he had brought himself, as a subscriber to the College funds; there were other obligations under which he lay to one who had the success of The College very much at heart, and that of these he could never hope to acquit himself. He was deeply sensible of the privileges he had enjoyed in having been honoured for so many years by the friendship of the Bishop of Toronto, and of the advantage which he had often derived from his Lordship's kind and prudent counsels. He spoke with great feeling of the relation in which the Bishop had stood to him as his spiritual guide, and of the benefit which he had experienced from his ministrations in the pulpit and at the altar. These were services which he could never requite, but he rejoiced to know that they would be recompensed hereafter.

The Bishop in reply warmly thanked Dr. Burnside in the name of the Corporation, for his noble act of munificence. The gift was in itself a noble one, but its value was greatly enhanced by the effect of its example upon others. The success which had attended the effort to erect the College was, in a great degree, owing to the fact that Dr. Burnside had placed his name for so large a sum at the head of the Subscription List. His Lordship thanked Dr. Burnside for the very kind manner in which he had spoken of himself, though he could not consent to accept as his due the high eulogium which had been pressed upon him. It was, however, matter of satisfaction to believe that he had in any way contributed to his welfare or comfort, and he was well assured that the act by which Dr. Burnside had marked that day, would be at all times a subject of pleasing reflection to himself, as well as a most important benefit to others. His Lordship then moved the following Resolution, which was seconded by the Chief Justice, and carried unanimously:

Resolved,—‘‘ That the thanks of the Council of Trinity College be given to Dr. Burnside on the part of the Corporation for his munificent Donation of a grant of land in the immediate vicinity of the College grounds, valued at £2000, and of the sum of £4,000 in money paid in by him at the Board this day, making together £6,000, a gift of very great importance to the Institution at this early stage of its progress; and of incalculable value as an example to all who have the means of affording such substantial encouragement and aid to the cause of religion and learning.’’

In seconding the above resolution the Chief Justice observed.

That the munificent gift which the Council had been called upon to acknowledge was without a parallel, as he believed, in the history of the Province, at all events in the history of Upper Canada. On no occasion had an amount so large been given to any charitable institution by one individual in his life-time. He trusted that Dr. Burnside might long live to enjoy the grateful esteem of those whose design he was so effectually promoting, and to witness the benefits resulting from this generous devotion of his wealth.

The Bishop further intimated that the attention of the council would be called to the consideration of some plan by which the name of Dr. Burnside might be permanently associated with the fund which he had added to the endowment of the College.

The ninth of April was, at Dr. Burnside's express desire, selected for the transaction of the important business which it has been our pleasing duty to record, in consequence of his entering on that day on his 78th year. We may be permitted to congratulate Dr. Burnside on having thus emulated, by an act of piety and charity, the anniversary of his birth; and on having, amid the sufferings and infirmities of age, distinguished the day, of whose successive return the poet mournfully exclaims ‘‘ less and less white its mark appears,’’ by a mark far whiter than any by which the hand of youth even in its happiest hours, records the possession of health and the enjoyment of pleasure.—From the Canadian Churchman.

The following is a more particular account of the escape of the Bishop of Quebec than that before published:—

‘‘ In our latest English papers we observe an account of a dreadful accident on the Great Western Railway, on the 26th ult., by which one of the Directors was killed, and a number of passengers seriously injured. The train had just passed under the bridge a short distance on the London side of the Ealing station, and was traversing that portion of the line known as the Ealing cutting, when the travelling porter observed that the first of the three first class carriages was off the rails and swinging to and fro in a very alarming manner. He instantly turned round to the driver, who looking round at the moment, and observing something wrong, shut off the steam and reversed the en-

gine. At this instant the coupling chains between the second and first class carriages gave way, and the two first of the latter ran up the embankment with fearful velocity. The first, on reaching the top, a height of about 15 feet, toppled over and fell backwards upon that which followed, crushing three out of four of its compartments, and forcing it back on the main line, where it fell over on its side. In this carriage there were 21 passengers, none of whom were killed. Being crushed down to the solid part of the doors, the escape of so many human beings from instant death seems miraculous. In one were Lieut. Col. Bell, of the Royals, and his lady, both of whom were jammed so tightly amid the debris that they could not move, and it was with difficulty that they were extricated.

The Bishop of Quebec was seated in this carriage. We most unfeignedly rejoice at his happy escape; and that we do not see his name among those who were injured.—*Echo.*

It is our painful duty to record the death by suicide, of W. B. TAYLOR, Esq., late M.P.P. for Liverpool. His body was found this morning, just after the fearful act, on the grounds of the Hon. Enos Collins, and a pistol lying by, left no doubt as to how the deed was accomplished. We have learned as yet, no further particulars.

D. C. S. RECEIPTS.

April 22. Mahone Bay (G. Eisenhour) £0 2 6
 May 2. Rev. J. Stannage, collected in Jersey for the Mission of St. Margaret's Bay, 50 0 0
 EDWIN GILPIN, Jun. Sec'y. D. C. S.

BISHOPRIC ENDOWMENT FUND.

Rec'd. Ap. 12. Rev. W. Stuart, Barrington £2 0 0
 EDWIN GILPIN, Jun.

LETTERS RECEIVED.

From Rev. Mr. Townsend, with one subscriber; from Rev. Mr. Stamer—the remittance was duly received, and we think acknowledged; Rev. Mr. Fillett—two subscribers. Rev. Dr. Shreve—we can find no order for prayer books in letters previously received.

Married.

At Chester on Tuesday evening, the 3rd of Mar. by the Rev. Dr. Shrove, Mr. RICHARD HALEY, of Windsor, to Miss ELIZA MILLETT, of Chester.

Died.

At Hillsburg, near Digby, April 26th, MARTHA J. Widow of the late C. W. W. Nichols, Esq., in the 25th year of her age. Her end was peace.

At Wermouth, on Saturday, the 23rd inst., in the 58th year of her age, Mrs. ELIZA CAMPBELL, widow of the late Samuel Campbell, Esq., Controller of Customs, and daughter of the late Cerezo U. Jones, Esq.

Lately at Liverpool, N. S. Mrs. KNAUT, widow of the late Benj. Knaut, Esq.

Shipping List.

ARRIVED.

Saturday, April 30.—Brigt. Ina. Perry, Demerara, via Shelburne; schrs. James Fraser, McKenzie, P. E. Island, 3 days; Planet, Cornwallis.
 Sunday, May 1st.—Brigt. Chebucto, Wallace, Cienfuegos; brigs. Lady Seymour, (pkt.) Conrol, Bermuda, 8 days; George Washington, Michen r. Richmond, Va.; Amethyst, Croucher, Boston, 3 days; schrs. Valonia, Wilson, Porto Rico, 18 days.

Monday, May 2nd.—Brigt. Sarah, Belfontaine, Boston, 4 days; schrs. Golden Ace, Strum, Cienfuegos, 22 days; British Queen, Pve, Fortune Bay, 10 days; Rambler, Zutick, Boston via Chester; Swift, Reynolds, P. E. Island; Isabella, Magzah, Sydney, 6 days; Sea Flower, Strait of Canso; Welcome; R. turn Mahone Bay; Prowess, Leffave; Liverpool, (pkt.) McClearn, Liverpool, N. S., 10 hours—3 passengers.

Tuesday, May 3rd.—Schrs. Glasgow McKay, Wilmington, 1 day; Elizabeth, Sydney, 7 days; Reward, P. L. Islands; Sagadah, do; Caledonia, Cornwallis; Mary Ann, Glasgow, Boston, 4 days; Oriental, do; Eagle Lunenburg, 8 hours.

Wednesday, May 4th.—Brigt. Margaret Mortimer, Cienfuegos, 25 days; Native Lass, Sydney, 36 hours; Mary, Fortune Bay, N. F.; Flora, Charlottetown, 14 days—bound to New York; Pearl, Magdalen Islands; Bloomer, Yarmouth.

Thursday, May 5th.—Brigt. Zillah, Solomon, Iehave—bound to Newfoundland; schrs. Jairo Hart, Brown, New York, 7 days; Emily, Growell, St. John, N. B., 4 days; Hiram, Livingston, Sydney, 6 days; California, Griffin, Ragle 1 Isles, 48 hours; Rambler, Martell, Sydney, 2 days; Mary, George Town, P. E. I.; Catherine Hall, Sydney; Native Lass, Pictou, 3 days—5 passengers—bound to Bath, U. S.

Friday, May 6th.—Brigt. Muta, Cleverly, 27 days, Cienfuegos, & Mr. Annadale, White, P.E.I.; schr. Alexander, Pope's Harbor, schr. Mary Elizabeth, P.E.I.; schr. Marg. P.E.I.; schr. Mary, Bond, Newfoundland.

CLEARED.

Saturday, April 30th.—Brigts. Oscar, Dunseith, Jamaica; Seal Dow, Nason, New York; schrs. William, Campbell, Cuba; Labrador, Cronan Labrador; Emily, O'Br-an, Biv Chaleur; New Messenger, Steman, Richibucto and Miramichi.

Monday, May 2nd.—Schrs. Sarah, Compton, Labrador.
 Tuesday, May 3rd.—Brigt. Batus, Humphrey, Quebec; schrs. Susan Stairs, Mason, B. W. Indies; Arxyle, Shelbr, English Harbour, N. F.; Morning Star, Judge, Newfoundland.

Wednesday, May 4th.—Brigt. Eagle, B. W. Indies; Montano, Charlottetown.

Thursday, May 5th.—Barque Cora, Morris, Pugnash; brigt. Ota, Masters, B. W. Indies; schrs. Montano, Green, P. E. Island, Velocity, Shelmut, Newfoundland; John Wallace, Jewers, Dalhousie and Restigouche; Speedwell, Brigg, Port aux Basques.

Friday, May 6th.—Fame, Deruler, Quebec;

COUNTRY MARKET

PRICES ON SATURDAY, MAY 7.

Apples, per bush.	4s. a 4s. 6d.
Beef, fresh, per cwt.	35s. a 45s.
Butter, fresh, per lb.	1s.
Catsup, per gallon.	none.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	2s. a 2s. 6d.
Eggs, per doz.	7½d.
Grease, each.	2s.
Hams, green, per lb.	5d. a 6d.
Do. smoked, per lb.	6d. a 7½d.
Hay, per ton.	none.
Homespun, cotton & wool, per yard	1s. 8d. a 1s. 9d.
Do. wool.	2s. 6d.
Bacon, per lb.	6d. a 7½d.
Oatmeal, per cwt.	15s.
Oats, per bus.	none.
Pork, fresh, per lb.	4d. a 4½d.
Potatoes, per bushel.	2s. 6d. a 3s.
So ks., per doz.	10s.
Turkeys, per lb.	7½d.
Yarn, worsted per lb.	2s. 6d.

Advertisements.

CARPETS! CARPETS! —A FIRST RATE
 ASSORTMENT of all the newest patterns and most approved makes, with RUGS to match, just opened and selling at very lowest market prices.
 W. N. SILVER & SONS.
 May 7 1853. 6w.

BIBLES, TESTAMENTS, PRAYER BOOKS.

For Sale at the Nova Scotia Book Store
 No. 24 Granville-street,
BIBLES, REFERENCE, MOROCCO GILT EDGE 7s.
 Clasp and Strap or Buck Pocket Bibles, gilt edge, 3s. and 3s. 3d.; excellent 32mo School Bibles, clear print and strong binding, 1s. 3d.; smaller School Bibles 1s. 1½d
TESTAMENTS—Large School Testaments, clear print and strong binding 7½d.; Smaller do. do. 6d.; Neat Pocket Testaments, embossed gilt edge, 7½d; do. with Psalms and Paraphrases 8d. and 9d.
BOOKS OF COMMON PRAYER—Large size, large print, from 2s. 6d. to 5s., Handsomely printed, red rubric, morocco binding, pocket edition, 5s. 6d. and 6s. 6d.; do. do. larger, 4s. 3d. and 5s. 3d.; do. do. 1s. 1d. embossed gilt; do. strong binding, 6d.
 The Publications of the Protestant Episcopal Sunday School Union of New York. Also of the Evangelical Sunday School Union of do.
 Sunday School Libraries, 100 and 75 Vols. on hand and imported to order.
 Religious Books and Tracts suitable for Sunday Schools of every denomination, and for general reading, at exceedingly low prices.
 Blank Books, and Stationery of all descriptions, wholesale and retail.
 Look for No. 24 Granville Street, and
 WILLIAM GOSSIP.
 Halifax, May 7, 1853.

PAPER HANGINGS.

CHEAPEST IN THE MARKET.

THE SUBSCRIBER HAS IMPORTED FROM THE
 United States, a great variety of PAPER HANGINGS, as follows:
 Good common Room Paper from 4d. to 9d. per Roll.
 Beautiful glazed satinet Do., from 1s. 3d. to 3s.
 Colored Paper for Window Blinds, by the yard.
 Handsome Landscape Patterns for Fire Boards.
 WILLIAM GOSSIP,
 April 23, 1853. No. 21, Granville Street.

NOVA SCOTIA BOOK STORE.

No. 24, Granville Street.

WILLIAM GOSSIP HAS JUST RECEIVED EX
 MEMENTO from Glasgow, and other arrivals:—
 Printing Demy and Post, Fox, Foolscap and Note Paper, plain, ruled and gilt edged.
ENVELOPES, in great variety, and all qualities and sizes.
 Thin Ivory Visiting CARDS, Printing do., Ink bordered do.
 White and Tinted CRAYON PAPER, Mounting Boards
 Drawing Pins,
 Conte Crayons, 1, 2, and 3, Glazed do, White do.
PORTE CRAYONS,
 London and Bristol Board, various sizes and thickness,
 Perforated CARD BOARD, white and colored, fine and coarse ruled.
BOXES COLOURS, those cakes Colours,
 Rowner's DRAWING PENCILS: all kinds, Blacklead Pencils, great variety and cheap.
 Metallic MEMORANDUM BOOKS, Pocket Ledgers with Tuck and clasp, Memorandum Books in great variety.
 Ladies and Gentlemen's Morocco and Roan CARD CASES.
 Camel Hair Pencils in great variety.
 Sable and Swan ditto.
TISSUE PAPER, white, pink and assorted colors.
 Blotting Paper,
 Elastic Bands for holding paper, and other uses.
 Demy, Royal, Imperial, and Elephant Cartridge Papers.
 Demy, Royal and Imperial DRAWING PAPERS.
 Sealing Wax, Wafters, Quills and made Pens; Slate Pencils,
 Steel Pens for School use; and others for the counting room and office.
 Violin and Guitar Strings,
 Swan's Copies with Headings; Collins's do. do.
 Copy Books ruled and plain; Exercise Books.
 Pen Holders in great variety.
WRITING INK, best quality, in stone or glass bottles.
 Blue and Black; Copying Ink; Ink Powders.
SILVER PENCIL CASES,
 Drawing Books, interleaved with tissue paper; Music Books, and Music Paper and Music,
 Manifold Letter Writers,
 Carbon Paper for do.
LEDGERS, Journals, Day Books, and Quire Books in great variety.
SCHOOL BOOKS of all kinds in use.
 Spring, 1853.

MEXICAN MUSTANG LINIMENT. THIS
 CELEBRATED Remedy for sale Wholesale and Retail at
 L. A. BAYLY'S DRUG STORE,
 Dec. 18, 1853.

SEEDS 1853.

A FURTHER SUPPLY HAS BEEN RECEIVED by the Subscribers, or *Dealers from Liverpool* which completes their assortment for the Season, of AGRICULTURAL, KITCHEN GARDEN, and FLOWER SEEDS, all of which they believe to be good and true.
 April 21 1853. AVERY BROWN, & CO.

ROOM PAPERS.

THE SUBSCRIBER HAS JUST RECEIVED EX 'NO-
 VA SCOTIA from New York, a large and extensive assortment of French Paper Hangings.—Having personally selected the same from the principal establishments, they will be found on inspection superior to any heretofore offered for sale in this market.
 Also—An assortment of cheap American papers from 1d. per piece and upwards.

ap 19. 4w. GEORGE SMITHERS,
 No. 101, Granville-st.

WILLIAM COGSWELL SCHOLARSHIP.

AN EXAMINATION OF CANDIDATES FOR THIS
 Scholarship will be held at King's College on the day preceding the Examinations.

SUBJECTS OF EXAMINATION.

In Greek—Gospel—John.
 Epistle—Hebrews.
 To be gone into critically and practically.
 In English—the Potatoes—historically and doctrinally; and the Articles of the Church.
 Candidates to be provided with certificates of age and moral character.
 By order
 April 14th. 1853. P. CARTERET HILL, Sec'y.

BOOKS FROM NEW YORK.

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