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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, MARCH 12, 1853.

NO. 11.

Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
March 17. Sunday in Lent.	Exod. 8. Luke 24.	Exod. 5. 1. Thes. 4.
" 18. "	Joel 2. John 1.	Joel 2. 2. Thes. 1.
" 19. "	" 19. "	" 19. "
" 20. "	" 20. "	" 20. "
" 21. "	" 21. "	" 21. "
" 22. "	" 22. "	" 22. "
" 23. "	" 23. "	" 23. "
" 24. "	" 24. "	" 24. "
" 25. "	" 25. "	" 25. "
" 26. "	" 26. "	" 26. "
" 27. "	" 27. "	" 27. "
" 28. "	" 28. "	" 28. "
" 29. "	" 29. "	" 29. "
" 30. "	" 30. "	" 30. "
" 31. "	" 31. "	" 31. "

Poetry.

THE BEAUTY OF LIFE.

Life is beautiful; its duties
Cluster round each passing day,
While their sweet and solemn voices
Warn to work-to watch-to pray,
They alone such blessing forfeit,
Who through sloth their spirits cheat,
Or, in selfish stupor sitting,
See the rust their armour eat.

Life is beautiful; affections
Thrill with joy its golden string,
In its opening blossoms nestle,
Birdlike 'mid its branches sing.
Smiling rock its cradle slumbers,
Guard with pride its youthful bloom,
Fondly kiss its snow-white temples,
Dew the turf that decks its tomb.

Life is beautiful, with promise
Of a crown that cannot fade:
Life is fearful; with the threatening
Of an everlasting shade.
May no thoughtless worldling scorn it,
Wandering wide in folly's maze;
Duty, love and hope adorn it,
Let its latest breath be praise.

Religious Miscellany.

UNFULFILLED PROPHECY.

In approaching the "Time of the End," we have the Deluge, and the destruction of Sodom and Gomorrah set before us as types of the final judgement—"we say final (says the writer), because it is clear from St. Paul's epistle to the Hebrews, that there is one more shaking to be looked for; and this final judgement will resemble the deluge in the universality of its purifying effect, and will resemble that of Sodom in its destroying that portion of the earth which has been the especial scene of wickedness, and where God had been the most openly rejected, blasphemed, and defied—namely, Rome and the Papal States."

With regard to the period of this last manifestation, no very great difference, in point of time, seems to exist among the various interpreters of prophecy. If you adopt the chronology of Clinton, it will occur A. D. 1863; at the same time, after due consideration, we are inclined to recommend the demonstration of the Rev. G. Stanley Faber, in his "Sacred Calendar of Prophecy," which may briefly be summed up thus—that the prophetic period of 1260 years commenced in the year 604, or probably 606; because the grant of Phœnix—(of the supremacy to the Pope conceded by Justinian in 533)—in the latter year, may be viewed as the official sealing on the part of the head of the Roman empire. In this interpretation, the period in question would of course expire A. D. 1864-1866—strictly, however in 1864. "Meanwhile (says Mr. Faber, in a letter to the editor of the *Church of England Quarterly Review*), the two years thus obtained will be identical with the 'Time of the End,' and will be occupied by the expedition of the wilful Roman King at that precise declared time, as foretold in Daniel xi. 40-45; and will be synchronically occupied with what St. John calls the 'War of Armageddon.'" The "Sacred Calendar" was first published in 1827, and a second edition in 1844; and Mr. Faber affirms that, between both periods, nor till this day, has he had reason to alter any of the opinions he had first expressed. In a recent publication, dedicated to Sir Henry Martin, and with reference to his "Calendar," the octogenarian interpreter says—"You, at your age may well live to see the fearful events, which, if I mistake not, are now coming rapidly upon us. I on the contrary in my

eightieth year, shall most probably be taken away from the evil to come. That evil is coming I have no doubt; but it is introductory to great good." The reverend author then adds that some good men have imagined that, by the gradual increase of knowledge and religion we shall glide, as it were, imperceptibly into the promised purity and felicity of the thousand years. But prophecy speaks a very different language. "Our Augustan stable must be essentially cleansed before the world can be fit for the reception of a pure universal Church, and the appointed instrument of cleansing is widely spread tribulation."

At the same time, the author of the "Retrospect"—a work most impressively written, and evidently deserving deep attention—gives a stream or chart of Daniel's prophecy of 1,260, 1,290, and 1,335 years; dating from the edicts of Justinian (whereby the Church was subjected to the civil power of the Papacy) in 532-3, and ending A. D. 1807. He sets forth that during the space of the twenty years from 1847 to 1867, the various acts preliminary to the coming of the Lord shall take place; that Antichrist shall arise and afflict those who shall be still faithful upon the earth; and that the period shall terminate in his destruction and the settlement of the tribes of Israel in their own land, and finally shall introduce that period called "blessed," when Christ shall cause all wars to cease, and establish His reign of righteousness over the whole earth. During the progress of the "Retrospect," which was published in numbers commencing in 1845, it created a considerable sensation, and objections were raised against the boldness, breadth, and peculiarity of style, and the author's manner of treating his subject; but it may now be safely concluded that his defensive observations at the time were perfectly correct—namely that the object of the work was not an attempt to put forth novel interpretations, but rather an arrangement of those already furnished, and generally admitted to be sound by the majority of the students of prophecy. We will only add with respect to the author of this valuable work, that so long ago as 1846 (while Louis Philippe was the popular King of the French) he foretold the speedy resurrection of the Napoleon dynasty, for which he was assailed on every side. Nevertheless, although the Napoleon himself has not arisen from the side of the pit as was predicted, all the world knows that his heir and representative appeared on the stage at the appointed time, and is at this moment treading the footsteps of his illfated predecessor, and, most probably, hastening the accomplishment of the events attendant on the "Time of the End."

With respect to these events, Mr. Faber says that there is considerable reason to believe (from Daniel vii. 9, 10; Zachariah xiv. 1-5; and Revelation xix. 11, 12), that the final destruction of the irreclaimable Anti-Christian confederacy will be effected by volcanic agency; and he interprets the event as about to take place in Palestine in the vicinity of Jerusalem, the Mount of Olives, and the Dead Sea; and, moreover he adds that, from the last chapter of Zechariah, no person can be blamed for expecting a *literal*, though only a *temporary*, manifestation of the Lord on the summit of the Mount of Olives; while another hypothesis has been thrown out by other interpreters—viz., that Rome itself may become literally the lake of fire (Rev. xix. 20); since all travellers agree in representing the whole district as one vast accumulation of sulphur and volcanic materials, which only wait the divine fiat to become Etna, Vesuvius, and Lipari, combined into one vast conflagration.

In conclusion, we may now point to the fact alluded to in the "Retrospect" that the whole of Europe is at this moment one vast theatre of conflicting spirits—of absolute rulers—pretended liberals, and furious fanatics. Men's hearts seem conscious of an impending change—some mighty crisis at hand—which shall alter the features of society, and develop some momentous era in the history of the world. Whether this change is to be effected through volcanic agency, or by the baleful perfection to which the military art of destruction has now been carried, we dare not refuse to admit the solemn declaration that just previous to the "Time of the End," there shall be a time of trouble, such as never

was since there was a nation.—Correspondent Church and State Gazette.

PREACH PLAINLY.

How comes it to pass that some men are successful in reaching the hearts and understanding of the poor? Let us ask and endeavor to answer this question, so as to lead ourselves, as much as possible, into the same happy art. First of all, may it not be that they have deeply studied the apostolic rule, "to condescend to men of low estate," not indeed by putting on for the occasion a sort of proud humility, which at once defeats and disappoints its wearer; but through drinking largely of the Spirit of our Divine Master, who made himself of no reputation, who took upon himself the form of a servant, who became poor, that through his poverty we might be rich. "The rich man is wise in his own conceit, but the poor that hath understanding searcheth him out." May not another reason be, that the sort of men of whom we are speaking, are more free and sociable than others with those poor, whose souls they seek to save? They enter more habitually into their homes,—they take a deep interest in their welfare,—they converse more freely of their affairs, both temporal and spiritual,—they gradually and naturally fall into the use of such language, and words of expression and illustration, as most readily reach the understanding of the men with whom they have to do. Thus their eloquence becomes of a higher order, for instead of preaching to the level of the understandings of only one class of hearers, and those the most sophisticated, they preach and teach what can be understood and appreciated by all.

Such was the eloquence of prophets and apostles, and such, pre-eminently, the eloquence of Him "who spake as never man spake." He himself described the excellency of his eloquence, when he summed up the evidence for John the Baptist with these words—"The poor have the Gospel preached to them." Yet his preaching was, at the same time, adapted for princes and governors, for Scribes and Pharisees, for Pilate and for Nicodemus. What cause for thankfulness have we, that when it pleased God to give us our authorized version of his Holy Scriptures, he should have raised up men so learned and so wise, that following in their Master's footsteps they clothed their translation in that simple and majestic language which comes home at once to the heart of our Queen VICTORIA, and her most unlearned subject! What comfort also do we all receive from being able to join in common, in the use of the plain and unassuming language of that which is truly called our book of Common Prayer!

In the recently-published memoir of the Rev. W. A. B. JOHNSON, missionary of the Church Missionary Society at Sierra Leone, the following testimony to the manner in which our book of Common Prayer affects, not only a plain and godly minister, but the spiritual though unlettered worshippers, is thus recorded:—Lord's-day, July 30, 1820.—Divine service at half-past ten. I read the prayers as usual, and DAVID NOAH responded with the whole congregation: I must confess when I read some of those beautiful and spiritual prayers, I could have wept. There appeared a holy awe throughout the congregation. I saw one woman, while she repeated the prayers, especially that part—'Lord, have mercy upon us! Christ, have mercy upon us!' weeping bitterly. After the prayers were read, I preached on Rev. iii. 19.—'As many as I love, I rebuke and chasten: be zealous, therefore, and repent.' In the afternoon I expounded, and asked questions, on 1 John iii. 3-10.

What are the causes of the universal popularity of JOHN BONYAN'S *Pilgrim's Progress*? One cause is its plain and intelligible language; the purity of its English, where every word is a word in common use, yet clothing wholesome teaching, lofty thoughts, and spiritual-mindedness: contrasting with many a tract, sermon, or book, now handed to the unlearned, filled with words of modern coinage or foreign importation, often put together in sentences beyond the grasp of ordinary comprehension.

We teach both young and old to read the Bible, and to commit texts or chapters to memory, and thus make

them familiar with the language of those oracles of God; we teach them to read the Prayer-book and find out lessons and places, in order that they may join intelligently in public worship; having done that, why should we immediately place in their hands, or pour into their ears, what is practically another language? Shall we not be more likely to succeed by using, as much as possible, the same vocabulary, the same grammar, the same simple modes of expression which we find in those two standard works?—whilst at the same time, we shall keep the English language fixed, and prevent the words and idiom of the authorized version becoming obsolete. The sciences may, indeed, as they advance require their words of art, but the language in which those words are set may still be pure and plain English.

The first great event to the infant Church of Christ, was the gift of tongues. Every man heard in his own tongue the wonderful works of God! Now, the poor and unlearned have their own peculiar tongue; and a man may speak English to them in such a manner that they cannot half understand him. Some men so clip, slur over, or omit words or syllables; so raise and drop their voices; so articulate; are so fond of uncommon words and sentences, that the unlearned and slow of thought can rarely follow them. This is not easily perceived by church-going people, who have Bibles and Prayer-books before them, or who know by heart what is being uttered. But let them put themselves in the place of the unlearned, and ask themselves, whether what they hear is quite intelligible? If those that desire to minister to the poor of the flock would ask their brothers, sisters, or friends, or enquire of the unlearned themselves, how they hear, and understand and correct their faults with patience, they would perhaps find themselves rewarded by the presence of a larger number of the labouring classes.

We trust that nothing we have said will be supposed to countenance coarseness of expression, or the lowering of doctrine, or the pandering to vulgar tastes; our only object being to promote that "plainness of speech" which Paul said he used to the edifying of the body of Christ; and we would therefore conclude by repeating the testimony of our Lord to his own ministry: "To the poor the gospel is preached."—*London Record.*

News Department.

HOUSE OF COMMONS, FEB'Y 17.

RELIGIOUS PERSECUTION IN TUSCANY.

Mr. KINNAIRD moved an address to her Majesty to take steps for bringing under the notice of the Grand Duke of Tuscany the strong feelings prevailing in England in consequence of the persecution in Tuscany of those who profess the principles of the Protestant religion. The case of the Madias was not an isolated one. It indicated a religious reaction and a determination on the part of the hierarchy of the Church of Rome to put down Protestantism by force wherever the civil power enabled them to do so, and on this ground he asked the House to call upon her Majesty's Government, in concert with the Governments of Prussia and Holland, to remonstrate, not dictatorially or menacingly, but in the name of religion and humanity, with the Grand Duke. He gave the details of the arrest of several Florentines for no other offence than reading the Bible, to show that the persecution was systematic; thousands, he said, were living in Tuscany under a reign of terror. The objection that, this being a matter between a Government and its own subjects, we had no right to interfere, had been disposed of in the admirable despatch of Lord John Russell, and precedents were not wanting for such interference. Lord D. STUART seconded the motion.

Mr. LUCAS could not agree with the resolution, because, according to the papers laid before the House, it did not state the facts of the case correctly. If he believed that the resolution expressed the facts of the case, he could not adopt it, because he never could recognize the doctrine that the exercise of humanity and philanthropy was to be all on one side. At this moment acts of persecution were going on against Roman Catholics in Protestant countries quite as deserving of our interference as the case of the Madias, and he should bring some of them before the House. The system of law in Sweden was quite as persecuting as that of Tuscany, and in Mecklenburgh Catholic priests had been conducted by the police across the frontier for the crime of saying mass in private.

Lord J. RUSSELL professed himself totally at a loss to know whether Mr. Lucas approved or not persecution for religious opinions. His (Lord John's) conclusion was, that if the Protestant State should condemn persons because they had become Roman Catholics, or

taught others to become so, such conduct was morally wrong. Mr. Lucas alleged that the Madias were punished, not because they had become Protestants, but that, being Protestants, they endeavoured to convert others to Protestantism at the instigation of a foreign agent; whereas the foreign agent had left the country, and the Madias had followed their own convictions. But, be it as the Tuscan tribunals said, that those individuals had endeavoured to induce Roman Catholics to read the Bible, and to believe that certain doctrines were not authorised by the Bible, he still said it was a moral crime to punish them. Mr. Lucas had said we were not justified in considering ourselves friends of religious liberty while we were indifferent to persecutions against Roman Catholics. But it could not be maintained that such was our general conduct; in no part of our dominions were persons punished for endeavouring to induce Protestants to become Roman Catholics.

After a few more words from Mr. Bowyer and Mr. Drummond, Mr. J. Fitzgerald said, that as a Roman Catholic, he disapproved of the punishment of these persons, and he should ever raise his voice against persecution of every kind. Lord Stanley, Sir R. Inglis, and Mr. Kennedy spoke briefly on the question.

Lord PALMERSTON repelled the imputations cast upon him by Mr. Lucas, in respect to the expulsion of the Jesuits from Switzerland, and to the transactions at Tahiti. He complained that that hon. member had made a partial representation of the facts in the former case; and in the latter the noble Lord justified the treatment of the Roman Catholic priests, who went, he said, to disturb the tranquillity of an island already pacified, for the purpose of turning Protestants into Catholics, instead of endeavouring to turn heathens into Christians. Those priests had, however, not been put into "comfortable prisons," like the Madias, but had been merely told to go about their business.—Mr. Kinnaird withdrew his motion.

ROMAN CATHOLIC CHURCHES, CHAPELS, AND STATIONS IN GREAT BRITAIN.—We learn from the "Catholic Directory" that the total number of churches, chapels, and stations in England and Wales is 648; in Scotland, 133; total in Great Britain, 781. In England there are 10 Roman Catholic colleges, and in Scotland 1. There are also 17 religious houses of men and 75 convents. The total number of priests in England and Wales is 8761, and in Scotland 132.

At the first levee of the new Lord Lieutenant of Ireland on the 9th, upwards of 1200 persons were present. It was a subject of remark that not a single Roman Catholic clergyman was present.

UNITED STATES.

BISHOP IVES, OF NORTH CAROLINA.—EXTRACT from the Journal of the Convention of the Protestant Episcopal Church, held in Fayetteville, North Carolina, May, 1852, having relation to Bishop Ives.

The Committee to whom was referred the Report of the Committee of investigation, appointed at the last Convention, with its accompanying documents, with authority to confer with the Bishop or any other person touching every matter referred to them, and in explanation of the several charges which have been brought against him with respect to doctrine, made the following statement:

Bishop Ives said to the Committee, that it might be considered humiliating to him to offer to the Committee the statement he was now about to make, but a sense of duty, both to himself and to the Church, compelled him to do so. That it had been at one time a very favorite idea with him to bring about a union of the Roman, the Greek, the Anglican and the American Churches, and that in his zeal for Catholic union, he had overlooked the difficulties in his way, which he was now satisfied were insuperable. That this tendency of his mind towards a union of the Churches had been greatly increased, and his ability to perceive the difficulties in the way had been diminished, by a high state of nervous excitement arising either from bodily disease or a constitutional infirmity. That in the pursuit of this favorite idea, he had been insensibly led into the adoption of opinion on matters of doctrine, and to a public teaching of them, of the impropriety of which he was now fully satisfied, and upon a review of those opinions wonders that he should ever have entertained them.

That this change in his views has been brought about in part by a return to a more healthy condition of mind and body, but mainly from having perceived the tendency of those doctrines to the Church of Rome, as sad experience has shown in the case of Archdeacon Manning, and others. That among the effects of his desire to bring about this union of the Churches, he was

induced to tolerate the Romish notion of the invocation of saints, as expressed in his letter to the Rev. C. F. McKee, which expressions he now retracts, and would denounce as strongly as any one. That on the subject of Auricular Confession and Absolution, whatever extravagances of opinion or expression he may have heretofore indulged, he now holds that confession to a Priest is not necessary to salvation, and that he does not believe in judicial absolution, or the power of the Priest to forgive sins. Nor does he hold that the absolution recognized by the Protestant Episcopal Church is merely declaratory, but that the Priest is therein an instrument through whom pardon is transmitted to the penitent, while its efficacy does not in any degree depend upon the volition or intention of the Priest.

That absolution is not essentially necessary to the forgiveness of sins, but that it is important when practicable, to obtain public absolution as contained in the ritual of our Church, which is the only absolution that he holds proper, except in those cases in which that is impracticable. That he had at one time, under the influences before mentioned, entertained doubts whether our branch of the Church was not in a state of schism. That he had never gone so far as to believe that it was, and merely entertained doubts.—He was now satisfied, beyond a doubt, that she was not schism. That he had never held the doctrine of the real presence in the Holy Communion, as synonymous with transubstantiation, but on the contrary has always abhorred it. L. S. IVES.

The Committee would further state, that in addition to Dr. Paig's letter they have before them statements tending to show that the Bishop had, for several years past, been in a state of mental excitement, which has impaired his memory and rendered quite uncertain the determination of his judgement. An oral statement quite in detail, but which the Committee have not had time to reduce to writing, was also made by Josiah Collins, Esq., to show that the Bishop's mind has been, for several years past from an attack of fever, singularly affected, so as to impair his judgment and enfeeble his memory, while other powers of his mind have been rather exalted; a state of mind well calculated to mislead its subject, and at the same time to expose him to gross misconception on the part of others.

All which is respectfully submitted.

EDWIN GREER, Chairman.

There has been a good deal of excitement in Charlestown, owing to the disappearance of Hannah J. Corcoran, who had lived with a person named Carpenter in Boston. The girl has been missing about three weeks. A handbill circulated in Boston and neighboring towns, calling upon those "opposed to imprisonment for opinion sake to meet in Richmond street, Charlestown," induced the city authorities to order the military companies to hold themselves in readiness to preserve the peace. The mother of the girl, however, appeared before the Mayor and made affidavit to the effect that she had taken the child "under her own custody," without the interference of any one, and had placed her in a boarding house in Boston, where she remained unrestrained of her liberty until a place in a private family out of the city was obtained, where she then was. The Mayor of Boston addressed a letter to the public stating these facts, and that the girl would come before him on or before the 7th inst. This young person at the time of her disappearance was reported to have been a convert to the Catholic faith.

NEW BRUNSWICK.

FROM AUSTRALIA.—The following extracts are from two letters—one from Port Philip Bay, the other from Melbourne—received in this City by the last mail, from one of the young men belonging to St. John, who took passage in the ship *Revenue* from New-York:—*Courier.*

"Port Philip Bay, Oct. 13, 1852.

"Here we are, lying at the entrance of the most beautiful bay that I ever saw in my life after a delightful passage of 102 days. The golden news has already been confirmed by a man who owns a brig alongside of us, he having made his money at the mines, by which he bought her. We are at anchor forty miles from Melbourne. The mines are 75 and 150 miles from that place, and the charge for getting there, is six guineas, allowing the passenger 14 lbs. weight. The price per ton for carrying anything to the mines is £100 sterling. We had but one death on the passage, a young Canadian, who was only sick seven or eight days. It was blowing a gale the day we launched the poor fellow overboard. The mizen topsail was laid to the mast, and the Church of England service read over him, ere he was consigned to his watery grave. It appears that his father was against his coming, and refused to part with him.—

Before he died he requested the Ten Commandments to be read to him; and when they came to the fifth, he said, 'There, this is what I am punished for.'—He then bid his friends good-bye, and desired them to leave him; and when they again visited him, the spirit had winged its flight to him who gave it. It was a solemn and impressive sight. Poor fellow! he had but few to soothe him in his sickness. Board, at Melbourne, is from £4 to £8 per week; flour is £50 per ton, and very scarce; hay £30 per ton; meal 2s. 6d. each, and lodgings, 3s. 6d. a night; potatoes are 2s. 6d. per lb., beef and mutton 6d. per lb., sugar 1s. 6d.; tea 3s.; brandy, 19s. a bottle. Flour, long boots, sheaths and sheath knives would pay well, and also narrow axes, as they have nothing but the old English broad axe. Three, four, or five dollars a day is counted but small wages here. The boatmen make about £20 a day. Carpenters get 30s. a day.

Without exaggeration this is a splendid country, but I expect it will be dreadfully hot in summer. The winter months are considered the most pleasant. Fruit of various descriptions is coming in from Hobart Town and Sydney. Geraniums, aloes, and fuschias are growing in the open air, and are now in flower. The climate here to-day is delightful, and very warm, although it is but the commencement of spring. The nights are chilly, and dew falls copiously. Adelaide is the only safe place for a man of family to go to. Any one coming here with the intention of going to the gold mines should not think of white shirts or black cloth clothing, as they are thrown about the rooms of the hotels, and sold at auction for a mere song.

The gold mines extend for 600 miles in length in the Victoria gold district. Two frigates are expected with troops, to guard the road all the way to the mines. There is no danger of being robbed here, if a person looks out for himself, and keeps sober. Drink and gambling are the bane of thousands. Very few leave the country after getting here. The *Ottis and Delta*, two New Brunswick ships, are anchored alongside of us, waiting for pilots, and crowded with passengers sent out by Government. They are bound to work with the farmers for three years. The 'chaps' from New Brunswick are all well, and in high hopes of realizing a fortune.

Editorial Miscellanea.

ANOTHER WORD FOR THE POOR FISHERMEN.—A few lines upon this subject about Christmas, produced us some seasonable donations, which we duly acknowledged, and some old clothing from two or three friends,—all of which has been expended and distributed, gladdening the hearts, and sustaining the strength of the hungry and the naked—old and young. These poor people seem most reluctant to apply for aid, but sheer necessity compels them. They can expect nothing from their own labor, for two months to come. (If Railroads were commenced it would not be so.) Donations in money, provisions, cast off clothing for men, women, or children, thankfully received and carefully distributed by the Rev. J. C. Cochran, Brunswick St. St. George's.

The steamship Baltic from Liverpool, arrived at New York on the 7th inst.
The Flour market is dull—and prices have declined sixpence and ninepence.
Consols declined one-eighth.
Lord Clarendon has succeeded Lord John Russel as principal Secretary of State for Foreign affairs. English news not otherwise important.
There has been a fresh attempt at insurrection in Italy.—*B. N. American.*

Halifax, N. S., Feb. 28, 1853.

Sir,—I believe that the correct answer to the question propounded by your correspondent X, is that the value of the gold in the lump is £38 2 2 sterling.

For let
 $x =$ No. of grains of water displaced by gold,
 $y =$ No. of grains of water displaced by quartz,
then x plus $y = 1968.75$
and $18x$ plus $2.7y = 10498.75$
(taking 18 and 2.7 as the respective mean specific gravities of gold and quartz) from which equation we solve
 $x = 338.76634$
 $18x = 6097.79412$ weight of gold in grains,
which at £3 sterling an oz. is of the value of £38 2 2 sterling.
Your obed't. servant, MILES.
The above solution was received before our paper went to press last week. W. G.

ACKNOWLEDGMENT.

The Rev. Mr. Cochran thankfully acknowledges during this week on behalf of destitute persons at Turns Bay—
 From Mr. J. Saffier, with clothing, £1 0 0
 Mr. Justice Bliss, 5 0 0
 Hon. M. B. Almon, 5 0 0
 Hon. H. H. Cogwell, 1 0 0
 Hon. the Ch. Justice and Miss H. 2 5 0
 Rev. Mr. Bullock, Sen., 1 0 0
 Mrs. Bobie, 2 0 0

LEGISLATIVE.

THE RAILWAY.—Mr. Howe stated on Wednesday that feeling the House was too evenly divided to make it expedient for the Government to proceed with their Railway Bills, he and his colleagues had come to the conclusion, rather than that the Session should close without any Railway measure, to pass Bills incorporating companies for the construction of the Trunk line and Branches. The hon. member went at length into the causes which led to this change of policy, and read from a minute of Council, an outline of the provisions of the measure which had been approved by his friends:

That a Bill should be passed Incorporating a Company charged with the construction of the Trunk Line to Amherst, and the Branches to such points as would be satisfactory to a majority of the Legislature.

That the Province shall loan a sum not exceeding £2000 per mile on the Trunk Line, and £2000 per mile on the Branches—to form a first charge upon the road.

That the Company so incorporated should give their Bonds in exchange for those of the Province—the interest on which shall be payable half yearly while the Roads are under contract, and after they are completed, with legal remedy for the enforcement of both principal and interest. That the Company shall be formed of leading men of both parties, and without reference to either Sykes or Jackson.

After making this announcement, Mr. Howe proposed the appointment of a Committee to prepare the Bills, which, after some discussion was agreed to. The Attorney General, Messrs. Johnston, Howe, Killam, Hall, Henry, and Wier, are the Committee.—*Chron.*

It is to be hoped that in this new position of the Railway question, nothing further will occur to delay the settlement, on a safe and desirable basis; that all parties will unite in perfecting the measure now being framed in Committee, and thus enable Nova Scotia, after all, to take a simultaneous start with the sister Province, in the great work of internal improvement, so loudly called for on every side.

A variety of important measures are yet untouched by the Legislature, which will require calm and deliberate consideration. Yet time presses so, that it may be feared they will be either dealt with too hastily, or deferred altogether.

Although little has been done in the House during the week, no doubt the Committees have been busily employed.

BEATRICE.—“We have to acknowledge the receipt, thro' Mr. Fuller, of a handsome volume under this title from the pen of Miss Sinclair, author of *Modern Accomplishments*, &c., &c. pp. 384. New York: *De Witt and Davenport*.”

“The object of this narrative, says the Preface, is to portray, for the consideration of young girls, now first emerging into Society, the enlightened happiness derived from the religion of England, founded on the Bible, contrasted with the misery arising from the superstition of Italy, founded on the Breviary.”—Again, say the publishers, it is a vivid picture of the physical and intellectual jugglery employed by the Jesuits, when intent upon the spiritual capture of an individual, a family, or a community.

“The publication of BEATRICE is at the present juncture, both timely and important. * * * It is an antidote to the moral poison which the agent of the Papal Cabinet is now spreading like a baleful pestilence throughout the world. * * * A perusal will satisfy the reader, that in the person of the able authoress, a giant has sprung up, whose brilliant intellect and vigorous energies, are more than a match for the Brazen enemy of Religious freedom.”

We feel it would be unnecessary for us to add a word more to these strong commendations, further than to ask our readers to secure the book for themselves. It is particularly recommended to those parents who think their children as safe from error in a Nunnery school as in one conducted on the principles of our Protestant faith—a point on which a lamentable laxity prevails in this community. Whatever may be the professions of non-interference with religious creeds which may be put forth in such quarters, it is contrary to the nature of things, and to the well known spirit of the Roman Catholic Church, to suppose that the influence which belongs to the teachers will not be evinced, silently, or openly as circumstances may seem to warrant, over the minds of those whose confiding parents may trust them within the walls of a Convent.

A Sermon will be preached in St. George's Church, by the Rector, on Sunday morning next, and a collection made in reference to the Jubilee of the British and Foreign Bible Society.

D. C. S.

RECEIPTS.

The Receipt from Arichat on the 31st January, should have been acknowledged as £7 and not as £5
 Chester - - - £13 0 0
 Chester Road - - - 3 0 0

EDWIN GILPIN, JR.

As the 15th Report of the Society is now in the Printer's hands for Publication, the Secretary requests that Subscription lists and further contributions may be forwarded immediately.

GEOLOGY OF NOVA SCOTIA.—Geological Society of London—Jany 19—Sir C. Lyell, V. P. in the chair.—The following communication was read:—

Notice of the Discovery of Reptilian Remains and a Land Shell in an upright Fossil Tree in the Coal of Nova Scotia, by Sir C. Lyell and J. W. Dawson, Esq.—Notes on these Reptilian Remains, by Prof. Wyman and Prof. Owen.—In September last Sir C. Lyell and Mr. Dawson revisited the strata of the coal formation at the South Joggins, Nova Scotia, with a view of ascertaining what may have been the particular circumstances which favour the preservation of so many fossil trees, at so many different levels, in an erect position (such a position being a rare and very exceptional fact in the coal strata of North America generally). They were also desirous of obtaining additional evidence with regard to the relation of the *Stigmaria* as a root to the *Sigillaria*;—and also directed special attention to the difference of the deposits enveloping the upright trees, and those that fill the trunks themselves. In examining the stony contents of these fossil trees, the remains of plants, such as Ferns, *Flabellaria*, *Sigillaria*, *Calamites*, and *Stigmaria*, were met with; and in one of the trees were found, near the base of the trunk, several small bones intermingled with fragments of carbonized wood. The whole were embedded in a dark-colored stony matrix, in breaking up which, besides the bones, was found a small shell, referable to the well known group of land shells, *Pupa* and *Clausilia*; the osseous remains consist of the bones of the head and extremities, jaw, teeth, vertebra, and dermal plates of one or more small reptiles. These have been examined by Prof. J. Wynnam, of Harvard University, and Prof. Owen, who pronounce them to have belonged to a Batrachian reptile allied to the *Menobranchus* and *Menopoma* at present inhabiting the rivers and lakes of North America. These eminent comparative anatomists also point out that the fossil reptiles bear some interesting relations to the Labyrinthodontid type of reptiles.—*Athenaeum*.

VALENTINE'S DAY.—It is a pity that the name of this day was not blotted from the Calendar, and then perhaps there would be an end to the absurd and foolish and even wicked tricks which are annually perpetrated by those who are alike destitute of good manners and good sense, and scatter their fooleries around.—For the special edification of all such, we cut the following from an exchange, shewing that the custom has a heathenish origin:—

VALENTINE'S DAY.

The fourteenth of February was originally observed as a festival in honour of St. Valentine, a martyr in the reign of the Emperor Claudius. It was the custom in ancient Rome during the month of February, to celebrate feasts in honour of the heathen deities, Pan, the God of Shepherds, and Juno, the Goddess of Marriage. At these festivals, among other ceremonies, the names of young women were put into a box, from which they were drawn by the young men, and she was to be the Valentine of him who drew her name. The Pastors of the early Christian Church, however, desirous to abolish Pagan superstitions, substituted the names of particular Saints, for those of women, and the person drawing the name of one of these Saints, was expected to imitate his peculiar virtues, and look up to him as his patron and example in the trials of life. As these feasts commenced on the fourteenth of February, that day was named St. Valentine's, which continues to be observed by the youth of the present day, though in a somewhat different manner from that enjoyed by the early church. In proof of this it has been stated, that two hundred thousand letters beyond the usual daily average, annually pass through the Post Office in London, on St. Valentine's Day.—*Montreal Snow Drop*.

We beg to call attention to the advertisement of Mrs. Ratchford's Seminary in another column. The reputation of this Institution is already so well established—its benefits have been so widely experienced—the testimony to the kindness and competency of the Teachers is so general—that it stands in no need of our introduction to public notice. We have not had the pleasure of personally witnessing the merits of the establishment, for when we last visited that beautiful section of our country, neither Mrs. Ratchford's school nor the Sackville Academy were in being. But we have been fully assured from unquestionable private sources in both Provinces, as well as from the testimony of competent minds in the Legislature, that this flourishing school is in every way worthy of support. We will add, moreover, that the two principal Ladies in the Institution, are communicants of the Church, which will not diminish the confidence of Parents, of whatever denomination they may be.

DIOCESAN CHURCH SOCIETY.—The Quarterly Missionary Lecture of St. Paul's Local Committee, D. C. S., will be delivered on Wednesday Evening next, (the 16th inst.), in St. Paul's Church, by the Rev. W. Bullock. A Collection will be taken after the Service in aid of the Funds of the D. C. S.

W. GOSSETT,
 Sec'y., St. Paul's Local Committee, D. C. S.

A complimentary address was lately presented to D. A. C. G. Lane, on his departure from Sydney en route for Van Dieman's Land, to which he returned a suitable reply.

The Address was numerously signed by the Magistrates and other principal inhabitants of the place.

DARTMOUTH.—We omitted to notice in our last, that the Church in that place was opened for Evening Service on Sunday week, when the Lord Bishop of the Diocese, preached to a crowded congregation.

Missionary Record.

WONDERFUL WORKS IN IRELAND.

AN Irish newspaper, called the Drogheda Conservative, thus celebrates the work of the Lord in that country.

Despite of the excommunicative and pugilistic powers of the Romish priests, notwithstanding the hatred of the Romish population to the converts, the number of persons who have left the Church of Rome in Erris, Balinahinch, Westport, The Killeries, Connemara, Galway, Doon, Dingle, Bandon, Cork, Dublin, Athill, and even in Drogheda, is most encouraging. In Palatthomas, Erris, there is a missionary church and school crowded, where all are converts except eight, Blackool Bay has its school and temple. The Islands of Arran and Innisbigil are all Protestantized. Balinahinch has a goodly congregation of adults and children, some hundreds of converts are in that district, besides many who have gone to America, carrying with them the precious deposit of the faith. At the head of the beautiful Bay of Killeries, where two years ago there was only one convert, a pretty church for three hundred persons is rapidly progressing, and at the mission schools one hundred and fifty converts are pupils. In Connemara district ten new churches are being built, and at the Hill of the Sun, Knockgrear, county Limerick, where once the Ribbon system, Mr. Cartan, was rife, there is another altar and another combination, and the lips and heart once Popish are now Protestant, and cry out with the Blessed Virgin—"My soul doth magnify (not Peter, Paul, or Denis,) but the Lord, and my spirit hath rejoiced in God my Saviour." The church of Pallas, lately built for eighty, is enlarged for three hundred; the school contains two hundred and forty converts. In the Doon district there are five convert congregations and four Sunday Schools. Look at an account of a recent meeting at Doon.

"On Friday we held our periodical meeting of Irish readers and teachers. It was an open-air meeting. The Rev. Professor Foley stood under the shadow of a wide-spreading mountain ash-tree. The assembly numbered 500 persons, of whom upwards of 400 were converts from the Church of Rome. We also had a large attendance of the gentry, including the ladies, of the principal families. The chapter read in Irish was 1 Pet. iii. The translation in Irish was exceedingly good. The professor addressed the assembly in Irish at considerable length, closely examined the readers on the the chapter above named, conversed with them in Irish in a manner peculiarly animated, and then, at my request, delivered in English one of the most effective and powerful addresses. I may add that we commenced the meeting by singing the hymn, "We won't give up the Bible."

In Bandon and in Cork the Reformation progresses well. In one school at the latter place there are four hundred converts. Instead of ballads the children of the Cork Ragged School sing—

"Why those fears! behold 'tis Jesus
Holds the helm and guides the ship."

The mission has spread from the west to the south, and now it has embraced part of the east coast of Ireland.

INDIA.

REVISED STATISTICS OF MISSIONS.

THE attempt made last year, to exhibit in statistical tables the present position and agency of Christians in India, excited, as our readers are aware, considerable interest among the supporters of those Missions, and exhibited gratifying and unexpected results. At the same time it was well known that in some parts the tables published were of doubtful authority, and in other incomplete. The Calcutta Missionary Conference, before whom the tables were first laid, desirous of seeing these defects removed, and of securing, as far as possible, a complete and authoritative collection of statistical details concerning Indian Missions, requested the Compiler to undertake the task of getting those tables revised, and their information brought down to the commencement of the present year, 1852. They offered at the same time to bear all the expenses of the inquiry.

The result of this second and more complete inquiry, into the statistics of Christian Missions in Hindustan, exhibits those Missions as occupying a higher position, and as being blessed with larger fruits than previous researches had ever before shown, or their warmest friends had ever anticipated. Of this fact the following condensed summary will furnish striking evidence. At the commencement of the year 1852, there were labouring throughout India and Ceylon—

The agents of 22 Missionary Societies.

These include 443 Missionaries; of whom 48 are ordained natives.

Together with 698 Native Catechists.

These agents reside at 313 Missionary Stations.

There have been founded 331 Native Churches, containing 18,119 Communicants; in a community of 112,191 Native Christians.

The Missionaries maintain 1,347 Vernacular Day-schools, containing 47,594 boys; together with 33 Boarding-schools, containing 2,114 Christian boys.

They also superintend 126 superior English Day-schools, and instruct therein 14,362 boys and young men.

Female Education embraces 317 Day-schools for girls, containing 11,519 Scholars; but hopes more from its 102 girls' Boarding-schools, containing 2,729 Christian girls.

For the good of Europeans 71 services are maintained.

The entire Bible has been translated into ten languages; the New Testament into five others, and separate Gospels into four others. Besides numerous works for Christians, thirty, forty, and even seventy Tracts have been prepared in these different languages, suitable for Hindus and Mussulmans. Missionaries maintain in India twenty-five printing establishments.

This vast Missionary agency cost 190,000*l.* annually: of which one-sixth, or 33,000*l.* is contributed by European Christians resident in the country.

By far the greater part of this Agency has been brought into operation during the last twenty years.—It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,

WHAT HATH GOD WROUGHT!

Calcutta Christian Observer, Nov.

DECAY OF HINDOOISM.

Lament of an educated Brahmin, in his recent Marhatta work, entitled, "Principles of Hindooism."

"The ancient and noble edifice of Hindooism is now on all sides: outly assailed by the adherents of a hostile faith, and we are filled with dismay at finding that there is also treason within. No wonder that the venerable structure is already nodding to its fall. I by means of this little book seek to prop up the building; but, when its size and ruinous state are considered, what hope is there that such a feeble prop can prevent its falling? But, as in the case of one who is laboring under a complication of diseases, and who evidently must soon die, we continue even until death to administer medicines, even so do I, minister to the decaying system of Hindooism. Hindooism is sick unto death. I am fully persuaded that it must perish. Still, while life remain, let us minister to it as we best can. I have written this book, hoping that it may prove an useful medicine."

Youths' Department.

SAYING PRAYERS.

"In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."—Phil. iv. 6.

To say my prayers is not to pray,
Unless I mean the things I say,
Unless I think to whom I speak,
And with my heart His favor seek.

In prayer we speak to God above,
We seek the blessed Saviour's love;
We ask for pardon of our sin,
And grace to make us pure within.

My infant lips were early taught
To say "Our Father," as I ought;
And every morn and every night,
To use my daily prayer is right.

But, Oh, if I am found to smile,
Or play, or look about the while,
Or think vain thoughts, the Lord will see,
And how can He be pleased with me!

Then let me, when I kneel to pray,
Not only mind the words I say,
But also strive with earnest care,
To let my heart go with my prayer.

Standard Bearer.

LITTLE ROBIN GOING HOME.

The following communication, says Mr. Packard, is from a source that entitles it to the fullest confidence:

The death scene which I want to describe, is not of a ripe Christian, but a little boy only two years and four months old! It was such a scene of wonder and plea-

sure to me that I would fain have all the Sunday school children in the land acquainted with it.

A few nights ago, just as I was going to bed, a lady came in, and asked me to go over to a neighbor's house, to see "Little Robbie," who was dying. Her statement of the strange scene induced me to go. Just before I went in, he had several times called, "Come, Children, come!" and I found all the little ones of the household—who had gone to bed—had been brought into his chamber by his parents to take their last farewell. He called each one by name. One by one they kissed him. O, it was a sight of great tenderness and one of many tears! One of his brothers was absent at a boarding school, and him he did not call, as he did the rest, but said, "Tell Willie come." After the children retired to bed again, he repeated again and again the call, "Come, children, come!" and whenever his parents would ask, "Where, Robbie?" he would answer, "To Heaven." Then he would say, as he lay upon his back, with his eyes fixed upon the ceiling, "Please God take Robbie, God please take Robbie?" These expressions were continually interspersed with, "Pa come—Ma come to heaven. Come, children, come to heaven!"

For three or four hours he lay thus gazing intently upward, as though he was looking into heaven, and almost incessantly, during the time, uttering these expressions, in an audible and almost ringing tone.

Once he asked for a white rose. "Please Ma, get Robbie a white rose." A red one being the only one convenient, it was brought. When it was offered, he rejected it, saying, "No ma, Robbie don't want that." After a while he again asked for a white rose. When it was brought he said, "Let me smell it. That will do; ma, put it away now." There was but little intermission during the last few hours of his life of the above remarkable expressions, so that he must have uttered them scores, perhaps hundreds of times. At one time as I stood over him, gazing with wonder at him, I recited the hymn—

"There is a happy land."

He ceased to talk while I spoke, showing that the subject agreed with and filled up his thoughts, but as soon as I had done, he began again "Please God take Robbie," etc. Again he was silent during most of the time that prayer was offered at his bedside. The last words he spoke were almost inaudible, a mere whisper. "Come, children, come!"—he had not breath to utter the last word, and the fluttering spark of life went out.

Many may inquire what was the child's character in life? Without being a very precocious child, he was thoughtful and observing. He seemed to have an intense love of flowers. He delighted greatly in music. He was a pattern of neatness and cleanliness. For some weeks before he became sick he showed a remarkably unselfish disposition. A spirit of gentleness, meekness, and kindness, showed itself continually. Some one teased him just before his last sickness about his fondness for tin trumpets, of which he had several. "Never mind," said he, "God will give Robbie wings pretty soon; and me fly to heaven and blow my music there!" Perhaps we may infer from this that his heart was being prepared for what he saw and heard on his death-bed. It did seem to us as if the Spirit of God had somehow fitted him for heaven, and opened his spiritual sight to behold the bliss and glory to which he was approaching.

The chamber where Robbie died seems now a hallowed spot. One of the little children well expressed this awhile after death.

"Ma," said she, "I was always afraid of a dead person: but there seemed to be a glory about him." The whole scene is indelibly impressed on the memories of all that were present—a scene that should startle the sinner, confound the infidel, and delight the Christian.

Selections.

ST. PATRICK'S CHAPEL, LIVERPOOL.

To The Rev Mr. Poyer.

SIR,—The mistress of our Industrial Ragged School has addressed a letter to the managing committee, in which she says that you and one of your brethren visited the school on Thursday last, and insisted on withdrawing some of the children on the plea that their faith was in danger, especially because they were taken to divine service in my church.

After a description which I need not transcribe, she says—

"I asked Mary to go for a policeman. Finding a different reception from what they apparently anticipated, they became quieter, remarking they considered a great indignity had been done them, by sending for

a policeman, as they moved in the position of gentlemen, and considered themselves such. I answered that when I met gentlemen, I expected gentlemanly conduct, and as theirs had been the reverse, I had been necessitated to act as I did. I further said that there were starving Catholic children on the streets, that it would be better to look after and care for than to take children from a place where they were kindly treated, and that the children came here, we did not go for them; and moreover it was their neglect of such children that caused schools of this kind to be opened. Mr. Power replied that it was the souls of his flock he was anxious about, not their bodies, and quoted 'What shall it profit a man.' &c. The souls of those children on the street are not in danger, but, oh! the souls of those in this place are in danger, therefore we will remove them, and by this day week there shall not be a Catholic child in this school, nor while I am pastor of St. Patrick's church shall a Catholic child be permitted to come here."

And near the conclusion of her letter she says—
"About this time Mary and the policeman appeared. Mr. Power tried to smile, remarking, 'We are good friends now, behaving better;' but the other priest stormed and used abusive names towards Mary, ordering her away, and asking me to do so also. Mr. Power then began to bravado about what he had done and what he would further do, saying, 'My name is Power. You have already repeatedly said so,' I replied, 'Yes,' he said, 'it is a powerful name.'"

This communication from the mistress has been sent to me by the committee, and I am thereby induced to write you this letter.

I am aware that I need not, as far as you are concerned, appeal to the word of God as contained in the Holy Scriptures: because, although you profess to believe the inspiration of the Scriptures, you deny that they complete a rule of faith, and thereupon appeal to the church as the authorised and infallible interpretation of Scripture.

I shall not now insist upon the fact, although we know of men who, in their capacity of individual witnesses, have written what we can appeal to in proof of the inspiration of the Scriptures; we do not and cannot know of any men in the capacity or organization of a church until we have the Scriptures first, because it is only in the Scriptures that we can learn what a church is. You cannot evade this, except by making the church bear witness of itself; in which case we apply to the body what the Head applied to himself—"If I bear witness of myself, my witness is not true." St. John, v. 21.

But in the present instance I am content to appeal to the church.

"My faith is the faith of the old Catholic Church, represented by three hundred and eighteen fathers assembled at the Council of Nice, A. D. 325. It is what has ever since been known as the Nicene Creed, and received by the whole church as resting on most certain warrants of Holy Scripture.

"The same was reiterated at the Council of Ephesus, A. D. 431, with a decree that it should be lawful for no man to profess, write, or compose any other form of faith."

"The same was reiterated at the Council of Chalcedon, A. D. 451 the bishops exclaiming, 'No person makes any other exposition of faith. We neither attempt, nor dare to do so.'"

"The same was reiterated in the third session of the Council of Trent, A. D. 1546, the assembled fathers reciting *The Nicene Creed, and nothing else*, as the faith of the church.

"The Nicene Creed is my creed; the creed of the Branch of Christ's Holy Catholic Church in this realm of England. How comes it, then, that you differ from us; and, in so doing, declare yourself a dissenter from the decrees of *Nice, Ephesus, Chalcedon, and Trent?*"

"The reason is, that you have unfortunately embraced a new creed put forth by the Bishop of Rome after the middle of the sixth century. It was published as a creed, for the first time, on the ninth of December, 1454.

"This new creed contains all the points of the controversy between the Church of Christ and the Church of Rome—the Church of Christ as she was from the beginning, and the Church of Rome as she has been for the last three hundred years.

"This new creed contains all the differences between you and me, between what you teach and what I teach. What you hold in common with the church from the beginning, I hold also. Confine yourself to the faith of the old church, and you and I will agree.

"But all that is peculiar to your faith is new. Of

course you will deny this. Well! To the proof. I have given you chapter and verse for my faith.

"And I hereby invite you, I will not say challenge, the word sounds harshly, and I neither feel nor mean to express any harshness; but I give you a fair opportunity to show, if you can, when and where the Church—not some heretical individual or individuals, observe, but the Church, when and where the Council—ever proclaimed as her faith, any one of the twelve articles which I, as a Catholic, reject, and which you as a post-Tridentine Romanist, a follower of the novelties of the 16th century, maintain.

"When I call them novelties, you will observe it is an article of faith in the Church. I do not deny that individuals, in the exercise of their private judgement, held and wrote many of them at a much earlier age—indeed I think it is easy to trace some of them to the heathen schools of Pythagoras and Plato. These philosophers taught the sinfulness of matter, the holiness of abstaining from certain meats, the super-angelic sanctity of celibacy, and that the departed spirits of the illustrious dead were mediators between the gods and men. In their gropings without revelation they knew no better;—but I do deny distinctly that the Catholic Church of Christ ever embodied any of them in her creed, or that they were ever set forth by authority for subscription by the clergy until after the council of Trent had finished its sessions, and the Pope saw that something more pointed than the wordy decrees of that council was required to stay the progress of the Reformation.

"Come, then, the press is open, public opinion is alive, more alive to this subject than it has been for many years, if you can show that your distinctive creed is the old creed, do so, and you will prove yourself better entitled to the name you seem to be so proud of than by any conversation, however triumphant, with a poor schoolmistress.

"If you cannot do this, if you cannot show that your faith, where it differs from mine, is older in the Church than 1564, you will scarcely, I think, be able to justify yourself in the eyes of the people of England, in taking a poor sick woman out of her bed, and compelling her by your threats to go out in a cold winter day to demand her children from a school where the old Catholic Nicene faith is the religion taught to all the pupils.

"You will scarcely justify yourself in the assertion that the souls of children in the street are not in danger, but the souls of children learning the old Catholic faith are in danger—in other words, that ignorance, and vice, idleness, blasphemy, and crime, the teaching of the streets, do not endanger the soul, but learning the word of God, and the creed of the Catholic Church does.

"You will, however, be a competent witness to prove that ignorance and vice, idleness, blasphemy, and crime, do not separate men from the modern Church of Rome, but that the acquaintance with the Catholic truth does.

"This is the sore place. To separate souls from God costs Rome little, but to separate people from herself costs her much.

"Therefore she can forgive profaneness, and Sabbath-breaking, and theft, and adultery, and murder; for these she has easy penances, and easy payments, but she cannot forgive what she calls heresy; for this she has dungeons, and tortures, and death.

"The people of England were slow to believe this.—They thought it too monstrous to be true. But facts are forcing upon them the painful conviction, and you are adding your feeble note to the sound which has issued from the prison-house of the Madiai.

"You may treat this letter as many of your reverend brethren have treated similar letters from members of our true Catholic Church; but be assured your silence will be ascribed, even by your own people, not to contempt, nor to the conscious dignity of strength, and truth, but to the novelty of your distinctive creed, and your utter inability to defend in the light the unscriptural traditions which you are teaching the ignorant in the dark.

"In conclusion, unless you can disprove the statements of this letter, not by mere assertion but by documentary evidence, I charge you, in the name of our Lord Jesus Christ, not to presume to withdraw immortal souls from the teaching of the Church of God, into a conventicle set up by the Bishop of Rome in the year 1564.

"Waiting your reply, and hoping that you will have the honest boldness, either to prove yourself right, or to acknowledge yourself wrong, I am, sir, a priest (in the sense of *presbiteros*. 1 Peter, v. 1. for there is not, and cannot be upon earth a priest in the sense of *Hiericus* i. e. a sacrificing priest, Heb. viii, 4, our sacrifice is ONE, once offered, and our priest is ONE, once entered into the true holy place, as our faith is ONE; but in the sense of presbyter, I am, sir, a priest) of the Catholic Church.

"Aigburth, 15th Feb., 1853. HUGH M'NEILE."

THE VOLUNTARY PRINCIPLE.—We some time ago alluded to the case of a well educated man who on the Voluntary Principle had well nigh been allowed by the

people to whom he ministered to perish for lack of food. Our statement of facts we knew could not be controverted, and they were permitted to pass by without an attempt either to excuse or palliate the case.

The following article from the *Hamilton Gazette* will show to what miserable shifts the Voluntaries are driven to raise money, but we must confess with shame that Toronto Churchmen need not go out of their own pale or beyond their own City for examples of money raising for Church purposes, which, though they might not comport with the dignity of the object sought to be obtained, would do great credit to any travelling manager of a public exhibition:—

OYSTERS AND VOLUNTARIISM!!
Multifold and strange are the devices which the servitors of flinty-hearted Voluntaries are constrained to adopt in order to procure a few rags for their backs! There is something, however, so dismally ultra original in a dodge tried the other evening in St. Catharines by a poor Baptist preacher, that we cannot refrain from presenting our readers with the bill of fare, a copy of which has been sent us, and can be seen at our office, it is as follows:—

OYSTER SUPPER!
"The friends of the Baptist Denomination propose having a SUPPER in their NEW CHAPEL, St. Catharines, (the proceeds to go towards finishing the building.) On which occasion the public generally are respectfully invited to attend.

Several GOOD SPEAKERS and MUSIC by a Choir, are expected to be in attendance.

TEA, COFFEE, OYSTERS, &c., served at 9 o'clock.
Single tickets 2s. 6d. C'y., for a gentleman and lady 3s. 9d.

Countless degradation has the Voluntary system heaped upon Christianity, but the St. Catharines outrage is the greatest of them all.

The House of God prostituted into an Oyster Cellar! Our blood runs cold with indignation and horror!

No one is permitted to enter a Mahomedan Mosque without previously taking off his shoes. In Canada, Baptists allow gourmandizers to glut themselves with oysters and coffee in structures dedicated to the service of Jehovah! The Turk would shrink from the touch of such Christians as from pestilence or plague!

If Saint Paul could revisit this earth, how would he address the misled reprobates, thus offending at once against common decency and religion?—Would he not thunder forth the rebuke which he once dealt to sinners of a kindred order in Corinth:—"What! have ye no houses to eat and to drink in!"

It is possible that the "pastor" of these gustatorial sectarians was constrained by dire necessity to wink at the outrage which has called forth these strictures.

We have heard of a forlorn preacher in St. Catharines, who, for his service during the past year, received from his generous flock the sum of Fifteen pounds currency!—and who consequently was constrained to sell his horse in order to rescue his family from starvation. Perchance this illstarred man is the minister of the ecclesiastical fish shop!

If our conjecture be correct, we award the poor fellow our profoundest pity. Revolting as is the sin which he has countenanced and homologated, the temptation was almost too stern for flesh and blood to resist! John Cranmer fearing the persecutor's faggot, subscribed a denial of his faith; it is not strange that driven wild by the moans of a famishing wife, and the cries of hunger-crazed children, the Baptist teacher of St. Catharines should have permitted his "Chapel" to be translated into an oyster ordinary!

CHURCH FOR DEAF MUTES.—In another column will be found a slight notice of this new and most praiseworthy enterprise. On Sunday the 23d ult. service was held in the Chapel of the University, situate on Washington Square. The purpose of the undertaking is to furnish opportunities of religious worship and culture to the many deaf mutes in and around the city, who, having graduated from the Asylum up town, are engaged in the various pursuits of life, some of them being married and having families. The Rev. Mr. Galaudet, one of the most experienced and useful teachers at that asylum, is at the head of the undertaking.—N. Y. Paper

Correspondence.

SONGS OF THE CHURCH.

No. 29.

THE FOURTH SUNDAY IN LENT.

With pained heart and streaming eye,
Lord to Thy mercy seat we fly;
O let us Thy compassion share,
And save our souls from dark despair.

Too long O Lord our steps have swerved
Too long Thy threaten'd wrath deserved,
Still pity Thou our sad estate,
Nor let repentance come to late.

Send us repentance from above,
And with it send Thy pardoning love,
And let the blood which Jesus spilt,
Remove our shame, atone our guilt.

By Thy Free Spirit call'd and seal'd,
Our new-born souls to Thee we yield,
Thy Grace shall make the evening light,
And furnish songs throughout the night.

And when the work of grace is done,
And sin is spoil'd and heaven is won;
Within that pure and safe retreat,
Our crowns shall lie beneath Thy feet.

The Church Times.

HALIFAX, SATURDAY, MARCH 12, 1853.

COLONIAL CHURCH LEGISLATION.

We find in the Canadian *Churchman* of 17th ult. a full expression of the opinion of the Bishop of Toronto in reference to the proposed Legislation for the Colonial Church, as he has communicated it to H. M. Government; and when we look at the position occupied by that Prelate, and his long experience in the Colonial field, we feel that we are doing an acceptable service, in presenting a large portion of the Bishop's communication to our readers.

It appears that his Lordship received Sir John Pakington's Circular in September, whereupon he addressed a letter to each of his Rural Deans with copies of Sir John's letter and of his Speech, "desiring them to consult the Clergy, and others of their respective Deaneries" and report the result to him. That upon receiving these reports the Bishop "consulted with some able friends, and particularly with the Chief Justice," and then conveyed to the Duke of Newcastle under date of 4th Feb'y, the result of their combined deliberations.

The Bishop arranges his observations under the heads of "CONVOCAATION," "CONSTITUTION" and "THE AMENDED BILL." On the first, he proceeds—

"It is now generally admitted that the rapid growth of the United Church of England and Ireland in the Colonies, and the great increase of the Clergy, present new and urgent arguments for some ruling power to enforce stricter discipline and greater efficiency and uniformity of action than she has yet enjoyed.

"When the lay members of the Church in the various dependencies of the British Empire are believed to exceed one million, and one diocese (Upper Canada) approaches one-fourth of that number, with several hundred clergymen scattered over vast regions and thus far separated one from another, it must needs be that grave difficulties and offences will arise, and how are they to be dealt with.

"The Bishops are in most cases powerless, having indeed jurisdiction by their Royal appointment and Divine Commission, but no tribunals to try cases, and to acquit or punish as the case may require.

"Hence they feel themselves frequently weak and unable to correct reckless insubordination, sullen contumacy, and even immoral conduct. At one time they are accused of feebleness and irresolution—at another, when acting with some rigour, they are denounced as tyrannical and despotic.

"On all such occasions they are without support or the refreshing counsel of their Brethren—nor have they any Constitutional way open to them by which they can devise and mature such measures as may be found necessary for the welfare and extension of the Church.

He then observes that this led to the Gladstone Bill.

"The Bill as amended, has not only been sent out to the different Colonies to be submitted to the judgment of the Bishops, Clergy and Laity, but one Bishop at least from the different groups of Colonial Dioceses has been invited to England to assist in its modification, so that it may meet the purpose for which it is intended,—or rather, to assist in framing a Constitution for the Colonial Church, which would ensure uniformity in all essentials to her efficiency within the Colony, and at the same time preserve harmony with the Mother Church.

"Besides the Bishops and such of their clergy as visit England on this important object, those who remain in their Dioceses are expected to give their own views, and in as far as may be those of their Clergy and Laity, so that the result may be justly considered the voice of the Colonial Church at large.

"Now, although we may not reckon very much upon the positive benefit to be derived from the multitude of suggestions which will be brought forward, yet there would be the advantage of considering beforehand, whatever would be likely to be urged in the Colonies for or against the act before it had passed. Besides, the moral effect would be of great value by showing the members of the Church in the Colonies, that a measure so important had not been agreed upon without due reference to their wishes and sentiments.—and in the next place it would be much more easy to support the system afterwards against any attempts to unsettle it, as being a system established on mature consideration, and with a desire to meet the views and opinions of the various Colonies.

"Even after all this previous care and deliberation, it might be wise to limit the continuance of the measure on its first enactment to four or five years, and in the meantime to invite an expression of opinion from the different Colonies as to the working of its various provisions so that it may be made as perfect as possible, before it becomes a permanent law.

After noticing some considerations which affected the settlement of the American Church—he says—

"With us there need not be, and is not in fact any jealousy of the kind, on the contrary I believe the general feeling of the Laity as well as the Clergy at present would be found to be in favour of seeking security against error and against rash changes by having all

material points subject to the control of the Mother Church, and not left to be debated or resolved upon by Colonial Conventions or convocations.

"Let us suppose that a Constitution framed in England under the best advice and upon mature consideration, the most desirable course would, I think, be to give that Church Constitution to the Colonies by an Imperial Statute.

"But, where we apprehend a difficulty will present itself if the Bill should go into such details in regard to Church government and discipline as it ought to do.

"If a Statute could be passed, approved of by the heads of the Church and placing the Church of England in the Colonies on firmer ground as to doctrine and discipline, a very great object would be gained, because then the Convocation or whatever it might be called, within each Diocese, not having these matters within their reach, (and I think they ought not) would be occupied only in such things as would not disturb the unity of the Church, that is, in enforcing the power given by the Constitution in regard to discipline and in regulating and advancing her temporal interests.

"If it should be found that the Government would decline attempting to procure from Parliament a measure which should go sufficiently into details, the next best thing would seem to be to proceed at any rate as has been suggested in devising a Constitution by consultation among Colonial Bishops, and with the Government and Spiritual Head of the Church of England, and then providing for a convention of the members of the Church of England, Lay and Clerical, in due form in each colony, and submitting the Constitution to their adoption. The great object would be to gain the assent of the Colonial Church to a Constitution settling all cardinal points and placing them beyond the influence of disturbing forces within the separate Dioceses, which might destroy the unity of the Church and impair its resemblance to the Church of England in England.

"We must all agree with Sir John Pakington in objecting to the plan of setting each Diocese separately to work to lay down a system for managing their Ecclesiastical affairs. Some points of vital importance to the Church might, I fear, be placed either at once or in time, under the influence of various causes, on so inconsistent a footing in the different Dioceses, that the Church of England would no longer seem to be one Church in the colonies, and we should have some crotchet established under peculiar circumstances in one Diocese which would tend to unsettle the Church in other quarters, when, without such example the proposition would have received no encouragement. Moreover, the preponderating element in the population of a particular Colony—the tone of public feeling on various questions—the accidental circumstances of the personal character of the Bishop who would first have to set the machinery in motion—his discretion, his firmness, and ability to resist pressure and various other circumstances, would be almost certain to bring about different results—and possibly, in some Colonies, results that would be much regretted, and ought to be deprecated in all.

"And besides, there may be differences in the present actual condition of the several Colonial Dioceses which could hardly fail to occasion a far greater diversity than ought to prevail in one Church in regard to matters of common interest."

CONSTITUTION.

"The Members of the Church of England in the Colonies, desire in the first place, that the Constitution or Act for the better government of the Church in the Colonies, should acknowledge the Supremacy of Her Majesty over all persons in all causes Ecclesiastical as well as Civil, within her dominions. We are deeply sensible of the necessity of preserving that Supremacy unimpaired, and are determined, in so far as in us lies, to maintain and defend it."

"We desire, in the second place, that provision be made that the Church shall still continue, as we have ever been, an Integral portion of the United Church of England and Ireland—enjoying the true Canon of Holy Scripture as our Rule of Faith—acknowledging the three Orders as an authentic interpretation of Holy Scriptures as they are embodied in the Liturgy, maintaining the Apostolic Form of Church Government by Bishops, Priests and Deacons—and we declare our firm and unanimous resolution in dependence on the Divine aid, to maintain those benefits, and transmit them unimpaired to posterity."

"Hence we deprecate all attempts to tamper with the Doctrine of the Church, or any of her formularies. We deprecate any tendency to add to or diminish the deposit of Faith committed to the United Church of England and Ireland as a Branch of the Church Catholic—or to narrow her terms of communion as laid down in her Book of Common Prayer and Articles, for the preservation of which, we desire to express our deep thankfulness, and it is our earnest wish that Provincial and Diocesan Convocations in the Colonies, may be restrained from meddling with, much less from altering such high and weighty matters, and that they be confined to discipline and the temporalities of the Church, and such regulations of order and arrangement as may tend to her efficiency and extension."

"The Constitution having secured the acknowledgment of the Royal Supremacy—the Unity and sound teaching of the Colonial Church in all things essential, and her identity as an integral part of the Church of England might proceed."

1st. To restrict the Provincial or Diocesan Convocations of the Colonial Church from entertaining any proposition for any change of the articles, Doctrines, Lit-

urgy or offices in the United Church of England and Ireland.

2nd. To provide for the enforcing of proper discipline—and method of proceeding upon complaint against any clergyman,—for immoral conduct,—insubordination,—habits and pursuits inconsistent with their sacred calling, neglect of duty, unsound doctrine, breaches of orders &c. &c. The sentence that may be imposed and in certain cases the right of appeal.

3d. To provide for the appointment and removal by due authority, and after proper proceedings, of Bishops, Presbyters, and Deacons.

4th. To provide for dividing the Dioceses into Parishes with proper regulations in case of future subdivision, with a view to Church purposes only.

5th. To provide for the extension and temporal interests of the Church,—by the members assessing themselves to raise Funds for building, repairing Churches, Parsonages, School Houses, for the support of the Clergy and School Masters, and the maintenance of Public Worship.

6th. To provide for the regulations of fees for marriages, baptisms and burials.

These and various other matters affecting the welfare of the Church would require to be taken up one by one and provided for—the design being to have certain things fixed by superior authority so as to be subject to no change by any legislation within the diocese.

I would more briefly recapitulate what appears to me desirable.

1st. that one Constitution be framed for the government of the Church in all the Colonies.

2nd. That the Constitution should provide.

1. For the establishment in each Colonial Diocese, of an Assembly for managing so far as may be committed to it, the affairs of the Church.

2. For giving such assembly the most appropriate name.

3. For establishing how it shall be composed, as to the proportion of Clergy and Laity—what shall form a quorum—how questions are to be decided—what regulations as to times of session,—prorogation—adjournment &c.

4. Who shall preside—if the Bishop, shall he possess an absolute veto, or, one modified, or, merely the casting vote.

5. Shall there be a power in the Archbishop of Canterbury, or the Crown, to disallow, within a limited period, any law or regulation of the Convocation.

"From a review of these principles and details, two or three good men could, I think, in a single week, suggest a system for them all—not such as would satisfy and please every one, because that is not to be hoped for, but such as persons of good judgment and good intentions, and with some knowledge of Colonial feelings and prepossessions, would think reasonable and practicable."

WIDOWS AND ORPHANS' FUND.—We fear that the fact of such a fund being opened, as an additional object embraced by the D. C. Society, is not as generally known or regarded, as it ought to be. A mere trifle has as yet been contributed. In Canada, stated collections are annually made for this purpose, which have this year already amounted to nearly £300. In New Brunswick, also, additions are yearly made to a similar fund.—We commend the subject to the earnest attention of every member of the Church, and especially of those whom God has blessed with large means. There is no way in which they could more comfortably allay the anxieties of the poorly paid clergy, than by thus holding out the prospect of something to provide for their dear families after they have finished their course. It is entirely out of their own power to make any such provision for them; and despite their faith in the Providence of God, there will often arise the anxious thought,—“what will become of these dear ones when I am gone?”

It is in the power of the rich,—nay of all, to do much to quiet these anxieties, and remove those cares. We believe we speak the feelings of most of our brethren, who, like ourselves are blessed with a goodly number of olive branches around their tables, when we say, that to secure a help for our widow and orphans, would be a greater boon than to add to our own salaries. In the Wesleyan Body, a commendable attention has been given to this point. Among them, a family of a dozen far from creating pecuniary difficulty, adds to the means of subsistence. There is in fact a premium upon every little head that shows itself in the Mission House. A similar regulation would be hailed with satisfaction by many of our Clergy. But in default of that, we would earnestly direct attention to the enlargement of the particular fund already alluded to, so as to make it a hopeful dependence for the wives and children of those who are now spending their time, talents, and strength, in ministering to the souls of the members of our Church. If any of our wealthy friends would feel constrained to shew his regard for such labors, and for our common Lord, by laying a liberal foundation for such a fund, no doubt many would follow the example, and the Clergy, themselves, tho' now scarcely knowing how to meet other calls, would still strain a point to make some yearly contribution to it,

with the view of entitling their families to its benefits hereafter, after the plan of the Compassionate Fund in the Naval Service. We throw out these hints merely to stir the subject, and shall probably recur to it again.

PASSION WEEK.

A course of Sermons will be preached (D. V.) at St. Paul's, at the daily Evening Service, during Passion Week, on the Seven Sayings of our blessed Lord upon the Cross:—

Sunday before Easter, by Rev. E. Maturin, on St. Luke xxiii. 34.

Monday, by Rev. R. H. Bullock, on St. John, xix. 26, 27.

Tuesday, Rev. Geo. Hill, on St. Luke xxiii. 43.

Wednesday, Rev. E. Maturin, on St. Matt. xxvii. 46.

Thursday, Rev. W. Bullock, on St. John, xix. 28.

Good Friday, by the Lord Bishop, on St. John, xix. 30.

Easter Eve, Rev. R. F. Uniacke, on St. Luke, xxiii. 46.

The Bishop will also preach on the evening of East-or Sunday.

LETTERS RECEIVED.

From Rev. Mr. Forsyth—the £1 sent in January was credited according to order. Rev. E. E. B. Nicholls—directions attended to. C. E. Hatchford—directions attended to. Rev. W. R. Cochran, with 2 subscribers. Rev. Mr. Townshend—we do not receive the C. C. C. for subscribers. Roy-A Gray—directions are attended to.

TO CORRESPONDENTS.

"A Parishioner" must apply for an answer to his "Cathedral" question in the proper quarter. He ought to know where that is.

We beg respectfully to decline insertion of the Communication under the signature of "Kouros." We can scarcely believe him serious in advocating "dancing parties" on Christian principles, or in comparing them to the marriage feast consecrated by our Saviour's presence, or in asserting that a Christian parent can make them the subject of prayer for his children who attend them, unless it be in order that they may be preserved from the temptations into which he has thrust them. Still less can we understand, how any religious person can maintain that the "influence of convivial dancing parties" is not "hostile to true piety." Are they regarded even by their votaries as a good preparation for the reception of the Holy Communion? Do they tune the spirit for converse with God in prayer? Is the Bible devoutly read afterwards. Whether is the love of God in the soul, or the love of the world, most promoted by them? Are their adjuncts of love of dress, envyings, heart-burnings, frivolous conversation before, at, and after, &c. &c. favourable to religious influence? In short, can any heart that takes pleasure in the things of God, enjoy also the giddy whirl of the midnight dance; or would any one desire to meet Death in a ball room, as has sometimes been the case, and as is stated in the following extract:

AWFUL DEATH AT A BALL.—A ball was given last week at Ludlow, to the inhabitants of the town, by the Hon. R. H. Clive and Lady Harriet Clive, in return for the festivities which took place on the marriage of their son, one of the members for the borough, R. B. Clive, Esq., with Lady Mary Bridgman, youngest daughter of the Earl of Bradford. About eleven o'clock, just as Mrs. Evans, the wife of a tradesman of the town, stood up to dance, she suddenly dropped. Prompt assistance was rendered, but in vain. Though three medical gentlemen ran to her assistance she was a corpse before she could even be removed.

Died.

At Arichat, in the 73rd year of his age, ARCHIBALD McDONALD, Esq., a native of Scotland, after a short but severe illness, better known as the Senior Partner of the firm of A. & H. McDonald, formerly of Halifax.

Shipping List.

ARRIVED.

Saturday, March 5.—Brig Onward, Banks, 15 days from Cienfuegos; Brig Rapid, Crowell, 15 days from Matanzas; Schr Mary Ellen, Forrestall, 5 days from New York; Sunday, March 6.—Schr Ann, —, from Arichat,—bound to Boston.

Monday, March 7.—Brig Velocity, Burke, 17 days from Cienfuegos; Packet schr Liverpool, McClearn, 1 day from Liverpool, to Master—8 passengers.

Tuesday, March 8.—Steamer Titan, (Am.) Cuminskey, New York, 49 hours—no passengers—came down to tow ship Winchester; brigs, Kaloolah, Lawson, New Orleans, 15 days; Lord Lovat, Jost, Norfolk, 11 days; schr General Washington, (pk.) Patterson, Boston, 4 days—15 passengers.

Wednesday, March 9.—R. M. Steamship Levantine, 7 days from Bermuda,—has 5 passengers; reports broke her shaft on the passage to Bermuda when two days out—and 25th ult., has performed the passage thence to this port under canvas. The R. M. S. Ospray got up her steam and proceeded to the assistance of Levantine, but her services were not required.

Thursday, March 10.—Brig Benjamin Cushing, Boston, 4 days; Brig Adah, New York, 7 days; Noble, New-foundland, 16 days.

CLEARED.

March 5.—Schr Morning Star, Larner, Newfoundland.

March 7.—Lydia, Bark, New York.
March 8.—Schr Coral, Purdy, St. John, N. B.
March 9.—Mary Ann, Boston, Young Hunter, Boston, Bright Contest, B. W. Indles.
March 10.—Julia Eliza, Olerin, N. F.

PASSENGERS.

R. M. S. America.—Boston to Halifax.—Messrs L. Childs, C. James, T. R. Starr, G. W. Minor.
R. M. S. Cambria.—Halifax to Liverpool—Captain Crear; Messrs. Dunbar, Dawson, Johnston, Capt. Mosher.

COUNTRY MARKET

PRICES ON SATURDAY, MARCH 12.

Apples, per bush.	none.
Beef, fresh, per cwt.	25s a 37s. 6d.
Butter, fresh, per lb.	11d. a 1s.
Catsup, per gallon.	none.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	1s. 6d. a 1s. 9d.
Eggs, per doz.	8d.
Geese, each.	none.
Hams, green, per lb.	5d.
Do. smoked, per lb.	6d. a 6d.
Hay, per ton.	£3 10 a £4.
Homespun, cotton & wool, per yard	1s. 7d. a 1s. 9d.
Do. wool.	2s. a 2s. 6d.
Bacon, per lb.	6d. a 7d.
Oatmeal, per cwt.	14s. a 6d.
Oats, per bus.	1s. 10d. a 2s.
Pork, fresh, per lb.	4d. a 4d.
Potatoes, per bushel.	2s. 6d.
Socks, per doz.	10s
Turkies, per lb.	6½ a 7d.
Yarn, worsted per lb.	2s. 6d.
Ducks per pair.	none.

Advertisements.

FOR SALE.

The Property situated at the Collogo Gato in Windsor.

THERE IS A SMALL COTTAGE ON THE PREMISES, with 6 acres of Land in excellent order.—As the Railroad, if carried on, will pass through this property, it is likely to be of increasing value. Particulars can be obtained from Mr. F. Cochran, at Messrs. Johnston & Twining's Office. March 12.

AMHERST FEMALE SEMINARY.

PRINCIPALS.

MRS. C. E. RATCHFORD AND MISS YATES.

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

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

EXTRA CHARGES.

MUSIC.

Piano or Spanish Guitar, three lessons per week, £2 per quarter or half term

DRAWING.

Pencil or Crayon, five lessons per week, £1 per quarter or half term.
Coloured Crayon, ditto, £1 10s. ditto ditto.
Mono-Chromatic, plain or blended, three ditto, £1 10s ditto ditto.

FRENCH.

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

ITALIAN.

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

Bills payable quarterly, in advance.

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

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

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

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

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

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

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

C. E. RATCHFORD.

Amherst, N. S. March 12. 1853. 4th.

CORDIAL RHUBARB FOR THE PREVENTION and Cure of Diarrhoea, Dysentery, and all Disorders of the Stomach and Bowels arising from debility, or loss of tone.

This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrective of acidity, (the frequent cause of bowel complaints)—removes irritating obstructions, and when its use is persevered in, imparts tone and vigor to the digestive organs. Sold only at **LANGLEY'S DRUG STORE**, Hollis Street, July 26.

NOVA-SCOTIA BOOK STORE.

No. 24 Granville Street

WILLIAM GOSSIP.

HAS IN STORE, CHEAP FOR CASH, OR APPROVED CREDIT—The following Popular and Standard Works.

From Carter's Brothers, New York.

RELIGIOUS AND MISCELLANEOUS PUBLICATIONS.

- Bonar's Story of Grace, do. Night of Weeping.
- Cumming's Message from God, do. Christ Receiving Sinners.
- Hamilton's Royal Preacher.
- Bunyan's Pilgrim's Progress.
- Stevenson's The Lord our Shepherd.
- Catherine Sinclair's Modern Accomplishments, do. Modern Society.
- do. Hill and Valler, do. Charles Sermour.

Rev. John A. Clark's Works, viz:—

- A Walk about Zion,
- Gathered Fragments,
- The Young Disciple,
- The Pastor's Testimony,
- Awake Thou Sleeper.
- James—Christian Professor,
- Anxious Inquirer,
- True Christian,
- Young Man from Home.
- Grace Kennedy's—Jessy Allan,
- Anna Ross,
- Mrs. Sigourney's—Olive Leaves,
- Water Drops,
- Girl's Book,
- Boy's Book,
- Mary Duncan's—Children of the Manse,
- Rhymes for my Children,
- Cunningham's—A World without Souls,
- Osborne's World of Waters,
- Pollock's Course of Time,
- Frank Netherton, or the Tallsman,
- Now Cobwebs to catch Little Flies,
- Peep of Day,
- Near Home, by the author of Peep of Day,
- Precept upon Precept, do.
- Line upon Line, do.
- Here a Little and There a Little, do.
- Rylo's—Wheat or Chaff,
- Krudmacher's Martyr Lamb,
- Bogatzky's Golden Treasury,
- Oplo on Living,
- Select Christian Authors, with Introductory Essays,
- The English Pulpit—a Collection of Sermons by the most eminent living Divines of England.
- Sir Roland Ashton,
- Paley's Horae Paulinae,

LIST CONTINUED.

From Appleton & Co's. New York.

- Campbell's Poetical Works (Illustrated.)
- Burns' do. do.
- Cowper's do. do.
- Scott's do. do.
- Dante's do. do.
- Tasso's Jerusalem Delivered do.
- Butler's Hudibras, do.
- Madame Guizot's Young Student,
- Fireside Fables,
- Quackenbos' Tales from Fairyland,
- Mrs. Ellis's Somerville Hall,
- Adventures of Hernan Cortez, Conqueror of Mexico,
- Bishop Ives' Sermons,
- Friday Christian, or Pitcairn's Island—by a poor member of Christ.
- Midsummer Fays
- Jeremy Taylor's Readings for every Day in Lent.
- Gresley's Portrait of an English Churchman.
- Treatise on Preaching.
- Hook's Cross of Christ.
- Kip's Early Conflicts of Christianity.
- My own Story.
- American Historical Tales for Youth,
- Uncle Parver's Tales,
- Sewell's Lancelot Parsonage, 3 vols
- Margaret Percival, 2 vols.
- Grace Agullar's Mother's Recompense
- Val of Cedars
- Home Scenes
- Woman's Friendship
- Pulpit Cyclopaedia, and Christian Minister's Companion
- Pearson on the Creed
- Trench's Notes on the Parables.
- [List of Books will be Continued next week.]

Halifax, Mar. 12. 1853.

TO PRINTERS.

COMPETENT SOBER AND INDUSTRIOUS COMPOSITIONS constantly wanted by H. O. HOUGHTON & Co. Cambridge, Mass. U. S.

We have placed information relating to wages, &c. in the possession of Mr. W. Gossip, Printer and Publisher, Halifax, Nova Scotia, who has visited our Establishment and to whom such persons as above, seeking employment, can refer. Application if by mail, must be propaid.

H. O. HOUGHTON & CO. Cambridge, Mass., U. S. Feb. 1853.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX, PREPARED WITH EAU DE COLOGNE. The daily use of this much admired Tincture preserves and beautifies the TEETH,—prevents Tartarous deposit,—arrests decay,—induces a healthy action in the GUMS,—and renders the BREATH of a grateful odor.

Sold only by **WILLIAM LANGLEY**, Chemist, &c., from London. Halifax, N. S. Feb. 19. 1852.

UNIVERSITY OF WINDSOR.

LATIN PRIZE POEM.

THE HON. MR. JUSTICE BLISS, M. A. HAS PROPOSED the following Subject for a Prize Poem for the present Year.

IN OBITU ILLUSTRISSIMI DUCIS WELLINGTONI INVENTORI. This Prize, which is open to all Under-graduates under 4 years' standing, will be adjudged to the best Composition in Latin (Hexameter or Ilegiac) Verse of not less than 40 lines. The Verses must be given in to the President on 1st May. 1853. Feb. 5.

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

Poetry.

FOR THE CHURCH TIMES.

Extracts from Ralph Erskine, A. D. 1785.
THE PRAYER OF FAITH.

Jesus I'm thine in life and death,
Oh! let me, conquering, hold Thy throne,
Why shared the cross the vital breath,
If not to let us share Thy throne.

This is Ralph Erskine's paraphrase of this Latin Verse—
Sum tuus in vita, tua sum mea funera, Christe,
Da precor, imperit sceptra tenero tui.
Cur etenim moriens, tua vulnera soeva tullisti,
Si non sum regni portio parva tui.
Feb. 1851. SIOGA.

THE HOLY LAW

Paraphrased by Ralph Erskine.
No God but Me shalt thou adore,
No Image frame to bow before
My holy name, take not in vain,
Nor dare my Sabbath to profane,
Thy parents honor and respect,
All murder shun and malice check;
From what's impure or vile abstain,
From theft and all unlawful gain,
False witness flee; malice and spite,
Nor covet what's thy neighbor's right.

Advertisements.

THE COLONIAL LIFE ASSURANCE COMPANY.

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

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

MATTHEW H. RICHEY.

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

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HEALTH FOR A SHILLING!

HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH, DISORDERED STOMACH, INDIGESTION AND DETERMINATION OF BLOOD TO THE HEAD.

Copy of a letter from Mr. John Lloyd of Erwen, near Harlech, Merionethshire.

To Professor HOLLOWAY.
SIR.—I avail myself of the first opportunity of informing you, that for a very long period I was afflicted with a dangerous giddiness and frequent swimings in the head, attended by loss of appetite, disordered stomach, and generally impaired health. Every means had failed to give me any permanent relief, and at length it became so alarming that I was really afraid of going about without an attendant. In this melancholy condition I waited personally upon Mr. Hughes, Chemist, Harlech, for the purpose of consulting him as to what I had better do; he kindly recommended your Pills, I tried them without delay, and after taking them for a short time I am happy to bear testimony to their wonderful efficacy. I am now restored to perfect health, and enabled to resume my usual duties. You are at liberty to publish this letter in any way you may think proper. I am, Sir, your obedient Servant,
(Signed) JOHN LLOYD.

June 6th, 1852.
MIRACULOUS CURE OF DROPSY.
Extract of a Letter from Edward Rowley, Esq., of India Wall, Tees, dated April 8th, 1852.

To Professor HOLLOWAY.
DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, Dropsy, and which, under God, was effected by your invaluable Pills. I was tapped five times within eight months, and skilfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy, and notwithstanding all I had undergone, this miraculous medicine cured me in the course of six weeks. (Signed) EDWARD ROWLEY.

INFALLIBLE CURE OF A STOMACH COMPLAINT WITH INDIGESTION AND VIOLENT HEAD-ACHES.

Extract of a Letter from Mr. S. Gowen, Chemist, of Clifton near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY,
DEAR SIR—I am requested by a Lady named Thomas just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, Indigestion, loss of Appetite, violent Head-aches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial result; at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of Measles and Scarlatina, having effected positive cures of these diseases with no other remedy. (Signed) S. GOWEN.

A DANGEROUS LIVER COMPLAINT AND SPASMS IN THE STOMACH EFFECTUALLY CURED.

Copy of a Letter from Mr. Bostock, Druggist, of Ashton under Lyne, dated July 31, 1852.

To Professor HOLLOWAY.
DEAR SIR.—I have much pleasure in handing to you a testimonial of the efficacy of your Medicines. A person in this neighbourhood with whom I am well acquainted was afflicted for a long time with violent spasmodic pains in the stomach and liver, arising from frequent colds, smells of paint, and the effects of a stooping position which he was obliged to assume in his business. The spasms were of an alarming character, and frequently left him in a weak and debilitated condition. At length he heard of the salutary effects of your invaluable Pills, and was induced to give them a trial. The first dose gave him considerable relief, and by following them up in accordance with your directions, they have acted so wonderfully in cleansing the liver and stomach, and strengthening the digestive organs that he has been restored to the enjoyment of good health. I remain, dear Sir, yours faithfully,
(Signed) WILLIAM BOSTOCK.

These celebrated Pills are wonderfully efficacious in the following complaints.

- | | | |
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| Bilious Complaints | Fluxes on the Skin | Stones and Gravel |
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| Colic | Head-ache | Tic Douloureux |
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| Debility | Jaunderice | Veneral Affections |
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| Erysipelas | Piles | Rheumatism |
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| | Retention of Urine | &c. &c. |

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