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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, AUGUST 27, 1853. NO. 35.

## Calendar.

### CALENDAR WITH LESSONS.

Day & date.	MORNING.	EVENING.
1st Aug. 27	1st R. of Trin.	Jerem. 23   1 John 5
2d "	2d "	Illosa 8   2, 3 John
3d "	3d "	11   11 Jude
4th "	4th "	12   13 Rom. 1
5th "	5th "	14   14
6th "	6th "	15   15
7th "	7th "	16   16
8th "	8th "	17   17
9th "	9th "	18   18
10th "	10th "	19   19
11th "	11th "	20   20
12th "	12th "	21   21
13th "	13th "	22   22
14th "	14th "	23   23
15th "	15th "	24   24
16th "	16th "	25   25
17th "	17th "	26   26
18th "	18th "	27   27
19th "	19th "	28   28
20th "	20th "	29   29
21st "	21st "	30   30
22d "	22d "	31   31
23d "	23d "	1   1
24th "	24th "	2   2
25th "	25th "	3   3
26th "	26th "	4   4
27th "	27th "	5   5
28th "	28th "	6   6
29th "	29th "	7   7
30th "	30th "	8   8
31st "	31st "	9   9

## Poetry.

### HOW MUCH I OWE.

MATTHEW VI. 12.

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

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

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

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

McCHRYNE.

## Religious Miscellany.

### BIBLICAL ILLUSTRATIONS.

**THE GALVANIC MAGNET.**—In the Lord have I righteousness and strength.—Isaiah xlv. 24.—What a subtle, powerful, yet intangible and invisible agent is that of galvanism? Here is a large horse-shoe of soft iron, composed of several plates fastened together like a coach-spring; it is suspended by a powerful rope from strong needles. What can it do? What is its use? See: the wire of the galvanic battery is applied to the soft iron. We see nothing, but, though we see it not, a stream is flowing from the trough through that wire with the speed of lightning, and the horse-shoe of soft iron has in a moment become a powerful magnet, and holds up above 100 lbs. high in the air. The wire is removed, and the weights drop instantly with a loud noise to the ground.

How like a Christian—in himself weak, useless, powerless, “nothing” but faith like that galvanic wire, puts him into connexion with Christ, the fountain of all strength; and though we cannot see either the connecting medium or the intangible power of which it is the conductor, yet from that moment, and as long as the connexion remains unbroken, power and strength flow into the Christian's heart. “He can do all things through Christ strengthening him.” He can face an angry king and a starving nation, like Elijah, one day: but let the wire be removed and the connexion broken, and he drops to the ground, as weak as did Elijah when his faith failed him at Jezreel's fierce and foolish message the next.

**TRIAL BY FIRE.**—1 Cor. iii. 12: “Now if any man build on this foundation gold, and silver, precious stones, wood, hay, stubble: every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire.”—It is the peculiar character of gems that they are indestructible; on this account a diamond is not reckoned by jewellers as a gem, because intense heat resolves it into carbon, and proves to be, therefore, no more than carbon compressed by some enormous power of pressure; so also “gold is tried,” though they may be altered as to their

form and appearance by fire, yet, like gems, are not destroyed. If a house filled with “gold, silver, and precious stones, were burnt down, the gold and silver and gems would not be destroyed, while the wood and such like materials would be consumed. Every work done in faith and love for Christ's sake and to God's glory, is like a gem, or gold and silver; and the fire that will calcine and melt the elements, and turn the sea to vapor, will not destroy or consume such works, they will abide even the searching fires of that dreadful day. Every other work will perish and disappear as the hay, and straw, and stubble, in the consuming flame.

**CLOTHING AND CLOTHED UPON.**—2 Cor. v. 4: *Not that we would be (wish to be) unclothed, but clothed upon, that mortality might be swallowed up of life.* No man naturally wishes to die. By nature, “men are through fear of death subject to bondage.” Death is unnatural. God never made man that he might die, though he made him so that he could die. Everything that is natural is pleasant—food, rest, sleep; but death, which is the forcible disruption of body and soul, the compulsory divorce of two companions that were never meant to part, is contrary to nature, and therefore unpleasant and painful. As a man, St. Paul did not wish to die. He would have preferred to have this mortal body changed into an immortal one without dying; to have this new and glorious house put upon his soul without being stripped at all and unclothed. This is what we would feel with him. Blessed are those who at the great day shall not only have immortality—(for that all will have, even the wicked; even they will have an ever-dying, but never mortal life)—but Christ's righteousness also to cover them, “so that being clothed” (with immortality,) they “shall not be found naked,” but have both a body that cannot die and glory to cover it as with a garment.—*Prot. Churchman.*

A FRIEND.

### FOLLY OF INFIDELITY.

MAN has for the most part misconceived the use of the great facts which have been graciously placed within his reach through the instrumentality of science and research. In his fond conceit he would throw aside his allegiance to God, and, arrogating to himself the command of the very elements, would from having learned to use, fool himself into the vain imagination that he could create the world afresh, and fashion it more in accordance with his infinite understanding. To this end comes the Age of Reason insidiously urge its victims; nor are they few, for the plant is of rapid growth.—Deadly though the poison is which lies concealed within the captivating exterior of this plant, we fear that there are few of its cultivators who have taken the trouble to analyze it and to test its properties with patient assiduity and an earnest desire to elicit the truth.—Captivated by the perfumed atmosphere which ever floats around the object of their admiration, they are dead to all its inherent defects; and pluming themselves on their own fancied superiority over those who acknowledge the trammels of loyalty, subjection, faith, allegiance to the supreme, they on all sides spread their toils for the waverer and wanderer from the fold of the true Shepherd. Of these there is never any lack, and many there be who slip into the net thus laid for them, for the creed of the Freethinkers is, to minds untutored by education and moral culture, a most inviting study; it can be shuffled off or on, as the humor suits, with the slightest exertion of the wearer; and if it holds out no prospect of reward, it at least is silent as to punishment.

Little matter of wonder is it that during the excitement of pursuit, and at a period when the life-blood courses through man's veins and arteries with healthy rapidity, such notions as were professed by a Bolingbroke a Volny or Shelley, appear in their holiday attire. If, however, we trace these men in their hiding places, and sift their secret thoughts in that fearful moment when the pulse flags and the limbs refuse their office, while the reckless souls, hanging between Heaven and Hell, can find no city of refuge, and compare their last hours with those of the meek but steadfast believer and the practical Christian, the tinsel

will soon drop from off the worthless theory, and the doubting disciple of a creed which begins and ends in nothing, will be rudely awakened to his danger, and fly for succor and protection from his own devices to the foot of his Saviour's cross.—*London Times.*

### AN ANTIDOTE FOR ERROR.

How shall Christians be prepared to meet the errors that abound? No given rules can define every position which the enemy takes. As the broad road is very broad, and the enemy is called a crooked serpent, his course is devious, and his forms changing. Formalism and rationalism, hypocrisy and infidelity, and all the various forms of iniquity, combine to destroy the saints of God and blind the eyes of the children of men. Still there is a remedy. The Holy Scriptures are inspired of God. They are mighty through God to the pulling down of strong holds. Divine truth can fill the soul, and then the chaff can find no room.—Heavenly love casts out fear. The sword of the Spirit is the Word of God, and the “Jerusalem blade,” as Bunyan calls it, will cut its way through.

Let the Holy Scriptures be read; let the Gospel be preached in simplicity and power, and it will destroy error just as certainly as the fire consumes the canker-bark with its insects and reptiles. How cheerfully should every Christian take the sword of the Spirit, which is the Word of God, and put on the whole armor of God, and so be strong in the Lord, and the power of his might! How cheerfully and zealously should every Minister of the Gospel declare the counsel of God in thunder-tones, and tell in promises kind and sweet that Jesus lives to save! Then will error die, false teachers fail, and love and truth survive and triumph in immortal day.

### WHAT WE OWE TO THE BIBLE.

SURELY there never was a nation that owes more to the Bible than ours. The arguments are too long to be entered into, but I hold it to be capable of proof that we owe all that is most valuable to us as a nation to our partial reception of the Word of God. Who can deny that it was the Word of God that snapped the chains of Romanism, and made us Protestant! Who can deny that same Book, taking root in our soil, has always dissipated much of that Protestant intolerance one toward another which was our inheritance from those who taunt us with having it, but who taught it us? Nations do not learn wisdom in a day; but you can see the work going on; intolerance begins to be ashamed to manifest itself, and is of sickly growth; the denominations of Christ's people learn to “love as brethren,” through the influence of this Bible. And thus it has given to us all that we cherished as Englishmen; it was this Book that brought conscience into exercise; it was the exercise of conscience that gave us the Bill of Rights and all our civil and religious liberties; and if there is a nation upon earth that should express its gratitude to God by sending his Word through the earth, it is this nation. Why is it that other nations are struggling to maintain elementary principles of liberty and national prosperity, while ours has been abundantly secured, and we have leisure to improve our institutions and develop our resources? We are spreading our influence over the whole world—we are at peace with one another—we are at peace at home—law strong, and liberty reigning—and just because the Bible has taught us our duty as Christians and as citizens.—*British Banner.*

### READING.

THAT you may grow in grace, advance in holiness, and acquire increased likeness to the Saviour's image and meetness for his presence, the Spirit must enlighten your understanding and impress your heart while you are employed in reading God's Holy Word; and you must be fervent in prayer for His enlightening and sanctifying operation, under a deep conviction that it is only when his voice says “Let there be light,” and there is light beaming from the sacred page, and like the sunshine of heaven, brightening, warming and gladdening wherever its blessed beams descend.

With this reliance on the Spirit, read with fixed attention, concentrating all the faculties of your mind on the work: with deep reverence, regarding it as the Word of God as much as if his voice was addressing you, with a sincere desire to discover the mind of the Spirit; with self-application, seeking what God has to say to you, examining yourself by each precept, drawing the proper inference from each promise, taking the intended warning from every threatening, giving the full introduction of every example, entering into the import of every doctrine, and whenever some bright glimpse of the promised glory reserved in heaven for you, sheds celestial splendor round the sacred page, endeavor to become prepared for such a heaven.—*White.*

### News Department.

From Papers by R. M. S. America, August 6.

#### COLONIAL CHURCH REGULATION BILL.

(Concluded from last week.)

IX. And provided, That every such Meeting shall choose as a Representative or Representatives One Person or (in any case where they think fit) Two Persons who shall have been a Communicant or Communicants in the said Church for at least the term of Twelve Months preceding the Day of such Meeting: Provided always, that if One hundred and fifty Persons or more shall attend and vote at such Meeting, it shall be lawful for such Meeting, if they think fit, to elect One Representative for each Number of fifty Persons so voting, provided that no Parish or District shall return more than four such Representatives.

X. And provided, That in case at the Meeting the Number of Persons proposed for Election exceed the Number which the Meeting is authorized to elect, the Chairman shall take in Writing or in a Poll Book the votes of the qualified Persons present and enumerated as aforesaid, and every such Person may give One Vote for each of such of the Persons proposed, not exceeding the Number which the Meeting is authorized to elect, as he may think fit, and the Chairman shall declare the Number of the Votes given for each of the persons proposed; and the Chairman, if he be not a Clerk, shall be entitled to vote at and may be elected by such Meeting, and where the Votes for Two or more Persons are equal the Chairman, if not a Clerk, may give a double Vote for any such Person, and if the Chairman be a Clerk he may, notwithstanding where such Votes are equal as aforesaid, give a Casting Vote for any such Person.

XI. And provided, That the Chairman shall deliver or cause to be delivered to each Person elected a Certificate of his Election, and shall sign the Minutes of the Meeting in token of their correctness, and, unless he be the Clergyman of the Parish or District, shall deliver them to such Clergyman, together with all Certificates, Subscriptions, and Lists which had been laid before the said Meeting, and a Certificate of the Names, Callings, and Addresses of the Persons chosen, and the Clergyman shall cause all such Documents to be delivered to the Bishop, to be by him laid before the Assembly at the Meeting thereof.

XII. And provided, That every Assembly first convened in any Diocese under this Act shall at its First Meeting or at some Adjournment or Adjournments thereof make such Regulations as shall seem fit for its own Proceedings and Government, and for the Proceedings and Government of future Assemblies, without Prejudice to the Right of any future Assembly to vary or repeal the same, and especially for the Adjournment or Prorogation of such Assembly, and the calling of future Assemblies, and election of the Lay Members thereof, but so that every Lay Member of such future Assembly shall be a Communicant of the Church as aforesaid.

XIII. And provided, That the Provisions of this Act for and in relation to the first convening and holding of an Assembly in a Diocese, and for and in relation to and consequent on the Election of the Lay Members thereof, shall, unless and until the first or any subsequent Assembly shall otherwise provide, remain in force and be acted upon for and in relation to any subsequent Assembly in such Diocese, and the elections of the Lay Members thereof; and in every Case not provided for by this Act, or by the Regulations for the time being in force of his Diocesan Assembly, the Bishop of the Diocese may provide for and regulate the convening of such Assembly, and the Form and Manner of all Proceedings preparatory thereto, as he may think fit.

XIV. And provided, That a Copy of the Regulations passed at the First Assembly to be called in any

Diocese, and from Time to Time of any alterations of such Regulations, shall be sent by the Bishop, duly certified under his Hand and Seal as having been made with his Assent by an Assembly of his Diocese, to the Archbishop of Canterbury, and the Archbishop shall within Six Months of his Receipt of the same, submit the same, with such Observations thereon as he may see fit to make, for the Consideration of Her Majesty in Council, and Her Majesty, by and with the Advice of Her Privy Council, may allow or disallow the same as to Her Majesty, with such Advice, shall seem fit; and the Regulations so allowed, and a Notification of the Disallowance of such Regulations as may be disallowed, shall be forthwith transmitted by the said Archbishop to the Bishop of the Diocese, and shall by him be published in the said Diocese.

XV. And provided, That any Regulation disallowed by Her Majesty as aforesaid shall, after the Notification of the Disallowance thereof shall have been received by the Bishop of the Diocese, cease to be in force, but any Act, Matter, or Thing done under or in accordance with any such Regulation before such Receipt of the Notification of the Disallowance thereof shall have the same Validity and Effect as if such Regulation had been allowed.

XVI. And provided, That after the Regulations certified by the Bishop of any Diocese as the Regulations made with his Assent by an Assembly in his Diocese under this Act, or any of such Regulations, shall have been allowed by Her Majesty in Council, no such Regulations, nor any Matter done thereunder, nor any Proceeding of any subsequent Assembly, shall be in anywise invalidated or affected by or on account of any Error or Irregularity in convening or otherwise in relation to the Assembly of which the Regulations shall have been so certified, or in relation to the Proceedings preparatory to the Meeting of such Assembly.

XVII. And provided, That in any Province where, for the Purpose of promoting Agreement between the Rules and Regulations of the several Dioceses thereof, it shall be thought fit to hold any Meeting for such Dioceses jointly, the Archbishop or Metropolitan of such Province for the Time being shall convene the Bishops of such Province, and require them to convene the Members of their several Diocesan Assemblies, or such Representatives of the same as shall hereafter by any such Provincial Assembly be determined, at such Time and Place as he may deem fit, to consider of and determine upon all such Things and Matters as may concern the Church in the same Province; and of every such Provincial Assembly the said Archbishop or Metropolitan shall be the President and shall always preside therein personally, or by such Bishop or Bishops of his Province as he shall appoint his Commissary or Commissaries under his hand and seal for that purpose; and the Archbishop and Bishops attending such Assembly shall sit and vote as one House, and the Clergy and Lay Members shall sit and vote as another House, and no Act or Resolution shall be valid to which both Houses shall not have assented; and on every Division of the House of Clergy and Lay Members nothing shall be held to be carried by a Majority of such House but that to which a Majority of both the Clergy and Laity, voting by Dioceses, shall have assented, the Vote of the Majority of the Clergy present and representing each Diocese being taken as the Vote of the Clergy of such Diocese, and the vote of the Majority of the Laymen present and representing the laity of such Diocese being taken as the Vote of the Laity of such Diocese; and all Rules and Regulations so passed shall be valid, subject to such Provisions and Restrictions, and to such Allowance or Disallowance, as has been hereinbefore provided with regard to the Regulations of such Diocesan Assemblies as aforesaid.

#### MISSIONARY BISHOPS.

A Bill, entitled an Act to Authorize the Consecration of British Subjects in Foreign or Heathen Lands.

WHEREAS an Act was passed in the twenty-sixth year of the reign of his Majesty King George the Third, entitled "an Act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being to consecrate to the office of a bishop, persons being subjects or citizens of countries out of his Majesty's dominions;" and whereas it is expedient to extend the provisions of the said Act so as to authorize the consecration of British subjects to be bishops in foreign countries; be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

1. The provisions of the said Act for, and in relation to, the consecration of persons to be bishops as therein

mentioned, shall extend, and be applicable to and for, the consecration of British subjects to be bishops in any foreign country or heathen land.

II. The third section of the Act shall not extend or be applicable to British subjects consecrated to be bishops, as aforesaid, and any person so consecrated may, by warrant or license of Her Majesty under the royal sign manual, exercise his office within any British settlement or part of her Majesty's foreign or colonial possessions or dependencies not included within the limits of any existing diocese: provided always, that before he shall so exercise his office in any part of such possessions or dependencies he shall take the oaths of allegiance and supremacy, and the oath of due obedience to the archbishop for the time being.

III. Provided also, that no person admitted to the order of deacon or priest, by any bishop so consecrated, or by any successor, of any bishop so consecrated, shall be thereby enabled to exercise his office within her Majesty's dominions of England and Ireland, or of being admitted, instituted, or licensed to any benefice or curacy therein, until he shall have been previously specially examined and approved by the archbishop of the province, wherein he shall desire to minister or officiate, and shall also further have obtained from the bishop of the diocese wherein he shall desire to administer or officiate the like approval, to be followed, if such bishop shall think fit to grant the same, by the usual license or authority to him to officiate as curate, or to be admitted and instituted to any benefice in the said province and diocese; such person, previous to such license being granted or institution had, taking such oaths and making such subscriptions and declarations as are by law required in such cases.

#### THE COLONIAL CHURCH BILL.

THE Colonial Church Bill now before the Lords is entitled "An Act to enable the Bishops, Clergy, and Laity of the United Church of England and Ireland in her Majesty's Foreign and Colonial Possessions to provide for the Regulation of the Affairs of the said Church in such Possessions." The following is the substance of its contents:—

"The first clause provides that, in every colony in which the Queen and Council shall declare the Act to be in force, the diocesan may convene, prorogue, and dissolve an assembly of the clergy, being incumbents or licensed within the diocese, and of representatives of the lay members of the Church in such diocese.—The next clause asserts the all-important principle that the votes of the clergy and laity shall be taken separately; and that the bishop, as a separate order shall have a veto on their decisions. It is hardly necessary to add that, as the object of the proposed assemblies is to make regulations for the affairs of the Church, these regulations are only to bind ministers and members of the Church 'in respect of their ministry and membership,' and are to have no legal validity against the acts of the Colonial Legislatures. Thus the state obtains all the guarantees which it is entitled to demand; whilst the orthodoxy of the Church finds ample security in the sixth clause, which forbids any regulation to be made at variance with the Prayer Book, the Articles of religion, or the oaths at ordination. The existing subordination of the Colonial Church to the see of Canterbury is also protected by a provision that no measure affecting it shall be valid without the consent of the archbishop, under his hand and seal, and the final sanction of the Queen in Council.

"The bill then proceeds to deal with the important practical question of the election of lay representatives. The electors, who are to meet for the exercise of their powers on the summons of the clergyman, are to consist of all the laymen of the parish, of twenty-one years old and upwards, who have signed a declaration that they are members of the United Church of England and Ireland, and 'belong to no other religious denomination.' The representatives are to be persons chosen in the proportion of one representative to every fifty electors until the number four is attained, which is, in all cases, to be the maximum for each parish; and the representative or representatives so nominated must have been a communicant or communicants in the said Church for at least the term of twelve months preceding the day of such meeting.' In a subsequent clause, provision is made that no future assembly shall by its standing orders, abrogate the regulation that all lay representatives shall be communicants. We may add that these 'standing orders'—or, as the bill calls them, regulations—and all alterations in them, are to be sent to the Archbishop of Canterbury, and to be submitted by him within six months to the Queen in Council, who may disallow them. No other home restrictions than the very moderate provisions which we have mentioned are imposed upon the free action of each colonial diocese.

"But the bill does not stop short with diocesan assemblies. It likewise recognises that more complex, but very necessary, element in ecclesiastical polity—the province. The eighteenth section provides that 'provincial assemblies may be held'—we quote the title of the clause in all its monumental brevity. The text itself declares that, for securing uniformity, 'it shall be lawful for the archbishop or metropolitan for the time being, lawfully constituted, in any of the possessions in which this Act shall be in force, to convene the bishops of such province—these bishops having respectively to convene their several diocesan assemblies, or the representatives of them, at the place indicated by the archbishop or metropolitan. The whole are to form a provincial assembly, in which the bishops are to sit and vote as one house, and the clergy and laity as another; and the divisions are to be taken by orders and by dioceses, so that nothing can pass which has not in its favour a majority both of the clergy and of the laity of every diocese taken separately. The regulations of this provincial assembly are to be subject to the same allowance or disallowance as those of diocesan assemblies.'"—*Ch. & St. Gaz.*

**THE CHURCH IN THE COLONIES.**—A bill prepared by the bishops for giving liberty of Synodical action to the Colonial Churches has been introduced into the House of Lords and carried through all its stages without a division, Lord Monteagle opposing captiously, and Lords Derby and Harrowby suggesting objections in detail. It was launched by the Primate, that consistent enemy to synodical action at home; the Bishops of London and Oxford promoted its progress, to which the Duke of Newcastle lent vigorous and useful aid. It appears to have been framed with care, and minutely revised before it received the approval of the government. Necessarily vague in its terms, yet anxiously limited in its practical scope, it is of course assailable from every opposite quarter, and we must be prepared to see it exposed to some unfair criticism and some wilful misconception. Take, for instance, the subject selected by the two objecting Peers, of clerical discipline. The Bishop's power is at present absolute.—Lord Derby insists that it should remain so, unless it is transferred to some Court capable of proceeding in legal form and taking evidence on oath.

**COLONIAL CHURCH BILL.**—The Colonial Church Bill is one that in its provisions can hardly be found fault with, or warrantably be objected to. The Government and the bishops, with a respectable admixture of laymen of eminence and wisdom, seem certainly to have done their best, in giving liberty to the Colonial Church, to guard against all evil consequences to the Church generally, whether as regards its discipline or its doctrine. Much has been done in this way; and yet, perhaps, much more might have been effected. But the Colonial Church is in an exceptional position, and requires (as we readily admit) many concessions which are not needed by the Church at home. It is instructive, however, to see that what is allowed to the Colonial Church on the ground of her distance from the mother country, and on that of both her position and composition, is being made use of by the extreme Tractarian party in the Church in England, as opportunity for demanding, nay, exacting, the same concessions here—concessions which would be used as to ultimately separate the Church from the State, and create an *imperium in imperio*. How far is it wise for the State to yield, and how much the Church is authorized to ask and is warranted in endeavouring to obtain, will be seen in the lucid archidiaconal charge which graces our opening pages. The question has seldom been so clearly expounded as our readers will find it in the columns to which we now venture to direct their notice.

Although we contemplate this Bill with moderate and qualified approval, we feel bound to state that Sir James Stephen has, in a long letter addressed to the Earl of Harrowby, expressed his strong dissent from the principle of the bill. He deprecates its enactment on the ground that it violates the sacred colonial franchise of self-government; that it involves a breach of faith with our Colonial Legislatures generally, but most especially with our Canadian and Australian settlements. Sir James avers that the bill will involve us in hopeless and bitter contests with the colonists, and will excite a feeling of hostility against the Church in the minds of those beyond her pale, as well as schism among the members within. The learned professor advocates delay in order to give the colonies time to make their protest, and the home legislature extended opportunity for weighing objections. Referring to the question of synods, Sir James says:—

"The conditions, subject to which the contemplated synods are authorized to make 'regulations,' are borrowed, not only in their structure and design, but in their whole technical phraseology, from those royal charters, commissions, and instructions, by which the Crown has in all former times defined and restrained the legislative authority of the various colonial assemblies. It follows, therefore, that if those instruments were sufficient to call into existence now law-making powers, this bill must also be sufficient for the same purpose. It is in these respects a mere echo of them. And lawyers in the colonies are so conversant with these instruments that this fact will be as perceptible to them, as it is to me, and they will of course infer from this remarkable identity of language a corresponding identity of design.

"It is, however, maintained that, except by the intervention of Parliament, the colonial Church cannot be relieved from the disabilities under which it labours, nor invested with the powers of which it stands in need. I must avow my dissent from this opinion also. I hold that all our colonial legislatures are already competent to adapt the ecclesiastical law to their respective local exigencies. In proof of that conclusion I refer to the statute books of the West India Colonies, in which will be found a long series of enactments of that nature, commencing with the year 1825, and continued to the present time. But if we adopt the contrary opinion, and hold that the requisite power is not inherent in the legislatures of the different colonies, what is the legitimate inference? Not, surely, that Parliament should assume to itself the exercise of that power, but that Parliament should confer it upon them.

"It is answered—or rather, if we, ventured to avow the truth, it would be answered—that if such a power were so conferred, the Colonial Legislatures would refuse to exercise it. The authors of this bill are well aware that the Legislature of Van Diemen's Land has unequivocally shown that such would be their decision; and they very reasonably anticipate the imitation of that example elsewhere. The bill is, in fact, an attempt to accomplish by an external authority a measure to which it is known or believed that the internal authorities are irreconcilably hostile.

"The Colonists will resent it as a breach of our recent and solemn pledges not to interfere in their local affairs. They will resent it as an interference in those very local affairs to which they attach the highest importance. They will resent it as a disingenuous attempt to undermine, under the shelter of evasive language an all-important colonial franchise of self-government which no man is so rash and foolish as to assail in direct and open terms."

As an illustration of the defects of the bill, the learned civilian states as follows:—

"Suppose—and it is no very improbable supposition—that any of these synods should, by a 'regulation,' interpret the Liturgy or Articles of our Church in some manner contrary to sound Anglican doctrine; and suppose that, in reliance on any such 'regulation,' the bishop of the diocese should dispossess of their spiritual offices any dissentient clergymen, what is to be the remedy? The injured clergymen would have no local spiritual courts to determine whether the synod had acted *ultra vires*, or to say, as in the Gorham case, that the bishops had mistaken the law. They must appeal to the Archbishop of Canterbury, and through him, to the Queen in Council, a remedy utterly worthless to such appellants, not only on account of the expense and the delay, but because this bill (see the fifteenth clause), would render the sentence of deprivation valid, even though the 'regulation' on which it had been founded should be disallowed by her Majesty."

If Sir James be thought to have a little overstated his case, it cannot be denied that he has advanced much that is worthy of very serious consideration.—*Church and State Gazette.*

#### NEW BRUNSWICK.

**THE CURE.**—On Sunday morning the 31st ult., the Lord Bishop of the Diocese administered, in the Parish Church of Petersville, the solemn rite of Confirmation to thirty-five young persons, whom he afterwards addressed at length, in language peculiarly suited to a rural Congregation, on the necessity and profitableness of personal and practical holiness, urging forcibly the duty of reverential behaviour in the House of God, as one of its important and outward manifestations. The sacred edifice was filled to its utmost capacity, and many scores of persons failed in obtaining seats. The Bishop preached in the afternoon in the new and beautiful Church, now in course of completion in the Douglas Valley. The sermon, which was founded on the words of St. John's Gospel, xi. ii. "Our friend Lazarus sleepeth," &c., was listened to with the deepest attention, and a wish was expressed at the close of its delivery that his Lordship would consent to publish his admirable discourse. The congregation was very crowded, and included persons from a distance of more than twenty miles. The Churchmen of the Parish were much delighted with their Bishop's visit, and would be glad to see it early repeated.—*Chronicle.*

**BELLS.**—Eight Bells, with necessary fixings, have been imported in the packet ship Liberia, from Liverpool. They are intended for the cathedral at Fredericton, and are valued at £580 sterling.

#### Editorial Miscellany.

##### ITEMS.

The Cathedral at Fredericton is to be consecrated on Wednesday next, 31st inst. In a P.S. to the Bishop's circular to his clergy, it is stated that there is a considerable debt upon the Building, for which he is personally liable, and to liquidate which his Lordship invites contributions from each Parish of the Diocese.

We perceive that the Canadian Ecclesiastical Gazette is to be discontinued after 1st of October, in consequence of the large amount of unpaid subscriptions. The Editor of the Port Hope Echo, hopes that his delinquent subscribers will take a hint from this example of mischief caused by such backwardness. We would re-echo the same.

The corner stone of the first Protestant church in New Mexico, was laid at Santa Fe, on the 21st May, with addresses in English and Spanish.

**A RELIC.**—A spoon about the size of a rather small table spoon, was lately dug up with some other articles, near the head of a cove at Now London, from a depth of fifteen feet; the original beach having been covered to that depth by successive washings from the surrounding hills. A New London paper says it is supposed that they were left there by the crew of a ship of some of the "Northmen" who visited and described the shores of Long Island Sound eight hundred or a thousand years ago. The spoon, has been sent to the Connecticut Antiquarian Society, and they have pronounced it of Danish manufacture, a composition of bell metal and gold. A heart and an arrow head that are on it are very perfect; there are also three other figures that are scarcely distinguishable.—*Churchman.*

A small coffin, containing the body of an infant, was found in the woods near the North West Arm on Sunday, by two boys. With praiseworthy presence of mind, they brought it into the city, and took it to the Poores' Asylum, where a Coroner's Inquest was held upon the case on Monday—verdict "found dead."—The jurors expressed their just abhorrence at so culpable a deed, as that of exposing the body in such a manner.—*B. N. Am.*

The Hon. Mr. Lafontaine has been sworn in Chief Justice of Canada, in the place of the late Sir James Stewart.—*Ibid.*

By advertisement in city papers it appears that a large fortune has been bequeathed to the Church family in Nova Scotia, by a relative in Wales. Said family and relatives are called upon to meet at Ross's Hotel, Newport, on the 6th Sept., for the purpose of investigating the subject. We hope the good news will prove true.—*Ibid.* (Will the whole Church family get a share?—Ed. C. T.)

**IMPORTANT FROM EUROPE.**—By Telegraph.—*New York, Tuesday, Aug. 23.*—Steamship Arabia arrived Flour declined six pence per bbl. Wheat declined two pence. Corn market unchanged—moderate business at previous rates. Sugar Market firm, upward tendency. Molasses, prices stiffer, quotations not altered. Lard, prices a shade higher. Cotton, purchasers demand a concession, which is not conceded by holders. Sale of 40,000 bales. Consols advanced  $\frac{1}{2}$  per cent.

London *Morning Post* says the Russian difficulties are settled. In France the weather has been unfavorable for Agricultural purposes, the crops are anticipated to be less than an average.

**DISTRESSING SIGHT.**—Captain Young, and the only known survivors, ten in number, of the ill-fated barque Argyle, from Bristol for Quebec, laden with iron, which foundered at sea, arrived at Quebec on the 5th inst. The account given of their sufferings is dreadful. It appears that they were nine days in one of the ship's boats, drifting about on the ocean, and that six of those days were passed without food or water, during which time seven of the men in the boat died of hunger and exhaustion. Of the survivors, two are females, one of whom is an old lady, "turned, we should say, of fifty, who, to add to her sufferings, was doomed to see her son, a fine strong young man of twenty-three years old, die of hunger by her side. The other female is a young woman; and strange to say both these females were exposed to the same privations that the men were, and yet lived through them, and saw six strong men die under them. There were twenty-five persons on board the Argyle, including three passengers, viz:—the young lady, the old woman, and her son, and 22 of a crew—all of whom betook themselves to two of the ship's boats; one of which has not since been heard of, and it is feared that but nine of the twenty-five have been left to tell the sad tale.—*Ibid.*

### Missionary Intelligence.

The following incidents of Missionary life in Newfoundland are extracted from a Clergyman's Journal which was sent home to his friends last year, without any view to its publication. A few extracts are printed, with a hope that some may be hereby moved to offer themselves for a life of self-denying labour, and that the prayers of many hearts in this country may be engaged in support of those who are propagating the Gospel of Christ in Newfoundland.

#### GOING TO CONFIRMATION.

"I went a voyage round Hermitage Bay, ending at Pushthro'. At all the settlements on this Bay the people gradually and sensibly improve. At Pushthro' almost all attend the daily (or rather nightly) prayers, after a hard day's fishing, and if the Missionary is up early enough, the morning prayer as well. The very morning the Bishop came in, I wished them to go out earlier than usual, in order to come in, in good time, to Evening Prayers. They had just reached the fishing ground when the *Hark*—the Bishop's vessel—came in sight. We despatched a crew to inform the Little Bay people of the long wished for arrival:—poor fellows, they had just killed a whale, the first of the year. They could not afford to cut it adrift, so they reluctantly gave up the idea of coming to join us that day, and went on towing the whale into Gaultois. I know the men and how sorry they would be; so I sent them word that the Bishop would be in the Bay till Sunday, and that they might come to him wherever he was on that day. But the poor fellows were so anxious to be confirmed, that when Saturday came (although it was a beautiful day for whales, and many were seen in the bay), they all agreed to a man to go at once and look for the Bishop. Accordingly they put their wives and children into the boat, and the whole settlement rowed down the bay, intending to pass the night at Turby Cove (12 miles), and seek the Bishop in the morning. They met us off Hermitage Cove, and came alongside. I asked them whether they did not get my message to come on the following day, Sunday. One of them answered, 'Yes, Sir, but when Sunday came, if we could not have got to the Bishop, what should we have done?' We were standing in the direction of their cove, so they lay alongside a full half-hour. One great fellow (I have since known him give up a day to come with me to the next cove on purpose to receive Holy Communion)—climbed up into the shrouds to tell me he could now say the Commandments perfectly, and had been learning them from a boy while out fishing. I examined him, and promised him a ticket for confirmation, and he climbed down with a light heart into the whale boat. They came the next day to Gooje, and were confirmed.

#### STORMY VOYAGE.

I lately made a voyage to Burgeo. Here my misfortunes and disappointments, as we short-sighted creatures call them, began. We left in the schooner 'Mountaifceeg,' and were a whole week on the passage (about 100 miles). On Thursday night, a gale came on, before which we ran up to La Poole, but could not harbour. When Saturday morning came, we were within 20 miles of La Poole, but I feared we should not reach it before Sunday. When the sky opened towards the west, a pleasant breeze sprang up; each hour we drew nearer, and when within six miles, the Captain was pointing out some dangerous rocks to me (as if we were already safe). In a moment every breath of wind was gone, and in another half hour, instead of being in harbour as we had calculated, we were carried by the tide and swell down upon the rocks. Slowly, like men paralysed, they got the boat out. I gladly volunteered to row, but towing is desperate work. After tugging in vain for some time, the Captain relieved me, but with no better success. It seemed as if in a few minutes more and all would be over with our vessel, when the Mate, who was at the helm, called out to the Captain to pull round and go with the swell, towing the vessel between the rocks. It was our last chance. We just cleared them, and then cast anchor inside.

#### LA POELE.

It was now nearly dark. Four hands and myself then rowed on to La Poole for more boats, leaving the vessel to be towed into the harbour next day, and I was full glad to lay my head on a clean pillow in the neat new Parsonage, with a kind welcome from the clergyman and his wife. I spent a very happy Sunday with them, and on Monday walked over to Western Point, where the people are all related to mine and were full of inquiries. I had written to them from their relatives, and now had to write back again. In fact each clergyman in this country must be his people's amanu-

ensis, and when you ask them, 'Well what am I to say?' they always answer, 'O Sir, you know what to say better than I do.' These people at Western Point are some of the most interesting and intelligent I have seen in this country. All the married people can read, and many write, and very many are communicants.

#### CONGREGATION AT BURGO.

It was nearly six on Thursday evening when we arrived at Burgeo; as I passed by the church towards the Rev. J. Cunningham's house, I heard the sound of Prayers, and went in; he was in the midst of service with a good congregation; he recognized me, and I had the pleasure of returning thanks among those simple people, after the perils of the sea. For a few days I had perfect rest and comfort with his family and most delightful people. The only drawback was his incessant avocations, which prevented our ever getting more than two or three hours per diem. However, I was very happy for a short time, full congregations twice a day.

The first Sunday we administered the Holy Communion at Upper Burgeo (the smaller of the two settlements,) to about twenty four. Mr. Cunningham has a set of twelve lads, selected for their good behaviour, who consider it a great privilege to attend him. Seven of them rowed us up to Upper Burgeo. These lads had been confirmed at the Bishop's last visit, and were now to receive their first Holy Communion at my hands.—It was a most interesting sight to see eighteen or twenty young lads and girls kneeling at the altar. Mr. Cunningham was most deeply affected. That day will not easily be forgotten; there were between sixty and seventy communicants, and that number will, we trust be doubled. After another week or so, I took my leave and returned to Harbour Britain, as I was very anxious to visit all those who had lately been confirmed."

#### VISITATION OF THE SICK.

We may conclude the extracts from this journal with one slight, but touching incident, which marks the character of the Bishop on whose part lies the care of all these missions. "In the course of a visit at Harbour Britain, the Bishop put into Rencontre, where a grave-yard was ready for consecration, and some candidates were to be confirmed. After the consecration, we had prayers in B—'s house, the Bishop addressing the people in his usual simple and touching way.—It was dark when service was over: I was then told of a child being dangerously ill at New Harbour. I asked the bishop to let me go in his boat for expedition, 'Certainly,' he said, 'but where?' When I told him, he said, 'I will go too,' and off we went, and half an hour afterwards, to the no small surprise of the father, who was splitting his fish on the stage head, we found ourselves inside a very dirty and disorderly house. The child was very ill, and looking ghastly by the flare of the lamp. The Bishop gave advice and prayed, and so departed. On our return the only regret was that we had brought four hands who gave the Bishop no excuse for taking an oar, which we would both have gladly done. We returned at 10 p. m. I could not help thinking that there are very few who would go so far to see a sick child after a day's work was over, and be wishing to take an oar, instead of sitting down quietly to tea. It is nothing in a young man, but very much in a man near sixty."

#### LETTER FROM THE BISHOP OF VICTORIA.

St. Paul's College, Hong Kong, April 21, 1853.  
MY DEAR SIR.—I arrived in Calcutta late in the evening of November 23rd last, and immediately after we had come to anchor, I was gratified by receiving a visit on board from Principal Kay, and Professor Bannerjea, of Bishop's College, and Rev. T. V. French, of the Church Missionary Society, then a guest at the College, opposite to which our steamer lay. As I had arrived earlier than I was expected in Calcutta, I gladly accepted the Principal's invitation to spend my first night in the city of palaces, beneath the roof of Bishop's College.

#### BISHOP'S COLLEGE.

Time would fail me in describing the powerful impressions upon a newly arrived visitor while surveying this noble monument of the beneficial influence of the British Episcopate in India, and mingling in the scenes consecrated by the recollections of a Middleton and a Heber. The period of my visit was a vacation, and I had therefore no opportunity of seeing the College in its usual state of activity. After three year's absence from England, it was peculiarly refreshing to the spirit to revive, in Bishop's College, Oxford reminiscences with two friends so full of Missionary devotion, and to

\* Mr. Cunningham was then in Deacon's orders only, and therefore was not qualified to administer Holy Communion to his flock.

feel a bond of sympathetic union linking together those labouring in widely separated portions of this one same great Missionary vine-yard. I had a subsequent opportunity of visiting the College, and enjoying the hospitality of its excellent Principal. On these occasions I regarded it as no small advantage to the more immediate object of my visit to India, to have lengthened opportunities of conversing with Professor Bannerjea, whose enlarged views, strong judgement, and cultivated mind point him out as admirably qualified by Divine Providence to exert a wide-spread influence in favour of Christianity over the higher and better educated classes of the native population. It is my earnest prayer and hope that the wise measures and energetic devotedness of Principal Kay, and his respected coadjutors, may be the means of imparting a still greater efficiency to an institution which is adapted to great usefulness in raising the scale of attainments and qualifications in the native Clergy of India.

On Dec. 22d. I had the privilege of attending and assisting at the Missionary Meeting of the Society for the Propagation of the Gospel in Calcutta, which was numerously attended in the Town Hall, and presided over by my beloved and reverend friend, the Bishop of Calcutta.

#### BARPORE.

Five days after, at the request of the latter, I proceeded on a two days visit to the missions of the Society for the Propagation of the Gospel, to the south of Calcutta, accompanied by Principal Kay, and one or two other friends. On Dec. 27th, I held a Confirmation at Baripore, where I received a cordial welcome from Rev. C. E. Driberg. About 800 native Christians attended the Bengales service in the forenoon, after which I administered the rite of Confirmation to 43 adult converts, principally of the agricultural or fishermen caste. I was assisted by the Society's Missionaries, Rev. Messrs. Driberg, Harrison, and Juddernaut Ghose. The native Christians joined heartily in the responses, the singing and chanting were very fair, and I had reason to be gratified by the marked attention with which they listened to my lengthened address from within the Communion rails, interpreted to them in their own language by one of the Missionaries.

#### MOGRA-HAT.—NATIVE CATECHISTS.

The next morning, we rode five miles farther on to a little dyke, or canal, a few feet wide, over which we punted along in a little canoe, called a *saltee*, at the rate of five miles an hour, and after proceeding 11 miles in this way, we arrived at the village station of *Mogra-hat*, where sixty native converts were confirmed, the services being similar to those on the preceding day. On both occasions, by the favour of the Missionaries, I had an opportunity of addressing and examining the native Catechists and Readers in private, and of saying a few words of exhortation and encouragement to these our weak brethren in Christ. It is generally speaking, and with a few happy exceptions, the day of small things in Bengal with reference to the knowledge and attainments of the native Catechists and Readers.

Although, in my view, Calcutta enjoys a pre-eminence above the southern presidency of Madras, in the higher class of educated natives, and the wider diffusion of the principles of European science, yet in respect to the standard of qualification in the native Christian lay agents, there is a decided inferiority to that which is generally perceptible in the Tinnevely Missions of South India. Mr. Driberg and his colleagues are placed, as it were, on the edge of the jungle, and, during a considerable portion of the year, the surrounding country is deluged, so that each village appears like a little island in the midst of a vast lake, and the Missionaries daily work is, in consequence, rendered one of proportionably greater toil and self-denial. I left these Missionary brethren with a heart full of gratitude to them, and sympathy with them in their labors, and shall never cease to remember the kind attentions and welcome which I received from them. We returned to Calcutta on 29th December.

#### MADRAS.

But I must hasten southward. On Sunday, January 16th, I preached in the Society for the Propagation of the Gospel's Church at Vepery, in Madras: and it was with real regret that I was compelled hastily to leave Madras, and prevented from fulfilling an engagement to assist the Bishop of Madras at a native Confirmation in Vepery Church. I had previously been present at a similar service in the Church Missionary Society's chapel, in Black Town, on the previous evening, and was reluctantly unable to comply with a numerous signed requisition from the native Christians at Vepery to postpone my departure for a few hours, my arrangements having been previously made for each stage of my lengthened journey by palanquin, 400 miles to Tinnevely. Leaving Madras on Jan. 18th, I travelled by night, halting at the several stations by day, and passing through Pondicherry, Cuddalore, Maganeram, and Tanjore.

To be Continued.

Fourth Department.

LITTLE CHILDREN KNOCKING AT THE GATE OF HEAVEN.

HARK! at heaven's crystal gates,  
Little hands are faintly sounding,  
While the guardian angel waits,  
All her soul with rapture bounding;  
To that angel it is given,  
For her holy life on earth,  
To receive three babies in heaven,  
In their new, celestial birth.

A timid hand at first essays,  
To undo the portal fair,  
And the angel veils the blaze,  
Of the glory every where.  
"I am lonely, I am lonely!  
Now I see, no darling brother,  
No fond father! angel only—  
Take, O, take me to my mother!"

But the angel with caresses,  
Gently leads the chorub in,  
And the young immortal blesses,  
Served from sorrow and from sin.  
Soothe the little stranger's fright  
Presses like a cloud a way,  
While the day that knows no night  
Shines upon her heavenly play.

Hark, again! a gentle tap  
Echoes through the angel's heart;  
And the child upon her lap,  
In her sacred joy has part;  
Little arms unfold the stranger,  
Little lips the kiss have given;  
"Here's no sorrow, here's no danger!  
Darling sister, this is heaven!"

Yet again, and louder sounding,  
Falls a knock on heaven's gate,  
And the infant cherubs bounding,  
Will not let their brother wait;  
Eyes that closed in wontedness,  
Lips that murmured sad farewell,  
Open in celestial bliss  
With the sisters loved so well.

Now their angel, with delight,  
Leads them onward, hand in hand,  
And reveals to eager sight  
Glories of the spirit land;  
Happy children, thus to flee  
Early to their home above!  
Happy those below, to be  
Upward drawn by cords of love!

How GOD FEEDS THE RAVENS.—'Mamma,' said little Lucy Lee one day, 'what does it mean in the Bible when it says, God feedeth the ravens when they cry?'

'The same way, dear,' said mamma, 'in which he feeds your little brother Henry when he cries and reaches out his hand towards the store closet for milk or crackers.'

'Why mamma!' said Lucy, looking very serious and very much surprised, 'it is you who feed Henry.—You ask him if he is hungry, and he makes a little grunt that means 'yes,' and then you go and get him something, mamma, I know you do it, for I see you every day, mamma, I thought you always spoke the truth.'

These last words were spoken so low, that her mother could scarcely hear them. But she did, and immediately answered, 'So I hope I do, my dear, always, and it was the truth when I told you that God feeds Henry, and in like manner the ravens.'

'But mamma, said Lucy, looking more and more distressed, 'Does God get them crackers and milk, and feed them with a spoon as you do! or perhaps he sends an angel to do it; what do you mean, mamma?'

'Get, your Bible, love, and open it at the 15th chapter of Matthew, and read to the 36th verse.'

Lucy did so, and then waited for her mother to explain.

'Well, Lucy, does not Jesus Christ say that our Heavenly Father feeds and clothes us?'

'Yes mamma, but I don't see how.'

'By making the old ravens care for them, and fly about seeking food. Just as I go to the closet to see if Catherine has got any bread there for my babies.—The little baby raven cannot fly, but must stay in the little warm nest, as Henry must stay in the nursery.—So when they get hungry, they open their little mouths and make a noise, which means "give me something to eat." Then the old mother bird hops up and flies off and gets some nice crumbs, or some soft fat worms, and comes flying back to the nest, and the little birds open their mouths again, and in drops the nice little breakfast; then they feel as comfortable as little brother does there laughing and crowing after his supper.'

'Why mamma,' said Lucy, with a smile on her round face, 'how pretty and how kind in the great God isn't it, mamma?'

'Yes my love. He is indeed full of loving kindness and tender mercy. I hope my little Lucy and Henry will learn always to love Him and cry to him in every trouble.'

Lucy sat thinking of it all, for some time, and then ran off to tell her little friend Helen how 'God feeds the ravens.'

ONLY JUST INSIDE THE FENCE.—'Oh!' cried the little children. 'Oh, such beautiful flowers! and only just 'inside the fence.'

And the stealthy glances were cast up at windows, the gate pressed softly, the beautiful flowers were snatched with a trembling hand, and the little children fled away with beating hearts. Were they now happier because their guilty feet had wandered into forbidden paths? Only a little way had they gone, and lo, they had fallen into sin.

The freshness, the fragrance, the beauty of the flowers, were not sufficient to still the remorseful whisper of conscience. It was only just inside the fence they had been, yet what an ugly mark had sin set upon their fair brows.

Poor little children are we all. Forbidden pleasure smiles and beckons to us, only just inside the fence.—Our longing glances linger there; our feet stray thitherward; it is a little way no one sees us, and we put forth our hands and pluck the flowers whose fatal beauty is a snare to the soul.

Only just inside the fence. On one side of it we may walk safely in the 'King's Highway,' the other side leads us to temptation, to folly, to crime. Once, when we have set our feet in the forbidden paths, we go again more boldly, till the time comes when that fence, set for our safety, is broken down and destroyed by our reckless indulgence in evil desires. There is no longer a barrier between us and sin. We do not pause, or look round stealthily, or tremble as we pass the coveted pleasure; our looks are grown insolent and defiant; the guilty blood mantles not on our cheeks at the detected fraud, the selfish indulgence, the debasing irreverence. The fence is broken down and we wander unrestrained farther and farther on those inviting paths whose fatal termination is the snare, the pitfall, the abyss of darkness and eternal despair.

'Such beautiful flowers! Turn from them, touch them not! they are forbidden.'

'Only just inside the fence.' Within that fence is sin, without it is safety.—*Cambridge Chronicle.*

A CHILD AT PRAYER.

BY ALICE CAREY.

Sweeter than the songs of thrushes,  
When the winds are low;  
Brighter than the spring-time blushes,  
Reddening out of snow,  
Were the voice and cheek so fair,  
Of the little child at prayer.

Like a white lamb of the meadow,  
Climbing through the light;  
Like a priestess in the shadow  
Of the temple bright,  
Seemed she, saying, Holy One,  
Thine, and not my will be done.

Selections.

LOSSES BY RELIGION.—Near London there dwell an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in a comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still bankered after some of the Sabbath earnings and easy shillings which Thomas had forfeited from regard to the law of God. So, when the visitor asked their contributions, she interposed, and said, "Why sir, we have lost a deal by religion since we first began; my husband knows that very well. Have we not Thomas?" After a solemn pause, Thomas answered, "Yes, Mary, we have. Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarrelling with you, and that, you know, I have lost. And then I had a burdened conscience, and a wicked heart, and ten thousand guilty fears, but all are lost, completely lost, and like a millstone, cast into the deepest sea.—And Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary,

you had a washing tray, in which you washed for him but since then you have lost your washing tray. And you had a gown and bonnet much the worse for wear, but you have lost them long ago. And you had many an aching heart concerning me, at times, but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose for religion will be an everlasting gain." The inventory of losses by religion runs thus:—A bad character, a guilty conscience, a troublesome temper, sundry evil habits, and a set of wicked companions. The inventory of blessings gained by religion includes all that is worth having in time and eternity.

THE LIFE AND DEATH OF A WORLDLY MAN.—A certain man at B—, who had read the Scriptures, and was of course in a measure acquainted with the will of God, died in a singular manner. The man toiled hard, he ate his bread with carefulness; early he was off to the markets, late he sat up, and his book accounts were settled when others were taking repose. By an unrelenting attention to every farthing in abatement and advance, he narrowly watched the best method and the precise moment of striking what he called "a good bargain." Artfully he drew his bills, and cautiously made his promise of payment. At length, by his industry, by his diligence, and by his ingenious contrivances, and nice arts, perfectly free from any of the enormities of flagrant injustice, he accumulated the round sum of £25,000. But soon after he became ill, he sickened unto death. Now drew nigh the awful, the tremendous crisis! He became alarmed. A neglected soul, a Saviour disregarded, haunted his awakened mind. He could not run from himself, he could not fly from the arrows, which pursued him. His conscience galled him, his mind became terrified, his soul shuddered, his heart fainted, and a little before he expired, he was heard to say, "My possessions amount to £25,000; one half of this sum would I give, so that I might live one fortnight longer to repent and seek salvation, and the other half would I give to my dear and only son."—Of what importance is the soul! It is worth a universe. A thousand worlds cannot make amends for the loss of the soul. Reader, be wise for Eternity.

—"Time is than gold more sacred!  
Part with't as money, sparing; pay  
No moment but in purchase of its worth.  
What is it worth? Ask death-beds they can tell!"

WHAT IS HAPPINESS?—Every thinking man will look around him, when he reflects on his situation in this world, and will ask, "What will meet my case?—What is it that I want? What will satisfy me? I look at the rich, and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs. I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings. I see the rich fool summoned away in the very moment when he was exulting in his hoards. If I look at the wise, I see Solomon, with all his wisdom, acting like a fool; and I know that if I possessed all the wisdom, were I left to myself, I should act as he did. I see Ahiathopol, with all his policy, hanging himself for vexation. If I turn to men of pleasure, I see that the very sum of all pleasure is, that it is satan's bed, into which he casts his slaves. I see Esau selling his birthright for a mess of pottage. I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age. If I think of honour, I take a walk in Westminster Abbey, there is an end of all enquiry. There I walk among the mighty dead. There is the winding up of human glory. And what remains of the greatest men of my country? A boasting epitaph. None of these things can satisfy me. I must meet death—I must meet judgement—I must meet God—I must meet eternity!"—*Cecil.*

FITNESS FOR HEAVEN.—Let us not delude ourselves. They who are not made saints in the state of grace shall never be saints in glory. The stones which are appointed for that glorious temple above are hewn, and polished, and prepared for it here, as the stones were wrought and prepared in the mountains for building the temple of Jerusalem.

CHINESE TRANSLATION OF THE BIBLE.—After seven years' toil, and many unlooked-for obstacles, the revision—rather the re-translation—of the holy Scriptures into the Chinese language, has been completed at Shanghai by the Rev. Dr. Medhurst and Messrs. Stronach and Milne, Agents of the London Missionary Society.

SELF-INTEREST.—He who makes an idol of his interest, will often make a martyr of his integrity.

## Correspondence.

## SONGS OF THE CHURCH.

No. 50.  
THE CHURCH IN EXILE.

"If we walk in the light as He is in the light, we have fellowship one with another.—1 John i. 7.

Thou art far across the western main,  
In other lands we roam,  
No space can break the mystic chain,  
Which binds us to our home.

Our friends, although unseen, we greet,  
Tho' silent they are heard,  
When walking in the light we meet,  
And speak our mother's word.

One saving faith in which we stand,  
One Lord on whom we call,  
One Bread to break at His command,  
One Baptism for all.

Although in body far apart,  
In spirit we are one;  
O Saviour, knit each kindred heart,  
Until our work be done.

And still our fellowship prolong,  
When made complete in Thee;  
One heart, one voice, one glorious song,  
To fill Eternity! W. B.

\* "To the emigrant far removed from home and friends, the Book of Common Prayer is unspeakably precious, the firm and lasting tie, when all other ties are snapped"—*Southey*

## The Church Times.

HALIFAX, SATURDAY, AUGUST 27, 1853.

## COLONIAL CHURCH REGULATION BILL.

This measure appears to have attracted much attention in England, and the leading journals have taken it up and discussed its merits. In Canada also it is eliciting anxious enquiry. As nothing can now be done until another Session of Parliament, there will be ample time for every Diocese to give an expression of opinion on the subject, and certainly it is nothing but proper to give the members of the Church an opportunity for this. No doubt, upon calm consideration, there will be found cause to suggest modifications of the measure as it now stands. Meanwhile a contemporary in this city has thought it worth while to make it the theme of a war cry, and has published his dream that the enactment "goes to create a dominant Church in the Colonies!" We had thought to hear no more of that, now that the Church of England has been placed by the law of the land on the same footing with all other denominations.

The Editor may spare his ink and his temper. The proposed Bill contemplates no interference with the political or religious privileges of others, as any body of common sense may see by reading it. Its aim is simply to let Churchmen meet together, like other folks, and mind their own business, untrammelled by any restrictions of English Ecclesiastical Law. And, with all due deference to Sir James Stephen, whose letter to the Earl of Halifax is elsewhere referred to, the only reason why Parliament has been appealed to in the matter is, because no other authority can release us from those restrictions, and remove existing doubts as to the power of the Colonial Church to legislate for itself.

We presume that in due time steps will be taken to enable the members of the Church in this Diocese to express their judgment on a subject in which they are so deeply interested—and to strengthen the hands of the Heads of the Church at Home, either by affirming the Bill already framed for their benefit, or by suggesting such alterations and improvements as may be required.

We see by the following that the Rev. E. Hawkins, Secretary of the Society P. G. F. is to be in New York in October. No doubt he will revisit Halifax on his way.—

"Dr. Wainwright, the Provisional Bishop of New York, has received the following letter, publicly announcing the Delegation of the Society of the Propagation of the Gospel in England, to the Triennial meeting of the Episcopal Board of Missions to be held at the approaching session of the General Convention.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL,  
19, Pall Mall, July 15, 1853.

Right Rev. and Dear Sir:—It now becomes my gratifying duty to inform you that the Society—acting on a resolution adopted at a meeting of Bishops held in the city of New York, on the 20th of April, 1852, and fully sensible of the honour therein contained—has appointed the venerable John Sinclair, M. A., Archdeacon of Middlesex; the Rev. John Philip Gell, M. A., and myself, to be its representatives at the Triennial

meeting of the Board of Missions, to be held in New York during the Session of the General Convention in October next.

You will probably learn from the Archbishop of Canterbury the various difficulties which have intervened to prevent any of our Bishops from heading the Deputation; but the Society while lamenting the disadvantage under which it labours, in having no Bishop among its representatives, trusts that yourself and the Board of Missions will believe that every effort has been made to secure an honorable and suitable a Deputation as possible, and will extend your indulgent consideration to those who have undertaken the Society's mission.

I am, Right Reverend and Dear Sir,  
Your faithful and obedient servant,  
ERNEST HAWKINS.

The Right Rev. Bishop Wainwright.

## KING'S COLLEGE.

We find in the Liverpool Mail of 30th July, the following items in connexion with the Rev. Mr. Hill's agency in behalf of the College:—

To the Editor of the Liverpool Mail.

Sir,—An advertisement appears in your paper today, appealing for aid in behalf of a college in one of those colonies with which this great commercial city is closely connected. Many of the leading merchants of Liverpool are in the habit of transacting business with the mercantile firms of Halifax, the chief town of Nova Scotia, and may therefore be supposed to feel some interest in its welfare. The college for which I plead has, from circumstances over which the governors had no control, suffered a very serious loss of income; in consequence of which it is threatened with ruin, or if not complete ruin, great diminution of its usefulness. When trouble in matters of finance commenced, those who were educated within its walls at once rallied round the institution and raised a sum of £2000, which was met by a sum of £1000 from the Christian Knowledge Society, besides continuing to contribute annually more than £100. But they are unable to gather from amongst themselves all that is required, and now look with great anxiety and hope to the Churchmen of the Mother Country for some assistance.

Though the College is under the control of a board of governors who are churchmen, the Bishop being visitor, and the Archbishop of Canterbury being *ex officio* patron, it is open to all, and available to every denomination. It is, however, more especially a handmaid to our church, and from it have come forth many faithful and godly ministers who have preached the simple truth as it is in Jesus, and been wise to win souls to Him. Melancholy, indeed, will be the prospects of the Church in the colony if this "school of the prophets" be closed, and such I fear must be the case unless some liberal aid is offered on this side of the water.

Another sum of £1000 has been offered by the Christian Knowledge Society, on condition that another £2000 as before is first raised. By the subscription list now published, it seems that not more than £400 or £500 has yet been collected to meet this sum so generously proffered. Should the sum requisite to obtain this grant from the S. P. C. K. be subscribed, the College will be placed in a position to go on with its useful work; should it not the result has already been mentioned. I would therefore most earnestly appeal to all who are interested in the cause of education, and desirous of extending the Redeemer's kingdom through the instrumentality of a well taught ministry, to give their support to the College at Windsor in Nova Scotia. I would more particularly urge upon the merchants of Liverpool who may have some interest in the colony to come forward, and as they see fit contribute to its support.—I am, &c. GEORGE W. HILL.

Chaplain to the Lord Bishop of Nova Scotia.

## SUBSCRIPTIONS RECEIVED.

£ s.	£ s.
Magdalen Col., Oxf. 100 0	A Friend 10 0
Worcester Col., Oxf. 50 0	By Rev. Wm. Dalton 10 0
C. B. Young, Esq., 50 0	Trin. Chapel, Knights-bridge, London 13 5
A Friend, by Lord Bishop of Nova Scotia 50 0	Rev. W. Gunson, Christ's Coll. Cam. 10 0
Rev. Vaugh. Thomas 25 0	Rev. A. Ferguson, 5 5
Mrs. Cole, 20 0	Rev. R. Muckleston, Oxford, 5 0
V. Chancellor of Oxf. 10 0	Rev. W. Andrew, Oxf. 5 0
Wadham Coll. Oxf. 10 0	Rev. J. Hannay, Oxf. 5 0
Rev. R. Greswell, Oxford, 10 0	Rev. J. D. Collis, 5 0
Sir J. Pakington, Bt. 10 0	Mrs. Suckling, 5 0
Ph. Carew, Esq., 10 0	Mrs. Mannings, 10 0
Mrs. Mannings, 10 0	Smaller Donations 25 0
Miss Jackson 10 0	

The undersigned thankfully acknowledges help for the "Fisherman's Church" as follows:—

Mr. E. K. Brown, - - -	£2 0 0
Chief Justice, - - -	1 0 0
B. Wier, Esq. M. P. P. - -	1 0 0
T. A. Anderson, Esq. - - -	1 0 0
Mrs. Desbriazy, sen. - - -	0 12 6
Mrs. John Johnston, - - -	0 12 6
Hon. Mr. Creelman, - - -	0 5 0
Mr. C. Robson, - - -	0 10 0
E. Brine, Esq. St. Margaret's Bay, 0 10 0	
Rev. Fortescue Wells, and some Officers H. M. S. Cumberland, 1 17 6	

JAS. C. COCHRAN,  
Mistry.

## THE COMET.

We first observed this interesting visitor on Saturday evening, the 20th instant. It has since attracted the admiring attention of numbers here and elsewhere. We hope to be favoured with some scientific notice of it from Windsor, or some other seat of learning. The number of comets that have occasionally visited our system is variously stated from 250 to 500. Their velocity has been calculated from 580,000 to 2½ millions of miles an hour. Yet some only return to our regions once in 70 years. The present comet is probably Encke's, which we believe returns about once in 4 years. The luminous stream, or tail of a comet, follows it as it approaches the sun, and goes before it when it recedes from the sun. This tail has been supposed in some instances to be from 50 to 80 millions of miles in length!

In the year 1456, the comet, whose return was predicted by Hallay, was looked upon with the greatest alarm. Its long tail spread consternation over all Europe, already terrified by the rapid success of the Turkish arms. Pope Calixtus, on this occasion, ordered a prayer, in which both the comet and the Turks were included in one anathema.

The alarm however, which in ancient times attended the visits of these heavenly bodies, has given place to the conviction, established by the researches of learned astronomers, that they are part of our solar system, and are subject to the same fixed laws, as the other members of that system. But while the eye of the Christian gazes upon this additional wonder of the starry heavens, and while his mind endeavours to follow it through those boundless regions of space, through which, with inconceivable speed it dashes on, until the Creator's infinite power shall check its progress and bid it return,—his thoughts will at once arise in devout admiration to that vast Being, by whom all these wonders were made, and whose unbounded wisdom and care still preserves, them in their appointed paths.

Nor will a greater wonder still, fail to occur to the Christian beholder,—namely,—that a creature so insignificant as man, in comparison with such glorious works of the Almighty, should yet be the object of his loving and unceasing care! Surely the language of the Psalmist should be ours—"When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that Thou art mindful of him? and the son of man that thou visitest him?"

HOUSE OF REFUGE.—We are happy to say that a good meeting of the friends of this praiseworthy undertaking took place at Dalhousie College on Monday evening last, when a valuable Report was handed in and adopted, and the following gentlemen were unanimously appointed a Committee to carry out the object by securing a house, matron, and funds. The estimate of the latter for the first year is £300, towards which a subscription was opened on the spot, and handsomely headed with £15 each from the Honbles H. H. Cogswell and M. B. Almon, both of whom take a lively interest in the benevolent project. About £90 in all was subscribed in the room, and no doubt the remainder will be speedily supplied. It was understood that a committee of ladies will be associated in the management of the proposed Institution.

Committee—Wm. Lawson, Esq., Hon. M. B. Almon, Hon. J. W. Johnston, J. W. Ritchie, Esq., T. A. S. Dewolf, Esq., Mr. Chas. Robson; Rev. P. McGregor, Sec'y.

We fear the Potatoe blight is much more general this year than the last. At Lunenburg we are sorry to hear that in sections of that county which escaped before, the crop is now blasted; and from Yarmouth and many other parts, the accounts are discouraging. This is not to be wondered at. In the season of planting and sowing, we suggested the propriety of the whole country being called together, with one voice, on a set day, to implore the Almighty Ruler of nations to bless the labours of our people, and avert the calamities of past years. This would seem to be the proper course in any country acknowledging God as its Supreme Governor. But there is too great an absence of such recognition among us as a community. We send our people to the fields, and our fishermen to the waters, and our ships across the ocean, without a yearly offering up of united prayer for the Divine Blessing on our labours. And we reap abundant harvests, and gather in the riches of the deep, and get gain from distant lands, without meeting together under public authority, to pour forth the tribute of general Thanksgiving for the fulness of our mercies.—Although separate bodies of Christians may try to remedy this practical denial of the Providence of God, that does not absolve the Government of a country from their obligations in the matter.

TO OUR CORRESPONDENTS.

Where are they? Is there neither pen, ink, nor spirit, left among the hundreds of Churchmen, all over the Province, who are able to send us interesting communications?

What is the reason that they are all dumb? We see the papers of all other denominations filled every week, with letters from all parts of the country, communicating whatever matters of local interest they can collect, while for us such efforts are few and far between.

We beg our friends East and West to awake from their slumbers. Perhaps they think their local items will not interest others—but this is a mistake. Each member of the same body ought to feel for the other, and take pleasure in hearing of the prosperity of every part, even the most remote, of the common vineyard. Our Brethren of the Clergy, especially, whose pens are so often in their hands, can have no lack of matter, from their daily parochial or missionary experience, with which to enrich our pages. Yet seldom or never are we favoured with the sight of their handwriting, except to give an occasional slap, because we may not succeed in pleasing every body. If however they wish to sustain the paper, it is highly necessary that they should render the sort of assistance to which we now allude. Without it, it is quite impossible that any Editor can make a Church paper universally attractive.

**SAD ACCIDENT.**—An accident which most fortunately did not terminate fatally, occurred on Wednesday evening at Spring Gardens. Mr. Charles Silver was driving three young ladies in a waggon; when opposite the residence of Hon. Provincial Secretary, the horses took fright, and ran furiously towards the Catholic Cemetery. For fear of dashing everything to pieces in the broken part of the common to which the road led, Mr. Silver tried to turn the stone corner opposite Mr. Letson's, but the speed being too great for the short turn, the waggon upset, precipitating all who were in it on the road side. Mr. Silver received some severe contusions on the head, but only skin deep, we believe, and is doing well. Two of the young ladies escaped with some bruises; but the other one, eldest daughter of A. B. Richardson, Esq. was severely cut and bruised about the head, and had her left wrist injured by the fall.

Mr. Letson and family did everything in their power to relieve the sufferers, and kindly offered apartments for Miss Richardson until her recovery; but by the advice of the Physician, Dr. Jennings, she was immediately conveyed home, and is doing well, considering the severity of her injuries. Happily nothing serious is apprehended.—*B. N. American.*

Married.

At the residence of the Bride's Father, on Tuesday evening, by the Rev. E. Maturin, A. M., JAMES DESBRIAY Esq. of Charlottetown, P. Edward Island, to MARTA, youngest daughter of Richard Tremain Esq. of this city.

At St. Paul's Church, on Wednesday, by the Rev. E. Maturin, THOMAS WILTSIENE, to LOUISA THERESA, eldest daughter of W. Thomas Woodling, of this city.

Shipping List.

ARRIVED.

Saturday, August 20th.—Brigs. Harriet Ann, Ellinger, Philadelphia, 6 days; Plato, Rendle, Porto Rico, 13 days; schrs. Achlever, Banks, Cardenas 17 days; Mary Ann, Lang, Boston, 5 days; Chieftain, Fraser, St. John, N. B. 3 days.

Sunday, August 21st.—American Steamer Fulton, Captain Watson, Portsmouth, 43 hours—called again at quarter past 12, A. M.

Monday, August 22nd.—Am. brig. Brookline, McGillverr, Eastport, 4 days, schr. Cinara, Fortuna Island 17 days, Prince Albert, Smith, New Brunswick; Neptune, Payson, Shelburne; Mackreel, Brain, Magdalen Isles; Margaret, Burgess, Sydney; Levi Hunt, Canso.

Tuesday, August 23rd.—Schr. Three Brothers, Albert, Quebec.

Thursday, August 25th.—Government schr. Darling, Daly, Sable Island, 2 days; schrs. Wave, Forsay, Lamline, S. F. 4 days; Mary Ann Delorey, Richibucto; Curlew, Eliza, Caraque; Maria, Smith, Souris; Elizabeth, Landry, Canso; John & Rachel, Dory, Margaret's Bay, 23 hours; Hector, Quillman, Boston, 5 days; Caroline, Marmad, Boston, 3 days—bound to Pictou; Margaret, Morboquic, Pictou, 6 days—bound to Boston.

Friday, August 26.—Brigt. Lady Seymour, [plt.] Conrod, Bermuda, 7 days; schrs. Good Intent, Smith, Placentia, 11 days; Conservative, Myers, Port Aux Basques, 5 days.

CLEARED.

Friday, August 19.—R. M. S. Niagara, Letch, Liverpool, G. B.; brig. Laura, Dar, New York; schrs. Sarah, Roberts, P. E. Island and Miramichi; Charles Allison, Bourdeaux, New Carlisle.

Saturday, August 20.—Brigt. Otter, Masters, Trinidad; schrs. Golden Age, Strum, B. W. Indies; Providence, Messervy, Bay George; Kossuth, Messervy, do; Humming Bird, Labrador.

Monday, August 21st.—Schr. Rothschild, Harrison, Quebec; brig. Orion, Goodwin, Liverpool, G. B.; schrs. Magnet, Briar, Jamaica; Lovell, Mary, Sullivan, Newfoundland; Clifford, O'Bryan, Newfoundland, Atlantic, McDonald, Georgetown.

Tuesday, August 22.—Schr. Mechanic, Perry, Antigua; Prudent, Audette, Dalhousie; Rose, Bedeque.

Thursday, August 24.—Brigs. Mary Sullivan, F. W. Indies, Mary Hewson, Ponce; Fawn, Morrison, Jamaica; Brookline, [Am.] McGillvery, Eastport; schrs. Three Brothers, Nearing, New York; Palmyra, McDiamid, Newfoundland; May Flower, Pardy, Burin; Hector, Quillman Sydney.

Friday, August 25.—Brigt. Plato, Rendle, F. W. Indies; schrs. Jasper, Banks, B. W. Indies; Trial, Curtis, St. John's, N. F.

COUNTRY MARKET.

PRICES ON SATURDAY AUGUST 27.

Apples, per bush.	5s. a 0s.
Beef, fresh, per cwt.	35s. a 40s.
Butter, fresh, per lb.	8d. a 9d.
Catsup, per gallon.	10s.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	2s. a 2s. 6d.
Eggs, per doz.	6½d. a 7½d.
Geese, each.	10s.
Hams, green, per lb.	5d. a 6d.
Do. smoked, per lb.	6d. a 7d.
Hay, per ton.	£4 a £4 10s.
Homespun, cotton & wool, per yard	1s. a 9d.
Do. wool, "	2s. 6d.
Bacon, per lb.	6d. a 7d.
Oatmeal, per cwt.	15s.
Oats, per bus.	1s. 9d. a 2s.
Pork, fresh, per lb.	4d. a 4½
Potatoes, per bushel.	1s. a 9d. 2s.
Socks, per doz.	10s.
Turkies, per lb.	7½d.
Yarn, worsted per lb.	2s. 6d.
Wood, per cord.	16s.
Coal, per chaldron.	25s.

Advertisements.

LAW BLANKS.

IN accordance with the requirements of the New Act, the Form prepared by an able Member of the Legal Profession, for sale by the Subscriber at the Nova Scotia Book Store, 21 Granville Street.

WM. GOSSIP.

Orders from the Country, accompanied by the cash, promptly executed. August 27.

FRENCH, ITALIAN, GERMAN, SPANISH BOOKS, BOOKS, BOOKS, BOOKS.

FRENCH.

OLLENDORFF'S NEW METHOD OF LEARNING

to Read, Write and Speak French, Key to Do. Do. Olleendorff's Primary Lessons in French, with Key, Levisac's French Grammar, Suranne's French Dictionary, Fr. & Eng.—Eng. & French, Do. Do. Abridged, Do Fiva's Classic French Reader, Do. Elementary French Reader, Collet's Dramatic French Reader, Rowan's Modern French Reader, Wanostracht's Recueil Choisi, Le Brun's Telemaque, Historie de Charles xii. par Voltaire, Perrin's Elements of French Conversation, Perrin's Fables, Porquet's Tresor.

ITALIAN.

Olleendorff's New Method of Learning to Read, Write and Speak Italian, Key to Do. do. do. Graglia's Italian Dictionary.

GERMAN.

Olleendorff's New Method of Learning to Read, Write and Speak German.

SPANISH.

Olleendorff's New Method of Learning to Read, Write and Speak Spanish, Key to Do. do. do. Metodo de Olleendorff Para Aprender El Ingles, Neuman & Barrett's Span. & Eng. and Eng. & Spa. Dictionary, Velasquez's New Spanish Reader. Sold at the NOVA SCOTIA BOOK STORE, No. 21 Granville Street, Aug. 20, 1853. By WILLIAM GOSSIP.

DEPOSITORY, S. P. C. K.

AN INVOICE of BIBLES, TESTAMENTS, BOOKS OF COMMON PRAYER, &c. having come to hand by last Steamer from Liverpool, England, I shall now be able to supply to Clergymen and others who may need them, as follows:—

- BIBLES for Schools, large, 1s. 3d. Do. smaller size, 1s. 1½d.
- TESTAMENTS, School, large, 7d. Do. smaller size, 6d.
- BOOKS OF COMMON PRAYER, 6d. and 9d. Small Emb. Gift Edged do. 9d. and 1s. 1½d. Church Catechism (broken) 9d. per doz. Hymns for Sunday Schools, 9d. per doz. Crossman's Introduction.
- INSTRUCTOR, No. 2, 2s. 3d. Gastrell's Faith and Duty of a Christian, Outlines of English History, for Schools, 1s. 3d. Monthly Record S. P. G. 1852, 4s. 1½d. Outline of the History of the British Church, to the period of the Reformation, 1s. 9d. The Gospel Missionary, 1852, 1s. 1½d.

WM. GOSSIP, Depository.

Aug. 20.

JUST RECEIVED.

BOXES SOFT PASTEL CRAYONS, FIRST QUALITY.

DRAWING PAPER (Whatman's best,) various sizes CRAYON PAPER—tinted and White—received by English Steamer.

WM. GOSSIP.

August 6th, 1853.

JUST RECEIVED PER BANQUE ALBRO.

COMPASSES, ASSORTED, DO. STEEL JOINT 3 joints, 6 inches. Do. 1000 Leg. 3 joint, 6 inch Pen Compasses Cards Penknives, assorted, warranted, Silver Pen and Pencil Cases, Irons Inkstands with glasses, Welch Slates, hardwood frames Patent Penholders, Steel Pens great variety.

WILLIAM GOSSIP, No. 21 Granville Street.

May 18, 1853.

SCHOOL MAPS, 10ins. x 16ins.

THE Subscriber has for Sale an Assortment of the above, on Paper of superior quality, and neatly col'd for Schools or private use, as follows:—

- Comparative View of Heights of Mountains and Length of Rivers.
  - The Eastern Hemisphere, The Western Hemisphere, The World—on Mercator's Projection,
  - Europe, Asia, Africa, North America, South America, Hindoostan, China, Greece, United States.
  - Palesine, France, Great Britain & Ireland, England & Wales, Scotland, Ireland, British North America, West Indies.
- Any of the above can be had separately, price 7d. When the whole are taken to make an Atlas, or by the Dozen for Schools or Classes, the price will be 6d each. ALSO—A great variety of small Colored Maps for Schools. WM. GOSSIP, Aug. 1853. 24 Granville Street.

TO PARENTS, TEACHERS, &c.

ATTENTION is respectfully invited to the columns of THE YOUTH'S PRECEPTOR, a periodical designed expressly for promoting the moral and intellectual improvement of the young. The present Volume, which was commenced in February last, having now reached the 12th No., will afford the best means for judging of the general character of this publication; and the exceedingly low price at which it is furnished, places it within the reach of every parent, who may be desirous of procuring for his children a paper devoted exclusively to their instruction and entertainment. Its object is to co-operate in the general movements which are now being made to facilitate the progress of popular education—by exciting in the minds of the young an interest in such departments of learning as are of the most practical utility, and by stimulating them to the cultivation and exercise of those moral principles which are the prominent features of an estimable character.

Clergymen, School Commissioners, and Teachers, are requested to act as Agents for THE YOUTH'S PRECEPTOR, by forwarding subscriptions to the office of publication and otherwise increasing its circulation in their respective communities.—The Youth's Preceptor is published once a fortnight, at the office of W. Cunnabell, 37 Granville street, Halifax, N. S. It is printed in a neat quarto form, convenient for preservation or binding—each No. contains 24 columns.

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