

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

Wrinkled pages may film slightly out of focus.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Church Times.

Rev. J. C. Cochran---Editor.

"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, OCT. 15, 1853.

NO. 42.

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. Oct. 16	1st B. of Trin.	1st Gal. 2
17	2nd B. of Trin.	2nd Gal. 3
18	3rd B. of Trin.	3rd Gal. 4
19	4th B. of Trin.	4th Gal. 5
20	5th B. of Trin.	5th Gal. 6
21	6th B. of Trin.	6th Gal. 7
22	7th B. of Trin.	7th Gal. 8

Poetry.

FOR THE CHURCH TIMES.

THE COMET.

Thou Comet! that through space
Mov'st on—and on—with unabated force;
Mocking the lightning in thy rushing course,
Outstripping, in thy race,
Each swiftly moving orb, how fast so'er,
Do urg'd its flight in its allotted sphere.

Unknown thy agency!
Thy destination and thy path unknown!
Thy mighty Maker hath around thee thrown
A veil of mystery!
And vainly hath the keen, mist-piercing eye
Of Science, sought thy secrets to descry.

Thou spread'st thy flaming tail,
While Zenith-climbing, to the horizon's verge;
Vast effluence! whence pallid stars emerge,
Looking more wan and pale,
As though appall'd by their proximity,
Strange wanderer of the starry realms! to thee.

Dark Ignorance, amaz'd,
Trembles thy fiery visage to behold!
Deeming, in it, (like mystic scroll unroll'd,)
The vision'd Future trac'd;
And, in thy advent fearful, thinks that he,
Dire Pestilence, and thrones o'erturned can see.

Blind Superstition's dreams!
Thou art thy Maker's work magnificent!
Beauty and Majesty are in thee blent,
With bright commingled beams;
And mortals, to whose sight thou art display'd,
Know only this, in vain thou wast not made.

Propell'd by force divine!
Thou rushest past our system's flying stars;
And, slow the motion of their glittering cars,
Compar'd with speed of thine;
As, loosely cast thy fiery coursers' rein,
Thy flight thou urgest o'er the ethereal plain.

What splendours in thy way
Meet thou behold, oh, wild, erratic orb!
Dost thou from other suns than ours, absorb
The streaming, golden ray?
Do habitants of other systems view,
Amaz'd, as we, thy course the heavens through?

Vain questionings are these!
Unanswerable still! and so to be,
Till time is merg'd in vast Eternity,
And all those mysteries
Shall (rent the veil that hides them from our
sight,)
Burst on our senses in effulgence bright.

SHELBURNE.

A. B.

Religious Miscellany.

A CHARGE

ADDRESSED TO THE CLERGY OF THE DIOCESE OF CANTERBURY—BY THE RIGHT HONORABLE AND REVD. JOHN BIRD SUMNER, D. D., ARCHBISHOP OF CANTERBURY.*

Government of the Ministry in the Church.

Since, however, the apostolical epistles were commonly and chiefly addressed to the baptised, we should surely hear in them some mention of matters so important as confession and absolution if they were indeed a part of the general system of the Gospel, or part of the general discipline of the Church. The difference on this point between the Apostolic and Romish preacher must carry conviction to every unprejudiced enquirer. They who profess to retain and forgive sins—to estimate the degree of penance which different wants require, and make the business of confession and absolution an important part of minis-

terial duty—are most minute in their directions and instructions on this subject, as laid down in elaborate treatises which demand a long course of preparation. Now, St. Paul has left us three epistles, in which he prescribes rules both of a general and particular nature, applicable to the Government of the ministry of the Church. It must be accounted remarkable that he has not given a single hint on the subject which is made most prominent in the qualification of a minister of the Church of Rome. It cannot be said that he had no opportunity of doing this. He warns Timothy of admitting to office in the Church those who might disgrace it by inconsistent conduct. He prescribes no penance for offences—no absolution after which he might be regarded to favour. He enjoins that those that sin should be rebuked before all, that they and others might be ashamed. No confession, no penance, no absolution. He alludes to those who offer themselves, and desires that they should be instructed in meekness, if God peradventure may give them repentance, to recover themselves out of the power of the tempter. Would the Romish preacher stop here? Here is prescribed no means of penance—no absolution. We have, therefore, no authority from the apostles for the system, the want of which has been complained of as a defect in the Church of England; and what the apostles have not sanctioned, either by word or example, our Lord by implication condemns. He had said to a proselyte man—"Thy sins be forgiven."—The Pharisees murmured at this, and asked, "Why does this man speak blasphemously! Who can forgive sins but God only?" It was an opportunity for announcing a purpose to be afterwards fulfilled—for saying that the time would come when the power of absolution would be committed to man—as, on another occasion, the Lord put aside an objection urged by His disciples that they fasted not, by foretelling the season when they would be obliged to fast. The reply was really a confirmation of the truth, that none can forgive sins save God only. "That ye may know that the Son of Man hath power on earth to forgive sins"—thus saith he to the sick of the palsy, "Arise, take up thy bed and walk." Do that which God alone can enable thee to do. If, therefore, we can be satisfied to take our views from Scripture, we cannot justly complain of our Reformed Church because confession, penance, and absolution form no part of her requirements or regulation. Still less can we admit it as a defect, as it is also called, that she has made no addition to the ordinances established by the Lord himself, or commanded ceremonies whether useful or superstitious, or particular states of life.

The Church Placed above Scripture by the Romanists.

But the primary error, and that to which all other may be traced, is in forming an idea of the Church which the Scripture does not warrant—an idea which virtually transfers to the Church itself, acting through her ministers the power and authority which really and solely belongs to the Church's Divine Head and Founder. I need not say that this is the result of those pretensions which are put forward by the Church of Rome. The Romish Church claims a special commission derived to her through St. Peter, who was appointed its vicegerent on earth, to open or shut the kingdom of heaven, and whose authority descended through successive ages, being vested in the Bishop of Rome. Acting on this presumption, the ministers of that Church profess to ensure salvation with a confidence which no Reformed Church has ever ventured to assume. They say, virtually, "Commit yourselves to the Church, and there is nothing to be afraid of. The Scripture interprets Scripture for you—secures you from the errors which you would surely feel without such an infallible guide. The Church also has power to avert the consequences of those sins, negligences, and ignorances, of which your hearts are conscious—confess and absolve you by that authority which God committed to the apostle Peter, chief apostle, the rock on which the Church is built. The authority which he first possessed is committed to other faithful men, who continued it in an unbroken line of succession to the Church of Rome—that Church which to you and all men is to what the ark was to Noah and his family—enter it, and ye are saved; all that are without, the deluge will overwhelm." The person, whose departure from us we

have very much reason to regret, acknowledges that he was led step by step till he became convinced that union with Rome is necessary to the vitality of the branch. With most of those who have left us, this has been the chief ground of their perversion. And others, who, though withheld from taking the final step, are in that hesitating and doubtful state respecting continuance in the Church, the foundation which must keep them strangers to that peace and comfort which are the privileges of the confirmed believer. I feel tempted, therefore, to drop a few remarks in confident hope of showing that there is no scriptural ground for such apprehension.

The Church a Community of Christians.

Often as the word "Church" occurs in the New Testament, as distinguished from its primary sense as an assembly, it uniformly admits of one and the same construction. It signifies a body of believers in Jesus Christ—a congregation of Christians, whether collected in a particular spot or dispersed throughout the world. This term "Holy Catholic Church" is correct—holy, as the Jews were—a holy nation—a chosen generation—a peculiar people; and Catholic, because, however scattered, holding the same general truths—confessing one Lord, one faith, one baptism, one God and Father of all. This body—acknowledging Jesus Christ as the Saviour of man, professing that faith, and being baptised in His name—this body is the Church of God. It may be small—it might at one time have comprised no more than the company of apostles; or it may be large, as when the number of believers had increased to 5,000 at Jerusalem. It may be pure, consisting of those alone—who are renewed in the spirit of their minds; or it may be composed of those who are ignorant, and who continue hearers only, and not doers of the word. It may be an isolated community, as of those who called themselves Christians first at Antioch; or it may be a multitude of indefinite extent, so as to comprehend all the nations of the earth. But still it is of the same nature and character, neither more nor less than a community of Christians. How, then, has it happened that this has been lost sight of by many who speak the Church's language, which properly belongs to our salvation? How is it they have inquired, not for the true faith, but the true Church ascribed to divine power, and who are never satisfied unless they believe they are within its pale to enjoy its privileges? As different congregations of Christians were formed during the progress of the Gospel, each congregation became a Church; and being placed within the pale of that salvation which was granted to faith and promised to all believers. Whosoever, therefore, was to be saved, was to be added to the Church—that is, a company of the faithful. And as many as did were saved—were delivered from condemnation—all were placed in a way of salvation. In this sense it is a true saying that salvation was in the Church, and there was no salvation out of it. The Church believed in Christ—Christ is the author of salvation, because, as Tertullian wrote "Where Christ is there is the Church." It follows that where Christ is, and not elsewhere, is salvation. Irenæus wrote to the same purpose, "they who do not resort to the Church defereth life through perverseness, for where the Church is there is the spirit of God—where the Spirit is, there is the Church." Thus far nothing can be more plain than that salvation is in the Church and in that alone. But this truth was greatly perverted till it led to the most dangerous conclusion, the Church was made to occupy the place which can only belong to the great Head and Author of the Church—a conclusion too flattering to the passions, and too alluring to the interest of man, not to be adopted and encouraged. To give importance to the members of the Church, and especially to those who bear rule, on whom it depended to admit to its privileges or exclude from them, they thus appropriated to them sentences which Christ had addressed to his immediate apostles, and by an ingenious process, or a metaphorical expression, invested themselves with power God never intended for man; so that, ultimately, what had at first been a company of believers in the Church, the rulers of the Church took in the place of Christ Himself, and persuaded men that Christ had delegated His authority to His ministers, actually employing His ministers as the sole interpre-

Continued from last week.

ters of His word, to issue laws in His name, and virtually to dethrone the Everlasting.

(Conclusion next week.)

Correspondence.

SONGS OF THE CHURCH.

No. 57.

And ye shall be sorrowful, but, your sorrow shall be turned into joy."—St John, xvi. 20.

DARK are the clouds that o'er me roll,
Charged with avenging ire;
And sin within my burden'd soul,
Is like a burning fire.

Through all the hours of day and night,
My heart is fill'd with grief;
In vain I look around for light,
In vain I seek relief.

In vain for friendly help I crave,
In vain for pity cry,
No arm is stretched out to save,
No comforter is nigh.

But when all earthly help is stay'd,
And earthy friendships fail,
O Lord, thy grace shall bring me aid,
And mercy shall prevail.

As with the golden rays of morn,
Thy saving health display,
And all my grief shall soon be gone;
The clouds shall pass away.

My countless sins to Thee I bring,
O nail them to the tree;
And with recover'd health I'll sing
"The truth has made me free."

W. B.

FOR THE CHURCH TIMES.

A VISIT TO COW BAY, C. B.

COW BAY is another of those numerous harbours and bays, that indent the eastern and north-eastern shores of Cape Breton. It has much to recommend it as far as scenery goes, and has many advantages, which make it a desirable settlement both for the farmer and the fisherman. The land is not remarkably high about it, but slopes down gently to the water's edge. The bay is about 5 miles long, and opens towards the North East. The scenery is of a soft and pleasing kind, although cultivation has not done a great deal yet to smooth the roughness of some of its shores and hills. There is some very good marsh and meadow land at the head of the Bay, where the land is prettily broken into hills and valleys, and covered in places with fine groves of hard wood trees. The head lands of the bay, which are rather high and prominent, with Flint Island appearing between them, give some boldness to the distant view. A bar runs nearly across the Bay, and separates the farming from the fishing portion of the settlement. Below the Bar, where the Bay widens and the water is deep, were to be seen about 14 or 15 fishing vessels, moored in a long line, near the wharfs and mercantile establishment belonging to a resident of Sydney. At low tide the upper part of the Bay is incommoded with long coarse grass, which makes it difficult to cross with any speed in a boat, and necessary to follow as much as possible the windings of the current. Many flats appear in the water above the Bar, which are often almost whitened with clouds of sea gulls resting upon them, and which give them a peculiar and not unpleasing appearance.

The road to Cow Bay, which is 17 miles from Sydney, is far from being good; and but very few houses are to be met with upon the journey. Myself and a companion, who kindly accompanied me as guide, were received and entertained with the utmost friendliness at the house of Mrs. Spencer, a widow, whose numerous family, all communicants in the Church, gladly welcome the visits of their Ministers. The farm house stands upon the elevation of a green and sloping meadow, with a garden in front, and has an air of cleanliness and comfort.

The Church stands on the opposite side of the upper part of the Bay, about a quarter of a mile distant, upon a rising ground which slopes down to the beach. The land upon which it is built, together with a right of way through his property, was given by Mr. Geo. Spencer, a steady and faithful member of the Church. On Sunday morning we crossed the water in a boat, well filled with the members of the family. Instead of a bell, a flag is used here, as it is in many places on the sea coast, to give notice that Divine service would be performed there that morning. This is seen at some distance in different quarters of the settlement. As the houses are scattered, and hidden by the trees, at first you are perplexed to know whence the congregation can come: but a little before 11 o'clock boats were seen advancing from different directions, until

soon the little church was well filled with worshippers. About 70 were then present. The Church is plain outside, but in many respects neatly fitted up within. It is well plastered, with an arched ceiling. This, however, although it improves the appearance, is a disadvantage in a small Church, as the arch confuses the sound, and increases the labour of the preacher. The church floor is neatly carpeted, and the communion table and lecterns or desks, ornamented with hangings; and the whole has a cheerful appearance.

I was particularly struck in this Church with the great decorum of the congregation during service; and the very general and hearty character of the responding. In few churches, whether of town or country, have I ever officiated where this important part of our service has been better attended to. How much of the beauty and intention of our services is thus lost by the neglect of this point! How little do we see of the spirit in our modern Churches which in early days awakened the general voice of the congregation in the responses of the Liturgy, and filled the Sanctuary with the united sound of prayer and praise; when the "Amen" came so full from the heart and lips, as to sound in large churches, like the distant thunder! Whilst we are careful to "worship God in spirit and in truth," how much would the solemnity of our worship be increased, and the spirit of devotion diffused around, were all our members and faculties employed in doing homage to the Creator and Redeemer! When such is more frequently the case than it is, the spirituality and fervent nature of our beautiful Liturgy, will become apparent, and be more generally confessed. In this little Church I felt as if we were all addressing the throne of Grace.

I preached from Isaiah xxv. 9th, and again in the evening at 3 o'clock from Revelations iii. 5th. Before evening service I catechised the children, but owing to the rain and the unfavourable appearance of the evening, but few attended. On Monday morning I crossed the harbour again, and officiated in the Church at 10 o'clock, preaching from 1. John iii. 8th. There were 27 present. The names both of the Rev. Mr. Ingles and Porter, are affectionately remembered by the members of the congregation; and their labors amongst them appears to have been attended with success. There are 14 families connected with the Church settled on the shores of this Bay. In the afternoon we set out for Sydney, well pleased with this little branch of the Church in this Parish.

Sydney, Sept. 30th, 1853.

News Department.

From Papers by R. M. S. Canada, Oct. 1.

ENGLAND.

PUBLIC PRAYER.—An order in council will forthwith issue a form of prayer, to be prepared by the Archbishop of Canterbury, against the prevalence of the cholera, to be speedily offered in all churches.

THE CHOLERA.—Friday's *Gazette* contained a proclamation ordering that the Provisions of the Act of Parliament passed on the 11th and 12th years of her present Majesty "for the more speedy removal of certain nuisances and the prevention of contagious diseases," shall be put in force throughout the whole of Great Britain immediately from and after the date thereof; and that such order shall continue in force for six months.

LONDON CHOLERA.—Three cases of supposed Asiatic cholera, have occurred in York Court, Earl-street, Marylebone, in an Irish lodging-house. In only one case the attack proved fatal. A medical gentleman reports the cases were "sporadic," not Asiatic cholera, but pertinently adds—"Nor is it necessary to go to Asia for causes sufficient to produce such terrible results, when in our own streets, there exist causes of disease as intense as can be fostered in the jungles or the Black Hole of Calcutta."

MORE RAVAGES.—The Ravages of cholera have been most fearful. On Sunday prayer was offered up in all the churches at Newcastle. The annual sermon of the Colonial Church and School Society had been announced for that day; and the Secretary, Rev. M. Thomas, arrived on Saturday, as the deputation. Finding the state of the town he was constrained in the evening to plead for the bereaved poor instead of the Society, and upwards of £52 was collected for their relief. The solemnity of the service was increased by the absence of the organist, the clerk, and the beadle, all attacked, but not fatally. In every direction the garments of mourning and expressions of distress were obvious. On Monday a prayer-meeting was held in the school-room. The room was crowded and the scene most solemn. The Rev. Messrs. Parry, Halstead, and Thomas engaged in devotional exercises suitable to the occasion. To their surprise upwards of £26 was brought to the table and voluntarily offered to the poor. To estimate the fatality of the pestilence it needs only to be stated that a proportionate mortality in London, would give 12,000 deaths weekly.

GATESHEAD, Sept. 21.—Deaths—Cholera, twelve;

Diarrhoea, three. The total of deaths from cholera in Gateshead for the first fifteen days of the attack of 1831-2 was one hundred and twenty-five; for the same period of the attack of 1853, two hundred and twenty-seven. Many persons have left the town and overcrowded parts of the town. A portion are encamped on the moor.

HEXHAM, Sept. 21.—The medical officer reports that not less than five hundred cases of diarrhoea have been treated, of which several have passed into cholera. During the last five days seven deaths from cholera have occurred, making eleven deaths since the first appearance of the epidemic. There are at present one hundred and sixty cases of diarrhoea and eleven of cholera under treatment. One of the surgeons who signed the last report has been attacked. Four medical practitioners have been sent from London, at the request of the local authorities, to act under the superintending inspectors, and two more will start this evening.

MANCHESTER.—It becomes a very difficult matter to say whether the cholera is in Manchester or not, considering the statements made on the subject. The faculty speak unmistakably about it, and mention numerous cases which have come under their cognizance.

BELFAST.—The Belfast papers state that on Tuesday the first case of this scourge manifested itself in that town in the person of a girl fifteen years of age who was seized when going to her employment at one of the mills. She was considered to be going on pretty favourably. In Dublin, as yet, nothing approaching to a case of true Asiatic cholera has come under the cognizance of medical men.

NEWCASTLE.—The total number of deaths from cholera and diarrhoea in Newcastle, during the present outbreak, has been 1,062.

The total number of deaths from cholera and diarrhoea in Gateshead to the present date, has been 277.

PRAYERS FOR DELIVERANCE FROM THE CHOLERA.—On Sunday solemn prayers for deliverance from the threatened visitation of the cholera, were offered up in the several places of worship of the various denominations of dissenters, and in the Roman Catholic chapels in the metropolis. In the parish churches and chapels of the established religion the ordinary prayer for deliverance from sickness was read and fervently repeated. The Congregations at morning and afternoon services were extremely numerous.

THE BISHOPRIC OF SYDNEY.—The Duke of Newcastle has offered this valuable appointment, which has been vacant since last February, to the Rev. T. H. Davies, M. A., Archdeacon of Melbourne, who is present in England. The Rev. gentleman has declined it.

NEW BISHOPRIC IN AUSTRALIA.—Dr. Short, Bishop of Adelaide, who is at present in England, has obtained the sanction of Her Majesty's government to the sub-division of his diocese, and to the creation of a bishopric at Perth, Western Australia. Miss Burde-Goutts has promised a large sum of money towards the creation and endowment of the new see.

THE HARVEST.—The grain crops in Ireland have nearly all been saved in tolerably good condition—some counties in excellent condition. The yield in some instances described as an average—in others light. The appearance of the green crops is very promising, and flax is likely to turn out well. As potatoes, the loss will be heavier than was at first anticipated; probably about one-third of the crop will be a complete loss; but the supply is abundant and cheap, and the wages of labour continue fairly remunerative.

ESCAPE OF THE EXILE JOHN MITCHELL.—The *Melbourne Argus*, of June 18, gives an account of the escape of John Mitchell, from Van Dieman's Land:—"Information has reached Hobart Town of the escape of Mr. John Mitchell, the Irish state prisoner, who was residing, upon ticket-of-leave parole, at Bothwell."

A RIGHT HONORABLE SUPERCARGO.—The Wyvern schooner yacht, the property of the Duke of Marlborough, has sailed from Portsmouth for Melbourne with a general cargo, consisting of sheet lead, shot, nails, clothing, boots and shoes, brandy, wine, oil, cider, &c. The value of the whole is about £50,000. The duke's second son, Lord Alfred Churchill, goes out in her, acting as supercargo. It is his intention to sell the yacht on arrival at Australia, should a favorable opportunity offer.

RUSSIA AND TURKEY.

We learn, by advices from Constantinople of the 15th inst., that the ulemas had not insisted upon requiring the Sultan to adopt the alternative of a war with Russia or an abdication. The feast of Bairam passed over with the usual ceremonies. The Sultan accompanied the procession, and appeared to be much dejected. Constantinople was perfectly tranquil.

The startling announcement that the British and French fleets had left Besika Bay for the Dardanelles was made on Saturday, under circumstances calculated to excite alarm. But beyond the fact that, at the Sultan's wish, two ships had been sent from each fleet to Constantinople, nothing seems certainly known. We are not informed that any British or French subject has been injured, or so much as menaced. At the latest date of which we have certain intelligence, no danger to the persons or property of French or English was apprehended. A strong feeling was prevalent, and much disappointment was expressed, at the seeming abandonment of the Porte by the two western powers, but no attack on their subjects was thought of. The despatch before mentioned concludes:—"It is expected

ed that, to strengthen the hands of the peace party, the minister of war will be dismissed, and that the fleets will be invited to make a demonstration in the sea of Marmora." If, therefore, in asking for the presence of English and French ships at Constantinople, the Porte has chosen to assign the protection of Europeans as a reason for his request, it is fair to remember that, while negotiations of any kind are pending, policy dictates that any appeal to material aid should be made in the form least offensive to the opposite side.

CONSTANTINOPLE, Sept. 15.—Convinced by the arguments of the Sheikh-ul-Islam, the Ulemas have revoked their late declarations. The procession of the Hoiram, which was to give occasion to a popular demonstration, went off in perfect tranquillity. Extensive measures of precaution had been taken, and the garrison and the police were reinforced by strong detachments of troops and peace officers. The crews of the vessels in the harbour were confined on board their ships. From 15,000 to 20,000 muskets have been taken from the arsenal at Irene and shipped off to Yarna. Another despatch, of the same date, states that the excitement caused by the step taken by the Ulemas threatened the most serious consequences, and that on the 14th inst. the Ambassadors of France and Great Britain resolved to order three French and three British steam-frigates from the fleets in Besika Bay to proceed to Constantinople. The French Ambassador was the first to take this measure. The greatest consternation prevails among the Christian population of the Turkish capital. On the 15th inst. the refusal of Russia to accede to the Turkish modifications of the Vienna Note had not yet become publicly known at Constantinople.

CONSTANTINOPLE, Sept. 15.—On the evening of the 10th inst. the French Ambassador sent his Chief Secretary of Legation to Besika, to ask the two Admirals to send some large vessels to Constantinople. On the 13th and 14th the British frigates Niger and Tiger and the French frigates Mogador and Gomer arrived, these vessels being under the command of Rear-Admiral Le Barbier de Tinen. Besides the four frigates, that officer has under his command the British vessels Retribution, Fairy, and Cavalot, and the French vessels Sane, Chaptel, Ajaccio, and Friedland. The news of the rejection on the part of Russia of the modifications of the Vienna Note has just arrived. It has produced a profound sensation, but there is no danger of a popular rising. After the Beiram a special Cabinet Council was convened, under the Presidency of the Sultan. None were present but the Grand Vizier, Redschid Pasha, Mehemet Ali, and the Sheikh-ul-Islam. Nothing has transpired of the deliberations of the Council.

The London Daily News of Thursday says, Admiral Dandas has received orders from the Admiralty to move with the English fleet from Besika Bay to Constantinople.

CONSTANTINOPLE, Sept. 16.—The rejection of the amended note by Russia is known. The expected crisis has not occurred, and the cabinet remains without modification. No announcement respecting the course to be next adopted by the government has been made. On the 16th the Sultan presided over a cabinet council, attended exclusively by the Grand Vizier, Redschid Pasha, and the Sheikh-ul-Islam.

BUCHAREST, Sept. 14.—It appears that hitherto Prince Gortschakoff has received no orders to concentrate his troops for the much talked of evacuation of this territory. On the contrary, for the last few days fresh troops have been pouring in from Braila, and are hence marched on to Krajova. Measures are taken which leave no doubt that our northern guests mean to winter with us. On the 11th inst. the *fete* of the hereditary Grand Duke of Russia was celebrated with much pomp in the Serai Church. Prince Stirbey and a great number of Boyars were present. Prince Stirbey has imprisoned two young Boyars in a monastery of Snareov for quarrelling with a Russian officer. The Russian soldiers are deserting in great numbers, but most of the fugitives are captured, as the line of the Danube is strongly guarded. Most of them expiate the offence by death. Some of the officers have been shot as a measure of discipline, and the intercessions of the most influential persons prove of no avail.

DANUBIAN PRINCIPALITIES.

The march of fresh troops into the principalities is to go on until the addition reaches 40,000. The troops lately encamped at Bucharest are ordered to ascend the Danube as far as Kalarfat.

BUCHAREST, Sept. 13.—Fresh troops from Southern Russia are continually pouring in. The camp near Fokchany is about to be broken up and moved to Giurgevo, opposite Ruscuk.

EGYPT.

Abbas Pasha had issued an order prohibiting the exportation of grain from Egypt, from the 28th of September; but, on the representation of the consuls, the prohibition may be delayed until the 30th of November.

A letter from Alexandria of the 20th instant furnishes particulars respecting the late prohibition to export wheat, maize, barley, and beans from that port. The step was communicated to the European Consuls at Alexandria by the Minister of Foreign Affairs, who came from Cairo for the purpose on the 16th, and was to take effect on the 28th; the scantiness of the crops being alleged as its ground.

Mr. J. Green, Consul and acting Consul-General of Great Britain, immediately on the receipt of the intelligence convened a meeting of the British merchants to advise as to the best steps to be taken under the cir-

cumstances, and the next day at a meeting of the Consuls it was determined to address the Minister of Foreign Affairs, with a request to defer the prohibition until the 30th of November at least, in order that they may have some time to prepare to meet their engagements. The Minister gave them to understand that they might consider this request as granted, although the Viceroy had left Cairo, and he could not just now communicate with him.

RUSSIA.

ODESSA, Sept. 13.—Owing to the incessant arrivals of wheat, in immense quantities, from the interior, prices have gone down very considerably. The magazines do not suffice to contain the supplies.—Prince Menschikoff held a grand review of the fleet, a few days ago. It numbered fifty vessels, reckoning all above the size of a gun-boat. A number of Greek sailors have been enrolled.—The army corps of General Luders has received considerable reinforcements. Very many regiments are cantoned on the Dniester, and Bessarabia swarms with troops.—The cholera has broken out in a very decided manner, and makes numerous victims. A five days' quarantine has been established.—Several armed schooners and gun-boats are coming from Sebastopol to take up a position on the Danube.—A new levy of the Don Cossacks is announced.

BRODY, Sept. 18.—The recruitment which is in course of execution in the neighbouring (southern) provinces of Russia was never carried out so vigorously as at present. Instead of seven, the rate is now ten men in a thousand. Parents are held responsible for the flight of their sons.

Editorial Miscellany.

REV. MR. STANNAGE.—We have received a letter from this absent Brother, dated London, 24th Sept., from which we are glad to find that his health is much improved, and that he was busily engaged in endeavouring to carry out his plans, for such an endowment for St. Margaret's Bay as will secure the services of a second Missionary. As previously announced, he has obtained £400 currency towards this important object, and he mentions prospective engagements for preaching on that behalf for months to come. We heartily wish him all success. The Mission of Mr. S. is quite large enough to be divided, and to give ample employment to two active Missionaries. He mentions an account of the Mission, as published, together with a map, in one of the Quarterly papers of the Society P. G. F., which however we have not seen. Indeed it is only now and then that we get a sight of those papers.

☞ The General Convention of the P. E. Church of the U. States will commence its triennial Session to-day in the City of New York.

We observed lately in the papers of that City, that arrangements were being made for the entertainment of all the Clerical members, during their stay, among the Churchmen of the place. It would be well if such were the case here when the Clergy come to town to attend the D. C. Society, or a Visitation. We are persuaded that the members of the Church would esteem it a privilege thus to entertain their Ministering Brethren.

☞ The Lord Bishop of Newfoundland has recently returned from an extensive visitation of the N. E. coast of that Island, and of Labrador, of which an account is published in the Times, a part of which we shall transfer to our next number.

☞ John Spry Morris, Esqr. II. M. Surveyor General for this Province, and Lady, sailed for England in the Steamer yesterday morning. The Rev. Mr. Bliss (son of the Judge) was also among the Passengers.

A PROFITABLE STRANGER.—We hear that a Whale was lately cast on shore at Cross Island, near Lunenburg, which yielded the captors about £120. We hope our friend Smith who is there "the monarch of all he surveys", and sheds a "LIGHT" on the surrounding seas, will not forget his own good old Church, and also the young shoot at TURN'S BAY. We will be satisfied with a *tittle*.

☞ The Meeting of the Colonial Church and School Society for opening the training School at St. Andrew's Hall, 150 Gottingen street, was postponed on account of the weather until Monday evening next, at 7½ o'clock.

The Bishop of Fredericton arrived in this city on Monday afternoon, *en route* for Canada, and thence for New York. The Bishop of Quebec returned here from Nova Scotia on Thursday last, and left again the following morning for his Diocese, by way of Portland. Bishop Spencer, some time Bishop of Madras, is travelling through Canada. He preached at Montreal last week.—*St. John N. B. Church Witness.*

HIGHLY IMPORTANT!

From the Royal Gazette Extraordinary, Oct. 14
RAILWAYS.

We are authorised to state that a Letter was received by the Lieutenant-Governor last week, from William Jackson, Esq., suggesting that if Nova Scotia and New Brunswick would grant £20,000 sterling, each, per annum, Canada £30,000, and the Imperial Government an equal sum, making in all £100,000, sterling, per annum, for a period long enough to enable him to purchase 3½ terminable annuities, that he and his friends would undertake to complete a Trunk Line of Railway from Halifax to the St. Lawrence; the British Government, in addition to its own contribution, securing by its guarantee the sums to be given by the Provinces.

No reference is made, in this communication, to the Act of Incorporation, past last Session, or to the Branch Lines, east or west.

We understand that a Despatch was received by the last mail, from the Right Honorable the Secretary of State for the Colonies, addressed to the Lieutenant-Governor in which His Excellency is informed, that though the Queen's assent to the Railway Bills of last Session has been delayed by communications which passed during the last Spring and Summer, between the department and various gentlemen concerned in North American Railways, no sufficient cause exists for prolonging that delay, and that the Acts will consequently be submitted to Her Majesty for the assent required to bring them into operation.

☞ The Steamer *Canada* arrived at 2 a. m. on Thursday. Items of the principal news will be found in previous columns. It will be seen that the political sky in the East is daily more lowering, and as far as human eye can see an outburst is at hand. We have long been taught to pray "Give peace in our time O Lord!" and surely at present it behoves us to utter that petition with increasing fervour. Apart from the innumerable calamities which war brings in its train in the more immediate scenes of its raging, we in this country have cause to deprecate such a disturbance of general peace, inasmuch as it would no doubt check those great improvements to which we have so long been hopefully turning our eyes. We are sorry to find flour still on the rise, it having advanced 2s. 6d. a bbl. during the week. It is difficult to account for this on the ground of any real scarcity either in Europe or America. We hope it will turn out to be caused by the cupidity of speculators, who deserve to burn their fingers for meddling in such a way with the great necessary of life.

THE SUCCESSFUL MERCHANT.—This is the title of a very remarkable and well written book, from which we have made extracts in this and preceding numbers, but which we have not seen noticed by any of the City Press. The author is William Arthur, A. M., who under the above title professes to give sketches of the life of Mr. Samuel Budgett, late of Kingswood Hill, near Bristol. The Preface thus gives the design of this volume. "It is to furnish a work wherein an actual and a remarkable life is traced in relation to Commerce. It was never meant to enlarge the knowledge of the scholar, to mature the graces of the holy, or to hallow the retirement of the contemplative; but to be a friendly familiar book for the busy, to which men from the counting house and the shop might turn, feeling that it concerned them and for which they might possibly be the better here and hereafter." May God grant, that by the instrumentality of this humble book, some youths may be led to habits which may be profitable to all things, "some men lifted above the trammels of commercial selfishness, and some preachers or authors moved to labour to bring religion and business into closer union." We would cordially recommend this book as a valuable substitute for one half the trash imported into Halifax, and as one which will be found improving not only to the "young men of Commerce," to whom it is inscribed, but to all of both sexes who are beginning their course, and even farther, as profitable reading for those who are more advanced in the journey of life.

We understand that the Hon. Mr. Johnston has received a letter from Mr. Jackson explaining the necessity of the immediate return of Mr. Betts and himself to England, in consequence of the state of European politics, and the condition of the London money market, and his consequent inability to spend any time in this Province, the necessity and advantage of his visit to Halifax being less pressing and important, so long as the bills remain in abeyance, and the survey we not been fully matured. It is gratifying, however, to learn that Mr. Jackson exhibits unabated interest in the Railroad works through this Province, and we are convinced that unless the malign influence of war preclude, we shall as early as is practicable, see Nova Scotia as fully embarked in the great work of Railroad progress as her sister Colonies.—*Colonist.*

Missionary Intelligence.

RUPERT'S LAND.

(From the Gospel Messenger.)

Fort Snierling, Miss. Terr.,
July 24th, 1853.

REV. AND DEAR SIR:—Since I last wrote to you, I received letters from our good friends at Red Rivor at two different times: the first date about Easter, and the second the last of May. And as I am assured by some of your readers and patrons, that they are looking with a little impatience for another communication from me, on the subject of this distant settlement, I will not spend time in framing an apology for furnishing a few items of intelligence in my possession, and which may possess some interest for others.

The Easter dates mention that they had a very delightful winter with but little snow, though often very cold. The thermometer, sometimes in that country, has been known to sink as low as fifty-three degrees below zero, and a spoonful of mercury to become so solid in four minutes as to admit of being hammered into a thin plate like paper. This may appear hardly credible to those who live in lower latitudes; but mercury sometimes congeals even here; and we are at least five degrees further south.

The scarcity that was apprehended, in consequence of the flood of the preceding spring, did not occur to any considerable extent. The prices of bread stuffs, however, reached a high mark; there was a prospect of being sufficient for seed and for use.

Since Easter, the Bishop has visited the different congregations in the vicinity, and in speaking on the subject, says: "I have just had a pleasant confirmation season, having held confirmation in the four Churches in the settlement, and confirmed in all, two hundred and thirty-four. This was a large number, considering that only three years had elapsed since the previous one."

"On Sunday last," the 29th of May, "I returned to my own Church, and held the Anniversary of my consecration, I preached from 2 Kings, ii., on the School of the Prophets, after which we had a large sacramental attendance—one hundred and twenty-six. I endeavored to prove that Britain has been set apart and marked out by God for disseminating the truth; and that our Church has been thus instrumental in planting schools of the prophets over the world, as in Eastern and Western India, in America, in the Island of Ceylon. However humble we may be in our own sphere, we are surely a school of the Prophets in the wilderness." As an evidence of this, he instances the Rev. H. Budd and others, who have been educated and prepared for the ministry at St. John's Collegiate School, and have gone forth, or are about to go forth, to distant parts of the land. He trusts there is truth in this, and it is a beautiful idea he takes of his office and employment. "You have your Prophet's School at Nashotah, and many others scattered over your land. May the scattered schools have all one heart and one mind, and largely partake of one spirit!" There were three clergymen, besides the Bishop, present on this occasion: one of whom, in Deacon's orders, was to have been ordained Priest the following Sunday, and to leave immediately for York, on Hudson's Bay. A son of the Rev. H. Budd, the first native Clergyman in the Colony, was elected to a vacant scholarship, and is spoken of as a boy of promise.

This custom of Bishop Anderson in celebrating the anniversary of his consecration to the Episcopate in this manner, is certainly a beautiful one, and I should like to see it adopted by our own Bishops, as it would afford additional occasions, not only of bringing the clergy and people together, but of promoting the best interests of the Church. The subject certainly is worthy of consideration.

On the 23rd of May, the corner stone of St. Peter's Church at the Indian settlement, was laid by the Bishop with appropriate ceremonies, confirmation having been administered there the Sunday previous. The building is to be of stone, and replaces the old one, which is insufficient for the congregation. And Wednesday, the 8th of June, was fixed upon for laying the corner stone of the new Church of St. James's, in the parish of the Rev. Mr. Taylor, a few miles up the Assiniboine River. This was to be done by Major Caldwell, the commanding officer of Fort Gary, and the Bishop was to make the address. "I think," said Mr. Taylor, "of putting under stone, among other things, the last Pocket Almanac of Stanford and Swords' you sent me. And I must not forget to tell you that two very handsome chairs have just been made for the chancel of St. Paul's. The ladies of St. Cross have worked these exquisitely chaste and beautiful. Two, also, are in progress, for

the new Church of St. James's." This example is, also worthy of imitation on our side of the line.

Soon after this ceremony the Bishop was to leave on a visitation to the more distant parts of his diocese, and while at Cumberland will admit the Rev. Henry Budd to Priest's Orders,—who has continued to labour with great success among his brethren. He first went to his station as a catechist, in 1840, and in two years had prepared no less than eighty-five candidates for baptism. He himself was baptised by the Rev. John West, in 1821, and named after a venerable clergyman in England, who always took a deep interest in him, and was at that time, according to the Baptismal Register, ten years of age, and capable of reading the New Testament, and repeating the Church of England's Catechism correctly. Most faithfully yours,

REV. WM. A. MATSON. E. G. GEAR.

Selections.

BEGINNING FAMILY PRAYER.—The commencement of this sacred and delightful duty must often be attended by difficulties, where the head of the family has for years neglected it. A middle-aged man of great responsibility says:—"I have never done anything since I became a Christian, which required so much self-denial, and which was so truly a bearing of the cross, as beginning family worship. I felt that it was a duty, from the time I devoted myself to the service of Christ; but I shrunk from its performance so painfully, that day after day, and week after week passed away without my attempting it. At length conscience remonstrated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort to perform it the next morning, cost what it would. It occasioned me a wakeful night; again and again I implored strength from on high. I was constitutionally timid, and when the morning came was much agitated.

"Before breakfast I said to my wife, 'I feel, C——, as if we ought to have prayer in the family. We have all souls to be saved, and need God's blessing. I am sure you will not object to it.' 'No,' she replied, but the tone in which she said it was not encouraging. When we rose from the breakfast-table, it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so, but I felt their eyes were fixed wonderingly upon me. I took the large Bible from the shelf and sat down. I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with faltering voice began to address the Creator. But my hesitation soon passed off. I knew not why it was, but during the performance of this service, my soul was filled with thoughts of God's great goodness in permitting me to approach him, and to place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplications for his blessing with as much freedom and fervor as I had ever done in secret. When I arose, I perceived my wife's eyes were moistened with tears.

"The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long, I had the satisfaction of knowing that the heart of my companion ascended in full union with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service, and to many of them, I believe, the hour of prayer has become one of the most highly prized of all the day brings us."—*Messenger.*

THE SABBATH.—A history of all the lives of all the criminals ever sentenced, imprisoned or executed, would show that a disregard of the Sabbath was one of the leading steps in their progress to ruin; that in company with those who like themselves had desecrated its time, they had taken the initiatory step in vice that eventually, led them to the commission of crime. And we are taught to believe that the parent as well as the child is responsible for these negligences, these sins. How easy a matter it is to destroy all desire in the child to dishonor the day, if you only commence in reason. First evil impressions are easily eradicated—foul weeds sown in a good soil are quick to germinate, but are easily destroyed when they first spring into existence; but allow them to grow up and go to seed, and the fruits thereof are scattered in every direction, to multiply. Kind parents, teach your boys to regard the Sabbath. The lesson taught us in the serene quiet of that holy day in childhood,

though not taught by a parent—a mother—are still indelibly impressed upon our memory, as though it were but yesterday we received them. If they do not go to church, keep them within doors, that they may not prove enemies to themselves, and nuisances to those around them. Few can enjoy the quiet of home with a gang of boys in front of their dwelling, playing games, laughing, shouting, cursing and swearing, especially on the Sabbath. "Remember the Sabbath day to keep it holy," is one of the Commandments.

A TRUE CHRISTIAN LADY.—Jeremy Taylor thus describes Frances Countess of Carberry, who died in 1680:

"If we consider her person, she was in the flower of her age; of a temperate, plain, and natural diet without curiosity or an intemperate palate. She spent less time in dressing than many servants; her recreations were little and seldom, her reading much—She was a most noble and charitable soul, a great lover of honorable actions, and as greater despiser of base things; hugely loving to oblige others, and very unwilling to be in arrear to any upon the stock of courtesies and liberality; so free in all acts of favor, that she would not stay to hear herself thanked, as being unwilling that what good went from her to a needful or an obliged person should ever return to her again. She was an excellent friend, and hugely dear to very many, especially to the best and most discerning persons; to all that conversed with her, and could understand her worth and sweetness. If you look on her as wife, she was chaste, and loving, faithful and discreet, humble and pleasant, witty and compliant, rich and fair—and wanted nothing to the making her a principal and precedent to the best wives of the world but a long life and a full age.

"If we remembered her as a mother, she was kind, severe, careful and prudent, very tender, and not at all fond; a greater lover of her children's souls than of their bodies, and one that would value them more by the strict rules of honor and proper worth, than by their relation to herself.

"Her servants found her prudent and fit to govern, and yet open-handed and apt to reward; a just exactor of their duty, and a great rewarder of their diligence.

"She was in her house a comfort to her dearest lord, a guide to her children, a rule to her servants, an example to all.

"But as she related to God in the offices of religion, she was even and constant, silent and devout, prudent and material. She loved what she now enjoys, and she feared what she never felt, and God did for her what she never did expect. Her fears went beyond all her evil; and yet the good which she hath received was, and is and ever shall be, beyond all her hopes."

THE LAST BOOK.—Fond as you are of books, there is only one that you will value at last; and with care to be told that a new volume of the great history is published, or a marvellous epic, out-peering all its predecessors. "No; read me the twenty-third Psalm. Let me hear the fourteenth of John." When your strength sinks yet lower—when your interest in all under the sun has faded away, and ebbing life affords not even a parting tear—it will for a moment rally the worn faculties to hear the whisper, "My flesh and my heart failed; but God is the strength of my heart, and my portion for ever." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." And when all is over—when to orphan children and desolate kindred the world is grown a great sepulchre, and the most tender friends are vain comforters—when letters of condolence lie unopened, and words of compassion fall like hailstones on the heart, the first thing that sends a warm ray into the gloom, and brings to the eye tears that are not bitter, is, when Jesus himself breaks the silence, and you hear, "I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live."

WHAT FILLS THE GAOLS?—Plain, sensible, practical Mr. Clay, chaplain to the Preston House of Correction, one of the best conducted prisons in this country, has put forth a new report, full of deeply interesting matter. Mr. Clay has no crotchets. Unlike the chaplain of Reading, who thinks that the worst of felons and forgers may be reclaimed by idleness and sermonising—unlike the chaplain of Bath, whose motto is, "Once in gaol always in gaol"—he takes a wise, liberal, and humane view of things, remarks that a criminal is a man, and that no man is ever quite lost.

His reading of the great riddle of crime is one to delight the illustrator of the bottle. "Whether taken to beer-houses, gin-shops, lush shops, ale-houses, dancing-rooms, or singing-rooms, drink is still the great destroyer, and drunkenness is still the national sin."—His testimony against drink is all the more valuable as coming from a reverend gentleman who is not himself a teetotaler, and not fanatic in any way.—An odd petition was presented a few weeks ago to the House of Commons from nearly two hundred and fifty prisoners in Preston gaol. When laid on the table it excited some curiosity, petitions from prisoners being now extremely rare. What was it about? Was it severe usage—illegal punishments—a cry for tobacco—an assertion of "Never did it," or what? None of these things. It was a petition praying the hon. house to make beer ten shillings a quart, and to provide poor people with other and healthier means of recreation than swilling ale and smoking tobacco!

THE HOUSE OF GOD.—The glory of a sacred edifice lies not in its vaulted roof and lofty spire and pealing organ, but in the glory that fills the house—the Divine presence; not in its fabric of goodly stones, but in its living stones polished by the hand of the Spirit; not in its profusion of gold, but in the gifts and graces of the Spirit; not in its painted windows, but in its Gospel light; not in its choir of singing men and singing women, but in the music of some well-tuned hearts; not in its sacred priesthood, but in the great High Priest. If every stone were a diamond, and every beam of cedar, every window a crystal, and every door of pearl; if the roof were studded with sapphires, and the floor tessellated with every manner of precious stones, and yet if Christ and the Spirit be not there, and if the sacrifice of the heart be not there, the building has no glory. The house of God must have a glory beyond what Solomon's cunning workmen can give it, even the Lord God, who is "the glory thereof."—*Remains of Rev. William Jackson.*

A GOOD SAMARITAN.—We do not know of a more devoted body of men, as a class, than converted sailors; and somehow it turns out that if one of these men enters the ministry, he is sure to be successful as a "fisher of men," and at the same time to manifest a lively sensibility to human suffering, and a prompt readiness to relieve it. The New Orleans Delta gives us a case in illustration of our statement, in the person of Rev. Jas. C. Whitall, a well-known sailor preacher in that city, and pastor of one of the Bethels: "Having served for a long time before the mast, he has for some years past devoted his talents and energies to the enlightenment and improvement of the minds and hearts of those with whom he has been so long identified. Besides preaching, the worthy pastor employs himself actively in deeds of practical benevolence and charity. During a pestilence like this, his services are invaluable. We heard of an incident which occurred a few days ago, illustrative of his character, which combines a certain off-hand bluntness with the most lively sensibility to human distress, and the most active philanthropy in aiding the afflicted.

"Passing along the levee a few days ago, Mr. Whitall observed a poor Irish laborer lying on his wheelbarrow, apparently quite sick. Hundreds had passed the poor fellow without observing, much less turning aside to render any assistance to the sick man; but the quick eye of the Bethel pastor discovered the signs of the pestilence in the flushed and darkened face of the man, and stopping to feel his pulse, he next proceeded, without asking the assistance of any one, to roll the wheelbarrow to his (the pastor's) residence, where he was immediately supplied with the necessary remedies, and in a few days recovered. Such deeds as this are worth a thousand elegant charity sermons, preached by dainty clergymen, who fly our city when an epidemic visits it."—*N. Y. Recorder.*

THE GIVER AND THE GIFTS.—"All creatures were made by a Giver, therefore all creatures give. The dull clod gives life to the bountiful seed, the grass blade gives beauty to the eye, and food to the herd. The flower gives manifold pleasure, the trees give majesty and good service, the stones give a dwelling. The air, the rain, the ocean, the river, all give—and who shall tell how much? The bird gives its music and its loveliness. The vine give food, the fold give raiment; the horse, the silk-worm, and all things we love to mention give, give, and above us every star gives though but a slender ray, and every planet gives, and that great sun gives so much, that withdraw him and all these others would give no more. And above him is the giver who gives all these, and has yet better things to give, which will make all these look trifling.

God is ever giving. He has given Heaven above and earth below—there given angel life,—here human life; there thrones, dominions, principalities, and powers—here grace, mercy, and peace. He gives ever; but He does not receive except, indeed, the joy of seeing those happy whom He has enriched out of His own store. As a man enters on this world, he enters it the offspring of the great Giver, and looking around on a whole race of brothers his inquiry should be "What service can I do, what part can I bear, what contributions can I give?" not "What claims can I establish, and what consideration can I obtain?" "What can I do for all?"—not, "What can I force all to do for me?" And to a man in this mood of heart, nothing would be more unwelcome than to tell him, "You are to be kept and cared for by the toil of others; you are to be the taker, not the giver. All of the Divine image that was in him would rebel gently, generously rebel. No, no; he would not be a taker, he would be a giver; none should bear his burden, he would bear it; and if his services were of little account, still the world has many wants, and he would supply some one of them. And say not that any man's gift is small. He that fells trees for us, is his gift small? He that raises coals for us, is his gift small? He that tends sheep for us, is his gift small? He that spins or weaves for us, is his gift small? He that breaks stones for us, is his gift small. No: every one of these, if he be "a partaker of the Divine nature" and love to "live not for himself," but to show forth the image of God, can rejoice in his labour, that he is employed under the great Giver to perform a part in the universal giving, whereon all happiness depends. Let the gift of those who give in any one of these lines be withheld for a year, and all would cry aloud under real want.—Yes, my honest brother, low-seated there this frosty morning, breaking cold stones, those art giving, bearing thy part toward the comfort of God's creation! Pity thy heart should not have a sense of the office thou art discharging; it would make thy service proceed more cheerily! I cannot help feeling humbled before thee: thy toil for our common family is least kindly than mine; it is a pleasanter thing to make books for mankind than to break stones for them."—*Successful Merchant.*

THE OUTER AND THE INNER LIFE.—"There is a life the world sees, a life the neighbourhood sees, a life the family sees, a life God sees. These are often strangely inconsistent. It is pitiable when each succeeding enclosure you pass to reach the man, introduces you to diminishing charms and growing blemish."—*Ibid.*

"Some delight to tell us of the power of nature to mould and ennoble man; but where could you find whether on the Himalayas, in the isles of Polynesia, among the forests of North America, the snow fields of Greenland, the plains of Australia, or any other scene whereon nature displays herself in beauty or in grandeur, a single tribe which has been left to her sole teaching, that has received an education worth anything, either for this life or a life to come. "The children of nature" have been much glorified; but her children, all the world over, are a very ill-conditioned and ill-behaved race, the most pitiable beings the world upholds. If they were all assembled—Esquimaux and Bedouin, Bushman and Dyak, New Guineaman and Choctaw, Veddah and Fejean,—it is likely that on surveying them you would be of opinion that nature had made amazingly poor progress in the instruction of her own peculiar family. Nature is a sage and inexhaustible book for him whom revelation has taught to read; a clear, sonorous, and multiplying echo where revelation lifts up her voice: but without a teacher the book cannot explain one of its own letters; without a voice the echo is mute."—*Ibid.*

"Now society is one hand, composed of several fingers, and institutions are but a glove. He that made the fingers did not make them equal, and you need never try to invent a glove that will. You might make an iron glove, and stunt and hamper, but though all would be distorted they would not be equal even then. If you make a glove to fit their natural inequalities, it may prove that the thumb with his large portion is just as much straitened as the little finger with his small. I have no faith in any attempt to make us equal in circumstances, no idea that our great Father ever meant us so to be, and no relish for that style of brotherhood which would make me hanker to have as much as my brother, and share all he earned. No: let me rejoice in my own; and if, after every honest effort, I cannot have the satisfaction of eating my own morsel, why then, if he is a brother he will divid-

his with me. But I would rather burden no man. One hardly sees the wisdom of systems which are perpetually tolling society that it must take care of the individuals of which it is composed. Who ever know of a whole making up its parts, not of parts making up a whole,—of a corn-stack making the ears, not of ears making a corn-stack? Looking at this, one is much more inclined to toll individuals to serve society, than to toll society to serve individuals."—*Ibid.*

THINGS WORTH REMEMBERING.—Christians are not so much required to live out of the world as to live above it. A hard duty, indeed! yet there is a victory which overcometh the world.

Many flowers open to the sun, but only one follows him constantly. Heart, be thou the sunflower, not only open to God's blessings, but constant in looking to him.

He that is good may hope to become better: he that is bad may fear that he may become worse: for vice, virtue, and time never stand still.

In matters of conscience, first thoughts are best: in matters of prudence, last thoughts are best.

Religion is much talked of, but little understood, till a man's conscience is awakened: then a man knows the worth of a soul and the want of a Saviour.

Religion must be our business, then it will be our delight.

Four things a Christian should especially watch after, to be humble and thankful, watchful and cheerful.

If we would not fall into things unlawful, we must sometimes deny ourselves those that are lawful.

If you follow Satan, you will find the tempter prove a tormentor: if you follow the spirit, you will find the Counsellor prove a Comforter.

They that spend their days in faith and prayer, shall end their days in peace and comfort.

THE EARTH'S DESTRUCTION BY FIRE.—"Geology tells us very plainly that all the elements of that catastrophe predicted by Peter are at this moment ready. It is well ascertained, that Fahrenheit's thermometer rises one degree every 45 feet we penetrate into the earth, and that, if you were to descend 60 miles, the heat at that depth is so intense as to melt the hardest flints, and the most solid rock: and that this globe is therefore a cooled crust, composed of the granite and the fossiliferous, and that at the heart it is one molten and surging sea of fire: that the volcanoes are the safetyvalves which prevent the earth's crust being riven into atoms, and all humanity perishing.—A day will come when God will remove the restrictions, when the elements shall "melt with fervent heat." O! may we be found in the happy company, amid the blessed group of them who, through Christ Jesus, are looking for a new heaven and a new earth, wherein dwelleth righteousness!"—(Lecture before the Church of England Young Men's Society, 1852.)

"Let us not flatter ourselves into security because he who is now our Advocate shall be then our judge: but rather consider that, though he be a Lamb, he will then be found a lion. Let us prepare ourselves against that day, in fear and trembling: and let us send up strong cries to him, that, as the good thief obtained to be remembered of him when he came into his kingdom, so we may obtain of him to be remembered in mercy when he comes to judgment."

"When, while quick and dead assemble,
Flames this universe destroy,
While the wicked quake and tremble,
Saints shall lift their heads with joy;
Raised to life, like them, may we
With the Lord forever be!"

[Church of Eng. Mag.]

FAST MEN.—The vicious die early. They fall like shadows or tumble like wrecks and ruins into the grave—often while quite young, almost always before forty. The wicked "liveth not half his days." The world at once ratifies the truth and assigns the reason by describing the dissolute as "fast men:" that is they live fast—they spend their twelve hours in six, getting through the whole before the meridian, and dropping out of sight and into darkness while others are in the glow and glory of life. "Their sun is down while it is yet day." And they might have helped it. Many an one dies long before he need. Your men of genius, like Burns and Byron, to whom, when dissipated and profligate, thirty-seven is so fatal, and your care and nameless "wandering stars," who waste their youth in libertine indulgence: they cannot live long. They must die early. They put on the steam till they blow up the boiler. They run at such a rate, that the fire goes out for want of fuel. The machinery is destroyed by reckless speed and rapid wear. Nothing can save them.—Their physical system cannot stand the strain they put it to: while the state of their minds is often such that the soul would eat the substance of the most robust body, and make for itself a way of escape from the incessant hell of its own thoughts.—*Edney.*

The Church Times.

HALIFAX, SATURDAY, OCTOBER 15, 1853.

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

This event was celebrated in this City on Wednesday evening last, by a very numerous and respectable Meeting of the Nova Scotia Bible Society and its friends, in the Temperance Hall. The chair was filled by the Honorable and Venerable CHIEF JUSTICE, who spoke to the following effect:—

Ladies and Gentlemen,—When I look around me from this Chair, and see so many Members of this Society who have for years been its zealous and able supporters, I cannot help asking myself, "Why am I seated here?" When your Committee waited upon me to honour me with a request to preside at this meeting, I reminded them that I was not a Member of the Society, and stated that there were many old and respectable Members of the British and Foreign Bible Society to whom that compliment should be paid in preference to me. They replied, that although I had not heretofore been a Member, they hoped I should be induced to become one by the perusal of papers which they then presented to me, and were pleased to add, that it was their desire upon this interesting occasion to see the Chair filled by a person of my age and standing in this community.

As they urged this request with some earnestness, I thought it would be unbecoming in me to refuse it without taking it into consideration, and promised to give them an answer on the following day. After a day's consideration, I determined to join the Bible Society, and to comply with the request with which the Committee had honoured me of presiding at this Jubilee Meeting.

Fifty years, to the majority of those now before me, doubtless appears a long, long period to look back upon. To me the recollection of the circumstances that attended the formation of this Society is as vivid as if it had been formed during the past year. The arguments of its advocates and its opponents are still fresh in my memory. I will not detain you by detailing the arguments then used in its favour. The same arguments continue to be used for its support, and they will be ably urged upon you in the course of the evening; but not having been one of its early supporters, in justice to myself and to many worthy and pious persons, who also declined supporting it, I feel it right to state the views which were then taken of the proposal to form a coalition of all denominations of Christians to circulate the Bible without note or comment.

We saw professing Christians so much divided upon many points of doctrine, that they would not meet to worship God in the same building; and it was doubted whether, when that was the case, they would unite for any religious object, without such a compromise of principle as would lead to confusion, indifference and infidelity. Our feelings, our interests, we may sacrifice if we please in order to live peaceably with others, but Religious principles are too sacred to become the subject of compromise. Even political principles are rarely compromised without producing vacillation and weakness; but no evils of that kind are to be compared with the danger of sacrificing Religion to Expediency.

Such were the conscientious and cautious views which were taken upon this subject by most of the Pastors and many of the Members of the Church of England—nor should such caution be censured. If it may sometimes retard the progress of improvement, it often prevents the rash adoption of error.

Happily, however, experience has shown us that those who profess the fundamental truths of Religion, although differing upon minor points, may safely unite to circulate the Word of God, without entering upon these doubtful disputations which the great Apostle to the Gentiles deprecates in the 14th chapter of his Epistle to the Romans. This result has already been produced by the Bible Society, and with the Divine blessing it may effect a more intimate union among the members of the Church of Christ. Subjects of the Redeemer's Kingdom, Soldiers of the Cross, may continue to fight under the same Banner, although they may not all wear precisely the same uniform.

When we look back upon the fifty years which have nearly passed since the origin of this Society, what wonderful progress has Science made during that period. The earth and the ocean are traversed with a celerity which it would then have been deemed madness to predict. Blessed be God, His Word is advancing with almost equal rapidity, and this Society has

been made the honoured instrument of spreading it abroad. Little if any opposition to it now exists. The venerable and pious Primate of the English Church, with many of our Prelates and Clergy, have not only ceased their opposition, but have become its advocates, and I hope that the whole body of the Church will follow their example,—and may this Society continue its exertions until, with the blessing of God upon its labors, the whole earth shall be filled with the knowledge of the Lord as the waters cover the sea.

The zealous and worthy Secretary, S. L. Shannon, Esq. then read an admirable Report, which of course will be printed, and thus speak for itself. Then came a number of excellent speeches, many of which would have done credit to Exeter Hall. The Speakers were Revd. Geo. W. Hill, W. Pryor, Jr. Esq., Revd. Dr. Riehoj, Rev. Mr. Geikie, Hon. J. W. Johnston, Rev. Mr. Martin, Mr. Smith, the Agent, &c. A seaman belonging to H. M. S. Cumberland, was also introduced, who had acted the part of Colporteur in various parts of the world, and whose plain unvarnished statements excited a good deal of interest.

An excellent spirit pervaded the addresses from the platform, and appeared also to animate the large assembly, if we may judge from the signs of approbation which followed every expression of attachment to the great doctrines and principles of the Bible. The interest of the meeting was kept up to the very last, and the effect cannot but be beneficially felt on the future operations of the Society, and the success of its noble and godlike objects. A collection was taken up, amounting to upwards of £20. We observe that a good meeting was held at St. John, N. B. last week, Mr. Justice Parker in the chair.—Collection £63.

FISHERMAN'S CHURCH.

THE kind friends of the poor people at Turn's Bay, who have thus far helped me to raise, in that destitute place, a House of Prayer, will be pleased to know, that on Sunday the 9th inst. the Building raised on the 10th August was used for the first time for the worship of God. It is believed that all present felt the force of the Psalmist's words, "I was GLAD when they said unto me, Let us go into the house of the Lord." And truly, if any cushioned and well clad frequenter of our city Churches, had looked in that morning, on the shoeless, coatless and bonnetless members of that congregation, he or she would have needed no other evidence of their case being one that demands assistance. We sat on rough seats and knelt on a rough floor (all knelt) and the preacher's pulpit was wanting. But still it is hoped that the voice of prayer and praise was not less acceptable on high. The red flag of England waved from the spire over our heads, to give notice to the neighbouring settlements, but the high winds prevented the people at a distance from attending. Christian Reader! This work has so far gone on in faith, and we are thankful for the unsolicited aid hitherto sent in. But heavy engagements are now to be met, for which large assistance is promptly needed. Will each and all of you kindly help us as soon as these lines meet your eyes?

I have only received since last announcement:

From Miss Artz,	£0 5 0
A poor friend,	0 3 1½
Three Cunales,	0 3 9

JAS. C. COCHRAN, Missry.

NEWFOUNDLAND.

WE perceive from our exchanges that Rev. Mr. Tuckwell, "Principal of the Theological Institute at St. John's and Precentor of the Cathedral," has lately sailed for England, and has previously received very gratifying Addresses from his parishioners of St. Thomas' Church, headed by the Lt. Governor, and accompanied by a substantial evidence of their sincerity, in the shape of a purse containing one hundred sovereigns. This is as it should be.

ECCLESIASTICAL.—On Sunday the 25th of September, the Lord Bishop of the Diocese held an Ordination in St. Paul's Church, at Trinity; when Mr. John Moreton and Mr. Josiah Darrell, of the Theological Institution in St. John's, were made Deacons; and the Rev. Charles Walsh, of Island and Bishop's Coves in Conception Bay, and the Rev. Thomas Boland, of Sandy Point in St. George's Bay, were ordained Priests. The Sermon was preached by the Rev. T. M. Wood, Rector of Trinity and Rural Dean, who also presented the Candidates, and together with the Rev. B. Smith of King's Cove, assisted the Bishop in the laying on of hands. The Rev. Messrs. Crouch and Freer,—the former assistant in the extensive mission of Trinity, and the latter attending the Bishop in his voyage of Visitation,—took part in the service. All these Clergymen are Missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts.—*St. John's Times, Oct. 5.*

MELANCHOLY DISASTER.

THE public mind has been painfully agitated during the week by the mournful intelligence of the loss of eleven lives, by the wreck of the Steamer Fairy Queen, plying between P. E. Island and Pictou. The only names of the sufferers that we have heard, are those of two Misses Dewolf, and Dr. McKenzie of the Army, who is thought to have sacrificed his own life in the hope of saving theirs. We deeply sympathise with the friends of those who have thus suddenly been snatched away by this trying dispensation. May it be sanctified to the good of those who remain, and "are ready to die." M. J. Wilkins, Esq. and Mr. Lydiard and a Mr. Cameron were saved by clinging to pieces of the wreck, on which they floated several miles to land. Surely they who have thus been preserved from a watery grave need no other voice to tell them whose they are, and whom they are henceforth bound to serve. "I will walk before the Lord in the land of the living"—must surely be the first resolution to which their providential deliverance has given rise. The case of the two young ladies is peculiarly touching. A few years ago they were the inmates of a comfortable and happy home. Since then, first their mother, and next their father, have passed away—leaving them orphans. They were just on their way to England, as we hear, to find in new and tender connexions a pleasing refuge from former trials. Friends, young and old, were here to greet them as they passed on. But alas! instead of the expected meeting the sad tidings of their mournful fate came with lightning speed and the lightning's shock, to the hearts of these assembled friends! Their only consolation must be the hope that Jesus may have been with them as he was with the disciples of old, walking on the dark and stormy wave and saying to their tender and heaving hearts, "it is I, be not afraid."

Great blame is attached to the Captain and crew of the Steamer for deserting the poor sufferers, and we have as yet heard nothing to extenuate the transparent barbarity of that base and cowardly desertion of those committed to their charge.

We wonder that a more detailed account of the awful catastrophe has not been drawn up and signed by the parties saved.

Since writing the above, we have seen in the *Colonist* the following account:—

WRECK OF THE FAIRY QUEEN.—We have been favoured with the following extract of a letter addressed to a gentleman of this city, from Pictou; by one of the surviving passengers. It brings the horrowing spectacle of the wreck and its attendant horrors most vividly before the mental vision:

"We left Charlotte-town on Friday morning about 11 o'clock, blowing strong from N. W.—very heavy sea outside, and squally—wind right aft. After we turned Point Prim, made a good run until off Carriboo, when the tiller rope broke. Boat lurched to, and shipped several seas, carrying away the doors opposite both gangways. After a time, amid considerable confusion, we sliced the rope, but the boat had been strained, and made water so fast before we (the passengers) knew much about it, as to partially extinguish the fires. We could not then run the boat on her course, as she flew up in the wind, not having sufficient way on her. After some time we got up steam enough to keep her on her course again, but the water finally extinguished the fires. We came to an anchor, and tried to keep her free; and I cannot help thinking that if the crew had used the same exertions the passengers did, we could have succeeded, and at least kept the boat afloat, but the crew seemed paralyzed, and there appeared to be a total want of discipline throughout. I was, thank God, perfectly self-possessed, and succeeded in keeping all at work but the crew, (with the exception of one or two of the latter.) As matters became hopeless, I told the captain to get the largest boat afloat, to ease the ship, and to drop it astern ready for use. The second boat we also had lowered, and dropped astern too. I told the captain to get into that boat himself, and see that they were both kept ready, and cautioned him repeatedly about any of the men slipping off the painter, or cutting themselves adrift, and leaving the passengers; and several times told the manager or clerk the same thing. I said we would remain as long as the boat would float, or hold together, and take to the boats only as a last resource. The boat held out as long, or longer than I thought she would. Went aft to say the boats would be wanted immediately, as we would probably be either thrown abroad, or buried with her for a time, and they could pick up the survivors, and make the best of their way to land. When I went aft, I took hold of the ropes to see if all was right, and I think the boats were still fast, but immediately the rope came aboard, and I knew the cowards had left us to our fate. I could get no answer from any of them, although they could hear every word I said. We wanted them to take the female passengers, but could get no answer—they quietly drifted astern, feeling certain that nobody could be left to tell the fate of the others. The passengers generally behaved exceedingly well, and resigned to their fate.—We all collected on the upper deck, and awaited the

Poetry.

AN INFANT.

A BABY in the house
Is like the summer-tide—
Gives sunny days indeed,

A mother's heart—a mother's heart—
Oh! 'tis a deep and tender thing,
Beyond a man's imagining;

THERE'S beauty in the earth, and there's beauty
in the sky,

And loveliness in living things, that tell us
whose they be:

The fragrance of a thousand flowers, their forms
and tinting too,

'Tis God's own blessed signature—the trac'y
of his mind,

REV. GEORGE FISK.

Advertisements.

LIFE INSURANCE.

ROYAL LIFE INSURANCE COMPANY

OF LIVERPOOL, ENGLAND.

CAPITAL, £2,000,000 STERLING

Amount paid up and available immediately £275,000 stg.

HALIFAX AGENCY, —No. 172, HOLLIS STREET

FROM THE ECONOMICAL ARRANGEMENT IN RE-
gulating expenses arising from the combination of
Fire and Life Insurances, this Company is enabled to effect

LUGH HARTSHORNE,

AGENT.

Halifax, Nova Scotia. 19th February, 1853.

WESLEY & SINCLAIR.
MANUFACTURERS OF



MONUMENTS,

CENTRE AND

Tomb Tables.

Pier Tables

GRAVE STONES

BAPTISMAL

FONTS, &c.

IN MARBLE AND FREESTONE, AT THE HALIFAX
MARBLE WORKS, Corner Barrington and Blown-
ers' Streets. Feb. 26

HEALTH FOR A SHILLING!

HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH, DIS-
ORDERED STOMACH, INDIGESTION AND DE-
TERMINATION OF BLOOD TO THE HEAD.

Copy of a letter from Mr. John Lloyd of Erno-reen, near Har-
lech, Merionethshire.

To Professor HOLLOWAY.

SIR.—I avail myself of the first opportunity of informing
you, that for a very long period I was afflicted with a dan-
gerous giddiness and frequent swimings in the head, at-
tended by loss of appetite, disordered stomach, and gener-
ally impaired health. Every means had failed to give me
any permanent relief, and at length it became so alarming

June 6th, 1852.

MIRACULOUS CURE OF DROPSY

Extract of a Letter from Edward Rowley, Esq. of India
Walk, Tisbury, dated April 8th, 1852

To Professor HOLLOWAY.

DEAR SIR—I deem it a duty I owe to you and the public
at large to inform you of a most miraculous recovery from
that dreadful disease, DROPSY, and which, under God, was
effected by your invaluable Pills. I was tapped five times

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

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

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

To Professor HOLLOWAY.

DEAR SIR—I am requested by a Lady named Thomas
just arrived from the West Indies, to acquaint you that for
a period of eight years herself and family suffered from
continual bad health, arising from disorders of the Liver
and Stomach, Indigestion, loss of Appetite, violent Head

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

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

To Professor HOLLOWAY.

DEAR SIR.—I have much pleasure in handing to you a
testimonial of the efficacy of your Medicine. A person in
this neighbourhood with whom I am well acquainted was
afflicted for a long time with violent spasmodic pains in
the stomach and liver, arising from frequent colds, sin-

(Signed) WILLIAM BOSTOCK.

These celebrated Pills are wonderfully efficacious in the follow-
ing complaints.

Table with 3 columns of ailments: Ague, Asthma, Bilious Complaints, etc.

Sold at the Establishment of Professor HOLLOWAY, 244
Strand, (near Temple Bar), London, and by all respectable
Druggists and Dealers in Medicines throughout the Civil-
ized World, at the following prices:—1s. 6d., 2s. 6d., 3s.

Sub-Agents in Nova Scotia.—J F Cochran & Co., New-
port; Dr. Harling, Windsor; G N Fuller, Horton; Moore &
Clipman, Kentville, E Caldwell and N Tupper, Cornwallis;

There is a considerable saving by taking the larger
sizes.

N.B.—Directions for the guidance of patients in every
disorder are affixed to each Box.

JOHN NAYLOR, Halifax,
General Agent for Nova Scotia.

February, 1853.

THE COLONIAL
LIFE ASSURANCE COMPANY.

GOVERNOR,

THE RIGHT HONOURABLE

THE EARL OF L'AN & KINCARDINE,
GOVERNOR GENERAL OF CANADA.

HEAD OFFICE,

22, St. Andrew's Square, Edinburgh.

NOVA-SCOTIA.—HEAD OFFICE, HALIFAX.

BOARD OF DIRECTORS.

Hon. M. B. Almon, Banker. John Twining, Esq., Barrister
Hon. W. A. Black, Banker. John Hayley Bland, Esq.

MEDICAL ADVISERS,

D. McNeill Parker, M. D.

Lewis Johnston, M. D.

AGENT,

MATTHEW H. RICHEY.

THE ADVANTAGES AFFORDED BY THIS INSTITU-
TION include the following:—

A large guaranteed capital.—A Local Board of Manage-
ment, giving immediate despatch to business.—Moderate
premiums, payable yearly, half yearly, or quarterly, and
credit given, if desired, for half the first five or seven years

The following case from the books of the Company
illustrates the benefits of Life Assurance:—

In 1850, a party in Nova Scotia, aged 27, effected an assur-
ance on his life for £500, and died suddenly in 1851, having
paid to the Company one year's premium.

Prospectuses, pamphlets, and all needed information as
to the Company, and its conditions of Assurance may be
had at the Company's Office, 24 Hollis Street, Halifax, or
from the Agents throughout the Province.

AGENCIES.—Amherst, R. B. Dickey, Esq. Annapolis,

James Gray, Esq. Arichat, C. F. Harrington, Esq.—
Bridgetown, T. Spurr, Esq. Digby, J. A. Dennison, Esq.
Kentville, John C. Hall, Esq. Liverpool, J. N. S. Marshall,
Esq. Yarmouth, F. A. Grantlun, Esq. Lunenburg, R. E.
Jost, Esq. Pictou, J. Crichton, Esq. Peggwash, A. B.
Chandler, Esq. Shelburne, C. White, Esq. Sydney, G. S.
Leonard, Esq. Truro, A. G. Archibald, Esq. Wind-
sor, Joseph Allison, Esq.

MATTHEW H. RICHEY,

General Agent for Nova Scotia.

Feb. 5. 1852.

BARSS & HARRIS.

OFFER FOR SALE AT THEIR STORES.

COMMERCIAL WHARF. 1000 Coils best Gourock

and English Cordage, from 2 yarn Spun yarn, to 8-inch,

Standing Rigging.

- 150 Coils Bolt and Point Rope.
200 Coils Manila, 6th to 4 inch.
500 Bolts Bleached Gourock Canvas. 1 to 7
250 Do Best Navy Canvas. 1 to 6
150 Do Do Cotton Canvas. 1 to 10
25 Chain Cables 1-2 in. to 1-3 inch.
25 Anchors, 1 cwt. to 10 cwt.
5 Ton Tapsail Sheet Chains.
50 Bags Spikes.
10 Tons English & Halifax Oakum.
100 Barrels American Tar.
50 Barrels Pitch.
20 Barrels Rosin.

With a General assortment of Lines, Fishing and Sail

Twines, Nets, Oils, Paints, Varnishes, &c. &c., kept con-
stantly on hand.

July 6th, 1853. 3m.

LANGLEY'S ANTIBILIOUS APERIENT

PILLS. The great popularity acquired by these Pills
during the seven years they have been offered for sale in
this Province is a convincing proof of their value, as no
undue means of increasing their sale have been resorted
to by pulling advertisements—no certificate published re-
pecting them.

These Pills are confidently recommended for Bilious
Complaints or morbid action of the Liver, Dyspepsia, Cos-
tiveness, Headache, Want of Appetite, Giddiness, and the
numerous symptoms indicative of derangement of the Di-
gestive organs. Also, as a general Family Aperient. They
do not contain Calomel or any mineral preparation, and
are so gentle (yet effectual) in their operation that they
may be taken by persons of both sexes, at any time with
perfect safety. Prepared and sold Wholesale and Retail at
LANGLEY'S DRUG STORE, Hollis Street, Halifax.

Nov. 20. 1852.

CORDIAL RHUBARB FOR THE PREVENTION

and Cure of Diarrhoea, Dysentery, and all Disorders

of the Stomach and Bowels arising from debility, or loss

of tone.

This preparation of RHUBARB, combined with valuable

aromatics, antacids and carminatives, acts as a correctif

of acidity, (the frequent cause of bowel complaints)—re-

moves irritating obstructions, and when its use is per-

versed in, imparts tone and vigor to the digestive organs.

Sold only at LANGLEY'S DRUG STORE, Hollis Street.

July 26.

THE BEST PRESERVATIVE FOR THE

TEETH AND GUMS. MYRRH AND BORAX, PRE-

PARSED WITH EAU DE COLOGNE. The daily use of this

much admired Tincture preserves and beautifies the TEETH

—prevents Tartarous deposit,—arrests decay,—induces a

healthy action in the GUMS.—and renders the BREATH of

a grateful odour.

Sold only by WILLIAM LANGLEY, Chemist, &c., for

London.

Halifax, N. S. Feb. 1852

PUBLISHED every Saturday, by Wm. Gossie, Pr-

prietor, at the Church Times Office, No. 24 Grant

Street. Subscriptions will be received and forwarded to

the Clergy throughout the Diocese. All Correspondence

relative to the Paper, intended for publication, or on

matters relative to its management, sent by Mail, must

be prepaid.

TERMS.—Ten Shillings per Annum, payable

in advance.