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The Church Times.

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

"Evangelical Truth--Apostolic Order."

W. Gossp---Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, AUGUST 30, 1853. NO. 34.

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING.	EVENING.
Aug. 21.	13 Band of Truth.	2 Kings 19, Acts 10.	2 Kings 23, 2 Pet 1
" 22.	" "	Daniel 6, "	Daniel 7, "
" 23.	" "	" "	" "
" 24.	64 Bartholomew.	Eccles. 24, "	Eccles. 29, 1 Job. 1
" 25.	" "	Daniel 10, "	Daniel 11, "
" 26.	" "	" "	" "
" 27.	" "	Hos. 2, 8, "	Hos. 4, "

Poetry.

THE MINISTER'S QUARTER PAY-DAY.

The following scene, taken from the landscape of New England, with some slight shades and varieties of colouring, we believe may be witnessed throughout a great portion of our country. We leave our readers to adapt it, as they fancy, to their own localities.

As the parson sat at his books one day,
A rap at his door heard he;
The Parish Collector had called to pay
The Society's Quarter fee.
A hundred dollars, and fifty more,
Were counted the parson's due,
Though small sum this, for half a score
To victual and clothe and shoe.

But the day had come, and for youthful sport
The parsonage ne'er displayed
A day like that, when his scant support
Was about to be promptly paid.
The children danced, and giggled, and grinned,
And wriggled like eels in oil;
And smiles broke forth on the visage thinned
By fasting, and tears, and toil.

The Parish Collector sat him down,
And out of his pocket took
The tithes he'd gathered about the town,
Crammed into his pocket book:—
It was not much of a cram, at that,
Though honey and milk indeed,
Not milk enough for a starving cat,
Nor honey enough for need.

But such as it was, without much risk,
The Collector poured it out;
He spread it round on the parson's desk,
And scattered it all about:—
But little of shining gold was there,
And less from the silver mine,
And bank bills,—they were exceeding rare!
Alas! for the poor divine.

First came a note for a little um,
Which the poor man late had given
To a rich parishioner, near his home,
Whom he hoped to meet in heaven:—
Ten dollars was all,—not much, I know,
But an order followed the note,
With butcher's bill, and a bill or so
For butter and bread to boot.

The doctor had drawn for his small amount,
The grocer had filed his claim,
And all intended their bills should count,
Whenever his pay-day came.
The good Collector reckoned them up;
The minister stood aghast!
Twas a bitter drug in his brimming cup,
To think he had lived so fast.

Who knows what pain the parson endures,
As the good man hands them o'er,
And says with a hem, "Sir, these are yours,
And they should have been paid before:
For a scandal it is to religion, Sir,
Which the world can never forget,
When a man of ease like a minister
Is unable to pay a debt.

"And here, besides, is a lot of cash,
Three fives and a lusty ten;
Your daughters in calins now may dash;
And your boys dress up like men.
But allow me to say good Parson Gay,
You'd better just lay aside
A little of this for a rainy day,
By a walk instead of a ride.

"For money is scarce, and the times are hard,
And you, sir, are getting gray,
And you may not fare as you here have fared,
Should the people turn you away.

We've given you here a large support,
And the farmers all complain
That the crops this year will be dreadful short
If we don't soon have some rain.

"We can't long pay such enormous sums
As we have to pay you now,
For you know that the pay-day often comes,
And the Squire has lost a cow;—
And one of old Godwin's sheep is dead,
And he feels poor this year."
The tender shepherd here turned his head,
To drop—for the sheep—a tear!

Of this the Collector no note took,
And gabbled his story through,
Then slowly folded his pocket-book,
And looked as if he knew.
He took his hat, with a cheerful smile,
Rejoiced in a duty done;
Then rode away to his home, a mile,
At set of December's sun.

The parson rose, as he left the room,
And bowed with a smile of grace,
But his heart resembled a ruined tomb,
In spite of his smiling face.
He closed the door, and resumed his chair,
Till amid his griefs and fears,
He seemed half-choked for a breath of air,
Then burst into a flood of tears.

He thought of his children's needy feet,
His barrel of meal was gone;
And the question arose "What shall we eat?
What raiment shall we put on?"
He thought of the ravens, how they're fed,
How the lilies' garments grow;
But when was a raven's rent unpaid?
Or a lily arrayed for snow?

With tender emotions all astir,
In the parson's heaving breast,
His children's mother—he thought of her—
How she, who had done her best,
Still needed a hood, and cloth, and thread,
A dress and a thicker shawl—
Till, pressed in spirit, he knelt and prayed
To the glorious Lord of all.

The evening came, and he met his wife,
And his blooming children nino;
Yet not they saw of the inward strife
That harassed the sad divine:—
He sat serene in the central seat,
And his wife sewed near his side,
His children hovered about his feet,
And he to be cheerful tried.

But when he went to his nightly bed,
To sleep till the waking morn,
He felt, as he pillowed his aching head,
That he wished he'd ne'er been born,
And all that night his pillow drowned
With the tears no eyes could see,
But His, who once for the thankless groaned,
And bled upon Calvary's tree.

Religious Miscellany.

LAYARD'S LAST DISCOVERIES.*

"Mr. Layard refers slightly in his volume to other discoveries that have been made at Konyunjik since his return to Europe. But since his book has been issued from the press, and since ourselves commenced this notice, intelligence of further restorations reaches us from France—restorations that certainly are not surpassed by any that have preceded them. M. Place who has succeeded M. Botta as French Consul at Mosul, having received instructions from his Government to prosecute at Khorsabad the work suspended by his predecessor, has been for some time past diligently employed in excavating that ruin, and within these few weeks has transmitted to Paris a detailed account of his success. This account, as we are informed, is accompanied by photographs of all the exhumed objects; the photographs are jealously kept from the stranger's eye; but an account of the discoveries has been already published. The reader will form some notion of the nature of these last excavations, and of what may be expected hereafter from further diggings on the site of ancient Nineveh, when we tell him that in one of the chambers penetrated by M. Place, that gentleman found a large quantity of jars about five feet high, all standing in rows, between each of which a

passage was purposely left open. The jars were not resting upon the ground, but were placed upon stages constructed of lime, these stages being themselves attached with the greatest care to a floor of the same material. At first M. Place conceived that he had lighted upon an establishment hitherto hidden from every other explorer—viz, a receptacle for the Assyrian dead, for it is to be observed that up to this moment neither Mr. Layard nor any other traveller has the remotest idea of the method by which the inhabitants of Nineveh disposed of each other's mortal remains. A closer investigation convinced M. Place that he had discovered something hardly less interesting.—At the bottom of the jars, or upon the lime which supported them, a violet-coloured sediment was yet visible, indicating the nature of the liquid which the vessels once contained. He had actually dropped into the wine-cellar of Sennacherib's father.

"Whatever the future may yield, Mr. Layard's share in the acquisitions of the past is not to be mistaken.—Ten years have scarcely elapsed since the first discovery of ruins on the site of Nineveh, and already there lies before us an amount of information, owing regard to the history of the old Assyrian people, of which we had previously not the most distant conception. When Mr. Layard published, in 1849, the account of his first Assyrian researches, the monuments recovered were comparatively scanty, and the inscriptions impressed upon them could not be deciphered. Now, a connected history can be traced in the sculptured remains, and the inscriptions may be followed with the same facility as the Greek or any other character. That they may be read with immense profit and instruction is evident, from the startling facts which they have hitherto revealed. Some of these facts we venture briefly to place before the reader. We have previously hinted that the earliest king of whose reign we have any detailed account is the builder of the north-west palace at Nimroud, the most ancient edifice yet beheld in Assyria.—His records, however, furnish the names of seven, of his predecessors, some of whom, it is believed, founded palaces, afterwards erected by their successors. The son of this king, it is certain, built the centre palace of Nimroud, and raised the obelisk, now in the British Museum, upon which the principal events of his reign are inscribed. Upon that obelisk are names corresponding to names that are found in the Old Testament. The fortunate coincidence furnishes at once the means of fixing specific dates, and enables Mr. Layard to place the accession of the Assyrian monarch who built the oldest Nimroud palace at the latter part of the tenth century before Christ. The builder of the palace of Khorsabad is proved to have been the Sargon mentioned by Isaiah. The ruins of his palace supply the most complete details of his reign; and from the reign of Sargon a complete list has been obtained of all the kings down to the fall of the empire. The son of Sargon was Sennacherib, who ascended the throne in the year 703, B. C. We know from the Bible that Sennacherib was succeeded by his son Esarhaddon, and we now ascertain from the monuments that one of the palaces at Nimroud was the work of his reign. The son of Esarhaddon built the south-east palace on the mound of Nimroud; and, although no part of his history has been as yet discovered, there has been good reason for concluding him to have been a Sardanapalus who, conquered (B. C. 606) by the Medes and Babylonians, under Cyaxares, made one funeral pile of his palace, his wealth and his wives.

"While it is certain that there is no mention of Nineveh before the twentieth century B. C. Mr. Layard is still of opinion that the city and empire existed long before that period. Egyptian remains found at Karnak refer to a country called Assyria, and the enterprising explorer is not without hope that further investigation will supply him with still more ancient records than any he now possesses. The monuments of Nineveh, as far they go, corroborate all extant history in describing the monarch as a thorough Eastern despot, "unchecked by popular opinion, and having complete power over the lives and property of his subjects; rather adored as a god than feared as a man, and yet himself claiming that authority and general obedience in virtue of his reverence for the national deities and

* Concluded from last week.

"no national religion." The dominion of the king, according to the inscriptions, extended to the central provinces of Asia Minor and Armenia northward; to the Western provinces of Persia eastward; to the west as far as Lydia and Syria; and to the south to Babylonia and the northern part of Arabia.

"The empire appears to have been at all times a kind of confederation formed by many tributary states, whose kings were so far independent that they were only bound to furnish troops to the supreme lord in time of war, and to pay him yearly a certain tribute.—The Jewish tribes, it is now proved, held their dependent position upon the Assyrian king from a very early period; and it is curious to observe that, wherever an expedition against the Kings of Israel is mentioned in the Assyrian inscriptions, it is invariably stated to have been undertaken on the ground that they had not paid their customary tribute.

"At every step sacred history is illustrated, illuminated and explained by the speaking stones of Nineveh; and in this regard alone the Assyrian discoveries have a significance beyond any revelation that has been made in modern times. Even the architecture of the sacred people may be rendered visible to the eye by comparing it with that of the Assyrian structures; and certainly not the least instructive result of all Mr. Layard's labours is the ingenious analogy drawn by Mr. Fergusson in his *Palaces of Nineveh and Persepolis Restored*, between the Temple of Solomon and the palace of the Assyrian king.

"It is with the utmost interest that we await the issue of further excavations. We sincerely trust that next and means may not be wanting in this country in order to enable our constituted authorities to proceed at least side by side with France in the disinterment of the most glorious monuments hitherto vouchsafed to the enterprising skill and curiosity of man."

News Department.

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

HOUSE OF LORDS.

COLONIAL CHURCH REGULATION BILL.

A Bill [as amended on Report on Re-commitment] intitled—"An Act to enable the Bishops, Clergy and Laity of the United Church of England and Ireland in Her Majesty's Foreign and Colonial Possessions, to provide for the Regulation of the Affairs of the said Church in such possessions."

Whereas by reason of the Laws in force for restraining and regulating Assemblies of the Clergy of the United Church of England and Ireland, and other Laws and Usages having special Reference to the Authority and Privileges of the said Church as established in England and Ireland respectively, Doubts are entertained whether the Members of such Church in Colonial Dioceses are not disabled from assembling for the management of their Ecclesiastical Affairs: And whereas it is expedient that the Bishop of any Diocese of the United Church of England and Ireland within Her Majesty's Foreign or Colonial Possessions, together with the Clergy and Laity of the same, and that the Metropolitan of any Province now lawfully constituted or hereafter to be constituted within the same, with the Bishops, Clergy, and Laity of the same, should be permitted, under certain Restrictions, to make Regulations for the Management of their Ecclesiastical Affairs. Be it enacted by the Queen's Most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:—

I. No Law, Usage, Rule, or other Authority in force in the United Kingdom, or in England and Ireland, or either of them, shall be construed or shall extend to prevent the Bishop of any Diocese or the Metropolitan of any Province in any of the Foreign or Colonial Possessions of Her Majesty, and his Clergy, and the Lay Persons of such Diocese, or the Bishops, Clergy, and Laity persons of such Province respectively, being in communion with the United Church of England and Ireland, from meeting together from Time to Time to make or from making at such meeting by common Consent, or by a Majority of Voices of the said Clergy and Laity severally and respectively, with the assent, in the case of any Diocese, of the said Bishop, any such Regulations as Circumstances shall in their Judgment render necessary for the Management of the Affairs of the said United Church within such Diocese, or for the holding of Meetings for the said Purpose thereafter, for One such Diocese only, or for the Dioceses which may

constitute the Province of any such Metropolitan, now constituted or hereafter to be constituted in such Possessions: Provided always, that no such meeting shall be lawful unless in accordance with and subject to the Provisions and Restrictions hereinafter contained: (that is to say.)

II. Provided, That where any such Assembly shall be holden for any Diocese, the Bishop, or in his absence a Commissary appointed for this Purpose by the Bishop by Writing under his hand and seal, shall preside in such Assembly: and upon all Questions arising in such Assembly the votes of the Clergy and the Lay Representatives shall be separately taken, and no Act or Resolution of such Assembly shall be valid unless with the Concurrence of the Majority both of the Clergy and the Lay Representatives, or of such of them respectively as may be present and vote in such Assembly: nor shall any regulation made by such Assembly be valid under this Act without the Consent of the Bishop, whether he shall or shall not be present in the Assembly at the making thereof.

III. And provided, That no Regulation, Act, or Resolution of any such Assembly shall be binding on any Person or Persons, other than the Bishop of the Diocese and his Successors, and the Clergy and Lay Members of the United Church of England and Ireland residing within such Diocese; nor upon each Bishop, Clergy, and Lay Members, except so far as such Regulation, Act or Resolution may concern the Position, Rights, Duties, and Liabilities of any Minister or Member of the said United Church in regard of his Ministry or Membership; and it shall not be lawful, by any such Regulation, Act, or Resolution of any Assembly, to impose any temporal or pecuniary Penalty or Disability other than such as may be consequent upon Suspension from or Deprivation of an Ecclesiastical Office or Benefice, or to deprive any Person of any Civil Right to which he is by law entitled.

IV. And provided, That no Regulations of any such Assembly shall have legal Force or Validity as against the Acts or Ordinances for the Time being in force of the local Legislatures of the Foreign or Colonial Possession in which such Assembly shall be holden.

V. And provided, That no such Regulation shall alter the Standards of Faith and Doctrine, or alter or be at variance with the Book of Common Prayer or the Thirty-nine Articles of Religion, or alter the Oaths, Declarations, and Subscriptions by Law required to be taken, made, and subscribed by Persons to be consecrated, ordained, collated, instituted, or licensed within the said Church.

VI. And provided, That no such Regulation which shall affect any Right of Appeal to Her Majesty in Council, or to the Archbishop of Canterbury, or the Subordination of the said Bishops, Clergy, and Laity to the See of Canterbury, shall be valid unless the Consent of the Archbishop of the said See thereto be previously or thereafter signified by him under his Hand and Seal, nor unless such Regulation be confirmed by an Order of Her Majesty in Council.

VII. And provided, That where the Bishop of any Diocese in any of the Foreign or Colonial Possessions of Her Majesty shall be fit to convene any such Assembly as aforesaid, such Bishop shall, at such Time as to him may seem meet, previous to the First such Assembly in his Diocese, by such Notice as to him may seem convenient, summon thereto all the Clergy being Incumbents, or licensed by the Bishop within such Diocese, and the Lay Representatives of the Diocese elected as hereinafter provided, and for electing such Representatives shall require each Clergyman instituted or licensed to a separate Copy of Souls to summon a meeting of the Laymen, Members of the Church, of the Age of Twenty-one Years or upwards, resident within his Parish or District, at such Time (within Limits which may be prescribed by such Bishop) and at such Place within the Parish or District as to such Clergyman may seem convenient, and every such Lay Member as aforesaid shall be entitled to vote at such Election.

VIII. And provided, That the said Meeting, so soon as Five Persons at the least are assembled, shall proceed to elect a Chairman by a Majority of those present, and the Clergyman may be present, and shall be qualified to act as such Chairman; and the Chairman shall make or cause to be made a List of those who shall then be present, and add thereto the Names of any who shall subsequently attend before the Proceedings are closed, and shall claim to vote thereat; and every such Lay Member present shall before taking part in or voting at such Meeting sign the following Declaration:

"I A. B., whose Name is hereto subscribed, do de-

clare, That I am a Member of the United Church of England and Ireland, and belong to no other Religious Denomination."

To be Concluded next week.

AUGUST 2.

RELATIVE STATE OF ENGLAND AND RUSSIA.

In reply to a question from the Marquis of Clanricarde,

The Earl of Clarford said that a despatch had been received from Lord Stratford, dated the 17th of last month, in which it was stated that a communication had been made by the Consul-General of Russia to the Hospodar of Moldavia informing him that his relations with the Ottoman Government were to cease, and that the tribute usually transmitted to Constantinople was to be placed at the disposal of the Russian Government. It was stated also by the same authority that the course taken was not for the purpose of altering the existing order of things; but that, during the occupation of the province, it was deemed necessary that the sovereign power should be temporarily suspended. He was further informed that the Turkish Government expected a similar intimation would be given to the Hospodar of Wallachia; but up to the 22nd of last month, when the last despatch from that place had been received, no such communication had been made to that Hospodar. He was further informed that it was the intention of the Sultan, in the event of such an intimation to the Hospodar of Wallachia, to order him to retire from that place and to cease his functions. He should, under such circumstances, consider it highly improper that the British Consuls should continue to exercise their authority in those places; and he therefore lost no time in communicating to Lord Stratford the entire approval of Her Majesty's Government to such a course being taken. He had further to inform their lordships that a messenger left London that evening for St. Petersburg, being the bearer of instructions to Sir Hamilton Seymour, requiring him to demand from the Russian Government those explanations to which, under the circumstances, Her Majesty's Government was entitled.

HOUSE OF COMMONS, AUGUST 2.

COLONIAL CHURCH BILL.

Lord J. Russell moved the postponement of the second reading of the Colonial Church Regulation Bill, in order that the house might have an opportunity of considering certain amendments to be proposed by the Solicitor-General.

Mr. Kinnaird moved that the second reading of the bill should be postponed until this day three months.

The Solicitor-General hoped that the house would afford itself an opportunity of seeing what were the amendments which the Government proposed to introduce in the bill. These amendments would be of a most extensive character, and would proceed on the double principle that the most perfect religious equality should prevail among the members of every sect in the colonies, and that the colonists should be left the uncontrolled management of all their affairs, ecclesiastical and civil.

Mr. V. Smith opposed a proposal that they should also advanced a period of the session as Monday next proceed to consider what was, as it seemed to be, an entirely new bill.

After some further discussion, the Chancellor of the Exchequer offered a defence of the object for which the bill had been framed; but added that the Government would not press the adoption of the measure at so advanced a period of the session. The motion for the postponement of the second reading of the bill until that day three months was ultimately agreed to. The remaining business on the paper was disposed of, and the House adjourned.

CARE APPOINTMENTS.—Advices by the last mail from the Cape of Good Hope have confirmed the rumours that had been prevalent of General Cathcart's return to England. Several officers are named for the Cape command; but we think that in all probability that high appointment will be bestowed upon Major-General Jackson. This distinguished officer, it will be remembered, commanded the cavalry brigade upon the occasion of the public funeral of the late Duke of Wellington.

EVANGELIZATION OF IRELAND.—The preparations for sending one hundred ministers into Ireland for the month of August, just set on foot by the Evangelical Alliance, have been completed. A goodly proportion of ministers have already proceeded to Dublin, where they held a preliminary meeting on Friday to concert measures and to have their several stations assigned to them, with a view to the commencement of their labours.

ATTEMPT TO MURDER.—The papists in Ireland have commenced their system of vengeance against the clergy of the Church of England who are seeking to evangelize the country. On Friday night an attempt was made to assassinate the Rev. William Turpin, vicar of Clara in the King's County. Mr. Turpin had just entered his study when a gun was discharged towards the desk in which he was in the habit of sitting. The charge lodged in the window shutter, and the reverend gentleman escaped unhurt. No reason whatever can be assigned for this outrage. Mr. Turpin had no dispute with any one. Indeed according to report, he was greatly beloved by all his neighbours. He is not long in the "living," and he succeeded the Mr. Gresson whose life was attempted about twelve years ago as he was driving home in a gig from a neighbour's house.

RUSSIA IS ADDRESSING EVERYWHERE.—She is threatening Turkey; and, in anticipation of war, is endeavouring to establish paramount influence in Denmark. In China she is working more curiously than anywhere else. One of the *Times* correspondents recently explained in the columns of that paper that the inscription on the flag of the Chinese insurgents must refer to the Emperor of Russia, and he backed his conviction by mentioning the Russian missionaries in Peking. The Berlin correspondent of the same paper now states that he has lately heard that a clause in the treaty with China, by which Russia is entitled to maintain this mission there, stipulates that all the members of it shall be clerical; but that they are actually military officers in clerical garb, to the number of eighty to one hundred, and that the present archimandrite (or bishop), who presides over the mission, was colonel of a cavalry regiment up to the time of his leaving for Peking. The first point sounds apocryphal, but the second (as the correspondent remarks) must be easily ascertainable.—*Church and State Gazette.*

FRANCE.

PARIS, AUG. 2.—The Prefect of the Basses Pyrénées has been officially informed that the journey of the Emperor and Empress to Pau has been postponed, and will not take place this season.

THE WAR QUESTION.—The explanations made to the two Houses of Parliament by the British Ministers have alarmed the speculators on the Paris Exchange, and all the funds closed with a decline. The Russian and Austrian Ambassadors in Paris continue confident of a pacific solution of the crisis, though they profess to be unable to state in what particular manner it will be effected. The former still inclines to the opinion that Russia will not refuse to evacuate the provinces, though Russian faith is at a sad discount just now.—The second thinks that the solution will be of the same kind, and that we shall learn it about the 12th or 13th of the present month. No account is stated to have been received at either embassy of the former declaration of the independence of the principalities, as reported. The fact, however, of their occupation by the Russian army is to all intents and purposes a state of independence so far as regards the Porte, but of complete dependence as regards Russia.

SPAIN.

DISMISSAL OF THE SPANISH MINISTRY.—Despatches from Madrid, to the 26th ult., state that all the Ministers have been dismissed with the exception of Mayano, the Minister of Finance. The fall of the Ministry was caused by the question of railways. The victory remained to Mayano, and all communications already allowed are to be cancelled.

RUSSIA AND TURKEY.

ODESSA, JULY 17.—The Grand Duke Constantino has just arrived in this city. He has been named Grand Admiral of the Fleet, and he proposes to proceed to Sebastopol to inspect the two squadrons of the Black Sea.

JASSY, JULY 17.—It is said that only 6,000 Russians will remain in Moldavia. The bulk of the army will take up its quarters in Wallachia. By express order of the Czar the tribute due to Turkey is to be placed at his Majesty the Czar's disposal.

CONSTANTINOPLE.—The latest accounts, speaking of the excitement which prevails on the Russian question, says—"The immediate field of excitement is naturally the Danubian provinces. The fermentation is not only continuing, but has increased, to a degree which leaves no doubt of its having been artfully prepared, and a further complication must ensue in consequence of the measure adopted at a Conference held on the 16th, of the four Ambassadors with Redschid Pasha. At that Conference the Porte resolved to summon the two Princes of Moldavia and Wallachia to the presence of the Sultan. It is very doubtful whether this invitation will be accepted, and the Porte will then be under the necessity of superseding them.—If the princes do not obey the summons, the Russians will have a pretext for making arrangements of their own for the Government of the provinces. Prince Ghika was formerly a faithful adherent of Turkish interests, and is considered a man of trustworthy character; but he is understood to have been so indignant at the treatment he received from the Porte during his recent illness, that his allegiance is no more trusted than that of his brother Prince."

ANOTHER NOTE!—By this morning's papers it would appear that a "note" has been drawn up by the Turkish Government containing its last resolutions on the demands of Russia, and has been presented to

the representatives of the Powers at Constantinople; and by them, no doubt, it has been communicated to their respective Governments.

THE PRINCIPALITIES.—By letters from Jassy of the 28th ult., we learn that the Russian Government, though it allows the Hospodars of Moldavia and Wallachia to retain their titles, and nominally also their power, has decreed that these princes shall have the assistance of a Board of Government, to consist of three members, to be appointed by the Czar. All political and administrative measures are to be submitted to this council and its decisions are to be final.—The two principalities have moreover, been ordered to furnish a contribution in kind. Several young Boyards, having shown their disgust at the burdens imposed upon the country by the invading army, have been seized and pressed into the Russian Regiments, where they will have to serve for a term of three years. The cities of Jassy and Bucharest are to be fortified to assist the operations of the Russian army.

THE CHOLERA.—The disease has commenced at Manholm in Sleswig, at Stettin, and in Dantzic. It is worthy of note that cholera did not appear in Copenhagen either in 1831 or 1849—this being its first visit. As the city of Copenhagen is very dirty, having a low site and damp subsoil, those who wished to deny that cholera and dirt have any affinity for each other pointed it out as a proof; and the Danes prided themselves not a little that their city had escaped cholera. Plans for drainage were proposed some years ago; but they were rejected, as the expense was considered unnecessary in a city which never had experienced the terrible effects of the cholera. This argument will not be of any further avail. The Dutch Government have just received the official notification from the Dutch Minister plenipotentiary at Stockholm, that the Swedish Government have declared that the cholera prevails in Abo, Elsinore, St. Petersburg, Cronstadt, Narva, Revel, Riga, and Copenhagen; and that the following places and territories are "suspected to be infected"—all the Finnish harbours from Christianstadt inclusive of the Russian frontiers; all the Russian ports of the Gulf of Finland and the Baltic and the ports of Zealand.

We hear that the Cholham Camp will be broken up on the 25th inst., and it is also rumoured that on the 16th Lord Seaton will resign the command of the troops to the Duke of Cambridge.

NEW BRUNSWICK.

THE CHURCH.—On Sunday morning, the 31st ult., the Lord Bishop of the Diocese, administered, in the Parish Church of Petersville, the solemn rite of Confirmation to thirty-five young persons, whom he afterwards addressed at length, in language peculiarly suited to a rural Congregation, on the necessity and profitableness of personal and practical holiness, urging forcibly the duty of reverent behaviour in the House of God, as one of its important and outward manifestations.—The sacred edifice was filled to its utmost capacity, and many scores of persons failed in obtaining seats. The Bishop preached in the afternoon in the new and beautiful Church, now in course of completion in Dublin Valley. The sermon, which was founded on the words of St. John's Gospel, xi. 11, "Our friend Lazarus sleepeth," &c., was listened to with the deepest attention, and a wish was expressed at the close of its delivery, that His Lordship would consent to publish his admirable discourse. The congregation was very crowded, and included persons from a distance of more than twenty miles. The Churchmen of the Parish were much delighted with their Bishop's visit and would be glad to see it early repeated.—*St. John Chronicle.*

It always affords us pleasure to bear testimony to the efficiency of any of our Provincial public institutions, especially those connected with Education: and more particularly, when the evidence of that efficiency is brought into juxtaposition with the results of similar institutions in older and more highly favoured countries. A striking instance has just occurred, proving that New Brunswick can compete with any community, in the efficiency of her higher educational establishments, and of those who preside over them. Master Richard Hayne, son of Lieutenant Colonel Hayne, Provincial Aide-de-Camp, received his whole education in the Collegiate School at Fredericton, under the able supervision of George Roberts, Esq., the Head Master, and has lately been sent home to England, to become a military student; and to the great gratification of his friends, the last mail brings the gratifying news, that this youth only sixteen years of age, has taken the first place, at an examination of a class of thirty-five candidates of the same age, from the first schools in Eng-

land, for Cadetships at the Royal Military College at Sandhurst. This fact unequivocally attests the soundness and efficiency of the system of education pursued at the Collegiate School of New Brunswick.—*ibid.*

The Bishop of Fredericton has summoned the Clergy of his Diocese to the Triennial Visitation on the 31st of August, the day fixed for the consecration of the Cathedral.

The following is an authorized statement of the services and ceremonials of the Consecration of the Cathedral on the 31st instant:—

It is intended to consecrate the Cathedral on August 31st instant. Divine Service will be held at 11 A. M., and 9 P. M., on that day and the two following days.

The Right Rev. the Lord Bishop of Quebec, (formerly Rector of Fredericton,) has kindly undertaken to preach in the morning, and the Right Rev. Bishop Southgate in the evening of the day of Consecration.

The Rev. Dr. Haight, Professor of Theology in the New York General Theological Seminary, has also consented to preach. The Bishop of Fredericton will deliver his Charge to the Clergy on Thursday morning 1st September.

Editorial Miscellany.

THE PROVINCIAL for August has been obligingly sent to us as usual, and appears to sustain its previous character well, especially in the opening article on "the Month," and the poetical effusion on the Dying Words of J. Q. Adams. We think it would be quite an improvement if the Dramatical contribution "The Match-maker Matched," were shut out, and its space devoted to matter less objectionable, and more edifying.

We would also take leave to suggest that greater brevity in some of the extracts would be desirable. "Tales of our Village," for instance, occupies about one-third of the present No. The Monthly Gossip, too, might be better worth a place, if it were made a condensed summary, of at least a page and a half, of the leading events of the month, domestic and foreign, including notable obituaries—so as to make it useful for after reference.

ITEMS

THE Rev. Dr. Parks, assistant Minister of Trinity Church, New York, died lately on board the steamer, on his way from England, and his remains were taken to New York.

The Bishop of Nova Scotia assisted the Bishop of Oxford, at the consecration of a church at Clifton, on the 10th June.

A meeting of the general Committee of subscribers of the Agricultural Exhibition was held on the 16th inst., the Hon. W. Young in the chair. The Lieutenant Governor has imported, under a vote of the Legislature, 5 Durham heifers and a young bull, and also 2 Alderney cows, and a bull from the same island. Cost and expense about £600. The subscriptions to the Exhibition were announced at £483. A Committee was appointed to select a suitable site, &c. £25 voted for a Ploughing match, to be held 3rd Oct.—and the two following days to be devoted to the Exhibition. There is to be an opening Address—and a Lecture on Agriculture at the conclusion.

WE see by the Christian Messenger that the difficulties about the return of the Rev. Dr. Crawley, to Acadia College, have been amicably arranged, and that gentleman becomes President of the Institution, with the Professorship of Hebrew and Biblical Interpretation in the Theological Institute of the University.

Dr. Cramp has been appointed Principal of the Theol. Institute, and to the chair of Logic, Pol. Economy, and History in the College. There is immediately to be another Professor in Modern Science.

Dr. Crawley has proposed that the Baptists shall raise £5,000 more in addition to the £10,000 already raised for the endowment, and has generously offered, provided his salary be made £250, when such a fund is available, to take office without salary, until that fund be raised, and moreover, to give £500 towards the fund, payable in 5 yearly instalments.

Truly it may be hoped, that all concerned in our College of King's may be "provoked to jealousy" by such enlarged and disinterested zeal on the part of others. The funds of Sackville Academy are "provoking" us in another direction, and at Yarmouth they have raised £370, and expect at least £500 to endow their Institution. The agent of King's College, when he shall visit that warm hearted section of our Church, will of course expect as much, if not more.

TEN individuals of the Free Church at Halifax, have subscribed £400 for the endowment of their College.

Missionary Record.

INCIDENTS IN MISSIONARY LIFE.—The readers of the Herald have already some general impressions in regard to the peculiarities of locomotion in South Africa. But it is pretty certain that they are not apprized of all the infelicities and perils to which our missionaries are exposed in that part of the world.—Mr. Wilder has sent two letters to the Missionary House, which will add materially to our stock of knowledge in this respect. The first of these letters was written on the Banks of the Umkomazi on the 25th of February. He was on his way to a meeting of the mission to be held at D'Urban, Mrs. Wilder being with him.

Peril of Mr. Butler.

"We arrived here at half-past seven o'clock this morning; and we have found the Umkomazi so swollen as to be impassable for waggons or cattle. In consequence, I must send to Mr. Ireland, the nearest missionary beyond, to meet us here, and take us forward in his waggon. We have unusual reason to be cautious at this river at the present time. Probably others will have told you of the sad misfortune, which happened to Mr. Butler about four weeks ago. I am now sitting just where he entered the river, and in full view of the scene of his well nigh fatal struggle with a crocodile.

"He went on Monday to Amahlongwa, to make some arrangements for the preservation of the house and premises, till he should be able to remove thither. No natives being at hand to manage the boat, he ventured to cross on horse-back, though the water was deep and turbid. As he went over safely, when he returned the next day, he again ventured into the river in the same way. When about two-thirds of the way across, his horse suddenly kicked and plunged, as if to disengage himself from his rider; and the next moment a crocodile seized Mr. Butler's thigh with his horrible jaws.—The river at this place is about one hundred and fifty yards wide, if measured at right angles to the current, but from the place we enter to the place we go out, the distance is three times as great. The water at high tide, and when the river is not swollen, is from four to eight or ten feet deep. On each side, the banks are skirted with high grass and reeds.

"Mr. Butler, when he felt the sharp teeth of the crocodile, clung to the mane of his horse with a death-hold. Instantly he was dragged from the saddle, and both he and the horse were floundering in the water, often dragged entirely under, and rapidly going down the stream. At first the crocodile drew them again to the middle of the river; but at last the horse gained shallow water, and approached the shore. As soon as he was within reach, natives ran to his assistance, and beat off the crocodile with spears and clubs.

"Mr. Butler was pierced with five deep gashes, and lost much blood. He left all his garments except his shirt and coat, on the opposite shore with a native who was to follow him; but when the struggle commenced, the native returned, and durst not venture into the water again. It was now dark; and, without garments and weak from loss of blood, he had seven miles to ride before he could reach Mr. Ireland's. He borrowed a blanket of a native; and after two hours succeeded in reaching the station, more dead than alive.

"His horse also was terribly mangled; a foot square of the flesh and skin was torn from his flanks. The animal, it is supposed, first seized the horse; and, when taken off, he caught Mr. Butler first below the knee, and then in the thigh. There are five or six wounds, from two to four inches long, and from one-half to two and a half inches wide. For eight or ten days he seemed to recover as fast as could be expected; but was then seized with fever which threatened to be fatal. There was a tendency to locked jaw."

Mr. Butler had so far recovered in March, as to be able to return to his family. He arrived at D'Urban on the 12th of that month.

Mr. Wilder at the Umkomazi.

On the evening of the succeeding day, Mr. Wilder completed the account of his adventures at the Umkomazi. He wrote as follows.

"I was destined to have a little exciting work in the Umkomazi. I was returning from this side of the river, where I had just taken a boat load of trunks, &c., when I saw the oxen rushing down to the river. Every effort was made to stop them, but so great was their thirst that out of fifteen only seven could be prevented from plunging into the stream. As soon as they touched the water, they were taken from their feet, and carried with great velocity towards the ocean. For a great distance above the pool, the banks are so precipitous, that had we been able to approach the shore they could not

have got out. On they went; and in five minutes I would have taken a shilling for what was just before worth twenty-five pounds. To save them seemed impossible; but we followed in the boat, to watch their fate.

"After floating a mile, four got out on a little standing-place, at the foot of a lofty ledge of rock, and belowered for their companions, who were still swept onward. We followed the foremost, and soon the broad sea opened upon us. But the ox struck a shallow and succeeded in getting upon a flat rock, which was surrounded by a steep bank and a thick jungle. Up this bank he tried to mount, but it gave way, and down he tumbled into the water. He then made for the other shore, and was finally drawn out. We were nearly three miles down from the ford, and with one broken ox we must get back. It took a long, weary time, but we had the satisfaction of falling in with the three remaining oxen: and after great labour in towing them across the river, and pulling others from their rocky standing places on the opposite shore, we saved them all. Of course we had the pleasure of riding to Mr. Ireland's station in the night over a very rocky road."

From the Missionary Herald.

Selections.

"**CHRIST CRUCIFIED.**"—There are two insuperable difficulties which would forever hinder the restoration of mankind to truth and happiness from being accomplished by human means. The first is, that human instruction, as such, has no power to bind the conscience. Even if man were competent to discover all the truth necessary for a perfect rule of conduct, yet that truth would have no reformatory power, because men could never feel that truth was obligatory, which proceeded from merely human sources. It is an obvious principle in our nature, that the conscience will not charge guilt on the soul for disobedience when the command proceeds from a fellow-man, who is not recognised as having the prerogative and the right to require submission. But the grand difficulty is this—truth, whether sanctioned by conscience or not, has no power, as has been shown, to produce love in the heart. The law may convict and guide the mind, but it has no power to soften or change the affections. This was the precise thing necessary, and this necessary end the wisdom of the world could not accomplish. All the wisdom of all the philosophers could never cause the affections of the soul to rise to the holy blessed God. To destroy selfish pride and produce humility, to eradicate the evil passions, and produce in the soul desires for the universal good, and love for "the universal Parent," was beyond the reach of earthly wisdom and power. The wisdom of the world in their efforts to give truth and happiness to the human soul, was foolishness with God; and the wisdom of God—**CHRIST CRUCIFIED**—was foolishness with the philosophers in relation to the same subject; yet it was Divine philosophy, an adapted means, and the only adequate means to accomplish the necessary end. Said an Apostle, in speaking upon this subject, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified—unto the Jews a stumbling block, and unto the Greeks foolishness—but to them who are called both Jews and Greeks, Christ the power of God and the wisdom of God." The Apostles preached Christ crucified an exhibition of self-denial, suffering, and of self-sacrificing love and mercy, endured in behalf of men, which, when received by faith, became the power of God and the wisdom of God to produce love and obedience in the human soul. Paul understood the efficacy of the Cross. He looked to Calvary and beheld Christ crucified as the sun of the gospel system. Not as the moon, reflecting cold and borrowed rays, but as the sun of righteousness, glowing with radiant mercy and pouring warm beams of life and love into the open bosom of the believer.—*Philosophy of Plan of Salvation.*

A FEW PLAIN QUESTIONS FOR THE BENEFIT OF RUN-ABOUT HEARERS, OR THOSE WHO OCCASIONALLY LEAVE THEIR OWN MINISTRY ON THE LORD'S DAY.—1. Do you believe your Minister to be a man of God, one whom God has called to the sacred office and who faithfully preaches the truth as it is in Jesus. If so, are you quite sure that you do right to leave your place in the house of God vacant, to attend some other service upon the Lord's day?

2. When you have done so occasionally, has your piety been promoted thereby? Have you increased in spirituality of mind? Have you obtained clearer views of "the great salvation?" Has the service you have for the time chosen in preference to your own, been to the profiting of your soul? Has your con-

science been quite satisfied? Have you, at the close of such a Sabbath, felt that you have spent the day aright? Will the remembrance be pleasing at life's close?

3. Are you certain that your conduct in this matter may not have injured others? Are you willing to incur this risk of offending or stumbling one of Christ's little ones?

4. Would it be gratifying to you to see others follow your roving example? Would it be seemly for all the congregation to do so? Why not at all? Would you willingly or designedly pain the Minister who loves your soul, or give him reason to be ashamed of you? Would not the practice of leaving your own place of worship, if carried out by others as by you, unsettle congregations and pastors to the great injury of the interests of religion?

5. What is your motive in leaving your own service? Is it to glorify God? Or is it to gratify your own fancy, or to please others?

6. Is there not a possibility of your being away from the services of your Minister just at a time when he has a message especially for you, and when his ministry might be greatly beneficial.

7. Is there not a danger of your forming in your religious views and associations a morbid taste, and a habit of instability, which may prove any thing but advantageous to your soul's welfare? May not the great enemy be holding out some false light to allure and deceive you, to the shipwreck of your soul? Can you not look around and discover some painful instances of this kind,—persons who at one time gave promise of consistent piety, but who are now noted as poor wanderers from the fold of God?

Be not ignorant of Satan's devices. Unstable as water, thou shalt not excel.

THE GOOD BARGAIN.—Each one is bound to look not only "on his own things, but also on the things of another." You cannot divest yourself. God has ordained it, and while God is love, the law is unalterable. In your neighbour you are bound to see a brother whose feelings, whose reputation, whose property, whose family are all as sacred as your own. "Let no man seek his own, but every man another's wealth," is a precept weightier than all the dicta of the exchange. It is highly convenient to evade this precept by assuring yourself that every man will look to his own interests, and that therefore you may just gripe all that can be. But, in doing, you let yourself down from the level of a Christian to the level of a scambler. Even amongst men who meet on equal terms, commerce on your principle is not a system of mutual services, but a system of mutual supplanting. But among men who meet on unequal terms, that principle will bear you out in cruel oppression. A cloth maker offers to a cloth merchant a parcel of cloth;—his manner, or something else, tells the merchant that he is under the necessity of finding money. He asks a fair price. According to the best judgment of the merchant, that price would afford the maker a fair remuneration, and would afford himself a fair profit; but he knows, or guesses, that money happens to be, at that moment, of exorbitant value to his neighbor. On this conviction he refuses the fair price, and offers one that would double his own profit, but would leave the other without any profit, or with a loss. The other hesitates, reasons, entreats, but at last reluctantly yields. The merchant exults in a good bargain. A good bargain! is that what you call it? Why, the thing you have done is neither more nor less than taking advantage of your neighbor's necessity to deprive him of the just reward of his labor, and to put it in your own pocket.

"But I am not bound to look after another man's interest." Yes, you are. God has bound you to it. He has bound all other men to do the same to you. You have denied your brother his equal rights. Had you done your duty, two hearts would have been the better, but now two hearts are worse. Yours is contracting around its ill-gotten profits; his is soured and distrustful.

THE SEVEN ANCIENT WONDERS OF THE WORLD.—They were, first, the brass Colossus of Rhodes, 120 feet high, built by Cares, A. D. 288, occupying 32 years in making. It stood across the harbour of Rhodes 66 years, and was then thrown down by an earthquake. It was bought by a Jew from the Saracens, who loaded 900 camels with the brass, 2nd. The Pyramids of Egypt. The largest one engaged 350,000 workmen, 30 years building, and has now stood at least 3,000 years. 3rd. The Aqueducts of Rome, invented by Appius Claudius, the censor. 4th. The Labyrinth of Psammethichus, on the banks of the Nile, containing within continued walls 1,000 houses, and 1:

royal palace, all covered with marble, adorned with statues of the gods. 5th. The Pharos of Alexandria, a tower built by order of Ptolemy Philadelphus, in year 282 B. C. It was erected for a lighthouse, and contained eight magnificent galleries of marble—a large lantern at the top, the light of which was seen near a hundred miles off. Mirrors of enormous size were fixed around the galleries reflecting everywhere on the sea. A common tower is now erected in its place.—6th. The walls of Babylon, built by order of Semiramis, or Nebuchadnezzar, and finished by 200,000 men in one year. They were of great thickness. 7th.—The Temple of Diana, at Ephesus completed in the reign of Servius, sixth King of Rome, it was 450 feet long, 300 broad, and supported by 126 marble pillars, 70 feet high. The beams and doors were of cedar, the rest of cypress timber. It was destroyed by fire B. C. 356.

THE WARNINGS OF DIVINE PROVIDENCE.—As a boatman stood at the wheel of a steamer, and guided her down the deep and narrow Cumberland, he saw directly in the Channel a light. It was regarded as the signal of a small craft, which seemed to be at anchor. The first impulse was to run the steamer directly over the signal and the bark it protected. But as the vessel bore down upon the "signal fire," a voice was heard, with a corresponding wave of the hand, "Keep off! Keep off!" After a moment's struggle with his own feelings, the pilot passed around the light. He was very angry, and poured forth a torrent of imprecations upon the crew of the supposed craft. But when he reached the port below, he was informed that a huge rock had separated from the mountain summit which hung over the margin of the beautiful river and lodged directly in the channel; that the "signal fire," and the "voice of warning" proceeded from a sentinel stationed there by some benevolent persons, who regarded the lives and property of their fellows.

Infinite goodness has lit up the fire of truth, and utters a warning voice to mariners on every rock that lifts its head in the storm of life. We are often turned and saved from shipwreck, by the kind Providence of God, while that Providence is mysterious to us.—And not till we reach the port in safety, will we fully appreciate the motive that prompted it.

PUNCTUALITY.—I do not mean the merely being in time for lectures, dinners, &c., but mean that spirit out of which punctuality grows—that love of accuracy, precision and vigor, which makes efficient men and women—the determination that what you have to do shall be done in spite of petty obstacles, and finished off at once and finally.

I believe I have told you the story of Nelson and his coachmaker, but you must hear it again. When he was on the point of departure for one of his great expeditions the coachmaker said to him, "the carriage shall be at the door punctually at six o'clock."

"A quarter before," said Nelson. "I have always been a quarter of an hour before my time, and it has made a man of me."

The punctuality which I desire for you, involves and comprehends an exact arrangement of your time. It is a matter on which much depends. Fix how much time you must spend on each object, and keep all obstinately to your plan. "Method," says Cecil, "is like packing things in a box—a good packer will get in half as much again as a bad one."

ROBERT OWEN, of Scotland, once of New Harmony, Indiana, has addressed "all governments and all peoples" on the subject of spiritualism." This man, after devoting the prime of his life and vigor of his reason to skepticism; having rejected for years, till his head is white with age, a written revelation, becomes a disciple of the Rapping delusion! Poor human reason! Its imperfection has long been a favorite theme with the New Lanark philosopher. We recollect a conversation with him in 1826, at his social establishment on the Wabash; among many strange things set forth, during several interviews of a visit of two days; one was, that society in this country would be universally remodelled on the plan of Socialism, before the expiration of five years! Those five years came and went, but before the first had expired, the favorite model of New Harmony was broken and scattered in every direction. Five times five years have fled since that prediction, and where now is the world-renowned philosopher? Chasing the merest phantom man was ever known to follow—well illustrating the perfectibility of mere reason, unsanctified by revelation.

COMMANDS OF GOD.—"When God commands us, to be holy as he is holy, he enjoins that as our duty which is, at the same time, our highest possible privilege. He bids us be like the angels, and begin our heaven upon earth."

"What was his grand end in creating and governing the world? Why, look! what end is he like to obtain, when the whole scheme is finished, and the day of judgment past, and heaven and hell filled with all their proper inhabitants. . . . Why, in all he will exert and display every one of his perfections to the life, and so, by all, will exhibit a perfect and most exact image of himself."

"So long as God is infinitely lovely, we shall necessarily be under infinite obligations to love him with all our heart and with all our strength; and it will necessarily be infinitely wrong not to do so."

"If men love God, they would be disposed to love his law and governments, which express his nature."

"This sense of the infinite glory of God, which thus lays the lowest foundation of true religion, is entirely left out of all false religion. And by this, true religion stands distinguished, as something specifically different from all the false religions in the world."

GOD'S PROMISES IN CHRIST.—Believer! from Jesus every promise is derived—in Jesus every promise centres! Pardon, peace, adoption, consolation, eternal life—all in Him! In Him you are "chosen," "called," "justified," "sanctified," "glorified." You have in possession all the blessings of present grace; you have in reversion all the happiness of coming glory; and "He is faithful that promised!" And where do these promises beam most brightly? Like the stars, it is in the night. In the midnight of trial—when the sun of earthly prosperity has set—when deep is calling unto deep, when tempted, bereaved, beaten down with "a great fight of afflictions," the spiritual firmament, with its galaxy of promises, will be highest and clearest!

"Then sorrow touched by Thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day!"

FEMALE CHARACTER.—Daughters should thoroughly acquaint themselves with the business and cares of a family. These are among the first objects of woman's creation: they ought to be among the first branches of her education. She was made for a mother. They should learn neatness, economy, industry and sobriety. These will constitute their ornaments. Nature will appear in all her loveliness of proportion, of beauty: and modesty, unaffected gentleness of manner, will render them amiable in the kitchen and dining room, and ornaments in the sitting-room, and parlor. Everything domestic or social, depends on female character. As daughters and sisters they decide the character of the family. As wives, they emphatically decide the character of their husbands, and their condition also.—It has been not unmeaningly said, that the husband may ask the wife whether he may be respected. He certainly must enquire at the altar whether he may be prosperous and happy. As mothers they decide the character of their children. Nature has constructed them the early guardians and instructors of their children, and clothed them with sympathies suited to this end.

"**THOU ART THE SAME.**"—What a fountain of comfort is to be found in the thought of the immortality of God! "Change is our portion here!" "They shall perish," is the brief chronicle regarding everything on this side of heaven. The firmament above us, the earth beneath us, "all these things shall be dissolved." Scenes of hallowed pleasure—they are fled! Friends who sweetened our pilgrimage with their presence—they are gone! But here is a sure and safe anchorage amid the world's heaving ocean of vicissitudes, "Thou art the same." All is changing but the Unchanging One! The earthly scaffolding may give way, but the living Temple remains. The reed may bend to the blast, but the living Rock spurns and outlives the storm.

TRUE WISDOM.—It is not "how much a man may know," but to what end and purpose he knows it, that constitutes the value. There may be a man who has a perfectly well-constituted and disciplined mind, and who yet does not know one letter of the alphabet; and so may there be men whose minds may be unstable and good for nothing, although they have "gone through" all the courses of education at all the schools and colleges.

RELIANCE ON MAN.—Anxious sinners are often kept from Christ by their reliance on man. A great amount of religious conversation often diminishes the impressions. It tends to blunt the edge of truth. It keeps the heart in a kind of reliance on man. All that man can do is contained in two things—to make sinners understand God's truth, and make its impression on the heart as deep as possible. If they aim at anything more they are just trying to do the work of the Holy Spirit. No man can preach as powerfully as the Holy Spirit. It is vastly important to know when to stop. The divine writers understood this. They are perfect examples: their silence is to be imitated as well as their utterance.—*Pastor's Sketches.*

NONE TOO SMALL TO BE USELESS.—One kernel is felt in a hoghead; one drop of water helps to swell the ocean; a spark of fire helps to give light to the world. You are a small man; passing amid the crowd you are hardly noticed; but you have a drop, a spark within you, that may be felt through eternity. Do you believe it? Set that drop in motion, give wings to the spark, and behold the results. It may renovate the world. None are too small, too poor, too feeble, to be of service. Think of this and act. Life is no trifle. Great hearts, like the ocean, never congeal.—*Bourne.*

HOW TO GIVE ADVICE.—Advice and reprehension require the utmost delicacy; and painful truths should be delivered in the softest terms, and expressed no further, than is necessary to produce their due effect. A courteous man will mix what is conciliating with what is offensive: praise with censure, deference and respect with the authority of admonition, so far as can be done in consistence with probity and honor. For the mind revolts against all censorian power, which displays pride or pleasure in finding fault: and is wounded by the bare suspicion of such disgraceful tyranny. But advice, divested of harshness, and yet retaining the honest warmth of truth "is like honey put round the brim of a vessel filled with wormwood."

Thorns grow everywhere, and from all things below: and from a soul transplanted out of itself, into the root of Jesse, peace grows everywhere too, from Him who is called our peace, and whom we still find the more to be so, the more entirely we live in Him, being dead to the world and self and all things beside Him. Oh when shall it be.—*Leighton.*

THE MALIGNITY OF SIN.—The heinousness of any sin is not to be judged of by the magnitude of the object about which it is conversant, or the grossness of the outward action. When the Lord expressly says, "Thou shalt not," and his rational creature says, "I will," whether the contest be about "an apple," or a kingdom, it is stubbornness and rebellion.

THE CHRISTIAN.—There is a vast and vital difference betwixt the Christian and the mere religionist, though the two are so often confounded. Each revolves round his own centre. The religionist's centre is self, hence his cheerless gloom. The Christian's centre is Christ: hence his light and genial warmth.—*Hewitson.*

FAITH.—The eye of faith regards Christ sitting on the summit of the cross as in a triumphal chariot: the devil bound to the lowest part of the same cross, and trodden under the feet of Christ.—*Davenant on Colossians.*

LITTLE THINGS.—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.

A SERENE TEMPER.—Our happiness is a sacred deposit, for which we must give account. A serene and amiable temper is among its most efficient preservatives.

BE PROMPT.—"How do you accomplish so much in so short a time?" said a friend to Sir Walter Raleigh. "When I have anything to do, I go and do it," was the reply.

WHO ARE THOSE WHO ARE WEARY OF LIFE?—Those who have lived to no purpose; who have rather breathed than lived.

A CAUTION FOR THE TONGUE.—Remember a word cuts deeper than a sharper weapon, and the wound it makes is longer curing.

THE GOSPEL OF CHRIST.—In Christ's humiliation stands our exaltation; in his weakness stands our strength: in his ignominy our glory: in his death our life.—*Cudworth.*

Correspondence.

SONGS OF THE CHURCH

No. 49.

CONSECRATION OF CHURCHES.

"And mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this House, that my name may be there for ever; and mine eyes and my heart shall be there perpetually."—2 Chron. vii. 15, 16.

O God of glory and of grace,
Whose presence fills all time and space,
Unlimited art Thou:
Before whose high and radiant throne,
Of Jasper and the Sardine stone,
The holy angels bow.

All we possess, O Lord is Thine,
Then come, and with Thy pow'r divine,
This House with glory fill:
O come and take it for Thine own.
Record Thy name, erect Thy throne,
And bend us to Thy will.

O Saviour! gathered in Thy name,
The promise of Thy word we claim,
As dew on Gideon's fleece;
The fount o' living light unseal,
And to our souls Thyself reveal,
The source of life and peace.

'Tis good to feel Thy presence near,
'Tis good Thy "still small voice" to hear,
In Zion's loved retreat;
And day by day with joy prolong
The matin pray'r and even song,
Before Thy mercy seat.

And through our life's remaining hours,
To guard its gates and watch its tow'rs,
And rest its courts within:
Beneath its shade to watch and pray,
Until by angels borne away
Beyond the reach of sin. W. B.

The Church Times.

HALIFAX, SATURDAY, AUGUST 20, 1853.

HOUSE OF REFUGE.

We are happy to say that this subject, unlike the most of those connected with public improvement among us, does not seem likely to go to sleep.

Since our notice of it, a respectable and influential meeting has been held at Dalhousie College, the Rev. Dr. Twining in the chair, at which the sketch of a plan for the desired Institution was submitted and adopted, and referred to a committee for final adjustment. Their report is to be presented to another general meeting to be held on Monday evening next; so that we trust there is little doubt of something effectual being done, and that speedily. The Hon. H. H. Cogswell, and M. B. Almon, Dr. Almon, Messrs. A. M. Uniacke, J. W. Ritchie, Scott, Rev. Dr. Ritchie, &c., took part in the proceedings.

We are gratified to be able to say that the Reverend Mr. Maturin, one of the Curates of St. Paul's, performed Divine Service, by request, on board the U. S. steamer Princeton, on Sunday morning last, to a most orderly and attentive congregation. We imagine that this is the first instance of such a duty being discharged by a Church Clergyman, on board of a ship of war belonging to another nation.

We hope it may be numbered among the cheering signs of the times, that "peace on earth and good will among men," are in rapid and happy progress among the nations of the world.

OBITUARY.—We regret to have to record the death on the 15th inst., at Annapolis, of Mr. Alfred Gilpin, the son of the excellent Rector of that Parish. We sincerely sympathize with our highly esteemed Brother in this day of his affliction, and we earnestly commend him to that well known source from whence he has so often been able to draw consolation for himself and his people, in all time of tribulation.

COLONIAL CHURCH CHRONICLE.—In the number of this journal for August, we find the following notice of the Church Times:—

"While on this subject of Colonial newspapers, we may take this opportunity of observing that, from the infrequent mention of the Society for the Propagation of the Gospel, in the pages of the NOVA SCOTIA Church Times, we must infer one of three things; either that the venerable Society never bestowed a fostering care upon that ancient Colonial diocese; or else that it has

withdrawn its support from the Nova Scotian missionaries; or, lastly, that it holds a very inferior place in the estimation of the editor, who brings forward the claims of all the multiform Societies of the day, before the claims of one, to which, as we thought, his diocese is greatly indebted. We ourselves also think (though always glad to take a place in the pages of the Church Times) that the editor ought to do us the justice to quote the journal from which he borrows our reviews and articles."

The editor does us great injustice. We will not yield to him, nor to any other friend of the S. P. G. in attachment to that Society. We advocated its claims, and proclaimed its merits, and detailed its beneficial operations in this and other parts of the world, long before the Colonial Church Chronicle was born. This is well known in Nova Scotia. And we would be ashamed of ourselves if it were otherwise. We are personally under deep obligations to that Society. In childhood, youth, and riper years, we have enjoyed its bounty, and deeply felt its liberality. For nearly 30 years we have been spending our best strength in its service. We are going on still, as one of its missionaries, and hope to be found thus employed when the day of work comes to an end. The C. C. Editor therefore never was more mistaken in his life than when he conjectured that the above Society hold "an inferior place in our estimation."—His assertion, too, is most unfounded, that we "bring forward the claims of all the multiform Societies of the day, before those of the one to which the Diocese is so much indebted." We meet that with a flat negative, and defy him to the proof. Neither is it a fact that there has been scanty mention of the Society in our pages. The very number from which he quotes (4th June), makes copious extracts from one of the occasional publications.

If these papers were regularly sent to us, we would be glad to use them more largely. Their visits however to the C. Times office are few, and are far between. But we need only refer to the last year's file of the C. T. to show, that while other journals have seldom referred to the S. P. G. except for its disparagement, we have pursued a very different course, and have repeatedly vindicated its claims to the gratitude of every member of the Church in these Colonies. We trust that no defective management, and no patronage of erroneous teaching, may ever put it out of our power to stand forth in its behalf, agreeable to the feelings with which we have ever regarded the Society from our earliest years.

As to the other charges that we have appropriated articles from the Chronicle without acknowledgement, we have only to say that if such has been the case, it has been quite accidental.

TO THE EDITOR OF THE CHURCH TIMES.

Sir,—

Having lately met with a copy of the Statutes of Windsor College, printed by Edmund Ward in 1821, I was much surprised to find under the title "Oaths" at page 34, one requiring students before obtaining their degree to take the oath of supremacy, and subscribe to the Thirty-nine articles of our Church, and the three articles of the 36th Canon of 1603.

I have been always under the impression that this was not requisite, and that dissenters had graduated at Windsor without being compelled to take these oaths. I have also seen it in print that this Statute had been originally passed by the governors, through the influence of the late Chief Justice, in opposition to old Bishop Chas. Inglis, who about forty years ago obtained its repeal. If this is the case, why was it reprinted among the Statutes in 1821. Can any of your correspondents give an explanation of this matter. As there is now an attempt to be made to popularise the Institution, the public should have full information upon all subject connected with the College, that Churchmen may be prepared to repel the attacks of the enemy.

Yours,

The oath referred to by our correspondent was repealed long before the edition of the Statutes of 1821, and we can only account for the insertion of it therein, by the carelessness of those concerned in the printing of the book.

Several Dissenters have graduated at Windsor, and can now conscientiously go through the whole course—there being no oath required but that of allegiance. We fully agree with our correspondent that it behoves the friends of the College to shew the prejudiced that all the old iron bars have been long since taken away.

We hope soon to hear of the Royal assent to the new Bill, after which we presume immediate steps will be taken to re-organize the Institution.

THE new Baptist Chapel at Liverpool, built in the old English style, has cost over £2,000.

A MAN named Joshua Coolah, of St. Margaret's Bay, was found drowned at Muren's wharf, on Sunday,—and another, a man of color, at Mr. Dewolf's, on the same day.

LUNATIC ASYLUM.—What is doing about this great and necessary work, at Halifax? It will be seen by the subjoined extract from a St. John N. F. paper, that Miss Dix's visit in that quarter has resulted most generously on her part, and most satisfactorily, as to the success of the humane object. The same lady has come and gone from among us. What encouragement has she met with, and with what impressions has she left us,—as to our sympathy for the afflictions of our three hundred insane, and our zeal in providing for their relief?

It behoves the Government or the Board of Works, if the matter be under that jurisdiction, to break the doleful silence that reigns on this subject, and tell us why, when Newfoundland has actually struck the corner stone of her noble institution, Nova Scotia still lags behind.

We implore them to rest not any longer, but to take measures for (at least) having the foundations laid before winter,—which, let it be remembered, comes on apace.

It is not generally known, we believe, that Miss Dix when here adopted one of the most practical methods that could be resorted to, with the view of carrying into effect the object of her mission to this place.

She executed the following engagement, to test the practicability of the undertaking proposed.

"Appreciating the importance to Society of establishing curative Hospitals for the insane, and acknowledging the obligations of all christian communities and individuals to promote every reasonable plan for alleviating the sufferings and troubles of the sick and the distressed, I promise to pay to the Commissioners for the "Lunatic Asylum" of Newfoundland, on or before the first day of January, 1851, (God sparing my life) the sum of Fifteen hundred Pounds, on the condition following, to wit, that the full sum of Two thousand Pounds be assured by, and from, the citizens of St. John's and its vicinity, before the first of August, 1853.

(Signed) D. LE DIX, of Boston, Massachusetts. St. John's July 11th, 1853."

This noble offer was responded to by an agreement to pay on demand to the above Commissioners for the purpose of constructing the intended Asylum here, the sums subscribed on condition that the entire amount of £3000 be made up by Subscription or donation by the 1st of January, 1854.

To this agreement the Governor, and two of our leading merchants, to their everlasting credit be it told, subscribed their names for one hundred pounds each.

We sincerely trust and earnestly pray that this great and good measure will not stop at this point; indeed it is to be hoped that others are not only pausing to consider how much it will require that each should give, to ensure the attainment of this object.—St. John, N. F. paper.

D. C. S.

The Secretary of D. C. S. has great pleasure in acknowledging the receipt of £150 stg. collected in England by the unwearied labours of the Rev. J. Stannago for the Endowment of his Mission at St. Margaret's Bay in this Province.

COLONIAL CHURCH BILL.—It will be seen by our Parliamentary intelligence that this Bill, which must have passed the Lords, had been postponed in the Commons until another Session, a delay which is to be regretted. We give to-day from the C. C. Chronicle a portion of the Bill—conclusion in our next.

ACKNOWLEDGEMENT.—Rev. E. Maturin, subscription to Turn's Bay Church, £1. J. C. C.

☞ We have not heard of any letters from the Bishop by the last mail, nor can we speak from authority as to the period of his Lordship's return. It is conjectured that it will not be before October.

The Rev. Mr. Hill is not likely to return sooner, not being willing to quit the field while there is any chance of success for the objects of his mission.

☞ The noble R. M. Steamer *America* arrived from Liverpool on Tuesday afternoon, with 150 passengers. There was no variation in Turkish affairs up to latest dates. No blow had been struck, nor was there any indication of an amicable spirit on the part of Russia. We refer to extracts in another column.

☞ We are requested to state that an adjourned Public Meeting will be held in Dalhousie College—on Monday evening next, at half-past seven o'clock, for the purpose of receiving the Report of the Committee appointed at the last meeting—with reference to the formation of a House of Refuge for the reception of Penitent Females.

THE HOME FRIEND.—This is a "Weekly Miscellany of amusement and instruction" published under the direction of the Committee of General Literature and Education of the S. P. C. K., published weekly at 13d a Number of 22 pages. It appears to be filled with useful matter, and can be seen at Mr. Gossip's Book Store.

(For remainder of Editorial see page 267.)

Poetry.

YOUTH AND AGE.

I OFTEN think each tottering form
That limps along in life's decline,
Once bore a heart as young, as warm,
As full of idle thoughts as mine!
And each has had its dream of joy,
Its own unequalled, pure romance;
Commencing when the blushing boy
First thrills at woman's lovely glance.

And each could tell his tale of youth—
Would think it scenes of love evince,
More passion, more unearthly truth,
Than any tale before or since.
Yes; they could tell of tender lays,
At midnight penned in classic shades,
Of days more bright than modern days,
And maids more fair than modern maids

Of whispers in a willing ear;
Of kisses on a blushing cheek;
Each kiss, each whisper far too dear
Our modern lips to give or speak;
Of passions too untimely crossed,
Of passions slighted or betrayed;
Of kindred spirits early lost,
And buds that blossom but to fade

Of beaming eyes and tresses gay,
Elastic form and noble brow,
Of forms that have all passed away,
And left them what we see them now?
And is it thus—is human love
So very light and frail a thing?
And must youth's brightest visions move
For ever on time's restless wing?

Must all the eyes that still are bright,
And all the lips that talk of bliss,
And all the forms so fair to sight,
Hereafter only come to this?
Then what are earth's best visions worth,
If we at length must lose them thus?
If all we value most on earth
Ere long must fade away from us?

Advertisements.

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CAPITAL, TWO MILLIONS STERLING

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Houses, Furniture, Ships on the Stocks, and other personal
property at moderate rates of premium, in all parts of
the Province.

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Halifax, 19th February, 1853

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gulating expenses arising from the combination of
Fire and Life Insurances, this Company is enabled to effect
Insurances on Lives at very reduced rates of premium
as will be made evident by a comparison of their Tables
with those of other Offices. Attention is called to Tables
5 of premiums for Insuring a sum payable at the age of 60
or at death—and Table 6 of premiums to secure a sum on
a child arriving at the age of 21 years—both which modes
of Insurance are coming into more extensive use.

The Company's Almanac for 1853, containing Ta-
bles of Premiums and a variety of general information
supplied gratis

HUGH HARTSHORNE,
AGENT.

Halifax, Nova Scotia, 19th February, 1853

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

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

PRINTING INK.

THE SUBSCRIBER HAS ON HAND PRINTING INK
of first rate quality in cans of various weight, from
1lb. to 15lb., at prices from 1s 6d to 3s, 6d
Extra Jet Black Ink in 5lb cans
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Fine Book and News Ink,
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Blue do do. 1lb. do.
Green do do. 1lb. do.
Yellow do do. 1lb. do.
Gold Size do. 1lb. do.

WILLIAM GOSSIP
24 Granville Street

May 14 1853.

NEVER FAILING REMEDY.

HOLLOWAY'S OINTMENT. A CRIPPLE
LIES ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool
dated August 20th, 1852.

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

(Signed) J. THOMPSON

A MOST EXTRAORDINARY CURE OF A DREADFUL
SKIN DISEASE, WHEN ALL MEDICAL AID HAD
FAILED.

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

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

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

(Signed) J. HIRD, Draper.

ANOTHER SURPRISING CURE OF ULCERATED BAD
LEGS, DEBILITY, AND GENERAL ILL HEALTH.

Copy of a letter from Mr. J. M. Clennell, of Newcastle-on
Tyne, dated September 20th, 1842.

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

I remain, Dear Sir, yours faithfully,

(Signed) JOHN MORTON CLENNELL.
CERTAIN REMEDY FOR SCORBITIC HUMOURS
AND AN ASTONISHING CURE OF AN OLD LADY
SEVENTY YEARS OF AGE OF A BAD LEG.

Copy of a Letter from Messrs. Walker and Co., Chemist,
Bath.

To PROFESSOR HOLLOWAY.
DEAR SIR.—Among the numerous cures effected by the
use of your valuable medicines in this neighbourhood, we
may mention that of an old lady living in the Village of
Preston, about five miles from this City. She had ulcerated
wounds in her leg for many years, and latterly they increas-
ed to such an alarming extent as to defy all the usual reme-
dies; her health rapidly giving way under the suffering
she endured. In this distressing condition she had recourse
to your Ointment and Pills, and by the assistance of her
friends, was enabled to persevere in their use, until she
received a perfect cure. We have ourselves been greatly
astonished at the effect upon so old a person, she being
above 70 years of age. We shall be happy to satisfy any
enquiries as to the authenticity of this really wonderful
cure, either personally or by letter.

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

Your's faithfully

April 6th, 1852. (Signed) WALKER & Co.
The Pills should be used conjointly with the Ointment in
most of the following cases:—

- | | | |
|--------------------|------------------|---------------|
| Bad Legs | Cancers | Scalds |
| Bad Breasts | Contracted (and) | Sore Nipples |
| Burns | Stiff Joints | Sore-throats |
| Bunions | Elephantiasis | Skin-diseases |
| Bite of Mosquitoes | Fistulas | Scurvy |
| and Sand-Flies | Gout | Sore-heads |
| Coco-bay | Glandular | Tumours |
| Chilazo-foot | Swellings | Ulcers |
| Chilblains | Lumbago | Wounds |
| Chapped hands | Piles | Yaws |
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Strand, (near Temple Bar.) London, and by all respectable
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There is a considerable saving by taking the larger
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JOHN NAYLOR, Halifax,
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February, 1853.

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ers Streets. On Feb. 20.

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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
other means of increasing their sale have been resorted
to by putting advertisements—no certificate published re-
specting 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
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Nov. 20, 1852.

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THE RIGHT HONOURABLE
THE EARL OF ELGIN & KINCARDINE,
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Prompt adjustment of losses.

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-
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MATTHEW H. RICHEY,
General Agent for Nova Scotia.

Feb. 5, 1852.

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| Do | O and P Pens, blue temper |
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