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# The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, JUNE 13, 1858. NO. 25.

## Calendar.

### CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING
S. June 13	Sund at Trinity, 1 Sam. 12: Luke 3:1	Fam 17, Gal 3
M. " 20	Q. Vic. Acc. 157, Job 1: Rom. 13: Job 26	4
T. " 21	Job 37, Luke 5	58, 5
W. " 22	59	61, 6
T. " 23	61	62, Eph. 1
F. " 24	Nat. of St. John the Baptist, Mal 3: Matt 3: Mal 4: Ma. 14	14
S. " 25	1 Luke 11: Prov 2: Eph. 2	2

\* Proper District, 20, 21, 101. † Athanasian Creed to be used.

## Poetry.

### AN OLD HYMN.

In the life of the Rev. Andrew Fuller, the following hymn is referred to, as being a favorite of that eminent man during the latter penultimate years of his life; and especially as being often repeated while pacing his room in the agonies of his last illness. Is this gem of modern origin, say within the last two hundred years; or is it, like "Jerusalem my Happy Home," a translation of one of the Latin hymns of the early Church?—*Illustrator*.

I mourn in a vale of tears,

Alas! how can I sing?

My harp doth on the willows hang,

Distuned on every string;

My music is a captive's chain;

Harsh sounds my ears do fill;

How shall I sing sweet Zion's song

On this side Zion's hill?

Yet lo! I hear a joyful sound:

"Surely I quickly come!"

Each word much sweetness doth distil,

Like a full honeycomb.

And dost thou come my dearest Lord,

And dost thou surely come?

And dost thou surely quickly come?

methinks I am at home.

Come, then, my dearest, dearest Lord,

My sweetest, surest friend,

Come, for I loathe these Kedjar tents,

Thy fiery chariots send.

What have I here? My thoughts and joys,

Are all packed up and gone;

My eager soul would follow them,

To thine eternal throne.

What have I in this barren land?

My Jesus is not here;

Mine eyes will ne'er be blest until

My Jesus doth appear.

My Jesus is gone up to heaven,

To get a place for me;

For 'tis his will that where he is

There should his servants be.

Canaan I view from Pisgah's top,

Of Canaan's grapes I taste;

My Lord who sends unto me here,

Will send for me at last,

I have a God that changeth not,

Why should I be perplexed?

My God that owns me in this world,

Will own me in the next.

Go fearless, then, my soul with God,

Into another room;

Thou, who hast walked with him here,

Go see thy God at home.

View death with a believing eye,

It hath an angel's face;

And this kind angel will prefer

Thee to an angel's place.

The grave seems but a sleeping spot

Unto believing eyes;

For there the flesh shall lose its dress,

And like the sun shall rise.

The world which I have known so well,

Hath mocked me with its lies;

How gladly could I leave behind

Its vexing vanities!

My dearest friends they dwell above;

Them will I go and see;

And all my friends in Christ below

Will soon come after me.

Fear not the trump's earth-rending sound,

Dread not the day of doom;

For He that is to be thy Judge,

Thy Saviour is become.

Blest be my God that gives me light,

Whia in the dark did grope;

Blest be my God, the God of lore,

Who causeth me to hope,  
Here the words, signet, comfort, staff,  
And here is grace's chain;  
By these, thy pledge, Lord, I know  
My hopes are not in vain.

## Ecclesiastical.

### DIOCESE OF QUEBEC.

On the 7th March, his Lordship and the Bishop of Antigua met the Archbishop of Canterbury at Lambeth, where, or in London, several further Conferences have been since held, most of which have been presided over by His Grace, respecting the measures of relief which are in train for the better administration of Colonial Dioceses. The last of these Meetings was held on the 23rd April, and (as well as one on the 18th) was attended by the Archbishops of Canterbury and New York, and fourteen English and two Colonial Bishops. The same Bishops not having been present on both occasions, the number of English Prelates who have taken part in these deliberations, and thus manifested their interest in the welfare of the Colonial Church, has been eighteen.

The Bishop of Quebec has also been much engaged, in different ways, in contending against the measure, which has since passed the Imperial Parliament, for the alteration of the Act of 1840 regulating the disposal of the Clergy Reserves; and, independently of the Petitions from the Society for the Propagation of the Gospel, and from himself and Archdeacon Bethune jointly, his Lordship, again in conjunction with the Archdeacon drew up a Circular, which was sent round, accompanied by a form of Petition, to five hundred of the local Secretaries of the Society for the Propagation of the Gospel; and his Lordship afterwards printed a letter addressed to the Bishops of the English Bench and the Irish Representative Bishops, invoking their protection in the peril to which the Canadian Church is exposed. Copies of this letter were also sent to a considerable number of Lay Peers.

On Sunday, 13th March, his Lordship preached at Havant Church, Hants, and on the 18th was again in London, to attend the Monthly Meeting of the Society for the Propagation of the Gospel, at the weekly meetings of which he had, in different instances, been present. The Archbishop of Canterbury presided on this occasion. On the 20th, the Bishop preached on behalf of the National Society, in the Church of Blonham, in Bedfordshire, at the Rectory of which place he remained to spend Passion Week with his brother, the Rev. Dr. Mountain, Prebendary of Lincoln, for whom he preached also on Good Friday and Easter day. On the 3rd April the Bishop preached in the Temple Church in London, one of the four circular Churches which remain in England, among the memorials of the Knights Templars. It has been recently renovated with remarkable taste and at immense cost. The full choral service of the Church of England is exquisitely performed in this Church. On the 5th his Lordship attended the Monthly Meeting of the Society for Promoting Christian Knowledge (of which some account will be found in another column), and on Sunday, the 10th, preached at Fulham Church, where he again preached on behalf of the National Society, on the 24th. On Sunday, the 17th, the Bishop pleaded the cause of the same Society, at Great Haltingbury, near Bishop's Stortford; on the 20th, attended and took part in a very important and interesting Meeting held in London, in connection with the extension of the Colonial Episcopate. On the 26th, his Lordship was again at Havant, to be present at a Meeting of the Society for the Propagation of the Gospel which he addressed, and which was very encouragingly attended and supported. A collection was made at the close of the Meeting, amounting to £31, a large sum, considering the size of the place. The late Rector of Havant was a brother of the Bishop's, and the affectionate regard which is entertained for his memory ensures a cordial support for any measures with which his name is connected. The Parishioners have always shown themselves zealous friends of the Church in the Colonies, and especially in the Diocese of Quebec; and the present Rector is

ever willing to do his part to keep up their interest in its welfare. The Meeting was preceded by Divine Service, after which his Lordship preached. From Havant his Lordship proceeded to Southampton, where, on Sunday, 1st May, he preached in the forenoon at All Saints' Church, and in the afternoon at St. Paul's Chapel, and on the 4th returned to London, to take part in the consecration of the Bishop of Lincoln, which took place in the Parish Church of Lambeth, on the 5th (Ascension Day). The Archbishop of Canterbury was assisted in the service by the Bishop of London, Winchester Oxford Lichfield, Quebec and Ohio—all of whom united in the imposition of hands. The Holy Communion was administered by the Archbishop and the Bishop of London and Quebec on one side, and Winchester and Ohio on the other, to the Clergy and Laity. The Bishop of Oxford and Lichfield also administered, a temporary arrangement having been made by which they officiated at the same time, without the rails of the Communion Table. The Sermon was preached by the Rev. Dr. Jeune, Master of Pembroke College, Oxford. At half-past six in the evening of Ascension Day, twenty-eight Bishops assembled for Divine Service in the Chapel of Lambeth Palace, among whom was the Lord Bishop of Montreal, and afterwards dined with the Archbishop.

On Sunday, the 8th, the Bishop of Quebec preached twice at Havant Church; and on the 12th and 13th, was engaged to take part in the services at the re-opening of Boston Church, in Lincolnshire, one of the finest Parish Churches in England, which has recently been restored, but was obliged, at the last moment, by press of other occupation, to deny himself the gratification of doing so. His Lordship's present intention is to leave Liverpool on the 11th instant for Halifax, and from thence to take a sailing vessel for the Magdalene Islands, and complete the visitation of the District of Gaspe before his return to Quebec, which, in that case, cannot be looked for till the end of July.

PARISH OF QUEBEC.—On the evening of Whit Sunday, an interesting ceremony was performed in St. Matthew's Chapel in this Parish. Three fugitive slaves, negro women, who had been for several months under a course of preparation and instruction, were publicly received into the Church by Baptism. A sermon appropriate to the day and occasion was preached by the Rev. Armine Mountain, in the course of which an appeal was made on behalf of the design for the extension of the Episcopate to Natal. The collection amounted together with that made at the Offertory at early Communion, which was devoted to the same purpose, to £6 4s.

Those of our exchanges who have given circulation to rumors, originating with a secular paper in this city, respecting certain charges to be made in the Diocese and Parish of Quebec, are requested to inform their readers that no such arrangements are in contemplation.—*Can. Eccle. Gaz.*

### BERMUDA.

The Lord Bishop of this Diocese held a Visitation of the Clergy in St. John's Church, Pembroke, Bermuda, on St. Mark's day. The weather proving very unfavorable, the Congregation was, in consequence, much smaller than it would otherwise have been. The proceedings of the day commenced with the Morning Service; the Prayers were read by the Rev. M. K. S. Frith, Rector of Pagets and Warwick; the Visitation Sermon was preached by the Rev. J. F. Lightbourn, and the Holy Communion was administered by His Lordship the Bishop, assisted by the Rev. Dr. Tucker, Ecclesiastical Commissary, to the Clergy and several Lay Communicants. The amount collected, on the occasion, amounting to £5 13s. 3d., together with the annual donation of Miss Wood, is to be presented to the Venerable the Society for the Propagation of the Gospel in Foreign Parts. After the Service the Clergy dined with His Lordship, and at four o'clock repaired again to the Church, when the evening Service was read by the Rev. J. A. J. Roberts, Rector of Hamilton and Smith's; after which the Bishop delivered his charge to

the Clergy. A unanimous wish was expressed to His Lordship by the Clergy, that his charge should be printed, to which we trust His Lordship will assent, as it was one of peculiar interest.

NUMBER OF PERSONS CONFIRMED in Bermuda in the year 1853. White 238, Coloured 239, Total 477.

#### ADVANTAGE OF A FORM OF PRAYER IN PUBLIC WORSHIP.

1.—The advantages of a form of prayer in public worship.

What are the dangers to which we are most exposed, when we are engaged in prayer?

1st. Wandering thoughts. 2d. Asking amiss; either asking what we ought not, or asking in an improper way. 3d. Needless repetition. 4th. Omitting, through forgetfulness, much that we ought to ask for.

What does Scripture say on these four points? 1st. See Eccles. v. 1-7; 2d. James iv. 3; 3d. Matt. v. 7; 4th. Psalm lxxxi. 10.

Moreover, there is another danger when one person alone prays extempore (i. e. according to what may occur to him at the time); for, if it happen that, through sin or infirmity, or unbelief, his prayers are cold and lifeless, all the congregation suffer by it, and a precious opportunity is well-nigh lost.

How does our form of prayer meet these dangers?

1st. It tends to prevent wandering thoughts by offering the Book of Common Prayer; for wandering eyes lead to wandering thoughts. This evil is not always prevented by this; for it is quite possible to follow the minister with our eyes and our voice, whilst yet the thoughts wander; but the danger is much less when the eyes are kept from wandering.

2d. It prevents repetition; it avoids hasty and rash petitions; and it comprehends all that is needful, because it has been drawn up at leisure, carefully and deliberately, by good and holy, and wise men, who felt the importance of their work, and looked and prayed for Divine assistance in it.

3d. By giving the minister the very words he shall use, it enables the congregation at all times to join in the worship with spirit and earnestness, without being dependent on him, and without any feeling of uncertainty or curiosity as to what he may be about to say.

(Note—The minister prays with the people, not for them. He confesses his sins in the same form that they do, and offers supplication and thanksgiving with them, or as their representative. On the other hand, as an ambassador for Christ, he declares God's forgiveness of sin, he administers the Sacrament, reads and preaches the Word of God.)

Therefore, we conclude that the use of a form of prayer in public worship has many and great advantages.

4th. Has it Scriptural authority?

Scripture contains no direct precepts for guidance under the Gospel dispensation, but, as we have seen that a form of prayer is very useful, and as there is no injunction against it, we do right to employ one.

But, whilst there is no express command to use one now, we find traces of a form in many instances, both under the new and old dispensations.

First, in the old dispensation.

See Exodus xv., where Moses and the children of Israel united in singing a song of triumphant thanksgiving to God, for the salvation of the people by the destruction of Pharaoh.

See also Judges v., the song of Deborah and Barak. In these cases a form seems to have been composed for the occasion, as we cannot think that otherwise two or more parties could have joined in the words recorded.

Compare also the prescribed form for blessing the people, Numb. vi. 22-27. Also the form of blessing and cursing, to be used periodically on Mounts Ebal and Gerizim, Deut. xxvii. 11-26.

See also Numb. x. 33, 36, and Hosea, xiv. 2.

Secondly, under the Gospel dispensation.

We find a similar occurrence to the above in Acts iv. 24-30.

We find St. Paul alluding to a form of sound words, which he had taught Timothy (2 Tim. i. 13); not prayer, we suppose, but still showing that he recognized the principle of committing religious truth to the keeping of a form of words.

Lastly and chiefly, we find our Saviour teaching his apostles a form of prayer, ever since called by his name—the Lord's Prayer. See Matt. vi. 9-13, and Luke xi. 1-4. On the first of these occasions the disciples were directed to pray "after this manner;" on the second, to use the very words, "When ye pray, say, Our Father, &c."

Thus the Lord's Prayer is to be made a model for prayer, and also to be used as a form of prayer.

Therefore, we conclude that Scripture justifies us in the use of a form of prayer.—*Church Sunday School Magazine.*

#### News Department.

The latest advices from England via New York, represent the aspect of political affairs in Europe as much more threatening than for many years past, in consequence of the disturbed relations between Russia and Turkey.—We give below some good remarks on the subject, from the *St. John Chronicle*, of 19th inst. and shall anxiously look for further intelligence.

The most important topics for comment, included in the news by this mail, are the peculiar occurrences in Turkey and in China. The Ottoman Empire, although essentially of the Mahomedan religion, includes within its pale great numbers of Christians of the Greek Church, who are ecclesiastically governed by their own Patriarch or Metropolitan Bishops. The Emperor of Russia is in his own dominions, the head of that Church; and this territorial ecclesiastical supremacy affords him a pretext for extending his imperial paw over his weaker neighbor, the Ottoman, under a pretence of claiming a religious protectorship over the members of the Greek Church in the Turkish Empire. Nicholas virtually seeks to acquire an influential share of dominion in that much-coveted territory, and thus to introduce the entering wedge, which shall open the way to its final and complete conquest and annexion. This fatal result it is the manifest interest of England and France to prevent, since the absorption of Turkey by Russia would entirely destroy the balance of power in Europe: would give the Russian Colossus an overwhelming preponderance, and might, and would be fraught with the most imminent peril to the political and commercial relations of other powers. England and France, therefore, have the deepest interest in frustrating the insidious movements of the "Great Bear" of Europe: and unless these movements, as regards the Ottoman Empire, are checked or voluntarily relinquished, the result must inevitably be a general European War, England, France and Turkey combining to oppose the aggressive progress of Russia, while Prussia and Austria, though apparently at present unconcerned in the affair, will probably find it necessary for their own preservation, to rank themselves on the side of the defensive alliance.

The progress of events in China is of a wholly different character. That country has for centuries been subject to the dominion of a conquering and usurping dynasty, whose restrictive and jealous apprehension of change has sorely oppressed the native population, and closely barred the country against foreign intercourse and influence. The Tartar Monarchy has ever been odious to the Chinese nation, and they are now vigorously struggling to throw off the galling yoke, and to restore their native dynasty. Things have arrived at such a crisis, that the Imperial Government has been compelled to solicit aid from the European Powers; from those "outside barbarians" whom, till the lesson so recently taught them by England, they formerly held in such supercilious contempt; but European Governments appear to consider themselves as in no way called upon to interfere, farther than for the protection of their own subjects and interests; and it is therefore by no means improbable, that the usurpation of the Tartars will ere long be terminated, and a new order of things established in "the Celestial Empire." We confess, that we view this movement as a link in the mighty chain of causation, that is advancing the material improvement of the world: and that the result of the Chinese struggle will probably be the opening of that vast Empire to European and American enterprise and unrestrained intercommunication, to the free circulation of the Gospel of Peace, the introduction of Christianity, and the emancipation of its millions from their present bigotry, superstition and intolerant exclusiveness.—*St. John, Chronicle.*

[By Electric Telegraph.]

ST. JOHN, N. B. June 13.—Pacific arrived at New York yesterday with 123 passengers. Apprehensions exist of Turkish War—Shortening supplies. Foreign securities down, especially Russian. Government refused in both Houses to say whether Fleet will assist Turkey.

English, French, Prussian, and Austrian ministers attempted a reconciliation, but Menchikoff and Divan remained inflexible.

Russian army 100,000 strong, on Turkish frontiers. Ottoman fleet sent for, and part dispatched to Egypt

for troops. Warlike resources of the Empire called out. Whereabouts of the French fleet not known. Orders to British fleet a profound secret. Switzerland ordered a levy to fight Austria, if required. British fleet off Cuba to be augmented. British prospects in Burmah bad—not repulse and afford severely.

Nankin invested by the Rebels. Commodore Perry at Hong Kong—Americans supposed backed out.

ESCAPE OF O'DONOHUE.—Intelligence has reached Dublin of the escape from Van Dieman's Land of Patrick O'Donohue, another of the Irish State prisoners, on his parole not to escape.

FATHER GABET.—A Liverpool paper states that the celebrated Father Gabet, missionary in Tibet along with Father Iluc, the narrative of whose travels has obtained such fame, died at Rio Janeiro, of yellow fever, on the 3rd of March last.

ORDINATION OF MISSIONARIES.—An interesting event took place at the parish church of Wonston, Hants, on Tuesday last. Four missionaries to the Romanists, in connexion with the Society for Irish Church Missions, had been waiting for ordination to enter upon their several stations in the diocese of Tuam. The bishop of Tuam, being under the necessity of remaining some time in London in attendance upon parliament, rather than delay the work of the missions, consented to hold a special ordination for those missionaries. This was appointed to take place in the parish church of Wonston on Whit-Tuesday, when the Rev. John Bond, who has been for some time stationed at Oughterard, was ordained priest; Mr. B. Labarto, Mr. R. Rudd, and Mr. J. Vickers, all of Trinity College, Dublin, were ordained deacons; the two former for missionary work in Connemara—the latter being about to proceed to Achill. The Bishop of Tuam was assisted in the service by the Venerable the Archdeacon of Winchester; the rural dean of the district, the Rev. Anthony Lambert; together with the Rev. Canon Carus, joined in the imposition of hands. The sermon was preached by the Rev. Alex. R. C. Dallas, rector of the parish, from the words, "Go in this thy might."—(Judges vi. 14.)

PITCAIRN'S ISLAND, Dec. 21, 1852.—The arrival of the English whaler, 'Mary Nichols,' and her departure to day for the island of Chiloe, affords me another opportunity of communicating intelligence from this place. The Cockatrice arrived on the 17th of November, and left again on the 24th. The people are greatly pleased with the presents brought by her, and feel very grateful for the kindness of their friends. The islanders are now quite healthy, with the exception of the slight indisposition caused by vaccination, which is proceeding very favourably, and I hope will have succeeded in every case before your return. I am happy in being able again to report favourably of the moral and religious character of the people. The latter has, I hope, been greatly improved by the serious and solemn thoughts occasioned by the first administration of the Holy Communion. The whole of the adult congregation (sixty-two) communicated at the last administration.—*Letter of Mr. Holman, to S. P. G.*

#### CHRISTIAN ASPECT OF THE INSURRECTION IN CHINA.

Our readers may remember that several weeks ago we stated, upon the authority of an American correspondent, that the insurgent movement in China had assumed a religious and even Christian character. This statement is fully confirmed by the latest intelligence received by the overland China mail. Three of the victorious insurgent chiefs have issued proclamations the following being so important that we think our readers will approve of giving it a prominent place in our columns:—

PROCLAMATION OF THE REBELS.—"Yang, entitled the Eastern King, and General-in-Chief, with Sezou entitled Western King, also General-in-Chief of Thae-ping, by divine appointment Emperor of Theenkwo, the celestial dynasty, unitedly issue this proclamation to announce that they have received the commands of heaven to slaughter the imps and save the people. According to the Old Testament, the great God (Shang-te) our Heavenly Father, in six days created the heavens and the earth, the land and sea, men and things. The great God is a spiritual Father, a ghostly Father, omniscient, omnipotent and omnipresent; all nations under heaven are acquainted with his great power. In tracing up the records of bygone ages we find that since the time of the creation of the world the great God has frequently manifested his displeasure, and how can it be that you people of the world are still ignorant of it? The great God in the first instance displayed His anger and sent down a great rain during forty days and forty nights, by which means the flood was produced. On a second occasion the great God manifested His displeasure, and came down to save Israel out of the land of Egypt. On a third occasion He displayed His awful majesty, when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea

Editorial Miscellanea.

How "good and pleasant" would it be to have such Clerical meetings here, as are referred to in the subjoined notice. In other parts of this Diocese where the Clergy were 80 miles apart, such reunions have been held years ago, with evident benefit and comfort to ministers and people.

We hope the day is not far distant, when we shall have our yearly meetings of Clergy and Laity, like our Brethren in the U. States, under a regular organized Constitution. Not until then do we expect to see proper life and action infused into the slumbering mass of disjointed members, now called "the Church of Nova Scotia";—

DUBLIN CLERICAL MEETING.—During the season of the anniversary meetings of the various Religious Societies of Ireland, held in Dublin in April and May, the Clergy are in the habit of assembling together for mutual edification. The beneficial effect of these discussions may be supposed from the well known character of the Irish Episcopal clergy.

The *Christian Examiner* for May says. The following are the subjects to be discussed at the morning meetings of the clergy during the present month:—

FIRST MORNING.

*The Minister of Christ.*—1st. In his study; 2nd. In his family. 3rd. In his pulpit.

SECOND MORNING.

*The Minister of Christ.*—1st. In his parochial arrangement; 2nd. In his pastoral intercourse; 3rd. In his public life.

THIRD MORNING.

*The Missionary Work in Ireland (in reference to)*—1st. Its obligations; 2nd. Its difficulties; 3rd. Its encouragements; 4th. The best means of promoting its success.

THE CHURCH AT THE N. W. ARM.—We had the gratification last Sunday afternoon of attending Divine Service, in the Chapel of Ease, at the North West Arm, when the Rev. R. J. UNIACKE, the Rector of the Parish, preached an instructive and impressive Sermon, on the occasion of his assuming the charge of the Congregation belonging to that Church. There was a large attendance, and those assembled appeared to give an attentive ear to the words of Spiritual admonition addressed to them by the Preacher. The Church is pleasantly situated at the base of a hill on the River side there, and almost at the intersection of the Roads meeting at Rudderham's Bridge. The building is of suitable size, and entirely finished, and is highly creditable to the members of the Church in this part of the Parish.—*C. B. News*

TORONTO.—As a striking indication of the astonishing advancement of this place, a late paper states that 350 acres of land near the city, have just been sold for £30,000!

We have to acknowledge the receipt of a newspaper from Woodstock, N. B., called the "*Reformer*," well got up, and creditable to the proprietor and the place.

GLEASON'S PICTORIAL.—We some months since published a notice of this work, containing, amongst other things, a promise that every Editor should receive for such insertion, a copy of said Pictorial for one year. We have not as yet received one at the office of the *Church Times*.

D. C. S.

RECEIPTS.

June 4. Manchester and Milford £6 6 7  
" 10. Beaver Harbor, Eastern Shore 16 0 0  
EDWIN GILPIN, junr.  
Sec'y. D. C. S.

ITEMS.

The Cunard steamship *Arabia*, ran her last trip to Liverpool in nine days twenty-two and a half hours, beating the Collins steamship Arctic twelve hours.

Up to the 2d inst., the number of emigrants arrived in the current season at Quebec was 10,349.

The Hon. John Ross, who was said to have arrived out by the *Africa* is still in England, having consented at the express request of the Duke of Newcastle to make arrangements for carrying the Colonial Railway from Trois Pistoles to Miramichi.—*Sun*.

The alarm of fire on Monday last proceeded from a house situated near Freshwater. Two buildings are injured. The property was partially insured.

A melancholy death lately took place at the McLean Asylum for the Insane at Boston. A Mrs. Jameson strangled an old woman, a Mrs. Strong of Vermont, both inmates of the Asylum.

and the deputy governor, Prince Gortchukoff, with all the high military men and employes of the city." The ceremony plainly showed that the National Church (the Catholic) had succumbed to that of Russia.

UNITED STATES.

A terrible election riot has occurred at Graytown, Nicaragua. Several persons were killed.

Jamaica dates are to the 30th May. No progress had been made towards the settlement of difficulties.

NEW YORK, June 10.—The British frigate *Leander* arrived at this port this morning, in 30 days from Portsmouth. She brings as passengers the Earl of Ellesmere and the other British Commissioners to the Crystal Palace exhibition.

PHILADELPHIA, June 10.—Spring the murderer was hung to-day at 11½ o'clock; he died asserting his innocence. To the last question put to him he answered "I believe my son is innocent; he had no more to do with it than I had"—these words were greeted with a general groan from the spectators. He died easy. He also declared his innocence of the Rink murder. Rev. Messrs. Street and Kensil spent nearly the whole night in the prisoner's cell. His conduct was marked with disgusting levity; a part of the time, however, towards morning, he engaged in religious exercises.

WASHINGTON, June 10.—Mr. Crampton, it is understood, received despatches by the last steamer relative to the fishery and reciprocity questions, urging the matter upon the attention of our government.

ELECTRICITY OF THE BODY.—The *New York Tribune* says that any body may light gas with the tip of his finger. "Let a person in his shoes or slippers walk briskly over a woollen carpet, scuffling his feet thereon; or stand upon a chair with its legs in four tumblers to insulate it, and he there rubbed up and down on the body a few times with a muff by another person, and he will light his gas by simply touching his finger to the tube. It is only necessary to take the precaution not to touch any thing, or be touched by any body during the trial of the experiment. A second person must turn on the gas while the other fires it. The writer has lighted it in this way, and seen it done by children not half a dozen years old."

COLONIAL.

RIOT AT MONTREAL.—*Montreal, June 10.*—As advertised, Signor Gavazzi met a numerous audience in Zion Church at half-past 6 o'clock, P. M.—many of our most respectable citizens with their families being present. About half-past 7 o'clock we went to the door of the church, where we found Capt. Ermatinger with a strong posse of police, some 20 or 30 in number.

At this time, and for about half an hour afterwards, groups of wild, ragged, ruffian-looking men were assembled around the door of the church and at different points between the church and McGill street. We mixed freely among these people, and conversed with more than one of those who are considered leaders of the Irish Catholic party. We were assured by them that they had only come to the ground to use their influence to prevent a disturbance.

About quarter to 8 o'clock a band of ruffians—we learn, for although in sight we were at too great a distance to see more than that a general melee had taken place—attacked and overpowered the police, Capt. Ermatinger receiving a severe wound on the head, and proceeded to force their way into the church, from which a body of 15 or 20 repulsed them,—several shots from guns and pistols being fired from both sides. The assaulting party were effectually routed, and two or three of their number were left dead or wounded on the ground, and shortly after were removed in cabs by their accomplices.

Soon after this occurrence a company of the 26th Cameronians marched from Craig street, and were drawn up between the Engine house and that street. All seemed perfectly quiet, and remained so until about 8 15 o'clock.

When the lecture was concluded the audience began to leave the church. The troops were then marched across Craig street and took their position in two lines across Radegonde street, one nearly opposite Zion Church, and the other some hundred paces near Craig street. A good deal of hooting and noise prevailed at this time, on the McGill street some difficulty with the lowest line of troops occurred, and two or three shots were fired. In other respects all seemed peaceable.

We were at this time at the corner of St. James and McGill street, and had a clear and distinct view of the troops, and of the people in their immediate vicinity. There we saw no cause for such a measure—for there was absolutely no rioting, and the people were hurrying from the church—but to our astonishment the troops fired two distinct running volleys among the citizens. It was time to attend to ones own safety. We beat a rapid retreat from this apparent scene of wanton and uncalled for slaughter.

The above account is contained in the *Montreal Herald* of this morning.

and suffered for the redemption of mankind. In later ages He has again manifested His indignation, and in the Ting-yow year (A. D. 1837) the great God sent a celestial messenger, who was commanded by the Lord of Heaven, when he ascended on high, to put to death the fiendish hards. Again He has sent the Celestial King to take the lead of the empire and save the people: from the Mow-shin to the Sin-lue year, (A. D. 1848-51) the Great God has compassionated the calamities of the people, who have been entangled in the meshes of the devil's net: on the third moon of the latter year the exalted Lord and great Emperor appeared; and in the ninth moon, Jesus, the Saviour of the world, manifested Himself, exerting innumerable acts of power, and slaughtering a great number of impish fiends in several pitched battles; for how can impish fiends expect to resist the Majesty of heaven? And how, we would ask, can the great God fail to be displeased with men for worshipping corrupt spirits, and performing corrupt actions, by which means they grievously offend against the commands of heaven? Why do not you, inhabitants of the world, awake? Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves! Happening upon such a time as this, when you experience the great tranquillity of the days of heaven, it is time for you to awake and arouse. Those who comply with the will of heaven will be preserved, and those who disobey the celestial dictates will be destroyed. At the present time this Tartar fiend, Hsen-fung, who was originally a manchow slave, is the perpetual enemy of our Chinese race: moreover he has induced men to assume the form of fiends, to worship the corrupt, while they disobey the true Spirit, and thereby rebel against the great God, on which account heaven will not endure, and men are determined to destroy him. Alas! you assemblage of valiant men, you do not seem to know that every tree has its roots and every stream its fountain. While you appear willing to invert the order of things, coveting the smallest advantage, you turn round and serve your foes, and having been entangled in the machinations of the evil one, you ungratefully rebel against your true Lord. You do not seem to remember that you are the virtuous scholars of the middle kingdom, and honest subjects of the celestial dynasty: and thus you easily bend your steps in the road to ruin, without compassionating your own selves.

Moreover, you valiant men are many of you adherents of the Triad Society, and have entered into a bloody compact that you will exert your united strength and talents to exterminate the Tartar dynasty. Who ever heard of man joining in a covenant, and then turning their backs upon their foes? Now, throughout the different provinces, there must be a variety of determined men, numbers of famous scholars, and, of valiant heroes not a few: we desire, therefore, that you may severally elevate the lofty standard, and announce that you are determined not to live under the same heaven with the Tartars, while you earn for yourselves some merit in the service of our new king. This is what we his generals, most fervently desire. Our army, wishing to carry out the virtuous feelings with which the great God loves to foster human life, and receives men into His compassionate embrace, has set forward on its march of benevolence, embracing all in its charitable folds. At the same time we lead forward our generals and troops, carrying to the utmost our fidelity in recompensing our country, in which we cannot refrain from displaying the same spirit to the end. These our views are now communicated to you all. You ought to know that since heaven has sent forth the true Sovereign to rule over the people, it is yours to aid the monarch in establishing His dominions. Although the devilish fiends should amount to millions and their artful schemes to thousands, yet how could they withstand heaven? To kill without warning would not be agreeable to our feelings, and to sit still without saving the people is not what a benevolent person would do. A special proclamation."

Here are the great Scripture truths—distorted, indeed, in some respects, and mingled with unworthy inferences—but as they stand they give proof that the Triad or Secret Christian Association of China has not been labouring in vain, and that the Bible has been more generally read, and understood not less perfectly, in China than in some countries calling themselves Christian. We have a strong aversion to what seems to us the impiety of interpreting prophecy in advance; for, believing prophecy to be designed as the magazine of miracles, each prediction giving proof of its divine inspiration upon the fulfilment, we cannot but think that a man acts rashly who presumes to interpret it beforehand, and rashness in such awful matter is impiety. With all our reverence upon the point, however, we cannot but feel that the present moral upheaving of the earth indicates some mighty change in the destinies of our race. May we not humbly hope a happy change, when we know that from this little corner of the world have issued in half a century above forty-five millions of copies of the Bible? We leave the subject to the reflection of our readers. *London Standard*.

RUSSIA.

THE GREEK CHURCH.—Russia is steadily and resolutely carrying out its plans, which, it appears, are to absorb the various Greek sects, and to form one great Oriental Church, with the Emperor of all the Russias as its Dalai Lama. We learn by a letter of the 3rd inst., from Warsaw, how well religious propagandism is understood in Russia. The pomp exhibited by the Greek Church on Easter Sunday, the first, was extreme. The Archbishop Arsenius was attended by his clergy



### Temperance.

LEGAL OPINION AS TO THE CONSTITUTIONALITY OF THE MAINE LAW, U. S.—Chief Justice Tauboy :

"But although a State is bound to receive and permit the sale by the importer, of any merchandize which Congress authorizes to be imported, it is not bound to furnish a market for it, nor to abstain from the passage of any law which it may deem necessary, or advisable to guard the health or morals of its citizens, although such law may discourage importation or diminish the profits of the importer, or lessen the revenue of the government. And if any State deems the retail and internal traffic in ardent spirits injurious to its citizens and calculated to produce idleness, vice or debauchery, I see nothing in the constitution of the United States to prevent it from regulating and restraining the traffic, or from prohibiting it altogether if it thinks proper."

Mr Justice McLean : "If the foreign articles be injurious to the health or the morals of the community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, prohibit the sale of it." (Howard, 592.)

"The acknowledged police power of a State extends often to the destruction of property. A nuisance may be abated. Everything prejudicial to the health or morals of a city may be removed. Merchandize from a port where a contagious disease prevails, being liable to communicate disease, may be excluded; and, in extreme cases it may be thrown into the sea."

Mr Justice Catren said :

"I admit, as inevitable, that if the State has the power of restraint by licenses to any extent, she has the discretionary power to judge of its limit, and may go the length of prohibiting it altogether, if such be its policy."

And Mr Justice Grier :

"It is not necessary to array the appalling statistics of misery, pauperism and crime, which have their origin in the use and abuse of ardent spirits. The police power which is exclusively in the United States, is alone competent to the correction of these great evils; and all measures of restraint or prohibition necessary to effect that purpose are within the scope of that authority. All laws for the restraint or punishment of crime or the preservation of the public peace, health and morals, are, from their very nature, of primary importance, and lie at the foundation of social existence. They are for the protection of life and liberty, and necessarily compel all laws on subjects of secondary importance which relate only to property, convenience, or luxury, to recede when they come in contact or collision. *Salus populi suprema lex.* The exigencies of this social compact require that such laws be executed before all others. It is for this reason that quarantine laws, which protect public health, compel mere commercial regulations to submit to their control. They restrain the liberty of the passengers, they operate on the ship, which is the instrument of commerce, and its officers and crew, the agents of navigation. They seize the infected cargo and cast it overboard. All these things are done, not from any power which the State assumes to regulate commerce, or interfere with the regulations of Congress, but because police laws for the prevention of crime, and protection of the public welfare, must of necessity have full and free operation, according to the exigency that requires their interference. If a loss of Revenue should accrue to the United States from a diminished consumption of ardent spirits, she will be the gainer a thousand fold in the health, wealth and happiness of the people." (Howard, 632.)

These things set at rest the question of constitutionality. Divers distinguished legal gentlemen have expressed their entire satisfaction. Chief Justice Savage, of New York, among others recently said : "I have no doubt of the constitutionality and expediency of the Maine Law." I conclude the discussion of this question, therefore, with the remark of Governor Hubbard, of Maine, who signed the Bill : "If we can legislate for the extermination of this greatest of all evils, which reduces the human form divine to a condition worse than that of savages." Wo to the people who cannot constitutionally protect themselves against that which destroys their citizens, and saps the foundations of public prosperity and morals! The constitution, which should be the palladium of their liberties, will be the poisoned robe which wraps them for destruction.

To be Continued.

REFORM IN TOAST DRINKING.—The absurd practice of drinking on public occasions, in response to

toasts and sentiments, good or bad, must, with other social evils, be banished from civilized life, and no longer be regarded as evidences of civilization. St. George and St. Andrew, and the other saints, would we think, be quite as well pleased, if their devotees would abstain from washing down their annual sentimentalities with what is called wine. A good sign and a noble example was a little while ago manifested by a gentleman who took the chair at a public dinner in England. It was a testimonial dinner complimentary to Sir George Grey, to whom was presented a splendid silver Candelabrum, provided by subscription from about 13,600 of the working classes. A pavilion at Alnwick, Northumberland, was the place of meeting, and the large daily commercial papers reported the proceedings. It was a little strange, and perhaps not strange, that the dailies did not report the speech of the chairman, Sir Walter C. Trevelyan. The address however, is far too good to be lost, and we are, therefore, glad of an opportunity of printing it from the columns of the *Weekly News and Chronicle*, of April 9. Sir Walter dared to be singular, but we hope the time is not distant when such conduct will not be singular, but general. All honor to Sir Walter, and to all who may hereafter imitate his praiseworthy example.

Sir Walter Trevelyan opened the proceedings after dinner in the following manner :—

"I must beg, before proceeding to the more immediate business on this auspicious day, that you will kindly have patience with me for a few minutes, whilst I explain why I consider myself obliged to make a slight departure from the usual forms on such occasions. That most of the social evils under which too many of our fellow-countrymen suffer, the crime and destitution, the ignorance and profligacy, the insanity and disease which are too rife in this land, are either directly induced, or greatly aggravated, by intemperance, is a fact which cannot now be disputed; and that this intemperance is fostered or encouraged by the absurd drinking customs which have been handed down to us from the barbarous ages, and which are unworthy of rational, civilised, and christianised times, is unfortunately also too true. Knowing this, however, to be the case, I am sure that it is my duty, the duty of all true patriots and christians, for the sake of our fellow-countrymen, to do all in our power to render this evil, and to discountenance the practices which lead to such unhappy results, amongst which, not one of the least is the drinking of toasts on public occasions. I shall therefore, when I announce the various toasts which are allotted to me this day, only depart so far from the usual custom, that I shall not ask you to fill your glasses, or to drink the contents to them. As a total abstainer of many years, I consider it but right to you and myself to make this explanation. I cannot, of course, presume to dictate to any person here present what he shall or shall not do, though I cannot, but hope and believe that many, had they considered the subject as I have for many years done, would also come to the same conclusions that I have done."

### Youths' Department.

THE GOOD SUNDAY SCHOLAR.

We are not now going to give you the history of any boy or girl that we have seen or heard of. We wish to refer you to some points of character which ought to be shown by every child who would be a good Sunday scholar. We will now mention three things by which the good scholar may be known.

1.—*The good Sunday Scholar is Punctual.*

"We are in good time; they have only just done prayers," said a lad who, with two or three companions was just entering the school to which they all belonged. Was he a good Sunday scholar? It is said of the great General Washington, that when he expected friends to dine with him, he never asked his servant, "Has the company arrived?" but simply, "Has the hour arrived?" Now, the superintendent of the Sunday School does not consider, in regard to opening the school, "Have the scholars arrived?" but merely, "Has the hour arrived?" So the good scholar will always feel it to be his duty to be as punctual as the hour itself. When the time arrives for opening the school, he will be found in his place. He is not behind hand, but is quite ready to begin the appointed services. He says :

"I would be there when prayer begins,

To ask the pardon of my sins."

He will not stop on the way to have a slide on the pond in winter, or loiter about the village street in the summer.

2.—*The good Sunday School Scholar comes with his Lessons prepared.*

We do not know how to account for it, but it is true

that a great many children of the Sunday School seem to think that they come to school to learn their lessons! They ought to know better than this. They ought to know that lessons are learned at home, and that this home preparation the scholar requires, that he may be fitted to recite his lessons and receive all the further instruction which may be given respecting them.

Lucy L.—always studies her lessons at home. She looked out the Scripture references, and she asked her mother to explain some of the questions; and in this way she made all the preparation she could before Sunday came. To be sure, Lucy was the best scholar in her class, and it was this very preparation that helped to make her so. Let each one learn all he can at home, and then he will be in the way of learning a great deal more when in his place in the class.

3.—*The good Sunday Scholar gives his best attention to the Exercises of the School.*

He comes to school to be taught. He does not think that the Sunday School is a place for play or for idleness. He thinks it is a place for serious attention to serious and holy things. When a hymn is to be sung the good scholar joins in the singing both with his heart and with his voice. In the same way does he join in the prayers of the school; and thus also he engages in the appointed lessons.

Now, we have seen Sunday scholars look around to see whether the superintendent or any of the teachers were observing them; and if not they would commence talking or playing with those near them. They supposed that the eyes of men were not upon them, but forgot the great truth which the Scriptures tell us, that "The eyes of the Lord are in every place, beholding the evil and the good." The good scholar is attentive, because he wants to learn. And he keeps from trifling and playing, not only because his teacher may see him but because he knows that to "love evil" and to "do good" are "well pleasing in the sight of God."

We will not now notice any other points in the character of the good Sunday scholar. There are others, which we shall mention at another time. We have at present, referred to three. What are they? PUNCTUALITY, HOME-PREPARATION, and ATTENTION AT SCHOOL. Now, if you are a Sunday scholar, let conscience answer this question: Do I obey in all three?

### Selections.

CHARMS OF AUSTRALIA.\*

The richest places are now completely worked out, and none of the recent discoveries are of a nature to compensate for the loss, as the diminished amount brought in by the escort from the several places proves. The auriferous range extends upwards of five hundred miles, so that gold will always be found, but it requires more than a few specks in a dish of soil to make it a profitable business, and men will not labour as diggers have to without a chance of making something handsome, or, what is termed in common parlance, a fortune. I knew a party that arrived from England two months since, went to Ballarat, sank one hole from which they took upwards of ninety pounds weight, and they are now on their way back to England with their golden prize,—was not that a fortunate hit? I witnessed some remarkable scenes at the different diggings, at some of which between twenty and thirty thousand men were encamped. On two occasions we had illuminations at night, and the effect of the enormous bonfires appearing through the trees and hills over an extent of several miles was inexpressibly grand.—There were other scenes too, occasionally enacted, of a less pleasing character. Fights about claims of ground were continual, and men were often felled with the shovel, and sometimes shot with the ready revolver during the dispute. I myself narrowly escaped from a chance shot which whizzed past me while crossing the notorious Eagle Hawk Gully, while another time a miner near me received a ball through his cap. While working at Eureka a father enraged at his son for a supposed robbery, seized his gun and was about to shoot him, when a digger alarmed at the cries for help, rushed into the tent and wrenched the weapon from his hand, when, lo! upon reflection, the intended murderer put his hands into his pocket and found there the missing sum! I saw the whole affair from my gold washing tub, which was close to the spot. Melbourne itself is a very den of thieves and murderers.—The most audacious robberies are perpetrated in broad daylight in the public streets, and you cannot stir out at night without the chance of being knocked down and robbed.—The Government is obstinate and incapable.—The police force too small for the occasion, and the whole country swarming with convicts, escaped and

Continued.

liberated,—men branded with ignominy and stained with the deepest crimes known in the annals of civilization. This, with the temptation arising from unexampled riches, since the discovery of Gold, will lead you to form a tolerable estimate of the present condition of the colony. In every instance where the diggers have attempted it, they have triumphed over the authorities, and the recent arrival of the 40th Regt., from England, will present no check to the feelings of disgust and insubordination daily gaining ground. I should not be surprised if ere long this country were to cast off its allegiance to the British Crown, and the acts of the Home Government, especially in respect to transportation, are rapidly alienating the affections of the Colonists from everything European. Van Dieman's Land has protested against convictism, and Australia is determined in refusing to allow any more criminals to land on its already polluted shores, and both common sense and the principle of self preservation justify the step, even if it lead to strife and separation from the Mother Country. As to the Natural History of Australia I have had but little time to make myself acquainted with it, but it appears to be singularly poor and wanting in variety. The trees, with few exceptions, are all alike in their foliage and leaves, which are too sparing to give any shade. There are no large animals, no deer, only Kangaroos, Opossums, flying squirrels, and some other, varying little in form or habits, and all nocturnal and marcupial in their character. You travel through silent forests and over vast plains, only occasionally dotted with flocks and herds of European origin. The birds are more interesting, many of them, especially the parrot, being of brilliant plumage, but they have no song. Some commence with a few notes reminding you of an operatic air, and end suddenly, leaving an odd impression on the ear, like an unfinished song. In fact, even to the notes of the birds, there is a curious character of crudeness in the natural development. Nature seems to have conceived Australia prematurely, or in her second childhood, as though it were a first effort at creation, previous to the era of man, or made up of the scraps and leaving of a finished world. In respect to entomology, scorpions and centipedes abound; these with a few butterflies of the European type, and a greater variety of beetles and ants than I have seen elsewhere, appear, in this part of the country, at least, as far as I have observed, to constitute the most of the class. For the flies, they are one of the mortal curses of Australia, and you swallow them in everything you eat or drink. Tea, butter, bread, meat, everything on the table is a sepulchre of flies, while people are obliged to wear veils in the open air, to keep them out of their mouths and eyes. The charges here are enormous, for washing you pay eight, ten, twelve, and fifteen shillings per dozen, a cord of fire wood costs £3, in the winter it rose to £10, and for a cask of water the charge is five shillings, so you may judge what living here is just now.

(To be Concluded next week.)

**THE DANCE.**—Is it right for professors to be found in the dancing room, engaged in worldly amusement? Right or wrong such is the fact; and, as the subject is one which demands comment in this day of religious profession, I will endeavour to prove the injurious tendency of all such compliance with worldly and fashionable pursuits. In Rom. xii. 2, we are exhorted not to be conformed to this world. This command is as binding as either of the commandments of the Decalogue, and containing as it does the revelation of the mind of God, we have no right to dispense with its authority. It is sacred and obligatory on all who name the name of Christ to observe. A deviation from such a command must assuredly grieve the Spirit of God, and be opposed to the entire spirit and genius of the gospel. A broad line of separation between the world and the Church is laid down in the Word of God; and if any who profess the Gospel of Christ depart from the rule of practice as inculcated, they run the risk of injuring their own souls, disobeying God, and forgetting the vows they have taken on themselves. If, for instance, it be right to conform to the fashionable dance, and participate in the amusement, on the same ground it is also right to visit the theatre, or the billiard-room, and join the card party. If the boundary is once passed, there is an end to the distinction between the pleasures of the world, and the holy delights of the true and sincere believer. The single concession to worldly pursuits is an indication of declension of religion, if not a total absence of its vital principle. We are to avoid the appearance of evil, and walk even as Christ walked, in all the sublimities of a holy life, to recommend that precious truth we profess to love.

What a thought, for a professor to engage in the dance, and go immediately after to his closet! Witness the sight of such an one on his knees before the presence of his God!—What a current of thought passes his mind of the scenes he has just witnessed, as he endeavours to utter the silent prayer of his heart! What confusion of ideas! What risings of earthly and unprofitable imaginations! What broken and unconnected sentences pass his lips as he ventures to call upon the name of the Lord! What a preparation for the awful occasion of drawing near to his Maker! What pangs of conscience in such a situation, if there be still a conscience to upbraid and remonstrate! Is there not sin in joining in any amusement where the prayer cannot be offered, "Bless me now, O my Father?"

Again, what an example to others who have not joined the Church of Christ, when they see members of churches doing precisely what worldly persons do in light in! Example is a powerful lesson either for good or evil, and no one can tell the incalculable mischief which results from conformity to the world. Profession, to be consistent, must be carried out in all its fullness, or it fails to secure the high and noble end for which it is destined. To the young, especially, it is a stumbling-block, whenever a religious professor does an act which looks for consistency of character and practice in those who professedly belong to Christ. It is natural enough for the young and inexperienced, who are witnesses of the unwise and inconsiderate conduct of professors, to conclude that what is harmless for them, is equally so to themselves. Many a young man has been led into folly merely by the example of others who are walked inconsistently with their profession. One false step may usher in unknown evil, and lead to the utter ruin of the soul. When once the boundary of conscience has been passed by a single pernicious example, it is impossible to conceive what may be the fearful consequence.

In the present day there is too close an amalgamation between the world and the Church. Until the distinction becomes more visible, more real, and more distinct, it will be in vain to expect a general revival of religion. To such professors, it may be said, "What do ye more than others?"—"Him that saith he abideth in Christ, ought himself to walk even as He walked." In Phil. iii. 17, 20, the Apostle rebukes such as enjoy earthly pleasures, and join in the light and gay dance? In proportion as earthly associations, or amusements, gain an ascendancy in the mind of any religious professor in proportion will be the decline of piety. Love and the service of the heart must either be given to Christ or to the world. We cannot serve two masters. We cannot imitate the example of Christ and the maxims of the world also. The cross must be raised on the altar of the heart, or buried amid the beggarly elements of the world. Two contradictory principles cannot exist in the same heart. To follow Christ fully is the privilege of every believer, and he will reap just as he sows—"Not every one that saith, Lord, Lord, shall enter into my kingdom, but him that doeth the will of my Father which is in Heaven." Profession is not principle, and every tree is known by its fruit. If a sifting time is approaching for the Church of Christ, it will be made manifest who are the chaff, and who are the wheat. He left us an example to follow his steps; and as far as we follow Him, and seek to adorn our profession by all that is lovely, consistent, and of good report, will be our usefulness in life, and meetness for the inheritance of the saints in light.

**THE PRAYER BOOK.**—When we consider the efficacy of a Liturgy for the use of ministers and people, in moulding the minds, establishing the principles, and directing the feelings of the worshippers, can we sufficiently rejoice in having one of so holy, heart-stirring, and sublime a character as our own. If it be true—which has been said of the ballads of a country—that they have more power to form the characters of its citizens than the statutes thereof, how much more true must it be of the prayers which are continually used, by comparison with any other revisions of the Church! And who can but admire the spirit of our prayers? Every petition is put up either to Him or through Him. We fear to proceed more than a few short sentences in prayer, without stopping and calling upon Christ to take our requests and plead for them with the Father. And need I speak of the spirit of adoption, the spirit of praise, of deep humility, of hungering and thirsting after righteousness, of earnest longing for more grace which breathes throughout them. How can such poor creatures, who have need of so many helps to prayer, otherwise than rejoice in such. He that calls himself a Churchman, and delights not in her prayers, has taken a misnomer to himself. And yet while the true Churchman loves the Church's prayers,

he is not required to deny that there may be, and are other prayers, either extempore or composed, which are most acceptable to God, when the heart goes with them. He may delight to think that so many thousands of petitions, public and private, uttered in others' words, are most prevailing with heaven. He well knows there were occasions when holy men of Scripture—prophets, apostles, and our Lord himself, while generally writing in established form, must have used others, some of which are interspersed throughout the Bible.—*Bishop Meade.*

**A YOUNG LADY'S REASON FOR NOT DANCING.**—

1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.
2. Dancing would lead me into very close contact with very promiscuous company, and evil communications corrupt good manners.
3. Dancing would require me to use and permit freedoms with the other sex, of which I would be heartily ashamed, and which I believe to be wrong.
4. My parents and friends would be anxious about me if I were out late, keeping company with they know not whom.
5. Ministers and good people in general disapprove of dancing, and I think it is not safe to set myself against them. If a thing be even doubtful, I wish to be on the safe side.
6. Dancing has a bad name, and I mean to study things that are pure and lovely and of good report.
7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.
8. I am told dancing is a great temptation and snare to young men, and I do not wish to have anything to do with leading them astray.
9. Dancing unfit the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.
10. There are plenty of graceful exercises and cheerful amusements which have none of the objections connected with them that lie against dancing.

**LIBERIA.**—The following letter, addressed to the Williamsburg Times, is written by an intelligent colored man who emigrated from Williamsburg to Liberia a few months ago. It will be seen that he is delighted with the change in his condition and prospects:

MONROVIA, Jan. 23, 1853.

I promised to let you hear from me when in Liberia, Africa, but although I have been here two months, I cannot at this time give you much account of the place.—This little Republic is so far ahead of what I expected to find it that your good people of the States would scarcely think I were narrating truth were I to describe all that I have seen. Liberia is a fine fertile country.—Things of every kind grow here. The people are more comfortable in every respect, and enjoy themselves much better than I have known them to do elsewhere. The houses are very large, and are built mostly of brick and stone; they are two stories and two stories and a half high; from 30 to 50 feet front, and from 25 to 40 feet deep. The steps to these houses are composed of iron ore—a substance on which the city is built. Iron ore is as plentiful in Monrovia as common stone is in Williamsburg.

Most of those who farm are located on the banks of the St. Paul river, about five miles from the city, and some are doing well. Allen Hooper, of New York, has been here a little over two years. He had but small means to commence with, but now has one of the best coffee plantations on the river.—He has seven thousand trees growing—two thousand of which are loaded with coffee—and he is of opinion that next year all will bear. Next I will mention A Blackledge, who is making about twelve thousand pounds of sugar a year, and some hundreds of gallons of molasses and syrup—all of which will favorably compare with the best imported articles of the kind.

Sweet potatoes, Lima beans, Indian corn, cassada, plantains, and other garden vegetables, are raised up this river, which is 25 or 30 miles long. A fine town is situated at the source of this stream; it is called Millsburg, and contains a population of 800 or 1000 persons—the most of whom employ themselves in making brick, and in hewing timber of all kinds for market.

I have not ability to describe the advantages to be reaped in this country, nor have I the time. My business is so much better than it ever was before, that I am constantly occupied in attending to it.

One word as to the fever. My children have all had it; so have all the emigrants who came out with us, except my wife, myself and two others. None of them kept their beds for more than two or three days.

**TEMPERANCE WAR, IN AFRICA.**—A religious war is raging on the West Coast of Africa, among the different tribes, the difficulty being about drinking. The Mirabows are the Opine Liquor Law party, and the Serawollows and the King of Combarra in favour of the fire-water. Trade is much interrupted.

## Correspondence.

## SONGS OF THE CHURCH.

No. 42.

## THIRD SUNDAY AFTER TRINITY.

There is joy in the presence of the angels of God over one sinner that repenteth.—*St. Luke xv.*

As through this world of pains and fears  
By devolous steps we roam,  
To heav'n we look through blinding tears,  
Our Father's house and home.

There angels strong his face admire,\*  
And keep their watch and ward,  
And minister in flaming fire,  
Our steps to guide and guard.†

They soothe us in our hours of pain; †  
Recal us when we stray;  
And when on pleasure bent, or gain,  
They meet us in the way.‡

O Lord of men and angels too  
Combine us in Thy love;  
That we on earth Thy will may do,  
As done by them above.

O turn our hearts to that bright throng:  
Our falling steps restore;  
And make th' angelic theme of song,  
"One saved sinner more!"

W. B.

\* Matth xviii 10 † Heb i 7, 14 ‡ St Luke xxii 43.  
Numbers, xxii 22

## MATHEMATICAL EXAMINATION FOR B. A. JUNE 14, 1853. KING'S COLLEGE.

## EUCLID.

\*1. If a straight line touch a circle and from the point of contact a st. line be drawn cutting the circle, the angles made by this line with the touching line equal the angles in the alternate segments of the circle.

\*2. The three plane angles which contain a solid angle are together less than four right angles.

## ARITHMETIC, ALGEBRA.

\*3. If the 3 per cents are at 95, at what should the 3½ per cents be? And if Government borrow 5,000,000, and give in lieu 5,000,000 in the 3 per cents, together with a certain sum in the 3½ per cents, what should the latter be?

\*4. In a geometrical progression shew that the product of any two terms equidistant from a given term is always the same.

*Ex.* If the sum of the 2nd and 3rd terms of a geometric progression is 24, and of the 4th and 5th 216, what is the first? Had the sum of the 3rd and 4th been 216 what would then have been the first term?

## PLANE TRIGONOMETRY.

\*5. (Omitted for want of algebraic characters.)

\*6. Two sides and the included angle of a triangle being given, obtain a formulæ for finding the remaining angles.

*Ex.* If one of the given sides be half the other, and the included angle 60, find the other angle without the aid of logarithms.

## LOGARITHMS.

\*7. It being given that  $\log 2 = .301030$  find  $\log .5$ . Also if  $.759176 = \log 5.743491$ , find the 5th root of .0625.

## CONIC SECTIONS.

\*8. The tangent at any point of a parabola bisects the angle between the focal distance and the perpendicular on the directrix.

\*9. In the ellipse prove that  $CN \cdot CT = AC^2$ . Also the ordinate PN being produced to meet the auxiliary circle in Q, prove that the tangents of the ellipse and circle at P and Q respectively cut the major axis in the same point.

## STATICS.

\*10. Assuming that the diagonal of a parallelogram, whose sides represent two forces acting at a point, represents their resultant in direction, prove that it does so in magnitude also.

\*11. A particle of given weight is supported on a given inclined plane by a force acting at a given angle with the plane—find the magnitude of the force.

What will the equation become when friction is taken into consideration?

## DYNAMICS.

\*12. A body moves from rest under the action of an uniform accelerating force  $f$ , find the space described in a given time, and also the velocity.

\*13. The time of falling down all chords of a vertical circle being the same, determine the position of the line down which a body must fall to reach a plane inclined at a given angle to the horizon in the least possible time.

## NEWTON'S PRINCIPIA WITH APPENDIX.

14. Enunciate and prove Lemma V.

\*15. How may the intensity of gravity at one place on the earth's surface be compared with its intensity at any other place by comparing the oscillations of a pendulum at the two places.

*Ex.* A Pendulum at the Equator makes 640 vibrations in the same time that it makes 641 at London. A

body weighs 80lbs. at the Equator what will it weigh at London?

## HYDROSTATICS.

\*16. Explain the method of comparing the specific gravities of a solid and fluid by Nicholson's hydrometer.

*Ex.* The three weights are 10, 12 and 18lbs., and a cubic foot of the fluid weighs 1000oz., find the volume of the solid in cubic inches (the weight of the cubic inch being the specific gravity.)

## OPTICS.

\*17. If a ray of light in a plane perpendicular to the common section of two plano reflectors be reflected once by each, prove that the angle between the first and last directions of the ray equals twice the angle between the reflectors.

Show fully how this is applicable to the case of the Sextant.

\*18. Describe the common Astronomical Telescope, and trace the course of a pencil of rays by means of which an object is rendered visible.

## ASTRONOMY.

\*19. Define a sidereal and a solar day. Explain how the variation in the length of the solar day arises. If the earth were to describe a circle round the sun what should be the plano of its orbit that the length of the solar day might be constant?

20. Explain what is meant by parallax, and find an equation to determine it.

## SPHERICAL TRIGONOMETRY.

21. (Omitted for want of algebraic characters.)

\*22. Shew how to find mean solar time at any place whose latitude is known by an observed altitude of a heavenly body.

If the latitude of the place be not known, in what way may it be found by an additional observation?

\*Taken from the Questions given to Candidates for Mathematical Honors in the University of Cambridge in Jan. 1853.

## COLONIAL CHURCH AND SCHOOL SOCIETY.

## TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR,—

The Annual Meeting of the Parent Institution was held at Freemason's Hall, London, on Friday, May 6th. The Marquis of Cholmondeley in the Chair. Among other gentlemen present on the platform were, the Rev. George Hill, and William Hare, Esq., of Nova Scotia. The Lord Bishop of this Diocese was prevented from attending by a previous engagement.

The Report stated that the Bishops of Meath, Montreal, Sierra Leone, and Jerusalem, had become Vice Presidents of the Society during the past year, and the Committee feeling deeply the present momentous era in the spiritual history of the Colonies of Great Britain, called upon all faithful Christian people for increased prayers and efforts. That under these impressions the Society is breaking fresh ground at the Red River settlement, in Jamaica, Canada, Nova Scotia, India, and Australia.

It was stated that the Society has commenced a Mission among the French Canadians in Lower Canada, and contemplated another Mission of great interest among the Fugitive Slaves from the United States, who inhabit Upper Canada.

The Bishop of Rupert's Land, or Red River, in the far North-west of this continent, has received and ordained one of the Society's agents during the past year. The Bishop of Madras has welcomed one Clerical and one Lay agent during the same period, and the Venerable and Apostolic Bishop Wilson of Calcutta, hails with delight the prospect of receiving agents from the Society, as well as the Bishop of Bombay.

To the Cape of Good Hope the Society has sent laborers during the past year, in addition to their ordained Missionary already at Cape Town. In one of the Australian Colonies alone the Society has *Thirteen* agents, the total number of whom scattered throughout the World are 131: but we may well ask with the Apostle of old—"What are they among so many?"

It would be impossible to give even an outline of the whole of the Society's Missions in a communication of this nature, but when the Report is published it will be found full of interest to all who heartily pray that God would "shortly accomplish the number of his Elect and hasten his kingdom," and thus, as indicative of an extensive work of usefulness, in aiding to enlarge the Redeemer's Kingdom upon earth, claiming the support of all who are able and willing to help it forward.

The Society's funds have increased about £1000 during the year, which is an addition of one-ninth of the whole amount—a large sum compared with its annual resources; but small indeed when considered in relation to the aim and objects of the Society, the constant calls made upon it, and the wants of a perishing world.

The Rev. Boucher Wrey Saville, late incumbent of Barnstaple, North Devon, has been appointed Association Secretary. The Rev. Robert Bickersteth, Rector of St. Giles', London, preached the Annual Sermon. The speakers at the Annual Meeting were, the Rev. Dr. Casar Malan, of Geneva, Sir E. W. Buxton, Bart.; Ven. Archdeacon Davies, Melbourne, Australia, Rev. Messrs. E. Garbett, T. R. Birks, and William Jamieson.

In conclusion, I am happy to announce, by the last mail from England, information was received from the Society that a suitable person has been found for the

Society's school in Halifax—one who has obtained the highest honors in his profession, and is now conducting a school under the Hon. and Rev. Montague Villiers, Rector of St. George's, Bloomsbury, London. Our own respected Bishop has enquired personally into the qualifications of the gentleman alluded to, and has expressed his approval, and there is good reason to believe that he will be sent out as soon as a successor can be found for his present post.

I remain, dear Sir,  
Your obliged servant,

THOMAS DUNN.

Saint Andrew's Hall,  
150 Gottingen-street.  
Halifax, June 14th, 1853.

## HINTS FOR MEDITATION.

## FOR THE CHURCH TIMES.

There are many beautiful passages in the Rev Dr. Wardle's Essays on the Assurance of Faith, &c. Among them is the following:

"Reader whosoever thou art; if yet standing aloof from God—there is nothing, be assured, between thee and the enjoyment of His love—pardoning, mercy in full and everlasting remission of all thy guilt, but either thine own indifference about it, or thy unwillingness to receive it in God's own way. You are harboring false and unworthy thoughts of Him; you are even treating Him as a liar, if you are fancying any unwillingness on His part to bestow it. God hath himself told you, that "He delighteth in mercy." Let the gift of His Son be to you as it is to all, a sure pledge that He will receive graciously, and with divine joy, every sinner that comes to Him.—Wherever we find a man, we find a sinner, we find one to whom we may present God's message of mercy;—God's word of reconciliation, and say—"Believe in the Lord Jesus Christ, and thou shalt be saved."

SIGMA.

## The Church Times.

HALIFAX, SATURDAY, JUNE 18, 1853.

## SABBATH DESECRATION.

SOME months ago we called public attention to some glaring instances of disregard for the Day of God which were to be found in this city and neighbourhood, and which were corroborated by some of our contemporaries at the time. The seasons have since changed. "The winter is over and gone—the flowers appear on the earth and the time of singing of birds has come"—but we fear there has been no change nor improvement in this respect. There is only a variation in the mode of profaning the Sunday,—no diminution of its amount. Then it was skating and sleigh-riding and ball playing. Now, it is an excursion into the country, a drive up the road, east or west—a dinner—a bottle and its general accompaniment—the never failing cigar, whose fumes poison the sweet breath of summer, on every side of us, and overpower the grateful fragrance of a thousand blooming flowers, of whose beauty these Sabbath-breakers are as regardless as of Him who makes them to grow, and upon whose House they have turned their backs. Not a few, according to the Recorder, make it a day of sporting and fishing in the lakes around the city,—and the keepers of houses in such neighbourhoods, look upon Sunday as their "best day of business." This is very sad in a land of Bibles and Churches, and Gospel privileges, and Sabbath laws, and it is devoutly to be wished that some effectual steps may be taken to abate the scandal, and procure, at all events, some show of decent respect for the Lord's Day, or the part of these reckless individuals.

Then again, how many there are who would shrink from taking such liberties with the Sabbath, who yet neglect its peculiar duties,—who content themselves with being once at the House of God, and devote the rest of the day to their own pleasure in town or country, leaving Their ministers to address their empty pews, and being apparently forgetful, that if it be good and necessary to worship God in the morning, it is not less so in the afternoon. It behoves Parents and Guardians to watch over the habits of those under their care, in this respect, and to beware, lest by their own example, they should countenance a disrespect for the Lord's day, and lead others to profane it.—There can be no surer test of the religion of communities or of individuals than a devout reverence for the Sabbath. And every one who wishes well to his own soul, and to the souls of others,—every one who desires the blessing of God to come down upon the land in which he dwells, ought to exert his utmost influence, and put up his most fervent prayers, for a stricter regard for this Divine appointment, than it is to be feared, prevails amongst many who ought to know better



OUR CONTEMPORARIES.

The period is not very remote when Nova Scotia alone of the Colonial Dioceses, possessed a paper devoted to the interests of the Church. Several have since started up, and "after a brief existence have slept their sleep." At the present time, there are at least three in Canada, and one in New Brunswick,—all, apparently, better supported than the Journal of the Diocese which first led the way. The 'Echo,' of Port Hope, C.W., which we have often noticed, as an able and well directed paper, has recently put forth an appeal for aid in establishing a Protestant Episcopal Press, and for enlarging its circulation. The price is already low, —5s., if paid in advance, 7s. 6d. if at the end of six months, and 10s. if not paid until the last of the year. We wish our Brother all success in his extended plans, and such seems to be the wish of the Churchmen in that quarter, judging from his acknowledged donations. The Church Witness of St. John, is also moving the men of New Brunswick to secure the permanency of that paper, and to enable the Editor to enlarge his sheet, and at the same time reduce the price, so as to spread it widely abroad. This is just what we would like to do with the Church Times, if the 5 or 6,000 Church families of Nova Scotia, would come forward and help us.—We do not think we are beyond the mark in saying that there are at least 2000 of these families which could afford to take this paper, if they would only think so. We wish we could add that we had the half of that number on our list. We therefore join in the contemporaneous cry from Canada and St. John, and respectfully repeat our calls to those who are friendly to the objects of our Journal, to exert themselves amongst the non-subscribing THOUSANDS, and send forward such a number of additional names as may secure the existence and efficiency of the paper of this Diocese. We are furnished indeed, with numerous testimonials, that our labour is not in vain, and that our weekly sheet is eagerly read, and highly valued throughout our land. But something more is wanted than good words.—There must be a vigorous effort to bring up the circulation to the mark set above, or the Church Times must cease to be. Let each present subscriber procure at least one more.

The following item shows the importance to the Church in future times, of what may appear a small matter now.

The P. E. Church in Vermont is reaping the advantage of the foresight of the S. P. G. F. a century ago. By the way, the case is honorable evidence of respect for "vested rights," inasmuch, as notwithstanding the Revolution which severed the U. States from Great Britain, the original design of the donors of these lands has been sacredly carried out—a good example to all Legislatures of the present time.

CLERGY RESERVES IN VERMONT, U.S.—This Diocese has a fixed income from certain lands belonging, before the Revolution, to the Society for the Propagation of the Gospel, but now transferred to the Diocese. It appears that the Diocese of Vermont derives an annual income of a little more than three thousand dollars from this source. Of this, \$800 are set apart for the salary of the Bishop, and the remaining \$2200 are divided among the several Parishes, according to their necessities, making on an average a fraction more than \$68 a year to each. The view which Bishop Hopkins takes of this income is this; It relieves the Diocese from the support of its Bishop, and helps the parishes in some degree to support their Rectors. Therefore they are more able, and ought to be more willing to contribute to the cause of Missions within their borders."

THE NATIONAL SCHOOL.—The funds of this useful Institution, which, during the 40 years of its existence, has conferred such important benefits on this community and on the Province at large, are said to be in a low condition. A collection is to be taken in St. Paul's Church in its behalf on Sunday morning next, which we sincerely hope may be large enough to meet the emergency. It would be very desirable to obtain sufficient funds for painting the Building, which looks the more dingy, now that it is no longer kept in countenance by its neighbour St. Paul's. A School-house ought to be attractive in its outward appearance, as well as commodious and cheerfully fitted up within.

We again remind the Alumni of King's College, Windsor, of the annual celebration, to come off on Wednesday next the 22d instant, when it is important that every Member of the Association should be in his place. We understand that the Venble. the Archdeacon will leave Town on Monday. Some other gentlemen have already gone.

(For more Editorial, see Page 195.)

Married.

At Saint Paul's on Tuesday, the 14th Inst., by the Venable Archdeacon Willis, D. D. EDWARD A. INHATSON, Esq., D. A. C. G., to EMILY ANNIE, daughter of the late James McKie.

On Monday evening, by the Rev. Matthew Richey, D. D., Mr JOHN STARR, of the Firm of D. Starr and Sons, to MARY ANNE, youngest daughter of the Rev. Mr. Crocombe, Wesleyan Minister.

On the 1st Inst., at the residence of James Mitchell, Esq., Montreal, by the Rev. Dr. Mathison, JOHN ESDALE, Esq., to MARY, second daughter of Samuel P. FAIRBANKS, Esq., Barrister, of Halifax, N. S.

Died.

At Chester, on Monday, 6th Inst., WILLIAM GREAVES, Esq., Attorney at Law, son of the late Dr. Greaves, of Halifax.

On Wednesday, 8th June, aged three months, CLARISSA, daughter of the Rev. Wm. Taylor, of Rawdon.

On the 10th Inst., Mr. JAMES DECHMAN, Sour., in the 70th year of his age.

Shipping List.

ARRIVALS.

Saturday, June 11th.—Brigs. Fawn, Morrison, Ponce, 21 days; Spray, (pkt.) Hunter, Bermuda; schr. Janies, Mahono Bay.

Monday, June 13th.—Brigt. Violet, Crowell, St. John's, N. F.; schr Ocean Queen, Crowell, Gaspe, 7 days; brig D. B. Boudrot, Pictou, 5 days—bound to Boston; Ann Forest, do. bound to do; Primrose, Bay Chaleur, 13 days; Maria, Priscilla, do. 13 days; Maria, Stemen, Placentia Bay, 4 days; Guysboro' Packet, Hadley, St. PETERS, 2 days; Margaret, Price, Pictou 2 days; Loyalist, McPhee, P. E. I., bound to New York.

Tuesday, June 14th.—Brigt. Adah, Vigneau, 16 days; schr John C. Archibald, Martell, Cardenas, 20 days.

Wednesday, June 15th.—Brigt. Victoria, Morgan, Liverpool, 51 days; Steamer Rose, Matthewson, Ch. Town, 2 days; Ship Utopia, Couchant, St. John N. B. 10 days; brig. Halifax, O'Brien, Boston 3 days; schr Jairus Hart, Com. Lindsay, Sable Island, 1 day,—with 16 men, crew of the ship Amazon; George Coles, P. E. I., 7 days; Lovely Mary, Sullivan, Burin, N. F.; Laura, Day, Sydney; Mary, Bond, Fortane Bay.

Thursday, June 16th.—Brigt. Sylph, Trimmingham, Trinidad, 22 days; schrs. Margaret Sterling, Quebec, 9 days; Favorite, Gillers, Boston, 4 days; Curlew, Eisan, Trinidad, N. B.

CLEARED.

Saturday, June 11th.—Brigt. Express, Frith, Kingston, Jam.; schrs. Coronet, (pkt.) Healy, Boston; John Esson, Curry, St. John, N. F.; Rainbow, Swain, Newfoundland; Monday, June 13th.—Mechanic, Perry, Antigua, Honduras, Card, St. John, N. F.

Tuesday, June 14th.—Brigs. Mary, Sullivan, B. W. Indies; Commodore, Adams, F. W. Indies, schr Bloomer, (pkt.) Purdy, Boston.

Wednesday, June 15th.—Native Lass, Lockyer, Melbourne, Australia; Kaloolah, Lawson, Jamaica; Joseph Howe, McKay, N.B.; Fingalton, O'Donald, Quebec; Progress, Desjardine, do.

Thursday, June 16th.—Brigt. Mary Ann, Hunter, Quebec.

COUNTRY MARKET.

PRICES ON SATURDAY, JUNE 18.

Apples, per bush.	5s. a 6s.
Beef, fresh, per cwt.	36s. a 40s.
Butter, fresh, per lb.	9d. a 10d.
Catsup, per gallon.	none.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	2s. a 2s. 6d.
Eggs, per doz.	6½d.
Geese, each.	none.
Hams, green, per lb.	5d. a 6d.
Do. smoked, per lb.	6d. a 7d.
Hay, per ton.	£4 a 10s.
Homespun, cotton & wool, per yard	1s. a 9d. 2s.
Do. wool,	2s. 6d.
Bacon, per lb.	6d. a 7d.
Oatmeal, per cwt.	15s.
Oats, per bus.	1s. 9d. a 2s.
Pork, fresh, per lb.	4d. a 4½
Potatoes, p. bushel.	1s. a 9d. 2s.
Socks, per doz.	10s.
Turkeys, per lb.	7½d.
Yarn, worsted per lb.	2s. 6d.
Wood, per cord.	16s.
Coal, per chaldron.	25s.

Advertisements.

"BIRMINGHAM HOUSE"

THE SUBSCRIBERS HAVE RECEIVED PER MAIL—  
FAX, from Boston  
Sets Patent Wagon Axles  
Dozens Gig and Riding Whips.  
ALBRO & CO.  
Cut Nail Manufacturers.  
June 18. Iron, Hardware and Leather Merchants.

CARPETS! CARPETS! !—A FIRST RATE ASSORTMENT of all the newest patterns and most approved makes, with RUGS to match, just opened and selling at very lowest market prices.

W. N. SILVER & SONS,  
May 7 1833, 6w,

BAZAAR.

A BAZAAR IN AID OF FUNDS FOR REPAIRING St. John's Chapel, Bear River Bridge, will be held by the Ladies of that place, on the 27th July next. Donations or contributions of useful, ornamental and saleable articles are solicited from the kind and liberal—and will be thankfully received by any of the following Ladies:—  
Mrs W. A. Godfrey, Parsonage, Moose River  
Mrs Saml A. Purdy, St. Clement's Shore.  
Mrs. E. Chute, Bear River Bridge.  
Mrs. John Purdy, Hillsburg.  
St. Clements, 26th May, 1753. Col. Hill 1st July.

KING'S COLLEGE, WINDSOR,

TRINITY TERM, 1853  
THE FOLLOWING NOTICES HAVE BEEN SET UP IN the College Hall for the ensuing Examinations, which will commence each day at 10 o'clock, A.M.  
Exam. for Degrees on 13th, 14th, and 15th June  
Exam. for Alumni Prizes, 17th "  
Exam. for Matriculation Examination 20th "  
Exam. for Cogswell Scholarship 21st "  
Exam. for Matriculation 21st "  
The names of the successful candidates for the Hebrew Prizes, for the Bishop's Prize for the English Essay, and for Judge Bliss's Prize for Latin Verse will, be announced at the Encenia on the 22nd.  
The end of June and commencement of September have been recommended as the most convenient times for Matriculation.  
All Candidates for Degrees, or for admission ad eundem, are requested to forward their names and papers at latest on the day preceding the Encenia.

GEORGE McCRAWLEY,  
President.

NOTICE.

THE GOVERNORS OF KING'S COLLEGE HAVING appointed WEDNESDAY, the 22nd June, for holding the ENCENIA, the Annual General Meeting of the Alumni will be held on that day at the College Hall, in Windsor, at 10 o'clock, A.M., when a full and punctual attendance is requested.  
By order,  
May 21st, 1853. F. CARTERET HILL, Sec'y

CORDIAL RHUBARB FOR THE PREVENTION and Cure of Diarrhoea, Dysentery, and all Disorders of the Stomach and Bowels arising from debility, or loss of tone.  
This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrective of acidity, (the frequent cause of bowel complaints)—removes irritating obstructions, and when its use is persevered in, imparts tone and vigor to the digestive organs.  
Sold only at LANGLEY'S DRUG STORE, Hollis Street July 26.

FRESH GARDEN SEEDS!!

PER R. M. STEAMSHIP "AMERICA." A SUPPLY of the above for both the Kitchen and Flower Garden and which may be relied upon as of the growth of 1852, has been received by the above vessel at LANGLEY'S Drug Store, Hollis-street. April 14th, 1853.

MONSIEUR LOUIS LE CHAUDELEO, Professor of French and Drawing, thankful for the Patronage received during his residence in Halifax, informs his friends and the public, that he continues to give instruction in the above branches of Polite Education, and that he has reduced his terms as follows:  
Private Lessons—1 Pupil, per Quarter £2 10 0  
2 Pupils, do. 4 0 0  
Classes—4 Pupils, per Quarter 6 0 0  
Schools attended—Terms known by application to Monsieur Chaudeleo.—Residence Matland Street. Jans 4

WILLIAM COGSWELL SCHOLARSHIP.

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

SUBJECTS OF EXAMINATION.

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

STEEL PENS!!

FOR SALE BY W. GOSSIP,

24 Granville Street.  
MITCHELL'S SCHOOL PENS, GROSS BOXES.  
Do. D Pen of superior quality  
Do. O and P Pens, blue temper  
Do. Swan Quill Pen in boxes of 1 doz with holder  
Do. L and M Barrel Pen, excellent  
Do. Metallic Barrel Pen in boxes of 3 doz with holder, cheap and good  
Do. Black Barrel Pen  
Do. MAPPING PEN  
Gillott's Pens of various descriptions  
Perry's Electro plated Pens } a neat article for Ladies  
Do. Electro gilt Pens } use.  
Bramah's Quill Nibs—in Paper and Leather boxes  
Mitchell's Patent Pen Holders  
Silver Penholders.  
LOOK FOR W. GOSSIP AND 24 GRANVILLE ST

FOR SALE.

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

JUST RECEIVED PER BARQUE ALBRO.  
COMPASSES ASSORTED, DO, STEEL JOINT  
3 Joints, 6 Inches.  
Do. Loose Leg, 3 Joint, 6 Inch  
Pen Compasses  
Cards Penknives, assorted, warranted.  
Silver Pen and Pencil Cases,  
Bronza Inkstands with glasses.  
Welch Slates, hardwood frames  
Patent Penholders,  
Steel Pens great variety.

WILLIAM GOSSIP,  
No. 24 Granville Street,  
May 21, 1853.



Poetry.

THE IRISH MISSIONARY HYMN

BY THE REV. J. ROBINSON COTTER, M. A.  
In Imitation of "From Greenland's Icy Mountains."

From Antrim's mighty Causeway,  
To the wild rocks of Cape Clear,  
Where the lighthouse glimm'ring night-ray,  
The seaman's heart does cheer;  
From the wilds of Conemara,  
To the verdant Hill of Howth,  
They call us now to carry  
The Saviour's message forth.

What though the western breezes  
Blow soft o'er Erin's Isle,  
Though every prospect pleases,  
And only Rome is vile;  
In vain with lavish kindness,  
The gifts of God are strown,  
The Celt, in abject blindness  
Bows down to wood and stone!

Shall we who long have tasted  
The Saviour's dying love,  
From this fair land now waded  
With judgements from above,  
Withhold the glorious message,  
Dealed by priestly foes,  
Of peace, the heavenly presage,  
The balm for all her woes?

Oh no!—let Erin's children  
The joyful tidings hear,  
No voice of man be wailing  
But God's own word to cheer;  
No priestly curses frightening  
Their warm hearts from his grace,  
But Christ's dear voice enlightening  
Their souls with heavenly rays.

From mountain and from river—  
From green hill and from plain,  
Let's hasten to deliver  
The land from priestly chain;  
Till every cot and dwelling,  
Throughout this lovely Isle,  
In heavenly anthems swelling,  
Proclaims a Saviour's smile.

Advertisements.

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

To Professor HOLLOWAY,

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

(Signed) JOHN LLOYD.

June 6th, 1852.

MIRACULOUS CURE OF DROPSY.

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

To Professor HOLLOWAY,

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

(Signed) EDWARD ROWLEY.

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

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

To Professor HOLLOWAY,

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

(Signed) S. GOWEN.

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

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

To Professor HOLLOWAY.

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

(Signed) WILLIAM BOSTOCK.

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February 1853,

SEEDS, 1853.

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HUGH HARTSHORNE, AGENT.

Halifax, Nova Scotia, 19th February, 1853.

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

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PUBLISHED every Saturday, by Wm. GOSSIP, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by 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.

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