

The Church Times.

Rev. J. C. Cochrane—Editor.

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Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING.	EVENING.
S. April 21	1 Sun after Easter.	Deut. 6: Act 21	Deut. 7: 2 Peter 3
M. " 22	St. Mark, Ryan & Excl. 4	Ecclus. 4	Ecclus. 6: 1 John 1
T. " 23	(Mat. 3) 3 Sam 21	23: 2 Sam 21	23: 2 Sam 21
W. " 24	1 Kings 2	24: 1 Kings 1	24: 1 Kings 1
T. " 25	1 Kings 2	25: 1 Kings 1	25: 1 Kings 1
F. " 26	1 Kings 2	26: 1 Kings 1	26: 1 Kings 1
S. " 27	1 Kings 2	27: 1 Kings 1	27: 1 Kings 1
S. " 30	1 Kings 2	27: 1 Kings 1	27: 1 Kings 1

Poetry.

THE SUFFERING REDEEMER.

COME, poor sinner, weak and weary,
Burdens with a load of clay,
As along the dark and dreary
Toilsome path you wend your way;
Come, and take a passing view—
See what Christ has borne for you.

See Him now, the "Man of Sorrow,"
Crossing Cedron's sacred brook;
Slowly his disciples follow,
Slowly, with dejected look:
Hark! their sad foreboding sighs,
Herald coming miseries.

Oh! behold Him, crushed with anguish,
Standing there apart, alone;
See His drooping eyelids languish,
Hear that bosom-rending groan;
Mark! the bloody sweat drops now,
Trickling from His pallid brow.

Low in supplication bending,
Hark, He breathes the fervent prayer—
"Father! mercy never ending,
Spare me this, this torment spare;
Yet, O Father, be it done
As thou wiltest to thy Son."

O what wondrous resignation!
Heaven's eternal Majesty
Yields to this severe probation,
Bears this load of agony;
On his head the vengeance hurl'd
For a guilt-polluted world.

Who such mighty love can measure?
Who its compass can define?
Yet, my heart, this noble treasure,
None could purchase, may be thine!
Haste, thy readiness to prove—
Haste to claim this proffered love!

Religious Miscellany.

A CALL TO PRAYER.

By THE REV. J. C. RYLE, B. A. CHRIST CHURCH,
OXFORD, RECTOR OF HELMINGHAM, SUFFOLK.

(Concluded.)

I commend to you, in the next place, the importance of earnestness in prayer. It is not necessary that a man should shout, or scream, or be very loud, in order to prove that he is in earnest. But it is desirable that we should be hearty, and fervent, and warm, and ask as if we were really interested in what we were doing. It is the "effectual fervent" prayer that "availeth much," and not the cold, sleepy, lazy, listless one. This is the lesson that is taught us by the expressions used in Scripture about prayer. It is called "crying, knocking, wrestling, labouring, striving." This is the lesson taught us by Scripture examples. Jacob is one. He said to the angel at Peniel, "I will not let thee go, except thou bless me." (Gen. xxxii. 26.) Daniel is another. Hear how he pleaded with God: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God." (Dan. ix. 19.) Our Lord Jesus Christ is another. It is written of Him, "In the days of his flesh he offered up prayer and supplication, with strong crying and tears." (Heb. v. 7.) Alas! how unlike is this to many of our supplications! How tame and lukewarm they seem by comparison! How truly might God say to many of us, "You do not

really want what you pray for!" Let us try to amend this fault. Let us knock loudly at the door of grace, like Mercy in "Pilgrim's Progress," as if we must perish unless heard. Let us settle it down in our minds, that cold prayers are a sacrifice without fire. Let us remember the story of Demosthenes, the great orator, when one came to him, and wanted him to plead his cause. He heard him without attention, while he told his story without earnestness. The man saw this, and cried out with anxiety that it was all true. "Ah!" said Demosthenes, "I believe you now."

I commend to you, in the next place, the importance of praying with faith. We should endeavour to believe that our prayers are always heard, and that if we ask things according to God's will, shall always be answered. This is the plain command of our Lord Jesus Christ: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) Faith is to prayer what the feather is to the arrow: without it prayer will not hit the mark. We should cultivate the habit of pleading promises in our prayers. We should take with us some promise, and say "Lord, here is thine own word pledged. Do for us as thou hast said." This was the habit of Jacob, and Moses and David. The 119th Psalm is full of things asked, "according to thy word." Above all we should cultivate the habit of expecting answers to our prayers. We should do like the merchant, who sends his ships to sea. We should not be satisfied unless we see some return. Alas! there are few points on which Christians come short so much as this. The Church at Jerusalem made prayer without ceasing for Peter in prison; but when the prayer was answered, they would hardly believe it. (Acts xii. 15.) It is a solemn saying of old Traill's, "There is no surer mark of trifling in prayer, than when men are careless what they get by prayer."

I commend to you in the next place, the importance of boldness in prayer. There is an unseemly familiarity in some men's prayers, which I cannot praise. But there is such a thing as a holy boldness which is exceedingly to be desired. I mean such boldness as that of Moses, when he pleaded with God not to destroy Israel: "Wherefore" says he, "should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains? Turn from thy fierce anger." (Exod. xxxii. 12.) I mean such boldness as that of Joshua, when the children of Israel were defeated before Ai, "What," says he, "wilt thou do to thy great name?" (Josh. vii. 9.) This is the boldness for which Luther was remarkable. One who heard him praying said, "What a spirit,—what a confidence was in his expressions! With such a reverence he sued, as one begging of God, and yet with such hope, and assurance, as if he spake with a loving father or friend." This is the boldness which distinguished Bruce, a great Scotch divine of the 17th century. His prayers were said to be "like bolts shot up into heaven." Here also I fear we sadly come short. We do not sufficiently realize the believer's privileges. We do not plead as often as we might; "Lord are we not thy own people? Is it not for thy own glory that we should be sanctified? Is it not for thine honour that thy Gospel should increase?"

I commend to you, in the next place, the importance of fulness in prayer. I do not forget that our Lord warns us against the example of the Pharisees, who for pretence make long prayers; and commands us when we pray not to use vain repetitions. But I cannot forget on the other hand, that He has given His own sanction to large and long devotions, by continuing all night in prayer to God. At all events

we are not likely in this day to err on the side of praying too much. Might it not rather be feared, that many believers in this generation pray too little? Is not the actual amount of time that many Christians give to prayer in the aggregate very small? I am afraid these questions cannot be answered very satisfactorily. I am afraid the private devotions of many are most painfully scanty and limited—just enough to prove they are alive, and no more. They really seem to want little from God. They seem to have little to confess, little to ask for, and little to thank Him for. Alas! this is altogether wrong. Nothing is more common than to hear believers complaining that they do not get on. They tell us that they do not grow in grace, as they could desire. Is it not rather to be suspected that many have quite as much grace as they ask for? Is it not the true account of many, that they have little, because they ask little? The cause of their weakness is to be found in their own stunted, dwarfish, clipped, contracted, hurried, little, narrow, diminutive prayers. They have not because they ask not. Oh! reader, we are not straitened in Christ, but in ourselves. The Lord says, "Open thy mouth wide, and I will fill it." But we are like the king of Israel, who smote on the ground thrice and stayed, when he ought to have smitten five or six times.

I commend to you, in the next place, the importance of particularity in prayer. We ought not to be content with general petitions. We ought to specify our wants before the throne of grace. It should not be enough to confess we are sinners. We should name the sins of which our conscience tells us we are most guilty. It should not be enough to ask for holiness. We should name the graces in which we are most deficient. It should not be enough to tell the Lord we are in trouble. We should describe our trouble and all its peculiarities. This is what Jacob did, when he feared his brother Esau. He tells God exactly what it is that he fears. (Gen. xxxii. 11.) This is what Eliezer did, when he sought a wife for his master's son. He spreads before God precisely what he wants. (Gen. xxiv. 12.) This is what Paul did when he had a thorn in the flesh. He besought the Lord. (2 Cor. xii. 8.) This is true faith and confidence. We should believe that nothing is too small to be named before God. What should we think of the patient who told his doctor that he was ill, but never went into particulars? What should we think of the wife who told her husband she was unhappy, but did not specify the cause? What should we think of the child who told his father he was in trouble, but nothing more? Oh! reader, Christ is the true bridegroom of the soul,—the true physician of the heart,—the real father of all His people. Let us show that we feel this, by being unreserved in our communications with Him. Let us hide no secrets from Him. Let us tell Him all our hearts.

I commend to you in the next place, the importance of intercession in our prayers. We are all selfish by nature, and our selfishness is very apt to stick to us, even when we are converted. There is a tendency in us to think only of our own souls,—our own spiritual conflict,—our own progress in religion, and to forget others. Against this tendency we have all need to watch and strive, and not least in our prayers. We should study to be of a public spirit. We should stir ourselves up to name other names beside our own before the throne of grace. We should try to bear in our hearts the whole world,—the heathen,—the Jews,—the Roman Catholics,—the body of true believers,—the professing Protestant Churches,—the country in which we live,—the congregation to which we belong,—the

household in which we sojourn,—the friends and relations we are connected with. For each and all of those, we should plead. This is the highest clarity. He loves no best who loves no in his prayers. This is for our soul's health. It enlarges our sympathies and expands our hearts. This is for the benefit of the Church. The wheels of all machinery for extending the Gospel, are oiled by prayer. They do as much for the Lord's cause who intercede like Moses on the mount, as they do who fight like Joshua in the thick of the battle. This is to be like Christ. He bears the names of his people on his breast and shoulders as their high priest before the Father. Oh! the privilege of being like Jesus! This is to be a true helper to ministers. If I must needs choose a congregation, give me a people who prays.
(To be concluded.)

News Department.

HOUSE OF LORDS, FRIDAY, MARCH 18. | THE ESTABLISHED CHURCH IN NEW SOUTH WALES, AND THE QUEEN'S SUPREMACY.

Lord Montagu presented a petition from members of the United Church of England and Ireland, residing in the diocese of Sydney, New South Wales. This petition expressed the opinions of a considerable proportion of the Members of the Church of England in the diocese of Sydney. They said that the condition of the Church within the Australian Colonies had for some time past been most painful and unsatisfactory to the Members of the Church throughout the province. The petitioners further stated that doubt had been expressed respecting the supremacy of the Queen as the head of the Church in those colonies to the great dismay of the petitioners, who deprecated the assumption of ecclesiastical supremacy which now threatened their religious freedom. They stated—"That the constitution and form of Church government suggested in the minute of proceedings of the bishops of the province of Australasia, held in November 1850, and by the Lord Bishop of Sydney before his clergy assembled on the 14th day April 1852, and in the petition to her Majesty subsequently adopted by the Bishop and majority of the clergy of the diocese at that meeting, are not in accordance with the opinions or wishes of the lay members of the United Church of England and Ireland in this diocese generally; and your petitioners most firmly protest against the establishment by law of any system of Church government in which the bishop, clergy and laity shall not meet and vote in one council with equal and concurrent authority and jurisdiction, reserving to her Majesty all the authority vested in her Majesty as the head of the Church." The petitioners concluded by praying their lordships not to assent to any law at variance with the sentiments of the petitioners.

The Archbishop of Canterbury said that the question of legislation for the better administration of the United Church of England and Ireland in the colonies was a matter of great difficulty, but at the same time he believed it a matter of great necessity. He begged to intimate that he intended at an early period to submit to their lordships a measure on this subject which he hoped would meet with the concurrence of their lordships generally as well as of the members of the Church in the colony.

The Duke of Newcastle observed that one of the strongest apprehensions entertained by the petitioners was that the abolition of the supremacy of the Queen was sought by some of the bishops. Now, he apprehended that this erroneous impression had arisen in consequence of the minutes which were passed at the conference of the bishops of the Australian colonies which took place at Sydney two years ago. He would read a few words from a letter he had received within the last fortnight from three of the colonial bishops; and which, though having their three signatures alone, represented, as he understood, the opinions of all their brethren on the subject. These three prelates were Bishops of Quebec, Antigua and Cape Town, who happened to be in England at present. After calling his attention as Secretary of State for the Colonies to the necessity of legislation as soon as possible with respect to the difficulties to which the Colonial Church was subjected, they said—"We beg most emphatically to affirm our hearty and loyal declaration of attachment to the supremacy of our most gracious Sovereign, and our earnest desire that we may remain, as heretofore, closely and inseparably connected with the United Church of England and Ireland; and we venture to express a hope that, in any measure which Parliament in its wisdom may see fit to sanction, provision may be contained for the supremacy of the Crown, and for preserving intact our connexion with the mother Church. We beg leave humbly to add that, in making this representation to your grace, we speak not only in our own names, but in behalf of other prelates of Christ's Church in the distant dependencies of the Crown, one of us being the delegated representative of all the bishops of the churches in British North America with the exception of the Bishop of Rupert's Land, who is known to be favorable to the general principle of the measures herein contemplated, but with whom there has not been sufficient time to communicate on the subject." He begged only to add that he deprecated any premature discussion on this subject, and that he rejoiced to hear that the most reverend prelate had his attention directed to it (hear).

The Bishop of Exeter said that, so far from the

bishops who held the conference at Sydney two years ago having indicated the slightest disposition to interfere with her Majesty's supremacy (much less to deny it), they passed a resolution to the following effect—viz., that in consequence of doubts existing as to whether they were prohibited by her Majesty's supremacy from exercising the powers of an ecclesiastical synod they resolved not to exercise those powers on that occasion. They also distinctly stated that her Majesty's supremacy rested upon the canons of the Church, especially the thirty-sixth canon, and was part of the system to which they were bound. It was unfair, therefore, on the part of the petitioners, to suggest that the proceedings of the bishops had placed the Queen's supremacy in danger; for the fact was that it was asserted in the document to which he had referred in a stronger way than in any paper that could be produced. In that document it had been distinctly stated, as he had shown, that the Queen's supremacy rested upon the articles and canons of the Church; and he intreated noble lords to contradict him if he was wrong when he said that there was not in this country any other authoritative legal assertion of the supremacy of the Crown than that which was contained in the articles of the Church of England and the canons of 1603. He knew it had been urged that they recognized the Queen's supremacy when they took what was called "the oath of supremacy." But that was a mistake. The oath simply denied the supremacy of the Pope. The fact was that there was no oath of supremacy in the strict sense of the word. That oath was abolished at the Revolution. The oath which was at present taken by their lordships was one which had been devised to suit her Majesty's Subjects in Scotland as well as in England; for it was well known that the doctrine of the Queen's supremacy would not be endured by the members of the Kirk of Scotland. With respect to the claim of the petitioners to a system of Church government in which the bishops, clergy, and laity should meet and vote in one council with equal and concurrent authority and jurisdiction, he thought it clearly inadmissible. He challenged the noble baron (Lord Montagu) to cite a single instance of an ecclesiastical synod where the laity had been permitted to an equal authority with the clergy. The bishops of Australasia, however, were prepared to admit that, in a certain class of cases the laity should have equal powers with the clergy.

The Lord Chancellor could not allow the observations of the right rev. prelate with regard to the supremacy of the Queen to pass unnoticed. He (Lord Chancellor) begged distinctly to deny that the supremacy of the Queen depended upon the articles of the Church of England or of any Church. It rested upon the law of the land (hear). With respect to what he the incidence of that supremacy with reference to ecclesiastical matters in Scotland, that was a matter of wild discussion upon which he would not then enter; but he could not allow it to go forth uncontradicted that the supremacy of the Queen in matters ecclesiastical rested only upon ecclesiastical canons and the articles of the Church (hear).

Lord Montagu confessed that it was with some degree of surprise that, for the first time in that house so far as he was aware, he had heard doubts cast upon the supremacy of the Queen of England. The right rev. prelate had asserted that that supremacy rested only upon the articles and canons of the Church. But upon what did those articles and canons rest? They had, of course, no effect except in so far as they had been confirmed by the law of the land (hear). The right rev. prelate seemed to think it was a conclusive argument in favour of his position that her Majesty was not supreme in ecclesiastical matters in Scotland. Why, who ever thought of claiming supremacy for the Queen in matters ecclesiastical except over the Church of which she was the head? (hear). The right rev. prelate had declared that the petitioners were utterly in error in imagining that the Australian bishops had the slightest disposition to question the supremacy of the Crown, and he quoted one of their resolutions in proof of that assertion. But that resolution, so far from removing the doubts of the petitioners, actually tended to confirm them; for what did it say? It set out by stating that doubts existed as to whether the Queen's supremacy prohibited them from exercising synodical functions, but what was the conclusion the right rev. prelates came to from those premises? Was it to abandon the attempt altogether? No. They merely came to the lame and impotent conclusion that they would not attempt to exercise those powers upon that occasion. But what did that mean except that, if they found it expedient, they would make the attempt upon another occasion? (hear). The prayer of the petition was, that in any description of Church government to be created laymen should be associated with the ecclesiastical authorities. The bishops, however, proposed that, with a view to the fusion of Church government in the Australian Colonies, there should be a provincial synod established for the whole province, and that there should be a diocesan synod established in each of the six dioceses. Further, that for the purpose of discussing all temporal affairs of the Church there should be seven more convocations established, formed solely of laymen in the province first, and in the dioceses afterwards. Now, in Church bishops he looked to their capability of instruction, their piety, and, above all their faith; and, after these, the next great gift which he prayed for the Church was the peace of the Church. But, if any more could be imagined which was certain to occasion eternal dissensions and divisions, it would be to create in a colony like this seven ecclesiastical synods to be presided over by six bishops and one provincial, and seven ecclesiastical conventions for temporal purposes presided over by laymen. The steps which these bishops had

taken were most extraordinary. Among other things, they had stated they would submit to the law of the land in respect to marriage, "provided it appeared to be consonant with Church law." Was ever anything so monstrous as to talk of submitting to the law of the land provided it were consonant with something else? But they had gone a little further. Their lordships might be aware of the establishment of a great and promising university at Sydney, which had been taken up by the Governor and the Legislature in the most generous spirit. What did they say of that? Why, that they were "inclined to tolerate" the University of Sydney, but not to the disparagement of separate diocesan institutions! The right rev. prelate had endeavoured to persuade the house that the petitioners had no provocation, and no ground for alarm, but that they were suffering from an imaginary grievance. He (Lord Montagu) contended, however, that the petitioners had good cause for apprehension from the proceeding of the bishops. If the bishops wished to preserve the episcopacy—if they desired to continue the union with the Church at home from which he believed the Colonial Church never could be severed without the greatest danger to themselves—a union, therefore, which he prayed might long be preserved if they desired peace and unity and enduring safety—let them abandon those resolutions which they now, unhappily seemed desirous of carrying into effect.

QUEEN VICTORIA AND THE SLAVE MISSIONARY.

—The Rev. Samuel Crowther, a native of Yoruba on the west coast of Africa, having been educated as a Missionary in connexion with the Church Missionary Society at Sierra Leone, was ordained in 1843. He visited England in 1861, and had an interview on that occasion with Queen Victoria, the circumstances of which do honor alike to the African missionary and the English Queen. The incident is related by a lady who had every means of knowing the truth in a letter to a chaplain in the Bombay establishment:—

"Mr. Crowther was at a Church missionary meeting at Windsor. After the meeting Lord Wriothley Russell (brother to Lord John, a pious clergyman, and a member of the Evangelical Alliance), told him that her Majesty wished to see him at Windsor Castle. When at the palace he met one of the ladies in waiting who was a collector for the Church Missionary Society, and who addressed herself to him as such, and as one deeply interested in the progress of the Society, and anxious to shake hands with him as her brother in the Lord. He then passed on to a room in which was Prince Albert, who immediately addressed him most kindly; and they were deep in conversation on Missionary subjects when a lady walked in and joined in the conversation. Mr. Crowther, taking it for granted it was the lady he had met in the ante-chamber before, took no particular notice of her further than continuing in most earnest discourse, pointing out places on the map, describing the various stations, &c. At length Lord W. Russell said something apart to make Mr. Crowther aware that he was speaking to the Queen of England. He was a good deal abashed both at the presence of royalty and the honour conferred upon him. In the gentlest sweetest manner (like a most loving mother to her people), her Majesty set him quite at his ease, and continued her close enquiries on subjects connected with the Church Missionary Society and Sierra Leone. They had not quite light enough at the table where the maps were spread out, and the Queen fetched a light from another table, which Mr. Crowther, in turning over the leaves of the atlas, put out, to his great distress; but the Queen (evidently not wishing the delay and interruption of calling a servant) immediately lighted it herself and continued their conversation, asking many questions about the African Missions. My brother asked Mr. Crowther what sort of questions the Queen asked. He replied, 'A devoted lady collector could not have asked closer questions on the spiritual wants of the people and the working of the Missions.' Her Majesty also enquired about the appointment of a bishop, and the suitability of Mr. Vidal, recently nominated. In giving his very decided testimony to the need of an overseer, and the peculiar fitness of the bishop-designate, Mr. Crowther particularized his wonderful knowledge of languages, whereupon her Majesty turned to the Prince and said with a smile, 'Albert you see there are other good linguists besides Germans!' I need hardly say Mr. Crowther was much encouraged by this interview."

ATTEMPT TO MURDER THE CAPTAIN AND CREW OF THE BARQUE SPARTAN.—The following are the particulars of the attempt to murder the Captain and crew of the Spartan:

The English barque Spartan, Marshall, from Amoy for Sydney, arrived at Singapore on the 23d ult., with a number of Chinese coolies on board, having been obliged to put in there under the following circumstances:—The Spartan left Amoy on the 8th instant fog-

Sydney, 228 men, and 26 boys, all Chinese coolies, who had entered into an agreement to proceed to New South Wales for five years. All went on well for the first nine days. On the 9th day, when off Palo Sapatu, about ten, a.m., while the Captain and the second mate, were down amongst the coolies, seeing about food for the sick, and the chief mate was in the front part of the ship—the only men on the poop or aft being the helmsman and one of the seamen, who was in the mate's cabin—several of the Chinese rushed forward, seized the helmsman, and tried to throw him overboard. He escaped from them, however, and ran up the mizen rigging. Others of the Chinese rushed into the cabin and took the bayonets of the muskets, which were loaded, but they left the muskets, probably not knowing how to use them. One man went into the pantry, and took a large carving knife from a Chinese boy who was cleaning it. By this time the Captain and the first and second mates had taken the alarm and rushed aft. The second mate ran to the Captain's cabin, and was met by the man armed with the carving-knife, who ran the mate though with it, and he fell lifeless at the door of the cabin. The captain and chief mate were attacked by two men armed with bayonets, and were both severely wounded. The chief mate fell down senseless at the cuddy door, and it was not known for some time that he was still alive. The captain wrested the bayonet from one of the men and the other ran out of the cabin. By this time the crew had forced themselves aft, armed with sticks and anything else they could lay their hands upon; but not without some of them receiving severe wounds. The fire arms were then resorted to, and three rounds fired from four muskets and three pistols. This quelled the Chinese, who retreated below, and the hatches were put over them. Three of the Chinese were found on the deck dead, and thrown over the side, two were shot and then jumped over, two jumped over through fear, two were shot while trying to get in at the gun-room ports, and went overboard, and one man died next day from wounds, and was thrown overboard—making ten in all. The American clipper *Witch of the Wave* was soon afterwards fallen in with, and kept company with the *Spartan* until they reached Singapore. A number of the Chinese were then taken into custody, and the case was inquired into by the sitting Magistrate, who has committed them for trial on a charge of piracy and murder.

ADDRESS TO THE NEW BISHOP OF LINCOLN.—The Earl of Aberdeen, the Earl of Derby, the Duke of Cleveland, the Earl Spencer, the Earl Bruce, and a large number of other noblemen and gentlemen resident in the parish of St. James's, Westminster, have signed the following address, which will be presented to the Bishop Elect of Lincoln in the course of a few days:—

"To the Rev. John Jackson, Rector of the parish of St. James, Westminster.

"We, the undersigned parishioners of St. James's Westminster, desire to express our sincere congratulations on your appointment to the bishoprick of Lincoln.

"The severance of our happy connexion by the removal of so able, so considerate, and so pains-taking a clergyman from the Rectory of St. James's cannot be other than a source of great regret to us, who have profited so largely by your pious and truly God-fearing administrations.

"We gratefully call to mind the manner in which you have labored among us in the promotion of every good work. The sick, the poor, the friendless, and the afflicted, could all tell how anxiously the rector cared for their wants and sufferings. The improved condition of our schools, baths and washhouses, improved dwellings for the industrious poor, evening classes, literary institutions—these and the like, all tending to elevate the character of the people committed to your charge, bear witness, where words cannot express, how devotedly and how judiciously your duties have been discharged.

"While, however, we deplore our private loss, we feel that, as Englishmen and as citizens, we have, in the midst of our sorrow, much cause for gratitude that it has pleased God to direct the attention of our rulers to your eminent qualifications: and we entertain the conscientious belief that your elevation to the see of Lincoln, will under divine guidance, be a national benefit.

"The clear judgement and unwearied exertion which have distinguished the discharge of your parochial labours furnish convincing proof that the great and onerous duties devolving upon you, in the solemn character of a bishop, will be fully and worthily fulfilled; while by your appointment we have the fullest assurance that the faith committed to us by our fathers will,

in those trying times, be jealously watched over and preserved, that you will faithfully and diligently banish and drive away all erroneous and strange doctrine which may be contrary to God's word, and thus endeavour to heal the unhappy divisions which have afflicted the Church.

"That your health and strength may, under God's providence, be long preserved, and that you may be continually guided by His Holy Spirit in the discharge of the responsible duties of your office, will be the constant and heartfelt prayer of your grateful and affectionate friends and parishioners."

THE BOWYER BIBLE.—The celebrated "Bowyer Bible," said to be the most extensively illustrated volume ever formed, and which was won by a subscriber of one guinea to Mrs. Parkes's four thousand guinea lottery, has since been sold by auction for £405.

ILLUSTRATIONS OF THE TRUTH OF SCRIPTURE are constantly being collected by travellers in distant lands. The narrative of the gallant but unfortunate Richardson to Central Africa has just been given to an expectant and now gratified public. While Richardson was sojourning with his colleague (also now deceased), Dr. Overweg, at Tintalons, the residence of the Sultan En-Noor, they witnessed some very interesting natural phenomena. Among others was the following:—"About four o'clock in the afternoon there was a cry in the encampment—'El wady jace!' 'The wady is coming.' Going out to look, I saw a broad white sheet of foam advancing from the south between the trees of the valley. In ten minutes after a river of water came pouring along, and spread all around us, converting the place of our encampment into an isle of the valley. The current in its deepest part was very powerful, capable of carrying away sheep and cattle, and of uprooting trees. This is one of the most interesting phenomena I have witnessed during my present tour in Africa. The scene, indeed, was perfectly African. Rain had been observed falling in the south; black clouds and darkness covered that zone of the heavens, and an hour afterwards came pouring down this river of water into the parched-up valley.—This incident of Wady Tintaghoda explains the scriptural phrase 'rivers of water'; for here, indeed, was a river of water appearing in an instant and almost without notice." This will furnish matter for those who are accustomed to annotate their copies of Scripture.—*Ch. and State Gaz.*

THE POPULATION OF THE GLOBE is supposed to be less than one thousand millions—937,000,000. A French writer, alluding to the subject, says: "If all mankind were collected in one place, every four individuals occupying a square metr., the whole might be contained in a field ten mil. square. Thus, generally speaking, the population of a country might be packed, without much squeezing in its capital. But the mean idea this gives us of the number of the human race, is counterbalanced by its capability of extension. The New World is said to contain, of productive land, 4,000,000 square miles of middling quality, each capable of supporting 200 inhabitants and 6,000,000 of a better quality, each capable of supporting 500 persons.—According to this calculation, the population of the New World, as peace and civilization advance, may attain to 4,000,000. If we suppose the surface of the Old World to be double that of America (and notwithstanding the comparative poverty of the land, this calculation may be accepted, if we say nothing of Australia and the various archipelagoes), it would support 8,000,000; and thus the aggregate population of the entire globe might amount to 12,000,000,000, or twelve times the present number.—*Episcopal Recorder.*

PAROCHIAL ECONOMY.—In Wales and many districts of the United Kingdom one coffin or shell serves for the whole of the parish poor, it being provided with a false bottom. The coffin is lowered into the grave: the bolts are drawn when the mourners have quitted the churchyard: the venerable coffin is drawn up again, and the corpse is then covered with earth, as though it were the carcase of a brute.

CONVERTS FROM ROMANISM.—The Bishop of Cashel returned to his palace, Waterford, on Saturday from Doon, having had service there on Good Friday in the large school-room, when a congregation of over four hundred were present, the greater part converts from the church of Rome. His Lordship preached in Waterford Cathedral on Sunday. He will hold the clerical meeting at the palace on Wednesday, 30th inst., preparatory to his leaving home the next week. His Lordship was quite satisfied with his visit to Doon, everything going on favourably in that interesting district.

THE MADIAX.—The following extract from a letter appeared in the *Herald* of yesterday:—"Francesco

and Rosa Madial have removed into quiet lodgings where, for the present, they are located, just as their friends think wisest and best. They are both so weak as to require nursing care, with much repose and no excitement. Even here, where there are comparatively few interested, they have been obliged to avoid every occasion of public notice. They have been twice or thrice to the French Protestant Church, but have been compelled to discontinue their attendance in consequence of the effect of their appearance in the midst of a large congregation. They are under the care of a judicious doctor, who has merely placed them under a certain regimen of diet, &c. Much as their friends would wish to see them in England, I am sure you will agree with me that their going there now is wholly out of the question. They must first recruit their strength, and allow time to lessen public observation. The blessing which abounded in prison continues to rest upon them."

IRELAND.

THE REFORMATION IN DUBLIN AND DROGHEDA.—The *Evening Mail* states that on Easter Sunday a Roman Catholic priest and four of the laity abjured the errors of Popery under the spiritual direction of the Rev. Thomas Scott, and subsequently received the Lord's Supper in St. Thomas's Church, Archedeacon Magee, &c. officiating. The rev. gentleman, who is respectably connected, is now under the care of the Priests' Protection Society.

The *Drogheda Conservative* says—"The Reformation movement still continues to agitate the community: every person of society in Drogheda is troubled from the lowest to the highest. Roman Catholics are fiercely stirred up because the Irish Church missionaries open their door and admit the lowest, poorest, and most degraded, in order to teach them the words of the holy writ, which are able to make wise unto salvation. Protestant society also is disturbed at the bitter spirit manifested by their Roman Catholic neighbours, who, instead of copying the example set before them, prefer deeds of violence to reason, mercy, and truth. Immediately after two o'clock groups of boys collected round the mission house on Sunday last, threatening the teachers and scholars as they were entering: some were severely kicked and many were afraid to venture to come in. At four o'clock an immense multitude assembled, when the whole force of the constabulary, amounting to about one hundred and forty-three men, were marched into Fair-street. The crowd kept hooting, shouting, calling names, and groaning in the most discordant manner at the sight of either teachers or scholars. It took the utmost efforts of the police to keep them from surrounding the premises and tearing down the house. The mayor, Mr. Jordan, Mr. McNamara, Mr. Neany of the *Aryus*, afforded every protection possible to the children when the school broke up: some adults, however, were followed by the mobs to their own abodes, their doors battered, their windows broken, and themselves kicked and beat: their places where they lodged were threatened to be burned to the ground. All the adults coming to the school are now marked as black sheep: every means is taken to injure them: if they are beggars they are driven from the doors, and if they are earning anything they are turned off by their employers. The reign of terror is universally adopted against these unfortunates, in order to hinder them from hearing the words of Christ and His apostles."

LETTER FROM ABD-EL-KADER.—The following letter to the Marquis of Londonderry has been published: Broussa, February 29, 1853.

Praise be to the only God.—To His Lordship the Magnificent, the highly Exalted, the man of heart, the Key of happy issues, before whom misfortune flees, the General Vane Londonderry, the Irishman: health to you and to your spouse, not less gracious than noble.—We have arrived at Broussa in health and happiness.—Never can we forget you and your friendship, so much the more precious to us as you are a man of honour, doing good to all men; because, likewise, you have treated us with compassion; and thirdly, because you are allied by an ancient friendship to our well-beloved, and our benefactor, his Majesty the Emperor Napoleon III. We thank you always. Receive this sincere expression of our acknowledgements. May we not be lost to your recollection! Write to us—The greeting of

ABD-EL-KADER, BEN-MAHMI-DODIN.

February 29, 1853.
Lord Londonderry, addressing the "most illustrious, heroic, and noble chieftain," reciprocates, for himself and spouse, the feelings of delight and exultation felt by the emir on regaining liberty. He concludes pathetically:—"If, unhappily, we should but seldom meet in this world, at least this 'Man of Heart and of Honour' will always remain devoted to the good cause, and to the Emir Abd-el-Kader."

Missionary Record.

1. *The Church's Sons brought back to her from far.*—A Sermon preached in the Cathedral Church of Canterbury on Sunday, February 27, 1853, the day after the Burial of the Bishop of Sydney. By ARCHDEACON HARRISON. London: Rivingtons. 1853.
2. *A Sermon preached in the Chapel of St. Augustine's College, on February 27, 1853, &c.* By HENRY BAILLY, B.D. Warden of St. Augustine's College. London: Rivingtons.

THE biography of Bishop Broughton cannot now be written. The tears for him, which are scarcely yet dried; and the tears which, alas! are yet unshed, forbid such a review of his life and character as only intimate friends in calm moments can give. We may, however, be permitted to render an humble, but not unacceptable, service to our readers, by presenting in one connected view a few of the more prominent events in his career, for which we are indebted to the two admirable sermons before us, and to other public sources.

William Grant Broughton was born in Westminster in April 1788, the year in which the first party of English convicts, with their solitary chaplain (the Rev. R. Johnston,) were thrust out from England to the shores of Botany Bay. His early years were spent at Barnet and at Canterbury, where he received the rudiments of his education at the King's School, and where, from the age of eight years, his feet were familiar with that Cathedral in which his mortal remains are now deposited. It is said of him, that in his mature years, the mention of the name of Canterbury awoke a chord which ever vibrated intensely in his breast; it was a name which he himself said on one occasion was "like music in his ears." When he grew up, some years were at first devoted from necessity to an uncongenial profession, which he abandoned, and entered Pembroke College in the university of Cambridge. There he attained the high distinction of sixth wrangler, and graduated in 1818; five years afterwards he took the degree of M. A. It was while he was curate to Dr. Keate, the late Head Master of Eton, at the small living of Hartley Westpall, in Hampshire, that his character became known to the Duke of Wellington, whose residence at Strathfieldsaye adjoins Hartley Westpall. In 1829, some years after Mr. Broughton had left that parish, he was selected by the Duke, and sent to Australia as Archdeacon of New South Wales, under the jurisdiction of the Bishop of Calcutta.

In August, 1852, he quitted his diocese for the second and last time, crossed South America, inquired into the state of the Church there, and arrived last November:

"He had undergone," writes Archdeacon Harrison, "no small peril on his voyage home, while a fearful epidemic, the yellow fever, was raging on board, and his Christian pastoral zeal impelled him to supply with assiduous care to the sick and dying the sacred ministrations of religion. And when now, on the shores of England, leave was given to those who had escaped the pestilence to quit the ship and go on shore, and all immediately rose up with joy to depart, the Bishop, faithful to his sense of duty, would not leave; for there were two to whom he had been ministering who were still on the bed of sickness. And when, in these two, life had departed, and the vessel was ordered to put out again to the deep, that the bodies might be cast overboard far away from the shore, he would go with it; for those bodies, he said, should have Christian burial. And so, in the sacred words of the Church's most solemn office, he, and the seamen with him, committed those bodies 'to the deep, to be turned into corruption, looking for the resurrection of the dead (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ.' He performed over them the last offices of the Church, and then delivered to those of the crew who were present an address, of which one who heard it said, none that heard it could ever forget it."

The Bishop's first care in England was to spend some days with his aged mother, who survives him, it can scarcely be said, to mourn his loss. It is understood that he entered on the subject of his Mission in various conferences with the English Bishops, and with the Colonial Bishops now in England, especially with the Bishop of Quebec, who crossed the Atlantic for the purpose of meeting him. His reception at the Meeting of the Society for the Propagation of the Gospel, will be fresh in the recollection of our readers. A few days afterwards, on Feb. 1st. he attended a public meeting at Barnet, in behalf of the Society. A.M.S. report of his speech on this occasion has been forwarded to us through the kindness of the Rev. R. R. Hutton,

and, independently of its value as a relic, it is so full of reminiscences of the Bishop's past life, that we print it at the end of this notice.

The fatal illness seized him while staying at the house of Lady Gipps, the widow of his friend Sir George Gipps, sometime Governor of Sydney. For a fortnight he lingered in an uncertain state. On Saturday Evening, Feb. 19th, he began suddenly to sink, and about ten o'clock on Sunday morning he quietly expired.

"During the whole of his illness his mind seemed to dwell on religious subjects, and to occupy itself in prayer. He was constantly repeating psalms and prayers, and would lie for hours engaged in devotional exercises. His voice and articulation were scarcely changed at the last moment. His whole thoughts while he was conscious, and even when his mind wandered in delirium, were upon the Church. His faith seemed to grow brighter as his strength faded; and these were his last words, uttered not a minute before he expired, and made the more expressive of his fervent zeal and holy faith by the slight variation from the text of prophetic Scripture, and by his earnest repetition of them: 'The earth is full of thy glory—full of the glory of the Lord, as the waters cover the sea.'—Archd. Harrison, p. 30.

On Feb. 26th his remains were committed to their appropriate resting-place in the nave of Canterbury Cathedral, close to the bust of his early schoolfellow and friend, Sir G. Gipps. The pall-bearers were, the Bishop of Quebec, Bishop Carr, Rev. E. Coloridge, Rev. Ernest Hawkins, Rev. L. Bailey, and G. Gipps, Esq. The followers and students of St. Augustine's College attended in their academical dress. The service was read by Archdeacon Harrison.

"With the first Bishop of Sydney and Metropolitan of Australasia a great and good man has been taken away from the Church and the world, and that at a time when, judging by human calculation, his life and services appeared to be of more value than ever. In such a heavy bereavement what should we do, if our hope were not in the name of the Lord, who has promised to watch over his Church? For He that keepeth Israel shall neither sleep nor slumber."—Sermon by the Warden of St. Augustine's, p. 16.

To the same impressive sermon we must refer for a careful delineation of the character of the departed prelate—"a diligent and persevering student—an orthodox, far-seeing, serious, patient, self-denying Bishop—a simple-minded, earnest, pious Christian."

We will only add that Bishop Broughton seems to have realized that model for which the latest Father of the Western Church was obliged to refer to primitive times:—*Fuerunt antea qui se totos ovibus pascentis exponerent pastoris opere et nomine gloriantes, nihil sibi reputantes, indignum nisi quod saluti ovium obviare putarent; non querentes que sua sunt sed impendentes.—Impendere curam, impendere substantiam, impendere et seipos. Et tanquam dicerent: "Non venimus ministrari, sed ministrare;" ponerent, quoties oportuisset, sine sumptu Evangelium.—S. Bernard de Consil. iv. 3.*

To be Continued.

Youth's Department.

[Selected for the Church Times.]

THE DESERTED NURSERY.

THE little crib is empty.

Where oft I've seen thee lie,
So beautiful in thy deep sleep,
Emblem of purity.

And O how silent is the place,
Where late I heard thy voice,
In gleeful shout or merry laugh,
Making my heart rejoice.

Thy playthings lie around me—
The silent rattle there,
Gay toys and picture books are there—
Ah, sure, thou must be near.

Thy tiny pair of half-worn shoes,
Thy little frock of red,
Thy white hat, and favourite whip—
Sweet baby, art thou dead?

My trembling hand encloses
Thy bright and clustering curls;
Millions of gold can't buy them,
Nor, India's gems or pearls.

'Tis all that's left to mortal sight,
Of thee, sweet baby now;
Oh holy Father, teach my soul,
Submissively to bow.

Father forgive my anguish;
Thy ways are ever just.

Speak comfort to our broken hearts,
For Thou art all our trust.

With Thee the spirit liveth,
So cherished and so dear;
Sent to us for a little while:
Our earthly home to cheer.

EXAMPLES FOR BOYS.—Some children in Philadelphia, not long ago, collected some money and made Governor Bigler a life-member of the American Sunday School Union, a certificate of which they sent to him in a nice gilt frame. When Governor Bigler received it, he wrote a letter to the children, in which he says, "I have been both a Sabbath School scholar and a teacher." This lets us into an important secret of his character. The boy that was not ashamed to continue in the Sunday School till he was old enough to be a teacher, has now become Governor of the State. But those young men who were hung in New York, week before last, before they were twenty-one years of age, never went to Sunday School, but spent their Sabbaths in prowling about the streets, seeking amusement and plunder. It is a sad day for that youth, when he begins to feel that he is too old to go to Sunday School. One is never too old to learn good things; and the boy that gives himself to the study of God's word, and yields his heart to it, will be sure to make his mark, if he lives to be a man.

The Cincinnati Gazette says that the most opulent private banker of that city, began his active life as a carrier of that paper. Of course he was remarkable for the care, speed and faithfulness with which he performed his work when a boy, or he would never have been so successful when a man. He was so well liked by the subscribers of the paper, that on New Year's day he received three or four times as much as any other carrier in the city. The foundation of his present enormous fortune was made from his small savings at that time.

Some poor boys think they are very meanly employed, because they have some things to do that are not pleasant; and they sigh for the pleasure of the rich man's son, who walks about in his fine clothes, and never dirties or hardens his hands with work. But in this case, we see how intimately faithfulness in an humble condition is connected with prosperity in future life. The news-carrier who was careful to please his customers, by the habits he formed in that capacity, and the favors he received in consequence, becomes the rich banker.

Mr. Ritner, a former Governor of Pennsylvania, was once a poor boy, an apprentice to a farmer. When his old master heard that he was elected Governor, he said, "Yes: Joseph was always a good boy."

When President Fillmore was a boy, he was an apprentice to a clothier. When he got through his apprenticeship, he was employed by his master as a journeyman. But after a while, he began to aspire to something higher, and left the clothier's business, and went to studying law. But his master said he was very foolish to do so, for he was the best journeyman in the shop.

In both these cases, we have the secret of these men's future greatness; THEY WERE GOOD BOYS: and good boys will make good men. It matters very little how boys are employed, if they are good boys, and try to excel in whatever they have to do, they will succeed in life, and become distinguished men.—N. Y. Observer.

CHARACTER FOR THE YOUNG.—Character is everything to the young, as it is the surest means to success in life. It is better than the most ample fortune; it is better than the patronage of rich and powerful friends. A young person of established character, virtuous principles, of good conduct, though he be poor, and left to his own unaided efforts, will rarely fail to make way for himself in the world. He may be assailed by misfortune; he may lose his health or fall into adverse circumstances, and so be embarrassed and oppressed in his course; but as a general rule, it cannot be questioned that a fair character for intelligence, virtue and worth, is the surest pledge of success in life. For many years I have been accustomed to watch with great interest the fortunes of the young in their progress in life; and long since I have come to the settled conclusion that in so far as success is concerned, whether in the learned professions, or in the ordinary business of men, character, virtue, a well-regulated mind and heart, is of higher value than heirship to the richest estate—than all outward advantages whatever. Such an estate, such advantages, are apt to inflate with pride, to lead to imprudence, to idleness and vice; and where this is the case, it takes but a short time to squander a fortune and bar every door to respectability and happiness. But character, I repeat, never fails. It makes friends and subdues enemies, creates funds, and opens the gates of op-

portunity, draws around its possessor patronage, and support, makes him a sure and easy way to wealth, to honour and to happiness.

Selections.

THE MODEL MINISTER.—Rev. Mr. Apollon is a man prepossessing in his personal appearance, lofty in stature, symmetrical in form, and faultless in feature. His mental powers quite equal his external attractions; for to the closest reasoning and the soundest judgment he adds the most "flowery" diction and the most overpowering strains of eloquence. Rev. Mr. Apollon is contented with the smallest salary that will support life; yet out of this he has the extraordinary faculty of contributing largely to every call for benevolence, educating his family, and also laying by a sufficient sum for the days of old age and inactivity, so that he will never be a burden to his people.

Mr. Apollon is very well informed upon the topics of the day and discoveries of the age, which is more remarkable, as he has no library to which he can refer,—the Bible and Messenger being deemed sufficient for all sources of information. The whole week is required in the study for preparation for three discourses upon the Sabbath, a weekly lecture, Bible-class, and four evening meetings; Mr. Apollon yet is expected to visit every family in his parish once a week, besides additional calls upon the sick and afflicted,—take an interest in the public schools, and preside at the "Young Men's Lyceum."

Rev. Mr. Apollon never finds it necessary or agreeable to "exhort" or preach an old sermon, not being subject to headache, lassitude, or "bronchitis,"—if he is interrupted during the week, he devotes Saturday night to supplying the deficiency. Mr. Apollon is very acceptable to his people,—so reserved and discreet, the most fastidious cannot complain; so social and familiar, the most exacting ask no more. Rev. Mr. Apollon is particularly blessed in his domestic relations,—his wife, whose house-keeping is daily inspected, combines high intellectual attainments with her culinary skill, lavish profuseness with rigid economy; while the younger members of the family are neither subject to wilfulness of childhood nor the caprices of youth. In a word, Rev. Mr. Apollon is so cheerful, amusing, and agreeable, that his religion does not interfere with the gaiety of the world, while he is so consistent, devout, and heavenly-minded, his church regard him far above Baxter or "Harlan Page."

It is needless to add that Rev. Mr. Apollon is no "creature of mortal mould," but a freak of the imagination suggested by the exorbitant demands and contradictory requisitions of that exacting community called a "parish."

THE EYE.—Of all the complicated structures in the mechanism of man, what organ is there connected with it that commands more of our wonder and admiration than the eye? I need hardly remind you of its extreme delicacy, of its exquisite beauty, or of its transcendent and wonderful powers. There is no one organ in the body which evinces more stronger evidences of a great First Cause.

Let us examine for a moment, if you please, the various textures which enter into its composition. But first of all look at the deep bony cavern in which it is lodged; see the care with which the God of nature has protected it on all sides, like a sentinel who is shielded from danger by the impenetrable walls of his fort, on the approach of an enemy. A poet refers to these ghastly recesses when he says:

"BENEATH this mould'ring canopy
Once shone the bright and busy eye.
But start not at the dismal void!
If pious love that eve employ'd.
If with no lawless fire it gleam'd.
But through the dew of kindness beam'd.
That eye shall be forever bright
When suns and stars have lost their light."

How admirably are its appendages (the lids) adjusted to defend it from injuries, extraneous bodies, and excesses of light! so nicely and exactly are its refractive media arranged in consecutive laminae, that it has very justly been pronounced the most perfect of all optical instruments. Who can watch the involuntary movement of the iris in the act of defending the retina from the too sudden, intense, and paralyzing influence of light, and not see the strongest evidence of design?

Owing to the numerous tissues composing the eye, there are, as a matter of course, a great variety of diseases to which it is subject, all of which should be understood by the accomplished and well-educated physician upon the healthy action and proper balance of exceedingly delicate muscles, which in their abnormal

condition, require surgical interference. Its *viscous and glandular tissues*, so well designed to lubricate the eye, and facilitate its countless movements, are exceedingly prone to inflammation and functional derangements. Then, again, the *nervous fibres*, or tunics of the eye, like a harp of a thousand strings, may cease to vibrate. Its transparent window, the *cornea*,—its *aqueous, lenticular, and vitreous fluids*, more pellucid than a dew-drop, and more clear than a diamond, may lose their sparkling lustre and their transcendent brilliance. The *iris*, like a guardian angel, may withdraw its watchful care. The *serous membranes* may forget their individuality, and in their amativecess, may form undue attachments for each other, resulting in annexation either in the anterior or posterior chambers. The *circulating fluids*, like so many meandering streams vivifying and invigorating everything in their onward career, are too often turned out of their legitimate channels, or are obstructed in their course.—*Dr. M. Stephenson.*

HOW TO DRESS.—A friend of ours, says the *Portland Transcript*, who had long been absent, returned recently, and called upon two beautiful young ladies of his acquaintance. One came quickly to greet him in the neat, yet not precise attire, in which she was performing her household duties. The other, after the lapse of half an hour, made her stately entrance, in all the pride and primness of starch and ribbons, with which, on the announcement of his entrance, she had hastened to bedeck herself. Our friend, who had long been hesitating in his choice between the two, now hesitated no longer. The cordiality with which the first hastened to greet him, and the charming carelessness of her attire, entirely won his heart. She is now his wife.

Young ladies, take warning from the above, and never refuse to see a friend because you may have on a wash-gown. Be assured the true gentleman will not think less of you because he finds you in the performance of your duties, and not ashamed to let it be known. Besides, there may positively be a grace, a witching wildness, about everyday dress, that adds to every charm of form and feature. Old Herrick expresses this "delight in disorder," far better than we can;—

"A SWEET disorder in the dress,
[A happy kind of carelessness:]
A lawn about the shoulders thrown,
Into a fine distraction;
An erring lace, which here and there
Entralls the crimson stomacher,
A cuff neglectful, and thereby
Ribbands that flow confusedly;
A winning wave, deserving note,
In the tempestuous petticoat;
A careless shoe-string, in whose tie
I see a wild civility;
Do more bewitch me than where art
Is too precise in every part."

Correspondence.

SONGS OF THE CHURCH.

No. 35.

EASTER WEEK.

"For ye are dead, and your lives hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with Him in glory"—Colos. iii. 3, 4.

O God of glory and of Grace,
Look down on our apostate race,
And cause the rays of light divine,
On our benighted state to shine.

Lift up our thoughts to things above,
And fill our hearts with light and love;
Our souls reclathe, our minds renew,
And all their pow'rs create anew.

Released from sin, relieved from pain,
The Sons of God shall shout again;
And with the morning stars shall sing,
The song of joy to Christ our King.

O hasten Lord the glorious day,
When heav'n and earth shall flee away,
When all thy waiting saints are seal'd,
And all their hidden life reveal'd.

When gladden'd by thy welcome voice,
The dead and living shall rejoice;
In one long, loud harmonious strain,
"The Christ is come to earth again."

W. B.

FOR THE CHURCH TIMES.

REV. SIR,—
Permit me through your kind intervention to offer some observations upon a subject which, more especially at the present time, must be interesting to the majority

of your readers, I mean the prosperity of our University at Windsor.

Now that so material a change has taken place in the government of the College, now that Alma Mater is to be sustained by none other than her own sons, it follows that now also should the most strenuous exertions be made to establish and confirm her hard earned celebrity. It is our duty, then, to consider whether there are any means as yet unimproved which would tend towards raising the standard of proficiency and increasing the advantages of those who have entered upon an Academical course.—I must confess that one great obstacle to the attainment of excellence appears to me to consist in the imperfect preparation evinced by too many of the Candidates for Matriculation.

And here I wish to be rightly understood: I do not mean to say that the few Odes of Horace and the Book of Homer, which generally comprise the whole literary stock of the youthful student, may not be tolerably well drilled into him, (and sometimes even this cannot be said,) but I do mean that the course of Preparation is of too limited and confined a nature to enable the schoolboy to hide his round jacket under a Commoner's gown.

At present, the boy who is "preparing for College" has not an idea beyond his Homer and Horace, and a few subordinate authors, and looks with almost superstitious awe upon "College Books" as on things utterly beyond his comprehension: the consequence is that, upon commencing residence he finds himself suddenly put into a book quite new to him; he is bewildered by the unaccustomed quantity he has to prepare, and consequently must devote all his time to acquiring merely the translation of that in which he can see little meaning, still less sense and no beauty—would it not be preferable, if the Course of preparing boys for attending College classes were more extended in its nature? Would it not be more satisfactory in its results?

I have alluded hitherto only to the Classical part of a preparation for Matriculation, the deficiency in Mathematical attainments is still more apparent: a boy who can get through a sum in simple Proportion without much difficulty, is sent up to join a class which in a few terms more will be expected to admire and appreciate the theories of attraction and gravitation, and enter into the very spirit of Newton's Principia.

In mentioning these circumstances, believe me I am actuated by no *quieta movere* principles, nor do I wish to reflect in any manner upon the system pursued by the present learned Professor of King's College, indeed, it is the knowledge that their labors would be rendered more agreeable as well as more beneficial if they received more advanced and better prepared pupils, that has made me anxious to call this subject to the attention of those whose occupation it may be to qualify young men for entering College. The consequences of the present system are obvious: the first year of the students' Classical and Mathematical studies is completely taken up in accomplishing what is perfectly familiar to boys on the higher forms in the public schools at home, long before they have commenced a special preparation for the Universities: the Professors are repeatedly checked and thrown back in the course of their lectures by the deficiency of their pupils in the first rudiments: the superstructure of the edifice is delayed and left unfinished, that the imperfect and tottering foundation may be repaired or propped up.

That there are many bright exceptions to the general rule, I am happy to say, is not true, but it will generally be found that those who have obtained the higher honors at the end of their course have also manifested a superior proficiency at their Matriculation.

The importance of this subject alone authorises me to suggest that perhaps it would be advisable for those to whom the Matriculation of Candidates is entrusted should occasionally publish a paper stating definitely the least amount of preparation which can be received as satisfactory: that it should be indispensable for the Candidates not only to be thoroughly grounded in the simplest rudiments of a Classical and Mathematical Education, but that they should at least display a slight acquaintance with some of the higher authors, with the customs and history of the persons and events mentioned therein, and be tolerably well versed in the principal Greek and Latin metres. In the Mathematical department, I must say I think it would be an improvement if the first book of Euclid and the Fundamental Operations of Algebra were rapidly run through as a matter of form, than that they should form an object of serious and prolonged study. Especially in the case of those intended for what are styled the Learned Professions, I think it would be desirable if a little more time were occupied in laying a foundation to which the structure erected upon it is generally found to be proportional: at present a stranger coming to the Province must be deeply impressed with the advanced intellectual powers of our Youth, when he contemplates the juvenile countenances of the majority of undergraduates.

I shall exercise the patience of your readers no further save to repeat that I have been induced to touch upon this subject solely with a view to promote an improvement, the means for which are so entirely in the hands of the powers that be, and to establish the wide distinctions which should always exist between the *Tasks of the Schoolmaster and the Lectures of the Professor.*

I am, Rev. Sir,
Your obd't. humble servant,
BACCALAUREUS IN ARTIBUS.

April 12, 1853.

The Church Times.

HALIFAX, SATURDAY, APRIL 23, 1853.

TESTIMONIALS OF AFFECTION.

It is always gratifying to record these, as between Pastor and people, and in consequence of the unusual number of clerical changes in the Diocese, within the past year, we have had the pleasure of spreading upon our pages, during that period, many such proofs of reciprocal regard, and of the estimation in which the labors of our Clergy are held in various parts of the vineyard. To-day we insert the parting address and reply which have been called forth by the removal of the Rev. Richard John Uniacke, from the Mission of Newport to the Rectory of Sydney, Cape Breton, one of our most important stations. We cordially wish success to our esteemed Brother in the new and more distant field to which he is going, and we trust, the interesting flock he has left, will ere long be supplied with a faithful and diligent Pastor. We have long felt a strong interest in Newport, and especially in that portion of it connected with our Church, and we hope we shall soon have the pleasure of recording spirited exertions, on the part of the Congregation to secure the requisite stipend for their new minister.

NEWPORT.—The following address was lately presented to the Rev. R. J. Uniacke, by his attached parishioners at Newport, on the occasion of his removal to Sydney:

To THE REV'D. RICHARD J. UNIACKE,

Rev'd. and Dear Sir,—We, the Church Wardens, Vestry, and Parishioners of St. James' Church, Newport, cannot permit you to depart without a public expression of the regard and esteem we have ever entertained for you, both as a clergyman and a gentleman, since your ministration in this Parish, and we feel sincere regret that we are now to lose the spiritual benefit and pleasure of your sojourn among us.

We need scarcely assure you, Rev. and dear Sir, that it would have afforded us much satisfaction if services, so acceptable, could have been continued to us; but we have learned with extreme regret that you think, circumstances lead you to seek a change of mission.

It is some consolation to know that your mission will be to impart to our brethren of another Parish, the spiritual instructions that we have so long been blessed with.

We doubt not that you will continue to invoke the blessing of God upon us, and be assured, Rev. Sir, we with one heart and voice will respond.

We beg to offer to Mrs. Uniacke our affectionate wishes for her health and happiness, and may you both be long spared to be a blessing to your family and the people you may, in the Providence of God, be called upon to minister unto.

We remain,

Your sincere and faithful friends,
(Signed by the Churchwardens, Vestry, and numerous other Parishioners.)

REPLY.

MY DEAR FRIENDS AND BRETHREN,—

Such an expression of kindness and regard as your Address contains cannot but be gratifying to my heart, at the present moment. I believe it to be sincere, because it corresponds with the general manifestation of affection and respect, which I have received from you during an intercourse of fifteen years. In acknowledging therefore this new mark of your esteem, I beg you also to believe that I am sincere when I tell you that my residence and ministrations amongst you during that period, have been attended with real pleasure. I look back with feelings of no ordinary interest upon the years which I have spent at Newport; and I shall ever number them amongst the happiest years of my life and ministry.

Although about to transfer my labors to another portion of the great vineyard, I shall not easily forget the scene of my past ministrations, nor lose my interest in the Flock over whom the Providence of God has permitted me to watch for so long a period. Happy indeed shall I always be to hear of their welfare; and to learn that they are prospering in heavenly things, and advancing in the unity and love and holiness, which should adorn the members of the Church of Christ! Nor can I forget to add my earnest and affectionate advice,—now that I am about to leave you before the immediate appointment of a successor,—that you cherish the attachment which you have always entertained towards the Church of your Forefathers, and strive together for her welfare. And believe me, my dear brethren, that my prayers (unworthy as they are) shall never be omitted in

your behalf: I shall ever pray for the divine blessing upon the Parish which I am leaving, and upon the Flock, whom I am soon to address as their appointed pastor for the last time.

Mrs. Uniacke desires me to thank you for your affectionate remembrance of her, and your wishes for her welfare. She shares my regret at parting from you, and will not forget the kind people whom she has so long had the pleasure of residing amongst; and I bid you all farewell, in her name, as I also do for myself, and commend you to the keeping of Him who watches over the Church of His Son Jesus Christ; whose grace be with you all now and forever.

I remain,

Your affectionate friend and brother,

RICHARD J. UNIACKE.

To the Churchwardens, Vestry, and Parishioners of St. James' Church, Newport.

THE BISHOP OF QUEBEC.—We copy the following from a Canadian paper, and rejoice at the preservation of the venerable Bishop.

PROVIDENTIAL ESCAPE OF THE BISHOP OF QUEBEC.—Since the article on our first page was in type, relative to the terrific accident on the Great Western Railway in England, on the 24th ult., we have been informed the Lord Bishop of this Diocese was a passenger in the front first class car which ran up the embankment and then fell backwards over that behind it. This we believe is about the most extraordinary escape on record, none of the occupants of the car being killed, though its upperwork was broken throughout nearly down to the seats.—*Quebec Mercury*.

NUMEROUS letters have been received in New Brunswick and Nova Scotia, from persons who have emigrated to Australia in the last year—all concurring in expressions of severe disappointment, and advice to their friends to stay at home. Some have already returned, and others are on their way back.

It is said that numbers are also returning to England. We hope our young men will soon feel it best to remain in their own land, and that new sources of employment will soon be opened.

By all accounts the hardest worked farmer's boy in Nova Scotia is better off than hundreds of "gentlemen," who have been induced to go to the land of gold. More substantial riches may be found on our fishing grounds, or under the stumps of our virgin soil, or in the mechanical pursuits of our country, than in the diggings of east or west.

In this connexion we may mention a good article in the last *Acadian Recorder*, on the Agriculture of N. S.—an extract from which we give below:—

AGRICULTURE.—The farmers' prospects never were brighter in this Province, than they are this day. And we very much doubt if there is a spot in America, where the Agriculturist gets a better return for his labour, than in this much reviled country in which we live. There are other places, we grant you, where the soil is more prolific, where the seasons are longer, and more equable, where the farmer gets a larger return,—but does he get a more profitable return for his labor? That is the real point. What does it signify if an individual can raise four or five hundred or a thousand bushels of wheat, as in Western Canada, if he can only get half a dollar our currency for it, after it is threshed and ready for the mill? His wheat is not so valuable there, as our buckwheat is here. In fact, but little more so than our oats, and yet he has to fence, and to plough, and sow, and to reap, and to thresh, &c. on a large scale, to secure this crop, and when done, it yields him in ready cash, compared with our prices, a very small amount of money. But the fact that the bread-stuffs of this country are cheapened by our contiguity to other wheat growing countries, induces the judicious farmer to turn his attention to the productions of other articles, better adapted to the soil and climate.

There has been a large influx of money, comparatively speaking, within the last few years into the West-Countries of Nova Scotia, for potatoes shipped to the United States. We notice that the Hon. Mr. Campbell, in the Legislature, lately moved for returns of exports. We trust we shall soon be in a condition to know the exact value of so staple an article of farming produce, shipped from our shores.

What matter, in a commercial point of view, whether the export is in potatoes, or in wheat, or in flour. It is the value of the product, not the land to which the political economist looks, and which gives importance to the trade.

As to the grazing capabilities of Nova Scotia, with the exception of that small portion of the Province lying upon our Southern and Eastern Shores, they are scarcely to be exceeded in the wide world. And beef, and

butter, and pork, have been all at good, remunerating prices, with us for a long time past. Our poultry markets have afforded excellent prices during the late season, and beef has not been higher for many years than it is just now. Hay has been depressed, it is true, all winter, owing to the unusual mildness of the season. What our farmers want is, ready and cheap access to market. Depend upon it, this is the great thing the farmer needs; and we do hope we shall soon see it possessed—that that good time is coming.

The Agricultural districts should rouse themselves from so torpid and lethargic a state, and lending men should vie with each other in infusing a spirit of emulation among the farmers. It is a noble pursuit. It is an honorable vocation, that of the farmer, but it is a laborious one. It is no place for the idle, or the indolent—the farm; for it is as true now, as when Franklin first penned it—

"He who by the plough would thrive,
Must either hold himself or drive."

There is room, very much room, for labor-saving machinery, and other improvement among our farmers. There is an absence of neatness, we are sorry to say, and tidiness about our rural population compared with the same classes in other places, which we have often deplored.

We should like to be instrumental in trying to remedy this state of things. Heavy pole fences, near farmers' dwelling houses, look unsightly. In new Settlements this is pardonable, but in older villages, it is inexcusable. Five Shillings a year spent in white-washing light-board fences, and the fronts of our buildings, near the public roads, would add fifty per cent. to the appearance of our farm-houses.

White lime slacked in hot water, a pint of salt to a pail full, is a capital white wash for out-doors, and the rougher the board the better, unplanned fences will hold this wash for two years.—Try it farmers. Try it. But we must defer any further remarks at present. We should like to see our standard of farming raised in Nova Scotia. It can be done, and profitably. It ought to be done. Good farming pays just now, (bad farming never pays) and pays better than almost any other business. Even the socks and mittens which used to lie about the shops in stacks, are all in good demand. The California and Australia markets have consumed them. Everything the farmer raises brings remunerating prices. Long may it remain so.

We notice that when our farmers thrive, every body is cheerful, but when the earth refuses its increase, then men look gloomy; trade grows heavy, and business of every kind is dull.—*Recorder*.

MELANCHOLY ACCIDENTS.—On Friday last, as a little girl, 9 years of age, youngest daughter of the late Mr. John McNeil, was walking in the street, carrying a small tin kettle, she stumbled and fell, causing so much internal injury that, on rising, she was barely able to reach the store of Mr. Challen, a few yards distant. She was speechless, and making signs to Mr. C. he led her towards home supposing her to be merely frightened, but she soon fell; he then carried her in his arms, but by the time she was conveyed to her mother's residence, life was extinct. From the post mortem examination, it appears her death was caused by rupture of the stomach, produced by falling across the kettle.

Another little girl, daughter of the Rev. Mr. Burton, was severely burnt the same evening, by the bursting of a spirit lamp, but we are happy to learn, she is recovering.—*Jarmouth Herald*.

We are happy to see that several of the inhabitants of Halifax have marked their sense of the intrepid conduct of Joseph Dunning, gunner and driver R. A. in defending Dr. Hertford during the late disgraceful riot, by presenting him with a Gold Watch and Chain, value Twenty pounds. The present has been acknowledged in a suitable manner in a letter from Col. Fraser, to the Editor of the *B. N. American*. It should not be forgotten that several civilians also perilled their lives on the occasion, to save the stranger from the violence of the mob.

The Grand Duke of Hesse Darmstadt, finding that his people continue to emigrate in numbers continually increasing, has forwarded a circular to the potentates, his neighbours, praying them to arrest and send back any of his extravagant and erring subjects, who have not his permission to depart for countries beyond the sea!

AN ANTIQUE GIFT.—The German papers state that the Pope has presented to the Emperor of Austria, through the Cardinal and Nuncio, a tooth taken from

the blessed remains of the Apostle Peter, by the hands of the Pope.

ITEMS.—DOMESTIC.

A melancholy casualty occurred lately at Noel, Hants. Mr. Matthew Guild of that place and John Mellano, of Maidland, were drowned on Tuesday, the 8th April.—The former has left a widow and seven small children. The bodies were recovered.

The proposed Industrial Exhibition for Nova Scotia, has been deferred for a year. Mr. Desbrisay, the Secretary deserves great credit for the industry and zeal which he has displayed, and no doubt much good has been effected by his visits to the different parts of this Province, where, warm interest has been created thro' his instrumentality, the fruits of which will appear when the period of exhibition arrives.

It is rumored that the Government are in treaty with the Hon. J. E. Fairbanks for the purchase of his delightful seat at Woodside, as a Lunatic Asylum. This looks like action.

The Newfoundland Seal fishery has been very successful. Extensive preparations are making to prosecute the usual fisheries by our own fishermen on the banks. It is to be hoped that the same protective measures which were so successful last year, will be still vigorously pursued.

It is rumored that an immense property in England is likely to fall into the hands of some of our Nova Scotian families if they can prove their relationship to one Thomas Hyde, who died at Annapolis, N. S. 103 years ago. We hope the parties named may be able to do this. The Kelly family in Lunenburg Co. are also in pursuit of considerable property in England—as also the Hawksworths of New Germany, and Dighy, who are connected with *Wedgwood* the famous manufacturer of chinaware. We hope that all these friends may succeed, and may observe the good old rule to give a tithe to the Church of their native Province.

We had winter weather in the early part of the week—cold and high winds—snow—and hard frost at night.—The spring is far from being an early one.

The Grand Jury have made a strong and able presentation in reference to the late riots; and also to the numerous cases of infanticide—which was suitably acknowledged by the Chief Justice—who gave great praise to the Jury for the zeal and ability with which they had discharged onerous and difficult duties.

The crew of the *Winchester* have been arraigned and some put on trial. Hon. Mr. Johnston took exception on their behalf to the jurisdiction of the Court over an American ship and American citizens. After arguments on both sides, the Court took time to consider the point, and meanwhile directed the trial of one of the parties to proceed.

The man, (Thomas Clarke) was acquitted last evening—the Jury having being out 3 hours.—

We regret to see that the revolting particulars of the Evidence have been published.—

WONDERFUL INVENTION.—ARTIFICIAL LIGHT OBTAINED FROM THE ATMOSPHERE.—We believe we are not anticipated by any contemporary in the world in announcing that Doctor A. Gesner has perfected a discovery, by which Air is changed into a brilliant illuminating agent. There is no mistake, nothing ideal or theoretic in this assertion. We have enjoyed ocular demonstration of the fact, and are positive there is no jugglery in it. Hearing, as we have done, so much about Paine's light from water, and Spaight's electric light, but seeing that both have ended mere experiments, we were inclined to think Dr. Gesner's idea of setting the air on fire was as far from being likely to succeed as the device of putting green spectacles on a horse to make him feed on shavings as he would on grass. Dr. Gesner has, however, brought his discovery to maturity, and its trial affords a perfectly satisfactory result. He has made no noise about the matter; he has not ushered the discovery to the world with an imposing array of certificates from a host of celebrated professors of chemistry and erudite journalists. Yet the fame of his invention, we are confident, will soon be blazed through the civilized world, and produce universal astonishment, like Ericsson's achievement in substituting air for steam, as a means of propelling ships. Mr. Paine dexterously gulled a large number of the most distinguished savans of the United States, two or three years ago, into the belief that he had found out a method of converting water into an agent for giving light, and they recorded, in the most flattering testimonials, their conviction of the practicability of the experiments his brother showed them, while the inventor himself happened to be absent from the exhibition. But the affair proved to be a mere sham, and Mr. Paine has ever since been consigned to obscurity.—Even with these facts before us, we do not hesitate in predicting that Dr. Gesner's invention, before long, will supply the world at large with light for all the purposes that Coal Gas is now applied to, at least equally brilliant, manageable and safe, and certainly vastly cheaper than any other illuminating agent can be afforded. We hazard this opinion advisedly, for the process by which this new light is produced, is extremely simple, and Dr. Gesner makes no mystery of the means he employs.—Recorder.

Married.

On the 13th Inst., at Nook's Quoddy, Eastern Shore, by the Rev James Breading, Joseph Snow, to ELIZA JANE HARTLING, residents in the Parish of Beaver Harbor.

Died.

At New Germany, County of Lunenburg, on the 21th Feb. 1853, Mr. JOHN FLINDAL, in the 78th year of his age (New Brunswick Papers, will please copy).

Shipping List.

ARRIVED.

Saturday, April 16th.—Brigs. Nova Scotia, Lauchner, New York, 5 days; Malaga, Mitchell, St. John, P. E. 15 days; Skimmer, St. John, N. F. 7 days; Lady Maxwell, Campbell, New York, 7 days; Abolade Victoria, Boyd, Sydney, 8 days; Amelia, Arichat, 6 days; Independence, Canso, 2 days; James G., Strait of Canso.

Sunday, April 17th.—Barque Coral, Liverpool, G. B., 31 days; schr. Piron Packet, Curry, P. E. I.

Monday, April 18.—Schr. Susan Steers, Mason, Glen, Surogo, 19 days; Rival, Mulloch, Wedhpool, N. B.; Thebes, Lettery, Annapolis; Planot, Port Mulwar; Darling, Mahon Bay, Regulator, LeHave; Pioneer, Margaret's Bay, Victoria, Mahone Bay, Emma, Yarmouth, 2 days—bound to Quebec; Aldebaran, Barrington—bound fishing. Tuesday, April 19th.—Brig Humming Bird, Tuzo, Ponce, P. R. I. 14 days; Revenue schr. Darling, Capt. Dale, Sable Is. land, 29 hours; Schr. Emily, O'Brien, Boston, 4 days; Schr. Morning Star, Lancers, from Fortune Bay Nfld.; Schr. Mary Ann, Arichat, 6 days; Pearl, St. Mary's, 3 days; Rival, St. John, N. B., bound to Newfoundland.

Wednesday, April 20th.—Brig Palermo, Bergess, Glasgow, G. B., 49 days; Brig Franklin, Richmond, Va. 8 days; Brig Transit, Paynter, St. Vincent, 20 days; Schr. John Thomas, Murphy, Burin Nfld. 9 days; Schr. Relief, Crowell, Barrington, bound fishing.

Thursday, April 21st.—Brig. Halifax, (pkt.) O'Brien, Boston, 3 days—23 passengers—general cargo; Schr. Charles Thomas, Sydney, 6 days; Bonito, from the Banks.

CLEARED.

Saturday, April 16th.—Brig. Ariel, LeBlanc, Montreal; schr. Emily, Crowell, St. John N. B.; Stranger, Siteman, Bathurst; Palmyra, Cronan, Labrador; Iris, Higgins, Labrador; Compages, Kennedy, Labrador; Perseverance, Curry, P. E. Island.

Monday, April 18th.—Schr. Maria, Siteman, Rose, Blanche, N. F.; Only Son, Chambers, Newfoundland.

Tuesday, April 19th.—Schr. Sylphide, Walters, F. W. Indies; Buskar, Dickson, Labrador; Lord Exmouth, Dickson, Labrador; Malloch, Newfoundland, Emily Shaw, Bay St. George.

Wednesday, April 20th.—Milo, Buske, Newfoundland; Felix, LeBlanc, Canada; Mary Jane, Gallant, Bay St. George; Rose, Garton, Quebec.

Thursday, April 21st.—Schr. Rambler, Knowles, F. W. Indies; Emma, Dequette, Quebec; Three Brothers, Nearling, New York; Meteor, Frost, St. John, N. B.; President, Hewitt, Labrador; Eden, Vigers, Burin; Villager, Watt, Miramichi.

Advertisements.

FOR SALE.

TWO FRONT PEWS NOS. 42 AND 46 IN THE NORTH GALLERY OF THE ROUND CHURCH, in the care of the Clerk of Vestry or the Sexton. April 23, 1853.

SEEDS 1853.

A FURTHER SUPPLY HAS BEEN RECEIVED by the Subscriber, ex Valters from Liverpool which completes their assortment for the Season of AGRICULTURAL, KITCHEN GARDENS, and FLOWER SEEDS; all of which they believe to be good and true. April 23, 1853. AVERY BROWN, & CO.

ROOM PAPERS.

THE SUBSCRIBER HAS JUST RECEIVED EX 'NOVA SCOTIA' from New York, a large and extensive assortment of French Paper Hangings.—Having personally selected the same from the principal establishments, they will be found on inspection superior to any heretofore offered for sale in this market. Also.—An assortment of cheap American papers from 1d. per piece and upwards.

GEORGE SMITHERS, No. 101, Granville-st.

WILLIAM COGSWELL SCHOLARSHIP.

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

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 P. CARTERET HILL, Secy. April 14th. 1853.

BOOKS FROM NEW YORK.

KIPP'S Double Witness of the Church, Pearson on the Creed, Part 2d.—The Presbyterian Clergyman Looking for the Church. Part 1 on hand. Bloomfield's Greek Testament. Lay's Letters to a Bewildered Man among our Councilors. Travers' Manual for Spanglers. Sunday School Books in Packages. April 9. W. GOSSIP, 24 Granville-street.

FRESH-GARDEN SEEDS!!

PERR. 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 1853, has been received by the above vessel at LANGLEY'S Drug Store, Hollis-street. April 14th, 1853.

AGRICULTURAL EXHIBITION.

A PUBLIC MEETING WILL BE HELD AT Mason's Hall, on Wednesday 27th Inst., at 3 o'clock in the afternoon, to take into consideration the most approved mode of promoting the views expressed by the Legislature of Nova Scotia, for holding the First General Provincial Agricultural Exhibition, in the City of Halifax, the ensuing autumn.

It is hoped that all persons interested in supporting this main branch of Provincial Industry, will attend and that all Agricultural Societies, Branch Societies and Associations, will send their Representatives, and exert themselves to promote this important undertaking.

By Command, EDWARD E. RUSHWORTH, Government House, 8th April 1853.

HERBERT HARRIS,

FLORIST and PLANTER.

BEGS TO RETURN HIS SINCERE THANKS TO THE Public generally for the very liberal support evinced towards him since he has been in business—and hopes by strict attention thereto to merit the continuation of their favors.

He will endeavor to introduce any new Plants Shrubs or Seeds, that may prove worthy of notice.—He would respectfully submit the following to persons desirous of purchasing Plants or Seeds that can be relied on.—

- 12 Distinct Greenhouse Shrubs, in pot by names £0 18 0
- 12 do do do do do do 0 10 0
- 12 Superb sorts House Roses, in pots, by name 1 0 0
- 6 do do do do do do 0 12 6
- 6 Sorts very good 0 7 6
- 21 Sorts Verbenas, choice very distinct, in pots, ready in May 0 12 0
- 6 Sorts do, unnamed, out of pots 0 4 6
- 1 New and distinct sorts Japan Lillies, strong Blooming Buds in pots 0 10 0
- Same sorts in Autumn, dry roots 1 0 0
- Calystegia Pubescens, new hardy Herbaceous twining or trailing Plants, Bloom all Summer, each 0 1 6
- Diosyris Spectabilis, new half hardy Herbaceous Plant, very beautiful, each 0 2 6
- Persian Yellow Rose, quite hardy, the finest in cultivation, in pots, each 0 5 0
- Carnation (sorts) strong blooming Plants each, 1s. to 1s. 6d.
- Do very choice imported, each, in pots, 3s. 6d. to 6s. 3d.
- Sixty best English sorts double Dahlias — 20 of these have been imported this year and are therefore quite new to this country, from 6s. per doz. sorted, ready in May and June.
- 12 Packets choice and pretty Annuals, warranted good under proper treatment 0 3 0
- Packets choice Pansey Seed 1s. 3d. do do Antirrhinum 1s. 3d.

A great variety of House Plants, such as, Geraniums, Fuchsias, Cactus, Heaths, Camellias, Azalias, Heliotropes, &c. Plants for bedding out in great variety.—Trees and Plants packed to carry any distance.—Plants put in to compensate for long carriage, on orders over £2. Choice Bouquets, and Nosegay at the shortest notice.—Due notice should be given when flowers are wanted for Weddings. Three penny postage stamps taken in payment. Halifax, March 26, 1853. 1m

NOTICE.—THE CO-PARTNERSHIP HERETOFORE existing between the undersigned, under the Firm of JAMES WALLACE & CO., is this day dissolved by mutual consent, Mr. James Wallace retiring therefrom.

The General Hardware Business will be conducted by the remaining Partners at the Old Stand, Corner of Duke and Hollis Streets, under the Firm of ALBRO & CO., who are duly authorised to settle the affairs of the former Firm. JAMES WALLACE, EDWARD ALBRO, JOSEPH WIER, Halifax, March 31, 1853.

NOTICE OF REMOVAL.—THE SUBSCRIBERS have Removed their Branch Hardware Establishment from the Market Square, to the Corner of Duke and Hollis Streets, (late James Wallace & Co., sign of Gilt Anvil.) EDW. ALBRO & CO.

NOTICE.—IN REFERENCE TO THE above our Country Friends and the Public will please address as under.

EDWARD ALBRO & CO., Lower Water Street, Head Mitchell's Wharf.

ALBRO & CO., BRUNSWICK HOUSE, Corner of Duke and Hollis Streets. 4t.

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

MEXICAN MUSTANG LINIMENT. THIS Celebrated Remedy for sale Wholesale and Retail at LANGLEY'S DRUG STORE. Dec. 18.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX, PREPARED WITH EAU DE COLOGNE. The daily use of this much admired Tincture preserves and beautifies the TEETH.—prevents Tartarous deposit.—arrests decay.—induces a healthy action in the GUMS.—and renders the BREATH of a grateful odor. Sold only by WILLIAM LANGLEY, Chemist &c., from London. Halifax, N. Feb. 1, 1852.

MACAGY & WITHEROW,

TAILORS

No. 156 GRANVILLE STREET,

Poetry.

LITTLE EMIGRANT'S GRAVE.

At morn...g, by the faded fire
Far in the forest dim,
The Father and the Mother sang
Along a hurlal hymn;
And then beside the murmuring wave,
They laid her in her little grave.

They laid her where the spring-tide comes
The earliest with the leaves,
And where the moonlight sunset falls
In winter's gloomy eve;
The rudest month can scarce be ruder
In that calm, holy solitude.

Yet to the sorrowing mother, now
A thousand miles away,
Cold is her little daughter's sleep,
Even in the sunniest day,
That wave the blue-bird vainly slips—
She only sees the pale, dead lips!

And when in dread December's night
Comes down the bitter sleet,
It seems within her dreaming ear
The sound of little feet
Far in the lonely, lonely wild,
And none to help her weeping child.

Oh! sorrowing soul! Oh, mother pale
With never ending grief!
From whose warm heart tree in that wild
The death wind tore the leaf,
And left in desolate and bare
And chilling mist or sunny air—

Know that we all must sorrow, too,
For something suffered here,
The Lie that will its offering have,
Though laid upon the bier,
Set in a thousand forest-graves,
The Tree of Life and Empire waves!

Advertisements.

LIFE INSURANCE.

ROYAL INSURANCE COMPANY
OF LIVERPOOL, ENGLAND.

CAPITAL, £2,000,000 STERLING.

Amount paid up and available immediately £275,115 stg
HALIFAX AGENCY.—No. 172, HOLLIS STREET.

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

The Company's Almanac for 1853, containing Tables of Premiums and a variety of general information, supplied gratis.

HUGH HARTSHORNE,
AGENT.

Halifax, Nova Scotia, 19th February, 1853.

FIRE INSURANCE.

THE ROYAL INSURANCE COMPANY
OF LIVERPOOL, ENGLAND.

CAPITAL, TWO MILLIONS STERLING.

Amount paid up and available immediately, £275,115 stg.
HALIFAX NOVA SCOTIA AGENCY, No. 172, HOLLIS ST

INSURANCE AGAINST FIRE IS EFFECTED by the Subscriber as Sole Agent for this Company, on Houses, Furniture, Ships on the Stocks, and other personal property at moderate rates of premium, in all parts of the Province.

HUGH HARTSHORNE,
AGENT.

N. B. Churches, Chapels, Court Houses and other Public Buildings, insured on the most favourable terms.
Halifax, 19th February, 1853.

For sale at the Depository, S, P, O, K.
No. 24, GRANVILLE STREET.

A SELECTION OF PSALMS AND HYMNS FOR THE DIOCESE OF NOVA SCOTIA.

SANCTIONED BY

THE LORD BISHOP OF NOVA SCOTIA.

Single Copies of the Book will be sold at 1s. 4d. A small discount will be made to Country Parishes when twelve or more are ordered. Sold for Cash only.
Some of the above are handsomely bound in Morocco—price 3s 6d.

WM. GOSSIP.

Nov. 13, 1852.

TO PRINTERS.

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

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

H. G. HOUGHTON & CO.

Cambridge, Mass., U. S. Feb 1853

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

This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrector 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.

NEVER FAILING REMEDY.

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

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

To Professor HOLLOWAY,

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

(Signed) J. THOMPSON.

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

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

To PROFESSOR HOLLOWAY,

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

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

(Signed) J. HIRD, Draper.

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

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

To PROFESSOR HOLLOWAY,

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

I remain, Dear Sir, yours faithfully,
(Signed) JOHN MORTON CLENNELL.

CERTAIN REMEDY FOR SCORBUTIC HUMORS—AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

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

To PROFESSOR HOLLOWAY,

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

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

Your's faithfully
(Signed) WALKER & Co.

April 10th, 1852. The Pills should be used conjointly with the Ointment in most of the following cases:—

- | | | |
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| Bite of Mosquitoes | Fistulas | Scurvy |
| and Sand-Flies | Gout | Sore heads |
| Coco bay | Glandular | Tumours |
| Chlego-foot | Swellings | Ulcers |
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JOHN NAYLOR, Halifax,
General Agent for Nova Scotia.
February, 1853.

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MATTHEW H. RICHEY,
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Feb. 5, 1852.

LANGLEY'S ANTIBILIOUS APERIENT PILLS.

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

These Pills are confidently recommended for Bilious Complaints or morbid action of the Liver, Dyspepsia, Costiveness, Headache, Want of Appetite, Giddiness, and the numerous symptoms indicative of derangement of the Digestive organs. Also, as a general Family Aperient. They do not contain Calomel or any mineral preparation, and are so gentle (yet effectual) in their operation that they may be taken by persons of both sexes, at any time, with perfect safety. Prepared and sold Wholesale and Retail, at LANGLEY'S DRUG STORE, Hollis Street, Halifax.
Nov. 20, 1852.

WESLEY & SINCLAIR.
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The Property situated at the Collogo Gate in Windsor.

THERE IS A SMALL COTTAGE ON THE PREMISSSES, 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.

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