

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/ **Wrinkled pages may film slightly out of focus.**
Commentaires supplémentaires:

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

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

The Church Times.

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

"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, FEBRUARY 26, 1859. NO. 9.

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING	EVENING
S. Feb. 27.	Sunday in Lent.	Gen. 39 Luke 10	Gen. 42 Eph. 4
M. " 28.		Deut. 11	Deut. 12
T. March 1.		16	17
W. " 2.		17	18
Th. " 3.		19	20
F. " 4.		21	22
S. " 5.		24	25

Poetry.

BRING BACK MY FLOWERS.

"Bring back my flowers," said a rosy child,
As she played by the streamlet's side,
And cast down wreaths of the flow'ers wild,
On the ever hurrying tide.
But the stream flowed on, and her treasures bore
To the far off sparkling sea,
To return to the place of their birth no more,
Though she cried "Come back to me!
Ye fairest gems of these forest bowers,
Oh stream, bright stream, bring back my flowers."

"Bring back my flowers," said a noble youth,
As he mournfully stood alone,
And sadly thought on the broken truth
Of a heart that was once his own.—
Of a light that shone on his life's young day
As brilliant as man o'er knew,
Of a love that his reason had led astray,
And to him was no longer true.
"Return" he said, "Life's brightest hours,
Oh stream of Time, bring back my flowers."

"Bring back my flowers," a mother sighed,
O'er the grave where her infant slept,
And where in her stubbornness and pride,
She, her tearful vigil kept,
"Oh why does the cruel hand of death,
Seek victims so fair as she,
Oh why are the loved ones of others left,
While mine is snatched from me?
Who gave to thee Death, such cruel powers,
Oh grave dark grave! bring back my flowers!"

"Bring back my flowers," said a grey haired man,
For the friends of his youth were fled,
And those he had loved and cherished most,
Were slumbering with the dead;
But a faith in his God still cheered him on
Though the present was dark and drear;
For he knew that in Heaven he would meet again
The friends upon earth so dear.
"Come Death," he cried, "for in Eden's bowers,
Our God will restore our long lost flowers."

Religious Miscellany.

SHROVE TUESDAY.

THE Tuesday after Quinquagesima-Sunday is generally called Shrove-Tuesday: a name given it from the old Saxon words *Shrive*, *Shrift*, or *Shrove*, which in that language signifies to confess; it being a constant custom amongst the Roman Catholics to confess their sins on that day, in order to receive the blessed Sacrament and therefore qualify themselves for a more religious observation of the holy time of Lent immediately ensuing. But this in process of time was turned into a custom of invitations, and their taking their leave of flesh and other dainties; and afterwards by degrees, into sports and merriments, which still in that Church make up the whole business of the Carnival.

LENT.

Though it ought to be the constant endeavor of a Christian to observe his duty at all times, and to have always a great regard to what God requires of him; yet considering the great corruption of the world, and the frailty of our nature, and how often we transgress the bounds of our duty, and how backward we are to cross our fleshly appetites, it is very expedient that we should have some solemn season appointed for examining our lives, and the exercise of repentance.

And accordingly we find that from the very first ages of Christianity, it was customary for the Christians to set apart some time for mortification and self-denial, to prepare themselves for the feast of Easter. Irenæus, who lived but ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Poly-

carp had with St. John, has happened to let us know, though incidentally, that as it was observed in his time so it was in that of his predecessors.*

As to its original, the Lord Bishop of Bath and Wells, in his learned *Discourse concerning Lent*, has showed, by very probable arguments, that the Christian Lent took its rise from the Jewish preparation for their yearly expiation. He likewise proves out of their own writers, that the Jews began their solemn humiliation forty days before the expiation. Wherefore the primitive Christians, following their example, set up this fast at the beginning of Christianity, as a proper preparative for the commemoration of the great expiation of the sins of the whole world.

The number of forty days seems very generally to have been appropriated to repentance and humiliation. For not to reckon up the forty days in which God drowned the world, or the forty years in which the children of Israel did penance in the wilderness, or the forty stripes by which malefactors were to be corrected; whoever considers that Moses did, not only once, fast this number of days, that Elias also fasted in the wilderness the same space of time, that the Ninevites had precisely as many days allowed for their repentance, and that our blessed Saviour himself, when he was pleased to fast, observed the same length of time; whoever, I say, considers these things, cannot but think that this number of days is very suitable to extraordinary humiliation.

It receives its name from the time of the year where-in it is observed; *Lent* in the old Saxon language signifying *Spring*, being now used to signify this Spring fast, which always begins so that it may end at Easter; to remind us of our Saviour's sufferings, which ended at his Resurrection.

During this whole season, the Primitive Christians used to give the most public testimonies of sorrow and repentance, and to show the greatest signs of humiliation that can be imagined: no marriages were allowed of, nor anything that might give the least occasion to mirth or cheerfulness.

Nor was the demeanor of the primitive Christians at home less strict and austere than their discipline at church; they lay in sackcloth and ashes, and took no care of their garb or dress; they used no other food but what was necessary to preserve life; some abstaining from flesh and wine; others especially the Greeks, forbearing all fish likewise as well as flesh: some contented themselves with eggs and fruits; others forebore both, and lived upon bread, herbs, and roots: but all agreed in this, viz. that whereas at other seasons their fasts continued but till three in the afternoon, they would not on any day in Lent eat till the evening, and then such food as was least delicate.

A SPIRITUAL MIND, AND THE HABIT OF FERVENT AND CONTINUAL PRAYER.

A SPIRITUAL mind ought to be a distinguishing characteristic of every minister of Christ. This is essential to give life and power to his ministrations. Without it, all his duty will be performed in a perfunctory manner; there will be no "unction from the Holy One," either in his public discourses or his private conversation. In order that his speech and his preaching may be "in demonstration of the Spirit and of power," he must have his "conversation in Heaven;" his affections must be set "on things above, and not on things on the earth;" his life must be a life of faith in the Son of God.

Lastly a minister of Christ must possess the habit of fervent and continual prayer. He must be pre-eminently a man of prayer. He must pray for the influence of the Holy Spirit upon his own heart and understanding, that he may have a "mind and will" to the fulfilment of his office, and that he may know how to behave himself in the house of God; and he must pray for the influence of the same Spirit upon the hearts and understandings of his people, that they may receive the "love of the truth," and may "walk worthy of the Lord unto all pleasing, being fruitful of every good work, and increasing in the knowledge of God."

* Euseb. Hist. Eccl. l. 5. c. 24. p. 12. D.

A minister of Christ ought to do nothing without prayer. In his closet, before the composition of a sermon and in the pulpit before its delivery, he should never omit to ask for the help of the Holy Spirit. When he is going to conduct a parochial meeting, or to make a pastoral visit, he should always entreat of the Lord to be with him and bless him. He should enter into no company without asking for grace to glorify his God and Saviour in it. He should comment on no undertaking without praying that it may be begun, continued, and ended in the Lord. He should likewise continually cry unto the Lord for a blessing upon all his institutions and all the means of grace; and for the outpouring of His Holy Spirit upon all classes of his people, his communicants, his congregation, the children of his schools, and all who are placed under his spiritual charge. Thus, and thus only, can a minister go forth to his various duties, in the confidence that the Lord will be with him, and manifest the favor of His knowledge by him in every place. Thus only can we look forward with an assured hope that he shall finish his course with joy, and the ministry which he has received of the Lord Jesus, to testify the Gospel, of the grace of God.

CATHEDRALS.

It appears by a paragraph in one of the New York daily papers, that the matter of erecting a *Cathedral* Church is attracting the attention of some of the churchmen of that city. Those who contribute to build Cathedrals and other large and expensive churches, are not always among the number who are foremost, by their labors and charities, in the work of erecting plain but comfortable churches and chapels, in the darker and more neglected parts of the world. If those whom God has made his stewards, by entrusting them with His goods for a season, will not give at all, unless it be for the erection of costly edifices, such as are to be found in some of our larger cities, then it is well to encourage the building of magnificent Christian temples; but if a half a million of dollars for such a purpose is to be withdrawn from those who would otherwise have contributed this sum in aiding the spread of the Gospel in destitute places, and in assisting to build plain but substantial sanctuaries for those who must worship in uncomfortable and unconsecrated places all their days, unless their more favored brethren show their love for them, by helping them to build a church; then, we have no hesitation in saying that our duty to the Church and to the world requires us, more clearly, in this land and in this age, to build, as yet, to meet the spiritual wants of perishing sinners, rather than to gratify the tastes of refined Christians.

The time may come when the tide of emigration shall reach its flood-mark in this country—when the character of the people shall be no longer in the quick state of a fearful formation—when everything in morals, politics and religion, shall not be, as now, in that plastic condition, wherein it is moulded, with frightful facility, into the adamant form of a fixed destiny—when every neighborhood will have a church—when there are no new settlements—no "Far West"—when all are able and disposed to take care of their spiritual wants, with the same regularity as they attend to their worldly affairs—then, in such a state of society, it may be profitable to spend a million for a Temple.

If our branch of the Holy Catholic Church is to do "its work, its great work," and thereby successfully answer its glorious mission, then no time is to be lost. Every soldier and servant in our pale, whether he be Bishop, Priest, or Deacon, "must arise and put his armor on." We want keen and strong blades; we want the armor that God has fashioned for His work; we want the whole of it, and we want it bright and strong. It is no time for finical ornaments. We shall soon have occasion to employ the strongest and the best we have in real service. If infidelity and heresy, in all their shapes, are to be met and driven out of the land, then Christian laymen and Christian clergymen will have something to do which will allow them but little time for any employments which do not belong to the work of planting the Cross and defending it, with all the ghostly power which God has given them. There

was never a time when the cause of Christ needed churches more, with faithful ministers to preach in them, and costly Cathedrals less.

We are by no means unfavorable to the erection of cathedrals, when such a work can be done without manifestly impairing the ability of the Church to do her own appropriate missionary work.

Correspondence.

FOR THE CHURCH TIMES.

FAIRWEATHER CHRISTIANS.

QUESTIONS ON STORMY SUNDAYS.—FOR MALES.

1. Would this weather keep me at home on a Monday, from my Counting House, or office, or shop, or from any business appointment?

2. Would it keep me from any place where I had the prospect of gaining a few pounds?

3. Would it keep me from the gallery of the House of Assembly, or from a Court House, or a place of amusement, or a convivial meeting?

4. If not, what kept me at home last Sunday, and left my minister to preach to empty seats, and if he could be there, why not I?

FOR FEMALES.

1. If invited to a Ball, or other entertainment, would such weather have kept me at home?

2. If I had asked my friends Mrs. Gadabout and Mr. Whiskerandos, and the Miss Simportons to a quiet dinner at 7, and a quadrille on the carpet afterwards, ought such weather to have kept them away?

3. If I can "slip on my rubbers," and "take a run" to Doull's to inspect his new goods, and buy the latest pattern, and "not mind the weather at all," might I not have ventured to one or other of the Churches,—perhaps not so far away?

4. If so, why was I not there, in my place, to say my prayers, and listen to the instructions which, be the weather fair or foul, my worthy Parson must prepare, but which he then delivered to my cushions instead of myself?

Another Question for ALL.

Do you remember that there is another congregation from which you CANNOT stay at home? How many lost Sundays will you have to account for there?

Feb. 22.

QUEER.

FOR THE CHURCH TIMES.

SIR,—

A lump of Quartz, containing Gold was sent the other day from California to Nova Scotia, in order that its true value might be obtained, a doubt having existed in the mind of the sender as to the price put upon it at the spot.

The specific gravity of California Gold varies from 17 to 19, that of Quartz from 2.6 to 2.8. The lump weighed 10498.75 grains Troy, and the water displaced by it 1968.75 grains. Supposing that £3 sterling per oz. was the market price for gold in California, what would be the value of the lump?

Probably some of your numerous readers would furnish a solution of the above.

I am, sir, yours, &c,

X.

Provincial Legislature.

LEGISLATIVE.

On Saturday, the Report of the Committee which had been sitting on the subject of the Railway, was, after much disputation and sordid manoeuvres on both sides, received by the House, by a majority of four! On Monday the debate on the Bill was resumed with undiminished pertinacity, and rather increased heat. It would be tedious to attempt to follow the speakers over the same dull ground, which Hon. members have trodden over and over again. It does appear a terrible waste of time and money to be thus reiterating the same arguments, the same mystifying calculations, bandying the same personal invectives to and fro, from week to week. If the two parties talk themselves hoarse, they will not affect the ultimate result.

There has been money enough expended already within 7 years in debates, and delegations, to have built some miles of the trunk road. On Monday a large variety of papers were laid on the table, by the Government, including accounts of the Penitentiary, Estimates for the year, &c., &c. Bills were passed to incorporate Trustees of St. Andrew's Church, Halifax—Free Church, Sydney—and to increase stock of Water Company. Mr. Wier presented a petition from 8000 persons in Halifax, praying that the Railway Bills may pass.—Dr. Brown moved in amendment to the Clause before the House, that no Trunk be made without the Branches. The hon. member need not fear. He may be quite sure that the branches will as naturally follow from the Trunk when built, as the branches shoot out from the stem of a tree.

The Speaker addressed the House several times with such effect, in favor of the Government scheme, so far as the trunk line is concerned, but deemed it impru-

dent to extend the liability of the Province so far, as to include Branch lines—indeed he considered it impossible to carry on all three simultaneously. He brought forward unquestionable evidence that Railways have been built even lower than Sykes' estimate. He deprecated the party spirit which was mixed up with this great question, and forcibly pictured the disgraceful attitude in which Nova Scotia would be placed, in the coming season, if the Session should close without the adoption of some scheme for the immediate construction of a Road through the Province—when New Brunswick will be found with her line—complete from Shediac to the Bend—thus tapping the St. Lawrence and robbing us of the trade of Canada, P. E. Island and the Gulf Shore.—He spoke strongly against the Company scheme, and seemed fully armed with information of the most authentic nature, to substantiate his views. Mr. Thomas Coffin denounced the plan of a Company as one for enslaving the people of the land for ever. Mr. Martin Wilkins spoke on the other side, and contrived to enliven the dull details with the flashes of good humour. He made it out, if Jackson be our man that we shall have to give no money,—only paper—only our Bond. Does the hon. member intend to "repudiate?"

The Provincial Secretary sprang to his feet and made a furious onslaught on the last speaker, and all hands on that side of the house. He denounced with such warmth and vehemence, as he seldom exhibits, the disparagement of Nova Scotia credit by her own Sons, in their assertion that without Jackson's endorsement, our Bonds would be waste paper.—He averred on the contrary (*manibus et pedibus*) that our "promise to pay," would float bravely in the great market of London, i. e. the WORLD—without the scrape of a pen from Jackson, Brassay, Peto, and "the whole bunch of them."—He asked once more, why any should wish to force the Province into a bargain that would cost £2000 per mile more than by the Government plan, and leave us for all time coming, at the mercy of a monopolising Company, instead of having the control of our own road, and the benefit of its gains, if any there be—(and that such there will be is a very plain part of Messrs. Jackson's calculations.)

Now this question, after all the talk, has not yet been satisfactorily answered.

Mr. Marshall, began to speak in answer to the Pro. Sec'y. But in consequence of rude and shameful interruptions, the Speaker, on motion of Mr. Howe, cleared the galleries. We do not understand the justice of punishing the well behaved on account of those who are not so. There was no "obstructive" coughing, (though plenty of squeezing) in the Speaker's gallery, —and yet the tenants of that sweet spot were doomed to march as quickly as the gentry opposite, who hailed the Speaker's commands with anything but euphonious sounds. This does not strike us, "as even-handed justice."

On Wednesday, the House presented a curious scene to the spectators in the Gallery. The members seemed to be marching and countermarching the most of the day—sometimes apparently in doubt to which side they should move. Resolution upon Resolution was proposed on both sides, the main object of which seemed to be to test the strength of party. The upshot was, that they resolved to do nothing! A resolution, affirming government management, as the best, was carried in Committee by the casting vote of the chairman—But lost on being brought up, by a majority of 2. Mr. Johnston's Resolution in favour of Companies, was also lost by the same majority.—Thus, as the farmers say of a stubborn horse, they will neither "gee nor haw"—and the whole matter, after a month's debate, and a cost of perhaps £2000, is at a dead lock. The sooner the necessary business of the Country is provided for, and a dissolution ordered, the better.—Then let the country decide on the question of "Railroads by Government or by Companies"? A new House may be here in eight weeks, and Railway operations may yet be commenced by the 1st of June. It is quite evident that neither of the parties is strong enough in, the House to carry through a measure of such importance, and therefore it is but a waste of time, temper and money, besides being a humiliating spectacle of disunion to surrounding Provinces, to prolong the contest.

On Thursday, a motion to rescind the vote of the previous evening, against the Government plan, was carried by the casting vote of the Speaker. Mr. Borneu voting in favour of the Government. Mr. Howe then intimated that a sufficient pause would be made to allow of the introduction by the opposition of any scheme they may have. In the evening the House was in Committee of Supply, passing the usual votes.

News Department.

MR. EVERETT'S LETTER.

To the President of the United States.

The Secretary of State has the honor to submit to the President the following report in relation to the negotiations pending between this Government and that of Great Britain on the subject of the fisheries, of reciprocal intercourse with the British American Provinces, and the navigation of the St. Lawrence, and the canals connected with it. The prospects of the negotiation at the commencement of the Session were alluded to in a general way in the President's Message. The attention of this department was given to the subject at the earliest day possible, and it has been pursued with diligence. It has been perceived with satisfaction, that the Government of Her Britannic Majesty is prepared to enter into an arrangement for the admission of the fishing vessels of the United States, to a full participation in the public fisheries on the coasts and shores of the Provinces;—with the exception at present of Newfoundland, and in the right of drying and curing the fish on shore, on condition of the admission duty free, into the market of the United States of the Colonial fish, and on the like condition of these privileges being reciprocally enjoyed by British subjects on the coasts and shores of the United States. It is also understood that the British Government is desirous, in concert with the Provinces, to come to an agreement with the United States for reciprocal free trade with the Provinces in certain natural productions, and that the free navigation of the River St. Lawrence and of the Welland Canal would be conceded as part of the arrangement. An agreement of this kind has for several years received the attention of Congress, and a bill providing for reciprocal free trade in certain articles, on one occasion passed the House of Representatives. The present negotiations have been concluded by the departments under the impression that if the details of the arrangement could be satisfactorily settled, and in such a way as to afford mutual benefit, Congress would be disposed to perform its part to carry it into effect, even if the United States, the party which furnishes by far the largest market to the other, shall think it necessary in some respects to limit, and in others to enlarge the number of articles subject to the arrangement beyond what the British government of the Provinces would prefer. The Secretary of State has been of opinion that the main provisions alluded to promised so much benefit on both sides, that it would be felt to be expedient to enter into the arrangement for a definite time, leaving to future legislation and negotiation guided by experience, to render it still more satisfactory by future limitation or enlargement. The number and variety of the details which have presented themselves in the progress of the negotiations, and the important interests in different parts, both in the United States and the British Provinces, requiring to be carefully considered, with the necessity of a reference to London for instruction as to all questions of moment, that arose unexpectedly, have thus far prevented, and will render impossible the conclusion of a comprehensive arrangement of the kind contemplated to be submitted in season to the Senate, and to have been made the subject of legislative action during the present short session. It is believed, however, from the progress made, and the present state of the negotiations, that time is only wanted for a satisfactory agreement between the governments on all the subjects above alluded to. The only part of the proposed arrangements which may be considered of an urgent nature, is such an adjustment of the fishery question as would remove all danger of trouble on the fishing grounds during the approaching season. This is an object of great importance, and worthy the immediate attention of Congress, as belonging to a general settlement. The British Government is not willing to dispose of it separately, but the Secretary of State is of opinion, under the circumstances of the case, if Congress should pass an act admitting Provincial fish, free of duty, into the United States, on condition that the fisheries of the United States are admitted to a full participation in the provincial fisheries, the government of Great Britain would give effect to the measure by the requisite legislation on her part, in the expectation, on both sides, that the question of reciprocity, and of the use of the St. Lawrence, and the Canals connected with it, will be taken up hereafter with a favorable disposition to come to a mutually advantageous agreement on the subject. And even if such an act should fail to produce the desired result, which is not apprehended, it would relieve the United States of the responsibility of the consequences. All of which is respectfully submitted.

EDWARD EVERETT.

The message was referred to the Committee on Foreign Affairs, and ordered to be printed.

MARRIAGE OF A CHINESE.—Mr. Oong Ar Show, the well known tea vender, was yesterday united in wedlock at St. Matthew's Church, South Boston. Ceremony was performed by Rev. Mr. Clinch, in the presence of quite a large number of persons. The bride's name was Louisa M. Hens, a young lady of German parentage.—*Boston paper.*

IMPORTANT FROM WASHINGTON.—We have been informed that intelligence was received by telegraph last evening, of the rejection by the United States Senate, on Thursday last, of the Reciprocity and Fishery treaty lately agreed upon by the American Secretary of State and Mr. Crampton, the British Minister at Washington; but that a bill on the subjects embraced in the treaty, would be reported in Congress by the Committee of Commerce.

TORONTO IN 1853.

We next come to the new churches. Foremost is the Anglican St. James' Cathedral. This is built after the gothic style of architecture. The material for the most part is of white brick, but freestone is used for the porticoes and windows. Nothing can exceed the graceful elegance with which all its proportions blended together. It is not quite finished; but, still sufficient to show the most elegant specimen of Church architecture in Canada. In the western part of the city a large Roman Catholic Church is in progress of erection. It displays good taste in its architecture. Not far from that is a chapel of one of the Protestant denominations, the name of which we have not learned. It is very nearly finished. A new chapel of the Covenanter Presbyterian Church is also erecting near the Anglican Church of the Holy Trinity.

A new wing of Trinity College has just been finished, or rather the west end of the south face. The perspective of Trinity College from Queen-street, is now very striking, and challenges at once the attention and admiration of every passer. Its numerous turrets and pointed windows, together with its light and graceful proportions, manifest elegance such as one seldom sees, as well as classic taste. We believe it is the intention to erect three more sides, until a quadrangle is formed. But take alone the south face, measuring 220 feet in length, and it cannot be matched for beauty in Canada. Toronto has reason to be proud of this building, however much divers doctors may disagree respecting the occasion of its erection, or the doctrines taught therein. Upon entering the college the arrangements are all of the most convenient kind. It stands upon a piece of ground of 20 acres in extent, and commands a fine view of the Bay and Lake Ontario.

The Normal School we have recently described, so it will be sufficient on this occasion, to make only an allusion to this building. The common school houses being erected, appear to be large, substantial, and well adapted for their intended purposes.

This must be enough of detail for the present.—Toronto may justly be proud of its improvement, and progress in population and wealth. But a few years ago it was contemptuously called "Muddy Little York," and a few years before that, a writer wondered why such a frog marsh should have been selected for the site of a city. True in some respects, the site might not have been very tempting, but its position, was more than enough to atone for all small evils.—With the finest and most accessible harbour on Lake Ontario, and with a magnificent country behind it; which the new railroads will open up, Toronto may hope to increase faster than it has yet done; and this is saying very much, when we look at the comparative census of the city for some years back. We will give the figures, although they have previously appeared in these columns:—In 1826, the population of Toronto was 1,719; in 1830, 2,860; in 1834, 9,254; in 1838, 12,571; in 1842, 15,336; in 1846, 20,565; in 1850, 25,166; and in 1852, 30,775. These figures require no commentary. We will only add, that those of our citizens who entertain very sanguine hopes for the future, may not justly be charged with extravagance.

DR. KANE'S EXPEDITION TO BAFFIN'S BAY.—The New York Tribune says:—We learn that the British Admiralty, through Capt. Sir Francis Beaufort, the head of the Hydrographic Department, have just sent to Dr. Kane a supply of recent charts of the Arctic regions, accompanied by a very kind proffer of co-operation and advice in his approaching expedition to the North by way of Baffin's Bay. Dr. Kane has accepted the friendly offer, and has written requesting suggestions upon several features in the organization of his party. This is by no means so simple as might at first sight be supposed. In a sledge expedition, where every man carries his life on his shoulders, the system of provisioning is reduced to a most minutely estimated minimum, and it becomes important to calculate ounces. The tenting, the sledges, the changes of clothing, everything, even to the extra box of percussion caps, must be exactly arranged beforehand. On all these points the extensive experience in the possession of the Admiralty will no doubt be of great advantage to Dr. Kane and his companions. We learn that the expedition is otherwise in active preparation, and will be ready to start at the earliest date to ascend Baffin's Bay with the opening of the ice in the spring.

We regret to state that the apprehension we expressed in our last Number, of the probable drowning lately, of several persons in the Bras d'Or Lake, was too well grounded, as there now remains no doubt of the fact.

It appears that Angus Campbell, of Little Bras d'Or, Carpenter; Roderick Corbett, of Pointe Clear, Merchant, and John McKay—a brother-in-law of Corbett's—and his daughter, left Murdoch McDonald's, Little Bras d'Or, in a sail boat, on their way home, a distance of about 15 miles, on the 15th ult. Nothing was heard of them thereafter for several days, when the mast and sail of the Boat came ashore on the south side of the Lake. It is supposed that those persons must have lost their way and perished on the day they left McDonald's, as the wind from the N. E. freshened, and the weather soon after became thick, with snow. It is thought the Boat must have filled, as the caps, and several articles of Merchandize, which were in her, since came ashore, with the Boat, on the south side of the Lake. The men lost, have all left widows and children. Corbett, we understand, was married to a

daughter of Mr. John Ross, of Boularderie; and McKay's widow, who was a sister of Corbett's, has thus lost her husband, and a brother, and her only child.—They all bore the character of honest and industrious persons, and were highly esteemed. We sincerely sympathize with their relatives and friends in this afflictive dispensation of Divine Providence.—*Cape Breton News.*

Diocesan Church Society.

D. C. S.

At the Annual Meeting of the Diocesan Church Society, 10th Feb. 1853, the following Resolutions were passed:—

- "Resolved, That all grants of more than two years' standing, to Churches, must be called for within six months from the first of April next."
- "That in futuro all grants shall be made on the following terms, viz.—the first moiety must be called for within one year, and the second within two years from the date of the grant."

At a regular monthly meeting of the Executive Committee, Feb. 10th, £20 was granted on the usual conditions to the Rev. E. B. Nichols, Liverpool, for the Church at New Caledonia.

Also, £20 on the usual conditions, in aid of Morden Church, Aylesford.

EDWIN GILPIN, Jr.
Sec'y. D. C. S.

D. C. S.

RECEIPTS.

Feb. 16. Windsor,	£20 18 3
18. Hon'ble. S. B. Robie, donation,	10 0 0
19. K. H. M. (a trifile towards D. C. S.)	0 5 0
21. Barrington,	0 7 6
23. Chester,	1 0 0
24. Mahone Bay,	1 0 0
A McN. Cochran, Esq. Maitland,	1 0 0
EDWIN GILPIN, Jr. Sec'y.	

Editorial Miscellanies.

WORTHY OF IMITATION.—We clip these two notices, one from the neighbouring Provinces, and the other from Canada, of that sort of substantial testimony of Pastoral affection, so creditable, to those who offer it, and so grateful to those who receive it. May the example stimulate others:—

The Rev. S. D. Leo Street, Rector of Woodstock, New Brunswick, received a present of £20 from his Parishioners on Christmas day.

The members of the Church of England in Simcoe, Victoria and Dover, have presented to the Rev. Francis Evans the sum of ninety pounds, in testimony of their appreciation of him; and of their regard and esteem. What makes this manifestation of affection and confidence peculiarly acceptable to the recipient is the fact, that nearly every individual in the three localities contributed to the amount. The unanimity thus manifested shows that there was no party feeling in the matter—and that the worthy Rector can thus rejoice in this tribute, as an indication of the increasing cordiality and confidence which, we are happy to hear, exists between Pastor and people.

We have received the communication of a "Presbyter," containing severe strictures on the *Church Witness*, which we must decline publishing, as being sure to provoke unprofitable controversy, which personally, professionally, and as Editor of this paper, we desire to avoid. The writer has furnished a good reason for not publishing his letter in his own remark:—"that it would be more consistent with the character of a religious paper to inculcate christian truth in the spirit of peace than in the bitterness of controversy." We do not say that we will never, under any circumstances, assume a controversial attitude. In days like the present it may not be easy to avoid it, and when a grave necessity shall arise, we will promise to be still. But as yet such is not the case.

We observed in a late Bermuda paper that the Jubilee collections in that quarter, amounted to £46 12 7.

We see in the *Fredericton Head Quarters* that "the settlement of the Clergy Reserves is re-committed by the Duke of Newcastle, to the Canadian Legislature." It will be remembered that Sir John Pakington had properly refused to do this.

It would seem by the subjoined extract that the rumor of Wilson's death was premature:

"Professor Wilson, like the poet Montgomery, will have the pleasure of reading his own obituary: the rumor of his death has been contradicted. The death of Prof. Epsom, of the *Edinburgh Review*, should have been recorded. It was not hard for Epsom to change to Wilson in coming so far; especially as both were professors, and each associated with an *Edinburgh Review*."—*East Boston Ledger.*

We understand that the Lord Bishop of Nova Scotia has lately presented to St. Paul's Church in this city, a handsome set of Service Books for the Communion Table.

P. E. ISLAND.—The value of the Electric Telegraph to our friends on the Island, must be comfortably apparent under such obstructions to other intercourse as are referred to in the following item:—

INTERESTING FROM ONE OF THE ARCTIC EXPEDITIONS.

From the *Panama Herald*, Dec. 25.

From a letter received in this city, we have been kindly furnished with the following interesting information relative to one of the expeditions sent in search of Sir John Franklin, for the safety of which considerable anxiety was beginning to be felt, as no intelligence had been received of it for a considerable time:

The friends of Capt. Collinson, of H. B. M. Ship *Enterprise*, will be delighted to hear that he has been seen by some American Whalers. This officer, it will be recollected, went in search of Sir John Franklin and his party, and was supposed to have been lost, as he had not been heard of for nearly two years.

H. B. M. Sloop of war *Amphitrite* was at Acapulco, about to sail immediately for England with \$800,000

Mechanics' Institute.—J. W. Dawson, Esq. delivered the third and last of his promised Lectures on Mineralogy, on the evening of Wednesday last. A respectable and attentive audience availed themselves of the valuable opportunity of acquiring full information on the Mineral formations of the land in which they dwell. We need hardly say, that the subject was handled in a masterly style, and so perspicuously, as to make it interesting and instructive, even to the unlearned in natural science. In conclusion, the Lecturer called the attention of the meeting to the riches of Nova Scotia in the abundance of her Minerals, riches greater, as was observed, than that of California or Australia. He shewed the benefit derived to Canada from the Geological survey of that Province now in progress by Mr. Logan, whose services Mr. Dawson recommended, as likely to be highly beneficial to Nova Scotia, and well worthy of being secured at the public expense.

The thanks of the Institute were voted by acclamation to Mr. Dawson, for his valuable Lectures.

While listening with deep interest to this gentleman, the thought continually occurred to our mind, "How good would it be for the young men of King's College if they had such advantages as are open to the young mechanics of Halifax."

MILDNESS OF THE SEAS.—From all northern parts of the world, we hear that the season has been one of unprecedented mildness. Is it too much to hope, that even in the Arctic regions, where our intrepid countryman (Becher,) and his brave companions are shut in, there may be some mitigation of severity—favorable to their noble and benevolent design? Among the wonders in our own Province, an eastern paper mentions that frogs, and a snake had been seen there. (We have plenty of croakers in this region, but no frogs.)

The following Reply to the Address of the Mayor and Citizens of Halifax, on the subject of the Fisheries, was received by the last mail.

No. 5. *Downing Street, 3rd February, 1853.*

Sir—My predecessor, Sir John Pakington, received your Despatch, No. 18, of the 2nd September last, transmitting two Addresses adopted by a Public Meeting at Halifax, on the subject of the pending negotiations between this country and the United States, respecting the Fisheries, but he postponed the communication of his views on that Despatch in consequence of the pressure of other correspondence on the same subject, and left it unanswered on quitting office.

You will inform the Mayor of Halifax, and the numerous and influential body of Memorialists, that their Petition was laid before Her Majesty, who was pleased to receive the same very graciously.

The inhabitants of Halifax may rely on the determination of Her Majesty's Government that, in the pending commercial negotiation with the United States of America, the interests of the North American possessions of Her Majesty will be carefully considered,—the prosperity of those parts of the Empire being the leading object kept in view by them in the provisions of the intended Treaty.

I have, &c.
(Signed) NEWCASTLE.
The Lieut-Governor of Nova-Scotia.

ANOTHER WORD FOR THE POOR FISHERMEN.—A few lines on this subject about Christmas, produced us some seasonable donations, which we duly acknowledged, and some old clothing from two or three friends,—all of which has been expended and distributed, gladdening the hearts, and sustaining the strength of the hungry and the naked—old and young. These poor people seem most reluctant to apply for aid, but sheer necessity compels them. They can expect nothing from their own labour, for two months to come. (If Railroads were commenced it would not be so.) Donations in money, provisions, cast off clothing for men, women, or children, thankfully received and carefully distributed by Rev. J. C. Cochran, Brunswick St. St. George's.

Missionary Record.

From the C. C. Chronicle, for February

THE Church is entitled in common fairness to occupy one or other of two positions:—

- I. That of favour and privilege derived from her connexion with the State; or,
- II. That of freedom and independence, accorded to other tolerated but non-established communions.

At present, however, she is in the unhappy condition of possessing neither the substantial advantages of an established, nor the compensating freedom of a voluntary Church.

Now on one or other of these alternative conditions we must peremptorily insist. The former we know to be absolutely hopeless in the Colonies; and we claim, therefore, in the full confidence of right, as well as with an unhesitating preference, the latter. Plainly, and in set terms, we demand that the particular religious communion, attached to the doctrine, and using the service book of the Church of England, be left at liberty in the several Colonial Dioceses to regulate its own internal order and discipline, and to manage the affairs of its own parishes and schools, in such manner as it shall deem most conducive to God's honour and service. This is a claim of simple justice, not to be set aside by any nonsensical declamation about ecclesiastical despotism, or by any imaginary dangers of the splitting up of the Church into sections. Nobody proposes to touch the authorized version of the Bible, the Book of Common Prayer, the Articles of Religion, or any of the prescribed formularies of the Church. All that we demand is liberty for the Bishop, Clergy, and laity of each Diocese, to meet together in authorized assemblies, to take into consideration from time to time the affairs of that Diocese, and so to adopt measures for supplying the needs and correcting the abuses of the Church.

Indeed, so strongly is the necessity felt of some organization, that the two oldest Bishops of the Colonial Church—neither of whom had before left his Diocese since the day of his consecration—have come from their distant spheres of duty, for the sole purpose of representing to the authorities of the Church and State, in this country the many difficulties and discouragements with which they have to contend in administering the affairs of their respective Dioceses, and suggesting the necessary remedy. The Bishops of Sydney and Quebec were consecrated on the same day, (14th February, 1836), and for the last seventeen years have been engaged in the active oversight of two of the largest Dioceses in the world, though both have been more than once subdivided. They have therefore had ample experience of the working of the Church in the Colonies; ample experience, too, how the Church's work is impeded by the want of adequate and suitable machinery. They come to return an answer in person to the circular letter of Sir John Pakington, on the expediency of adopting Mr. Gladstone's enabling Act. They bring with them evidence, accumulated during the whole period of their Episcopate, of anomalies, irregularities, and deficiencies, which prove conclusively the harm and detriment which the Church is suffering from the absence of all authority to correct what is vicious, or supply what is wanting.—They ask redress for practical and unquestioned grievances,—and that redress, we are satisfied, will no longer be refused.

It is a fortunate circumstance that the representative Bishops of the great and spreading Churches of Canada and Australia should have arrived at a time when they will have the opportunity of conferring with their episcopal brethren—more or less subject to the same inconveniences and disabilities as themselves—from the Dioceses of Newfoundland, Capetown, and Antigua. We sincerely hope that they will, jointly or severally, lay the whole case of their Dioceses before the Parliament and the public; for we hold it to be impossible that when the full amount of grievance under which the Colonial Church suffers is known, the necessity of affording some remedy will any longer be disputed.

For the first century of its existence the Colonial Church was left without a Bishop; for three quarters of a century, since the establishment of the Episcopate, it has been left without any constitution or intelligible code of Church law. Whigs and Tories have been equally indifferent to its claims, but both parties have been roused of late, by the earnestness of Churchmen at home, and the bold and determined attitude of Churchmen in the Colonies, to admit the Church into the category of interests which claim a statesman's attention. Late Governments have even gone the length

of allowing Bishoprics to be founded, on condition of the entire endowment being provided from voluntary contributions. We may hope, therefore, that with the advancing liberality of the age, and the recognised principle of Colonial self-government, the Church will be indulged with its own representative assembly. We should be sorry that the Church should be compelled to have recourse to the opinion of the late Attorney-General, who holds that the restraining Act of Henry VIII. does not apply to the Colonies. We hope, and we believe, that the necessity for doing so will not arise; for we shall be much indeed surprised if the statesmen who so confidently, and, as we believe, so wisely, assert the claim of the colonialists to manage their own civil affairs, should continue the obsolete and injurious restrictions which at present confine and cripple the action of the Church.

Lew Chew and the Lewchewans. By George Smith, D. D. Lord Bishop of Victoria. London: Hatchard. 1853

We have read through this little brochure on a deeply interesting and important subject, with unbroken attention. It is remarkably well written, in a simple pleasing style, but with spirit, and graphically.

Most of our readers are acquainted with the island of Lew Chew, or Loo Choo, as it is usually written, from the narrative of Captain Basil Hall; few, perhaps, are aware that a Mission has been planted there since 1846, and we fear that the account here given of the conduct of the Lewchewans towards Mr. Bettelheim will dissipate whatever favourable impressions they may have formed of them.

“Seven years ago a few naval officers formed themselves into a Society, sent out a Missionary labourer, and have hitherto persevered against multiplied difficulties and discouragements, sufficient to have overpowered minds less hopeful and less sustained by faith in the sure fulfilment of God's promises. Their missionary—a converted Jew—possesses many qualifications for his work: he is an able linguist, has gained a medical diploma in a foreign university—possesses great energy of mind, and activity of body—is indefatigable in his labours—and has braved many trials and surmounted much opposition, cheered by the one hope of being permitted to diffuse the Gospel in Lew Chew, and through Lew Chew to the secluded and benighted empire of Japan.”

We are informed that Mr. Bettelheim is married to an Englishwoman, but it does not appear whether he has received English orders, or whether he belongs to a foreign Protestant communion. This Mission the Bishop of Victoria visited in the autumn of 1850, and we have in this volume the Bishop's narrative of his visit, which, as we said, is singularly interesting.

The Mission itself has signally failed of success.—Whether this failure is attributable to any defect in Mr. or Dr. Bettelheim's character, (for the Bishop speaks in a very apologetic tone about this gentleman, and asks for large indulgence in behalf of his peculiarities,) or whether it may be attributable to any defect in the principles upon which the Mission is founded, or to the peculiar genius of the people of Lew Chew, we are not able to conjecture; at all events there is no attempt to account for it in the pages of the narrative.

The natives flee from Mr. Bettelheim as from a pestilence; and they dispersed before the Bishop as before an armed host.

Yet there is something trenching closely upon the sublime in the spectacle of a man exiling himself voluntarily from all the charities of ancient civilization, excommunicating himself from all external fellowship with Christians, and cooping himself up in an island of barbarians, only that he may be a witness for Christ, and lift up the Ensign to the nations from far: as, indeed, there is also something terrible in the thought, that as of oldtime so now there should be men who seeing see not, and hearing do not hear; or regard the Saviour's messenger as once He, Lord of all, was Himself regarded—in the light of one come to torment them before their time.

Who shall say what success is ordained for the Gospel in those eastern regions, or how, by what instruments, that success shall be achieved?—whether by the direct efforts of the Missionary, or by the reflux of the tide of emigration from China to Australia and California and South America, so that when the waters fill again they shall carry back the Gospel on their surface? Shall commerce precede the Gospel, or the Gospel open the way for commerce? Is Christianity to be the *aram courreur* of civilization, or civilization of Christianity? What influence is the god of gold to exercise over the destinies of man in the Southern Hemisphere?

We have only to express a wish in conclusion, that the Bishop had allowed Mr. Bettelheim to speak more largely for himself in the pages which his Lordship has given to the world.

Youths' Department.

TWO KINDS OF RICHES.—A little boy sat by his mother. He looked long at the fire, and was silent.—“Then, as the deep thought began to pass away, his eye grew bright, and he spoke, “Mother, I wish I was rich.”

“Why do you wish to be rich, my son?”

The child said, “Because every one praises the rich. Every one inquires after the rich. The stranger at our table yesterday asked ‘who was the richest man in the village.’ At school there is a boy who does not love to learn. He takes no pains to say his lesson well. Sometimes he speaks evil words. But the children don't blame him, for they say he is a wealthy boy.”

The mother saw that her child was in danger of believing wealth might take the place of goodness, or be an excuse for indolence, or cause them to be held in honor who led unworthy lives. So she asked, “What is it to be rich?”

And he answered, “I do not know. Yet tell me how I may become rich, that all may ask after me, and praise me!”

The mother replied, “To become rich is to get money. For this you must wait until you are a man.”

Then the boy looked sorrowful, and said, “Is there not some other way of being, rich, that I may begin now?”

She answered, “The gain of money is not the only, nor the true wealth. Fires may burn it, the floods drown it, the winds sweep it away, moth and rust waste it, and the robber make it his prey. Men are wearied with the toil of getting it, but they leave it behind at last. They die, and carry nothing away. The soul of the richest prince goeth forth, like that of the wayside beggar, without a garment. There is another kind of riches, which are not kept in the purse, but in the heart. Those who possess them are not always praised by men, but they have the praise of God.”

Then said the boy, “May I begin to gather this kind of riches now, or must I wait till I grow up, and am a man?”

The mother laid her hand upon his little head, and said, “To-day, if ye will Hear his voice; for he hath promised that those who seek early shall find.”

And the child said, “Teach me how I may become rich before God.”

Then she looked tenderly on him and said, “Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in him. Obey his word, and strive all the days of your life to be good, and to do good to all. So, though you may be poor in this world, you shall be rich in faith, and heir of the kingdom of heaven.”

A TOUCHING INCIDENT.—Little Helen was a child of uncommon loveliness. Her thoughtful countenance, clear articulation and mature expression, all showed her—even before two years of age—to be a bud of no ordinary promise. Born on New England soil, she was soon after taken to her western home, where her infantile powers developed, foreshadowing a fruitfulness and richness rarely perceptible so early in life. The pet of her friends, the joy of her parents, she was retaken to the place of her birth for a visit. Scarcely had she become accustomed to the change, when

“An angel visited the earth;

And bore the flower away.”

Little Helen had spent the day playfully and happily in loving and being beloved, and although she drooped a little, yet not sufficiently—to alarm the watchfulness of maternal love. She said, “Good night” to her friends, kissed her brother and sister, and when she laid her head on her pillow, repeated—as she was in the habit of doing—in clear accents, those words of our Saviour, which have afforded so much comfort to bereaved parents and friends ever since they were spoken, “Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven;” then giving the usual kiss, “Good night, Ma; I wake up happy—I wake up happy, Ma;” Her mother left her, intending to go out, but returning for a forgotten article, found her darling Helen in convulsions. Medical aid and skill were at once put in requisition, and unremitting efforts were made to give relief; still disease held fast hold of the little sufferer until 7 o'clock the next morning her second birth-day, when her spirit took its upward flight, and she awoke happy in her Saviour's likeness, to bloom and expand under his teachings, ripening and bringing forth fruit to immortality.—*Independent.*

RELIGION AND DANCING.—A Christian brother writes us that he lives in a dancing community; that Christians in married life are in the habit of attending dancing parties, to enjoy the entertainment and the conversation, and console themselves in the line of conscience by saying, "We do not join in the dance." Our brother, grieved in view of the evils of such dancing parties, asks, "May a Christian attend a convivial party where dancing is introduced?"

Our answer may be inferred from our belief in the following facts:

1. No Christian can enjoy God's presence in a dancing party.
2. No Christian can ask God to be with him there.
3. No Christian parent can reasonably pray that God would bless his children in their attendance.
4. Living Christians can have no sympathy with the spirit of such assemblies.
5. No sort of Christian except the back-slidden or dead, can enjoy them.
6. The experience of ages has shown that the influence of the convivial dancing parties is hostile to real piety, being hostile to a proper realization of eternity and of our relation to God.

Selections.

CYPRIAN OF CARTHAGE.—Cyprian was a native of Carthage. He was by education a heathen, and was eminent as a philosopher of the epicurean school. He was chosen professor of rhetoric and logic in his native city, and won the admiration of his students, as well by the elegance of his manners, and the luxury of his mode of life, as by the principles of his philosophy, and the practice of elocution. Believing that the chief end of man was to gratify his appetites, and that he was created for pleasure alone, his life was a succession of feasting and parades. About the year two hundred and forty-six, his attention was arrested by the preaching of a Christian minister named Cæcilius. He studied the Scriptures with great care, and convinced that in Christ alone was life eternal, he was baptized.

He now sold his estates, distributing his wealth among the poor, clothed himself in plain attire, and gave himself to the ministry of the Gospel, and in the year two hundred and forty-eight he was elected bishop of Carthage. His ministry was characterized by great zeal. As he had when a teacher of polite learning, so now as a Christian pastor, he excited in the minds of his hearers the warmest enthusiasm, and very many were added to the Church.

He had only labored two years, when the persecution under Decius Trajanus broke out. Cyprian was immediately proscribed, and the Pagan populace repeatedly demanded his death with furious outcries of "Cyprian to the beasts, Cyprian to the lions." He withdrew for a period into a place of concealment. But while he thus withdrew for a season, he neither denied his faith, nor forgot his flock. He maintained a constant and affectionate correspondence with his people. In these pastoral epistles he shows most clearly how much he longed for them all in the Lord, and that though absent in the body, he was yet present with them in spirit.

The persecution grew gradually more severe until the Gothic war, in which Decius lost his life. During the calm which followed this event, Cyprian returned to Carthage in two hundred and fifty-one. He was now busily employed not only in the ordinary duties of his office, but in the expulsion of false doctrine, and in the administration of discipline. He was opposed by a party in his own flock, on account of his maintenance of discipline in the cases of those who had apostatized, and now sought re-admission to the church. He was also engaged in a controversy with Stephen, the Bishop of Rome, in which he earnestly opposed the arrogant assumptions of the Roman prelate, maintaining the independency of other bishops, and denying the claim of the Roman bishop to be considered as "Episcopus episcoporum,"—the Bishop of bishops.

A terrible plague now broke out in Carthage, while famine and pestilence were spreading their ravages over the whole Roman Empire. As usual, these calamities were laid to the blame of the Christians. The heathen religion was everywhere declining, and when, notwithstanding an imperial edict, great numbers refused to sacrifice to the gods, new persecutions arose, and the fury of the populace fell upon the Christians, with more than its wonted virulence.

The Emperor Valerian, thinking to destroy Christianity by removing its teachers, ordered all the governors of the various provinces to summon the bishops before their tribunals. Cyprian was brought before the pro-consul Appasius, when he witnessed a good pro-

cession, refusing to conform to the religion of the Empire, maintaining that "he knew no God but the one true God, who created heaven and earth, the sea and all that is therein." To the question, "Dost thou persist in this resolution?" he answered, "A good resolution grounded on the knowledge of God is unchangeable." Upon this the pro-consul sentenced him to banishment.

Curibus was the place of his exile, and from thence he frequently and affectionately wrote to his flock, strengthening them in God. He also sent them a large sum of money taken from his own income, for the relief of the suffering. His exile only made him dearer than ever to his people, and thus increased his influence. In the place of his banishment, too, a little church soon gathered round him, so that his exile was overruled for the furtherance of the gospel. The ministers of Christ were now by an imperial edict condemned to death. Cyprian was recalled to receive his final sentence. At the beginning of the Decian persecution, he had withdrawn, because he believed it to be for the interests of Christ's cause, but now, no entreaties of friends could induce him to decline making a public confession of his faith in Christ. On the night preceding his execution, his people thronged around the house in which their beloved pastor was confined, and he spent the greater part of the night in ministering to their spiritual wants for the last time. When he renewed his testimony in the presence of the pro-consul, he received the sentence of death as an enemy to the Roman gods, and to the sacred laws. To this he replied, "God be thanked." They were his last words. He was immediately afterwards beheaded. Thus on the 14th of September, A. D., 258, did this excellent bishop triumph over death, and enter into his longed-for glory.

Cyprian stands foremost among the Latin fathers of the Third century for the eloquence and pathos, as well as the elegance of his writings.—*New York Observer.*

THE FREEDOM OF THE GOSPEL.—If I were to come as an accredited agent to you from the upper sanctuary with a letter of invitation to you, with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible,—your invitation to come to Christ. It does not bear your name and address, but it says, "Whosoever,"—that takes you in, it says "all,"—that takes you in; it says "if any,"—that takes you in. What can be surer and freer than that?—*Chalmers.*

Literary Notices.

THE CANADIAN CRUSOES. New York: C. S. Francis & Co., 252 Broadway. For sale by Lindsay and Blackiston, No. 25 South, Sixth street, Philadelphia.

Mrs. Trail, the fair authoress of this work, is the wife of an emigrant officer, long resident in Canada, and well fitted by observation and talent to write an instructive volume. Some years ago she published one anonymously, entitled "The Backwoods of Canada," which passed through many editions. "The Crusoes" is intended for the young, and sets forth in graphic style the difficulties and dangers of a wilderness life—the loss of children in the forests—their wanderings, means of support, with the thrilling interest which such events are calculated to awaken.

HOME SCENES AND HEART STUDIES. By Grace Aguilar. New York: D. D. Appleton & Co. For sale at Henderson's, 5th and Arch Streets, Philadelphia.

With maternal affection the mother of Grace has gathered up the scattered fragments of her daughter's writings; the present volume closes the series. It contains nineteen distinct stories, and it is pleasant now that she has gone, to see a spirit of womanly piety and gentleness pervading them all.

FIRST PRINCIPLES OF CHEMISTRY.—For the use of Colleges and Schools. By B. Silliman, Jr. M.A., M. D., Professor of Yale College. Philadelphia, H. C. Peck & Theo. Bliss.

A scientific work which has reached its twenty-fifth edition requires no commendation. It may be proper to state that in its present form it is much enlarged, having been re-written and variously improved. There are upwards of four hundred wood cut illustrations to aid the learner in comprehending the first principles of a science that enters so largely into the pleasures, comforts and conveniences of life.

THE FADED HOPE. By Mrs. L. H. Sigourney. New York: Carter & Brothers. For sale by Mr. Martien 145 Chestnut St., Philadelphia.

The poetess of Hartford, like other mothers in Israel, has had her hopes and fears, her joys and sorrows. With stricken feelings but submissive spirit, she has given a sweet description of the infant days, opening years, and closing hours of a beloved son. Though

cut down at the age of nineteen, the time, and care and toil devoted to his moral and intellectual culture were not lost. He may long live in this simple memorial of a mother's love, to interest and influence the hearts of others.

THE BIBLE COMPANION; designed for the assistance of Bible Classes, Families, and young Students of the Scriptures. With an introduction by the Rev. S. H. Tyng, D. D., New York: Carter & Brothers, Philadelphia: W. S. Martien.

This small volume contains a condensed analysis of all the books of Scripture, the subjects on which they treat, and the most important parallel passages which serve to illustrate and elucidate the respective parts. Several chapters are devoted to a consideration of the Bible. Its Antiquity, excellence, Inspiration, Design, and authenticity, are presented with clearness and order. The history of its translation, rules for its profitable reading, with geographical, topographical, and other brief notices of persons, services, and things, form a compendium of invaluable instruction for such as desire to obtain a knowledge of those Scriptures which make wise unto salvation.

THE PASTOR IN HIS CLOSET; or a help to the Devotions of the Clergy. By the Rev. John Armstrong, Vicar of Tidenham, Philadelphia: H. Hooker, 8th and Chestnut Sts.

It requires great watchfulness on the part of a Christian minister, lest the regular discharge of public duties should lead him to overlook or under-estimate the all-important work of cultivating his own heart. Few clergymen will peruse the devotional services of this manual of prayer without feeling ever and anon, that its confessions, fears and deprecations, resolutions, entreaties and desires, are admirably suited to his own heart, and well besitting his own sinful lips. What a race of spiritual men should we be if we could measureably attain the elevated standard which is here so earnestly craved.

Correspondence.

SONGS OF THE CHURCH.

No. 25.

THIRD SUNDAY IN LENT.

"AWAKE thou that sleepest and arise from the dead and Christ shall give thee light.—Ephesians 5. 14.

O slumbering soul awake,
The Spirit loudly calls;
Arise renew'd and break
The chain thy soul enthral's.

O son of death arise,
Thy Saviour bids thee live.
Press onward for the prize,
The prize which Christ shall give.

Fold not thine arms to sleep,
And ask no more delay,
But with contrition deep
Arise and watch and pray.

O weary soul awake,
Soon on this dreary night,
Eternal day will break,
"And Christ shall give thee light." W. B.

No. 26.

"Beloved now are we the sons of God, and it doth not yet appear what we shall be; but, we know, that, when he shall appear, we shall be like him, for we shall see him as he is."—1 John 3. 2.

AND can it be exalted King,
That underneath thy downy wing,
Shall be our 'biting place;
That where Thou art in glory dight,
With angels we shall walk in white,
And see thee face to face?

And can it be our souls shall rest,
Among the spirits pure and blest
That gather round Thy throne;
Unpained by grief, unstain'd with sin,
To join the enraptur'd Seraphim,
And make their song our own.

We know not in what glory drest,
We then shall stand among the blest,
With Him who came to save,
"But this we know," that we shall wake,
Like Him whose gracious word shall break
The silence of the grave.

We know that when this house of clay,
Shall from our spirits pass away,
A nobler one shall rise,
With no decay, with no defect,
But like its mighty Architect,
Eternal in the Skies.*

* 11 Cor. v. 1.

W. B.

FRATERNITY. In the last No. of the Church Times, Songs of the Church, No. 24, First stanza eighth line, for Now, read NONE.

The Church Times.

HALIFAX, SATURDAY, FEB. 26, 1853.

COLONIAL CHURCH CHRONICLE,
FOR FEBRUARY.

WE have received this No., and avail ourselves of it for several important extracts in this day's paper. The visit of the Bishop of Sydney had excited much interest. On the 21st January, at a meeting of the S. P. G. F., an address was presented to his Lordship, congratulating him on his visit to his native land, after an absence of seventeen years. The Bishop of Quebec, who is also in England, was consecrated on the same day with his brother Bishop, and had likewise been absent from England for a similar period. The address was read by the Rev. E. Hawkins, and bore testimony to the valuable labours of the Bishop of Sydney, and to the wonderful increase of the Church in the region from whence he came. When in England before the Episcopate was unknown in Australia. Now there are six Bishops. In order to form an endowment for two of these, the Bishop of Sydney had voluntarily relinquished one-fourth part of his annual income, namely, £600 sterling. The Secretary says, "While the Society will ever rejoice to afford to your Lordship such co-operation as may fairly be expected, it feels itself called upon to say distinctly, that N. S. Wales, as well as every other Colony of British subjects, must, for the permanent support of its own Clergy, mainly depend upon itself."

The reply of Bishop Broughton extends over six closely printed pages. We have only room for the following extracts:—

He thus speaks of his brother Bishops, and of the other Clergy:—

"It would ill become me, indeed, to be the panegyrist of those highly gifted and distinguished men, but I can never speak of them without recording my persuasion, that men more amply endowed with the qualities and disposition to fulfil the arduous work which has been assigned them, could not be found in the whole extent and compass of the Church of England. I speak from an intimate acquaintance and knowledge of them from all the situations in which a ruler of the Church of Christ can be placed; and I am warranted in saying, that in no instance has any one of them been found wanting. I should be ungrateful too, if I do not proceed further to thank the Society heartily for a supply of excellent labourers, learned and useful clergymen, in the situation of priests and deacons, who have been placed under my charge through the efforts of this Society. I will say this, that I know of no Church which, in comparison with the number of its clergy, contains men more estimable, more fully imbued with the spirit of their holy office, or who do more earnestly, anxiously and faithfully endeavour, by the help which God grants to them, to discharge that office, than the clergy of the diocese of Sydney."

He then alludes thus to his Protest against the intrusion of a Roman Catholic Bishop some years ago:—

"And lastly there has been, as you are aware, that act of invasion and intrusion on the part of the Church of Rome, introducing its own bishop into a See already full, and assuming for him a title derived from the territories of her Majesty, without any reference whatever to her Majesty's sanction and approval. I need not go back to explain the grounds of the step which I felt it my duty to take in protesting publicly against that assumption: but I may say that one main and leading cause of the measure which I resorted to was, my full conviction that unless it were resisted and openly objected to, the result of the success of such an experiment in a distant quarter, would have been cited as a precedent, to be repeated, as it has been repeated, on a wider circuit in the Church of England itself. It was on that ground that I put on perpetual record my protest against the introduction of a bishop sent forth from the see of Rome. It is upon that ground I feel that we stand as it were upon an immovable foundation; and even Romanists must acknowledge that they themselves feel embarrassed, and that they never can institute, with the stability they might otherwise have obtained, the right and title of their bishops to be considered the lawful canonical prelates of that diocese. My protest also extended to a subject which I will take the liberty with the permission of the Meeting, to mention in the presence of the Lord Bishop of London especially. My protest contained a denial of the validity of any acts to be done by the prelates so introduced into my diocese. It had reference in particular to the case of ordination, because I foresaw that difficulties might arise upon the question how far such ordinations might be counted valid if no objection were raised against them. My firm persuasion being, that as they were solemnized by a bishop in a state of schism, they were, according to every ecclesiastical principle, utterly null and void; in the event of any one of these ministers so ordained ceasing to hold the errors of Rome, and coming to me for admission into the Christian ministry on the ground of a previous ordination, it would be my duty, as a guardian of the rights of that Church, to say that his ordination was null and void."

The Bishop thus records his personal mercies:

"I have reason to be thankful to God for many acts of His mercy to myself individually, and I will men-

tion, as I have no doubt the Meeting will take an interest in hearing, that after having passed four times, I may say, round the globe—that is, twice in an actual circuit, and twice more at least in the various voyages and journeys by sea and land which I have undertaken in the discharge of my duty—it has not only never occurred to me to experience suffering or danger, but I have never, during the whole course of that time, been exposed even to the apprehension of danger.—This is a remarkable instance, I must say, of the Providence of God watching over those who are engaged in His service. And I may mention as another instance of His goodness, that He has permitted me on my returning at this late period of life, to find one parent still surviving. I have been permitted again to see a mother in her ninety-third year. I have again been permitted to see her to whom I owe all things—her whose effectual fervent prayer has, I am sure, availed much to procure for me the security from danger and suffering, of which I have just been speaking."

He thus speaks of Convict importations—of the need of more Clergymen, and of their requisite qualifications:

"The continuance of transportation in any shape, or to any one of the colonies of Australia, cannot but have a tendency to produce the worst and most deplorable effects,—to produce irritation in the minds of those who are the subjects of Great Britain, and to render them at least careless of continuing the connexion, even if it do not provoke them to cast it off as that of a parent who is indifferent to the welfare of her children. I have every reason to believe that her Majesty's Government have come to the conclusion that the system shall entirely cease and determine. In my own diocese it has been discontinued for fifteen years. There we are free from what I cannot but call the curse of such an infliction, excepting as we receive in common with all our neighbors, the influx of those who come from the great receptacle of prison population, Van Diemen's Land."

"It may be gratifying to know that care is taken—and for the means of providing that care we are chiefly indebted to the bounty of this Society—that every emigrant of the Church of England, and others if they will accept it, are immediately placed under the care of a clergyman, whose first act is to offer up to Almighty God a thanksgiving on behalf of all the passengers for their safety during the voyage—to inform them what sources of employment is opened to them—so recommend them as far as their knowledge extends, to those which are most advantageous—and to guard them by his counsels and his caution against the dangers which must beset every emigrant on his arrival on a distant shore. I am happy to record that the Society's bounty bestowed upon this object has been attended with the most blessed effects.—I believe that many who might otherwise have been misled by the evil associations which are not slow in presenting themselves to the notice of those who may be considered desirable victims, have escaped those evils, and have reason to look back with gratitude upon the clergyman appointed to receive them on their first arrival. These emigrants it is obvious, must require, and must be provided with the means of religious instruction, in order that they may continue firmly settled in the faith in which they have been brought up, and not wander into unbelief, or any of the various forms of error into which they may be led if not placed under the direct influence of a clergyman of their own Church. It is plain, therefore, that a large number of clergymen is urgently required."

We must have men earnest, zealous, able to make an impression on the minds of others, not only well-intentioned, and of pure lives, but in the extraordinary state of society with which they have to contend, we must endeavour to draw out the talents of the Church, and transplant them thither, for without the strength of mind which gives them influence over those to whom they are to minister, their ministry would be ineffectual. I believe that every one who goes forth, must go under the persuasion that he is not taking up a mere occupation of his own choosing, and of his own seeking, and of human institution. I am persuaded that any clergyman who would carry out the weight with which he ought to be endowed, must go under the persuasion that the ministry which he bears is of Divine institution—who goes as the ambassador of Christ, must feel that he has derived his authority, both in point of doctrine and in point of ordination, from the first followers of our Lord—that it is indeed a portion of those gifts which were received for and given to men, by our Lord and Saviour Jesus Christ, to whom be glory for ever and ever. Amen."

THE BISHOP OF FREDERICTON.

WE find in the *Head Quarters* of 16th inst, a letter addressed by this Prelate to the "Clergy of the Church of England in the Diocese of New Brunswick," in reference to recent agitations in that Province, on the subject of the Gladstone Bills. If our space would permit we would consider it no more than common justice to insert entire this apparently complete and candid statement of the part which the Bishop has taken in this matter, a statement which cannot but be considered as a sufficient exculpation of his Lordship from suspected intrigues, and underhand dealing, in reference to the whole affair.

It would appear, indeed, from the last two lines of the letter, that notwithstanding such suspicions the Bishop is not a very warm advocate of Synodical assemblies at

all—which we had heard before. We subjoin some extracts from the letter:—

"FREDERICTON, February 15, 1853,

REVEREND AND DEAR BRETHREN,—Having received returns from most of the Parishes in this Diocese, on the subject of Diocesan Synods, to which you called my attention in the autumn of last year, the result appears to be on the whole unfavourable to the enjoyment of this privilege by our lay brethren. And I am sure you will agree with me, that if the laity do not themselves desire to meet with us in Synod, and with us to consider and propose such measures as appear likely to promote the well being of the Church, we should be the last persons in the world to attempt to force privileges upon others which they do not wish to possess. In the United States, and in every part of the British dominions, men argue very differently, but this is not our case. However, as I regard the whole of this proceeding on the part of many persons as a misconception of Mr. Gladstone's Bill, and still more of my proposition to consider generally the desirableness of Synodical action, without committing ourselves to details of that Bill, I shall set before you the information which I possess on the subject, and mention the part which I have taken in the matter, that everything may be clearly understood, except by those who are determined to misrepresent every action which is not done by themselves.

He then recounts the proceedings of the five Bishops at Quebec in 1851, and gives their Resolution on the subject of "Convocation," which has already been published. He goes on—in reference to a Provincial Council, and Diocesan Synods:—

"We say that, what has led us to favor this line of action is "the anomalous state of our Church in these Dioceses," "the doubts entertained of the validity of any code of Ecclesiastical law," and "the misconstructions put upon our decisions, as if emanating from our individual will, and not from the general body of the Church."—We proposed as a remedy, a wider representation of Churchmen, and regular assemblies at stated periods, to collect their judgements, and agree upon things desirable to be done. May we not be believed, when we assert what our motives and reasons really are? Would not a little thought have convinced men, that we have trouble and vexation enough without seeking to involve ourselves in more trouble except for some grave cause, and that the weariness certain to attend us in the first meetings of Synodical assemblies, could only be recompensed by the practice of unity and godly love amongst our flocks, and by the maintenance of sound order and discipline? Is it not plain, that were it possible that seven Bishops of the Church of England should unite in dark and dangerous designs against the liberties of their brethren, the calling of public assemblies, in which the clergy and laity should meet, would be the most absurd of all possible methods to compass this end? But surely a little more charity might have taught the objectors, that to contrive, by means of Synods, (as has been publicly stated) to introduce some of the grossest errors of the Church of Rome into the Church of England, as it would be one of the silliest, so is it one of the most unlikely, schemes, for us to adopt, is foreign to the principles publicly by us avowed, adopted, and recorded, and I trust we may say, without arrogance, is contradicted by our known attachment to our formularies, and by the daily tenor of our lives."

"In the spring of 1852, I went to England, and was there occupied (except during a severe illness) in the business of the Diocese. But during the whole of my visit I never saw Mr. Gladstone, nor had I any opportunity, had I been desirous, of conceiving any plan for the introduction of Synods, with him or any other person."

Then comes the circular of Sir John Pakington already published, and referred to by our Bishop at the late D. C. S. Meeting, on which Bishop Medley remarks.—"To this letter I have not yet replied, for the following reasons. After waiting a little while to see whether I should be favored with the views of my elder brethren on the subject, I determined to take time to consider what reply should be given on a matter of so great importance, and was soon entirely occupied with my tour of Confirmation through the Eastern part of the Province. Just before I set out, the Archdeacon (whose views on the matter had been formed without any reference to Mr. Gladstone, as far back as the first establishment of the Church Society), wrote to me with a request from the Fredericton Deanery, that I would call a meeting to consider the subject of Mr. Gladstone's Bill. I assented to the request, on condition that the Clergy in other Deaneries were desirous of the same movement, which, as I said, "did not originate with me," but with the Clergy themselves."

"On further consideration, it seemed to me much more likely, to secure general consent, if I limited the subject of discussion to a point in which I supposed that most persons who had yearly met in our Church Society would agree, viz.—that it was desirable that the Bishop, Clergy, and Laity, by representation, should occasionally or steadily, meet and arrange affairs in which they are all, alike interested. I did not suppose it possible that any of the Clergy or any considerable body of the laity, who have been acting on this self same principle for the last sixteen years, would now come forward to repudiate it. And though Synodical assemblies might find it necessary to deal with some subjects which it does not fall within our province to discuss at our yearly meetings, yet I thought it would not be difficult to limit the range of subjects, nor to settle the broad and comprehensive principles on which

we should proceed. I was desirous also, that no one should be committed, I did not wish to commit myself, to a hasty approval or condemnation of Mr. Gladstone's Bill, until we had heard more upon the subject, and understood it more thoroughly, and had also become acquainted with the thoughts and wishes of our brethren in other parts of the British dominions. Had my advice been taken, instead of repudiating our own acknowledged principles, we should simply have reaffirmed them, and pronounced them capable of being carried into action on a somewhat wider scale. We should not have been in any wise committed to the approval of the clauses of Mr. Gladstone's Bill, indeed, if necessary, we could all have guarded ourselves against the approval. It was supposed, however, by some persons, (most erroneously), that the Bishop was anxious to force Synods upon the Laity, whether they would have them or no; and that if they admitted the principle of a Bill, which, after all, is simply permissive, and which, if it were now law would not compel us to act, unless we were so minded, they would be deemed to have conceded every thing.

I had suggested the appointment of lay delegates to explain the wishes of the Laity, but the suggestion was not favorably received. A very few parishes appointed Lay delegates, but in the more important districts of St. John and Fredericton, none (except from Carleton and Portland) were accredited. What possible benefit could arise from calling together a few gentlemen from one or two sections of the Province, when the majority had declined to send representatives? They might, it is true, have spoken for themselves, and for those who sent them, but they could not have represented those who had declined to act. Those who were not Lay delegates might also have spoken, but a Diocesan meeting was not called for this purpose. In short, when the Laity as a body refused to act, a Diocesan meeting became an absurdity. Before, however, this meeting could be called, the Government, to which Sir John Pakington belonged, had resigned, and with that resignation all my opportunities of communication with the Colonial Secretary ended. I was only called on to give my opinion "in the event of legislation" by the then existing government, and did not feel inclined to offer my opinion to a new Government, when I did not know that it would be acceptable or was wanted.

In fine, I have been censured for withholding information of which every body, who cared to read the newspapers, was possessed already. I have been suspected of concocting a plan, when I had never harbored the thought of it. I have been accused of replying to Sir John Pakington in a strain similar to that of my good brother of Quebec, when I never sent my answer. I have been blamed for not following the Colonial Secretary's advice to obtain an expression of public opinion when the advice was never given. Even falsehood has been imputed, because I asserted that I was not in communication with the Government, when, as I again assert, I was not, at the time the question was put to me, in communication with it, and am not now, the only opportunity of putting myself in communication having unexpectedly gone by. I have been accused of entertaining a treasonable design against the Church of England, when I abhor the treachery, and am shocked at the imputation. I have been suspected of being a vehement advocate of Synodical action, when I only expressed an opinion favorable to it. Still I shall be ready to serve the members of the Church, and hope to serve them all, in a matter in which I feel assured the best interests of the Church are concerned, though I think they may find a warmer advocate of Synodical assemblies of Clergy and Laity at the present moment, than

Rev. and dear brethren,
Your faithful friend and brother,
JOHN FREDERICTON.

A CHECK.—A worthy Brother in the country says: "It is a matter of great gratification, that the Church Times is a paper that answers all the reasonable expectations that can be formed of such a Periodical, where the tastes of the many most needs be consulted; and fastidious in the extreme must that person be, who is inclined to find fault with it in its present shape."

MISSIONARY LECTURE.—The Rev. G. H. Hill, Curate of St. George's, delivered the first of a short course of Missionary Lectures, in St. George's School House, on Thursday evening, to a large congregation, who could not have failed to be interested and instructed by the large amount of information which was brought forward in a very animated and pleasing manner. These Lectures were to be repeated every alternate Thursday until the course is finished.

LIFE INSURANCE.—The facilities and inducements for this desirable way of saving something every year for the benefit of those who are to come after us, (a saving which would probably be made in no other way,) have wonderfully multiplied of late years. The period is not very remote at which but one Insurance Office was known in British America—the Pelican, of London, still in existence—with Messrs. Almon & Co. as Agents at Halifax. Now, there are numerous Associations in Britain and America, from which to make a selection—all possessed of large capital—and offering such advantages, as leaves a man without excuse, who neglects such an easy mode of providing for those de-

pendent upon him. Forty years ago, we doubt if there were half a dozen Policies of Life Insurance in all Nova Scotia. Now, the aggregate at the different Agencies would form an astonishing amount. We call attention to the advertisements in another column from the Royal Insurance Company, of which Hugh Hartsborne, Esq. is the Solicitor and Agent. Capital, Two Millions sterling.

THE NEW MARKET HOUSE.—We were glad to see, yesterday morning, active preparations going forward for the commencement of this long talked of and much coveted public improvement—the erection of a new Market House. Mr. ROBERT DAVIS, the Contractor, having obtained permission from the Civic authorities to put up a shed in the Market Square, for the purpose of dressing granite, &c., set a number of men to work on Monday. The new edifice is to be of brick faced with granite, and promises to be an ornament to that part of the city in which it is situated. It will cost when completed the very moderate sum of £4,400. The Corner Stone will be laid by His Worship the Mayor, with Masonic ceremonies, on or about the 1st of July next.—*Chronicle.*

LETTERS RECEIVED.

From Rev. W. Stewart, Harrington—his subscription in advance. Rev. Mr. Breading—the papers have been sent regularly from here, directed to Post office, Sheet Harbor, via Upper Musquodobit Harbor Mall. From the Rev. Mr. Forsythe, Abillon Blues—with remit. Rev. Mr. Read, St. Eleanor's, P. E. Island—with 2 new subscribers and payment in advance. Mr. Robt. Stewart's paper, foot of Collogo Lake, near St. Mary's, via Antigonish, has been regularly sent in the Antigonish bundle. Correspondents will bear in mind that all letters by mail, addressed to the Proprietor, must be prepaid. From Rev. Mr. Campbell—with remit.—We hope the papers will arrive in due time for the future, therefore send along new subscribers—a parcel has been sent to Mr. Campbell, via Annapolis, care of E. Cutler, Esq. Rev. B. Smith, Windsor—the paper was mailed in time for Saturday's post. Mr. Savary—will get his Bill this day.

Married.

At Smith's Cove, Eastern Shore, by the Rev. Jns. Breading, HENRY KONKY, to SOPHIA ELIZABETH SMITH. On Saturday evening, the 19th, in the Parish of St. Stephen, Chester, by the Rev. Dr. Shreve, Mr. JOHN SNEY, widower, to Mrs. HANNAH WILLIAMS, widow. On Monday evening, the 21st, of the same, Mr. WILLIAM BROWN, to Miss MARY, daughter of the late Mr. James Dauphiny. On Sunday, the 1st inst., at Glen-Sheppard, by the Rev. Dr. Jenkins, THEOPHILUS DUNHAM, Esq., to DONCASA OCTAVIA, daughter of Lt. Col. Peter D. Stewart, R. A.—*Charlottetown Weekly Advertiser.*

Shipping List.

ARRIVED.
Saturday, Feb. 10.—Schr. Magnet, Wood, New York. 3 days. Golden Rule, (new) Mahono Bay; Vionia, Shelburne; Newfoundland Packet, Margaret's Bay.
Monday, Feb. 21.—Schr Good Intent, Smith, Newfoundland.
Tuesday, Feb. 22.—Brig Star, Daniel, from Fortune Bay, Nfld.
Wednesday, Feb. 23.—Schr Democrat, 3 days from Yarmouth—bound to the Newfoundland coast.

CLEARANCES.

Feb. 10.—Schr. Maria, Siteman, New York; Jano Spratt, Rodgers, Newfoundland; Kossuth, Messervey, Newfoundland.
Feb. 21.—Schr Good Intent, Smith, Nfld.
Feb. 22.—Schr. Medway, Day, Philadelphia; Zebina, Burke, Boston.
Feb. 23. John Eston, Curry, Newfoundland; Expert, Dav. Port au Basque, Nfld.; Achleiver, Banks, Jr West Indies; Ocean Wave, Leaboyer, Newfoundland; William, Daniels, Newfoundland.

PASSENGERS.

Per R. M. S. Canada.—Halifax to Liverpool.—Mrs. Heathcote and servant, Miss Doherty, Deputy Asst. Com. Clark and lady, Lieut. Lamley, lady and servant, Lieut. Smith, Messrs. Duffus, Knight, Billing, Dewolf, Strong, Chipman, Horsefall, Hardy, Skerry, Hurd Brown, and Brown and brother.
R. M. S. Osprey.—Halifax to St. John's, Nfld., Feb'y 16th.—Messrs. Newman and Baxter.
R. M. S. Levante.—Halifax to Bermuda, Feb'y 15th.—Mr. Houston.

COUNTRY MARKET

PRICES ON SATURDAY, FEBRUARY 12.

Apples, per bush.	2s. 6d. a 3s. 9d.
Beef, fresh, per cwt.	25s. a 30s.
Butter, fresh, per lb.	11d. a 1s.
Catsup, per gallon.	none.
Cheese, per lb.	4d. a 6d.
Chickens, per pair.	1s. 3d. a 2s.
Eggs, per doz.	9d.
Geese, each.	1s. 6d. a 1s. 9d.
Hams, green, per lb.	5d.
Do. smoked, per lb.	6d. a 6½d.
Hay, per ton.	£3 10 a £4.
Homespun, cotton & wool, per yard.	1s. 7d. a 1s. 9d.
Do. wool,	2s. 6d.
Bacon, per lb.	6d. a 6½d.
Oatmeal, per cwt.	1s.
Oats, per bush.	1s. 10d. a 2s.
Pork, fresh, per lb.	3½d. a 4½d.
Potatoes, per bushel.	2s. 6d.
Socks, per doz.	10s.
Turkeys, per lb.	6d.
Yarn, worsted per lb.	2s. 6d.
Ducks per pair	2s. to 2s. 8d.

Advertisements.

NOVA-SCOTIA BOOK STORE.

No. 24 Granville Street.

WILLIAM GOSSIP.

HAS IN STORE, CHEAP FOR CASH. OR APPROVED CREDIT.—The following Popular and Standard Works.

From Stanford & Swords, New York.

CHURCH PUBLISHERS.

- Wake's Apostolic Fathers,
- English Churchwomen of 17th Century,
- Hymns on the Catechism,
- Taylor's Holy Living and Dying,
- Keble's Poems,
- Keble's Christian Year,
- Doctrine of the Cross,
- Neander's History of the Christian Religion and Church
- Goode on Baptism,
- Eusebius' Ecclesiastical History & Council of Nice,
- Steps to the Altar,
- Murdoch's Translation of the Syriac Testament,
- Lewis' Confession of Christ,
- Lee's Life of the Apostle Peter,
- Law's Serious Call to a Holy Life,
- Hobart's Christian Manual,
- Butler's Old Truths and New Errors,
- Witherforce's History of the American Church,
- Rev. C. B. Taylor's Works, viz.—
- Christmas at Old Court,
- Angels' Song,
- Earnestness,
- May You Like It,
- Thankfulness,
- Little Elsie and Little Jeremy, 1s. 8d.
- What a Mother can Endure,
- Arthur and his Mother,
- Cecil and his Dog—a tale for Youth,
- Selections from Psalms of David, in metre, with Hymns suited to the Feasts and Fasts of the Church—as used in the Prot. Episcopal Church of the U. S. about 40 on hand—will sell at 10d. ea. wholesale.

From Carter's Brothers, New York.

RELIGIOUS AND MISCELLANEOUS PUBLICATIONS.

- Donar's Story of Grace,
- do. Night of Weeping,
- Cumming's Message from God,
- do. Christ Receiving Sinners,
- Anna Ross,
- Hamilton's Royal Preacher,
- Children of the Manse,
- Rhymes for my Children,
- Water Drops,
- Bunyan's Pilgrim's Progress,
- Jessy Allan,
- Stevenson's The Lord our Shepherd,
- Catherine Sinclair's Modern Accomplishments,
- do. Modern Society,
- do. Hill and Valley,
- Rev. John A. Clark's Works, viz.—
- A Walk about Zion,
- Gathered Fragments,
- The Young Disciple,
- The Pastor's Testimony,
- Awake Thou Sleeper.

[List of Books will be Continued next week.]

Halifax, Feb. 20. 1853.

WESLEY & SINCLAIR.

MANUFACTURERS OF



- MONUMENTS, CENTRE AND
- Tomb Tables, Pier Tables,
- GRAVESTONES BAPTISMAL
- Fonts, &c.

IN MARBLE AND FREESTONE, AT THE HALLS, MARBLE WORKS, Corner Barrington and Blowes' Street. 6m Feb. 23.

TO PRINTERS.

COMPETENT SOBER AND INDUSTRIOUS COMPOSITORS constantly wanted by H. O. HOUGHTON & Co. Cambridge, Mass. U. S.
We have placed information relating to wages, &c. in the possession of Mr. W. Gossip, Printer and Publisher, name, 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. O. HOUGHTON & CO.
Cambridge, Mass., U. S. Feb. 1853.

CONDEMNED ORDNANCE BARRACK STORES. To be sold at Public Sale, at the Barrack Stores, on FRIDAY, 4th March, 1853, at 12 o'clock, a Quantity of Ordnance, Barrack and Hospital BEDDING, FURNITURE, UTENSILS, &c. &c. Condemned by a Board of Survey. The Payments to be made in Sterling.
Feb. 23. 1853.

UNIVERSITY OF WINDSOR.

LATIN PRIZE POEM.

THE HON. MR. JUSTICE BLISS, M. A. HAS PROPOSED the following Subject for a Prize Poem for the present Year.
IN OBITU ILLUSTRISSIMI DUCIS WELLINGTONI INVICTI.
This Prize, which is open to all Under-graduates under 4 years' standing, will be adjudged to the best Composition in Latin (Hexameter or Elegiac) Verse of not less than 40 lines. The Verses must be given in to the President on 1st May, 1853. Feb. 5.

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

Advertisements.

HEALTH FOR A SHILLING!
HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH, DISORDERED STOMACH, INDIGESTION AND DETERMINATION OF BLOOD TO THE HEAD.

Copy of a letter from Mr. John Lloyd of Evesham, near Halloway, Merionethshire.

To Professor HOLLOWAY.

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

June 6th, 1852.

MIRACULOUS CURE OF DROPSY.

Extract of a letter from Edward Rowley, Esq., of Ince Walk, Liverpool, dated April 8th, 1852.

To Professor HOLLOWAY.

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

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

Extract of a letter from Mr. S. Gowen, Chemist, of Clifton near Bristol, dated July 11th, 1852.

To Professor HOLLOWAY.

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

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

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

To Professor HOLLOWAY.

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

These celebrated Pills are wonderfully efficacious in the following complaints.

Ague	Female Irregularities	Scrofula, or King's
Asthma	Head-ache	Evil
Bilious Complaints	Fever of all kinds	Sore Throats
Blisters on the Skin	Stone and Gravel	Secondary Symptoms
Bowel Complaints	Head-ache	Tic Dououreux
Colic	Indigestion	Tumours
Constipation of the Bowels	Inflammation	Ulcers
Consumption	Jaundice	Veneral Affections
Debility	Liver Complaints	Worms of all kinds
Dropsy	Lumbago	Weakness, from whatever cause
Dysentery	Piles	Retention of Urine
Erysipelas	Rheumatism	&c. &c.

Sold at the Establishment of Professor HOLLOWAY, 244 Strand, (near Temple Bar,) London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 1d., 2s. 9d., 4s. 6d., 11s., 22s., and 33s. each Box.

Sub-Agents in Nova Scotia.—J F Cochran & Co., Newport; Dr. Harding, Windsor; G Fuller, Horton; Moore & Chipman, Kentville; E Caldwell and N Tupper, Cornwallis; J A Gibbon, Wilnot; A B Piper, Bridgetown; R Guest, Yarmouth; T B Patillo, Liverpool; I F More, Caledonia; Miss Carder, Pleasant River; Robt. West, Bridgewater; Mrs. Neil, Lunenburg; B Legge, Mahone Bay; Tucker & Smith, Truro; N Tupper & Co., Amherst; R B Huells, Wallace; W Cooper, Pugwash; Mrs. Robson, Pictou; T R Fraser, New Glasgow; J & C Jost, Gushborough; Mrs. Norris, Canso; P Smyth, Port Hood; T & J Jost, Sydney; J Mathieson & Co., Bras d'Or.

There is a considerable saving by taking the larger sizes.

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

JOHN NAYLOR, Halifax, General Agent for Nova Scotia.

February, 1852.

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.

Halifax, 19th February, 1852.

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 ECONOMIC 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, 1852.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX, PREPARED WITH LAU 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. S. Feb. 19, 1852.

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

Dec. 18.

UNIVERSITY OF WINDSOR.

THE PRESIDENT'S PRIZE.

AN EXAMINATION FOR THE PRESIDENT'S PRIZE in Hebrew and Hellenistic Greek, will be held in the College Hall, on TUESDAY the 5th April next.

The Subjects selected for this occasion will be—

- The Book of Genesis complete.
- The first ten Psalms.
- The first ten Chapters of Isaiah.
- The principal Messianic Prophecies.
- The Septuagint version of the foregoing.
- The Gospel of St. Mark.
- The Epistle to the Romans.

This Prize is open to all Students who have completed 10 Terms of Residence, and whose standing does not exceed 21 Terms.

The Examination will be open to the attendance of all Members of the University who have taken the Degree of M. A. Feb. 5.

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 putting 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.

FOR SALE—AT THE NOVA SCOTIA BOOK STORE, 21 GRANVILLE STREET—

"Judgment Delivered on the 14th December, 1852, by His Honor The Master of the Rolls, in the Cause of James Melvin, Complainant, and Freeman Tupper, and others, Trustees under the Will of James Goreham, late of Liverpool, N. S. Deceased."

A Pamphlet that ought to be in the possession of every Clergyman and Lawyer in the Province. Price 6d Cash Feb. 5.

W. GOSSIP.

JUST PUBLISHED.

And for sale at the Depository, S. P. C. 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 in Country Parishes when twelve or more are ordered. Sold for Cash only.

WM. GOSSIP,

Nov. 13, 1852.

MACAGY & WITHROW.

TAILORS.

No. 136 GRANVILLE STREET.

THE COLONIAL LIFE ASSURANCE COMPANY.

GOVERNOR,

THE RIGHT HONOURABLE

THE EARL OF ELGIN & KINCARDINE, GOVERNOR GENERAL OF CANADA.

HEAD OFFICE,

22, St. Andrew's Square, Edinburgh.

NOVA-SCOTIA.—HEAD OFFICE, HALIFAX.

BOARD OF DIRECTORS.

Hon. M. B. Almon, Banker | Chas. Twining, Esq., Barrister
Hon. W. A. Black, Banker. | John Bayley Bland, Esq.
Lewis Blhe, Esq. | Hon. Alex. Keith, Merchant.

James Stewart, Esq., Solicitor.

MEDICAL ADVISER,

Alexander F. Sawers, M.D.

AGENT,

MATTHEW H. RICHEY.

THE COLONIAL LIFE ASSURANCE COMPANY has been established for the purpose of affording to the Colonies of Great Britain the advantages of Life Assurance, and its regulations have been so framed, as to attain that object in the most efficient manner under the most liberal covenants. The progress of the business has been attended with complete success, and the Company has obtained the entire confidence of those whose patronage it was its object to seek.

From the wide basis of its constitution, and the extent of its resources, the Company affords advantages which no local institution can confer; and it has good ground for asking public preference and support over other British Offices doing business in the Colonies, not only with reference to the facilities which it affords, by receiving premiums and paying claims in any British Colony where its Policy Holders may reside, but on the ground that, in seeking business out of Great Britain, it does so not as an after thought, its Colonial arrangements not being mere extensions of or additions to a home business, but as part of its original scheme and intention.

THE PROFITS OF THE COMPANY for the period from 1816 to 1854 fall to be divided as at 25th May 1851, and parties who Assure during the present year will participate.

AGENCIES.—Amherst, R. B. Dickey, Esq., Annapolis, James Gray, Esq., Arichat, C. F. Harrington, Esq., Bridgetown, T. Spurr, Esq., Digby, J. A. Dennison, Esq., Kentville, John C. Hall, Esq., Liverpool, J. N. S. Marshall, Esq., Yarmouth, H. A. Grantlam, Esq., Lunenburg, H. S. Jost, Esq., Pictou, J. Crichton, Esq., Pugwash, A. B. Chandler, Esq., Shelburne, C. White, Esq., Sydney, C. E. Leonard, Esq., Truro, A. G. Archibald, Esq., Windsor, Joseph Allison, Esq.

Every information as to the Company, and its terms and conditions for Assurance, can be had on application at the above agencies, or to.

MATTHEW H. RICHEY.

Secretary to the Local Board in Halifax Nova Scotia.

Feb. 5, 1852.

9m.

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

This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrective of acidity, (the frequent cause of bowel complaints)—removes irritating obstructions, and when its use is persevered in, imparts tone and vigor to the digestive organs.

Sold only at LANGLEY'S DRUG STORE, Hollis Street July 26.

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

BIBLE AND PRAYER BOOK DEPOSITORY. RELIGIOUS BOOKS AND TRACTS.

Society for Promoting Christian Knowledge.

RECEIVED BY THE LAST R. M. STEAMSHIP, and for sale at the DEPOSITORY kept at the NOVA SCOTIA BOOK STORE, 24 GRANVILLE STREET.—A large Assortment of BIBLES and TESTAMENTS, PRAYER BOOKS, Religious Books and Tracts, &c. &c.

AMONG WHICH ARE

SCHOOL BIBLES at 1s. 1d and 1s. 3d, each.

Do. Testaments at 6d and 7d.

Miniature Testaments, emb. gilt edge, 7d.

PRAYER BOOKS, large type, 1s. 6d. and 2s. 6d.

Do. sup. bindings, with clasps.

Do. embossed, gilt edge, 1s. 2d.

Do. plain, 9d.

Do. calf Elastic, 3s. 3d.

CHURCH CATECHISMS, 1s. 9d. to 2s. 3d. per C.

The Instructor, Vol. 1, 2, 3, 4, 5, 6, 7.

The Constitutions and Canons Ecclesiastical, and Thirty-nine Articles, 1s. 1d.

First Truths.

Sets of colored Plates—Natural History, Trees, Sites of Ancient Cities, Manners and Customs, Phenomena—for the use of Schools—very cheap.

An Oratory.

Interesting Books for Children.

ON HAND.

A Valuable Selection of the Society's Publications.

The Printing and Binding of all the Publications of the Society for Promoting Christian Knowledge, are warranted superior.

Feb. 12, 1853.

WM. GOSSIP, Depository.

PUBLISHED every Saturday, by Wm. Gossip, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence relative to the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid.

TERMS.—Ten Shillings per Annum, payable in advance.