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The Church Times.

Rev. J. C. Cochran---Editor. "Evangelical Truth--Apostolic Order." W. Gossip---Publisher.

FOR. VER. HALIFAX, NOVA SCOTIA, SATURDAY, APRIL 1, 1884. NO. 100

Calendar.

CALENDAR WITH LESSONS.

DATE	LENT	MORNING.			EVENING.		
		Exod.	John	21	Exod.	Job.	4
April 1	5. In Lent	11. Sam.	11. Acte	1. Sam.	10.	4	
2		12. Sam.	2.	2. Sam.	11.	5	
3		13. Sam.	3.	3. Sam.	12.	6	
4		14. Sam.	4.	4. Sam.	13.	7	
5		15. Sam.	5.	5. Sam.	14.	8	
6		16. Sam.	6.	6. Sam.	15.	9	
7		17. Sam.	7.	7. Sam.	16.	10	
8		18. Sam.	8.	8. Sam.	17.		
9		19. Sam.	9.	9. Sam.	18.		
10		20. Sam.	10.	10. Sam.	19.		

Poetry.

THE CROWN OF THORNS.

TRANSLATED FROM THE GERMAN.

O SACRED head I now wounded,
With grief and shame weighed down,
Now scornfully surrounded,
With thorns, thine only crown,
O sacred head I what glory,
What bliss, till now was thine?
Yet, though despised and gory,
I joy to call thee mine.

What thou, my Lord, hast suffered,
Was all for sinner's gain:
Mine, mine, was the transgression,
But thine the deadly pain.
Lo! here I fall, my Saviour!
Thou I deserved thy place;
Look on me with thy favor,
Touchsafe to me thy grace.

The joy can ne'er be spoken
Above all joys beside,
When in thy body broken,
I thus with safety hide,
My Lord of life, desiring
Thy glory now to see,
Beside thy cross exsiring,
I'd breathe my soul to thee.

What language shall I borrow,
To praise thy glory, Lord,
For pity without cost,
O make me thine forever,
And should I faltering be,
Lord let me never, never
Outlive my love to thee.

And when I am departing,
O part not thou from me;
When mortal pangs are darting,
Come, Lord, and set me free!
And when my heart must languish
Amidst the final throes,
Release me from my anguish,
By thine own pain and woe.

Be near when I am dying,
O show thy cross to me!
And for my succor flying,
Come, Lord, to set me free.
These eyes new faith receiving
From Jesus shall not move,
For he who dies believing,
Dies safely, through thy love.

Religious Miscellany.

"HE LINGERED."

GEN. XIX, 16.

Let us next consider the reasons that may account for Lot's lingering.
It is a question of great importance, and I ask your attention to it. To know the root of a sin is our step towards a remedy. He that is secured is forearmed.
Was there among you all that feels secure and has no fear of lingering? Come and listen while I tell you a few passages of Lot's history. Do as he did, and it will be a miracle indeed if you do not get into the same state of soul at last.
When then I observe in Lot is this, he made a choice in early life.
There was a time when Abraham and Lot lived together. They both became rich, and could live together in peace. Abraham the elder of the two, in respect of humility and courtesy, gave Lot the

choice of the country when they resolved to part company. "If you," he said, "will take the left hand then I will go to the right, or if you depart to the right hand then I will go to the left." (Gen. xiii. 9.)

And what did Lot do?—We are told he saw the plains of Jordan, near Sodom, were rich, fertile, and well-watered. It was a good land for cattle, and full of pastures. He had large flocks and herds, and it just suited his requirements. And this was the land he chose for a residence, simply because it was a rich well-watered land.

It was near the town of Sodom! He cared not for that.

The men of Sodom who would be his neighbors, were wicked! it mattered not.

They were sinners before God exceedingly! It made no difference to him.

The pasture was rich. The land was good. He wanted such a country for his flocks and herds. And before that argument all scruples and doubts, "indeed he had any, at once went down.

He chose by sight and not by faith. He asked no counsel of God to preserve him from mistake. He looked to the things of time and not of eternity. He thought of his worldly profit and not of his soul. He considered only what would help him in this life,—he forgot the solemn business of the life to come. This was a bad beginning.

But I observe also that Lot mixed with sinners when there was no occasion for his doing so.

We are first told that he "pitched his tent toward Sodom." (Gen. xiv. 12.) This, as I have already shown, was a great mistake.

But the next time he is mentioned, we find him actually living in Sodom itself. The spirit says expressly, "He dwelt in Sodom." (Gen. xiv. 12.) His tents were left. The country was forsaken. He occupied a house in the very streets of that wicked town.

We are not told the reasons of this change. We are only told that he pitched his tent toward Sodom. We are sure there could have been no command of God. Perhaps his wife liked the town better than the country, for the sake of society. It is plain she had no grace herself. Perhaps she persuaded Lot it was needful for the education of his daughters. Perhaps the daughters urged living in the town for the sake of the gay company: they were evidently light-minded young women. Perhaps Lot liked it himself, in order to make more of his flocks and herds. Men never want reasons to confirm their wills. But one thing is clear,—Lot dwelt in the midst of Sodom without good cause.

Reader, when a child of God does these two things, which I have named, you never need be surprised if you hear, by and by, unfavorable accounts, about his soul. You never need wonder if he becomes deaf to the warning voice of affliction, as Lot was, (Gen. xiv, 12.) and turns out a lingerer in the day of trial and danger, as Lot did.

Make a wrong choice,—an unscriptural choice,—in life, and settle yourself down unnecessarily, in the midst of worldly people, and I know no surer way to damage your own spirituality, and to go backward about your eternal concerns.

This is the way to make the pulse of your soul beat feebly and languidly.

This is the way to make the edge of your feeling about sin become blunt and dull.

This is the way to dim the eyes of your spiritual discernment, till you can scarcely distinguish good from evil, and stumble as you walk.

This is the way to bring a moral palsy on your feet and limbs, and make you go tottering and trembling along the road to Zion, as if the grasshopper was a burden.

This is the way to sell the pass to your worst enemy,—to give the devil the vantage ground in the battle,—to tie your arms in fighting,—to fetter your legs in running,—to dry up the sources of your strength,—to cripple your own energies,—to cut off your own hair, like Samson, and give yourself into the hands of the Philistines, put out your own eyes, grind at the mill, and become a slave.

Reader, wake up and mark well what I am saying. Settle these things down in your mind. Do not forget them. Revolve them in the morning. Recall them to memory at night. Let them sink down deeply into your heart. If ever you would be safe from lingering,—beware of needless mingling with worldly people. Beware of Lot's choice. If you would not settle down into a dry, dull, sloopy, barren, heavy, carnal, stupid, torpid state of soul, beware of Lot's choice.

Remember this in choosing a dwelling-place, or residence. It is not enough that the house is comfortable,—the situation good,—the air fine,—the neighborhood pleasant,—the expenses small,—the living cheap.—There are other things yet to be considered. You must think of your immortal soul. Will the house you think of help you towards heaven or hell?—Is the Gospel preached within an easy distance? Is Christ crucified within reach of your door?—Is there a real man of God near, who will watch over your soul? I charge you, if you love life, not to overlook this. Beware of Lot's choice.

Remember this in choosing a calling, a place, or profession in life. It is not enough that the salary is high,—the wages good,—the advantages numerous,—the prospects of getting on most favorable. Think of your soul, your immortal soul. Will it be fed or starved?—Will it be prospered or drawn back? I beseech you, by the mercies of God, to take heed what you do. Make no rash decision. Look at the place in every light, the light of God as well as the light of the world. Gold may be bought too dear. Beware of Lot's choice.

Remember this in choosing a husband or wife, if you are unmarried. It is not enough that your eye is pleased,—that your tastes are met,—that your mind finds congeniality,—that there is amiability and affection,—that there is a comfortable home for life. There needs something more than this. There is a life yet to come. Think of your soul, your immortal soul. Will it be drawn upwards, or dragged downwards by the choice you are planning,—Will it be made more heavenly, or more earthly,—drawn nearer to Christ, or to the world?—Will its religion grow in vigor, or will it decay? I pray you, by all your hopes of glory, allow this to enter into your calculations. Think as old Baxter said, and think, and think, and think again, before you commit yourself. "Be not unequal yoked." (2 Cor. vi, 14.) Matrimony is nowhere named among the means of conversion. Remember Lot's choice.

Let me speak a few parting words to any who read this paper, and especially to all who call themselves believers in Christ. I have no wish to make your hearts sad. I do not want to give you a gloomy view of the Christian course. My only object is to give you friendly warnings. You live in days when a lingering Lot-like religion abounds. The stream of profession is far broader than it once was, but far less deep in many places. A certain kind of Christianity, is almost fashionable now. To belong to some party in the church, and show a zeal for its interests,—to talk about the leading controversies of the day,—to buy popular religious books as fast as they come out, and lay them on your table,—to attend meetings,—subscribe to societies,—and discuss the merits of preachers—all these are now comparatively easy and common attainments. They no longer make a person singular. They require little or no sacrifice. They entail no cross.

But to walk closely with God,—to be really spiritually-minded,—to behave like strangers and pilgrims,—to be distinct from the world in employment of time, in conversation, in amusements, in dress,—to bear a faithful witness for Christ in all places,—to leave a savor of our Master in every society, to be prayerful, humble, unselfish, meek,—to be jealousy afraid of sin, and tremblingly alive to our danger from the world,—these, these are still rare things. They are not common among those who are called true Christians, and worst of all, the absence of them is not felt and bewailed as it should be.

Reader, I give you counsel this day. Do not turn from it. Do not be angry with me for plain speaking. I bid you give diligence to make your calling and elec-

Concluded from last week.

sure. I bid you not to be slothful,—not to be careless, not to be content with a small measure of grace,—not to be satisfied with being a little better than the world. I solemnly warn you not to attempt doing what never can be done, I mean, to serve Christ, and yet keep fit with the world. I call upon you, and I beseech you, I charge you and exhort you,—by all your hopes of heaven, and desires of glory,—do not be a lingering soul.

Would you know what the times demand—the shaking of nations,—the uprooting of ancient things,—the overturning of kingdoms,—the stir and restlessness of men's minds? They all say,—*Christian! do not linger!*

Would you be found ready for Christ at His second appearing,—your loins girded,—your lamp burning, and yourself bold and prepared to meet Him? *Then do not linger!*

Would you enjoy much sensible comfort in your religion,—feel the witness of the Spirit within you,—know in whom you have believed,—and not be a gloomy and melancholy Christian? *Then do not linger!*

Would you enjoy strong assurances of your own salvation, in the day of sickness, and on the bed of death?—Would you see with the eye of faith, heaven opening, and Jesus rising to receive you? *Then do not linger!*

Would you leave great broad evidences behind you when you are gone?—Would you like us to lay you in the grave with comfortable hope, and talk of your state after death without a doubt? *Then do not linger!*

Would you be useful to the world in your day and generation?—Would you draw men from sin to Christ, and make your Master's cause beautiful in their eyes? *Then do not linger!*

Would you help your children and relations towards heaven, and make them say, "We will go with you?" and not make them infidels and despisers of all religion? *Then do not linger!*

Would you have a great crown in the day of Christ's appearing, and not be the least and smallest star in glory, and not find yourself the last and lowest in the kingdom of God? *Then do not linger!*

Oh! let none of us linger. Time does not,—death does not,—judgement does not,—the devil does not,—the world does not. Neither let the children of God linger.

Reader, are you a lingerer? Has your heart felt heavy, and your conscience sore, while you have been reading these pages? Does something within you whisper, "I am the man?" Reader, listen to what I am saying,—how is it with your soul?

If you are a lingerer, you must just go to Christ at once and be cured,—you must use the old remedy. You must bathe in the old fountain. You must turn again to Christ and be healed. The way to do a thing is to do it. Do this at once.

Think not for a moment your case is past recovery. Think not because you have been long living in a dry and heavy state of soul, that there is no hope of revival. Is not the Lord Jesus Christ an appointed Physician for the soul? Did He not cure every form of disease? *Let Him not cast out every kind of devil?* Did He not raise poor backsliding Peter, and put a new song in his mouth? Oh I doubt not, but earnestly believe that He will yet revive His work within you. Only turn from lingering, and confess your folly, and come,—come at once to Christ. Blessed are the words of the prophet, "Only acknowledge thine iniquity." "Return, ye backsliding children, and I will heal your backsliding." (Jerem. iii. 13, 22.)

Reader, remember the souls of others, as well as your own. If any time you see any brother or sister lingering, try to awaken them,—try to arouse them,—try to stir them up. Let us all exhort one another as we have opportunity. Let us provoke unto love and good works. Let us not be afraid to say to each other, "Brother, or sister, have you forgotten Lot?" Awake! and remember Lot!—Awake, and linger no more.—*File.*

News Department.

From Papers by R. F. N. Canada, March 26.

DEPARTURE OF THE BALTIC FLEET.—Once in each generation is it permitted, it would appear, for a British people to witness the spectacle of its fleets going forth to war. The present generation may boast of a sight more thrilling and exciting than any which the heroes of the last or any war ever yet witnessed. We may excite the youthful ardour of our children by telling them that on the 11th of March, 1854, the

Queen of this empire led out to sea a portion of one of the most powerful squadrons which ever left our shores, from the deck of her royal yacht animated and cheered the gallant crews, and while returning to her sea-air home, watched with lingering eye the swelling canvases as the proud ships glided over those seas of which she was the acknowledged and undisputed Sovereign.

At an early hour all Portsmouth was abroad and stirring in order to be spectators of the scene. Shortly after eight o'clock, the *Neptune*, 120 guns, one of the finest models of architecture in the world, which for more than twenty years had been in harbour, and had never yet tested its powers on the broad ocean, was towed out to Spithead by two small steamers. The flag of Admiral Napier was shifted from the *St. Jean d'Acre* to the *Duke of Wellington* shortly before the *Neptune* arrived at Spithead.

Admiral Napier, having attended at the Guildhall to receive an address from the town council, proceeded to Victoria pier, to go on board his flag ship. The pier, which was crowded with people anxious to witness the admiral's departure was gaily decorated with the flags of England, France, Turkey, Austria, and the United States, and with a large banner, bearing in huge letters the words "God save the Queen, and give success to Admiral Napier and our gallant tars."

A few minutes before one o'clock, the *Fairy*—having on board her Majesty, Prince Albert, the Prince of Wales, Prince Alfred, the Princess Royal and Princess Alice, with the ladies and gentlemen waiting, and accompanied by Sir James Graham, First Lord of the Admiralty, and Vice-Admiral Sir Thomas Cochrane—followed by the *Elfin*, *Fire Queen*, and *Black Eagle*, was seen approaching the fleet, and on the signal from the Admiral, a general royal salute was fired. As the Royal yacht neared the anchorage, all hands were piped on deck to man the rigging of the *Duke of Wellington*, and certainly few sights could be more interesting than that which immediately presented itself. As the *Fairy* came up, signals were made for the admirals and captains of the fleet to repair on board. The Royal yacht, having run to leeward of the fleet, hoisted, and Admiral Napier, the admiral commanding in chief, and the admirals of division, Corrie, Chads, and Plumridge, with the captains of the fleet and commodore Seymour, preceded on board, and were presented to her Majesty by Sir James Graham and the other lords of the admiralty. After a short stay on board, the officers returned to the ships, and at half-past one Admiral Napier gave the general signal to the screw fleet to get under weigh with sail.

As Her Majesty returned back from the *Nab*, she was cheered by each ship which she passed, and as she crossed the bows of the *Duke*, the admiral dipped his ensign. The *Fairy* hoisted for some time to see the *Duke* fairly under weigh; the crews manned the rigging and gave a most hearty and tremendous cheer. Her Majesty, having seen the fleet fairly off, returned to Osborne.

THE ADDRESS TO ADMIRAL NAPIER.—Previous to embarking, Admiral Sir C. Napier attended at the Guildhall, for the purpose of having an address presented to him by the Town Council of Portsmouth.—Sir Charles Napier said in reply: I thank you, Mr. Mayor and gentlemen, for the terms in which you have addressed me, and when I tell you I had only twenty-four hours to prepare to go afloat, you will not be surprised at my not being able to address you at any length. I must be off to sea, and cannot, therefore, address you at any length; but I beg to thank you most sincerely for the address you have presented to me. Perhaps it is not usual for a man in going abroad to receive such an address, but I can only say that I will do the best I can to prevent the British flag from being tarnished (loud applause). I know much is expected from this fleet, and I think it will be able to do something, but gentlemen must not expect too much from it. We are going to meet no common enemy, we are going to meet one well prepared. I am sure every officer and man in the fleet will do his duty well and thoroughly; but at the same time you must not expect too much. It is well equipped and efficient, but it is newly formed, and, such changes have taken place in nautical matters that it is impossible to say how much or how little may be achieved. The system of war is entirely new, and the introduction of steam also materially alters the tactics of war. I can, however, assure you that I will—and I know the officers and crews with me will—do everything in my power to uphold the honour of the country and its navy. We will do our duty to the best of our ability, and I am sure I shall ever remember the kind-

ness of the people of Portsmouth (hear, hear).—Sir Charles then left the hall, and accompanied by vast crowds of people and preceded by the aldermen and common councilmen in their civic robes, and the band of the 42d Highlanders, proceeded to the pier amid the cheers and acclamations of thousands.

The Marquis of Londonderry died on Monday at his residence, Holderness-house, Park-lane, after three days' suffering from an attack of influenza, which proved too severe for a constitution already weakened by long service and the natural decay of age. His death was free from pain, and his last moments were soled by the presence of nearly all the members of his family, including his youngest daughter, and his sister, the wife of the General Commanding-in-Chief.

FUNERAL OF THE LATE MARQUIS OF LONDONDERRY.—On Thursday morning the mortal remains of the late noble Marquis of Londonderry, K. G., were finally deposited in the family vault at Long Newton Church, Stockton, amidst universal demonstrations of respect for the memory of the deceased. The funeral procession was formed in Wynyard Park, and moved towards Long Newton Church, headed by the tenantry, mutes, the clergy, medical attendants, and the coroner and cushion borne by the late Marquis's butler, helmet, sword and sash. The body was in a hearse drawn by six black horses, emblazoned with scutillions of the late noble Marquis.

The *Colonial Clergy Regulations Bill*, which stands for a second reading to-day, is brought in by Mr. Solicitor-General, Mr. Chancellor of the Exchequer, and Mr. Peel. It is entitled, "A Bill to relieve the Clergy of the United Church of England and Ireland resident in the Colonies, from any Disability to the holding of Meetings in such Colonies for the Regulation of Ecclesiastical Affairs therein." The preamble sets out:—

"Whereas, by reason of the laws, statutes, and ordinances, which affect or bind the Bishops and Clergy of the United Church of England and Ireland, doubts may exist whether the Bishops and Clergy of the said Church resident and performing spiritual duties in the colonial possessions of her Majesty can lawfully hold or be present at meetings of Bishops, Clergy, and lay persons professing to be members of the said Church in any colony for the purpose of agreeing on rules and regulations touching ecclesiastical affairs, and it is expedient that such Bishops and Clergy should be relieved from any such disability, be it declared and enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Common in this present Parliament assembled, and by the authority of the same, as follows:—

Then follows the single clause constituting the bill:—

"I. No statute, law, rule, usage, or other authority of the United Kingdom, shall extend or be construed to prevent the Metropolitan of any province, or the Bishop of any diocese in the colonies of her Majesty, together with his clergy and the lay persons of such province or diocese, being members of the United Church of England and Ireland, from meeting together from time to time for the purpose, at such meetings, of making or altering in any such regulations, agreements, or arrangements (local circumstances shall, in their judgement render necessary for the management or conduct of ecclesiastical affairs within such province or diocese, provided always that such meetings, or the regulations, agreements, or arrangements that may be made thereat, do not obtain any force or authority from the enactments hereby made."

The *Morning Herald* states that a correspondence has lately passed between the Rev. Dr. Sallier, Sec. Dean of St. Patrick, Dublin, and the Rev. Erskine Hawkins, B. D., on the subject of the affairs of the Society for the Propagation of the Gospel:—

"It appears that Dr. Sallier is one of the directors treasurers in Ireland, and in consequence of a defamatory article which appeared in a religious newspaper, consulted the Archbishop of Dublin and the Provost of Trinity College on the question of the necessity of an inquiry into the nature of the Society's operations. The objections which Dr. Sallier made to the Society founded upon the article alluded to, were, that it had large grants to the diocese of Tasmania, the Bishop which treated one of his clergy, the Rev. J. G. Land with unusual severity, and threatened to remove him to the Society, merely because he signed a declaration, approved of by the Archbishop of Canterbury, protesting against the Romanizing teaching which has become so common in that colony. Other objections against the society were founded on the allegation that the diocese of Toronto had received large grants from the Society, while the diocese of Calcutta had been neglected; and on the fact that the Society appointed a Bishop of Michigan to preach at the anniversary meeting of St. Paul's, the right rev. prelate having at the same time, advanced doctrines not warranted by the Clergy of England. To these allegations, founded upon a total misapprehension of the true state of the case,

Hawkins most conclusively replies. He says that it is clear to suppose that the Bishop of Tasmania threatened to report Mr. Medland to the Society, as the Society had no authority or jurisdiction in the matter. He declines to enter into the views contained in the sermon by the Bishop of Michigan, but reminds Dr. Laidie that it is the ordinary practice to publish the aspirant's sermon with the annual report. He adds that it is not true that the committee or the secretary names the preacher on such occasions, as the Archbishop appoints the Bishop for that duty according to canon. The exception two years ago was made in compliance to the American Church, which had sent representatives to the Society's jubilee, at the Archbishop's invitation. With regard to the assertion that the diocese of Toronto has been pampered, while the Bishops of Calcutta has been starved, Mr. Hawkins refers to the financial statement just published, by which it appears that, from the year 1855, the diocese of Calcutta received from the general fund £8,897, while the diocese of Toronto received £3,152; and that of the diocese of Calcutta received £8,000, for a new mission at Delhi, and Toronto only £1,000, for the endowment of scholarships in its newly-founded college. In the diocese of Madras there was expended during the past year £10,153, which is more than twelve times the amount of the grant to the diocese of Tasmania."

RUSSIA.

FAILURE OF THE PRUSSIAN MISSIONS TO PARIS AND LONDON.—The mission of Prince Hohenzollern to the Emperor of the French has failed, in other words, the explanations he was charged by the King of Prussia to give respecting the neutrality in the Eastern question have not satisfied this Government. In reply to his assurances that nothing was more ardently desired by His Prussian Majesty than the maintenance of the peace of Europe, he was informed that the best proof of the sincerity of such a declaration would be to join the Powers in resistance to Russian aggression, as it would be the surest means of effecting what he most desired. We believe that the rejection of Count de Groeben has been similar in London. Prussia must be totally blind not to perceive that the question has now assumed a shape which touches her nearly. The seat of war will probably in a few days be in the Baltic as well as in the Black Sea, and our fleets will be within sight of the Prussian coasts, which are entirely at the mercy of any maritime Power occupying those waters. Her treaty of 1781 with Russia, if indeed that is still in force, would bind her not only to concur in all the principles of the armed neutrality, which Russia herself has since abandoned, but to close the Baltic altogether. These considerations, however, are of secondary importance in comparison with the effect of this determination of Prussia on her own internal condition, on her relations to her German confederates, and on her relations to the Western Powers. In the internal politics of Prussia this change is a signal triumph of the reactionary party which is identified with Rome, and, indeed, relies on the support of that Power to retain its hold over the Prussian people. That party is the evil genius of the Prussian monarchy. The influence of Russia and the dread of war are most powerfully felt in the minor States, which Prussia had sought by her policy in 1849 and 1850. She has seized this opportunity to strengthen her connection with them, and to improve her influence in the Diet, in proportion as the King of Prussia identifies himself with the petty Sovereigns of Wurtemberg, Hesse, and Bavaria, he forfeits the confidence of the most intelligent and national classes of the German people. The long extended territory of Prussia, which does not terminate with the dominions of Russia and those of France—her exposed centre and her unsheltered coasts—give her a paramount interest in the maintenance of the treaties on which the balance of power is established, and the best security for the continuance of those arrangements is in a firm and unshaken concurrence of all the Powers interested in their preservation.

TURKEY AND RUSSIA.

The Czar's reply to the last peremptory intimation of the British Government is understood to be due, and an expectation of more or less accredited rumours are in circulation. One of these bandied about with especial interest is to the effect that a pacific settlement of the differences between Russia and Turkey is again on the tapis. PROPOSITIONS BY RUSSIA.—We print this but do not guarantee its correctness.—The new propositions Russia are based on the maintenance of existing treaties between Russia and the Porte. If this be admitted, it will quit the Principalities, provided that the commercial fleets quit the Black Sea and the Bosphorus. Negotiations will then be resumed in which the propositions of the Russian will form the base of a new convention with the Porte, in which the four Powers are to participate. It is asserted that Austria and Prussia were willing to agree to these terms, and that Baron Bourqueney, the French minister, thought them worthy of consideration, but that Lord Westmoreland insisted on the revision of existing treaties. It is also said that if the Western Powers reject these terms Austria will consider herself free from her engagement to them."

PARANAURO, MARCH 8.—It has been decided to send the Baltic Provinces and St. Petersburg under martial law. The command of this portion of the Empire has been entrusted to the eldest son of the Emperor (his heir to the throne.) The state of siege will be carried out in the same manner as in the provinces of Cherson, Tauris and Bessarabia.

CONSTANTINOPLE, MARCH 6.—The Sultan has decreed the formation of two new armies, each of 30,000 regular troops, 15,000 irregular, and a train of 45 guns to each pasha.

The officers of the Vulcan, which vessel has just returned direct from Sebastopol, observed not less than 10,000 at work, throwing up fortifications.

CONSTANTINOPLE, MARCH 6.—The fleets are at Delcos. Egyptian troops have been ordered from Alexandria to Candia. Reshid Pasha has held threatening language to the Greek Ambassador at Constantinople.

A letter from Braila states as follows:—The passage of the Russians on the right bank of the Danube, between Braila and Galatz, is no longer a supposition, and it will take place almost immediately. General Prince Gortschakoff, who left this for Galatz on the 23d inst., proceeded to Ismail, where he inspected the troops, which we may shortly expect here. A corps of 50,000 will be concentrated on Braila. Contracts have been made for the provisioning of the army—such as straw, hay, barley, meat, flour, &c. Moreover, a quantity of iron and chain cables have been purchased for the construction of bridges. All these articles are to be delivered within the shortest delay possible."

ATHENS, MARCH 6.—The insurgents of Arta have been vigorously repulsed by the garrison of the citadel. In a second sortie the Turks crossed the Greek frontier; and were driven back by the Greek troops. The insurrection has extended to South Albania.

The Church Times.

HALIFAX, SATURDAY, APRIL 1, 1854.

KING'S COLLEGE, WINDSOR.

It is with extreme pleasure that we have to announce the generous subscriptions of the people of Liverpool (our own Liverpool we mean) towards the establishment and support of the College at Windsor. The sum of £651 16s. has already been subscribed, and there is no doubt that the amount of £1000 will be attained. Four gentlemen have subscribed one hundred each. Two have given fifty each. Six have given twenty-five each. Eight have subscribed for twenty each. The Ladies contribute thirty pounds. The Schoolboys have from their pocket money generously bestowed £113, and the Principals of their Academy Mr. Robt. Stearns, £5. The names of some of these generous contributors have been furnished us, but we would rather not till we have received a full list, so as not to omit a single name of this generous people. We hope that before our next issue we shall receive a complete list. If the other Counties of the Province follow the noble example of Liverpool, the beloved College will soon be set up again, and we trust that no energy will be spared by the Board of Governors to make it doubly efficient. Much good it has already effected—of late years it has been suffering—but we have every reason to expect that the moment sufficient funds are raised, a system of vigilance will be pursued, which will place the College upon a firmer basis than it has ever occupied.

The Services at the Cathedral during the Holy Week, will be as follows:—

Morning Prayer every day at the usual hour, with a Sermon on Good Friday.

Evening Prayer daily, at half past seven, except on Good Friday, when the Services will commence at the usual hour of seven.

A Course of Lectures will be preached at the Evening Services.

Monday, on The Rock in the Wilderness—by Rev. Heber Bullock.

Tuesday—The Offering of Isaac—by Rev. Thos. Dunn.

Wednesday—The Brazen Serpent—by Rev. Wm. Bullock.

Thursday—The Paschal Lamb—by Rev. Edwin Martineau.

Good Friday—The Ceremonies of the Day of Atonement—by the Lord Bishop.

Easter Eve—Jonah—by Rev. Edwin Gilpin, jun. The Bishop will preach also on the morning of Easter Sunday.

The Lord Bishop proposes holding a Visitation at Halifax in October next.

R. M. S. CANADA.

The most prominent article of news by the Steamer, is the sailing of the British fleet for the Baltic, commanded by Sir Charles Napier, which was led to sea by her Majesty in the Royal yacht. The fleet is bound for Wingo Sound, on the coast of Sweden, where the ships will anchor for a time. There is still then a lingering hope that peace may be preserved, as it will be only when the fleet passes the Sound and enters the Baltic, that Great Britain will be committed to a state of actual war. To countenance the presumption, we find the following observation of Sir Charles Napier, at a banquet given by the Reform Club on the 7th, at which the Home Secretary presided. He said:—

"I cannot say we are at war, because we are still at peace—(Great laugh)—but I suppose we are very nearly at war, and probably when I get into the Baltic I shall have an opportunity of declaring war. (Loud cheering, laughter, and a cry of 'Bravo Charley.') Certainly, if I have that opportunity, I hope it will end in a prosperous war, for I may safely say that this country never sent out such a splendid fleet as will sail for the Baltic in a very few days. With the force that we have, although it is not equal to the Russian force, I believe that by the assistance of the screw we shall be able to attack a very superior force, and I have not the slightest doubt when we do that, that every sailor and every officer in our fleet will remember the words of Lord Nelson, that 'England expects every man to do his duty'—Loud cheers. The gallant Admiral concluded by proposing 'The health of the First Lord of the Admiralty.'"

Active and extensive preparations were making by the Russian government at Cronstadt, and on other points of the Gulf of Finland and in the Gulf of Bothnia. Three steam lines of battle ships were fitting out at Cronstadt, and orders were given for the construction at Vyborg, Abo and Sweaborg, of 200 gunboats.

The Himalaya, Vulcan and Manila steamers, with the British troops for the East, arrived at Malta between the 8th and 12th March.

We gather from the latest news, that neither Austria nor Prussia will co-operate heartily with England and France in the views of the latter powers with reference to Russian aggression.

The Queen of Spain has recalled her ambassador from London, in consequence of the commentary of the British press, upon her conduct and the profligacy of her Court.

Mr. Justice Talfourd, while proceeding to charge the Jury, at the Stafford assizes, on Monday the 13th March, was suddenly seized with a fit of apoplexy, so violent, that in five minutes he was a corpse.

News from China are to Jan. 6. The Imperialists had just made an attack upon Shanghai—the results were not decided at that date.

We are glad to see the first move made by the Parish of St. George's, Halifax, to ensure a Collego nomination, and hope St. Paul's will not be backward, either to secure a presentation Parochially, or in the Local Committee D. O. S. Let us set about it.

A pressure of interesting matter having reference to King's College, Windsor, has nearly crowded out our news department this week. What we have been enabled to publish is the substance of all that appears to be of much importance.

The Boston Packet, a Belle, Meagher, master, on her passage to Halifax, was run into on the night of Wednesday last, by the Steamship Canada, and sunk almost immediately. Misadventure related Mrs. Keefler, a passenger, widow of the late Mr. Charles Keefler, was drowned—also a colored man named Thompson, steward of the vessel. Captain and crew escaped on board the steamer.

The Legislature will be prorogued this day or on Monday.

LETTERS RECEIVED.

From Revd T H White Shelburne, with rem. £1 5- viz. 15s. for Dr. Snyder, 10s. for Capt. Walters. From Revd Mr. Ruddle—directions attended to. From Mr. Tooker, Weymouth—none to be had. Rev. Dr. Shreve—the amount 20s. sent by Rev. Mr. Smith, was duly received.

Married.

In St. Paul's Church, St. Margaret's Bay, on the 21st ult. by Revd. W. R. Cochran, A. B. Mr. James CROUCHMAN, eldest son of James Crouch, Esq., to CAROLINE, eldest daughter of Mr. Allan McDonald, of French Village.

Died.

On Monday evening, Mr. ROBERT WHEBROW, in his 86th year,—for 40 years in H. M. Ordnance. At Margaret's Bay, on the 15th inst. ARCHIBALD McDONALD, Esq., in the 64th year of his age.

Shipping List.

ARRIVED.

Saturday, March 25—H. M. S. Brisk, screw sloop, Com. Seymour, Bermuda 8 1/2 days, has come to Halifax to assume the flag of Vice Admiral Sir G. F. Seymour, and convey him to England immediately on the arrival of his successor, R. M. S. Osprey, Hunter, Bermuda 8 1/2 days—the engine broke down 20th inst., which caused the present protracted passage; Am. ship Colchis, Hubbard, Boston 10 days, in distress—reports encountered a severe gale on the 19th inst., had decks swept, lost part of bulwarks and stanchions—one man killed and two disabled—has put in leaky; brig Mailand, Culsholm, Cienfuegos, 20 days; Packet brig Halifax, O'Brien, Boston 4 days. Sunday, March 26—Barque Annie, Day, Cadiz via Kadel a. bound to Liverpool, N.S., brig Martha, Bisset, Cienfuegos 22 days; schr Ann, Bird, Boston 47 hours. Monday, March 27—Schr Valonia, Newall, Guyana, P. R.; schr Salem, Argyle. Tuesday, March 28—Schr Lucy Alice, Alcazar, New York 78 hours.

Wednesday, March 29—R. M. Steamer Canada, Stone, Liverpool, G. B. 11 days—93 passengers; Steamer Merita, Corbin, St. John's, N. F. 4 days; schrs Samuel Thomey, Mary Ann, and Velociter, Shoal Bay; John Hastings, Bon-drot, Canso 5 days, Margaret, Odell, Boston 3 1/2 days. Thursday, March 30—R. M. Steamer Arabia, Jackson, Boston, 32 hours.

CLEARED.

Saturday, March 25—Schr Boston, Laybold, Boston, Hamming Bird, Tux, Porto Rico; James McNab, Tupper, B. W. Indies; True Blue, Benoit, Louisa, Leuchner, Kingston, Jam. Monday, March 27—Schr Champlion, Harding, Boston. Wednesday, March 29—Brigs Halifax, O'Brien, Boston; Lucy Ann, Simpson, St. John, N. B.

Youth's Department.

SELECTED FOR THE CHURCH TIMES.

THE DEPARTED.

YOUNG MAN of fair promise,
Hope's beautiful child,
How dreary the home is
Whom lately thou smiled;
The fireside of gladness,
And mirth in its glee,
Is robed in deep sadness,
And weeping for thee!

Afflictions are sent us,
Patience must bear them;
Blessings are lent us,
Freely to share them;
In faith thou may'st falter,
Oh, blind erring man!
But thou canst not alter
God's mystical plan.

The fond hopes we cherish,
The things we most prize,
Seem first doomed to perish,
And pass from the eyes;
Ties strongest and dearest,
Entwined round the heart,
Love's warmest and nearest
Forever must part.

She, the lone-hearted,
Desolate mother!
She mourns the departed,
Yet weeps like no other,
Sad mourning believer,
Her spirit is gone,
Yet bless the Life-giver,
He takes but His own.

Yet why all this weeping,
A form without breath,
'Tis loveliness sleeping
The calm sleep of Death;
Since the law is fulfilled,
And sin is forgiven,
Let her go undefiled,
Young heirs of Heaven.

THE SHEPHERD BOY.—The setting sun so beautifully illumined the stately trees before my lodging; that though I was upon the eve of departure, I was induced to take a ramble in the adjoining park. A flock of sheep that adorned a rising mound seemed unattended by shepherd or dog, and it was not until my approach alarmed the timid animals, that I saw among a group of trees on my left hand, a youth amusing himself with a swing, which was suspended from the branches of a large oak, he quickly slipped from his seat and came forward. "I am glad," I said, "that you have something to beguile the time away."

"I do not find the time long, lady; one thing comes quickly after another; I must keep my eye upon the sheep lest they should tear their fleeces while rubbing against the trees."

"You count them all at night, I suppose?"

"Yes, I sold them then."

"Do you know the good Shepherd, whose tender care is ever watchful over his own flock, for whom he laid down his life, 'He who gathers the lambs with his arm, and carries them in his bosom?'"

His intelligent countenance beaming with delight showed that he was well acquainted with this portion of Scripture, "Aye, lady, not one of his sheep will be lost; he will never leave them, nor will he suffer one of them to perish, nor can any pluck them out of His hand."

"You love reading, I think?"

"Indeed I do. I had a Testament given me by a lady last year, which is a treasure to me. I have not been able to read in it much this week, as I have wedding to do."

As he spoke I observed a hoe on the ground near him.

"My kind father put me to school," he added, "he was the best of fathers. I love him, and will endeavour to please him as long as his life is spared to me."

"And you, I trust, will show that you are the best of sons, for I judge, this good parent has taught you to love your heavenly Father, the Giver of every good and perfect gift, who is from everlasting to everlasting,—who, having given his own Son to die for you, will, with him, freely give all things. I have a book which, I think, will please your father."

"Thank you; my dear father cannot read; but he takes great pleasure in hearing me read, and will sit listening, an hour together."

The youth took the offered book with his left hand, and I then saw that the right sleeve of his working frock hung loosely by his side. "Have you lost your right arm?" I inquired.

"It was crushed by an accident while I was working in the mill."

"You had to undergo amputation?" I said.

"Yes, twice; first, in one part, and then higher up."

"How much you must have suffered."

"It is all over now, lady; that trial is past, and, thank God, I can enjoy life; I am useful to my dear father; I can use this arm, and hold the hoe very well."

"And you can look forward," I said, "to those joys which 'eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.'"

"I often think of heavenly glory," he replied, "the thought of being with Jesus cheers me onward; and I love to dwell upon the resurrection."

"There will be no broken limbs in heaven," I said; "your wife body will be 'fashioned like unto Christ's glorious body, according to the working whereby he is able even to subdue all things unto himself; you will be like him, for you will see him as he is, and stand complete in him. And, now, farewell, we may not meet again in this world, (God grant we may meet in a happier state. Let your occupation remind you to keep close to your Saviour; look unto Jesus, and 'press towards the mark for the prize of your high calling of God in Christ Jesus.' To His grace I commend you."

The heightened color, the moistened eye, and respectful attention, supplied his want of words, as he quietly said, "I thank you."

The shadows of evening had lengthened during this interview, and the rich glow from the west cast a still more brilliant tint over the landscape; this, though eminently beautiful, was shortly to fade away, but "the path of the just is as the shining light, that shineth more and more unto the perfect day."

GIVE HIM TIME.—Many years since, I paid a visit to a Sunday-school, and one of the teachers urged me to take his class, which I did. It was in the morning, and there were lessons to be repeated. One or two of the boys had said their portions, when there stood up a poor fellow whose first few words showed that he stammered very painfully. Perhaps it was a strange teacher that the matter worse, for he came to a stop. One of his class-mates lastly interposed: "Please, sir, he can't say lessons; he can't speak plain." To my great delight another boy broke in: "Yes, he can, if you will only give him time." Need I say that the time was given, and the lesson fairly repeated! It is no disparagement to the generous defender to say, that I thought to myself: "Here is the influence of a patient teacher, accustomed to give time, in a spirit of Christian sympathy, to him who really needed it."

Selections.

CHOLERA.—*Recipe to prevent its spread.*—Our attention has been directed to the following communication made by a clergyman to the Lord Lieutenant of Ireland, at the time the Cholera made its appearance in that portion of the United Kingdom. The recipe being simple, and free from anything deleterious, we submit it to the consideration of our readers—particularly those of them at the head of families:—

"My Lord,—as I am in possession of a simple, but effectual preventive to the spread of Cholera, as well as a remedy of very great power for those attacked with the disease, I venture to apply to your Lordship to have them known, should it appear by trial that they are as effective as I have found them."

"As a clergyman, I have had many opportunities of trying the remedy, and in no case did the patient die, the recovery being always speedy and perfect. I make no apology for venturing to address your Lordship, as the great importance of the subject will be, I trust, deemed sufficient."

"The preventive is simple,—a teaspoonful of powdered Charcoal taken three or four times a week in a cup of coffee, or other vehicle in the morning."

"When attacked with Cholera, a mixture of an ounce of Charcoal, an ounce of Laudanum, and an ounce of Brandy, or other spirits, may be given as follows,—after being well shaken—*A teaspoonful every 5 minutes. In half an hour I have known this effectually to relieve and stay the disease. As the patient becomes better, the mixture may be given at longer intervals.*

"I have known a patient in the blue stage and collapsed, perfectly recovered in a few hours."

"The Charcoal water is a preventive on a large plantation in the Mauritius, and not a single individual out of 800 was attacked with Cholera."

"Should your Lordship think it well to make this simple remedy known, it may save the lives of thousands, now that this dreadful disease has visited our Lands."

I have the honor, &c., &c., &c.

CHARLES CAUFIELD.

Chreag Rectory, Skebboreen, Ireland.

EIGHT REASONS—FOR NOT ATTENDING THE THEATRE, THE CIRCUS, AND THE HORSE-RACE.

1. Because I expose myself to evil, and can get no good there.—Lead us not into temptation, but deliver us from evil. Luke, xi, 4.

2. Because I should employ my time better.—See then that ye walk circumspect, not as fools, but as wise, redeeming the time. Eph. v. 31.

3. Because it is throwing my money away.—Use this world as not abusing it, for the fashion of this world passeth away. 1 Cor. vii. 31.

4. Because I do not wish to be seen in bad company.—If sinners entice thee, consent thou not.—Prov. i. 10.—*Do not* into the path of the wicked, and go not in the way of evil men: Avoid it, pay not by it, turn from it, and pass away. Prov. iv. 14, 15.

5. Because I will not encourage Idleness and Vice.—He that biddeth him God speed is partaker of his evil deeds. 2 John, ii. 11.

6. Because I should set a bad example.—Choose you this day whom you serve: but as for me and my house, we will serve the Lord. Josh. xxiv. 15.

7. Because God has forbidden it.—Abstain from all appearance of evil. 1 Thess. v. 22. Do not conform to this world. Rom. xii. 2.

8. Because I must soon die.—So teach us to number our days that we may apply our hearts unto wisdom. Psalm xc. 12.—It is appointed unto men once to die, but after this the judgment. Heb. ix. 27.—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii.

VOLTAIRE'S LAST WORDS.—Voltaire was fertile and elegant, his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmont once said to him, "I think, Sir, that a philosopher should never write but with the endeavor to render mankind less wicked and unhappy than they are. Now, you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying that he only wrote for those who were of the same opinions as himself. Tronchin assured his friends that Voltaire died in great agonies of mind. "I am forsaken by Gods and men," exclaimed he, in these awful moments when truth will force its way. "I wish," added Tronchin, "that those who had been perverted by his writings had been present at his death; it was a sight too horrid to support."—William Stowe.

ECCLESIASTICAL INTOLERANCE IN SWEDEN.—From letters from Stockholm, we learn that the persecutions in Sweden of Protestants by Protestants still continue. Between three and four hundred persons are under sentence of imprisonment, on bread and water for twenty-eight days, for exclusively religious causes. From some unaccountable reason, these sentences have not yet been executed; but we can only suppose the delay is attributable to the apprehension of an insurrection throughout Europe which the execution of so an atrocity would evoke. The subject of religious liberty has apparently taken strong hold on the public mind. The Minister of Public Worship, Reuterthal, has entered the arena of the press, weighing against the religious movement and throwing out insidious remarks as to foreign influence. A pamphlet has been answered by Dr. Thomsander, who speaks most decidedly against the Conventicle laws, and against either the imprisonment or banishment of any person for obeying his conscience in matters of religion, though he does not go so far as an Englishman would in his arguments.—Christian Times.

CHURCH OF ENGLAND YOUNG MEN'S SOCIETY.—On Monday the Rev. Lord Wriothesley Russell delivered a lecture in Freemasons' Hall on "The Man." His lordship gave an interesting account of the history, characteristic features, and superstitions of the Red Indians of North America, with more special reference to the present inhabitants of Rupert's Land, and the progress of missionary work among them. The Hon. A. Kinnaid, M. P., presided on the occasion.—Ch. & State Gazette.

POREY AND THE LORD'S DAY.—Only those who have passed a Sunday in Popish countries, as we have done, can credit the general profanation of it. On a visit to Havana, three years ago, we received many kind and hospitable attentions; and among the earliest were three successive invitations to a grand *Billiard* in the morning, an extraordinary *Cock-fight* in the afternoon, and a splendid *Masquerade-ball* in the evening, of the ensuing Sunday! Our respectful declination, one after another, was obliged to be accounted for; and it created some surprise, as we were told that no one there saw any impropriety in the ordinary attendance of the priests on such scenes and on that day *after mass was over*. Apologies were made, with true Castilian politeness; and we were subsequently invited by some resident Spanish gentlemen to *preach*, in case an American man-of-war should arrive in the harbour during our stay—as it is only on board foreign national vessels that Protestant worship is tolerated or countenanced. We of course promised to do so, but the opportunity did not occur.

A stranger in walking the streets of Havana, would never infer that it was Sunday, on seeing the shops and stores wide open; cigar makers, tailors, shoemakers, &c. all hard at work; and every kind of business being carried on as usual. In the churches he might find on an average, about a dozen females, with a few beggars and negroes. It is only on rare occasions that more than two or three of the male sex are to be seen there. Of the gross practical idolatry which we witnessed, and the painful evidence forced upon us as to the state of souls among the priesthood, we forbear to speak.

On a second visit to Havana, about a year ago, our late excellent Consul, Judge SHANKS, informed us that he had been officially invited to attend a great *Horse-race* the previous Sunday. He of course declined; but assured us that the Bishop of HAVANA, after *celebrating* in the morning, occupied a prominent seat in the pavilion set apart for the judges, arrayed in his pontifical, and with a huge cross dangling from his neck!

It is lamentable to observe that there is one city in our own country—New Orleans—where, under the aegis of the Romish Church, an almost equal degradation of the Lord's Day is to be witnessed. "When thy judgments are in the earth," says the Prophet, "the inhabitants of the world will learn righteousness;" and it might have been hoped such would be the effect of the recent terrible pestilence with which that city was visited. But it would seem that another prophet's language is too applicable to them; "Thou hast stricken them, but they have not grieved: Thou hast punished them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return."

ANECDOTE OF DR. HOPKINS.—A good story is told respecting President Hopkins' mode of college management. It seems that on one occasion there had been a good deal of noise in one of the college buildings by the blowing of tin horns, which it was deemed desirable should be stopped. A direct edict to that effect would probably have done little good. The President knew it, and had recourse to a speech. "I have noticed, young gentlemen," said he, "that in one of the college buildings there has of late been a good deal of noise and tooting of horns. Now I do know that in the abstract there is anything wrong in tooting a tin horn—but in this case it is rather annoying to persons of delicate nerves, and is apt to excite those passing by against the state of discipline in the college. Now, as I said, there is no real crime in blowing horns—but neither is there any particular merit in it; it does not prove anything as to a man's ability. Any body can toot, after a little practice. Indeed, I recollect a number of my fellow students, when I was in college, used to toot continually, and one thing I have noticed about them, and that is, that *that those same men have tooted ever since*." It is said tooting went on to date in Williams College about that time.—*the Eagle*.

CHURCHES IN THE DIOCESE OF LONDON.—The Bishop's commissioners for building new churches have approved of the plans for a new church for the parochial district of St. Mark in the parish of St. Dunstons, Westminster. They have also made contributions towards the erection of churches at the following places:—The district of St. James's, Hatch in the parish of Deptford; at Blackheath, in the parish of Greenwich; at Forest-hill, in the parish of St. Andrew; in the parish of Isleworth; in the parish of Weymouth; in Oakley-square, Bedford, New

Town, in the district of St. Luke's, King-cross; at Tollington Park, in the district parish of Upper Holloway; in the district parish of St. John, Notting-hill; in Nufford-place, in the district parish of St. Mary, Bryanston-square; at Lorrimer-road, in the parish of St. Mary, Newington. Some of these churches have been commenced and incumbents appointed to the districts which have been assigned to them.

AMONGST THE WORDS OF THE DAY.—We have visited with considerable gratification the "repertoire" of foreign newspapers of all nations at *Holloway's Pill and Ointment Establishment*, 244, Strand, which present an immense amount of information on all subjects, political, mercantile, statistical, and philosophical, from at least 2,000 foreign papers received in this Establishment in the course of each week. This immense collection of journals affords, in the great city, advantages to the enterprising capitalists, and commercial world generally, a source of intelligence most invaluable and never before attained. The establishment is visited by the nobility, members of parliament, contributors of the press, mercantile men, and also by an immense number of distinguished foreigners of all nations. It is managed by several clerks, who classify and file the papers in portfolios, which they exhibit gratuitously to respectable visitors applying for information.—*Morning Herald*, London, January 23, 1854.

THE WESTPOINT CADET.—He sleeps in the barracks, in a room with one other; at five in the morning in summer, and at half past five in the winter, the reveille awakens him; he immediately arises, doubles up his blankets and mattress, and places them on the head of his iron bedstead; he studies until seven o'clock; at that hour the drum beats for breakfast, and the cadets fall into rank and proceed to the mess hall. Twenty minutes is the usual time spent at breakfast.—Guard mounting takes place at half past seven, and twenty-four are placed on guard every day. At eight o'clock the bugle sounds, and the recitations commence. At one o'clock the bugle again sounds, the professors dismiss their respective stations, the cadets form ranks opposite the barracks and march to dinner. Between seven and two a part of the cadets are occupied in riding, and others in fencing daily.—After dinner they have until two o'clock for recreation. At four the bugle sounds and they go either to a "salon" or light artillery drill. This exercise lasts an hour and a half. After that they devote the time to recreation until parade, which takes place at sunset.—After parade they form into rank in front of the barracks, and the names of the delinquents are read by an officer of the cadets. Supper comes next, and after supper recreation until eight o'clock, when the bugle sounds to call to quarters, and every cadet must be found in his room within a few minutes at study, and must remain there thus employed until half-past nine. At half-past nine the bugle again sounds; this is called *tattoo*; and at the drum taps every cadet must be in bed, having his light extinguished, and must remain there until morning. If during the night the cadet is found to be absent from his room more than thirty minutes, and does not give a satisfactory account of himself, charges are preferred against him and he is court-martialled.

The use of intoxicating drink and tobacco is strictly repudiated; so are playing at chess, wearing whiskers, and a great many other things. The punishment to which cadets are liable, are privation of recreation, &c., extra hours of duty, reprimands, arrests, or confinement to his room or tent; confinement in a large prison, confinement in a dark prison, dismissal with the privilege of resigning, and public dismission.

Through the months of July and August the cadets are encamped, and during the encampment the instruction is exclusively military. The only furlough allowed to cadets is two months when they are in the third class.

The pay to the cadet is twenty-four dollars per month, and his board costs him ten of this. From the balance he is required to dress and defray all expenses, and he is prohibited from contracting debts without.

As the reward for his labor and deprivation, the cadet acquires an excellent education—in mathematics better, probably, than he can get in any other institution in the country. The training here of both body and mind is very thorough and complete.

AUTHORS OF THE HOMILIES.—The history of the composition of the two books of Homilies is very obscure. The different writers are for the most part unknown. The two books were published at different times, the first in 1547, the second 1563. Of the first

book it is generally believed that Archbishop Cranmer wrote the Homilies on 'Salvation,' 'Faith,' and 'Good Works,' and probably most of the others, assisted by Bishop Ridley. The Homily on 'Drawing and Contentment,' is evidently from its style and peculiar phraseology, the work of Latimer; and the one on 'Military' is given to Thomas Becon, one of Cranmer's chaplains, because it is found published in his works in 1564.

In regard to the writers of the second book, Archbishop Parker speaks of them as being 'revised and finished with a second part by him and the other bishops.' Burnet (in the preface to the XXXIX Articles) says that Bishop Jewel was particularly engaged in compiling the second, while Blunt, in his history of the Reformation, says 'nothing is known but the merest conjecture,' in relation to the particular writers.

I have lately accidentally found out one of the authors. Reading the other day the Homilies of St. Chrysostom on 1st Cor. I was struck with the familiarity of the thoughts presented, and was sure I had seen them elsewhere. Upon further reflection it seemed to me that I had met with them in our own Homilies. Upon examination it proved to be so. The last seven pages of the Homilies on Afirmation, are only a close translation of St. Chrysostom's 19th Homily on the 11th ch. of 1st Cor. I thought the fact worthy of being noticed, as I had never before seen it mentioned. I suppose the first part of this Homily is probably taken from some other part of St. Chrysostom, though I have not met with it.

A ROUGH ONE.—At the late annual meeting of the Brighton branch of the Royal Humane Society, the secretary stated that the Society's bronze medal had been awarded to Thomas Atherell, a fisherman, for having, on the 1st of November, rescued a person from drowning in a rough sea. Atherell was called in, and the medal was tendered to him. He refused, however, to accept it, stating that it was only copper, and that he could get a better at the top of North street for a penny. He would prefer wearing a scallop shell round his neck to a piece of copper like that.

Correspondence.

FOR THE CHURCH TIMES.

THE "HALIFAX CATHOLIC" makes his debut on St. Patrick's day, and its very neat and attractive appearance speaks well for the taste and mechanical competency of the publishers.

The leading article also is creditable to the Clerical editor,—the sentiments therein expressed being everything that could be expected. He disavows any intention of giving just cause of offence to that large class of his dissenting neighbours whose good opinions and friendship he says, we would not lightly forego. It is not, it seems to be a political but a religious journal, and if politics or the transitory things of this world should be incidentally introduced into its pages, it is only to be so far as they are immediately connected with the interests of the Roman Catholic Faith.

To this none of his dissenting neighbours could possibly object; but Mr. Editor, as I glanced over its four ample pages, and saw with what they were chiefly filled, I could not but think of the striking difference between precept and practice which they manifested. I must confess that the good opinion I had partially formed of the writer of its editorial, quickly gave place to feelings of anger and regret, when I read the villainous stuff in the first number of a paper professedly devoted to religion.

Let us look at page one. First we have "The Souper's Hymn." "Soup and salvation" without money and without price, cheap and nasty, occurring about two thirds of the first column,—a low, wretched attempt to cast ridicule upon the praiseworthy and very successful efforts which have recently been making to introduce the Word of Life among the poor and destitute in Ireland. The hymn insinuates that the numerous conversions from the Papal to the Protestant Catholic Church, are the result of the charities bestowed rather than the effects of the truth believed. Behold a sample of this choice production, which occupies the Lead of the corner of the Halifax Catholic. The missionary is represented as addressing the poor Irish in these words:—

"Come erring children, weak and blind,
And be baptized in saving gruel
Whoever eats the missioned meal,
His stomach's filled, his sins forgiven,
Whoever drinks our soup must feel
Already on the road to heaven,
We've candles, bibles, tracts and soup,
And all for you are ready."

Can Archbishop Walsh or any of his Clergy who make the necessary selections for the Halifax Catholic, believe that the cause of truth needs such advocacy, or that error will be exposed or repressed by the publication of such trash as the "Souper's Hymn"? Surely not.

The next article is the "Morals of Protestantism." It occupies about a column and a quarter, and is designed to show the vice, crime, darkness, ignorance, and spiritual destitution which pervade Britain. It seems there are in England millions who never heard of the Prince of Life; in the rural districts in England, it appears, "there are not less darkness and ignorance than are to be found in the pagodas of China!" "or amongst those who, amidst the deepest wilds of the Indian forest, sacrifice their children or prostrate themselves before demons!"

If the object in giving the above the second place in the "Halifax Catholic" be that its readers may judge of Protestantism by the fruits it has produced in its best and most favored soil, surely the writer cannot be marked by drawing such an exaggerated picture. Such a selection, however, manifests the animus of the ruling spirit of Catholicism in Halifax.

Number three from the Nation, a well known Dublin paper. Here our parent country again comes in for a torrent of filthy abuse. Look at the land of the "free and the brave" as it is misrepresented in a *frontispiece* to the numerous readers of the religious "Halifax Catholic," she is but a rotten harlot, who angers Heaven and corrupts the earth, "built upon the plunder of Ind, and the spoils of El Dorado, upon the blood and tears of Ireland." "Down down barbarians, on your knees, idolators" (alluding to the Irish), "worship the majesty of English vice, which contaminates and damns the world." Further, this constant organ of infallibility—which in a subsequent paragraph, tells us that Cardinal Wiseman has ordered that the words *horat suppone*, "that she may conquer her enemies," be added to the *prayer for the Queen*—quotes from the Nation in reference to the Church of England,—"Religion of Mammon," "heathenish Christiauity, whose *shreds flaunt ruddy in purple and fine linen*, while the lambs and the sheep hunger for the bread of life."

Well calculated such language as this is to begot the spirit of Christ and feelings of loyalty in the hearts of the many warm and honest, but deluded members of the Mystery of Iniquity.

The fourth which, styled, "Cant exposed, or a word to the Times Newspaper, and to all who boast of Great Britain, as so superior to Catholic countries in toleration, charity, religion and morality," proposes 13 questions, from which I select one or two. 1st. "What country save Protestant England alone, obliges its rulers to swear that one-third of its Christian subjects are damnable idolators?" 4th. "What Country, save Protestant England, presents such scenes of drunkenness and debauchery on Sundays and Holidays?" Some of the questions asked are unfit to appear in any decent paper. Here I cannot refrain from putting a question to the Halifax Catholic.—What do you expect to gain, or what good is to be achieved, by the publication of such vile stuff as the above?

There is also on the first page of this devoutly Christian paper: a "Fearful array of Crime"—in England of course. "A Protestant Fix," or the impossibility of Protestants making a correct translation of the Scriptures. Then comes "The Hooster Ladies," containing a statement of the number of applications for divorce, made, granted, and denied, in some of the United States courts, with this editorial remark, "Here are some of the *benefices of 'Popular Protestantism' fairly developed*." Lastly there is a piece in the corner from their favourite, "The Nation," showing "Israel's Catholic Tendencies."

Such is the "Halifax Catholic," whose editor would not stand his dissenting neighbours, affecting to value their good opinions! Such is the organ of the One True Church, out of whose page there is eternal damnation! Such is the manner in which "politics" or "the transitory things of this world" are incidentally introduced into its pages! Such is the "becoming humility" with which this "Infant Journal" was ushered into the world on St. Patrick's day of 1854. If such be its humbler, its religious character, its fear of offending, in the day of its birth, what may not be anticipated when it attains to the years of maturity? I will watch with some interest, the gradual development of this latest progeny of the spirit of the Colts. Meanwhile, beg to subscribe myself.

Collegiate.

HALIFAX, 5th March, 1854.

To the Editor of the Church Times

Sir,

It again becomes our pleasing duty to enclose for publication the names of an additional number of subscribers towards the Endowment of King's College, amongst whom you will recognize some who have already contributed a second donation. It is most gratifying to us to be enabled weekly to testify to the growing interest taken by all who read we have solicited, in the success and usefulness of our Institution, at Windsor. To those who have so willingly and so cheerfully assisted us in our efforts to procure the sum of Ten Thousand Pounds, we tender our cordial thanks, while we at the same time assure them, that our utmost endeavours will be directed to render our College worthy of the confidence reposed in us. It is with peculiar satisfaction we would direct the attention of your readers to the Certificate subscribed for by the Parish of St. George's, and would impress upon our own as well as the rural districts, the advantages resulting from this move, by which even the humblest may contribute. Hoping then that others will follow in the same path, and that ere long the name of every Churchman, woman, and child, may stand enrolled upon our list.

We remain your obed't Servants,

A. H. STUBBS, GEORGE W. LILL.

KING'S COLLEGE, WINDSOR.

SUBSCRIPTION LIST.

Every Donor of One Hundred Pounds shall be entitled to receive a Certificate from the Governors and under the College Seal, granting to him and his heirs the privilege to nominate one Pupil at a time to pass through his Collegiate course free from the payment of all Fees.

The College is open to persons of every denomination—and permission will be granted to allow Students to attend any particular course of Lectures or Branch of Study, without being obliged to enter as a regular Student—and any Student will be permitted to reside out of College, under the sanction of the President.

We the undersigned agree to pay the respective sums placed opposite our names on the following conditions:—

First—That the privilege granted under the aforesaid Certificate shall not be altered unless a fair compensation shall be made to the Representative of the original Donor.

Secondly—That Twenty Certificates should be issued of Two Thousand Pounds subscribed for and paid.

UNCONDITIONALLY. CONDITIONALLY

Mr. Collins will contribute One Thousand Pounds whenever the friends of the College have raised and secured Nine Thousand Pounds.

The Lord Bishop £100 0 0 The Master of the Rolls, 100 0 0 Chief Justice, 50 0 0 Hon. S. B. Robie, 100 0 0 J. C. Halliburton, 20 0 0 " H. H. Cogswell, 100 0 0 Miss Halliburton, 5 0 0 " M. H. Almon, 100 0 0 Miss El. Halliburton, 1 0 0 A. M. Uniacke, 100 0 0 Miss E. Halliburton 1 0 0 J. W. Ritchie, 100 0 0 Miss Lawson, 0 5 0 The Archdeacon, 100 0 0 Miss Isabel Lawson, 0 5 0 Wm. Cunard, 100 0 0 Miss Willis, 0 5 0 James A. Moren, 100 0 0 Mrs. Weeks, New } 0 10 0

J. C. Cogswell, 50 0 0 Scott Tremain, } Dr. Cogswell, 25 0 0 L. Hartshorne, } Miss Cogswell, 25 0 0 Henry Fryor, 100 0 0 T. Boggs, Junior, 5 0 0 Jas. Stewart, } J. W. Nutting, 5 0 0 H. Hartshorne, } Alex. G. Fraser, 2 0 0 Nepean Clarke, 25 0 0 Henry Yeomans, 2 0 0 G. W. Hill, 25 0 0 Edward Binney, 10 0 0 P. C. Hill, 50 0 0 William G. Fife, 5 0 0 Mrs. Steph. Boggs, 50 0 0 William C. Silver, 1 0 0 J. T. Sawyer, } Daniel Gallagher, 1 0 0 L. Hartshorne, } The Misses Miller, 1 5 0 H. J. B. Uniacke, } The Hon. A. Keith, 2 0 0 W. A. Black, 100 0 0 Henry Lawson, 5 0 0 L. M. Wilkins, } Thomas Dunn, 5 0 0 W. A. Black, } S. L. Shannon, 10 0 0 L. M. Wilkins, } William Evans, 2 10 0 Rev. W. Boslock, 25 0 0 Mrs. Jeffrey, 2 10 0 Peter Lynch, 25 0 0 Miss Farson, 0 5 0 Jas. Craighton, 25 0 0 W. G. Anderson, 1 0 0 Arth. Woodgate, } William Dunbar, 2 0 0 W. H. Tapp, 10 0 0 William Hare, } H. Ince, 10 0 0 Wm. E. Harvey, } J. Shaffer, 1 5 0 Saml A White, } A. E. Leod, 1 5 0 R. Wetmore, 0 5 0 Henry Fryor, second donation of £25, 25 0 0 J. Withrow, 0 10 0 Wm. Rennells, 25 0 0 Mrs. & Miss Cogswell, 0 15 0 Edgar Dodson, 20 0 0 Miss S. J. Lannigan, 0 5 0 John Silver, 30 0 0 Wm. Tully, 1 0 0 A. T. Creighton, } Mrs. Clark, 5 0 0 E. K. Brown, } Miss McNeill, 0 3 1 Rev. F. Maturin, 25 0 0 Miss Jane Fraser, 0 2 6 The Parish of St. George's Hx. right of presentation with Benjamin G. Gray, 1 0 0 the Rev. R. Fitzgerald Uniacke, 25 0 0 Francis Watson, 0 10 0 Mrs. Braine, 25 0 0 William Fairbanks, 5 0 0 Miss Braine, 100 0 0 Thomas C. Kinnear, 10 0 0 Other Pariskioners, 40 0 0 John Luffus, 5 0 0 Wm. A. McLagy, 2 0 0 Mrs. Almon, 2 0 0 S. B. Luce, 2 0 0 Jonath. C. Allison, 25 0 0 Joseph Robinson, 5 0 0 Henry Boggs, second donation when the £10,000 is collected, } John C. Halliburton, second donation, 30 0 0 James Fryor, 12 10 0 John H. Symons, 12 10 0 G. Van Buskirk, 12 10 0 Edm'd. F. Stewart, 100 0 0

Liverpool, March 27, 1854.

A Meeting of the Friends of King's College, Windsor, was held this evening in the Trinity Church School House. The Rev. the Rector having been called to the Chair, and C. Monax, Esq. appointed Secretary. The meeting was opened by supplicating the Divine assistance.

The Rev. CHAIRMAN then proceeded to discuss the object for which they had assembled, and for upwards of an hour engaged the attention of a large and respectable audience, by tracing the past labours of the above institution—setting forth its present superior advantages and future increased efficiency—explaining its necessities and urging its peculiar claims on the people of the Province generally and on the members

of the Church in particular. In commencing his address the Revd. gentleman alluded to the fact that the history of the Church would ever be found to be a history of Education. Nor was this country an exception. Scarcely had it been ceded to the crown when that system of instruction commenced which in after years eventuated in the University of King's College, Windsor. Having nothing to conceal, she fears not the light, and while she has thus ever sought to elevate the moral and intellectual standard of her people generally, she has aimed to accomplish this especially in the persons of her clergy. For to acquire a minute acquaintance with those subjects with which the study of the Sacred Scriptures is connected, is by no means an easy task, and he who supposes that the appropriation of a short portion of time and a slight degree of labour will ensure his ultimate success, only discovers how very little he knows of the magnitude of the object. The prominent points of any object readily seized because they lie open to the inspection of the most careless observer—but to form in the mind a connected scheme of the whole subject under examination; to trace its various ramifications, to discern the nature and influence of every part, and to discern the bearing of each upon the whole, and thus to gain a satisfactory acquaintance with the matter under consideration, is not the work of a day nor the result of feeble and interrupted exertions. The production of nature's operations are seen and felt alike by all—it is the patient and laborious student tracing them to their secondary causes, who acquires any knowledge of their mysterious modes of action and of those moral principles by which they are regulated. And why should not a principle which applies to every species of science be applied to the noblest of all sciences, that of Theology? And hence it is, that the Church who taking every care that those whom she commissions to teach others shall themselves also first be taught of God—takes care also that they shall be trained to accuracy to investigate with care, to compare spiritual things with spiritual, in order to obtain a knowledge not only of the fundamental principles and leading truths of the holy Scriptures, but also of those interesting but necessary parts of revelation which illustrate the various characters and operations, in a degree inferior. The Revd. gentleman in the course of his speech alluded also to the various difficulties from time with which the Institution had had to contend—replied to many of the objections by which it had been assailed—condemned in unmeasured terms compromising the original trust—but urged every irrespective of any such consideration, the duty coming forward to its liberal support. The Revd. gentleman concluded by proposing to raise an edition for the benefit of our Parochial School, of which the best scholar might pass through College free of all tuition fees.

The first Resolution of the evening was introduced by Mr. H. S. STUBBS A. B., who commenced by saying, that mankind, now divested of the glory of superstitions and errors that had entailed impeded the progress of past ages, and illuminated a purer ray of Gospel truth, was making rapid in the acquisition of scientific and general knowledge. After instancing some of the wonderful discoveries most constantly taking place in the world of science and letters, and which characterized the present age, emphatically the age of progress, Mr. Stubs proceeded to urge the imperative necessity of a thorough and practical education, to enable man to pace with these vast advances: and, above the necessity of basing a regular on a sound religious education, to fit man for the fulfilment of his duty. That however well instructed a youth might be in the classics and every branch of science yet without a knowledge of the "one thing needful" his duty to his God, and without strong religious principles to guide him, and restrain him from following the natural bent of his inclinations, he could be said to have received a thorough education. Especially at the present age, when rationalism and infidelity were rampant, was such a combination of means upon all to come forward in support of an institution, where a sound practical education was maintained, blended and intermingled with instruction in the pure doctrine and word of God. That it had been made to us as Churchmen to unite in aid of King's College, by contributing of the means with which God had blessed us; it should be remembered while thus giving, that we were "tending to the Lord," in upholding a cause, one of whose primary objects was to laborers into His vineyard. Witnessed by J. H. Freeman, Esq.

The second Resolution, referring to the necessity of an educated native Ministry, was moved by Mr. Jos. W. TAYLOR, assistant teacher in the Trinity Church school, who referred his audience to the far-sighted wisdom of Alfred the Great, who with this idea, and with a heart expanded by Divine grace, could look beyond his own day and generation,—could lay aside his own narrow views, and provide for the benefit of future ages the noble university of Oxford. Truly might the epithet of "great" be conferred on this king, who had wisdom enough to perceive the unadaptedness of the foreign clergy,—patriotism enough to secure the great boon of education to his own countrymen,—and religion enough to do this work of the Lord with a free heart and an open hand. And now the same work is required, and it has become our duty and privilege to imitate the example of this truly great and good man. Until the great spiritual harvest will the fruits of Alfred's work appear, and can we admit this without seeing our own duty? Mr. TAYLOR concluded with an earnest exhortation that, at least, on the present occasion, no Churchman's name should be found against it.

The third Resolution was moved by C. MORSE, Esq., who spoke in glowing terms of the success which had attended the Institution at Windsor, and of the pride and gratification with which its friends must look upon its list of graduates,—embracing names eminent in every profession and distinguished in many. This was a strong incentive to youthful generations indeed must be that mind to the noblest qualities of our nature, that would not be stimulated by such example to emulate their fame. The speaker set forth in general terms the advantages of a liberal education, and the duty of every parent to send his child as the richest legacy he could give. In urging the peculiar advantages of King's College, the learned gentleman set forth the privilege of its Royal Charter—its extensive Library and apparatus, and scientific apparatus. In advertent to the comprehension so long existing with regard to the interests of this Institution, he spoke of the kindly feelings with which it must ever be regarded, and of the moral aid which it had a right to expect from all other denominations, whose professors and pupils had received their education thereat. The speaker concluded by directing attention to the scheme for the funds required, by which the subscribers should send his son to College free of all charges, and which might be transferred to any other when no longer required by himself. Thus to receive an education at this University without recourse to any other means.

JOHN ANDROSE, in seconding the third Resolution, remarked, that so far as the past history and prospects of the College were concerned, the speaker who had preceded him had left him nothing to say. The Secretary of the meeting had eloquently alluded to the shining ornaments whose career in actual life had given the truest evidence of the eminent character of the College in which they had been reared, and in this sentiment every candid mind would fully coincide. The Rev. speaker went on to say, that whilst we look at our College as she stands, meekly suffering wrong and oppression, and in consolation that though she may be stripped of her possessions, yet she never can be robbed of her children,—though her enemies may slander her name, and misrepresent her intentions, yet the loyal and grateful people will eventually acknowledge the inestimable benefits she has conferred on this Institution, which all must acknowledge to be the nursery of the Church in this Diocese, to which we must look for a native Ministry. He concluded by cautioning the audience against two worldly arguments by which the good cause is so frequently met and discouraged,—"Let us be before we are generous," and "I like to see the man pay his honest debts." These maxims are in a legitimate sense, but as anti-missionary arguments they cannot be admitted, except by such as are at the future, but consider man as a body of soul. They can never satisfy the conscience of those who are the stewards of the Lord's property, and who are called upon by Him to perpetuate the institutions of His holy Church,—and also that which is added to past generations for this school of instruction in our diocese, and are morally bound to secure this high privilege, and thus discharge a duty to future generations.

JOHN ANDROSE, Esq., in introducing his Resolution, and by paying a just and merited compliment to the wisdom of the Venerable Society, and others, who had founded the Institution at Windsor; and presenting of gratitude by which we should be ourselves bound to perpetuate—to hand down to posterity those inestimable benefits which a liberal education confer upon every individual. While deprecating the Spoilation Bill, which would bring temporary embarrassment in the affairs

of this most useful Institution, he felt assured that the loss incurred would be more than made up by the willing contributions of the friends of the College. He would not attempt to prove the benefits of a Collegiate Education—the day was gone by when such a proposition would be for a moment disputed; but he would close his remarks by calling their attention to the zeal and liberality lately evinced by our Baptist neighbours in a like cause—there was an old Latin maxim—"Fas est ab hoste doceri";—let us imitate them in this good work—let us all give according to our means, freely and cheerfully, ever remembering the assurance which we have from the highest authority, that "the Lord loveth a cheerful giver."

This Resolution was seconded by J. SNOW, Esq. Mr. M. F. AGNEW, in moving the fifth Resolution, viz:—that a Committee be appointed for the purpose of collecting subscriptions, regretted that he was unprepared to make a speech, but had listened with pleasure to the short history of the College, given by the Rev. Chairman, and especially to the refutation of that oft repeated slander of compulsory subscription to the thirty-nine Articles, on the part of students, in matriculation. He had himself heard and believed that story, and never until now knew that no such regulation exists in King's College. But he had not come to make a speech, and was of opinion that, after all, the strongest arguments are pounds, shillings and pence. As a Churchman, he for one was determined that the College, the nursery of the Church, should be supported. As regarded the assistance derived to the College from extraneous sources, it was necessary in the infancy of that institution, but now that she had become fully grown, her children and her friends could, would, and should rally round her. Mr. Agnew with his well-known gallantry, alluded to the cheering presence of the ladies, and argued well from their gentle perseverance and proverbial eloquence. He would move, therefore, that a committee be appointed who should forthwith solicit subscriptions, and felt assured that their appeal would not be in vain.

Seconded by F. W. COLLINS, Esq. Capt. J. L. DARNOW, in supporting the preceding Resolution, delivered the most stirring and effective speech to which it has ever been our privilege to listen, a speech which in these days of expediency and smooth sayings was truly most refreshing. We regret that we can furnish but the merest outline.

He commenced by observing that he was no public speaker—but I am bound, said he, to say something on this occasion. I have listened, Mr. Chairman, to all that has been said this evening, and I think that none have come nearer the mark than the gentleman who last addressed you. He talked to you, sir, of pounds, shillings and pence, and of the value of money.

A great deal has been said to you, sir, about supporting the College, and the benefit of a good education; but I do not deny, and wish that every man had the benefit of it, that Mr. Chairman, ladies and gentlemen, I am a Churchman, and that is why I am here to-night. It is for this College that we are to get our Ministry, and let us let it go down our Church must go down with it. That is what I look at. Our people have not considered this, or there would be no danger. Put it to them, sir, in this way. Other people are not backward in making their wants known, and why should we be. See what they have done—and let no one tell me that Churchmen cannot do the same. Our Church go down! No, sir, never while I have a drop of blood to shed or a farthing to spare, shall my support be wanting. And let no one talk, sir, of inability. In the days of your predecessor, sir, I gave three pounds per year to the Church—I now find it as easy to give five and twenty. "Where there is a will there is a way," and I have also learned to believe that what is given in this way is returned one hundred fold. But, Mr. Chairman, as I said before, I am no speaker—I have risen to express my feelings on this subject, and I have but one argument left—Mr. Secretary, put my name down for one hundred pounds! (Loud and prolonged applause.)

The following gentlemen having been then nominated as a Committee to take up Subscriptions, &c., the benediction was pronounced and the meeting adjourned:

- WM. STERNS, Esq.
- JAMES SNOW, Esq.
- Capt. J. L. DARNOW,
- F. A. KNAUT, Esq.
- Mr. JOSEPH W. TAYLOR.

To P. C. HILL, Esq.
Secretary of the Alumni of King's College.

HAVING left Halifax only on Monday of this week, on my Agency in behalf of King's College, it will not of course be expected that I can have much to report, at this early day. And yet, I suppose, those friends of the Institution who have taken such a deep interest in the present efforts to procure for it a permanent Endowment, may perhaps look for some account of my impressions at the commencement of my undertaking.

I arrived at Windsor on Monday afternoon, and was not long seated in meditation upon my probable reception in this place, so long favoured by the manifold advantages which the University cannot but confer on its immediate neighbourhood,—when I was cheered by a message from a kind member of the Church, bidding me to put him down for FIVE POUNDS, without the trouble of a call. Thanks for this first fruits of my

mission, which served to dispel some gathering clouds, and to inspire pleasing expectations of success.

I was kindly welcomed by the Rev. A. Gilpin, Rector of the Parish, H. King, Esq., D.C.L., and other friends of the College, and made some arrangements for a public meeting to be held on the evening of Monday next, the 3rd April, when we expect the valuable aid of A. M. Uniacke, Esq. and Rev. Geo. W. Hill, the latter of whom will (D.V.) preach in behalf of the College, at Windsor, on Sunday next the 2nd.

On Tuesday morning agreeably to previous arrangement, I went over to the interesting and beautiful Parish of Newport, where I spent that and the following day, visiting several members of the Church, in company with Rev. Mr. Spike, and presenting the claims and circumstances of the College to their notice. On the evening of Tuesday I preached to a large congregation in upper Newport. Many of those present had walked several miles after a hard day's work in the woods, in order to attend the meeting; and an excellent feeling was exhibited, both on that occasion, and on my numerous domiciliary visits, with reference to our object. One old lady, of more than fourscore, whom I visited in the early part of the day, could take me back to the period when the incipient College was located in the old house which stood where the Rev. Mr. King now lives, and she seemed to have a lively recollection of the commencement of the present building, the foundation of which she saw laid. I told her we were now trying to lay it a second time in an enduring manner, upon which, with tears in her eyes, she offered me her "widow's mite,"—the first gift from Newport—which I hope under God's blessing, may be followed by many more.

I am unable at present to say what amount will be contributed there; but after preaching there, as I expect to do on Sunday next, I hope I shall be able to report well. I think that at least £100 may be expected, judging from the spirit manifested by only a few. I found good evidence of the importance of a Church Paper, in the fact that wherever it was found, there was the best information on the subject of the College and other kindred matters.

On Wednesday morning I went into Rawdon, where in consequence of the recent heavy affliction of the Rev. Mr. Taylor, and at his request, I shall forbear from making any efforts at the present time, further than preaching there on Sunday afternoon next, hoping to be enabled to give his energies to a cause which I know he has much at heart; and that from Rawdon we shall receive no less than from its neighbour. After paying a long visit of sincere condolence to Mr. Murphy's (Mr. Taylor's father in law) who seems favourably disposed to the College, and I trust will help us liberally, I retraced my steps to Newport, in order to complete some visits to friends not seen before, one of whom offered to pay £25 towards a Certificate.

Intending to devote the remainder of the week to Windsor and Falmouth, I returned to the former place, much gratified by the kindness and warmth with which I was everywhere greeted in this scene of my father's early labours more than sixty years ago, and the first portion of the field now being visited by his son in behalf of that Institution to which he devoted 44 years of his life.

I hope after a successful canvas of Windsor, to be in Cornwallis on Wednesday next, the 5th April. I must not omit to mention that I hear on all sides warm commendations of the liberality evinced by the members of the Church at Halifax, which I am persuaded will contribute much to the success of the present appeal to the Country.

March 30, 1834. JAS. C. COCHRAN.

The following Address passed the House of Assembly of Nova Scotia unanimously on Monday last:—
TO THE QUEEN'S MOST EXCELLENT MAJESTY.
The humble Address of the Representatives of the People of Nova Scotia.

MAY IT PLEASE YOUR MAJESTY:

We, Your Majesty's dutiful and loyal Subjects, the Commons of Nova Scotia, have learned with extreme regret, that Your Majesty's Government has been compelled to fit out armaments, and prepare for active hostilities, in order to maintain the faith of Treaties, and guard the interests of the Empire from the aggressive spirit manifested by the Emperor of Russia.

Though far removed from what may be the theatre of War, Your Majesty's loyal Subjects in Nova Scotia will regard, with grave solicitude, the operations of Your Majesty's Forces by Sea and Land, and Your Majesty may be assured that, wherever the National Flag is borne, their sympathies will follow it; and that, in triumph and disaster, the efforts of its gallant defenders will ever be watched with deep interest in this portion of the Empire.

Should the land forces now in this Province, be required elsewhere, Your Majesty may rely upon the loyalty and devotion of the Militia of Nova Scotia, who, until the return of peace in Europe, will defend their own Country, and protect Your Majesty's Ports and Arsenals from Foreign aggression.

Poetry.

THE VOICES AT THE THRONE.

A little child,
A little meek-faced, quiet, village child,
Sat singing by her cottage-door at eve,
A low, sweet, Sabbath song. No human ear
Caught the faint melody—no human eye
Beheld the upturned aspect, or the smile
That wreathed her innocent lips the while their breath-
ed

The oft-repeated burden of the hymn
"Praise God! Praise God!"

A Seraph by the Throne
He smote the golden harpstrings, till a flood
Of harmony on the celestial air
Welled forth, unceasing. Then with a great voice
He sang the "Holy, holy, evermore."

Lord God Almighty! and the eterna: courts
Thrilled with the rapture, and the hierarchies,
Angel, and apt archangel, throbbled and burned
With vehement adoration. Higher yet
Rose the majestic anthem, without pause.
Higher, and with rich magnificence of sound
To its full strength, and still the infinite heavens
Rang with the "Holy, holy, evermore!"
Till trombing from excessive awe and love,
Each sceptred spirit sank before the Throne
With a mute hallelujah. But, even then,
While the ecstatic song was at its height,
Stole in an alien voice—that seemed
To float upward from some world afar—
A meek and child-like voice, faint, but how sweet!
That blended with the seraph's rushing strain.
Bran as a fountain's music, with the roll
Of the reverbinate thunder. Loving smiles
Lit up the beauty of each angel's face
At that new utterance—smiles of joy that grow
More joyous yet, as ever and anon
Was heard the simple burden of the hymn,
"Praise God! Praise God!" and when the seraph's
song

Had reached its close, and o'er the golden lyre
Silence hung brooding—when the eternal courts
Rung but with echoes of his chant sublime,
Still through the abyssal space, that wandering voice
Came floating upward from its world afar.
Still murmured sweet on the celestial air
"Praise God! Praise God!"

Advertisements.

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 puffing 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.

Books! Books!! More Books!!!

JUST RECEIVED FROM THE UNITED STATES.

THE FOLLOWING WORKS—
Liddell & Scott's Greek English Lexicon.
Spencer's Greek Testament, with English Notes,
Buxtorf's Parsh Semmons,
Trench on the Parables,
Trench on the Miracles.
Kipp's Double Witness of the Church,
Lyra Apostolica,
Bradley's Practical Sermons,
Presbyterian Clergymen Looking for the Church,
Part 1st.
Packages of Interesting Reward Books from the
Protestant Episcopal Sunday School Union.
Tracts and Reward Tickets from the American
Sands, School Union.
Rev. J. C. Byle's Tracts—"Be Zealous," "The
Cross," "A Call to Prayer," "Living or Dead,"
single or by the dozen;
Union Bible Dictionary,
Mrs Sherwood's Stories on the Church Catechism
Ditto Flowers of the Forest,
Rectory of Valehead,
Beautiful Annuals for 1854.

WM. GOSSIP,

**THE BEST PRESERVATIVE FOR THE
TEETH AND GUMS.** MYRRH AND BORAX. PREPARED WITH EAU DE COLOGNE. THE daily use of this much admired Tincture preserves and beautifies the Teeth—prevents Tartarous deposit—arrests decay—and causes a healthy action in the Gums—and renders the BARKS OF A fragrant odor.

Sold only by **WILLIAM LANGLEY, Chemist, &c.** from London (Halifax, N. B., Feb. 1851).

PILLS OF LADING and EXCHANGE for sale at **WM GOSSIP'S** Book and Stationery Store, 24 Granville Street.

HEALTHY GERMAN LEECHES
JUST RECEIVED AT **LANGLEY'S DRUG**
STORE, HOLLIS STREET
January 14th, 1854.

THE RENOWNED REMEDY!
HOLLOWAY'S OINTMENT.

A MOST ASTONISHING CURE OF SCROFULOUS ULCERS.—A CASE CERTIFIED BY THE MAYOR OF BOSTON.

Copy of a Letter from J. Noble, Esq., Mayor of Boston Lincolnshire.

To Professor HOLLOWAY.
Dear Sir.—Mrs SARAH DIXON, of Liquorpond Street, Boston, has this day deposed before me that for a considerable period she was severely afflicted with Scrofulous Sores and Ulcers in her arms, feet, legs, and other parts of her body; and although the first of medical advice was obtained, at the cost of a large sum of money, she obtained no abatement of suffering, but gradually grew worse.

Being recommended by a friend to try your Ointment, she procured a small pot, and a box of the Pills, and before that all was used, symptoms of amendment appeared. By persevering with the medicines for a short time longer, according to the directions, and strictly adhering to your rules as to diet, &c., she was perfectly cured, and now enjoys the best of health. I remain, Dear Sir, yours truly,
Dated August 12th, 1852. (Signed) J NOBLE.

AN EXTRAORDINARY AND RAPID CURE OF KRYSPPELNAS IN THE LEG, AFTER MEDICAL AID HAD FAILED.

Copy of a Letter from Mrs. Elizabeth Yeates, of the Post Office, Aldwick Road, near Dognor, Sussex, dated Jan. 12th, 1853.

To PROFESSOR HOLLOWAY,
Sir.—I suffered for a considerable period from a severe attack of Kryspela, which at length settled in my leg, and resisted all medical treatment. My sufferings were very great, and I quite despaired of any permanent amendment, when I was advised to have recourse to your Ointment and Pills. I did so without delay, and am happy to say the result was eminently successful, for they effected a radical cure of my leg and restored me to the enjoyment of health. I shall ever speak with the utmost confidence of your medicines, and have recommended them to others in this neighbourhood similarly afflicted, who derived equal benefit.

I am, Sir, your obliged and faithful Serv't
(Signed) ELIZABETH YEATES.

A DREADFULLY DISEASED ANKLE CURED AFTER BEING GIVEN UP BY THE FACULTY, AT MALTA AND PORTSMOUTH HOSPITALS.

The following important communication has been forwarded to Professor Holloway for publication, by Mr. H. Dixon, Chemist, King-st., Norwich.
Copy of a Letter from Captain Smith, of Great Yarmouth, dated January 10th, 1853.

To MR. DIXON
Dear Sir.—I send you the particulars of a cure effected by Professor Holloway's valuable medicines.—Mr. JOHN WALTON, late in Her Majesty's Service, in the British Fleet at Malta, had a very bad ulcerated ankle, and after having been in the Malta Hospital for six months, was sent to England as an invalid to Portsmouth Hospital, where he remained an inmate four months, there, as at Malta, refusing to have the ankle amputated, he was turned out incurable. He then came to Yarmouth, and was under a medical gentleman for about three months, but his ankle became so much worse that all hope was lost. At this period, by my advice he tried Holloway's Ointment and Pills, which by a prompt application, healed all the ulcers, and restored him to perfect health and strength.

I remain, Dear Sir, yours very truly,
(Signed) JOHN SMITH.

Albert Hotel, Great Yarmouth
SURPRISING CURE OF A BAD BREAST, NERVOUS DEBILITY AND GENERAL ILL HEALTH.

Copy of a Letter from Mr. T. F. Ker, Chemist, &c. Lower Moss-lane, Manchester, dated Feb. 12th, 1853.

To PROFESSOR HOLLOWAY.
Dear Sir.—I have great pleasure in forwarding to you the particulars of a very extraordinary cure of a bad breast, effected solely by the use of your celebrated Ointment and Pills. Mrs MARISSA BELL, of Pitt street, in this Town, had been for a considerable time labouring under nervous debility, loss of appetite, and general ill health, occasioned by ulcerated wounds in the breast. She had had much experience in the use of all the known remedies for the cure of ulcers, but without any beneficial result, in fact she had nearly lost all faith and hope of a cure being effected. In this distressing and painful condition of body and mind, she was persuaded to have a recourse to your invaluable Ointment and Pills, which she immediately did, and in the course of a very short time the effect produced was most astonishing; her appetite was speedily improved, the sores and ulcers in the breast gradually healed, and the nervous excitement of her system was wholly removed. I remain, Dear Sir, yours faithfully,
(Signed) T. FOSTER KEIR.

The Pills should be used conjointly with the Ointment in most of the following cases—

Bad Legs	Cancers	Scalds
Bad Breasts	Contracted (and)	Sore Nipples
Burns	Stiff Joints	Sore throats
Bunions	Ephraim's	Skin-diseases
Bite of Mosquitoes	Histulas	Scabby
and Sand-Flies	Gout	Sore-heads
Cocoar	Glandular	Tumours
Chilblains	Swellings	Ulcers
Chapped hands	Lumbago	Wounds
Corns (Soft)	Piles	Yaws
	Rheumatism	

Sold at the Establishment of Professor HOLLOWAY, 24 Strand; (near Temple Bar.) London, and by all respectable Druggists and Dealers, in Medicines throughout the Civilized World, at the following prices.—1s. 1ld., 2s. 9d., 4s. 6d., 11s., 22s., and 33s., each Box.

Sub-Agents in Nova Scotia.—J F Cochran & Co. Newport, Dr. Hanning, Windsor, G N Fuller, Horton; Moore & Chisham, Kentville, E Caldwell, and N Tupper, Cornwallis. A. Gibbon, Wilmot, A B Piper, Bridgetown, B Guest, Yarmouth. T B Patti, Liverpool; I F More, Castledonia; Miss Carr, Pleasant River, Robt. West, Bridgewater; Mrs New, Lunenburg; B Legg, Mahons Bay, Tucker & Smith, Truro; N Tupper, Amherst; R B Macatis, Wallace; W Cooper, Pugas; Mrs Robson, Pictou; T B Fraser, New Glasgow; J & C Jost, Guysborough; Mrs Norris, Cambo; P Smith, Port Hood, T & J Jost, Sydney; J Matheson & Co., Bras d'Or.

There is a considerable saving by taking the larger box.

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

JOHN HAYLOE, Halifax
General Agent for Nova Scotia,
Feb. 11, 1854.

DEPOSITORY, S. P. O. F.

AN INVOICE of BIBLES, TESTAMENTS, BOOKS of COMMON PRAYER, &c. leaving copies to hand by fast steamer from Liverpool, England, for Halifax to be applied to Clergymen and others who may need them as follows:—

BIBLES for Schools, large, 1s. 3d.
Do, smaller size, 1s. 1ld.

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Gastrell's Faith and Duty of a Christian, 1s. 6d. Outlines of English History, for Schools, 1s. 6d. Monthly Record S. P. O. F. 1852, 4s. 1ld.

Outlines of the History of the British Church, in the period of the Reformation, 1s. 6d. The Gospel Missionary, 1852, 1s. 1ld.

WM. GOSSIP,
Depository.

Aug. 20.

BOOKS, BOOKS, BOOKS.

JUST RECEIVED FROM SCOTLAND, PER R. M. Steamship Canada, from Liverpool, G. B.

Libraries of 100 vols. of Miscellaneous Authors, Books, for £6 5s.

McCloyne's Basket of Fragments, Modern Sacred Poetry, by McCumbe, Rosale and other Poems, by Emilia Murray, Treasury of History and Travel, Laws of the Church of Scotland, Bell's Christian Sociology, Boston's complete Works, in 12 vols., Bunyan's Pilgrim's Progress, splendidly and finely illustrated, Hogg's Weekly Instructor, 6 vols., Foxe's Book of Martyrs, The Exhibition Keepsake, a splendid Book, Sheps' s' Parable of the Ten Virgins, Marsh on the Psalms, Boston's Memorial Farm Work Books,

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from the Protestant Episcopal Sunday School Society, and the following Books from the same Society:

Herbert Atherton, Love's Lesson, Stories of the Beatitudes, HAKON'S LITTLE DAUGHTER, In the World but not of the World, Christmas at Home, Our Little Comfort, Our Opposite Neighbour, Packages of Sunday School Books.

SUNDAY SCHOOL LIBRARIES of 100 vols. from the Society for Promoting Evangelical Knowledge. The Libraries are got up in a very neat and appropriate manner, and are well worthy of inspection.

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JUST RECEIVED, the following MATERIALS

OIL PAINTING, all of the best quality, OIL COLOURS, in Collapsible Tubes, ACADEMY BOARDS, Prepared MILL BOARDS, PALETTE KNIVES, BADGER BLENDERS, Flat BRISTLE BRUSHES, Sable Ditto, DRYING OIL,

Also, ON HAND—Round, Square, and Oblong COLOURED CRAYONS, BLACK CRAYONS, Coloured Crayons, Drawing Paper, and all the Water Color and Pencil Drawing.

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For freshness and purity these are not to be compared with confidence we recommend them.

Mangel Wurtzel, Swedish Turnip, White Corn, other AGRICULTURAL SEEDS, all of the best quality at prices as low as GOOD SEEDS can be obtained, at DE VOLP'S SEED WAREHOUSE, 13th March, 18th 1854.

WM. GOSSIP,
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