



# The Church Times.

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

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## Calendar.

### CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
Aug 7	11 Bond of Truth	2 Kings 5, Acts 5
8	Jerem. 43	Jerem. 44
9	45, 46	47
10	44	49
11	50	51
12	72	Lam 1
13	2	11

## Poetry.

### THE DUMB CHILD.

Sue is my only girl:  
I ask'd for her as some most precious thing;  
For all unfinish'd was Love's jewel ring,  
Till set with this soft pearl.  
The shade that time brought forth I could not  
see;  
How pure, how perfect, seemed the gift to me!

And many a soft old tune  
I us'd to sing unto that deaden'd ear,  
And suffer'd not the lightest footstep near,  
Lest she might wake too soon;  
And hush'd her brother's laughter while she lay—  
Ah, needless care! I might have let them play!

'Twas long ere I believed  
That this one daughter might not speak to me!  
Waited and watch'd, God knows how patiently,  
How willingly deceived:  
Vain Love was long the untiring nurse of faith,  
And tended hope till it was quench'd in death.

O if she could but hear  
For one short hour, till I her tongue might teach  
To call me "mother," in the broken speech  
That thrills the mother's ear!  
Alas! these seal'd lips never may be stirr'd  
To the deep music of that lovely word.

My heart it sorely tries  
To see her kneel, with such a reverent air,  
Beside her brothers at their evening prayer;  
Or lift those earnest eyes,  
To watch our lips, as though our words she knew,  
Then move her own as she were speaking too.

I've watch'd her looking up  
To the bright wonder of a sunset sky,  
With such a depth of meaning in her eye,  
That I could almost hope  
The struggling soul would burst its binding cords,  
And the long pent-up thoughts flow forth in words.

The song of bird and bee,  
The chorus of the breezes, streams, and groves,  
All the grand music to which nature moves,  
Are wasted melody  
To her; the world of sound, a tuneless void,  
While even silence hath its charm destroy'd.

Her face is very fair;  
Her blue eye beautiful; of finest mould  
The soft white brow, o'er which, in waves of gold,  
Ripples her shining hair:  
Alas! this lovely temple closed must be,  
For He who made it keeps the master-key.

Will He the mind within  
Should from earth's Babel clamour be kept free,  
Even that His still small voice and step might be  
Heard at its inner shrine.  
Through that deep hush of soul, with clearer  
thrill?  
Then should I grieve? O murmuring heart, be  
still!

She seems to have a sense  
Of quiet gladness in her noiseless play;  
She hath a pleasant smile, a gentle way,  
Whose voiceless eloquence  
Touches all hearts, though I had once the fear  
That e'en her father would not care for her.

Thank God it is not so!  
And when his sons are playing merrily,  
She comes and leans her head upon his knee.  
O, at such times I know—  
By his full eye, and tones subdued and mild—  
How his heart yearns over his silent child.

Not of all other gifts bereft  
E'en now. How could I say she did not speak?  
What real language lights her eye and cheek.  
And renders thanks to Him who left  
Unto her soul yet open avenues  
For joy to enter, and for love to use!

## Religious Miscellany.

### LAYARD'S LAST DISCOVERIES.

On the 10th of May, after a rapid journey, most graphically described, to the Khabour, Mr. Layard returned once more to Mosul. During his absence the excavations at Konyunjik, as usual, had been proceeded with, and fresh discoveries, as usual also, had rewarded the treasure-seekers. The mounds were now like productive rivers. The fishermen had but to cast their nets to be certain of a haul. Another chamber had been explored, ninety-six feet long, and panelled with sculptured slabs about six feet high. On the north side of this chamber were found two colossal bas-reliefs of Dagon, or the fish god—Lo may be seen at the British Museum—and the doorway, guarded by these deities, led into small chambers opening into each other, and once panelled with bas-reliefs, the greater part of which had been destroyed. These small chambers were nothing less than the chambers of records of the Assyrian kings. The public documents of the Assyrians were kept on tablets or cylinders of baked clay. 'Many specimens,' writes Mr. Layard, 'have been brought to this country. On a large hexagonal cylinder presented by me to the British Museum are the chronicles of Esarhaddon; on a similar cylinder discovered in the mound of Nebbi Yunus, opposite Mosul, and formerly in the possession of the late Colonel Taylor, are eight years of the annals of Sennacherib; and on a barrel-shaped cylinder, long since placed in the British Museum, and known as Bellino's, we have part of the records of the same king.' The chambers in the palace of Nineveh were literally filled with these documents.—They were of different sizes; the largest tablets were flat, and measured about nine inches by six and a-half inches; the smaller were slightly convex, and some were not more than an inch long, with but one or two lines of writing. They were likewise of various kinds. Many are historical records of wars and expeditions; some are royal decrees, stamped with the name of a king, the son of Esarhaddon; other certain lists of the gods, and the register of offerings made in the temples. One presents a table of the value of certain cuneiform letters, expressed by different alphabetical signs; another gives a list of the sacred days in each month; a third is a calendar. Many are sealed with seals, and will turn out to be as Layard conjectures, legal contracts, or conveyances of land. Fortunately for the world, these most extraordinary relics have been secured and are already in the British Museum. Their value, as Mr. Layard justly asserts, cannot be overrated. They supply materials for the complete decipherment of the cuneiform character, for restoring the language and history of Assyria, and for arriving at a satisfactory knowledge of the customs, sciences, and literature of the Assyrian people. Mr. Layard appeals to the authorities of the British Museum, and entreats them to undertake, without delay, the publication of these important documents. We sincerely trust that his words may not be uttered in vain, although addressed, we lament to say, to the least public spirited and energetic body in the kingdom. Years must elapse, as Dr. Layard freely admits, before, under the most advantageous circumstances, these inscriptions can be deciphered, and thoroughly understood. But it is of the highest consequence that the materials should be placed, without one hour's unnecessary delay, in the hands of all—and they number but a few—who, whether in England or else where, are engaged in the difficult study of the cuneiform character.

The guardians of our national museums may justly remember, with some gratitude and pride, that their country is indebted to the working men of this world, to the practical minds of a progressive age, for all that we see, read, and know, of ancient Nineveh. Rawlinson was a cadet in the East India Company's service, and when he first traced the cuneiform inscriptions upon the Behistun rock he sent his tracings home, that they might, before publication, be submitted to the intelligent eye of—whom? The Professors of Oriental Literature in the great Universities?—Not at all! A greater authority still was to be found in a *cr-decan*

clerk of the East India House, London—a modest man of the name of Norris, of whom nobody knew anything, yet whose great knowledge actually enabled him to discover, though he might never have seen the Behistun rock, that Rawlinson, who had been in constant communication with the monument, had not copied the puzzling inscriptions with proper exactness. Rawlinson at the instigation of the East India House clerk compared his copy again, with the original, and found that Mr. Norris was right. To make the learning of the two self-taught men of any avail, it is necessary that a third should supply material for the exercise of their ingenuity and persevering skill. A lawyer's clerk came to their help. Austen Layard, if he ever studied Oriental antiquities at all in his youth, must surely have pursued the knowledge under difficulties in the office of his uncle, a solicitor in the city of London.

### MELVILLE.

The New York Observer is credited with this sketch of Melville:

I heard Melville in London. It was one of my anticipated pleasures in crossing the ocean. His discourses I had read with excited admiration, and some of my young friends will remember to have heard me reading to them the more splendid passages, as among the finest specimens of the sublime in public oration. He preached the "Golden Lecture," so called, every Thursday morning at eleven o'clock. We have nothing in our country on this plan, but I wish we had. A good man in his will, or by gift antecedent, devotes a sum of money, the interest of which is to be paid to some preacher, whom he also makes provision to appoint, on condition that he will deliver, in a certain place, a lecture on a given day in the week. Perhaps he desires to have a certain doctrine defended or system of errors opposed, and requiring them to be the subject of discussion, for successive generations, i. e. being dead, secures the delivery of discourses that propagate the truths he loved, and which he believes to be for the happiness of his fellow men. Error seldom makes such provision for its perpetuation and extension. Some of the most learned and powerful treatises in defence of truth have been procured by this measure.

Melville's lecture is established in this manner, and I was told that he receives £400 or £2,000 per annum for the weekly discourse. It is delivered in a church St. Margaret's, Lothbury, by the side of the Bank of England, in the busiest part of all London, as much in the way of business and out of the way for preaching on a week-day, as the first Presbyterian Church in New York was in Wall Street, before they took it, stone by stone and put it up in Jersey. I suppose a few men and more women would straggle in and make an audience sparse and few, and the lecture would be a *ferre*, elegant undoubtedly, but uttered to empty pews, and therefore cold. The house was crowded when I entered, before service began. In the middle of the day in the rush and maddened whirl of the business, under the eaves of the eight-acre-temple of Mammon, to which all the world sends its daily offerings, this house of God was thronged with worshippers, or at least with hearers, and what was more worthy of remark, the greater portion of them were men. They seemed to have dropped their pens, and rushed from their counting-rooms at the hour of service, to receive the instructions of the preacher, and they now sat reverently waiting to hear his message. The pews were full, the aisles were partially filled, and I expected to stand, when a stranger made room for me on a bench, in a favorable situation, and I enjoyed the service as I could not otherwise have done. For I was not a little fatigued, having come from a public breakfast, given for a charitable purpose, another English notion which I must describe hereafter.

Melville came from the vestry and passed by me to the desk. He was an older man than I had thought, nearly sixty. His hair was quite grey; his face strongly marked with benevolence and thought; high cheek bones and large mouth, tall and slightly bent—his whole appearance fitted rather to impress you that he is a good man than great. He is decidedly both—His lecture was adapted to the day in the Church of

England, the Feast of the Pentecost, and was on the personality and work of the Holy Ghost. It was a compact and striking exhibition of the argument against the Unitarians, delivered with earnestness and much feeling. The man who sat next me, and who had given me a seat, annoyed me by constantly assuring me that it was excellent, but I thought so in spite of this provocative to dissent. It was sound, evangelical, Calvinistic, and uttered with so much unction that it did not fail to move as well as to please those who heard. Some of the expressions, and now and then a whole passage, were very fine; but as a whole, it was far below my anticipations as an intellectual effort, and far above them as a spiritual and intellectual discourse.

#### THE DUKE AND THE HOLY COMMUNION.

[From the Rev. Mr. Cox's "Impressions of England," now being published in the *Church Journal*.]

It was the second Sunday after Easter. The old clock above the palace gate-way pointed eight o'clock as I entered the colour-court, and saw the flag of the Regiment on duty, drooping about its staff, inscribed with the names of famous victories. All the region round about seemed to be fast bound in slumber. It was the cool, quiet Sunday morning of smoky London, to which only the most casual glimmer of sunlight gave any warm announcement of the advancing day. How still it seemed! A solitary sentinel, in scarlet, stood six feet high, at the gate. "Service begun yet?" said I, and he answered mechanically, "yes, the Duke is just gone in." I passed on; knocked at the door of the chapel; mentioned the Dean's name as my warrant, and was admitted. The beadle, in livery, showed me to a seat, and after my devotions, I was able to look around. It was a plain place of worship, and quite small; just large enough for the royal household, none of whom, however, were now present, the Court being at Buckingham Palace. The book in my seat was stamped with the Royal initial of William Fourth, and marked for some great officer of the household. There was one seat between me and the pulpit, all the seats running along the wall, like stalls, and not as ordinary pews. The altar at the end of the church, beyond the pulpit, was the conspicuous object of course, and the widow above it—which one might hardly take for an altar-window in the street-view—gave the chief light to the holy place. Was this the same chapel in which Evelyn so often anxiously marked the behaviour of Charles and the Duke of York, at the celebration of the Eucharist? The place has been much changed, but I indulged the idea of its essential sameness. On the altar were the usual candlesticks, and the glittering gold plate of great size and massiveness, in the midst of which was conspicuous the Offertory basin, bearing the Royal cypher of Queen Anne. There was no one in the chapel but the beadle and one other person, in the seat next me, at my right. There, in a dim corner under the pulpit—quite crouchingly and drawn together, eyes shut, and white head bowed down, Roman nose and iron features, and time worn-wrinkles, all tranquillized—sat in silence the hero of Waterloo. He was in the plainest morning dress of an English gentleman, frock-coat of blue, and light trowsers. I scarcely looked at him, and yet gained in a moment, an impression of his entire person, which I shall never lose.—Occasionally I could not resist the temptation of a glance at the great man, but who would venture to stare at the Duke of Wellington in such a place and at such a time? The Dean of the chapel entered, with another Clergyman, who was habited for the pulpit. A clerical personage attended by two ladies, at the same time, came in as I had done, and during the sermon, there were four other persons present. The Dean began the Communion Service, which surprised me, as I had expected the usual Morning Prayer. Was the Duke about to communicate? Was I to see him in the most solemn act of our holy religion? Was I to kneel beside him to receive the same cup of salvation, and bread of life. It gave me solemn thoughts of our common insignificance in the presence of Him whose majesty filled the place, and on whose glorious Cross and Passion I endeavored to fix all my thoughts. For ages in this chapel, sovereigns and princes had literally brought gold and incense, (as they do still, annually on the feast of the Epiphany, and offered their vows to the King of Kings; and know there I knelt with the greatest human being on the foot-stool; the first man of the first nation; the great man of the greatest empire on which the sun ever shone; a man of blood, of battles, and of victories, coming as a worshipper of the Prince of Peace, to crave salvation and receive it's pledge! "And yet, a greater than Solomon is here," said my inward thought, "and therefore let this impressive moment be a foretaste of that terrible hour

where the Judge of all the earth shall sit upon his throne, and when all worldly glories must shrink to nothingness before His Majesty."

I could not but observe the Duke, at the saying of the Nicene Creed. As usual in England, he faced about to the East, at the name of Jesus, the great Captain of his salvation, he bowed down his hoary head full low, as if he were indeed a soldier of the Cross, and not ashamed to confess the faith of Christ crucified. The Duke was certainly not as eminent for sanctity as for his many other qualities; but who shall say that his worship was that of the formalist, or that the secret of his soul, which is with God, may not have presented to His eye the contrition and faith of a sinner "much forgiven!" Surely, the splendours which seem so attractive to the superficial, must, long since, have become burdensome to him, and few, so well as he, have been able to confirm by experience the faithful witness of inspiration that "man at his best estate is altogether vanity."

The Dean is a grandson of the celebrated Charles Wesley, and I was somewhat disappointed that the preacher was another. The text, it seemed to me, had been selected not without reference to the great person, whose attendance at the chapel is sometimes solitary, and who having entered on his 83rd year on the preceding Thursday, might be supposed to regard this Sunday as one of more than ordinary solemnity.—"Though thy beginning was small, thy latter end should greatly increase," (Job viii. 7)—such was the text, and the reverend preacher dwelt on the approach of death, and spoke of "men covered with worldly wealth and honours, making their end in remorse and misery."—If the deafness of the Duke did not prevent his hearing, many parts of the sermon must have affected him, but he retained the immovable and drowsy look of which I have spoken of before, and sat close in his corner.—The residue of the service proceeded as usual; five persons, myself and the beadle included, being the only persons present besides the officiating clergy. The collection at the offertory was duly made as in parish churches, and at the proper time (the beadle opening the doors of our pews,) the altar was surrounded. Supposing that some etiquette might be observed, in such a place, I was exceedingly pleased to find that the contrary was the case, and that all present were expected to approach the altar together. The Duke tottered up, just before me, and I knelt down at his side, just where the beadle indicated my place. Of course I had other things to think of at such a solemn moment, and I know nothing of his deportment at the sacrament, except that it seemed humble and reverential. When all was over and the Duke had retired, the Dean, who had beckoned me to remain, for the consumption of the residue of the sacrament, expressed great satisfaction at the presence of an American clergyman, and spoke affectionately of our Church. He told me that the Duke communicated thus regularly on the first Sunday of every month; and I was glad as I left the chapel, that I had been so happy as to see him for the first time when engaged in such a duty. He is now gone to the dread realities we there confessed; and there is something peculiarly touching in the recollection of that morning in St. James's, when that cup of salvation out of which kings and queens have, so often, drank their weal or woe, passed from his lips to mine. It made me feel, at the time, both out of place, and yet at home; for what had I to do in a royal chapel and in the company of the worldly great? And yet I was there because it was my Father's house, and because my right to the children's bread is the same as theirs, even the mercy which redeemed all men's souls at the same unspeakable price.

When I next saw the Duke of Wellington, I had the honour of being presented to him, and of observing his person and his manners more narrowly in a scene of private festivity. I saw him once again, and that too was at St. James's, amid all the splendours of the Court, dressed in his military uniform and glittering with decorations. Even there he was the "observed of all observers" and long will it be before such another shall be seen amidst its splendours, giving, rather than receiving lustre, in the face of the throne itself.—But to have seen the old hero bowing at the Throne of grace, and asking mercy as a miserable sinner, through the precious blood-shedding of Jesus Christ, will often be one of the things which I shall most pleasingly recall, when I see some poor dying cottager or tenant of a garret, taking into his hand, with as good a right, the same cup of salvation.

MINIFICENT GIFT—George Head, Esq., has subscribed the sum of £1,000 to the jubilee fund of the British and Foreign Bible Society.

#### News Department.

From Papers by R. M. S. Niagara, July 23.

HOUSE OF LORDS, MONDAY, JULY 18.

RUSSIA AND ENGLAND.

The Earl of Malmesbury asked if any reply had been given by Her Majesty's Government to the circular notes of the Russian Government.

The Earl of Clarendon said the papers relating to the subject would be shortly laid upon the table, and assured the house that the Government was not afraid to take any course it might think proper. The first note had referred to proceedings originating with the French Embassy, and had been replied to substantially though not in form. The second note had been answered *instantly*, and a copy of the answer had been transmitted to Constantinople. Its purport was similar to that of all the proceedings on the subject in full conformity with the note of the French Government.

Lord Beaumont could not avoid remarking on the secrecy of the English Government as compared with the open proceedings of the Russian Government, and asked when the papers would be laid upon the table?

The Earl of Clarendon said the papers would be laid upon the table in a few days, whether the pending negotiations should be successful or otherwise.

The Marquis of Clanricarde asked whether information had been received by the Government that Russia had assumed the civil government of Moldavia and Wallachia by seizing the post-office and other public establishments?

The Earl of Clarendon said that no official information had been received on the subject, nor did he believe the reports in circulation with respect to it.

TUESDAY, July 19.

The Archbishop of Canterbury presented a petition (as we understand) from the clergy and laity of Cape Town and Graham's Town, praying for the management of their own spiritual and ecclesiastical affairs.

COLONIAL CHURCH REGULATION BILL.

The Archbishop of Canterbury stated that for some years past there had been considerable distress in the colonies in consequence of the want of any regular administration of ecclesiastical affairs: for, while it was well known that the system which obtained in this country was not thoroughly applicable to the colonies, no substitute had been provided. The members of the Church in the colonies all agreed, first, that some legislation was necessary on the part of the Imperial Parliament; secondly, that in whatever plan might be laid down for the regulation of the Church in the Colonies the lay members of the Church ought to have a considerable share in the administration of affairs; and thirdly, that nothing ought to be agreed to which had a tendency to separate the Church in the Colonies from the Church in the mother country. The bill provided that conventions should be held in which lay and clerical members should be appointed by representation, and which should pass laws for the internal regulation of the Church, but with no powers to make alterations in the canons and articles of the Church. In cases of doubt an ultimate appeal would lie to the metropolitan in this country. He trusted that the measure would allay the jealousies which sometimes existed in new colonies, and that it would meet with the concurrence of their Lordships.

Lord Monteagle said the problem the most rev. prelate sought to solve was, how to give the requisite amount of self-government to the Colonial Church with the least risk of inconvenience. He feared, however, that by this bill the most rev. prelate went beyond the object sought to be obtained. He gave to the two assemblies proposed to be constituted—namely, the diocesan and the provincial meetings—the power of making "regulations;" but what was the precise meaning of this term? And would not the regulations made by these assemblies have the force and authority of canons? No such power was enjoyed by the Church at home, and the possession by the colonies of a power which the mother Church did not possess was of itself an anomaly. The Act provided that no regulations should be made which should alter or be at variance with the Book of Common Prayer or the Thirty-nine Articles. But the concluding words of the clause left it open whether the assembly had or had not the power of raising controversies upon matters of faith and matters of doctrine. One of the great objections felt in Australia to the passing of a bill which should not carefully define the powers of the Assembly was, that they might otherwise legislate upon questions affecting the supremacy of the Crown.

The Bishop of London said, "canon" being an ecclesiastical term for regulation, canons in the proper sense of the word would not affect matters of doctrine, but only matters of discipline. Surely the words inserted in the bill, that the regulation should "not be

contrary to, or at variance with, the formularies and doctrines of the Church of England," were as stringent as any that could be devised by his noble friend. As to the constitution of the assembly, it was to consist of laymen and clergymen, and there must be a majority of both to give validity to the regulations. The establishment of these assemblies would give an opportunity for the discussion and settlement of questions which might otherwise be a matter of continual dispute; and, far from producing the evils anticipated, it appeared to him that this was the best measure which could be devised for preventing their recurrence.

The Earl of Harrowby said that the bill omitted altogether the provision of some tribunal for the purpose of getting rid of improper clergymen.

The Archbishop of Canterbury considered that the very object of the bill was to enable the colonists to do that which they could do better for themselves by having it in their power to establish such a tribunal, and to introduce such rules and discipline as the circumstances of the case might seem to require.

The Bishop of Salisbury said the intention of the bill was to be permissive and not compulsory—to give the members of the Church of England in the Colonies the power to do such things only as the members of all other religious communions could now do.

The Earl of Derby apprehended that, if the powers of self-government possessed by Dissenting bodies were extended to the members of the Church in the Colonies you would enable an ecclesiastical body such as this assembly to punish by deprivation of benefice a clergyman who was exercising functions which he would be entitled by law to perform.

The Duke of Newcastle assured the noble earl that the danger pointed out by him was guarded against by the fourth and the first clause, by which it was enacted that these synods, or by whatever denomination they were to be known, should have no power whatever over or against the laws of this country, or of the colony in which they should be brought into operation. The bill was simply enabling and permissive.

The Earl of Harrowby complained that his question as to the giving of greater facilities for the getting rid of improper clergymen had not been answered.

The Bishop of Salisbury conceived that every Church had in itself a natural and inherent right and power to regulate its discipline. Every Church, therefore, would have a right of making arrangements as to the manner in which its own discipline would be exercised, unless impediments were placed in its way by the existence of some extraneous authority.

The Bishop of Oxford apprehended that the difficulty into which the noble earl had fallen was not from sufficiently bearing in mind the difference between the Church in the colonies, which was a purely spiritual body, and the Church at home, which possessed mixed spiritual and civil rights. The civil position of the clergy in the colonies was not like that of the clergy at home. They were not possessed of benefices in the same sense as the clergy at home. There were very few so circumstanced, and such as were would not be affected by this bill. The position of the great body of them was this—that they received certain stipends or salaries so long as they continued to hold the license of the bishop of the diocese.

The Earl of Chichester expressed himself not satisfied by the explanation of the right rev. prelate.

The Earl of Derby said the object of the bill appeared to him to be to check the authority of the bishops with regard to those of the colonial clergy who were in the position of licensed curates, and to interpose another body for the guidance and regulation of the bishop; but he thought it very desirable that it should be more distinctly expressed in the bill, that the assembly could have no power or authority with regard to such of the clergy as were not in so precarious a position, who held what might be termed benefices, and who had legal rights capable of being enforced. He doubted whether the fourth clause expressed this sufficiently clearly, and he was afraid that the words already introduced, disclaiming all civil authority over the clergy in the position of licensed curates, might by implication be held to assert the existence of such rights over the beneficed clergy. It would be better to get rid of all ambiguity by inserting a saving clause.

The Duke of Newcastle said the mode of proceeding in the bill was this:—The first clause removed from the Church of England in the colonies all the disabilities under which, by the statute law, it now laboured, and the next five clauses merely pointed out what the assembly should not be able to do. He himself believed the fourth clause to be unnecessary, but as some of the colonial legislatures, Australia and the Canadas, had the power of removing from benefices, he had thought

it more advisable to insert the clauses, to prevent all possibility of the Acts of the Legislatures being overridden by the assemblies.

The Bishop of London said the object of the bill was entirely confined to spiritual duties, and could not, therefore, give any power to interfere with the civil rights of parties. He was of opinion that to adopt the suggestion of the noble earl would place the clergy of Canada in a worse position than they were in at the present moment.

The Lord Chancellor proposed, when clause 3 came under consideration, to add the words, "or to deprive him of any civil rights to which he may by law be entitled."

Clause 1 was then proposed.

The Earl of Harrowby objected to those parts of it which conferred certain powers on the colonial bishops, among which was the power to compel the clergy of Canada to meet in synod at the seat of the metropolitan diocese.

The Bishop of Oxford said their lordships ought to weigh the matter well before they consent to strike out that part of the bill, which the whole colonial ministry after consulting the people throughout their dioceses, had agreed to. The Bishop proposed to make the clause enabling assemblies to be held more explicit by the introduction of words to the effect, that the archbishop or the metropolitan of the district should, on the first occasion of holding the same, convene the bishops. The right rev. prelate objected, however, to any definition or limitation by the Act of the powers of the synod.

The Earl of Harrowby consented to withdraw his amendment, and clause 1 was agreed to, as were clauses 2 and 3. On clause 4.

Lord Montague inquired whether under this Act the laws passed by the ecclesiastical assemblies would have the effect of overriding the Imperial Acts of the British Legislature?

The Lord Chancellor was understood to reply, that no regulations or laws passed by these assemblies would have such a power. Clause 4 was then agreed to.—On clause five,

Lord Montague objected to the clause. It did not provide any way of preventing discussion on matters of faith, at these synods, and, if such discussions were permitted, they would have a very injurious tendency.

The Bishop of London opposed the amendment.

The Bishop of Oxford wished to correct an error, which might be injurious in its consequences if not contradicted, as to the cause of the flame which had broken out in the Australian diocese. The cause of that flame was that the colonists were unwilling that the bishops should, unstrengthened by the report of the laity, undertake to alter in any way the standard of faith which they had received. He was of opinion that in such matters due representation should be given to the laity. He considered that the clause would be more effective as it at present stood than if the amendment were agreed to.

The Archbishop of Canterbury was willing to insert words prohibiting the passing of any resolution by the colonial synods affecting the standard of faith and doctrine, or at variance with the Book of Common Prayer.

The Duke of Newcastle said the present wording of the clause was due to the suggestion of the Government. It was impossible to prevent discussion; but what the clause aimed at was, to prevent the colonial assemblies dealing with matters of doctrine, or altering the standard of faith.

The Duke of Argyll said, if assemblies of the kind were constituted, it was the height of absurdity to call them together and leave them nothing to do but to exchange the compliments of the season. In a country where no question could arise with regard to the regulation of Church endowments, he could not conceive that any subjects were likely to be brought before those synods, which must not, more or less, relate to faith and doctrine; and he should feel it his duty to vote against the amendment.

The Duke of Newcastle and the Bishop of Oxford considered that, if the amendment was sanctioned by their lordships, no regulations could be adopted by the assembly for preventing clergymen from preaching Socinian or any other heretical doctrines.

At length the words proposed by the Archbishop of Canterbury having been agreed to,

Lord Montague moved the addition of the words—"or which shall affect the royal supremacy of the Crown of England."

The Lord Chancellor said that he would state what he believed to be the law with regard to the Queen's supremacy. Among other statutes passed at the time

of the Reformation was one which declared that the Sovereign of this kingdom should be the supreme head of the Church of Christ in England, or which contained words to that effect. In the reign of Queen Mary all the statutes passed with reference to the Reformation were abolished. The Act 1st of Elizabeth, although it revived these statutes generally, did not revive the particular statute to which he had referred; but the first of Elizabeth, contained an enactment providing that the Sovereign should be supreme in all causes, ecclesiastical or civil, and therefore in common parlance they spoke of the supremacy of the Crown. He must say that he viewed the proposal of the noble lord (Montague) with some jealousy; but, if the amendment was postponed until a further stage of the Bill, he would take the opportunity of looking into the matter.

Lord Montague having expressed his readiness to postpone the amendment, the clause was agreed to.

The other clauses were also agreed to, and the bill was reported with amendments.

Their Lordships then adjourned.

THE QUESTION OF PEACE OR WAR has been acting pendulum-wise during the week. The Russian churches have been re-echoing with masses celebrated in honour—of God?—certainly not; but in honour of the Czar, who is keeping up a war fever at home while he professes abroad to be anxious for peace. In Turkey the old national party are eager for war. The wild tribes of Asia are whetting their fanaticism and yataghans. A conspiracy has been detected in Constantinople to dethrone Abdul Meshid, and put in his place his younger brother, Abdul Assiz. Fifteen religious students have been bow-strung for participation in this plot. The war fury in Turkey has been further excited by the entrance of the Russians into the Danubian principalities. In the meanwhile, France has proposed a measure for the arrangement of the question which Russia is said to be willing to accept.—The basis of the measure cannot be pleasing to Russia; and if the Czar, while accepting it for the purpose of gaining time, should also insist on retaining the occupation of the principalities, why, war is more likely than ever to be the end of the general protocolling and of the Muscovite treachery.—*Church and State Gazette.*

## FRANCE.

THE EASTERN QUESTION.—Mr. Drouyn de Lhuys has lost no time in replying to the second note of Count de Nesselrode. The *Moniteur* contains the Minister's answer, dated the 15th. The promptitude of the publication is accounted for by the breach of etiquette committed by the Russian Government in giving a diplomatic circular to the *Petersburgh Journal* before it had been dispatched to the parties for whose instruction it was intended. Having accomplished this act of retaliation, the French Minister with moderation with perfect firmness, proceeds to convict the Russian Minister of having misled the other powers by an admission that the Sultan had satisfied the demands made by Prince Menschikoff, and of then raising a fresh question. He next convicts him of misrepresentation of matters of fact regarding the pretended provocation to pass the Pruth by the anchorage of the fleet in Besika Bay. In fine, he makes the Russian government cut a sorry figure.

## ITALY.

A telegraphic despatch from Turin announces that the Grand Duke of Tuscany had commuted the sentence of perpetual imprisonment on Guerazzi and three of his fellow prisoners to perpetual banishment.

"STOPPING OF THE SUPPLIES."—The *Semaphore* of Marseilles, of the 6th says:—"The general subject of conversation here is a private dispatch from Genoa, announcing that the King of Naples had just prohibited the exportation of corn from his States. This news is said to have been brought to Genoa, by a packet which had arrived direct from Naples. We wait with impatience for the arrival of a packet in our port to give us details of a measure the gravity of which cannot be misunderstood. This news has produced considerable sensation in the corn trade, and led to numerous operations in the article."

## RUSSIA AND TURKEY.

A letter from Constantinople states that the Earl of Carlisle, a few days after his arrival at Constantinople, left that city for Broussa.

The Russian forces entered Oltonitza on the 7th inst., an important position on the Danube, which was crossed there in 1828 by an army of 40,000 men under the command of General Roth.

The Crown Prince of Hanover was attacked with measles immediately on his return from England.

## Forth's Department.

## THE BIBLE AND THE FAMILY.

THE Hon. THOMPSON FREELING YENES, at the anniversary of the American Bible Society, of which he is President, delivered the following address, which we chose to reserve for publication, lest it might be partially overlooked among the mass of matter relating to our anniversaries. It merits specific attention, as the Bible, we fear, is too often neglected as a Book for the family:

We can never adequately estimate the value or trace the relation of the family to the State, and of the Bible to both.

The family forms the basis of the social community, and effectively reaches the larger spheres of the government and the State. When pure, it is the copious fountain of all that is good and hopeful, as it is, when corrupt, the fatal source of all that is pernicious and destructive.

The recollections of childhood, the father's counsels, the first prayers of the mother, often hallowed by the thoughts of bereavement and the wastes of the grave, meet and glow together in manhood, to exalt the agency coming from the family among the most eventful on the character and destiny of man.

The sagacious observer of men and influence, who deemed the ballads of a pastoral people of so much moment, could with more truth have said. Allow me the open way to the family; grant me to pour upon the household, at the fireside, at the social table, at the home-coming of labor from its toils, the light and power I may bring, to shape the mind, to mould the will and guide the thought; and, under God, I will hold the reins of public sentiment, and fix the standard of character and the law of conduct. Yes, he might add, with fearful truthfulness, I will make or un-make any people by such permitted agencies. It was of the Divine purpose to clothe the family with energies of peculiar power, and that it should be, through all time, the germ of social existence and character. He well knew how soon the seeds sown there would spring up to life, and how fruitfully the blossoms would ripen to the harvest. He constituted this domestic relation on the very first days of creation, while Eden still bloomed in all its innocence. "I will make him a help meet for him, and they shall be one flesh. For this cause shall a man leave his father and mother and cleave unto his wife. They shall be one in joy and sorrow and sympathy—one in thought and purpose and counsel." And with it the Bible holds inseparable communion. There is no law but in God's Word that can preserve the family in healthful condition. All history shows that there is no other bond that can bind together its various interests. Let that green and verdant spot where childhood and youth yield so freely to first impressions, and are moulded into the man and the citizen—let that be neglected or perverted, and no regrets or reproaches can repair the mischief. As well might we expect grapes of thorns, as virtuous and honorable manhood from neglected and wicked youth. " whatsoever a man soweth, that shall he also reap." The whirlwind for the wind is as true for nations as for men, and the harvest will show the seeds that are sown. It is a universal law, and sways all creation. Wicked parents and lawless children will grow into corrupt communities, and at last overthrow the wisest system of social and civil order ever raised by the wisdom and skill of men. The family is benignantly designed and fitted to be the nurse of virtue: and to be such, the Bible must rule the family. The authority of God, and the influences of his word and Spirit, must fence around this sacred place against hostile intrusion and corrupting temptations. The charities of home must be guarded and cherished by the doctrines and precepts of the Bible.

There can be no stronger plea for the Bible, and especially here, with our free institutions, the work under Heaven of our hands, and with laws the fruit of our own legislation. We must have the Bible, in its power and glorious course, bearing light, purity and peace into every cottage and neighborhood and dwelling-place; or the tides of evil that threaten us will very soon roll over us in volumes of overwhelming desolation. And the American Bible Society is honored by this blessed instrumentality. God, in his merciful providence, has reared up this institution for these great ends; and we would devoutly acknowledge the goodness which has given to it so much favor, and crowned it with so many tokens of His approbation.

**POLITENESS.**—By endeavouring to acquire a habit of politeness, it will soon become familiar, and sit on you with ease if not with elegance. Let it never be

forgotten that genuine politeness is a great fosterer of family love; it allays accidental irritation by preventing harsh retorts and rude contradictions; it softens the boisterous, stimulates the indolent, suppresses selfishness, and, by forming a habit of consideration for others, harmonizes the whole. Politeness begets politeness, and brothers may easily be won by it to leave off the rude ways they bring home from school or college. Sisters ought never to receive any little attention without thanking them for it, never to ask a favor of them but in courteous terms, never to reply to their questions in monosyllables, and they will soon be ashamed to do such things themselves. Both precept and example ought to be laid under contribution to convince them that no one can have really good manners abroad who is not habitually polite at home.

**DANCING.**—*To a Mother.*—One point is quite clear; if you wish to train your child for the world, dancing lessons cannot be dispensed with: upon that matter all are agreed. But the question really is, whether for the sake of carriage and deportment it may not be both lawful and desirable for a Christian parent to allow her daughter to learn to dance? Now, observe what such a course leads to. You allow your child to learn an accomplishment which you would not allow her afterwards to exercise. You would shrink from allowing your child to figure in a ball-room, because, as a Christian mother, you very properly consider "the ball" as one of those worldly amusements which the disciple of Christ is engaged to forego. Surely, then, it is, on the face of it, inconsistent to teach what the child is not to practice. Observe, next, that by allowing your child to learn dancing, you add a temptation to worldliness which it is in your power to prevent. It is comparatively easy for a young person to refuse going to a ball when she is able to say "I cannot dance;" whereas there is many a young person who would not have courage to say "I do not dance," if all the while her parents have allowed her to learn the accomplishment.—The writer of these remarks has more than once been pained to learn from pious and excellent ladies, at the head of schools for the young, that they have been in various ways discountenanced by professedly Christian parents, simply because they have striven to uplift a better standard in their schools by the exclusion of dancing lessons. This is a reproach which ought not to attach to those who profess to have "renounced the pomps and vanities of this wicked world." We heard recently of a pious father who, on his death-bed, made it his request that the two little orphan girls whom he was leaving behind might never be allowed to learn dancing. He had a just view of the temptations to which the accomplishment, if acquired, might expose them, and of the caution which is becoming in a Christian who desires to bring up his children for God. But what of their carriage and deportment? Are not these to be attended to? Yes, certainly: but not at the risk of moral injury. It is mere nonsense to say that grace of carriage and elegance of deportment can only be obtained by learning to dance. If you must resort to artificial means to produce these effects, gymnastic exercises come before dancing any day, and a healthy, robust frame, with a vigorous mind well employed, even before these. The question is to be resolved by this: "Will you have your child trained for the world or for Christ?"

## Selections.

**MODERN DELUSIONS.**—In a late daily paper we find a death thus announced: "Made her transit from earth to the spheres, Mrs. ———." And to leave all doubts as to what description of people could be the authors of so strange an obituary notice, we find appended an invitation to "the friends of Spiritualism generally" to attend the funeral obsequies. Whether the rites of Christian burial were observed on this occasion we do not know. But we saw not long since an account of a funeral, at which, during the exercises, the spirit of the defunct took part by "raps" inside and beneath the coffin! And furthermore a communication from the ghost, sent to her friends through a "medium" was read to the assembled company.

This is "the very error of the moon." At the rate the melancholy delusion spreads, larger provision will be required for the shelter of the insane; for the reports of the various institutions show large accessions of patients whose reason has been dethroned by disobedience of the positive commands of God, against inquiring of the dead, and consulting familiar spirits.—And those who are so far demented as to be incapable of transacting the ordinary duties of life are not the only persons affected; for we find long letters and grave statements published from lunatics still at large. In

these documents we cannot decide whether most to wonder at the folly or the impiety of the writers. Admiration halts between their fatuity and their profanity. Daniel De Foë's famous description and narrative of the Apparition of the Ghost of Mrs. Veal is eclipsed entirely. Old wives' fables are drawn from the contempt in which they have so long rested; and we are to have a classic hobgoblin literature, enriched with daily modern contributions. It is hardly necessary to say that not one of these things will bear the test of critical examination, or stand the ordeal of sound investigation. They are literally beneath contempt.—We have seen, and so have many of our readers, we suppose, a clever series of essays, critical and historical, written upon Mother Goose's melodies, in which antiquarian lore, and really poetic taste were made to adorn a trumpery subject. The humor of these performances was the ridiculous disproportion between premises and the conclusions, "There is a like disproportion between the Mother Gooseism of "Spiritualism" and the efforts of some really fine minds to defend them,—between the insane folly of the pretended "communications" and the ingenuity of the dupes who labor to explain and elaborate theories from them. But in this case there is no pleasure but disgust in the perusal—sorrow that men can so throw away their brains upon a delusion at once impudent and foolish.

We suppose it of no use to reason against such folly. "Ephraim is joined to his idols, let him alone." But we would entreat all those who have kept out of the mischievous influence of this folly hitherto, to "touch not." And those who have themselves been drawn in must resolutely break the fascination—for a fascination it has proved, and fly the temptation. We know the infected, those who, like the Athenians make it their life study to hear or to tell some new thing, will meet us with the old platitudes, solemnly pronounced, about free investigation, and all that. But who would argue in favor of free investigation of a serpent's teeth while his baleful breath is upon you, or contend for the wisdom of studying a constrictor's spots while his deathly folds enclose the "free enquirer?"

The plain word of God, too often neglected even by those who profess faith in its revelations and obedience to its precepts, is a sufficient guide in all doubtful occasions. Avoid every appearance of evil, and in this case, the appearance is manifest and unmistakable. By their fruits ye shall know them.—The modern disciples of the Witch of Endor have in formal conclave denounced The Book, and thus admitted that its teachings are irreconcilable with their practices and their doctrine. Those who think that in the Scriptures they have eternal life, will not suffer, necromancy and "doctrines of devils" to defraud them of their birthright.—E. R.

**ANCIENT MINES OF LAKE SUPERIOR.**—The Lake Superior region of America is richer than any other region of the world in copper. It is not many years since these rich seams of copper were discovered, and with our knowledge of the Indian's character, and our entire ignorance of the history of the past, in respect to the inhabitants of northern America, it was supposed that our modern discoveries of these minerals were the first ever made by mortal man. The huge mounds scattered over our country, have left traces behind them of a race long since passed away; but in a more striking manner have evidences of that race been recently brought to light in the discovery of ancient mines, tools, &c., in the Lake Superior region. In 1818 the first of these old mines was discovered, and in it was found a mass of pure copper weighing six tons which had been raised by ancient wedges, and rolled along the gallery. These ancient mines extended over a tract of country 160 miles long, running from N. E. to S. W. A great number of ancient tools have been found. They all consist of hard stones, with single and double grooves for the reception of handles, like those now employed by blacksmiths for holding their wedges. The marks of old fires extended everywhere, showing that they employed heat in their mining operations—by heating the rock first, then cooling it quickly with water, to soften it—the plan for softening copper. When did these ancient miners work these mines, and who were they? Trees of hundreds of years' standing, extend their roots on the surface of a soil, which has required ages to accumulate, over some of their deepest works. We have no evidence of whose these mines were, except by the tools which have been left behind them; but at one time they must have been numerous, for quite a number of their old excavations have been opened up.—*Scientific American.*

Who were these ancient miners, that dwelled among

the copper boulders of this ragged country, now giving its wealth anew to civilization, and answering with such rich return the enterprise of our people? Whence came they and whither have they gone? Have they passed away without a record of their origin or their destiny, and are these exhumed instruments and these excavated caverns, the only evidences that they ever existed? Are there no footprints marking the path of their advancement or the trail of their retreat? Is the book of their history closed for ever, and shall no line be given to the world that shall reveal their progress or their fate, from amidst the deep oblivion that has gathered over them? Are they the fore-fathers, the remote ancestral stock of the countless tribes scattered over this continent, when it was first opened up to the view of the civilization of Europe, and which have perished utterly or been driven back by its resistless wave in its onward progress? If so, whence their deterioration, and why did the arts, which those instruments, now after the lapse of centuries gathered from the vaults they excavated, prove existed among them, become utterly lost to them? Why is the voice of tradition silent, and why does no whisper come down along the line of generations telling of the olden time, and of those that wrought in the metals of these rugged regions? Why is it, that the descendent of the ancient mine, whose earning was one of labor and one of peace, should have lain down his tools, ceased from his peaceful industry, and taking up the bow and the spear, became at once a hunter and a savage warrior? These questions can never be answered. Monuments, if they had any, have crumbled into dust. Books, if they had any, have perished. Time, with its "effacing finger," has swept away their history, and these dumb unspeaking evidences of their existence alone remain. Curiosity may gather them in its unsatisfied hand. Speculation may theorize over them. But they tell no tale, save the melancholy one, that a people once lived that have ceased to be, that are blotted from the face of the world, and that oblivion has settled forever over their name, their habits, their origin and their destiny.

**IS IT ANIMAL MAGNETISM?**—The "moving table" phenomenon appears to be exciting general attention just now. Our contemporary, the Editor of the *English Churchman*, speaks from his own personal success in trying experiments. He says:—

"We know nothing of the science or the philosophy of the subject, nor of the purpose to which it may be eventually applied. We speak simply of what we have done, and seen done, and it is in the power of any half-dozen or dozen persons in the world to advance as far as we have in a practical knowledge of the matter. The table which we saw most powerfully acted upon was of mahogany, solid, not veneered nor inlaid, about three or four feet long, and two feet wide; without castors, and standing on a carpet, in a room with a fire. About six persons, standing, placed the palms of their hands flat upon the table, rather near the edge; every person's two thumbs touched each other, and the finger of each one's hand touched the little finger of his or her neighbour, for a complete chain. In this position all remained for about twenty minutes, some occasionally kneeling down for relief from a stooping position, but no one else coming in contact with them. At the end of that time, the table visibly and tangibly began slowly to move; before this, however, it was agreed, but this we feel more hesitation in recording as a positive condition of the experiment, that some of the party should join in forming a fixed determination as to the direction in which the table should move. However this may be, the table moved from one room to another, and, after a short pause, back again, at a moderate pace; it also turned round several times, at a more rapid pace, and, apparently, at the will of two or three of the party, who appeared more powerful than the rest. After these experiments had been performed some time, one or two new hands being introduced to increase the power, the table moved with only a single pair of hands laid upon one end of it. As we apprehend that the primary cause of motion is the electricity of the human body passing into the table (and possibly making it subject to the will in somewhat the same way, though not in the same degree, as our limbs are) it may be well to avoid long or frequent practice of this very remarkable experiment. We are inclined to believe that a dry atmosphere, a warm room and warm hands, are most favourable for the experiment; and it is supposed that much metallic ornament about the person is a hindrance.

The *Leader* denies that the motive power is either supernatural, or derived from mesmeric or electric in-

fluences, but describes it as 'unconscious muscular action':—

"In standing or sitting round a table for many minutes with the hands lightly resting on it, and the mind eagerly expectant, the fatigue of the muscles causes you to rest with your weight on one leg if standing—on one side if sitting—and this gives a stress to the table (unless you are vigilant,) which may cause it slightly to move; no sooner does the movement begin than all the expectant circle, now gratified at the result, unconsciously aid in the movement (in a way hereafter to be explained,) and thus, although no one is conscious of effort, but fancy the table moves without his co-operation, yet, in fact, all or most of the persons forming the chain do really co-operate in moving it."

An incident at Copenhagen, however, has the appearance of mesmerism. The *Helsingør* *Airs* relates:—"That a lady in that town who had taken part in a 'moving table' sitting was suddenly seized with a violent headache. Two other ladies, who had also assisted at the table, put their hands to her head, when she immediately fell into a deep and magnetic sleep, from which no one could wake her. While in this state she answered all questions put to her, even to the absent persons and their employments, and announced how she was to be recovered—namely, by the use of vinegar. When this was applied, after a sleep of half an hour from her first attack, she suddenly awoke, but remembered nothing of what had taken place during the magnetic trance."

**DEATH OF A SLAVE**—The following account is given by the *Filiciano Louisiana Whig*, of a recent date, of the manner of the death of a negro, who refused to allow himself to be made a prisoner of.—"On Saturday last, a runaway negro was killed in the Parish of East Baton Rouge, just below the line of this parish, under the following circumstances: Two citizens of Port Hudson, learning that a negro was at work on a flat boat, loaded with sand, just below that place, who was suspected as being a runaway, went down in a skiff, for the purpose of arresting him. Having seized him and put him into the skiff, they started back, but had not proceeded far when the negro who was at the oars, seized a batchot, and assailed one of them, wounding him very seriously. A scuffle ensued, in which both parties fell overboard. They were both rescued by the citizens pulling to them with the skiff. Finding him so unmanageable, the negro was put ashore, and the parties returned to Port Hudson for arms and a pack of negro dogs, and started again with the intention to capture him. They soon got on his trail, and when found again, he was standing at bay upon the outer edge of a large raft of wood, armed with a club and pistol. In this position he bade defiance to men and dogs—knocking the latter into the water with his club, and resolutely threatening death to any man who approached him. Finding him obstinately determined not to surrender, one of his pursuers shot him. He fell at the third fire, and so determined was he not to be captured, that when an effort was made to rescue him from drowning, he made battle with his club, and sunk waving his weapon in angry defiance at his pursuers. He refused to give the name of his owner."

**TREATMENT OF DEAFNESS**—One of the latest efforts to restore to a deaf ear its original functions consists in applying a cup and fits closely to the side of the head, round the outer ear, and exhausting with an air-pump. A common cupping apparatus answers every purpose, provided the glass will fit so well as to prevent the ingress of atmospheric air under the edge. In a variety of cases, the simple process of carrying on this exhaustion till a new sensation is felt, something like extreme tension in the lining membranes of the meatus externus, is represented to restore the organ to its normal state. Under such circumstances, the theory of the remedy is, that deafness results from an impoverished flow of cerumen in consequence of the inertia of the excretory ducts; and by taking off the atmospheric pressure their proper fluid oozes upon the tube, and instantly modifies the condition of the mechanism exterior to the drum. Having thus been roused from a state of torpor and suspended activity, they continue afterwards to act with energy. If they subsequently fall partially back to their abnormal condition, the pump must be reapplied, as occasion may suggest. As there is no witchcraft about it, and almost every practitioner has a breast-pump or similar contrivance by which an experiment could be made, and there being no hazard attending it, it would be worth a trial, and it is very possible that one out of a dozen

cases might be essentially benefitted by this simple co-operation.

**THE HUNGRY ARE FILLED WITH GOOD THINGS**—A man that comes hungry to his meal, feeds heartily on the meat set before him, not regarding the metal or form of the platter wherein it is served; who, afterwards, when his stomach is satisfied, begins to play with his dish, or read sentences on his trencher. Those auditors who can find nothing to do, note elegant words and phrases, or rhetorical colors, or perhaps an ill grace of gesture in a pithy and material speech, argue themselves full ere they come to the feast; and therefore, go away with but little pleasure, and no profit. In hearing others, my only intention shall be to feed my mind with solid matter; if my ear can get ought by the way, I will not grudge it, but I will not intend it.—*Bishop Hall*.

**A DISQUALIFICATION FOR CURATES**—The Rev. Hugh Stowell, in the course of a lecture on habits which he gave to the members of the Manchester Young Men's Christian Association on Tuesday night, denounced the practice of tobacco smoking in unmeasured terms. He said, never myself will I hire a curate who indulges in it. I never now make inquiries for a curate but I invariably inquire, is he a smoker of tobacco; if he is, I instantly reject his application.—(*Good—and so may it be in Nova Scotia.*)

**SELF-GOVERNMENT**—The task of self-government is not easy. To repress a harsh word, or answer, to confess a fault, and to stop, right, or wrong, in the midst of self-defence in gentle submission, sometimes requires a struggle like life and death. But these three efforts are the golden thread with which domestic happiness is woven; once begin the fabric with this wool, and trials shall not break, or sorrow tarnish it.

**TAKE NO THOUGHT FOR THE MORROW**—If a man will but glance over his yesterdays, he will at once see how foolish it is to fret oneself about the time to come, for he will find in every yesterday a miniature grave, as it were, dug by a too fearful imagination, in which is buried all his little store of daily happiness.—Men slight the good they have in the anxiety for the good to come; they waste their oil for to-day in fruitless attempts to procure a supply for the morrow, forgetting He who replenishes the cresset is inexhaustible.

**A SMILE**—A smile is as the dew; whence it riseth, and how it cometh must be known, ere its value be appreciated. As the dew of the bituminous swamps of the Amazon, pregnant with rank vegetation, is infectious and destructive to life, so is the smile of the seared heart and guilty soul poison to all around; but as the dew rising from healthy soils is surcharged with qualities favorable to life, so is the smile of the pure and good delightful to the observer.

**DUTY AND COMFORT**—These go abreast; neither are to be neglected. Many are willing to separate them. They love, with Ephraim, to tread out the corn; but not, with Judah, to plough, and with Jacob to break the clods. They love to hear of comforts, these are smooth things, but not to hear of duty.—What, however, God has joined, let us not think to separate.

**WASHINGTON IRVING**, while at Mount Vernon the other day, remarked that he remembered seeing Gen. Washington in New York; when he was a child five years of age, and while the General was passing through the street, accompanied by a crowd, young Irving was attended by his nurse, an honest Scotch woman. The woman forced her way up to the General, leading her child by the hand, and approaching, addressed him:—"Yere honor, here is a bairn that is called after you." The General paused, and placing his hand upon the boy's head, gave him his blessing. Mr. Irving states that he has a distinct recollection of the whole scene, which occurred in the year 1787.—*Alexandria (Va.) Gazette*.

Some errors never would have thriven had it not been for learned reputation.—*Coleridge*.

Envy is like a sore eye, offended at every thing that is light.

Preferring the study of men to books, is choosing milk in preference to cream.

"Happy and wise is the man to whose thinking there existeth not a trifle."

## Correspondence.

## SONGS OF THE CHURCH.

No. 48.

## THE SIGN OF THE CROSS IS HOLY BAPTISM.

"But God forbid." &amp;c.—Gal. vi. 14.

THE Cross! the Cross! the scorners' jest,  
On which my Savior deign'd to die;  
I bear it in my secret breast,  
I watch it with my gladden'd eye.

The Cross, the Cross! with all its shame,  
I cherish on the field and flood;  
Inscribed with Immanuel's name,  
And stained with his precious blood.

'Twas sign'd upon my infant brow,  
To enlist me for the world above;  
And shall I fail to own it now,  
That I can comprehend its love?

O God forbid that I should boast,  
Save in this sign and seal of Heav'n,  
This mark of safety to the lost,  
This pledge of peace and sins forgiv'n.

Above the Temple spire it shines,  
The emblem of the Lord who died;  
And to the careless world desigus  
To teach and preach the Crucified.

In ev'ry scene that meets my view,  
In ev'ry thought that stirs within;  
O let the Cross my soul subdue,  
And keep me from the ways of sin.

I count the world itself but loss,  
And bind my soul, O Christ, to Thee;  
E'er in the pow'r of thy Cross,  
The world is crucified to me.

W. D.

FOR THE CHURCH TIMES.

## TO THE SUN.

GLORIOUS art thou, Oh Sun!  
Whether, when giving entrance to thy state,  
The rosy morn unbars her pearly gate,  
Thy course is just begun;  
And, eastward, floating on the breezy air,  
All dazlingly, thy amber locks appear:

Or gain'd the glowing West,  
Shorn of thy lustre, yet still glorious,  
The evening star, with motion tremulous,  
Points to thy place of rest;  
Where, on the margin of the crimson'd sky,  
Is spread thy golden-fringed canopy.

"Points to thy place of rest?"  
Not so! thou tak'st, and thou requirest none,  
But, ceaseless, travell'st from Zone to Zone,  
Above the earth's broad breast.  
An emblem of thy Maker! on whose eyes,  
No falling dew of slumber ever lies.

Another hemisphere  
Beholds thy shining visage, when the haze  
Of evening rests on objects that thy rays,  
Erewhile, engirdled here;  
And, brilliantly, thy beams then reillumine  
Each mountain-peak emerging from Night's gloom,

Oh, Sun! all-glorious thou!  
No marvel the half-civiliz'd Parsee,  
And old Peruvia's aborigine,  
To thee should lowly bow  
In adoration! deeming that enshrind  
Within thy essence, dwelt the Eternal Mind.

Oh, thou Projectile vast!  
Since first through His illimitable space  
Thy Maker launch'd thee, there to fill thy place,  
While earthly time shall last:  
What changes hast thou witness'd here below!  
Efflux and reflux tides of human woe.

Thou did'st survey the pair  
In Eden's garden, ere the tempter vile,  
Died, subtly, our mother Eve beguile,  
Blighting their prospect fair:  
And thou beheld'st th' Angel of the Lord  
Expel them thence, with fiery, flaming sword.

And since that fatal time,  
'Mong their descendants, doom'd to till the soil,  
And earn their food by sweat of brow, and toil,  
(Sad fruit of that first crime!)  
What scenes of suffering hast thou look'd on,  
In each diurnal course that thou hast run.

And thus 'twill be, Oh, Sun!  
Until—one mighty foot placed on the land,  
One on the sea—the Archangel great shall stand,  
Proclaiming Time is done!  
And, quench'd in darkness, 'mid the stars around,  
Thy place no longer in the Heavens be found.

Among the orbs that roll  
Around thee, great is thy preeminence!  
Yet thou dost sink to insignificance,  
Weigh'd with the human soul:  
To which now powers and lustre shall be given,  
When thou art blotted from the face of Heaven.  
Shelburne. A. B.

FOR THE CHURCH TIMES.

## BELIEVE ME.

BELIEVE ME, the World with its proud array,  
Pomp, fortune, fame, beauty, are all—but a dream,  
Of illusive enchantments that tempt us astray,  
From "the things of reality" eye hath not seen.

Yes! believe me, the world's bright pageantries moving,  
Whore dominions, kings, nobles, with coronals teem,  
Are but as dew-drops, like diamonds, all sparkling,  
proving  
How starlike the splendour of falsehood may gleam.

Believe me, "the hopes" that are fixed on time's day,  
Whatever the glories emblazoning the scene,  
Are but as water globes floating in rainbows away,  
They dazzle—burst—vanish, and—what have they  
been?

Believe me, no grandeur the senses enthralling  
With effulgence that beams but from "vases" of dust,  
Can silence the soul in her intervals calling:  
With none but thy Saviour deposit thy trust!

No! believe me, "the trust" where the pleasures are  
sure,  
Is not in a world whose foundations are sand!  
They are found in "these realms" where are mansions  
secure,  
With pavements of Jasper where angels may stand.

Then what are the glories demanding our care,  
But those beams from the sun of Emmanuel's throne,  
And the soul that shall shine in the light that is there,  
By the prayer of faith makes those glories her own.

P. W. M.

## The Church Times.

HALIFAX, SATURDAY, AUGUST 6, 1853.

## COLONIAL CHURCH LEGISLATION.

Our readers will see by our Parliamentary news received by the last Steamer, that the Archbishop of Canterbury has introduced a Bill into the House of Lords in reference to this long talked of subject, and which appears to have passed a second reading without much opposition. We have not seen the Bill, but we gather from the remarks of the different speakers, that the measure has undergone considerable modification since it was brought forward by Mr. Gladstone, which we trust may render it more palatable to those whose fears were then aroused.

It will also appear that their Lordships were wide awake, and were watching every word of every clause, to see that nothing should become law inconsistent with the rights and privileges of any class affected by the measure. For ourselves, we never have had any fears on the subject, and we now heartily rejoice that we are at last likely to have permission to meet together for consultation on the affairs of our own Church, and shall thus obtain a privilege which every Dissenting body around us has long enjoyed.

We omitted last week to call the particular attention of our readers to this poetical communication from Shelburne, on the "Last Day," which possesses no common merit. We publish another to-day from the same hand, addressed to the "Sun," and worthy of its brilliant theme.

## LOCAL AND OTHER ITEMS.

We regret to see that Mr. H. N. Arnold, third son of the late Rev. H. N. Arnold, of Sussex Vale. N. B. died at Melbourne, Australia, of fever, on 20th Feb. last. He left St. John the August before.

Mr. J. S. Allan, of Plymouth, is about starting a weekly paper at Liverpool, to be called the *Liverpool Transcript*.

Archdeacon Sinclair of Middlesex, (brother of the celebrated authoress,) is coming over as a Delegate from the English Church, to return the visit of American Bishops, and we presume to be present at the General Convention in October. He was to have sailed yesterday.

The New York Exhibition is in active progress. The total number of exhibitors from abroad is 2,605, of whom only two are from Nova Scotia—7,000 persons admitted in one day.

The Earl of Ellesmere, Lady and family, have been here for some days, on a visit to the admiral. It is said they are to return to England in the *Leander* frigate.

It is stated that arrangements are actually in progress for laying down a submarine telegraph between Galway and Halifax.

Professor Bolman, of St. Petersburg, has just published a work on the Potato disease and its remedy, which he says he has found by actual experiment often repeated, to be thoroughly drying the potato before planting.

MR. R. G. FRASER, Druggist, advertises liquid Chloride of Lime, for removing noxious vapour from drains, &c. It is to be wished that the authorities may speedily and resolutely administer copious doses to all the foul mouths of drains along our streets, which are every moment exhaling pestilential effluvia, most dangerous to the public health.

THE Tribune Printing Office, in New York, is the most extensive establishment of the kind in the United States. It embraces 1 Editor, 10 assistant Editors, 14 reporters, 80 correspondents, 1 publisher, 6 clerks, 1 foreman of composing room, 7 assistant foremen, 32 regular compositors, 4 proof readers, 4 office boys, 1 foreman of press room, 2 assistants, 10 feeders, 2 engineers, 3 wrapper writers, 6 occupied in the mail room and 26 carriers.—Total 174.

51,000 MEN, (more than died at Cannis or at Waterloo), are killed every year in the United States by alcohol.

THE Free Church of Canada and that of Nova Scotia are bestowing serious attention on the great cause of Temperance, with the avowed purpose (as regards the former,) of putting forth a strenuous effort to procure the passage of a Law prohibiting the manufacture or importation of intoxicating liquors.

16,000 emigrants had returned to Canada, this season, up to the 16th of July.

MR. JACKSON, the Railway contractor, accompanied by Mr. Stephenson, was at Portland on Tuesday last, en route for Canada.

THE RESIDENCE OF WASHINGTON.—The residence of Washington, at Mount Vernon, has been sold to speculators. An old woman peddles casks at ten cents a piece by the door of Washington's tomb—and pretty soon a whirligig and swiving will be erected in the grounds—a saloon opened in the venerable mansion—and along the piazza, through which, with slow and dignified step, the best man of his age used to walk for recreation, there will be a line of smokers and tobacco chowers, with their feet up, guzzling mint juleps, and talking politics! Will the speculators be good enough not to use the sarcophagi in which are the remains of the hero and his wife for their contemptible penny-getting operations. We hope that they won't sell them to Barnum.—*Buffalo Commercial Advertiser*.

THE Canada Temperance Advocate is an excellent paper, and has just published for an enlarged circulation. It is published at Montreal, twice a month, 16 pages, at the small price of 2s. 6d. per annum. Agent at Halifax—Robert Noble, Esq.

THE General Convention of the P. E. Church in the U. States, will meet (D. V.) in Trinity Church, New York, on Wednesday, 5th October, 1853. Such meetings of the whole Church are triennial—of Diocesan Conventions annual.

THE London "Guardian" says in reference to some published rumours of Episcopal changes:—

"We have copied the preceding paragraphs for the purpose of giving them a flat contradiction. In respect to the first, we do not believe there is the slightest foundation for stating the Bishop of Bath and Wells intends resigning his diocese. As to the second the Bishopric of Graham's Town, has not been offered to the Rev. Daniel Moore; and as to the third, there is not, as far as we know, the remotest probability of the Rev. Thomas Jackson being made Archbishop of Sydney."

THE Free Church Ministers of Nova Scotia are actively engaged in promoting the collection of £7,000 for the maintenance of their College at Halifax.

SAVAGE TROPHIES.—A correspondent of the *Buffalo Express*, at St. Paul, Minnesota, paid a visit to the Indian village of Kaposia, about five miles down the river. One of the sights is thus described: We saw hanging before one of the lodges a fresh scalp taken within a few weeks from one of their natural foes, the Chippeways. It was hung upon a hoop, surrounded by eagle feathers, and what was most strange, there was also a comb and scissors hanging by. The skin of the scalp was kept painted of a bright red, to represent the dropping blood, and the whole thing was most horrid. The feud between the Sioux and Chippeways cannot be cured. They are afraid of each other; only three weeks since a woman of the Sioux was shot in the street of St. Paul, by a party of Chippeways who were in ambush. The scalp we saw had been taken in revenge for this murder.

**THE LARGEST TREE IN THE WORLD.**—There is a cedar tree growing in the mountains of Calaveras county, about twenty miles north-east of Murphy's, which is said to be the largest tree in the world. At the ground its circumference was 92 feet; four feet above that it was 80, and ten feet above that it was 61 feet in circumference and after that the tapering of the shaft was very gradual. Its height is 300 feet. This tree is by no means a deformity, as most trees with large trunks are. It is throughout of perfect symmetry, while its enormous proportions inspire the beholder with emotions of awe and sublimity. Elegance and beauty are inseparable concomitants of its grandeur.

**POISONING A CLERGYMAN.**—On Thursday last, we were informed on reliable authority, that a case of poisoning occurred in Buffalo on Tuesday, in which the Rev. J. E. Ryerson of St. Catherine's, nearly lost his life. Our informant states that Mr. Ryerson had been given poison in a glass of lemonade, by a person connected with a certain Temperance Hotel. Mr. Ryerson's watch was found upon the man, but his money, to a large amount, could not be found. The man is in prison, and it is said that he was once an inmate of the State Prison. Our informant is acquainted with Mr. R. and spent a few hours with him at the time of his precarious condition. By late accounts we learn that Mr. R. is out of danger, but cannot be removed for a few days to St. Catharine's.—*Hamilton Gazette, July 11*

**THE CENSUS OF GREAT BRITAIN, IN 1851,** has just been published in two thick volumes. The number of people returned were 21,121,967, of whom 10,386,018 were males, and 10,735,967 females, thus giving the ladies the advantage. On the night of the census 12,924 were sleeping on barges, (vessels,) 9,972 in barns, and 8,277 in the open air or under tents. The number of families in Great Britain were 4,312,288; inhabited houses, 3,618,347. The towns, villages, &c., in Great Britain, 17,150. The British Isles, 500; inhabited 175. Great Britain has upwards of 21 millions, and Ireland upwards of 6 millions of souls. Anglesey, Jersey and the Isle of Man have 50,000, and Guernsey, Lewis, Skye and Shetland over 20,000. These numbers, however, rapidly descend in the remaining islands from 10,000 to 1,000, 500, 400, 100, 40, 30, 20, 10, and finally at Iachoolm, an appauage of Fife, there is an island with one man only on it.

**SMALLEST STEAM ENGINE IN THE WORLD.**—Mr. Benjamin J. Warner, the London Watch manufacturer, has sent to this country for exhibition at the World's Fair the working models of two steam engines. We infer from notices of them in some of the London Papers, that they will be the most curious specimens of minute workmanship exhibition in the Crystal Palace. The smallest one, an oscillating cylinder engine, stands upon an English fourpenny piece, (size of a half-dime,) with room to spare! The cylinder is but one-sixth of an inch in diameter, the length of the stroke three eighths, and diameter of the piston is that of an ordinary needle. The other is a beam engine, composed of more than two hundred pieces. The length of the stand is three and a quarter inches, length of beam two and a quarter inches, diameter of cylinder three-eighths of an inch, and the length of stroke seven eighths of an inch. Both of the engines are screwed together with the delicacy and precision of the work of a watch.

**POPERY IN THE WORKHOUSE.**—The Report of the Proceedings of the Armagh Board of Guardians recently, is well worthy attention. It appears that the Roman Catholic chaplain of the Armagh Workhouse has been (and the fact is verified by the testimony of several of the Roman Catholic children under his spiritual charge,) denouncing the Bible as a Book of lies, written by the devil or an evil spirit, and calculated to make Roman Catholic children Protestants when they grow big, or else drive them mad! No fewer than eleven of the priest's pauper flock, when examined by the Board, agreed, with slight variations, in this description of the priest's language. It is needless to comment on this frightful fact; but the priest betrayed himself when he admitted that the reading of the Bible would make Romanist children Protestants, or else madden them with doubts of the truths of Romanism.—*Belfast News Letter.*

The Board passed a resolution, censuring the conduct of priest Campbell, the Romish chaplain, as a distinct breach of duty, and resolved to transmit an account of the proceedings to the Poor Law Commissioners.

The value of the shad caught in New York Bay every season, is said to be 300,000 dollars.

**SHAM FIGHT.**—An interesting spectacle was presented yesterday, in the co-operation of the Naval and Military forces, in a sham attack upon the strong positions and forts leading along the shore to Point Pleasant. This compliment, we presume, was paid to the Earl of Ellesmere, Her Majesty's Commissioner to the United States Exhibition of the Industry of all Nations, now open at New York. The Royal Marines, to the number of from two to three hundred rank and file, headed by the Admiral's Band, marched through the town, a novel yet pleasing sight to its inhabitants, who soon crowded to the scene of operations. The attacking force, comprising the aforesaid Naval Guards, the Royal Artillery, and the 72nd Highlanders, assembled on the city side of Fresh Water Bridge, and were aided by a squadron of gun-boats, moored a short distance off in the stream. Immediately upon the landing of Lord Ellesmere and the Admiral, accompanied by His Excellency the Lieutenant Governor, with some members of their suite, at the bathing place, where they were received by Capt. Gore, the signal was given for commencement, and the attacking force proceeded onward to Steel's Pond, on arriving at which the enemy was discovered drawn up in order of battle on the opposite eminence, his right resting on the harbour, his left on the wood, which was occupied by his light troops. The gun boats on one side, a force despatched to clear the woods on the other, and a general cannonade of the position, soon compelled him to abandon its defence, and in this order of attack one or two strong points were contested, until the first redoubt commanding the harbour and entrance of the N. W. Arm, was reached. Here the spectacle was imposing, and the utility of an important arm of service, the Sappers and Miners, was demonstrated, who, under cover of a heavy fire, demolished the stockade, made effective breaches for the assault, and the position was stormed,—the enemy, however, getting off in the rear, and occupying in great strength another redoubt at a short distance. Here the Earl of Ellesmere, the Lieutenant Governor, the Admiral, the Commander-in-Chief, with the Admiral's lovely daughters, and other ladies, and a brilliant staff, witnessed the exciting scene, and stood the brunt of the attack with the utmost serenity. The crowning assault now took place upon the last strong position of the enemy. The gun boats stole round and completely shut him up on the sea side, in spite of his heavy ordnance, the artillery pitched their shot into his midst from the commanding eminences around, the light troops harassed the defenders of the ramparts, and a general attack of all arms, and a rush upon the fort from all sides—after as gallant a defence as was ever recorded in the annals of mimic war, completed the conquest. The enemy fought desperately to the last, and were either all killed or taken prisoners. The greatest praise is due to every branch of both services, for the able and intelligent manner in which both officers and men seconded and carried out the dispositions of the Commander-in-Chief.

After a short stay within the hard won redoubt, the land force returned to their several quarters, the Marines and gun boats to the squadron. W. G.

TO CORRESPONDENTS.

The lines on the Aspen and the Cross, (whether original or copied we know not) are pretty, but we decline their insertion, lest we should seem to favour, a superstitious reverence for the material cross, or to believe some traditional legend accounting for the "trembling" of the aspen leaves by the story that the cross of Jesus was made from its wood, to which the writer appears to attach serious importance.

LETTERS RECEIVED.

Wm. L. Young—payment, has been received. Rev. E. Gilpin—Books have not yet arrived from Dep'y. S. P. C. K. Rev. J. Ambrose—attended to.

Married.

At Chester, on Sunday July 31st, by the Rev. J. S. Smith, Asst. Missionary, Mr. JOHN LEVI, to Miss HANNAH VAUGHAN.

Died.

At Pictou on Sabbath morning, HENRY HATTON, Esq., in the 60th year of his age. He was a native of Wexford, Ireland, and for a considerable period Representative of Pictou in the General Assembly.

Shipping List.

ARRIVED.

Monday, August 1st.—H. M. Steamer Melea, Commander Hallé, Boston, 49 hours—Lord Ellesmere and family on board, brig, Eagle, Patton, Chesnegos, 20 days; Emily Smith, Sydney, 11 days—bound to St. John, N. B. Auguste, Boucher, Montreal, 22 days; Clyde, Mcintosh, St. Mary's; Revenue schr. Daring, Daly, Sable Island, 3 days; schrs. Ann, McAskill, Boston, 6 days. Villager, Watt, Miramichi, 6 days; Argyle, Shelburn, Fortune Bay; British Queen, Pic, Richmond, 10 days; Thebes, Letteny, Annapolis, 13 days.  
Wednesday, August 3rd.—H. M. S. Leander, 50, Capt. King, from Quebec, via Pictou; H. M. S. Calypso, 18, Capt. Forbes, West Indies; Améri Adelaide, Dalhousie, Auguste, Montreal; Commerce, Newfoundland; British Queen, Richmond, Va; Antares, Boston, Thrt, Barrington, 50 hours—bound fishing, Delgatt, Barrington, 50 hours; St. Aune, Quebec, 16 days; Garabine, St. George's Bay.  
Thursday, August 4th.—R. M. S. Niagara, Liverpool, 11 1/2 days; Liverpool Packet, Liverpool, N. S. 10 hours. Agnes, Ross, Richmond, Va; brig, Ewin, Mayaguez, 11 1/2 days; brig, Daphne, Bermuda, 9 days.  
Friday, August 5.—U. S. Steamer Princeton, Commander Shubrick, Portland, U. S.; R. M. Steamship Europa, Lang, Boston, 40 hours; brig Rio Grande, Smith, Montreal, 21 days; brig, Adah, Vigon, Montreal, 12 days; Victor,

(new) Canto; schrs. Mary Judy, Mercier, Montreal, 10 days; Industry, Allard, Montreal, 16 days; Gadd, Begg, Bay St. George; Sarah Ann, Bay St. George; Emily, O'Bryan, Bathurst, 10 days; DeSauce, Curry, Bathurst; John and Charles Martell, Sydney, 6 days; Charles, Weldon, Guysboro; Rambler, Manadieu.

CLEARED.

Monday, August 1st.—Brigt. Oscar, Dunceith, F. W. Indies, schr Meridian, Banks, St. John, N. B.  
Wednesday, August 3rd.—William, Quebec; Pacific, Montreal.  
Thursday, August 4th.—R. M. S. Ospray, St. John, N. F.; Mary Ann, Boston; brig, Rob Roy, B. W. Indies.  
Friday, August 5.—Steamship Europa, Lang, Liverpool, G. B.; brig, Corrib, Bell, New York.

Passengers.

PER R. M. S. NIAGARA.—Liverpool to Halifax, Aug 4.—Mr. Rose, lady, child and servant, Mrs. Tobin, Mrs Murray and servant, Capt. McKenzie, two children and servant; Mrs. Agate, R. Ausland, S. Lewis, D. Baird, Hogan, Kearney and John Hogan  
Halifax to Boston.—Mr. Esdale and lady, Mr. Garrett and lady, Messrs. Moir, Long, Manning, Thomas McKay, Hart, Cliff, Lounds, and A. McKinlay.

Advertisements.

EX GLADIATOR.

**THE SUBSCRIBERS HAVE RECEIVED** per "Gladiator," from Liverpool, an assortment of "Hingley & Sons" best proved ANCHORS AND CHAIN CABLES. For sale low at BIRMINGHAM HOUSE, August 6. lms. ALBRO & CO.

**THREE CHEERS FOR THE MAINE LAW.** PROPOSED TEMPERANCE DEMONSTRATION AT LIVERPOOL, QUEEN'S COUNTY

**THE VARIOUS TOTAL ABSTINENCE SOCIETIES, AND DIVISIONS OF THE SONS OF TEMPERANCE** of Nova Scotia, are hereby respectfully informed that a County Convention will be held in the Town of Liverpool, in the Temperance Hall, on Thursday, September 1st, next ensuing, commencing at Ten o'clock. As it is essential that the various Counties be fully represented at such Convention, to "devise means for the passage of the Maine Law,"—at the next Session of the General Assembly of this Province;—It is hoped and expected that such Counties as are favourable to the same, will through their various Temperance Societies, and Divisions of the Sons of Temperance, send such Representatives as will show plainly what their wishes are, and that such are not to be trifled with.—By order of Committee of Management. W. A. S. BLEWETT, Secretary to the Convention. Liverpool, Queen's Co., July 10th., 1853. 4w.

**MISS WILLIAMSON'S ESTABLISHMENT FOR YOUNG LADIES.** Will re-open on the 15th of August. There are vacancies for a few more Boarders. Miss W. devotes herself entirely to her School, and is assisted by a lady, who is a first rate Artist, from London. The pupils are thoroughly instructed in every branch of a good English education, French, Italian, Music, and Drawing; the latter in various styles. August 6th. 152 Hollis Street.

SCHOOL.

**THE MISSES GROVE'S SCHOOL WILL** RE-OPEN on Monday the 22nd inst. Several Vacancies. August 6th. 1853. 2l.

THE SUNDAY SCHOOL

IN NOVA SCOTIA.

A SUM of not less than Five pounds in money, or the sum thereof in Books, is offered for the best of at least three Essays on the above subject. The Essayist is expected, will endeavour to institute some enquiry into the present state of the Sunday Schools of the Province, and the measures best fitted to promote their general welfare—touching in particular upon the expediency or practicability of a Provincial Sunday School Union. The Essays to be given in before the close of the present year to any of the following Clergymen.  
Rev. J. T. Twining, D. D. | Rev. E. A. Crawley, D. D.  
" M. Richey, D. D. | " John Scott,  
" Alex. Forrester, | " P. G. McGregor.  
" J. G. Geikie, |  
Halifax, July 28, 1853.

COLONIAL CHURCH & SCHOOL SOCIETY.

**THE SCHOOL PREMISES, OFFICE AND DEPOSITORY** of the above Institution, are at St. Andrew's Hall, 159 Gottingen Street, where attendance is given every day from 1 to 3, P. M. and information as to the aim and object of the Society can be obtained, together with Books Tracts, and a variety of School Materials and apparatus. The Society's School will be opened about the first week in September, by Mr. Marriot from London, for the reception of pupils, of which further notice with particulars will be given.

July 19, 1853. 150, Gottingen Street, Halifax. 1f.

JUST RECEIVED.

**BOXES SOFT PASTEL CRAYONS, BEST QUALITY.** DRAWING PAPER (Whatman's best,) various sizes. CRAYON PAPER—Tinted and White—received by English Steamer. Wm. GOSSIP. August 6th. 1853.

**HEALTHY GERMAN LEECHES, JUST RECEIVED AT LANGLEY'S DRUG STORE.** July 23 1853.

TO PARENTS.

A VACANCY WILL SHORTLY OCCUR IN A DRUG STORE, FOR A RESPECTABLE YOUTH to learn the business.—A boy from the Country will be preferred and his age must not exceed 16 years; he will reside with the Principal. Apply to Wm. LANGLEY, Chemist and Druggist, Hollis Street.



Poetry.

LITTLE EVA.

UNCLE TOM'S GUARDIAN ANGEL.

All who have read "Uncle Tom's Cabin," and wept over the fate of that sweet creature, "Little Eva," will read with pleasure the following lines, dedicated to Mrs. H. Beecher Stowe, by J. G. Whittier.

Dry the holy tears for Eva,  
With the blessed angels leave her,  
Of the form so sweet and fair  
Gave to earth a tender care,  
For the golden locks of Eva,  
Let the sunny south land give her,  
Flow'ry pillows of repose,  
Orange bloom and budding rose

All is light and peace with Eva,  
There the darkness cometh never,  
Tears are wiped and fetters fall,  
And the Lord is all in all,  
Weep no more for happy Eva,  
Wrong or sin no more shall grieve her,  
Care and pain and weariness,  
Lost in love so measureless.

Gentle Eva I loving Eva I  
Child confessor, truth believer,  
List'ner at thy master's knee,  
"Suffer such to come to me."  
O, for faith like thine, sweet Eva,  
Light shing all the solemn river,  
And the blessing of the poor,  
Waiting to the heavenly shore.

Advertisements.

WESLEY & SINCLAIR.  
MANUFACTURERS OF



MONUMENTS,

CENTRE AND

Tomb Tables.

Pier Tables.

GRAVE STONES

BAPTISMAL  
FONTS &c.

IN MARBLE AND FREESTONE, AT THE HALIFAX MARBLE WORKS, Corner Barrington and Blowers' Streets. Feb. 23.

JUST RECEIVED PER. BARQUE ALBRO.

COMPASSES ASSORTED, DO. STEEL JOINT 3 joints, 6 inches.

- Do. Loose Leg. 3 joint. 6 inch
- Pen Compasses
- Cards Penknives, assorted, warranted,
- Silver Pen and Pencil Cases,
- Bronze Inkstands with glasses,
- Welch Slates, hardwood frames
- Patent Penholders,
- Steel Pens great variety.

WILLIAM GOSSIP,  
No. 21 Granville Street.

May 21, 1833.

PRINTING INK.

THE SUBSCRIBER HAS ON HAND PRINTING INK of first rate quality in cans of various weight, from 1lb. to 15lb., at prices from 1s. 6d to 3s. 6d.

- Extra Jet Black Ink, in 5lb. cans.
- Extra Jet Card do in, 1b. cans
- Fine Book and News Ink,
- Red Ink, superior in 1lb. cans.
- Blue do do. 1lb. do.
- Green do do. 1lb. do.
- Yellow do do. 1lb. do.
- Gold Size do. 1lb. do.

WILLIAM GOSSIP  
21 Granville Street.

May 14 1833.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. The great popularity acquired by these Pills during the seven year 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 consistently 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, 1832.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MERRH AND BORAX. PREPARED WITH EAU DE COLOGNE. The daily use of this much admired Tincture preserves and beautifies the TEETH, prevents Tartareous deposit, arrests decay, induces a healthy action in the GUMS, and renders the BREATH of a grateful odour.

Sold only by WILLIAM LANGLEY, Chemist &c., from London. Halifax, N. S. Feb. 1832

NEVER FAILING REMEDY.

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

Copy of a Letter from Mr. Thompson, Chemist, Liverpool dated August 20th, 1832.

To PROFESSOR HOLLOWAY,

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

(Signed) J. THOMPSON.

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

Copy of a letter from Mr. Hird, Draper, of Keady, near Guinsbro', dated 1st. March, 1832.

To PROFESSOR HOLLOWAY.

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

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

(Signed) J. HIRD, Draper.

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

Copy of a letter from Mr. J. M. Clennell, of Newcastle-on-Tyne, dated September 20th, 1812.

To PROFESSOR HOLLOWAY,

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

I remain, Dear Sir, yours faithfully,

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

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

To PROFESSOR HOLLOWAY,

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

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

We remain, Dear Sir, Your's faithfully

April 6th, 1832. (Signed) WALKER & Co. The Pills should be used conjointly with the Ointment in most of the following cases:—

- |                    |                  |               |
|--------------------|------------------|---------------|
| Bad Legs           | Cancers          | Scalds        |
| Bad Breasts        | Contracted (and) | Sore Nipples  |
| Burns              | Stiff Joints     | Sore-throats  |
| Bunions            | Elephantiasis    | Skin-diseases |
| Bite of Moschetoes | Wistulas         | Scurvy        |
| and Sand-Flies     | Gout             | Sore-heads    |
| Coco bay           | Glandular        | Tumours       |
| Chiego-foot        | Swellings        | Ulcers        |
| Chilblains         | Lumbago          | Wounds        |
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| Corns (Soft)       | Rheumatism       |               |

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MATTHEW H. RICHEY,

Secretary to the Local Board in Halifax, Nova Scotia. Feb. 5, 1832.

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HUGH HARTSHORNE,

AGENT.

Halifax, Nova Scotia, 19th February, 1833.

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PER R. M. STEAMSHIP "AMERICA." A SUPPLY of the above for both the Kitchen and Flower Garden and which may be relied upon as of the growth of 1832, has been received by the above vessel at LANGLEY'S Drug Store, Hollis-street. April 14th, 1833.

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