

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

VOL. VI. HALIFAX, NOVA SCOTIA, SATURDAY, MARCH 25, 1853. NO. 19.

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING.	EVENING.
8 March 27	Easter Day *	Exo-1 12 Rom. 6	Exo-1 14 Act 2
M. " 28	Mon. in Easter wk.	19 Matt. 23	17
T. " 29	Tues. in Easter wk.	20 Luke 21	2 Col. 15
W. " 30		1 Sam. 1 John 17	1 Sam. 2 Heb. 1
T. " 31		2	2
F. April 1.		7	6
S. " 2.		7	8

* Proper Psalms--Morn. 2, 67, 111.--Even 113, 114, 118. The Athanasian Creed to be used.

Poetry.

THE DUMB CHILD.

She is my only girl;
I asked for her as some most precious thing;
For all unfinished was Love's jewelled 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 used to sing unto that deadened ear,
And suffered not the lightest footstep near,
Lest she might wake too soon;
And hushed her brothers' 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!
Watched and watched, God knows how patiently,
How willingly deceived:
Vain Love was the untiring nurse of Faith,
And tanded hope till it was quenched 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 sealed lips never may be stirred
To the deep music of that lovely word.

My heart is sorely tried
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 was speaking too.

I've watched her looking up
To the bright wonder of the 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 destroyed.

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-clamor be kept free,
E'en that His still small voice and step might be
Heard of its inner shrine,
Through that deep hush of soul, with clearer thrill?
Then should I grieve? O mourning 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 leads 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 render thanks to Him who left
V'nto her soul yet open avenues
For joy to enter, and for love to use!

Religious Miscellany.

A CALL TO PRAYER.

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

"Pray and be both safe and happy."--DISHOR HALL.
DO YOU PRAY?

"Men ought always to pray."--(Luke xviii. 1.)
"I will that men pray everywhere."--(1 Tim. ii. 8.)

READER,--I have a question to offer you. It heads the page before your eyes. It is contained in three words,--Do you pray?

The question is one that none but you can answer. Whether you attend public worship or not, your minister knows. Whether you have family prayers in your house or not, your relations know. But whether you pray in private or not, is a matter between yourself and God.

Reader, I beseech you in all affection to attend to the subject I bring before you. Do not say my question is too close. If your heart is right in the sight of God, there is nothing in it to make you afraid. Do not turn off my question by replying that you say your prayers. It is one thing to say your prayers, and another to pray. Do not tell me that my question is unnecessary. Listen to me for a few minutes, and I will show you good reason for asking it.

I. *I ask whether you pray, because prayer is absolutely needful to man's salvation.*

I say absolutely needful, and I say so advisedly. I am not now speaking of infants or idiots. I am not settling the state of the heathen. I know that where little is given, there little will be required. I speak especially of those who call themselves Christians, in a land like our own. And of such I say no man or woman can expect to be saved who does not pray.

I hold salvation by grace as strongly as any one. I would gladly offer a free and full pardon to the greatest sinner that ever lived. I would not hesitate to stand by his dying bed, and say, "Believe on the Lord Jesus Christ even now, and you shall be saved." But that a man can have salvation without asking for it, I cannot see in the Bible. That a man will receive pardon of his sins, who will not so much as lift up his heart inwardly, and say, "Lord Jesus, give it to me," this I cannot find. I can find that nobody will be saved by his prayers, but I cannot find that without prayer anybody will be saved.

It is not absolutely needful to salvation that a man should read the Bible. A man may have no learning, or be blind, and yet have Christ in his heart. It is not absolutely needful that a man should hear the public preaching of the Gospel. He may live where the Gospel is not preached, or he may be bed-ridden, or deaf. But the same thing cannot be said about prayer. It is absolutely needful to salvation that a man should pray.

There is no royal-road either to health or learning. Princes and kings, poor men and peasants, all alike must attend to the wants of their own bodies and their own minds. No man can eat, drink, or sleep by proxy. No man can get the alphabet learned for him by another. All these are things which everybody must do for himself, or they will not be done at all.

Just as it is with the mind and body, so it is with the soul. There are certain things absolutely needful to the soul's health and well-being. Each must attend to these things for himself. Each must repent for himself. Each must apply to Christ for himself. --And for himself each must speak to God and pray. You must do it for yourself, for by nobody else can it be done.

How can you expect to be saved by an "unknown"

God? And how can you know God without prayer? You know nothing of men and women in this world, unless you speak with them. You cannot know God in Christ, unless you speak to Him in prayer. If you wish to be with Him in heaven, you must be one of His friends on earth. If you wish to be one of His friends on earth, you must pray.

Reader, there will be many at Christ's right hand in the last day. The saints gathered from North and South, and East and West, will be a multitude that no man can number. The song of victory that will burst from their mouths, when their redemption is at length complete, will be a glorious song indeed. It will be far above the noise of many waters, and of mighty thunders. But there will be no discord in that song. They that sing will sing with one heart as well as one voice. Their experience will be one and the same. All will have believed, All will have been washed in the blood of Christ. All will have been born again. All will have prayed. Yes! we must pray on earth, or we shall never praise in heaven. We must go through the school of prayer, or we shall never be fit for the holiday of praise.

Reader, to be prayerless is to be without God--without Christ--without grace--without hope--and without heaven. It is to be on the road to hell. Now can you wonder that I ask the question--Do You Pray?

II. *I ask again whether you pray, because a habit of prayer is one of the surest marks of a true Christian.*

All the children of God on earth are alike in this respect. From the moment there is any life and reality about their religion, they pray. Just as the first signs of life in an infant when born into the world, is the act of breathing, so the first act of men and women when they are born again, is praying.

This is one of the common marks of all the elect of God, "They cry unto him night and day." (Luke xviii. 1.) The Holy Spirit, who makes them new creatures, works in them the feeling of adoption, and makes them cry, "Abba, Father," (Rom. viii. 15.) The Lord Jesus when He quickens them, gives them a voice and a tongue, and says to them, "Be dumb no more." God has no dumb children. It is as much a part of their new nature to pray, as it is of a child to cry. They see their need of mercy and of grace. They feel their emptiness and weakness. They cannot do otherwise than they do. They must pray.

I have looked carefully over the lives of God's saints in the Bible. I cannot find one of whose history much is told us, from Genesis to Revelation, who was not a man of prayer. I find it mentioned as a characteristic of the godly, that "they call on the Father," that "they call on the Lord Jesus Christ." I find it recorded as a characteristic of the wicked, that "they call not upon the Lord." (1 Peter i. 17. 1 Cor. i. 2. Psalms xiv. 4.)

I have read the lives of many eminent Christians, who have been on earth since the Bible days. Some of them, I see, were rich, and some poor. Some were learned, and some unlearned. Some were Episcopalians, and some Christians of other names. Some were Calvinists, and some Armenians. Some have loved to use a liturgy, and some to use none. But one thing, I see, they all had in common. They have all been men of prayer.

I study the reports of Missionary societies in our own times. I see with joy that heathen men and women are receiving the Gospel in various parts of the globe. There are conversions in Africa, in New Zealand, in Hindostan, in China. The people converted are naturally unlike one another in every respect. But one striking thing I observe in all the

missionary stations. The converted people always pray.

(To be Continued.)

Literary Notices.

Notes of the Flood at the Red River, 1852. By the Bishop of Rupert's Land, London: Hatchards. The readers of the Colonial Church Chronicle are familiar with some of the particulars of the disastrous flood by which the Red River settlement was devastated last spring, from a letter of Mr. Taylor, which appeared not long ago in our pages. In the little volume before us we are presented with a succinct account of that severe disaster, in the shape of a journal from the pen of the amiable and excellent Bishop Anderson. Those who in the intercourse of early life may have had opportunities of appreciating the Bishop's devout simplicity of mind, and his singular steadfastness of purpose, will find a happy portraiture of him, drawn unconsciously by his own hand, in his Notes of the Flood at the Red River. And lest the remembrance of former acquaintance, should lead to a partial estimate of the Bishop's labours, we will proceed to make a few extracts from this volume.

The Bishop thus describes his own position when the flood was at its height—(it began on the 25th of April 1852, and there was no apparent diminution of the waters until the 21st of May).

"The nearest resemblance to our condition might be found in a prolonged shipwreck, in which the waters are fast gaining on the vessel, and one knows not what to rescue or to save, or whether the ship itself will hold out to the end. There was even the rocking sensation, as one passed over the floating platforms, or watched the swell of the current through the house. At other times we compared our position to that of a fortress under siege; the lines of the enemy approaching nearer and nearer, until but one solitary spot was left from which to look down. When I spoke, however, of this, my sister" (who is the companion of the Bishop's exile, and supplies the place of a mother to his children) "said hers would be David's choice—to fall into the hands of God, and not into those of man. In looking from without, and especially when viewing the settlement after the waters had begun to retire, it was exactly as if a fire had raged. Every house looked a mere shell, the doors and window-sashes taken off, and the chimneys fallen in through the roof, with the barns and outhouses often in ruins around."—Notes, pp. 35, 36.

It is difficult to imagine the scene which we are now about to describe, as occurring not very far from the shores of Hudson's Bay. The Bishop had been speaking of the pang which the thought of the probable breaking-up of his family circle had cost him, and he thus proceeds:—

"To give up the school-room involved scarcely less. There, how many a pleasant hour had been spent; how much pleasant study of the Gospels and Epistles had I enjoyed in the depth and fulness of the original, comparing spiritual things with spiritual, and seeking from each verse and word to extract some hidden ore. Much advancement had been made in every branch of study, as the late examination had testified. In the classics one had studied with me the Ethics of Aristotle, never before perhaps perused in Rupert's land; several had read in Herodotus of Cyrus and Babylon; and just as the calamity approached we had entered on Thucydides, and in the introduction of the philosophical historian had discovered many a parallel to our own condition. Were not the early inhabitants of Greece in some measure like ourselves, when it is said, 'they readily moved from spot to spot, each thinking to gain anywhere the necessary means of subsistence; and when it is added, 'that on account of such migrations, they did not in other respects increase or improve?' We had just been reading of the siege of Platæa, when we were assailed by a power which no human skill could enable us to resist. We were reading of the plague at Athens, when we were obliged to give up, and ourselves to realize something of the despondency therein described—the neglect and disregard of all things compared with life. To this study of the classics had been joined that of modern languages. Four could read the Gospels in Italian, the greater part of the school could do so in French, and my seniorscholar could read in Luther's own version the German of the Gospel of St. John. Combining thus the ancient with the modern tongues, and those of modern Europe with the two leading dialects of our own land, we recited at our last examination a psalm in the original Hebrew, and the Lord's prayer in eight different languages, including that of the English version."—Ep. 5, 6.

The Bishop's time is much occupied in the work of education, and he gives the reason for this variety of acquirement:—"My hope has been throughout, that by training several to an acquaintance with the grammars of many different languages, they may be able to analyse more clearly, at some future day, the framework and structure of the Indian tongues, from a deeper insight into the principles of comparative grammar."—Speaking of Bishop Smith, who was consecrated on the same day with himself, and who like himself is much engaged in scholastic training, the Bishop remarks, that it is a comfort to him to hear that, with the whole

world between them, there was still so much of similarity in their position.

At the risk of exceeding our limits we must give the opinions of the Bishop on several of the most prominent topics of the day—opinions which will be valuable, because formed in the quiet of retirement, and apart from the heats of popular controversy. Thus, speaking of the recent meeting of the North American Bishops at Quebec, he says:—

"Perused the Minutes of the Conference of North American Bishops at Quebec in September last (1851). Much pleased with their tone of moderation, and practical wisdom. Felt how entirely I am cut off from my brethren, no notice could be sent to me of the meeting from distance; the other Bishops of Dioceses in North America are all within a few days or hours of each other."—P. 79.

So again, alluding to the recent experiment of dividing and multiplying the Services of the Church at Leeds and Birmingham:—

"Perused the newspapers received from Canada, especially the English news in them. Struck by new features in the Church at home,—the self-adaptation and pliancy manifested in many quarters at the same time. The complaint has often been made of the unbending character of the Church of England; now she seems to exhibit a very different spirit. Perhaps something of this concession at an earlier period might have prevented some of the separations which took place, as that of Wesley. Surely there is a large amount of energy and vitality through the whole body at present."—P. 81.

Here is something which came unexpectedly to rejoice the Bishop in the midst of his many trials and difficulties:—

"... On my return my second little boy ran to meet me, to announce the arrival of English letters. ... It was a chance opportunity from Lake Superior. The most grateful intelligence, accidentally mentioned in a private letter, was the announcement of a grant from the Society for the Propagation of the Gospel, for a Clergyman at York Factory. The news reached on an auspicious day; every fresh labourer in prospect lightens our heart."—Pp. 74, 75.

We could linger about this interesting sphere of Missionary labour for a longer time, but we may not except only to say of Bishop Anderson, and such as he, "great is their reward in heaven."

A CATECHISM on the Thirty-nine Articles of the Church of England. By the Rev. James Bevan, D. D. Professor of Divinity in King's College, Toronto, &c., with additions and alterations, adapting it to the Book of Common Prayer of the Protestant Episcopal Church in the United States. New York: Protestant Episcopal Sunday School Union, 1853. This is an excellent work, and worthy of the attention of Churchmen, who would cultivate a closer acquaintance with the doctrines of the Church, as set forth in her thirty-nine Articles. For sale by Ide & Dutton.

BEAUTIES AND DEFORMITIES OF TOBACCO USING, or its Ludicrous and its Solemn Realities. By L. B. Coles, M. D. Fourth Thousand. Boston, Ticknor, Reed, & Fields.

A most powerful appeal to the slaves of the weed, to break their bonds and achieve their freedom:—Contents.—Tobacco as a Luxury—as a medicine; Tobacco on Health—on posterity; Tobacco as a Vice: Tobacco on Intellect—on Morality—on Religion—Its Beauties—Personal Beauties—Social Beauties—Domestic Beauties—Public Beauties.

Missionary Record.

ANOTHER DEGRADING HINDOO CUSTOM ASSAIL-ED.—At a public examination of a school for native girls in Madras, which has been supported for six or seven years by the natives, and has educated some girls of the leading families, a native gentleman who is one of the most prominent among those who favored education in English and Western sciences, advocated in a very earnest and effective manner the re-marriage of widows,—bringing arguments even from the Shasters, to prove that the present degrading system of excluding them from social life, while many of them are little more than children, is not a part of Hindooism in its purer form and ought to be abandoned. He had an audience of some 500 respectable natives, and his speech, was most warmly cheered and applauded.

POPULATION OF MADRAS.—According to the census taken in 1850-1, there are in the Presidency of Madras, 22,301,697 inhabitants. Exclusive of the city of Madras, which has about 650,000 Hindoos, and 70,000 Mahomedans; 21,581,697 are Hindoos, and 1,699,899 are Mahomedans and others. The number of males are given as 11,047,139; of females, 10,537,458, which proportion Mr. Winslow thinks not accurate, since it would be difficult if not impossible, to ascer-

tain the number of females. The number of square miles in the province is 180,889, which gives a population of 157 to a square mile, exclusive of the city.

ADMISSION OF AN ENEMY.—A periodical, recently started in Calcutta, by a number of educated Hindoos, for the purpose of attacking the doctrines of Christianity, says, "The vigorous exertions of the preachers of the Gospel have tended to spread widely the knowledge of the Christian religion among the natives of India: there can hardly be found an educated Hindoo that knows not something about it. They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other indirect measures, they insidiously cause the youth of this country to be initiated in the doctrines of Christianity." The Friend of India well remarks: "It would scarcely be possible to bear stronger testimony to the zeal, activity, and success of the missionary body, than is contained in these few lines. They indicate a profound conviction on the part of the Hindoo community, that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment, which will terminate in the subversion of the system which they have surrounded with so many safeguards."

MELBOURNE.—It is stated that the Bishop of Melbourne has applied for a loan of £5,000 or £6,000 to purchase and import into his diocese a number of iron churches, to be set up at the diggings and elsewhere. The following extract of a letter from the Mount Alexander Diggings will show, that while alive to the value of material churches, his lordship is not the man to wait for them: "Here are ministers of almost every denomination, and till lately all the services had to be conducted in the open air. Three weeks since the Wesleyans (who are never behind us in those things) opened a chapel, the first which had been opened in these diggings; and I believe a chapel of the Church of England has been built near the Commissioners' camp. I was much pleased the first Sunday I was here, to see his Lordship the Bishop of Melbourne stand on the stump of a tree, and proclaim to the surrounding multitude the blessings of the Gospel. He preached to us an excellent sermon extempore from St. Matthew xiii. 44. He was not dressed in canonicals, and had you seen him you would not have known him from a Ranter preacher."—Record.

AUSTRALIA.—There is the greatest distress among the emigrants on their first arrival. They are often exposed to the utmost severity of rains and storms, without being able to procure shelter of any sort, even for women and children. Their looks of despair and helpless grief are often heart-rending.

A few weeks ago a gentleman called upon the Bishop of Melbourne, and stated that he had just sold some land, which in consequence of the change in the circumstances of the colony, had realized a very much larger sum than he expected to obtain for it. He wished therefore, to appropriate a tenth part of the proceeds, amounting to £500, as an offering to the Lord for the benefit of the Church.

CHURCH IN TORONTO AS IT WAS AND AS IT IS.

We take the following from an interesting Speech by the Bishop of Toronto, at a late meeting of the St. George's Church Branch Society of the D. C. S. The Rev. Dr. Lett of whom a pleasing recollection is retained by many at Halifax, is Rector of St. George's.

"The Bishop said the difficulties which the Church-wardens had to encounter were great, yet their indefatigable labours were deserving of the highest praise. It was truly gratifying to see the manner in which the Gospel was spreading around, giving strength and encouragement to ourselves and seconding the efforts of our neighbours. He could not but revert to the progress of this city and the stride that religion had made. When he came here 44 years ago there were but 700 inhabitants, whose primitive Church was more like a barn. It was, however, well attended, but when the war came they were obliged to give it up for an hospital, meeting in the interim in the Legislative Assembly. After the war it was repaired: there was then about 900 inhabitants. In 1818 it was found too small for the congregation, and it was repaired and extended at a time when it was more difficult to raise £2,000 than it was to raise £18,000 now for their Cathedral, but at that time it was accomplished by the generosity of some few in number who were generous in heart. But the same anxiety to discharge this religious duty was always manifest. Some years afterwards this building was pulled down as unfit to be teen in the capital of the

Province and a larger Church was erected. Most thought that one which would not cost more than £5000 would suffice. It was however, opposed this view; a much larger sum was raised by assessing our congregation, and a church capable of giving seats to 1500 and on occasions holding 3000 was erected. This was burnt down soon after it was built, and then he and the Chief Justice of the Common Pleas raised another fund, some were assessed £100, some £50, and none less than £25, and in a single forenoon we got £3,500—(hear, hear.) We began to build and by Christmas were in it. We were again unfortunate, and a fire which would be remembered by most of those around him took place in 1843, and it was again burnt down. But the same religious spirit again prevailed—we were not long deliberating—there was no great difficulty in again getting up subscriptions, and one is now being built which when finished, would be the finest Church in North America, for he would not confine himself to British North America. (Hear, hear.) Trinity Church was also built at the other end of the town, chiefly through the instrumentality of Mr Gooderham and Mr. Turner, but the spirit which moved it was the late and lamented Rev. Mr. Ripley. This Church then followed. The site was given by a generous donor, and through the exertions of Mr. Boulton and Mr. Cayley this handsome edifice was erected. (Hear, hear.) The same spirit animated them also. We are fast increasing—our population is now over 30,000, it would soon be 60,000, and as it increased other Churches would be needed, and the same generous and christian feeling he had no doubt would provide them.

When we consider how rapidly this city had risen; in 1816 the population was but 1600, in 1839 12,000, and now 33,000, might we not reasonably expect that in ten years hence it could not be less than 60,000, might we not expect it would be able to assist others, and also to form a fund to send missionaries among the Indians and the poorer parishes where they were so much needed. But he must return to his resolution, which expressed our measure of thanks to Almighty God for the success which had otherwise crowned our efforts. In establishing missions they had many difficulties to encounter, and their efforts have ever been, and are even yet, retarded for the want of Clergymen, but he hoped by October next year we should have a full harvest—what should become of us but for Trinity College? If it had not been erected we should not have one for every ten we may in time hope for. This day he had heard of the death of one of their most vigorous missionaries, the Rev. Samuel Armour, a man of sterling mind and of talent, a rough diamond no doubt, but of sterling worth and untiring zeal. And after being at his Church discharging his duty, he was called on to attend a sick parishioner, after which he complained on his return, took some medicine, went to his bed, and was found in the morning a corpse. His mission can not be filled up for some time, and this shows that if it were not for the vigorous support he received throughout his whole diocese how sad would be the state of it. He therefore hoped the expression in this resolution of their thanks to Almighty God would be cheerfully responded to.

Youths' Department.

A MOST EXTRAORDINARY SUFFERER.—Rev. Joseph Vardon, well known to the Methodist Episcopal Church in Cincinnati, as well as through the connection generally, speaks thus in a private letter to a friend respecting his little daughter, now some nine years of age. Three years ago the child was merry-hearted and active as any of her fellows; now how changed! A case so extraordinary we have never before read. Will parents read the sketch and not be moved to tears?

She was, as you know, our pride and glory. A chosen bud, we shaded, sheltered and watched its unfolding loveliness. But untimely frosts have nipt its beauty. It is withering, wasting, and will surely die.

The symptoms were at first a slight and simple totter—then a stagger—then a stumbling—then a falling down. Now we led her by one hand—soon it required two—and, after a while totally disabled, she could neither sit nor stand.

At present the lower limbs have crossed each other, and are thus paralyzed, and generally are as stiff as steel. Her hands and arms are slightly under her control. But her body is so powerless that she can no more turn herself in her little bed, than she will be able to turn in her grave. The head has grown so large and heavy with the increasing water in the brain that she cannot hold it up.

With the commencement of these symptoms we dis-

covered that her sight was more or less affected. This steadily increased till the broad and blessed moon became hazy as evening twilight, and the twilight darkened into black and hopeless midnight—a little girl with no ray hours! a harmless face without smiles?

And now for twelve long months, though we are constantly by her side, she has never seen her parents. Not a single ray of light has her little spirit caught in us darksome prison. Look at her! Her eyes are bright and beautiful as ever—but she is blind; yes, alas! alas! she is stone blind!

Yet with all these accumulated ills—thank God!—she has her intellect! And then she is so patient, so lamb-like, so full of prayer, piety, and holy hope. O, it would surprise, move, and melt your heart to see her, and hear her sweet talk about heavenly things.

She expects to be an angel, and often smiles with pleasure at the thought. Sometimes when she thinks herself alone, you may find her lips in motion, and if you ask what she is doing, she will modestly reply, "O, I was only just praying a little." At other times she will lift her sightless eyes, and audibly exclaim, "O God, take me up to heaven!"

When letters from abroad, expressive of sympathy for us are read to her, she will gently say to her mother—who is every thing to her—"Ma, I am sure the friends need not be so sorry for me. I do not mind my affliction, for I know that when I get to heaven I shall see and walk as well as any body."

How, or when, this long and solemn tragedy will end we cannot say;

"But helpless, blind, and wan, and weakly,
Heaving all her pains so meekly,
To our heart she grows the dearer,
As the trial-hour draws nearer."

This little narrative of personal affliction will commend itself to the sympathies of our readers. Our brother is so widely known that a large share of those who will meet this recital will offer a prayer that he may be sustained by the grace of the Lord Jesus.—Eternity alone will explain the mystery, and there is strong consolation in the assurance that "God shall wipe all tears from our eyes" in a brighter and better world.

Correspondence.

SONGS OF THE CHURCH.

No. 33.

EASTER DAY.

"He is not here, but is risen."—St. Luke xxiv. 6.

Awake, awake the dawning ray
Has shed its glories on the day;
With gladden'd hearts arise and sing,
The Matin anthem to our King.

By man betray'd, alone He trod
"The wine-press of the wrath of God;"
Alone, he wrought the world to save,
And went unpitied to the grave.

Awake, awake, no more the gloom
Hangs o'er a Saviour's guarded tomb;
"He is not here, but risen" on high,
From death revived, no more to die.

Hail Jesus! once by man ignored,
By saints and angels now adored;
Once marr'd and weak, now clothed in might,
Once crown'd with thorns, now crown'd in light.

Wake tenants of the dust and sing,
Your buried Saviour now is King;
Arise, and with the Angels cry,
O grave where is thy victory?

W. B.

* Isaiah lxviii. 3. Rev. xix. 15. † Romans vi. 9.

Editorial Miscellanies.

The Rev. R. F. Uniacke, will preach in St. Paul's on Easter Eve, on St. Luke, xxiii. 46.

The Bishop will preach on the evening of Easter Sunday.

The Evening Services at St. Paul's, during Passion Week have been well attended, especially that of last night, when the Church was crowded.

We regret to record the unexpected death of the Bishop of Sydney, whose name has of late frequently appeared on our pages as actively engaged in the affairs of the Colonial Church. He died on the 20th Feb. in London, where he had arrived only a few weeks before. The Bishop of Quebec, who was consecrated on the same day with him 17 years ago, was one of the pall-bearers.

DEATH OF THE BISHOP OF SYDNEY.—The Church has sustained a loss which for the present seems irreparable, in the decease of the venerable Bishop of Sydney, which took place at the residence of Lady Gipps, in Chester-street, Belgrave Square, on Sunday morning, Feb. 20th. A severe attack of bronchitis, and the subsequent exhaustion, proved too much for the strength of the Bishop, already weakened by a long sea voyage, and by the inclemency of an English winter. His Lordship was in his sixty-fifth year, and was born in Canterbury. In 1818 he became B. A. of Pembroke

College, Cambridge; and in 1829 he was selected by the Duke of Wellington to fill the office of Archdeacon of Australia. His consecration as Bishop of Australia, took place at Lambeth, on Feb. 14th, 1836, on the same day with that of the Bishop of Quebec; and in 1847 his episcopal jurisdiction was limited to the present Diocese of Sydney, while authority was given to him as Metropolitan over the whole of Australasia.

We have received the "British North American," published at Halifax, in which we find a notice of a meeting of the Diocesan Church Society, in which our friend, Major B. H. Norton, American consul, made quite a good speech in behalf of the Societies in the United States. We like the speech and wish we had room for it. This is a reciprocity of feeling, and much good comes from these interchanges of cordial sentiments, and our consul is very happy in creating this good will with our British neighbors.—*Woburn Journal.*

DISTRESSING CASUALTY AT LALLAVE.—We are sincerely sorry to record the following calamity detailed in the *Sun*. We know the poor fellows well, as they often attended our ministry, and we heartily sympathise with their afflicted friends.

"On Monday night, 14th inst., between the hours of 10 and 11 o'clock, a fire took place on board the schooner, Hero, owned by Mr. James Parks and his brother, loaded with hay for Halifax. Mr. P. having been aroused by a noise on deck, went up from the cabin and found the hay on fire. He immediately called his brother Mr. Danl. Parks, and another person who was sleeping below, but alas! the former perished in the flames. Mr. Jas. Parks and his companion (whose name is not given) were so severely burned in attempting to save the life of the deceased, that they are not expected to live. They were clever men. The deceased has left an affectionate mother and a large circle of friends to mourn his irreparable loss. The melancholy accident is much regretted at Lallave. It is supposed a spark from the stove pipe fell amongst the hay and ignited it. Before any assistance could be rendered the schooner burned almost to the water's edge, when she was scuttled."—*Sun.*

A Joint Stock Company has been formed in London, called "The Nova Scotia Mining and Copper smelting Company."—Capital £500,000, in £10 shares—scene of operation "Indian Point a Promontory in the Bay of Fundy," where "20,000 acres rich in metal" are said to have been "conditionally purchased." Shares were in great demand at 3 per cent premium. Some of the Directors, with scientific explorers, were about to proceed to the spot.

Mr. Crane, late Speaker of the N. B. Assembly, has resigned, and Mr. Hannington (of Shediac, we believe), has been elected in his place.

LEGISLATIVE.

On Saturday the attack on King's College Endowment, which commenced so many years ago, was revived by Mr. Annand, in the shape of a Bill to repeal the Act, by which £444. was settled upon the College forever. Unjust and unwarrantable as such a measure is, we yet believe that we speak the language of many staunch friends of the Institution, thus proposed to be stripped of its pledged support, when we say, that if the government of the College can be secured to its friends, i. e., vested in the Bishop and alumni, instead of being as now, in official persons who are at heart indifferent, or even positively hostile to its interests—if we can be relieved from such an anomalous "protection" as this, then let the Act be repealed, only giving us the same share of Provincial support that is given to other denominations. It is to be hoped that the Legislature would not object to an arrangement so reasonable as this, which would merely place King's College on the same footing as other seminaries, and leaving the management to its friends alone. We say this however without authority.

The Railway Bill has been the chief topic of discussion during the rest of the week.—The clause for the appointment of Directors, called forth much debate, but was finally passed, allowing six to the Government and six to the company.

The Railway-Bills finally passed in Committee on Wednesday evening. Mr. Johnston reported from Temperance Committee in FAVOR OF THE MAINE LIQUOR LAW.

A report has been presented recommending £100 to be granted Mr. Andrew Downs, for the importation of an improved breed of Fowls and the sale of the eggs through the country.

The House of Assembly have been sitting at night as well as in the day—to expedite the public business. It is thought the Legislature will be prorogued about this day week.

The Railroad Bills finally passed the House of Assembly on Thursday.

News Department.

HOUSE OF LORDS, MONDAY, FEB. 28.
CLERGY RESERVES, CANADA.

The Earl of Derby presented several petitions from Canada against any interference with Clergy Reserves, and at some length supported the prayer of the petitioners. The noble lord concluded by laying the petitions on the table, and earnestly entreating their lordships attention to the subject. The principal passage in his lordship's speech was to the following effect:—I speak with a full sense of the gravity of the alternative, when I say that if in truth it be the desire of the people of Canada that they should exercise a wholly independent power of legislation—that they should in no respect be checked by the authority of the Crown or by the interposition of Parliament—I say that it is far better to admit that principle frankly, and at once relieve the Minister of the British Crown from a nominal and often a very painful responsibility, openly to declare that over the legislation of Canada Parliament should exercise no influence, and refuse to go through the farce, as it would then be, of advising the Crown by a responsible British Minister to assent to or withhold its assent from any specific measure. Admit the independence of Canada, and if that colony still remain connected by the tie of the throne with this country, in that case let it be distinctly asserted that the Crown acts on the advice, not of the Imperial, but of the Colonial Legislature, and that you stand towards Canada in the same relation in which you stood during the last reign towards Hanover. I own that such an arrangement would give me much cause for regret; but I say it would be far preferable to that doubtful position in which you at present stand, while you affect to exercise a control which you dare not really exercise, and are responsible, for measures which, whether or not you approve of them—whether or not they be in violation of your plighted faith, of the guarantees given by the Crown, and of the rights of property—you hold yourself bound to assent to, on the broad and general principle that the colonists are the best judges of their own affairs, and that from that to which the Legislature of the colony has acceded a Minister of the Crown in this country is not justified in withholding his sanction. In a pecuniary point of view, no doubt, the results of such a separation would be very great. With regard to the continuance of friendly relations between the two countries I still should not despair; but these relations might be maintained and upheld—nay, perhaps, they might even be improved—by the absence of a nominal control; and if the province desired to place itself in that position, I for one should not be the person to withhold the assent of Parliament from it. But as long as the province remains a province—as long as the Minister of the Crown is charged with the vindication of the rights of British subjects—as long as Parliament reserves any portion of the colonial legislation in its own hands, and maintains the rights of British subjects guaranteed by that legislation—so long, whatever may be the hazard, I would not be a party to assent to the sacrifices in Canada of those rights, or to allow any interference there with regard to the rights of property which I would not sanction in this country—which I would not sanction with regard to the rights of the Church of Scotland, or of the Church of Ireland, or with regard to the guaranteed rights of any portion whatever of the people of the United Kingdom. Do not flatter yourselves that if you pass this bill you will avoid future controversy. I believe you will, on the contrary, perpetuate and aggravate and embitter religious discord by empowering the Colonial Legislature to deal with those Clergy Reserves. Remember that, although this is a question which mainly applies to the people of Upper Canada, there are in the province of Lower Canada very large endowments in land, and very large compulsory payments enforced by law, in aid of the Roman Catholic clergy. That property and those rights rest on a footing not one whit more strong (hear, hear) than those Clergy Reserves (cheers). The two noble dukes opposite (the Duke of Newcastle and the Duke of Argyll we believe) cheer that observation. Do they foresee then—do they believe it possible—that, with the sanction of her Majesty's Government, the principle of secularisation once introduced, the Protestant majority of Upper Canada and the Protestant minority of Lower Canada will be satisfied with the assertion of that principle—and that there shall be no dominant Church—that all parochial and all territorial reserves appropriated to the purposes of the Protestant clergy shall be secularised and converted to other purposes? And do they believe that the same body, with this sanction on the part of the Legislature and of her Majesty's Government, will tamely submit to the continued en-

dowment of the Roman Catholic Church with enormous revenues, as the only endowed Church, after you, the British Parliament, shall have sanctioned the confiscation of the only provision which your ancestors made for the conservation of the Protestant worship among the Protestant portions of the colony. From that moment there will arise bitter feuds for the alienation and confiscation of the provision made for the Roman Catholic Church in Lower Canada; from that moment all the differences of race and creed are brought into immediate conflict.

The Duke of Argyll (Presbyterian) found that under the present arrangement the Roman Catholics in Upper Canada had a considerably larger share of these funds than the whole united Presbyterian body and the Wesleyan Methodists put together. It was impossible that such a settlement should be considered as a permanent and irrevocable one. He desired to attract the attention of the noble earl to a statement made in the memorial of the Bishop of Quebec, whom he (the Duke of Argyll) felt assured the noble earl would consider an authority upon that question. At the conclusion of that memorial that rev. prelate said, "With reference to those divisions his Excellency's memorial is believed. When he says members from Lower Canada representing Roman Catholic interests are disposed to treat with hostility the Protestant endowments of the western province, the members generally are anxious to regard the question as one proper to Canada West, on account of the greater stake that exists for the larger proportion of Protestant inhabitants." Thus, the majority of members in Lower Canada were stated by that great Protestant authority to have voted, not as against the interests of the Protestant clergy—not from any feeling of rivalry—but because they thought that the members of Upper Canada, voting by a majority in favour of that measure, should be supported by their brethren from the Lower Provinces. The statement, with respect to the motives which influenced the members of Canada—namely that should a change of opinion take place in Upper Canada, members in the Lower Province would support that majority, and not interfere with or disturb the Protestants of the former province in the endowments which they possessed—was confirmed by a portion of the speech of the noble earl opposite. If the Protestant reserves were secularised there might be a great desire to put the Roman Catholic Church in Lower Canada upon an altered footing, and therefore he contended that it was the opinion of the majority of the Protestant inhabitants of Upper Canada that those reserves should be maintained upon their present footing or redistributed in certain other proportions, but still confined to purely religious purposes, it was extremely proper that, influenced by those motives they should be supported in their resistance to secularisation by the Roman Catholics of the Lower Province. He had no hesitation in declaring, as a member of the Church of Scotland, that, be the interests of the Church in Canada what they may, they should be represented only by their own representatives of the province of Canada.

The Earl of Desart said that he thought a very erroneous opinion prevailed in this country, that, in opposing the wish of the Legislature of Canada their lordships would be opposing the general feelings of the Canadian people. He did not think that such would be at all the case. On the contrary excluding the inhabitants of Lower Canada, which he maintained they had right to do, inasmuch as the number of the Roman Catholics were greater than the number of Protestants in the proportion of 75,000 to 50,000—and that that majority had no interest in the question—it would be found that, in acting in opposition to the desires of the Canadian Legislature, they were not opposing the will of the people of that country. In the Assembly of Upper Canada, upon the authority of Archdeacon Bethune, it appears that there was but a majority of one in favor of the abrogation of the settlement of 1840. He (the Earl of Desart) did not mean to lay great stress upon that point; but he thought that was a question where the British Government were bound to maintain the settlement made by them, at the request of the Canadians themselves, and accepted by that colony as final settlement.

The Bishop of Exeter said the Duke of Argyll applied the word "sacrilege" to the confiscation of the Clergy Reserves, and he would again ask if the British Parliament would consent to any measure for such a purpose? He would still continue to apply the word sacrilege in the same way in which he had on a former occasion used it; but it was not to be inferred from that that he was not ready to acquiesce in a measure for the redistribution of the Canada Clergy Reserves. He might resist such a measure, but certainly not upon

the grounds of its being a sacrilege. A breach of faith he should consider it, and a violation of the coronation oath, but most certainly not an act of sacrilege.

The Bishop of Oxford said he had for many years taken a very deep interest in the welfare of the Colonial Church, and had long been on terms of personal intercourse with the right rev. prelates at present at the head of the Church in Canada, and it was with no small regret that he felt compelled to come to a conclusion upon the question before them the reverse of that at which those right rev. prelates had arrived. The first consideration which had led him to the conclusion to which he had come was, that in the case of the Parliament of Canada requiring, not a confiscation of the Clergy Reserves, but calling upon the Imperial Parliament to give to them the power of dealing with them themselves, he perceived a claim of justice, in whose way, he thought, no question of mere expediency should stand. The Government of this country had given, or professed to give, to Canada, a power of settling her own internal affairs; and they were bound in justice to admit the claims of the colonists to deal with any matter which concerned their own affairs, unless it could be shown that it was a matter of imperial interest. The noble earl had argued that the Imperial Legislature of 1791 had so completely dealt with that question that it would be unjust now to interfere with the settlement which had then been made. Now, the very terms of the Act were inconsistent with such a conclusion. But the noble earl had quoted the opinions of the judges in favour of his view of the case. He (the Bishop of Oxford) must beg their lordships to remember that that opinion of the judges had been delivered, not on what were the abstract rights of that property with regard to which they were to legislate, but what were the particular powers of the Colonial Parliament under the existing Legislature. By their recent dealing with that property they had put the Colonial Parliament in the same position in which the Imperial Parliament then stood. There was one argument, however, which seemed to him a conclusive one upon that. In 1840 both Houses of Parliament had assented to a course of legislation, which, upon the principle of the noble earl opposite, must have been spoliation and sacrilege. It had been said that so entirely had the property in question been made the property of the Church of England that it was not competent for the Government of this country now to deal with it. If so, the appropriation of £1,369,000 per annum to the Roman Catholics was an act the most sacrilegious. The measure of 1840, in his opinion, effectually disposed of the argument drawn from the legislation of 1791. But the noble earl had further argued, that having disposed of the Clergy Reserves of Canada by that measure of 1840, and having guaranteed that property to certain parties, this country was precluded from further interferences in connection with it. On dealing with that as with other subjects, he would say—"Fiat justitia ruat cælum." He was desirous to see the colonists possess a direct control over matters in which they were so deeply concerned. Let that power be given to them in the manner in which they would be least likely to abuse it; and let them not withhold, through their apprehensions, a privilege which the colonist had already a right to enjoy. He had the strongest hopes that, if the people of Canada were generously dealt with, their lordships would have no confiscation in the case of the Clergy Reserves to deplore. The way to prevent the colony dealing foolishly with this property was for the Home Government to deal generously with the colony. By telling the colonists that they would secularise it, was the very way to lead them to think about secularising it. The question had been considered by the Wesleyan body in Canada *more suo*: and they had come to the conclusion that it was not a national but a provincial question, and without fettering themselves by any resolution as to what should be done with the property if they got it, they were unanimous in asking for power to deal with it, because they considered that as their right. They could never hope for the Church to flourish in the colonies as a Church which was to be supported against their will, and in certain exclusive privileges, by a majority in Parliament. He said solemnly that he believed that the Colonial Church had a great work to do in this world. He believed that with the strength of our nation, with its language, its institutions and its people, she had a charge from God of carrying the purest form of His revealed word through the whole world. He believed that as a member of that Church it was essential that he should do all in his power to free her from every fetter that impeded her spiritual work and disabled her for her high enterprise. He believed from experience that to represent that Church to the colonists

as an endowed section of the Church in the mother country was the surest way of depriving her of her strength. The history of the Protestant Episcopal Church in the United States demonstrated to every candid mind, that nothing could be so unfavourable to the Church in the colony as any such treatment of her by the Government at home. So long as the Church in the United States was dependent on this country—so long as it maintained the tobacco tithe in Virginia and its other rights and privileges—so long was it spiritually weak, distrusted by the nation, and timid and feeble in itself; and he believed that it only regained its full vitality when set free. He saw no reason to doubt—if the minds of the people were not too much alienated by the hostile legislation of this country—that the colonists of Canada would follow the wise example of the United States; and, having received power to deal with the question, would do so righteously and wisely.

The Bishop of Exeter exclaimed that his right rev. brother had said that which was only not true, but which was quite contrary to the truth. So far was he (the Bishop of Exeter) from having supported the measure of 1810, he had done his utmost to oppose it. In committee he had moved the assertion of the word Protestant in one of the clauses in order to exclude those sects who had no right to the property. He divided the house on that occasion and was beaten: he did his utmost to defeat the measure, as he considered it a breach of faith as regarded the Church. His right rev. brother had stated that he had surrendered to the colony all that belonged to their domestic legislation. But that there had been a reservation with regard to some matters was clearly shown by the colonists asking the Imperial Parliament for the power to deal with the reserves in question. It was because the colonists had not the right that the Imperial Parliament were now asked to surrender it. The Legislature of Canada had already swept away a college which had already been endowed with grants of waste land in the country.

The Bishop of Oxford wished also to explain. He alluded to one or two words in the speech of his right rev. brother, which, though not likely to lead to a hostile meeting, yet required some notice from him (a laugh). His right rev. brother had said that what he (the Bishop of Oxford) had stated was not only not true, but contrary to the truth. Now with all humility, and meekness of spirit (a laugh), he must say that what he had said was not altogether incorrect; for, though his right rev. brother had taken one division on the measure of 1810 with reference to the insertion of the word Protestant, he had assented to all the other stages of the bill, and had allowed it to pass without (as we understood) a protest.

The Bishop of London said that, with respect to one of the observations of his right rev. brother of Oxford, on the subject of finality, he must say in his opinion that if there ever was a question in which finality ought to be observed it was the question before them. The property in question was never given to the Legislature of Canada, and they had no right to deal with it. The question, therefore, was not one of those matters which pertained to colonial legislation. If Canada were to become independent of this country their Legislature might then deal with it; but so long as Canada was a colony of this country, so long was the Legislature of Canada bound by the conditions of a British colony. One of those conditions was the maintenance of the Clergy Reserves as a means of supporting the Protestant Church in the colony. His right rev. brother had spoken of secularisation as if it were a mere shadow; and had said that the Legislature would no doubt make sufficient provision for religious instruction. But what confidence could be placed in a Legislature which had acted as in the instance pointed out by his right rev. brother of Exeter? He would as soon trust a lamb to a wolf as hand over the Clergy Reserves to the Canadian Legislature. He could not agree in many of the remarks which had fallen from his right rev. brother of Oxford. It never seemed to have struck him that the terms which he had applied to the Church of Canada might be applied by others to the Church nearer home. He for one could never consent to alienate property which had been set apart for the diffusion of Christianity among Protestants in the colony. Every year vast numbers of emigrants were going to that colony; and what provision, he should like to know, had the British Government made for their religious instruction? Other countries did not act in that way. France never sent out a body of colonists without providing them with spiritual instruction. In Canada the Church of late years had been making great strides. If the whole of the reserves in question were divided among the clergy of the five hundred and fifty parishes

in the colony, each clergyman would not have more than £71 per annum; and yet they were about to take from them the means which had been provided for the support of the Gospel in the colony. He could not consent to do so, and should vote against any measure having such an object in view.

The Duke of Newcastle said, with reference to a remark of the right rev. prelate who spoke last, who had maintained that one of the conditions imposed on the Colonial Legislature was the maintenance of the Clergy Reserves, he must say that, on looking through the whole history of this question from 1775 down to the present time, he could find no such condition. In referring to the Act of 1810, the noble earl opposite had confounded it with the Canada Union Act of 1810; and the right hon. gentleman who had preceded him in his present office had stated that there was such a condition in that Act, with the view of preventing the Protestant Church in Canada being overthrown by the Roman Catholics. The Act of Union preceded the Clergy Reserves Act, but he could find no such condition in it. The right rev. prelate opposite (the Bishop of London) had stated that he had no faith in the Canadian Legislature, and that he would as soon trust a lamb to a wolf as the Clergy Reserves to that Legislature. He regretted that such strong terms had been used by the right rev. prelate, because they might induce them to endeavor to fulfil his prophecy. He knew not on what the right rev. prelate grounded his apprehensions. At this very moment the Canadian Legislature were voting considerable sums for the establishment of a Church of England College, and to the Clergy within the province for educational purposes. He believed the question to be one exclusively colonial in its character. The right rev. prelate near him had said that he would sooner see the colony independent than place in its Legislature the power of dealing with these reserves.

The Bishop of London said that what he had stated was that, if Canada was independent, then it might deal with the reserves.

The Duke of Newcastle accepted the right rev. prelate's correction. The noble earl opposite had cheered the right rev. prelate's remark, and that noble earl had distinctly stated that he would sooner see the Canadian Government independent of England than see the right of the Imperial Parliament abandoned.

The Earl of Derby said that he had stated that, if Canada were independent, then it would have the right to deal with this property, and that he would rather see the colony independent and possessing such a right than be a Minister nominally possessing the power of controlling the Colonial Legislature, and yet compelled to yield to it, that to which it had not the right.

The Duke of Newcastle thought that that was much the same thing as that which he had asserted. On that occasion he should not say more, but should reserve any further remark till the measure was before them. Their Lordships then adjourned.

HOUSE OF COMMONS, TUESDAY, March 1.

EXTRADITION OF FOREIGN REFUGEES.

Lord Palmerston, in answer to Lord Dudley Stuart, said that no application had been made to this country by any foreign Governments for the extradition of foreign refugees; and that any application if made, would be met with a decided refusal. The Government could not take any other course without fresh powers from Parliament; and, even if they were disposed to apply for such powers (which they were not), they could not do so with any chance of success.

THE LATE BISHOP OF LINCOLN.—The funeral of the late Bishop of Lincoln took place on Tuesday. He was interred in the small burial-ground attached to the church which he had recently erected at Rischolme. From the intense feeling of regret at his death which was expressed by all classes it is manifest that had the funeral been of a public character it would have been attended by large numbers of the clergy and laity from every part of the diocese, but at his express wish it was strictly private. The service was read by his intimate friend Dr. Jeremie, and around the grave were gathered, according to the custom of olden times, all the members of his afflicted family and household, his wife, his daughters, his son, his sons-in-law and brothers-in-law, his chaplain and secretaries, his tenants and neighbors, and his oldest friends, Dr. Ainslie, Master of Pembroke, Cambridge, and others, who had come from a distance to pay the last mark of respect to his memory. Thus, with all the simplicity which he had loved in life, were consigned to their humble resting place the remains of that meek and lowly follower of

his Lord, whose name will be cherished with affectionate veneration as the wise and good Bishop Kaye.

NEW BISHOP OF LINCOLN.—The Rev. J. Jackson, of St. James's, Piccadilly, will be the new Bishop of Lincoln. The reverend gentleman is an excellent parish priest; and we frankly confess that, as such, he is far more likely to achieve excellence as a bishop than if he had been merely a great scholar. He richly deserves the advancement; and he will employ it, we feel assured, only to the honor and glory of that Master whose faithful servant he is. We cannot but repeat our satisfaction that the Government has not gone to the college cloisters to dig out a learned sage for the office; but has looked where we have ever said Government should always look—among the administrators of large parishes—as being the most likely to efficiently administer in the larger sphere of episcopal dioceses.

We cannot do better, by way of conclusion, than add the remarks made by the *Morning Herald* of yesterday on this appointment;

"The rise of Mr. Jackson has been remarkable from the absence of all the usual features of such an ascent. A year ago he was merely the master of a proprietary school at Islington. A few years later a chapel was built in the adjacent parish of Hornsey, and he consented to take the incumbency—a post of very small emolument. When Mr. Ward was promoted to the deanery of Lincoln, the Bishop of London wished Mr. Harvey, of Hornsey, to take the rectory of St. James's. Mr. Harvey clung to his rural retreat, and shrank from encountering the toils and difficulties of a large London parish. He suggested to the bishop that Mr. Jackson would well suit St. James's and the bishop adopted the suggestion. Mr. Jackson has only been at St. James's about seven years; but in that time he has thoroughly satisfied every one who has had an opportunity of judging of his singular union of good qualities. In him are found talents which do not often appear in the same person—excellence in the composition and in the delivery of a sermon, unwearied industry, skill in government, a calm and self-possessed temperament, humility combined with dignity, a fearless discharge of duty, with a studied avoidance of all parouship. The trial remains—a trial before which many have fallen—of the possession of grandeur and comparative wealth. One Bishop of Lincoln, though not the last, has left a name behind him which will be noisome for generations to come as synonymous with grasping cupidity. With this beacon-light before him, we may trust that the new prelate will steer far wide of this peril."

"It speaks much for the general estimation in which Mr. Jackson has been held, that Lord Aberdeen's choice has only fallen where common rumour anticipated that Lord Derby's would fall, had a vacancy on the bench occurred during his Premiership. It is also a singular circumstance that the last rector of St. James's was preferred to the deanery of Lincoln, where he will now have the duty of installing his successor in Piccadilly into the episcopal throne. Meanwhile, a new responsibility falls upon the Premier; for to him it will now belong to nominate Mr. Jackson's successor in the pulpit of St. James's, and there are not many men in the Church who can with propriety take that place."

We do not altogether agree with this last observation. We think there are many men in the Church who are equal to the duties required in the Parish and pulpit of St. James's. We only hope that, from those men alone, the selection will be made by those on whom the privilege of doing so now falls.

With regard to this appointment we find it stated, that "although the patronage of the rectory of St. James's rests with the Bishop of London, the Crown will nominate Mr. Jackson's successor, in accordance with a rule which has always prevailed, that whenever any clergyman is raised to the episcopal bench the Crown shall have the right of supplying the vacancy, irrespective of the regular patron. The rectory of St. James's is worth £1,000 a year, and the canonry in Bristol Cathedral which will of course be vacated at the same time, is worth £500 a year. Mr. Jackson will not be entitled to a seat in the House of Lords until another vacancy in the episcopal bench occurs."—*Church & State Gaz.*

FUNERAL OF THE LATE BISHOP OF SYDNEY.—On Saturday morning the mortal remains of the Right Rev. William Grant Broughton, D. D., late Lord Bishop of Sydney and Metropolitan of Australia, were consigned to the tomb with due solemnity in the metropolitan church of Canterbury, in the presence of a vast number of persons who flocked from all quarters to pay a last tribute of respect to the memory of the venerable prelate. At eleven o'clock the large bell of the cathedral began to toll, and the funeral procession was formed in the Dean's-yard, from which it moved slowly to the south door of the church. It was led by a large body of clergymen in their surplices, followed by the lay clerks of the cathedral and upwards of one hundred choristers and students of St. Augustine's Missionary College. Archdeacon Harrison officiated. The services of the day were simple and earnest. All present seemed to feel deeply that in the death of Dr. Broughton the Church, and particularly

the Church in Australia, had lost a devoted servant and a zealous friend. The pall-bearers were the Bishop of Antigua, the Bishop of Quebec, the Duke of Newcastle, the Right Hon. W. E. Gladstone, M.P.; and the Rev. E. Coleridge of Eton. Principal mourners, James Broughton, Esq., and Thos. Bowdler, Esq.

We regret to learn that the Bishop of Ely (Dr. Tunstall) is in a very delicate state of health.

Louis Napoleon's Government is straining every nerve to satisfy the priests. Thus, we read that lately at Rouen a young man named Patin had presented himself at the altar to be married, when it was discovered that he had not been to confession nor received the sacrament as the Church enjoins. He was arrested, conveyed before the Imperial Court at Rouen, tried and condemned to six months imprisonment, and to pay the expenses of the trial! As a beginning, perhaps, even Dr. Cahill may think this will do. We should rather incline to an opposite opinion.

The Stafford-house memorial on American slavery has it is stated, received between 300,000 and 400,000 signatures. The propriety of placing the address in the hands of Mrs. Stowe on her arrival in England, five or six weeks hence, is a present under the consideration of the distinguished ladies with whom the idea of memorializing the women of America on the subject of slavery originated. The *Leeds Mercury* states that the memorial has received 10,615 signatures in that town.

Erard's magnificent piano, which was exhibited at the Crystal Palace in 1851, has been purchased by the Emperor for the Empress of the French for 40,000 francs.

PRIZE ESSAY.—A member of the Bengal Civil Service has offered a prize of £100. for "the best Essay in refutation of the errors of Hindu Philosophy according to the Vedanta, Nyaya, and Sankhya Systems." The Trustees—the Archbishop of Canterbury, and the Bishops of London and Oxford—have appointed three examiners, Dr. W. H. Mill, Dr. W. Whewell, and H. H. Wilson, Esq. The essays are to be sent before 31st Dec. 1851, to the care of the Rev. Secretary of the Society for the Propagation of the Gospel, 79, Pall Mall, London, where the rules, &c. to which the Essay is subjected may be obtained. The competition is general, not limited to natives of Great Britain and Ireland.

The Church Times.

HALIFAX, SATURDAY, MARCH 26, 1853.

EASTER.

To-morrow, in conjunction with "the Holy Church throughout the world," we shall be called to celebrate the most joyous festival in the Christian year,—commemorating the glorious triumph of our crucified Lord, over death and the grave,—the cornerstone of all our faith,—the foundation of all our hopes of a life to come,—and the earnest of our own ransom from that narrow prison house, to which each day of our earthly pilgrimage is conducting us. It is an animating consideration, which belongs in a peculiar manner to the members of the Church, that not only is this same great fact the subject of common joy to all that call themselves Christians, but that, on the morrow, every member of the Protestant Episcopal Church, in every quarter of the world where a congregation shall be gathered, from the Ganges to the St. Lawrence, from Hong Kong to the remotest part of the Western hemisphere, will unite in celebrating this high festival in the very same "form of sound words" which we here hold in our hands.—May all that use that form, be indeed "risen with Christ" and experience the power of his resurrection in their own rescue from the chains and bondage of sin, and their restoration to the light and liberty of the children of God.

We subjoin a brief account of this feast from a standard writer.

EASTER-DAY

"Having now, as it were, with the Apostles and first believers, stood mournfully by the Cross on Good-Friday, and on the day following been again overwhelmed with grief, for the loss of the Bridegroom; the Church this day, upon the first notice of his resurrection from the grave, calls upon us, with a becoming and holy transport, to turn our heaviness into joy, to put off our sackcloth, and gird ourselves with gladness."

"That in and from the times of the Apostles, there has been always observed an anniversary festival in memory of Christ's Resurrection, (which from the old Saxon word *Oster*, signifying to rise, we call *Easter-day*, or the *Day of the Resurrection*; or as others think,

from one of the Saxon goddesses called *Easter*, which they always worshipped at this time of the year.) no man can doubt, that hath any insight into the affairs of the ancient Church; in those pure times, the only dispute being not about the thing, but the particular time when the festival was to be kept. But of this I have said enough before."

"As for the manner of observing it, we find that it was always accounted the *Queen, or Highest of Festivals*, and celebrated with the greatest solemnity. In the primitive times the Christians of all Churches on this day used this morning salutation, *Christ is risen*; to which those who were saluted, answered, *Christ is risen indeed*; or also thus, *and hath appeared unto Simon*; a custom still retained in the Greek Church."

The Psalms for the morning are Psalm ii. lvii. cxi. The first of which was composed by David, upon his being triumphantly settled in his kingdom, after some short opposition made by his enemies; but it is also (as the Jews themselves confess) a prophetic representation of Christ's inauguration to his regal and sacerdotal offices; who after he had been violently opposed, and even crucified by his adversaries, was raised from the dead, by the power of his Father, and exalted to those great offices in the successful exercise whereof our salvation consists. The lviiith Psalm was occasioned by David's being delivered from Saul, by whom he was pursued after he had been so merciful to him in the cave, when he had it in his power to destroy him; and in a mystical sense Christ's triumph over death and hell. The last Psalm for the morning is a thanksgiving to God for all the marvellous works of our Redemption, of which the Resurrection of Christ is the chief; and therefore though the Psalm does not peculiarly belong to the day, yet it is very suitable to the business of it.

The Psalms for evening prayer are cxiii. cxiv. cxviii. The cxviii was designed to set forth, in several particulars, the admirable providence of God, which being never more discernible than in the great work of our Redemption, this Psalm can never be more seasonably recited. The cxvith Psalm is a thanksgiving for the deliverance of Israel out of Egypt; which being a type of our deliverance from death and hell, makes this Psalm very proper for the day. The last Psalm for the day is the cxviii, which is supposed to have been composed at first upon account of the undisturbed peace of David's kingdom, after the Ark was brought into Jerusalem; but it was secondarily intended for our Saviour's Resurrection, to which we find it applied both by St. Matthew and St. Luke.

The first Lessons for the morning and evening service contain an account of the passover, and of the Israelites' deliverance out of Egypt, both very suitable to the day: for by their Passover Christ our Passover was prefigured; and the deliverance of the Israelites out of Egypt, and the drowning of Pharaoh and his host in the Red-Sea, was a type of our deliverance from death and sin. The Gospel and the second Lesson for the evening give us the full evidence of Christ's Resurrection; and the Epistle and the second Lesson for the morning teach us what use we must make of it.

The Collect, Epistle, and Gospel are all very old; in the first book of King Edward they are appointed for the first Communion; for I have observed, that upon the great feasts they had then two Communions, and a distinct service at each. For the second Communion they had the same Collect which we now use upon the first Sunday after Easter. The Epistle for that service was 1 Cor. v. 6. to ver. 9. the Gospel was Mark xvi. to ver. 9.

We observe the *Christian Messenger* has copied the extract from our last, in reference to an Oyster Supper in a Canadian Chapel. The Editor seems to have treated a portion of the extract, as if it were ours, in which he was mistaken. It was wholly taken from an exchange paper, and inserted without note or comment from us, and with no desire to wound the feelings of the Baptist denomination. We feel sure that the judicious members of that denomination, would condemn such doings, and so, we presume, the Editor of the *Messenger* does, tho' he speaks rather gently of the offenders, and somewhat tartly of the Church, and of us.

It would have been better, perhaps, had he "rebuked" his Canadian brethren, for the disreputable affair, and pointed it out as shewing up the extravagancies to which the *baazar system* of the day may lead, under the banners of any denomination.

He might have spared also his taunts about "purple and fine linnen" of which we have precious little, at all events, in the Colonial Church

We know at least one Bishop who has "neither house nor home" provided for, him and whose salary, tho' patched up from various sources, still does not amount to that of a judge of the land. We are no advocates for enormous disparities in Ecclesiastical stipends, nor yet for the equality of socialism. By a conscientious exercise however of patronage, much more frequent in our day than it used to be, the "poor curate" does not always remain poor, but may even reach the "purple" as a reward of merit, (e.g. the new Bp. of Lincoln mentioned in this day's paper.)

We need not be reminded that we of the Colonial Church, are partially on the "Voluntary system." It works well at times, where there is anything to work upon. But sad is the fate of the poor wight whose sole dependence is what "the people" (half starving perhaps themselves) may "hire" him for.—We have known some such worthy and excellent men in the *Messenger's* own denomination, who have been indebted to Churchmen for food and raiment which the "voluntary system" did not, or could not supply.—Better that, however, than "tea parties" or "oysters in the chapel," to raise the needful. In conclusion, we just remind our contemporary, that if we went, as he says "a little beyond the mark" in putting in the extract in question, he has done so scores of times in "garnishing his pages" with articles against the Church of England, and sometimes endorsing them by editorial comments on our bigotry, intolerance, &c., which, be it remembered, we have not done in the present case, nor indeed in any other, at least since we have resumed editorial duties.

ANOTHER WORD FOR THE POOR FISHERMEN.

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

ACKNOWLEDGEMENT.

20s.—For "the least of our Lord's brethren" who are an hungered, athirst, naked, sick, or in prison.

from "PHILADELPHUS."

Also a quantity of valuable Clothing from several friends.

J. C. C.

D. C. S.

At a Monthly Meeting of the Executive Com. of D. C. S. March 18, 1853, the sum of £20 was granted in aid of the new Church at Preston, near Dartmouth.

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

D. C. S.

RECEIPTS.

March 21 Truro £3 10 0

We observe by the *Farmouth Herald* that many of the friends and members of the congregation of Mr. Harding, a respectable Baptist Minister at Horton, now in his 80th year, lately paid him what is called a "donation visit," and left behind them £40 in money and as much more in useful articles for his family—a pound for each year of his life. Such "morning calls" are not to be despised. We know of no canon against them in the Church of England.

Among the Medical students who took the degree of M. D. at the recent commencement of the New York Medical College, were Messrs. M. Weeks and J. Slayter, of this city.

THE PROVINCIAL.—We omitted last week to acknowledge the receipt of the March number of this creditably conducted periodical, of which as regards a former number, we had pleasure in speaking in favorable terms. We cannot say that we think as highly of the one before us. We would like to see articles of a heavier calibre, mingled with those of the lighter order, which at present predominate.

The opening article on "March" is decidedly the best.

A NEW ARTICLE OF EXPORT.—A Deserter from the 97th Regiment was found this week packed up in a box, in a house in Spring Gardens—addressed to Boston, and labelled "this side up with care."

P. E. ISLAND.—We see by late numbers of Hazard's Gazette, that a discussion is going on in reference to the Glalstone Bill, the opinions expressed being all adverse to it. One writer asks why the "accredited organ of the Church," has been so silent on the merits of the measure if it is a good one.

We presume the "Church Times" is meant by the said "Organ," as being the channel of communication between the Bishop and the Diocese. But at the same time we hold ourselves independent and free to express our sentiments on all subjects brought before us. In this capacity, we have been very far from "silent" in reference to the measure in question. We have spoken out freely our impression as to the necessity of some such legislation for the Colonial Church, and as to the unreasonableness of objecting to the proffered Bill, merely because of suspicions attached by some to its author.

We think the writer to whom we allude, can scarcely be a subscriber to our paper, or he would have seen the subject canvassed on our pages in various ways, during the last few months. Its agitation in P. E. Island, we should think not very likely to lead to any practical good. Our brethren there need not be alarmed. We are convinced that no attempts will be made to force any Church law upon us against our will. If a good one is matured by the wisdom of Parliament, and of our civil and ecclesiastical rulers, and presented for our acceptance, clothing the Colonial Church, i. e., Bishops, Clergy, and Laity, with a sound Constitution and the powers of self-government, in connexion with the Parent Church, we shall hail it as a boon, long desired, and much to be prized. Not until this is obtained, do we expect to see our ecclesiastical affairs in a satisfactory and wholesome condition. One objection strongly urged by the P. E. Island writers is, that the proposed Bill will increase the power of Bishops. To us its effect seems likely to be just the reverse. At present that power is undefined, and therefore liable to be arbitrarily abused. But we take it, that a properly regulated Convocation would supply wholesome and appropriate checks in this respect, especially by the large infusion of the lay element, which at present has no legalized influence.

We refer our readers in "the Island," to our last No. for further information on this important subject.

For further Editorial see Editorial Miscellany, Page 99.

LETTERS RECEIVED.

From Rev. T. H. White, with remittance. Mr. Bevan—with remit. Mr. J. Jean—with remit.

TO CORRESPONDENTS.

A Member of the Association next week. The Mathematical questions next week.

Dies.

At Pittsburgh, Penn., U. S. on the 14th March, in the 88th year of his age, Rev. T. B. ROWLAND, D. D. [Further Notice of the Rev. Doctor will appear in our next.]
At Cheltenham, England, on the 21st, of Feb., SARAH NICHOLSON, widow of the late Rev. Edward Willoughby, for many years Missionary of the Society P. G., and Rector of Windsor, Nova Scotia.

Shipping List.

ARRIVED.

Saturday, March 19.—Schr Margaret, Sterling, Philadelphia.
Tuesday, March 22.—Schr Emily, McPhoe, 15 days from English Harbour, Nfld; schr California, 26 hours from Rugged Islands, 3 passengers.
Wednesday, March 23.—Brig Loyalist, Pugh, 18 days from Cienfuegos; schr Sarah, Griffin, 4 days from New York; schr Mary, from New York.
Thursday, March 24.—Brig Brick, Miller, 18 days from Cienfuegos; schr Mary, Clawson, 5 days from New York.
Friday, March 25.—Brig Pomona, McKay, St. Thomas, 27 days.

CLEARED.

March 19th.—Brigt. Onward, Banks, Liverpool.
March 21st.—Lark, Marsters, St. John, N. B.
March 22.—Milo, Du Bourdieu, Baris, Nfld; Ellen, Vigers, Newfoundland; Nancy, Lawrence, Br. W. Indies.
March 23.—Lord Lovat, Jost, Fgn. W. Indies; Lark, Marsters, St. John, N. B.; Enterprise, Thornburn Newfoundland; Victoria, Morgan.
March 24.—Brigs. Mary, Doble, Porto Rico; Kaloolah, Lawson, B. W. Indies; Acadia, Lockhart, Boston.

PASSENGERS.

R. M. S. Cambria.—Boston to Halifax.—Mrs. Thompson, G. R. Young, Esq., Dr. Geener, Messrs. Dunn, G. H. Lawson, J. Cochran, T. S. Whitman, T. M. Clarke, Yull, Mooney, Noonan, Weeks.—22 for Liverpool.
R. M. S. Canada.—Liverpool to Halifax.—Mr. F. H. Fryce, lady and child, Rt. Rev. Dr. Mullock and friend, Rt. Rev. Dr. Field, Miss Mullock, Messrs. Mackie, W. F. Wilson, O'Dwyer, Milroy, R. Coltart, Desbrisay, Neill, Robson, Inches, J. McHain, W. L. Anthony, Calman, Moody, R. L. Muir, Mackay, Dan Hill.—70 for Boston.

COUNTRY MARKET

PRICES ON SATURDAY, MARCH 26.

Apples, per bush.	none.
Beef, fresh, per cwt.	35s.
Butter, fresh, per lb.	11d. a 1s.
Catsup, per gallon.	none.
Cheese, per lb.	4d. a 4 1/2d.
Chickens, per pair.	1s. 6d. a 1s. 9d.
Eggs, per doz.	8d.
Geese, each.	1s. 6d. a 1s. 9d.
Hams, green, per lb.	6d.
Do. smoked, per lb.	6d. a 7d.
Hay, per ton.	£3 10 a £4.
Homespun, Cotton & wool, per yard	1s. 9d. a 2s.
Do. wool.	2s. a 2s. 6d.
Bacon, per lb.	6d. a 7d.
Oatmeal, per cwt.	15s.
Oats, per bus.	1s. 6d. a 1s. 9d.
Pork, fresh, per lb.	4d. a 4 1/2d.
Potatoes, per bushel.	2s. 6d.
Socks, per doz.	10s.
Turkeys, per lb.	7 a 7 1/2.
Yarn, worsted per lb.	2s. 6d.
Ducks per pair.	none.

Advertisements.

FOR SALE.

The Property situated at the College Gate in Windsor.

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

TO PRINTERS

COMPETENT SOBER AND INDUSTRIOUS COMPOSITORS constantly wanted by H. O. HOUGHTON & Co. Cambridge, Mass. U. S.
We have placed information relating to wages, &c. in the possession of Mr. W. Gossip, Printer and Publisher, Halifax, Nova Scotia, who has visited our Establishment; and to whom such persons as above, seeking employment, can refer. Application if by mail, must be prepaid.
H. O. HOUGHTON & CO.
Cambridge, Mass., U. S. Feb. 1853.

AMHERST FEMALE SEMINARY.

PRINCIPALS.

MRS. C. E. RATCHFORD AND MISS YATES.

A FEW MORE BOARDERS CAN BE ACCOMODATED at the above Institution, which is now in full and efficient operation.
Terms:—Board and Washing, (white dresses excepted,) with instructions in Reading, Writing, Arithmetic, Use of the Globes, Ancient and Modern Geography, Ancient and Modern History, Grammar and Rhetoric, Natural Philosophy, Astronomy, Botany, English Composition, and Embroidery—£30 per Academical year.

EXTRA CHARGES.

MUSIC.

Piano or Spanish Guitar, three lessons per week, £2 per quarter or half term.

DRAWING.

Pencil or Crayon, five lessons per week, £1 per quarter or half term.
Coloured Crayon, ditto, £1 10s. ditto ditto.
Mono-Chromatic, plain or blended, three ditto, £1 10s ditto ditto.

FRENCH.

Five lessons per week, £1 10s. per qr. or half term.

ITALIAN.

Three lessons per week, £1 10s. ditto ditto.

Bills payable quarterly, in advance.
There are two terms per year, of five months each. The quarters or half-terms commence 15th January, 1st April, 15th July, and 1st October. Pupils will also be received at intermediate periods, and charged *pro rata*.

The French department is under the care of two Protestant French Ladies, from one of the principal Female Seminaries of the United States, who teach on the O'Hendry system, and also assist in the Music and Drawing Lessons. Daily conversation in French is insisted on.

Five other Ladies are employed in the English department, Music, Drawing, Italian, Botany, &c. Every pains is taken to preserve the health of the Boarders by proper exercise; and those young ladies whose parents wish them to ride are allowed the use of a quiet saddle-horse.

There are five Pianos in use at the establishment. Pupils remaining at the Seminary during the vacations, will be charged Ten Shillings per week for board and washing.

Amherst is a remarkably healthy part of the country, and possesses peculiar advantages for children of delicate constitutions.

The Seminary is situated within a few minutes walk of four different places of worship, and near to the Telegraph Station and Post-Office.

And any further information may be obtained on application, post-paid, to

C. E. RATCHFORD, Amherst, N. S. March 12. 1853.

CORDIAL RHUBARB FOR THE PREVENTION

and Cure of Diarrhoea, Dysentery, and all Disorders of the Stomach and Bowels arising from debility, or loss of tone.

This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrective of acidity, (the frequent cause of bowel complaints)—removes irritating obstructions, and when its use is persevered in, imparts tone and vigor to the digestive organs.
Sold only at LANGLEY'S DRUG STORE, Hollis Street, July 26.

THE BEST PRESERVATIVE FOR THE

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

Halifax, N. S. Feb. 19. 1852.

NOVA-SCOTIA BOOK STORE.

No. 24 Granville Street.

WILLIAM GOSSIP.

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

From Stanford & Swords, New York. CHURCH PUBLISHERS.

- Wake's Apostolic Fathers.
- English Churchwomen of 17th Century.
- Hymns on the Catechism.
- Taylor's Holy Living and Dying.
- Keble's Poems.
- Keble's Christian Year.
- Doctrine of the Cross.
- Neander's History of the Christian Religion and Church.
- Goode on Baptism.
- Lucebius' Ecclesiastical History & Council of Nice.
- Steps to the Altar.
- Muldach's Translation of the Syriac Testament.
- Lewis' Confession of Christ.
- Lee's Life of the Apostle Peter.
- Law's Serious Call to a Holy Life.
- Hobart's Christian Manual.
- Butler's Old Truths and New Errors.
- Wilberforce's History of the American Church.
- Rev. C. B. Taylor's Works, viz.—
Christmas at Old Court,
Angels' Song,
Earnestness,
May You Like It,
Thankfulness,
Little Elsie and Little Jimmy, 1s. 6d.
What a Mother can Endure,
Arthur and his Mother,
Cecil and his Dog—a tale for Youth,
Selections from Psalms of David, in metro, with Hymns suited to the Feasts and Fasts of the Church—as used in the Prot. Episcopal Church of the U. S. about 40 on hand—will sell at 10d. ea. wholesale.

LIST CONTINUED.

From Appleton & Co's. New York.

- Campbell's Poetical Works (Illustrated.)
- Harris do. do.
- Cowper's do. do.
- Scott's do. do.
- Dante's do. do.
- Tasso's Jerusalem Delivered do.
- Butler's Hudibras do.
- Madame Guizot's Young Student,
- Fairfax Fairies,
- Quackenbos' Tales from Fairyland,
- Mrs. Ellis's Somerville Hall,
- Adventures of Hernan Cortes, Conqueror of Mexico.
- Bishop Ives' Sermons,
- Friday Christian, or Pitcairn's Island—by a poor member of Christ.
- Midsummer Fays.
- Jeremy Taylor's Readings for every Day in Lent
- Grosley's Portrait of an English Churchman.
- Treatise on Preaching.
- Hook's Cross of Christ.
- Kip's Early Conflicts of Christianity.
- My own Story.
- American Historical Tales for Youth.
- Uncle Harvey's Tales.
- Sewell's Laneton Parsonage, 3 vols
- Margaret's Perival, 2 vols.
- Grace Aguilar's Mother's Recompense
- Vale of Cedars
- Home Scenes
- Woman's Friendship
- Paipit Cyclopaedia, and Christian Minister's Companion
- Pearson on the Creed
- Trench's Notes on the Parables.

From Carter's Brothers, New York.

RELIGIOUS AND MISCELLANEOUS PUBLICATIONS.

- Bonar's Story of Grace.
- do. Night of Weeping.
- Cumming's Message from God.
- do. Christ Receiving Sinners.
- Hamilton's Royal Preacher.
- Bunyan's Pilgrim's Progress.
- Stevenson's The Lord our Shepherd.
- Catherine Sinclair's Modern Accomplishments.
- do. Modern Society.
- do. Hill and Valley.
- do. Charlie Seymour.
- Rev. John A. Clark's Works, viz:—
A Walk about Zion,
Gathered Fragments,
The Young Disciple,
The Pastor's Testimony,
Awake Thou Sleeper,
James—Christian Professors,
Anxious Inquirer,
True Christian,
Young Man from Home,
Grace Kennedy's—Jessy Allan,
Anna Ross,
Mrs. Sigourney's—Olive Leaves,
Water Drops,
Girl's Book,
Boy's Book,
Mary Duncan's—Children of the Manse,
Rhymes for my Children,
Cunningham's—A World without Souls,
Osborne's World of Waters,
Pollock's Course of Time,
Frank Netherton, or the Talisman,
New Cobwebs to catch Little Flies,
Keep of Day,
Near Home, by the author of Peep of Day,
Precept upon Precept, do.
Line upon Line, do.
Here a Little and There a Little, do.
Kyle's—Wheat or Chaff,
Krummacher's Martyr Lamb,
Hogatzky's Golden Treasury,
Opie on Lying,
Select Christian Authors, with Introductory Essays,
The English Pulpit—a Collection of Sermons by the most eminent living Divines of England.
Sir Roland Ashton,
Paley's Horse Pauline.

[List of Books will be Continued next week.]

Halifax, Mar. 12. 1853.

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

Poetry.

THE YOUNG CHRISTIAN'S DESIRE.

DANIEL'S wisdom may I know,
Stephen's faith and spirit shew,
John's divine commission feel,
Moses' meekness, Joshua's zeal,
Run like the unwearied Paul,
Win the prize and conquer all.

Mary's love may I possess,
Lydia's tender-heartedness,
Peter's ardent lively zeal,
James's faith by works reveal,
Like young Timothy may I
Every sinful passion fly.

Job's submission may I show,
David's pure devotion know,
Samuel's call O may I hear,
Isaac's happy portion share,
Let Isaiah's hallowed fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer,
Gideon's valient steadfast care,
Joseph's purity impart,
Isaac's meditative heart,
Abraham's friendship, may I prove
Faithful to the "God of Love."

Most of all, may I pursue
The bright pattern Jesus drew,
In my life and conduct show
How he lived and walked below,
Daily by his grace restored,
Strive to imitate my Lord.

Then shall I these worthies meet
And with them worship at His feet,
With them praise redeeming love,
Strike a golden harp above;
With them range the blissful shore,
Meet them all to part no more.

FIRE INSURANCE.

THE ROYAL INSURANCE COMPANY
OF LIVERPOOL, ENGLAND.
CAPITAL, TWO MILLIONS STERLING.

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

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

HUGH HARTSHORNE, AGENT.

N. B. Churches, Chapels, Court Houses and other Public
Buildings, insured on the most favourable terms.
Halifax, 18th February, 1853.

LIFE INSURANCE.

ROYAL INSURANCE COMPANY
OF LIVERPOOL, ENGLAND.
CAPITAL, £2,000,000 STERLING.

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

FROM THE ECONOMICAL ARRANGEMENT IN RE-
gulating expenses arising from the combination of
Fire and Life Insurances, this Company is enabled to ef-
fect Insurances on Lives at very reduced rates of premium,
as will be made evident by a comparison of their Tables
with those of other Offices. Attention is called to Tables
5 of premiums for Insuring a sum payable at the age of 60
or at death—and Table 6 of premiums to secure a sum on a
child arriving at the age of 21 year—both which modes
of Insurance are coming into more extensive use.
The Company's Almanac for 1853, containing Ta-
bles of Premiums and a variety of general information,
supplied gratis.

HUGH HARTSHORNE, AGENT.

Halifax, Nova Scotia, 19th February, 1853.

BIBLE AND PRAYER BOOK DEPOSITORY.
RELIGIOUS BOOKS AND TRACTS.

Society for Promoting Christian Knowledge.

RECEIVED BY THE LAST R. M. STEAMSHIP,
and for sale at the DEPOSITORY kept at the NOVA
SCOTIA BOOK STORE, 21 Gilmville Street.—A large Assort-
ment of BIBLES and TESTAMENTS, PRAYER BOOKS,
Religious Books and Tracts, &c. &c.

AMONG WHICH ARE

- SCHOOL BIBLES at 1s. 1jd and 1s. 3d, each.
- Do. Testaments at 6d and 7jd.
- Miniature Testaments, emb. gilt edge, 7jd.
- PRAYER BOOKS, large type, 1s 8d. and 2s. 6d.
- Do. sup. bindings, with clasps.
- Do. embossed, gilt edge, 1s. 2d.
- Do. plain, 6d.
- Do. calf elastic, 3s. 3d.
- CHURCH CATECHISMS, 1s. 6d. to 2s. 3d. per C.
- The Instructor, Vol. 1, 2, 3, 4, 5, 6, 7.
- The Constitutions and Canons Ecclesiastical, and
Thirty-nine Articles, 1s. 1jd.

First Truths.
Sets of colored Plates—Natural History, Trees, Sites
of Ancient Cities, Manners and Customs, Pheno-
mena—for the use of Schools—very cheap.
An Oratory.
Interesting Books for Children.
ON HAND.

A valuable Selection of the Society's Publications.
The Printing and Binding of all the Publications of
the Society for Promoting Christian Knowledge, are war-
ranted superior.
Feb 12, 1853.

WM. GOSSIP, Depository.

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

HEALTH FOR A SHILLING!

HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH, DIS-
ORDERED STOMACH, INDIGESTION AND DE-
TERMINATION OF BLOOD TO THE HEAD.

Copy of a letter from Mr. John Lloyd of Erw-wen, near Har-
lech, Merionethshire.

To Professor HOLLOWAY.

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

June 6th, 1852.

MIRACULOUS CURE OF DROPSY.

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

To Professor HOLLOWAY.

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

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

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

To Professor HOLLOWAY.

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

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

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

To Professor HOLLOWAY.

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

These celebrated Pills are wonderfully efficacious in the follow-
ing complaints:

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

Sold at the Establishment of Professor HOLLOWAY, 214,
Strand, (near Temple Bar,) London, and by respectable
Druggists and Dealers in Medicines throughout the Civil-
ized World, at the following prices:—1s. 1jd., 2s. 9d., 4s.
6d., 11s., 22s., and 33s. each Box.

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

There is a considerable saving by taking the larger
sizes.

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

JOHN NAYLOR, Halifax,
General Agent for Nova Scotia
February, 1853.

THE COLONIAL
LIFE ASSURANCE COMPANY.

GOVERNOR,

THE RIGHT HONOURABLE

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

HEAD OFFICE,

22, St. Andrew's Square, Edinburgh.

NOVA-SCOTIA.—HEAD OFFICE, HALIFAX.
BOARD OF DIRECTORS.

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

James Stewart, Esq., Solicitor.

MEDICAL ADVISER,

Alexander F. Sawers, M.D.

AGENT,

MATTHEW H. RICHEY.

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

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

The PROFITS OF THE COMPANY for the period
from 1810 to 1854 fall to be divided as at 25th May 1854,
and parties who Assure during the present year will
participate.

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

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

MATTHEW H. RICHEY,

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

WESLEY & SINGLAIR,
MANUFACTURERS OF



MONUMENTS

CENTRE AND

Tomb Tables.

Flur Tables.

GRAVE STONES

BAPTISMAL

FONTS, &c.

IN MARBLE AND FREESTONE, AT THE HALIFAX
MARBLE WORKS, Corner Harrington and Howe's
Streets. Feb. 26.

LANGLEY'S ANTIBILIOUS APERIENT
PILLS. The great popularity acquired by these Pills
during the seven years they have been offered for sale in
this Province is a convincing proof of their value, as no
undue means of increasing their sale have been resorted
to by puffing advertisements—a certificate published re-
specting them:

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

MEXICAN MUSTANG LINIMENT. THIS
CELEBRATED Remedy for sale Wholesale and Re-
tail at LANGLEY'S DRUG STORE.
Dec. 18.

MACAGY & WITHROW,
TAILORS

No. 136 GRANVILLE STREET.

PUBLISHED every Saturday, by Wm. Gossip, Pro-
rietor, at the Church Times Office, No. 21 Granville
Street. Subscriptions will be received and forwarded by
the Clergy throughout the Diocese. All Correspondence
relative to the Paper, intended for publication, or on
matters relative to its management, sent by Mail, must be
prepaid.

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