

The Church Times.

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

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NO. 21.

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING.			EVENING.		
S. May 22.	Trinity Sunday.	Gen. 1.	Matt. 3.	Gen. 18.	Jo. 6.		
M. " 23.		Lara 4.	21.	Lara 6.	11 Cor. 8.		
T. " 24.		1.	22.	7.			
W. " 25.		9.	23.	Nobem 17.			
T. " 26.		Nobem 2.	24.	4.			
F. " 27.		6.	25.	6.			
S. " 28.		8.	26.	9.			

The Athanasian Creed to be used.

Poetry.

LOVELINESS IN DEATH.

A DESCRIPTION FROM NATURE.

"And we shall be changed in a moment; for this mortal must put on immortality. And when this mortal shall have put on immortality, then shall death be swallowed up in victory."—*Scripture.*

SHE slept, but not kind Nature's sleep;
Friendship could only hope—and weep.
That hope was vain; the vital power
Was wasting with the wasting hour.

Her lips unclosed. She breathed no sound,
But calmly look'd on all around,
And each, in silence, sweetly blest—
Then closed her eyes, and sank to rest.

Gone was the life-sustaining breath;
But, oh, how beautiful was death!
Mortality had pass'd away,
But there a sleeping angel lay.

No voice the slumbering silence broke,
But life in every feature spoke;
For death itself appeared to be
Radiant with immortality.

The countenance a glory wore,
A loveliness unknown before;
So perfect, so divinely fair,
A sainted soul seem'd present there.

On that calm face were still impress'd
The last emotions of the breast;
There still the parting impress lay
Of fond affection's lingering stay.

And still did resignation speak
Serenely on the placid cheek;
And kind benevolence was there,
With humble faith and trusting prayer.

Oh, how did beauty's softest bloom—
So uncongenial with the tomb—
With love and piety unite,
And sweet repose, and calm delight.

If sleep there be in realms above,
This was the sleep that angels love;
Mortal ne'er dream'd a dream like this,
Of perfect, pure, celestial bliss!

Loved spirit! while thy friends remain
On earth we cannot meet again:
But, ah, how blest their souls will be,
That pass through deaths like thine to thee.

Liverpool Mercury.

Religious Miscellany.

THE LATE BISHOP TURNER OF CALCUTTA.

(Concluded.)

'And his being so placed,' remarked her husband, 'without undergoing, previously, years of probation, as curate, arises from that system of buying and selling livings, so indefensible in itself, and so injurious to the Church. His father a wealthy speculator, purchases, from a needy squire, the next presentation to — for his son. He, in his turn, regards the whole affair as one of barter, and condemns his flock. A spiritual appointment made a matter of traffic! Is it likely any blessing would be permitted to rest upon it?'

At no very distant date from this conversation, Mr. Turner received an intimation that it was the intention of the Government to raise him to the See of Calcutta. But before his appointment took place, he

I saw him for a couple of hours the day on which it was decided that the sufferer should be removed to London for the benefit of the best advice, and abide by whatever painful remedies the consulting surgeons should prescribe. Even then, such was the strength of his attachment, his aversion to entertain the possibility of losing her, that he was blind to her danger, and talked humbly and hopefully about her "restoration to comparative ease," and of "their speedy return into Cheshire." While on her part, such was her cheerfulness, such her determination to leave none of her domestic duties unfulfilled—such the serenity with which she submitted to bodily torture, because such torture was sent by UNERRING LOVE—that none would look on her and believe that she was a dying woman, and that she herself, of all others, was most conscious of the fact. It was the realization of the promise—"Thou wilt keep him in perfect peace whose mind is stayed on THEE!"

Months elapsed, when, by his own desire, we met again in town, shortly after his irreparable loss, and prior to his consecration as Bishop.

He was exceedingly shaken. His countenance, voice, and manner, betokened deep depression. He complained—the first time I had ever heard him do so—of an "utter inability to collect his thoughts," and "fix them, with any intentness, on any subject submitted to him." He was "borne down," and "no longer able to cope with the demands of his position. All was gloomy, dim, and indistinct." He alluded to his distant diocese—to the many interesting features it possessed—to the vast field of usefulness that lay before him; but listlessly and dejectedly. With him do I err in saying this was "The Winter of the Soul?"

"The trust about to be confided to him was one he had not sought for. He did not imagine he should occupy it long. But he had no children—nothing to bind him to England—no natural ties to rend asunder in making India his future home. Why should not his grave be there?"

"Moreover, it had been her wish that he should accept the appointment. She had always taken deep interest in missionary enterprises; and the slight service which, perchance, he might be able to render the cause of Christ in that far-distant land, was a subject which had engaged much of her thoughts towards the last."

As I rose to take leave, I scanned him closely and narrowly. There was an unvented feebleness in his gait, and a marked alteration in his complexion, which alarmed me. I hazarded the question, "Have you consulted your medical men on the propriety of your encountering an Indian climate?"

"They sanction it," was his emphatic and brief rejoinder.

A warm shake by the hand, a few kind expressions, and we parted—forever.

His episcopate was singularly limited. He reached Calcutta early in December, 1829, preached for the first time, in the Cathedral Church, on the 13th of the same month; and died July 7th, 1831.

One who watched by his sick bed thus records the march of death:

"Wednesday, July 6th, was a day of intense and incessant suffering from difficulty of breathing. He seemed unable to attend to anything, but on Miss Bird going into the room, he desired her to read to him a psalm, and conversed about a quarter of an hour on points which occurred in reading. About four o'clock, Archdeacon Corrie went into his room. The Archdeacon observed, that he feared he (the sufferer) had had a trying day.

The dying prelate said, with emphasis "Fery." But all was bright at the close. Among the last

words of the patient sufferer were, "I have an assured hope."—*Erskine Neale's Summer and Winter of the Soul.*

MONEY-LOVING PREACHERS.

So much disposed are men to charge ministers of the Gospel with loving money, that it is scarcely safe for one of them to accept a call from a church, where his salary does not meet his expenses, to another with a higher salary, even if the field of usefulness is wider. Ministers themselves sometimes countenance this mean spirit.—We have now before us a pamphlet published by a layman, the title of which is, "An Appeal to the Churches; or the Cause and Cure of Remissness in the Support of Pastors. By a hearer of the Word." The writer, a man of business, draws the following contrast between the *ministry* and *other avocations* in the matter of pecuniary support. He states that, after careful investigation, he has ascertained that, "in every calling in life, where men are industrious and frugal, he finds them ascending from a competency to wealth. One physician of his acquaintance was in the habit of booking from *nine to twelve thousand dollars per annum!* He has since died, leaving his family a large estate, accumulated in some twenty years! An enterprising young merchant, who is doing apparently not the largest business, realized from one winter's sales the enormous sum of *nine thousand dollars!* The farming interest is in the same prosperous condition; The writer commenced life with several friends and relations who are engaged in this business.—Within the period of twenty or twenty-five years, almost every one of these men have accumulated large and flourishing estates."

Now, look at the other side of the picture.—He says: "In the writer's whole experience, he has never been acquainted with a minister of the Gospel who has made a *fortune* by preaching. Nor is this all. He recollects not one instance in which the clerical profession has yielded what the men of the world would consider a *competence*. By a competence we mean a sum sufficient for the support of a family during the lifetime of its head, and which will also screen a widow and orphans from want after the husband and father has been removed. Every man may be said to be morally bound to accumulate this much for the wants of a family. Probably there is no cruelty greater than that which leaves a delicate female with some half-dozen children to buffet with the world without means. It is a sin almost unpardonable."

He adds, "In the building where the writer is penning these lines, there are now present three ministers of the Gospel, who are pastors. One of them has a city charge, the other two labor in the country. Their aggregate salaries amount to but twenty-one hundred dollars or seven hundred dollars a-piece. Nor is the state of things better in other places, but rather worse. We venture to affirm, that if the entire salaries, of the pastors in our country were equally distributed, each man would not receive more than three hundred dollars."

And we may add to this testimony our own observation. Our acquaintance with the ministers is extensive, and we know no one, in city or country whose salary would enable him, in an ordinary life to make comfortable provision for old age, or for his wife and children in case of his death. Nor do we remember to have met with a solitary exception to this general statement. On the contrary, we know those who have labored hard for years in the ministry and have supported their families in considerable part by teaching or other labors.

Our author suggests a *cure* for this state of things, but there is no cure for it, so long as the love of

money so greatly prevails in the churches and in the world.—*Presbyterian of the West.*

Ecclesiastical.

DIOCESE OF MONTREAL.

ORDINATION.—On Sunday 17th April, the Lord Bishop of Montreal held an Ordination in Christ's Church Cathedral, when the Rev. John Alexander Morris, Assistant Minister in the Cathedral, was admitted to the Holy Order of Priesthood—and Frederick Wilson and James Alexander McLeod, Divinity Students of Bishop's College, Lennoxville, were admitted to the Holy Order of Deacon. The prayers were said by the Rector of Montreal; the lessons were read by the Rev. W. T. Leach, D. C. L.; and an excellent sermon was preached by the Rev. James Reid, Rector of St. Armand East. The Rev. Principal Nicolls, of Bishop's College, Lennoxville, and the Rev. J. Irwin, incumbent of St. Thomas' District in this Parish, also took a part in the solemn services.

The Lord Bishop has been pleased to appoint the Rev. John Bethune, D. D., Rector of Montreal, to be his Commissary, to transact any necessary official business during his Lordship's absence from his Diocese. A large number of gentlemen were in attendance, at the Lachine Railway Depot, on Monday, to bid his Lordship farewell, before starting on his journey to England. His Lordship and family embarked at New York on the 20th April.

After the meeting of the Central Board, the following Address was presented to the Lord Bishop, from the Clergy.

To the Right Reverend Francis Fulford, D. D., Lord Bishop of Montreal.

We, the Clergy of the Diocese of Montreal, cannot allow your Lordship to part from us for a season without offering to you, as our venerated Diocesan, the expression of our deep sense of the invaluable service the Church under your episcopal charge has derived from your unwearied diligence, sound judgment, and gentle but firm exercise of a Godly and wholesome discipline.

When your Lordship, in the gracious Providence of God, came amongst us, we were deeply conscious that, owing to a peculiar combination of circumstances, the charge committed to your superintendence was one of no ordinary delicacy and responsibility; and although we are sensible that much of the difficulty of your position may be traced to ourselves, encompassed as we are with infirmities of one kind or another, we trust that your Lordship has experienced at our hands generally, apart from our due allegiance to the authority of your office, that deference and co-operation which your mild rule, Christian toleration, and zealous activity demanded at our hands, and which we dutifully tendered on your arrival in the Diocese.

We beg to assure your Lordship that, so far as is consistent with an enlightened conscience, and with that independence of thought and action (within its proper limits) which we believe to be the inalienable privilege of every faithful Minister of the Church of Christ, our earnest effort and desire have been to meet your wishes as our Diocesan, and to promote such measures as your wisdom and experience have presented for our consideration.

We congratulate your Lordship on the manifestly improved tone of feeling amongst the Members of the Church in the Diocese, and we cannot but trace this, under God, in a great measure to that toleration of opinion and urbanity of manner evidenced by your Lordship on all occasions, giving us thus an example of that temper so conspicuous in the Great Apostle of the Gentiles, who while uncompromising in the maintenance of "the truth as it is in Jesus," became "in all matters of comparative indifference, 'all things to all men if by any means he might win' some precious souls to Christ.

With this expression of our dutiful respect to your Lordship, we would with the utmost deference tender to Mrs. Fulford our grateful thanks for that winning kindness and liberal hospitality we have so uniformly received from her.

And now, my Lord, in the prospect of this temporary separation, be asured, that our feeble but earnest prayers, shall continually ascend to the Great Shepherd of the Sheep and Bishop of the Church, that he may be your "Sun and Shield" and that His Gracious presence may accompany you and yours in all places whithersoever you go;—May a large effusion of the Holy Spirit be vouchsafed unto you in these Councils for the welfare of the Colonial Church in which you will be called on to take a part—May the result of those deliberations prove that God has indeed been present;—and may He graciously restore you to us, renewed in bodily vigour, refreshed in spirit, and strengthened mightily in the inner man, to meet those trials which the "signs of the times" indicate that the Ministers of Christ at large, but especially the leaders in the armies of Israel, will have shortly to undergo, and to achieve those triumphs assuredly promised to the faithful Soldiers of the Cross.

JOHN BETHUNE, D. D.,
Rector of Montreal,
and 43 others.

[REPLY.]

REV. AND DEAR BRETHREN,—I beg to assure you that I am most grateful for the expression of kind feelings contained in the address you have presented to me from the Clergy of this Diocese.

It has been my earnest desire, since I came to this country (imperfectly as any have succeeded,) to discharge faithfully the duties of the High Office to which it has pleased God to call me. But respecting the state and prospects of the Church, I will not at present detain you with any detailed remark, as I have taken occasion to enter upon that subject more fully than I could conveniently do now, in a Pastoral letter, which I hope to send to all the clergy previously to my leaving Montreal for England.

I cannot, however, have been resident amongst you for nearly three years without having become fully alive to all the difficulties that surround us in the discharge of our several duties, or without being convinced how important it is, that we should, as Ministers of Christ, be found faithful, and stand steadfast in one spirit and one mind, striving together for the faith of the Gospel.

That we may be enabled to act more consistently and heartily as Members of the same Spiritual Body, it has been as you well know, my anxious desire that the Church should be provided with some effectual means for the administration of her Internal System. While, under existing circumstances, so much has been left to the individual discretion and judgement of the Bishop, I trust that I have never wished to interfere with that true "independence of thought and action, which every faithful Minister of the Church of Christ may justly claim as his inalienable privilege." But I shall always require (to quote the words of the Minutes of Conference of Bishops at Quebec) that while we acknowledge it to be the bounden duty of ourselves and our Clergy, by God's Grace assisting us, in our several stations "to do the work of good Evangelists," yet, we must remember that we have most solemnly pledged ourselves to fulfil this duty of our Ministry according to the Doctrine and discipline of the Church of England.

If we all bear this in mind, and, faithful to these convictions, strive in a simple and childlike spirit to fulfil these our obligations with charity and forbearance amongst ourselves and towards those that are without, then may we expect that a blessing will rest upon our Zion: that out of weakness it shall be made strong, and we ourselves, "giving no offence in any thing, that the Ministry be not blamed," may hope that in us after our measure shall be fulfilled the words of St. Paul,—"in all things approving ourselves as the ministers of God; by honor and dishonor, by evil report and good report, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, and yet possessing all things." I will only express my sincere thanks for the personal respect and attention which I have so largely experienced from my clergy; and also for your kind mention of Mrs. Fulford, who has always been anxious, as far as she was able, to identify herself with everything that could conduce to the well being of the church, or promote the interests of the clergy. In conclusion, I commend you, and all belonging to you, to God's gracious keeping. Though for a short space absent in body, I shall, I trust, be ever present with you in spirit; and hope soon, if it be God's will, to be restored to you, to resume my duties as Chief Pastor of the Church in this Diocese, and to unite in all those good works for the promotion of His glory and the salvation of men which He "shall have prepared for us to walk in."

I remain, my dear brethren,
Your faithful servant in Christ,
F. MONTREAL.

Previously to his Lordship's leaving Montreal an Address was also presented by the laity of the Church in that city.

DIVISION OF THE DIOCESE.

We have been long expecting to hear of some decided action being taken on this most loudly called for measure. If, as we believe it to be, Episcopacy be of Divine institution, it must be essential to the well being of our Church that the principle be fully carried out. This cannot be done unless each Diocese be small enough to allow its Bishop to exercise his office in every parish, in such a manner as must convince all that Episcopacy is a real, vital, effective, and beneficial institution. This would require probably four Bishops in Canada West. With the funds that there is any probability of being able to procure for this purpose, the income of each Bishop would have to be limited to £600 per annum. This would be sufficient however for men who were willing to undertake the office as one of great spiritual responsibility rather than of temporal aggrandizement. In order strongly to mark this distinction, we should be glad if all future Colonial Bishops would decline the empty, and in this country, inconsistent, absurd and mischievous title of Lord. A lordly title seems to involve the necessity of a lordly income, and thus we lose the benefit of the spiritual office, for want of a sufficient number of Bishops. Our venerable and indefatigable Diocesan brought the absolute necessity of a division of this Diocese before the authorities some time ago, but with apparently no effect. We are glad to see that he has again pressed a subject of such vital importance in the following powerfully argued letter, addressed to the Rev. E. Hawkins, B. D.—*Port Hope Echo.*

Toronto, Canada, 5th February, 1853.

Rev. Sir:—On the 5th of October, 1850, I had the honour to address a memorial through you, to the most Reverend and Right Reverend, the Archbishops and Bishops forming the Council appointed to arrange measures in concert with Her Majesty's Government for the erection and endowment of additional Bishoprics. Not being aware that any proceedings have been taken towards the accomplishment of the object prayed

for in the memorial, I feel it my duty to bring it again with renewed earnestness under the notice of the Council, and this more especially, because I see from late papers that measures are about to be adopted to divide the Diocese of Cape Town. It will not therefore, I trust, be deemed unreasonable in me to submit the propriety of my claim in this behalf to favourable consideration.

In regard to the erection of New Colonial Dioceses, I am very willing to acquiesce, but when the question is raised as to their division, I desire most respectfully to be heard.

By measures now in progress, which will open Lake Superior and the lands on its banks to navigation, commerce and settlement, this great Diocese will be at least doubled. It is true the lands on the North shore of that inland sea, 1500 miles in circumference, are not in general favourable to cultivation, but there are nevertheless many tracts on the banks of the rivers which will be found eligible for settlement. But what is already attracting inhabitants, and will continue to attract them in great numbers, are the rich mineral fields of copper and iron with which they abound.

Already much is doing in the former, and when the short canal of nearly a mile long has been completed to join Lake Superior to Lake Huron for a ship navigation, it will open to the ocean all those vast regions, though distant more than two thousand miles. Villages and settlements will spring up near every mine and on every good tract of land, and the people will require spiritual instruction. Moreover the many tribes of native Indians who wander in these distant countries will become more accessible to our missionaries, and much may be done to civilize them. Hence the great lakes of Canada and the territories around them, as I ventured to recommend in my memorial of the 5th of October 1850, as the future See of St. Mary, already requires far more attention than it is possible for the Bishop of Toronto to bestow.

In regard to this Diocese, exclusive of the Lake regions, it may be right to remark that by the last census the members of the Church of England are returned at 223,190, and knowing, as we do, the pains taken by the persons who register the numbers, to diminish them, being always chosen from our enemies, we have good reason to believe that our people are not fewer than 250,000, or one quarter of a million.

This fact suggests some inferences worthy of notice.

First:—the gross population of Upper Canada or the Diocese of Toronto is returned by the census at 952,004, not quite a million, so that our communion embraces very nearly one fourth of the whole.

Second:—That there are a greater number of members of the Church of England in the Diocese of Toronto, than in the other five British North American Provinces or Colonies taken together.

Church of England population in Lower Canada, per the census	45,602
The gross population of Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, is, from the best and most recent accounts within my reach, 632,595, and assuming one-fourth to belong to the Church of England, as in the Diocese of Toronto, we have	158,148

Total members of the Church in the 5 Colonies	203,750
In Upper Canada or Diocese of Toronto as per census	223,190

In favour of the Diocese of Toronto . . . 19,440 or assuming 250,000 Church members for Upper Canada or the Diocese of Toronto, which we believe more correct, our Church population will exceed that of the five other Colonies by rather more than forty-eight thousand.

Third:—The members of the Church of England in all the British Colonies and foreign dependencies, are not supposed to exceed one million, of these it appears that the single Diocese of Toronto claims one-fourth.

Fourth:—From the January number of the Church Review, an American publication of great respectability, published quarterly at New Haven, Connecticut, the members of the Episcopal Church of the United States are reckoned, at page 495, to be one million,—hence the Church members of the Diocese of Toronto are one-fourth the number of our Brethren in the United States of North America.

Fifth:—The same writer assumes the population of the United States to be 25,000,000, of which only one million, or one in 25 belong to the Church, while in this Diocese we have one in four, or a proportion six times larger.

These statistics are curious, and prove that Upper Canada, or the Diocese of Toronto, if duly cared for, will continue the stronghold of our beloved Church in North America.

On the whole I most respectfully submit, that no other branch of the Colonial Church can present so strong a claim for additional Bishops as the Diocese of Toronto.

Add to all this; the age of the present Incumbent, who will if it please God, celebrate his seventy-fifth birthday on the 12th of April next.

I have the honour to be,
Reverend Sir,
Your Obedient Humble Servt.
JOHN TORONTO.

REV. ERNEST HAWKINS, B. D.
Secretary to the Council for the erection and endowment of additional Bishoprics in the Colonies, &c. &c.

Temperance.

ANOTHER SHOCKING TRAGEDY.

The annexed particulars need no remarks from us; but we cannot let the facts go before our readers, without entreating every one to consider his or her duty in reference to a business which leads to results so deplorably shocking. What father is there who does not sympathize with the bereaved Judge Keeler?

Yesterday, says the *Washingtonian & Reclabite of Albany, N. Y.*, Judge Keeler "called on us," and gave fuller particulars than had previously been published respecting the death of his son and daughter-in-law, Mr. and Mrs. Keeler.

Simon O. Keeler, the deceased, was about thirty-seven years of age. He was a man of good general character, industrious, well educated and enterprising, and was the owner of a good farm under cultivation, from which he derived his support. At the time of his decease, however, he was residing with his father, upon a farm owned by Judge Keeler. Mrs. Keeler, the wife of Simon O. Keeler, was about thirty years of age, who was also well educated, intelligent, and of excellent moral character, unblemished reputation, correct deportment, and refinement. As a general rule, the utmost affection and confidence prevailed between this couple. The deceased husband, however, was subject at times to excessive drinking, which continued upon him sometimes for weeks together, and which affected his nervous system to a great extent, rendering him almost insane. At such times, he was beset with jealousy towards his wife, which rendered him fierce and overbearing in his deportment toward her, and at such times their previous good understanding and affection were replaced by feelings in entire contrast to those of their real nature.

On Friday, March 25, Judge Keeler went from his residence, to be gone until Sunday the 27th, leaving his son and wife the only persons at home. For about three weeks previous to that day, Simon O. Keeler had been constantly indulging to excess in the use of liquor, so much so that his appetite for food had forsaken him. Before leaving home, Judge Keeler (between whom and his son and wife the strongest affection subsisted) took occasion to admonish his son that his drinking, if persevered in, would soon lead him to the drunkard's grave. Judge Keeler exhorted him to put his foot down and promise that he would not drink another drop of liquor, until the 1st of January, 1854, promising him, in case he would so promise, and knowing from his character that if he so promised, he would perform, to give him the free use of the farm, which is well stocked, with a span of horses, waggon and harness, two yoke of working oxen, twenty-five hogs, cows, sheep, &c., and with all necessary farming utensils, and to make him a present besides of hay, provisions, &c., amounting in all to about \$5000. The son admitted that he was killing himself with liquor, but evaded making the promise desired by his father, and saying, "Well, father, I will think it over, and when you come home, we will make it all right." These were the last words ever spoken between them.

Judge Keeler departed on his business, and the awful tragedy which followed was not witnessed by mortal eye, so far as is known. Sunday afternoon Judge Keeler returned to his home finding the house shut. Failing to arouse the inmates, and with foreboding of evil, he effected entrance into the house, when the first object that met his eyes was the corpse of his daughter-in-law, decently disposed upon the floor of the sitting room, her face bound up with a handkerchief as if for burial, and the limbs straitened and stiff with death. A pillow was under her head, and by her side were evidences that another person had lain down. She had been shot through the heart. Upon entering the bed room through the open door, he discovered the body of his son, stiff in death, but distorted and convulsed, as though he dragged himself in the agony of dying from the side of his wife to the bed which they usually occupied; and had there died in extreme torture. Upon searching for the cause of his death, the father found that a large piece had been shaved off from a lump of opium, and to this agent he attributed the death of his son, though a post mortem examination failed to give evidence of that or any other positive cause.

Judge Keeler, who of course was intimately acquainted with the habits and character of his son, is strongly of opinion that he never intended the death of his wife, even under the sudden influence of passion caused by strong drink, but rather supposes that in one of his temporary fits of jealousy, he sought to work upon the fears of his wife, and that the shot itself was accidental, and being seized with despair and remorse at what he had

done, he took means to terminate his own life. Appearances indicate that he had taken every possible means to restore animation to the body of his wife, before committing the last fatal act against himself.

The grief of Judge Keeler, who, to use his own words, is now "an old man," was touching in two extremes. He gave me the foregoing particulars in youthful simplicity, and as we believe earnest truthfulness, his words were broken and choked by the powerful and agonizing emotions with which his heart was filled.—The monition must furnish its own comments. It is not for us to add a drop to the overflowing cup of sorrow which an inscrutable Providence presents to the lips of this worthy and heart-stricken old man, nor is such comment necessary. His frank and full statement gives of itself a stronger and deeper lesson to all who read it, than any attempt on our part to enlarge or moralize upon it as a rule.

News Department.

IRELAND.

RELIGIOUS PERSECUTION IN THE WEST OF IRELAND.—At the Mayo assizes there are a number of cases for trial, in which assaults and misdemeanors of various kinds have been committed by the Roman Catholic clergy, or abetted by them, and by which a system of terrorism has been maintained there for some months past. We find the following on this subject in the Mayo Constitution of Tuesday:—"We have had too much religious intolerance before, but within the last six or seven months it has risen to a pitch hitherto unparalleled. The spirit of persecution has recently multiplied its energies, and spread itself over the length and breadth of this county. Within the period that we have named, the principal Petty Sessions' Courts of this county have been occupied again and again, and amid scenes the most exciting and in some instances most disgraceful.—Within the space we have mentioned, outrages have been perpetrated at the Monastery of Partry, in Ballinrobe, Hollymount, Ballyheane, Castlebar, Keltimogh, Bangor, Belmullet, Newport, and Achill. Within that period, the Rev. H. Townsend, the Rev. B. Mollon, the Rev. H. Tait, the Rev. P. Foley, the Rev. W. Kilbride, and the Rev. Joseph Barker, have been personally assaulted. A monk was convicted and fined for an assault upon a clergyman. The Rev. Joseph Magennis, R. C. C., was bound to keep the peace on account of violent and threatening language to a Scripture-reader's wife. The Rev. James Henry, R. C. C., was convicted, and fined £5, for an assault on a Scripture-reader. The Rev. James Henry, R. C. C., and the Rev. William Scully, R. C. C., are to be put on their trial at the assizes, for several cases of assault. At Ballyheane, three daring outrages were committed within a short period, some of which have been sent to the assizes. At Hollymount, a man, in broad daylight, deliberately took aim and fired at a Scripture-reader. At Castlebar, the windows of the Mall school-house were broken, a convert had his collar bone dislocated by a beating, and a Scripture-reader was violently attacked some distance from town. At Cullinmogh, there are five cases for assault at the coming assizes. The windows of the house where the Scripture-readers lodge were twice broken. Police rewards were four times offered for outrage. The constabulary force has been more than doubled. Once a policeman, and on another occasion a Roman Catholic Gentleman, delivered Scripture-readers from almost certain murder. Near Newport, a very respectable and inoffensive man, a Scripture-reader was savagely beaten. At Bangor, an attempt was made to burn the house of the Rev. A. Tait. Near Belmullet, the Rev. P. Foley was assaulted on the public highway. At Achill there are cases for trial at the assizes for assaulting clergymen, throwing down a dwelling-house, forcibly entering schools and dragging out the scholars, and several assaults by large bodies of the people headed by two priests. An aged and inoffensive man was nearly killed by the blow of a stone.—And lest it might be imagined that this sets forth the whole extent of persecution, we are obliged to observe that exclusive dealing is carried on every day, and that shouting, hooting, and calling offensive names, are matters of every day occurrence. It was sworn in evidence that the Rev. H. Townsend hardly ever passes the Monastery of Partry without being insulted, or assaulted, or both. It was sworn in evidence, by a Roman Catholic policeman, that he was obliged to assist in escorting a convert to and from church at Ballyheane. It was sworn in evidence that Scripture-readers are constantly, and especially in going to church on Sundays, hooded and insulted at Keltimogh."

LORD DONOUGHMORE.—One of the Dublin papers having stated that Lord Donoughmore had sent a cargo of Bibles to America as a commercial speculation, his lordship, in a letter addressed to the *Clonmel Chronicle*, after mentioning the fact that he had assisted a large number of his poor tenantry to emigrate, says:

1. It is but fair and just towards the poor people themselves, that it should be known that they were not altogether indebted to my purse for their passage to the "land of hope," every one of them having contributed small sums from their weekly earnings; and having thus given evidence that their expatriation was their own choice, and not the result of my influence.

2. The writer of your article appears to doubt the fact of my having presented to each departing emi-

grant a copy of the Holy Scriptures. Sir, I can assure him that it is true, and further, that I am not ashamed of it. I had stored their boxes with bodily food sufficient for the voyage, why should I omit to supply them with food for the soul? In this unhappy land, where an unholy terrorism crushes every independent thought, and visits the man who dares to read the Book of God with the penalties of social ostracism, it would be, under ordinary circumstances, a hopeless task for a hundred proprietors to offer the Holy Scriptures to his Roman Catholic neighbors. But in America it is far otherwise. There no social tyranny exists: there each man has power to read or not to read, as best pleases him; and, believe me, Sir, that power is largely used by those who depart weeping from our shores, to the great discomfiture of their spiritual guides, and to their own eternal gain.

The *Cambridge Press* says that a respectable woman named Wilkinson, living at Eynesbury, who had been totally blind for 20 years, fell down stairs; and the shock caused to her system by this fall resulted in the complete recovery of her sight.

On the 8th ult., nearly 200 hundred gentlemen in Edinburgh agreed to ascertain the actual amount of Sunday traffic in the public houses of that city, and their report, entering into the statistics of each house, the character of the visitors, &c., has just been published. There are in all 464 licensed houses in Edinburgh, and 312 of these were opened on the Sunday referred to. The visitors were—33,202 men, 11,938 women, 4631 children under 14 years of age, and 3032 children under 8 years of age. Total during the day, 41,796.

The Earl of Ellesmere and his colleagues, representatives of Great Britain at the New York Industrial Exhibition, are to be conveyed to America in the *Zander*, 50 gun frigate, one of the most efficient men-of-war in the Royal Navy of England.

Among the new companies lately started at Sydney is an Australian Clothes Washing Association, in 5000 shares of £1 each.

UNITED STATES.

THE NEW YORK CRYSTAL PALACE.—The progress of the construction of the Crystal Palace, on Reservoir Square, attracts much attention. A large portion of the counters are made, and others are being made; and as goods are to be received on the 16th, we suppose we may look for the opening of the exhibition by the 15th of June, or thereabouts.

Every person who sees the building is delighted with its proportions. It bids fair to be a great permanent ornament to our city. Mr. Hogg's gardeners are occupied with preparing the two triangles on Sixth avenue for the reception of the horticultural and floral contributions.—*N. Y. Herald*.

NATURAL GAS.—The *Holmes County (Ohio) Farmer* states that a wonderful natural curiosity has been discovered in that county, in the shape of natural gas. The discovery was made on the farm of a Mr. Purdy, some eight or ten rods south of his house, in a curious kind of earth resembling dark sawdust. The owner for years has been aware of the existence of some wonderful phenomena. The place on which the discovery has been made, was cultivated for a number of years, and it has been observed that in a number of places every thing planted or sown, and all kinds of vegetation, would dwindle or die, and seemingly turn up. After the late rains the water was discovered to be agitated, and to bubble up in a number of places, which led Mr. Purdy and others to experiment, by collecting a bottle of this gas and setting it on fire. When the instant a lighted match touched to it, the vapour ignited, and sent the bottle whizzing through the house.

NEW BRUNSWICK.

We regret to announce that His Excellency the Lieutenant Governor was violently thrown from his horse on Saturday last, and badly fractured one of his ribs in the fall. The accident occurred a short distance below the city, and the removal of His Excellency to Government House occasioned him great pain. He has since suffered severely from difficult respiration, but is now progressing favorably, and will shortly it is believed and hoped, be entirely recovered.—*Fredericton Head Quarters*.

SAILORS' HOME.—This capacious building, at the west end of Britain-st., will be open for the reception of boarders on Monday next, and upon very reasonable terms. The Sailors' Home is neatly fitted up, and the Committee of Superintendance, John Owens, Esq., and the Revs. Messrs. Harris and Scovil, deserve great credit for the manner in which they have discharged their duty. As this laudable establishment is under the charge of a faithful and efficient Superintendent, and is in every respect adapted to the comfort and convenience of those for whom it is especially intended, we trust that it may be liberally patronized.

INTERCOURSE WITH PRINCE EDWARD'S ISLAND.—In consequence mainly of the establishment of the line of steamers which ply regularly between this City and the Bend of Petitediac, our commercial intercourse with P. E. Island has very materially increased of late. Produce from this fertile Island is landed at Shediac, thence brought over land—14 miles—to the Bend, and from this point it is forwarded to St. John by the steamers. When the railway between the Bend and Shediac is completed, this traffic will be greatly improved, as well as our commercial intercourse with the northern part of this Province, and the eastern portions of Canada.—*St. John Chron.*

Missionary Record, THE LOO-CHOO MISSION.

"The mission originated with Lieut. Herbert John Clifford, R. N., who was on board the *Zyra*, when, in 1816, that ship, in company with the *Alceste*, visited the great Loo-Choo Island on the occasion of Lord Amherst's embassy to China. During their six weeks' stay at the great Loo-Choo Island, where they were hospitably received by the natives, Lieutenant Clifford had frequent intercourse with them: but being at this time, as he himself states, in unbelief, he omitted the opportunity of making known to them the truth as it is in Jesus. Having subsequently become deeply impressed with divine truth, he endeavoured for nearly fifteen years to prevail upon some of the great Missionary Societies to establish a mission in Loo-Choo; and, failing to do so, he, with a few other naval officers, established, in the year 1845, the 'Loo-Choo Naval Mission.' Sufficient funds having been raised, they sent out Dr. Bettelheim with his wife (an English woman) to Loo-Choo. Dr. Bettelheim is a Jew, born in Peath in Hungary, and was educated and practised as a physician; but about seven years before his engagement with the committee he had been converted to Christianity, and had been employed in missionary work among the Jews and Gentiles.

"Dr. Bettelheim arrived at Hong-Kong in January 1846, and at Loo-Choo on the 2nd of May following; and preached his first sermon in Loo-Choo on the 16th November 1846—thus acquiring in the course of nine months the knowledge of a new language, in addition to the ten or twelve languages he had previously mastered. The Loo-Chooan language is stated by the Bishop of Victoria, in the narrative to which reference will hereafter be made, to be identical with or a mere dialect of the Japanese, and to be polysyllabic with a rich vocabulary; which latter quality is increased by the great number of Chinese terms which have been engrafted on the original tongue. It is represented as not very difficult of attainment to a European of ordinary diligence. Its affinity to the Japanese is shown by Dr. Bettelheim's having been able to preach to and make himself understood by the Japanese sailors who have visited the island. He has translated parts of the Scripture and of the Liturgy of the Church of England, and compiled a Grammar and a Dictionary, of this language, thereby pioneering the way for future labourers.

"The Government of the country (the Bishop of Victoria observes) appears to consist in a grievous oligarchy of literati immediately dependent on Japan.—They look to it, and not to China, for protection in time of need. The Loo-Chooans, however, have a tradition that it was through the influence of China that Loo-Choo was raised to the dignity of a separate kingdom. In token of vassalage, every new king receives a formal investiture from a Chinese officer, specially deputed and sent for that purpose from Foo-chow, to which city also a biennial tribute junk is sent from Loo Choo. The soldiers and garrison are Japanese, and part of the trade between China and Japan passes through Loo Choo. The inference to be drawn from these facts undoubtedly is that, while Loo-Choo nominally belongs to China, it is virtually under the dominion of Japan.

"The system of reserve and distance pursued towards Dr. Bettelheim by the Loo-Chooan Government, and under their influence, by the people, harmonizes with the general policy of the Japanese Government towards all foreigners. Rather than admit of a fair intercourse, they find him with a house and part of his provisions, and supply him with servants; and have at the same time set a guard and erected a guard house or hut near the entrance to his residence; and in order these persons should not be converted, the servants and guards, or todzies, have been repeatedly changed. To these however, Dr. Bettelheim has perseveringly preached the Gospel, so that the very steps taken to defeat the spread of the knowledge of the truth among the natives may, with God's blessing, have the contrary effect. Dr. Bettelheim reports that one of these guards, named Satchi Hama, has suffered martyrdom in the cause of Christ, of which a full account will be found in the extracts from his Journal in the Appendix."

"We have already noticed the visit of the Bishop of Victoria in the *Reynard*, when giving an account of his journals, which were published last year. The Report goes on to say that—

"The visit of the *Reynard* has, we are happy to say, been followed by that of the *Sphinx* (Captain Shadwell, R. N.) in February 1852. On this occasion Captain Shadwell was admitted into the royal city, where he delivered a letter from Lord Palmerston to the Regent, who with his Ministers received the same in state. The following is the letter delivered on that occasion:—

"Her Majesty's Government having learned with regret that a system of annoyance and persecution has been practised towards Dr. Bettelheim, apparently for the purpose of compelling him to leave Loo-Choo, have accordingly deemed it advisable to despatch a ship of war on a friendly and amicable mission to Loo-Choo, in order to ascertain the actual position of Dr. Bettelheim, as well as to afford him that countenance and support to which, as a British subject he is fully entitled. The British Government cannot comply with the request of the Loo-Choo authorities that the missionary Bettelheim, should be removed from the island, since he has committed no offence which can require that he should be removed; and on the contrary his good conduct entitles him to protection and good treatment. These her Majesty's Government fully relies on the Loo-Choo authorities not withholding from him; and for the purpose of ascertaining that that mission is treated with kindness and hospitality by the Loo-Choo authorities, a British ship of war, from time to time, will visit their islands."

"During the conference which took place on the presentation of the letter, respecting the affairs of Dr. Bettelheim, the Loo-Choo authorities expressed most friendly intentions towards him. Indeed, he reports, that since the visit of the *Reynard* in October 1850, his position has been much improved, and that his medical labours have been eminently successful during the prevalence of the small pox. A deputation from the committee had an interview with Lord Malmesbury (the then Secretary of State for Foreign Affairs), in July last, when they not only obtained permission to publish the above despatch, but also received the assurance of his lordship that her Majesty's Government would give full effect to Lord Palmerston's instructions.

"From the commencement of this mission down to the beginning of the year 1852, its affairs were conducted almost exclusively by Lieutenant Clifford,* who acted as one of its secretaries, and resided at Trimore in the county of Waterford, where he was engaged in the Coast Guard service; and by Commander Downes, who acted as the other secretary, and lived at Nottinghill near London. The committee consisted of naval officers, many of whom were actively employed in active service, or resided at a distance, so that they could only be consulted through the medium of the Post office. This state of things was so inconvenient that, in the summer of 1850, Captain Coote, R. N. one of the committee, endeavoured, but in vain, to form a committee of naval officers in London. His remark to a friend was, that if Lieutenant Clifford and Captain Downes were to die or be laid aside, the mission must fall to the ground. When Captain Coote had alluded to, as possible, in part took place. In the early part of the year 1852, Captain Downes was taken to his rest, and Lieutenant Clifford was incapacitated by serious illness from attending to any business whatever; but the result anticipated by Captain Coote did not, blessed be God, follow: the Lord having, in His Providence, pre-arranged all things for the carrying on of the mission.

"In August, 1851, Dr. Bettelheim had addressed a letter to an individual residing in London, to whom he was wholly unknown, entreating his assistance. This letter led to the reconstruction of the committee by the addition of naval officers and laymen resident in London. The new committee thus formed immediately adopted measures for obtaining increased subscriptions and suitable men to join Dr. Bettelheim in the mission. It was in the brief space of a fortnight which elapsed between their first and second meeting that it pleased the Lord to withdraw Lieutenant Clifford from the work and to take to Himself Captain Downes.—The committee opened a correspondence with, and sought the advice of, the Bishop of Victoria, who has not only become a patron of the Society, and contributed to its funds, but has also placed himself at the head of a corresponding committee at Hong Kong, and urged the London committee to send out two missionaries not later than in April next, whom he proposes to ordain and accompany to Loo Choo at the time of his making a journey of visitation to Ningpo, and, if circumstances will permit, he hopes during his visit to ordain Dr. Bettelheim. Of Dr. Bettelheim the bishop, in his introduction to the narrative referred to, says:

"He possesses many qualifications for his work: is an able linguist, possesses great energy of mind, is indefatigable in his labours, and has braved many trials and surmounted much opposition, cheered by the one hope of being permitted to diffuse the Gospel in Loo Choo, and through Loo Choo to the secluded and benighted empire of Japan."

* Son of the late Dr. Clifford, M. D., Naval Hospital Halifax.

"His lordship's testimony in favour of Mrs. Bettelheim towards the close of his interesting narrative is in no less glowing terms. He speaks of her as one who in all the fervent yet unostentatious zeal of a Christian heroine, bears uncomplainingly, yea, rejoices ardently in suffering privation and exile, borne in the noblest of enterprises, humbly treading in the footsteps of His most blessed example, who, 'for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

"This devoted pair have for nearly seven long years borne the burden and heat of the day alone, during which period Mrs. Bettelheim has seen the face of but one Englishwoman, and that only for a few days. Their children are growing up to an age when they require to be placed at some school, away from the manners and habits of the heathen. Not only does the mission require to be strengthened, but an opportunity should be afforded to Dr. Bettelheim to superintend at Hong Kong the printing of his translations, and the placing of his elder children in the care of such as may be willing to take charge of them. It is, therefore, proposed at once to raise additional funds and send forth additional labourers."

We need not add anything more to recommend this Society. The Report speaks for itself. But it requires to be known—especially at this season of the year, when we are afraid that it will not have its claims advocated at any public anniversary held by its supporters.

Youth's Department.

BOYS MIND YOUR MOTHER.—Come, boys, here is a story for you. I want you all to come together and listen. I was a boy once, and I recollect how boys feel. I am a man now, but I have had as much to do with boys as I have had with men.

I suppose you all have a mother. What I want to tell you is, how you ought to treat your mother. When I was a boy, no larger than you are, my mother used to tell me that she never knew any one to prosper who did not treat his mother well. She said that when she was young she knew several children who did not honor their mothers, and they all came to a bad end.

There were several boys among my acquaintances, whom I knew to have disobeyed and ill-treated their mothers. I thought I would remember them, and see how they turned out in the world. I should think it was as much as fifteen years ago. I will call these boys William, George, and Herbert. I remember as distinctly as though it was but yesterday. They were classmates at school. I remember their mother perfectly well, for many a play-afternoon have I passed at their house.

William was a very pleasant boy, and a fine scholar. One afternoon I was at his father's house. We were playing on the green in front of the door. William's mother stepped upon the door stone and called him. We were busily engaged in play with some other boys. William took no notice of his mother's call.—After she had spoken several times, he stopped a moment to hear what his mother had to say.

"I want you to go down to the shop and carry this box to your father," said his mother.

"But I don't want to go, mother."

"Well, you must go."

"But I'm playing, and I can't go."

"William, I tell you you must go; for your father must have this immediately."

Just then one side of the party who were playing ball had beaten the other. William heard the merry hurra, and exclaimed, "Well I won't go—there." He picked up a stick, and throwing it at his mother, ran eagerly off to join the victors. I turned just in time to see the stick fall from his mother's dress, and to see how sad she looked as she went into the house.

I never before saw a boy strike his mother, and it made me feel so badly that I could not play. I told the boys I believed I must go home. I thought I would always remember William, and see if he prospered.

Perhaps it would have been better if William's mother had spoken more kindly to him, but that was no excuse for him. But what I want to tell you is, what became of him. Before he grew up he was taken very sick, and after many years of great suffering he died.

The next boy was George. His mother indulged him very much. She used to let him do pretty much as he chose, and any thing he wanted she was sure to do for him, but any thing he wanted she was sure not to do it for her. In fact, he seemed to have far less regard for his mother than for an older scholar, who used to be a leader in all our sports. He never minded any thing his mother said to him, and his mother might as well have talked to the currant bushes in the garden, as have

asked him to do an errand. He always acted as if he felt if he did not say, "I don't care for my mother." Well, George is dead, too. He became dissipated, lost his character, and died a miserable death.

Herbert was much like William and George—worse if any thing. He not only did not care for what his mother said, but used to ridicule her before the other boys. He used to do it, to be sure, in a good humored way, but after all, it was a great way off from the respect that was due to his mother. And what do you suppose became of Herbert? His end was more miserable than that of William or George. I shall not tell you exactly what became of him, for it is a more dreadful story than I love to relate. But I can never think of him without remembering the text, "The eye that mocketh at his father, and despiseth to obey his mother the reasons of the valley shall pick it out, and the young eagles shall eat it." Prov. xxx. 17.—S. S. Journal.

Selections.

FURTHER DEVELOPMENT OF MORMONISM.—The last number of the *Deseret News* received by us, thro' a much esteemed correspondent, contains not less than ninety-six columns of a report of a Spiritual Conference lately held by the Mormon Elders in Salt-Lake City. The report is astounding: more bold in style—more blasphemous in expression—more triumphant in conclusion, than any of its predecessors. The chief personages present were Brigham Young with two co-adjutors: Presiding Patriarch Smith; the "twelve apostles;" the first Presidents of the Seventies; Presidents of High Priests' Quorum; Presiding Bishop; and a body of two thousand Elders. An abstract of the proceedings will give a sufficiently faithful and a certainly painful idea of the progress of this most devilish imposition.

President Kimball commenced the day's proceedings with a braggadocio speech which he wound up with the following post-horn-gallop sort of blast in praise of the "Smiths," and the successor of Joseph, Brother Brigham Young:—

"I can say it with truth that Joseph Smith, was a Prophet of God, a Seer, a Revelator, an Apostle of Jesus, and was ordained directly under the hands of the Apostles Peter, James, and John; and he died a prophet; and Hiram died a patriarch of Jesus, a father in Israel. Brother Brigham Young is the successor of Joseph Smith. Jesus sought to do the will of his Father in Heaven—so it was our duty to do the will of Joseph; and now it is the duty of us all to do the will of Brother Brigham, who reveals to us the will of God, which is his will. We will do his will as an Elder, as a Prophet, as an Apostle of Jesus Christ, holding the same keys that Peter of old held—the same that Joseph Smith held as an Apostle. You all believe this don't you, without an exception? Well: if this is your faith, if this is your determination, I want that you should manifest it by raising your right hands and saying *aye*. [A literal forest of hands was the result of this call, and the spacious hall trembled when a simultaneous *aye* burst from the mouths of over 2,000 persons]. There it is, it cannot be any other way!"

The *San Francisco Herald* of March 16, commenting on this opening speech, says, in reference to Brigham Young, that he is "an illiterate humbug, chiefly distinguished for threatening to cut the throat of the United States judicial officers for carrying out the laws of Congress without paying obeisance to his apostleship, and for the immense train of wives and babies that follow him when he moves abroad. The officers aforesaid say that the reverend brother swears like a trooper in his sermons."

To advert again to the report, we learn from it that Brother Benson followed Brigham Young. This reverend gentleman uttered a world of nonsense in praise of the new religion, and ten times more in laudation of his own personal prowess. Here is a specimen of the drum-ecclesiastic thwacked by this strong-sinewed apostle:—

"I can bear testimony that God has been just with me. Why? Because I have gone and done just as I have been told. It is because it was my determination, my will, and my desire, to do the thing I was sent to do. We had little to do with mobs it is true. They undertook to mob me a little, and Brother Grant said, when he heard of it in Washington, he was glad of it, [A voice in the stand, 'And so I was.'] I was too, because I felt when they were trying to mob me, and seek my life, I was better than they were: if I had not been, they would not have tried to destroy me from the earth. They ran me into Brother Farnsworth's potato-hole: to be sure, I ran in there, and I thought it was a first-rate place to hide. I stayed, there a couple of hours, and

reflected upon mobs, upon the things of the kingdom, and called upon my Father in heaven, by the authority of the holy priesthood, and felt as though I could whip all the mobs in Missouri: if it had been wisdom to do so, and the best course for me to take, I would have gone out and whipped the whole posse of them. [A voice from the stand, 'Yes, after they had gone away.'] Many in Kanessville wanted me to wrestle with them: I said, I don't wrestle with any except from Salt Lake; but I can tap you on the head as I would a little boy, if that will do you any good; but when I see a man from Salt Lake full of good works, I consider it an honor to wrestle with a man of that class; but I don't have anything to do with the low, degenerated characters who do nothing else but wrestle and gamble; but I said, if you don't believe I can wrestle, try me, and I will end you up a few times. They thought I was a very stout man, and it passed off just as well as though I had tried my dexterity upon them. To close up the whole matter, I feel thankful to God that I am here. I am blessed; and the people here, and that are on the road are blessed."

Hour after hour this pious pugilist preached to his dupes and confederates, winding up thus characteristically, with an assurance that he 'would preach down in the bowels of hell the same as he did there. His story would be all the time, Hurrah for Mormonism!' Brother Benson added a rider to his speech, and touched on the delicate question of polygamy. He did not jump at the matter at once, but he thus prepared the ground for the great apostle that was to follow:—

"I only throw out these few hints, that you may be prepared to act, when you receive the proper instructions from your president. There are musicians coming who will perform upon almost all kinds of musical instruments; the lame are coming; the blind, and the widows and the fatherless. I did not stop to make any selections; but I said come on all of you. We have among them big men and little men; big women and little women; grandfathers and grandmothers, and for aught I know great grandfathers and great grandmothers; but if they are not they will be when they get here; for we have the name of raising the most children, the best on earth; and it will be very curious if we do not carry out what they all say we are guilty of."

The great apostle to whom we have above alluded was Orson Pratt. He advocated polygamy, and gently reproached the nations who did not follow the practice. He laid all objections to the practice as mere prejudices which time and common sense would assuredly sweep away. Polygamy, he argued with the shrewdness of a knave, is part of the Mormon faith. The constitution, he added, guarantees to the Mormons uninterrupted enjoyment of their faith in all its adjuncts and developments—*ergo*, a plurality of wives among the Mormons is perfectly legal, to say nothing of its being highly religious! The patriarchs had many wives—why therefore should not the Latter-Day-Saints? If the constitution of the States would permit the Thugs were they to emigrate to America, to carry out their religious ceremonies and duties—even to strangling which is one of them—why should the Saints not enjoy any number of wives they liked if religion bade them, as it did, to submit themselves to so much of suffering and affliction? Abraham was told that his offspring should be numerous as the sand. But says Apostle Orson Pratt:—

"It would have been rather a slow process if Abraham had been confined to one wife, like some of those narrow, contracted notions of modern Christianity. I think there is only about one-fifth of the population of the globe that believe in the one-wife system: the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds as some of the natives of Europe and America, who have gone away with the promises and deprived themselves of the blessings of Abraham, Isaac and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family. They are so penurious and so narrow and contracted in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers. They do not know that a man's posterity in the eternal world are to contribute his glory, his kingdom, and his dominion!"

Ten solid columns of argument, like this, succeeded to the examples we have given above, and which will probably satisfy our readers. It had been revealed to him, said Orson, "that all the other nations of the earth were soon to be cut off, and the Mormons alone left, and that they should therefore increase and multiply as fast as possible, that they might be strong when the general re-awakening came. Therefore, a man ought to

have as many wives as he wanted; and therefore, brother Brigham Young was right in parading through the streets with a great van filled with wives and children."

Three hours longer he proceeded in this strain, and ended at length with the following appropriate conclusion:—"We can only touch here and there upon this great subject: we can only offer but a few words with regard to this great, sublime, beautiful, and glorious doctrine, which has been revealed by the Prophet, Seer and Revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations things that were in ancient times, as well as things that are to come." Brother Zera Puliphor then gave the benediction—in what friend's name is not vouchsafed to us. The report simply adds that the assembly separated "highly edified"—"confoundedly edified" would have been a happier reading.

GOD IS LOVE.—Let us "repose the aching heart on these declarations, so copious, so unequivocal, so interwoven with the whole scheme, structure and system of our faith, which concur in assurance to us that God is love.—Sir J. Stephens' Essay.

Correspondence.

SONGS OF THE CHURCH.

No. 38.

MONDAY IN WHITEWEEK.

HOLY BAPTISM.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts ii, 38, 39.

BORN to a world of sin and woe,

The heritage of shame;
Tis sweet midst changing scenes to know,
Thou, Jesus, art the same.

'Tis sweet to know thy promised love
Is to our children given,
With all the signs and means to prove
Inheritance in heaven.*

'Tis sweet before the sacred font
To take the Sponsor's post,
And know Thou wilt as Thou art wont,
Pour out the Holy Ghost.

Buried with Thee, then clothed anew,
With Thee to life we rise;
Planted like Thee, with likeness true,
We meet Thee in the skies.†

And as the sacred waters flow,
Illumine the heavens above,
And round the precious offering throw
The shadows of the Dove. W. B.

* Article xxv.

† Rom. v. 4, 5.

FOR THE CHURCH TIMES.

MR. EDITOR,—

Your correspondent is undoubtedly zealous, and in charity I am bound to believe that he means well, but I question his skill to stand at the helm: I do not mean to take it myself, but I think both sides should be heard, He, or I must be dull of perception; to me he seems to call out to us to unite to oppose union, he thinks if we meet we shall not only dispute, but divide. I have always been told that union is strength, if we dare not meet how are we, to unite. We do not need a Convocation to teach us doctrine, we have the Bible, the Articles, the Liturgy, and the Howitzer. That we do need some better defined discipline, and it appears to me to be a total impossibility that the Church of England can make all the bye laws that are necessary for a Church that is spread abroad, east, west, and south as far as the sons and daughters of Adam. I would ask where is the society or corporation that does not make its own bye laws; I fear that we are afraid of something too bad to name, i. e. that it will touch our pockets. Is not this our dear zealous brother, who has the good of the Church, so much at heart sharp sighted enough to watch the strings of her purse too close to let the postage of a letter escape. I think that we are afraid to try to go at all alone, for fear that Mother will tell us to try our own strength, while we know well that she has many younger children that are much more in need of her aid. I may be wrong, but I think that a meeting of the clergy and laity to make bye laws (or set in order the things that are wanting) would be for the benefit of the Church. If we are to touch money matters (and I do not see how to avoid that) the lay element is indispensable, and I (but I do not set my judgment for a rule) am forgiving the Bishop a veto. I do not wish to increase his authority nor to diminish it, but to define the power of each party, and by no means to alter doctrine in the least. Our brother says, "It is in the nature of such assemblies themselves that the great objection lies." Now, we certainly do not see thro' the same glass. I was born and bred a Dissenter, and joined a Baptist church. After I was married and had three children, I thought of the Church and how it was constituted, and I had had progressed. I have heard of the Methodist

press and by word of mouth I have one own brother and at least four nephews now ministers in dissenting churches, and I am decidedly an Episcopalian, and am not afraid of the power of the Bishop tho' he may err, and therefore I most earnestly pray the Lord to guide and govern their minds. I look into the history of the Church from the time of the twelve down to William White, I find that Convocations ever have been held and often have proved very beneficial (not always.) Look at our brethren in the States, see what they were under the superintendance of a man 3000 miles distant, and what they are now when they continually hold Convocations.

GULIELMUS.

The Church Times.

HALIFAX, SATURDAY, MAY 21, 1853.

TRINITY-SUNDAY.

We have just completed the course of services, in which, from Christmas to Whit-Sunday, the Church has set before us the great and concerning things which God in Christ, has done for us men and for our salvation. The gracious part borne by each person of the Divine Godhead in that blessed work, has severally been presented to our devout contemplation.

To-morrow we are invited reverently to adore the glory of the mysterious and ever blessed Trinity. This is confessedly a mystery.—“Without controversy great is the mystery of Godliness.”—But we are not on that account to pass it over, much less to refuse our assent to it, Nay, as it has been well observed, we should have cause to doubt the truth of that professed Revelation from the Infinite Jehovah which would be without mysteries. If we cannot commend the plainest things which yet we believe—the wind that blows where it listeth—the blade of grass we tread under our feet—the method in which our wills act on our members—and a thousand other things which are yet manifestly true,—shall we withhold assent to the revealed character of the Godhead, merely because in our ignorance we cannot understand it? “Who by searching can find out God?” “Touching the Almighty, we cannot find Him out.”—Rather let us humbly and thankfully receive the smallest glimmering of light which He may vouchsafe to our souls, acknowledging that it is more than we deserve.—And in reference to this doctrine, let us thank him for the great comfort of the TRINITY GOD declared to us, as working together for our redemption. Let us, remembering our Baptism in the name of Father, Son, and Holy Ghost, be mindful also of the obligations thus imposed, to honor and obey the gracious Father, to love, trust in, and depend upon the beloved Son, and to seek and cherish the blessed Spirit of the Holy One. Above all let us “hold the mystery of the faith in a pure conscience,” adorning the doctrine of God our Saviour in all things. Let us never forget that this is the grand and practical aim of all Scripture, to make us “a peculiar people, zealous of good works.”

Below, will be found some sound observations on this festival, and the services appointed for it:—

“When the Arians, and such like heretics, were spread over the world, and had vented their blasphemies against this divine mystery, the wisdom of the Church thought it convenient, that though the blessed Trinity was daily commemorated in its public offices of devotion, yet it should be the more solemn subject of one particular day's meditation. Accordingly it has been an established feast for more than 500 years.

The Church therefore having dedicated the foregoing solemn festivals to the honor of each several Person by himself, thereby celebrating the *Unity in Trinity*; it was thought highly seasonable to conclude those solemnities, by adding to them one festival more to the honor and glory of the whole Trinity together, therein celebrating the *Trinity in Unity*.

This mystery was not clearly delivered to the Jews, because they, being always surrounded by idolatrous nations, would have easily mistaken it for a doctrine of plurality of Gods: but yet it was not so much hidden in those times, but that any one with a spiritual eye might have discerned some glimmerings of it dispersed through the Old Testament. The first chapter in the Bible seems to set forth three Persons in the Godhead; for besides the Spirit of God which moved upon the waters, ver. 2. we find the great Creator (at the 26th

verse) consulting with others about the greatest work of his creation, the making of man, of which we may be assured the Word or Son of God was one, since *all things were made by him, and without him was not anything made that was made*. So that those two verses fully pointing out to us the Father, Son, and Holy Ghost, make this a very proper Lesson for the solemnity of the day. The reason of the choice of the other first Lesson is as obvious: it records the appearance of the great JEHOVAH to Abraham, whom the Patriarch acknowledges to be the Judge of all the earth; and who therefore, by vouchsafing to appear with two others in his company, might design to represent to him the *Trinity of Persons*. But this sacred mystery is nowhere so plainly manifested as in the second Lesson for the morning, which at one and the same time relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost: which though they are (as appears from this chapter) three distinct Persons in number, yet the second Lesson at evening shews that they are but one in essence.

In both the Epistle and Gospel are mentioned the three Persons of the blessed Trinity; and that noted hymn of the angels in heaven, mentioned in the portion of Scripture appointed for the Epistle, *Holy, holy, holy, Lord God Almighty*, seems of itself to be a sufficient manifestation of three Persons, and but one God.

KING'S COLLEGE.

We are happy to see the announcement by the Governors and Alumni of the usual celebration at Windsor, on the 22nd June, when we hope a large number will be assembled.

It will be an interesting crisis in the history of the Institution. The government under which it has been managed for more than half a century, and which at first was found to work so well, is about to pass away and give place, under the new Act, to a Board to be chosen out of the whole body of the Alumni.—The meeting at Windsor will thus probably be the last act in the proceedings of the ancient regime, and, as such, a peculiar interest will be thrown around it. It will be a sort of farewell to the ancient seats of bygone dominion. But to all the friends of the College, the approaching gathering will be important. There will be much to talk of and consider in reference to the radical (*absit invidia verbo*) change of Constitution, which will be effected by the new Law. It will be well for the wisest and the oldest heads on Alumni shoulders, to be there to offer their counsel, and assist in deliberations which will have an important bearing upon the future welfare of the Institution which they love. It will also be seen from the advertisement that several prizes, now for the first time offered by the Alumni, are to be competed for at the Encenia. And finally, His Excellency the Lieutenant-Governor, has kindly consented to preside at the meeting, for the first and the last time; so that upon the whole, there is very much to invite a more than ordinary attendance on the part of the Alumni, and all other friends of the College. Whoever has been at Windsor during the month of June, will not fail to consider, as an additional inducement to revisit those scenes of unrivalled beauty, that they will then be clothed in their brightest, and richest dress, and that, apart from the early and happy associations with which they are connected, in the minds of many, a refreshing treat is in store for all who can appreciate the charms of the country in its most delightful aspect.

Get ready, then, we would say to every Alumni in this and the neighboring Province, and shew yourselves in the old College-Hall, (where perhaps your marks may yet be found) on the appointed day. Remember that the Institution is now to be thrown upon your sympathies and exertions for its support; and for the increase of its efficiency, as called for by the altered character of the times.

FAREWELL SERMON.—The venerable the Rector of the Parish of St. George—the Rev. CHARLES INGLES—preached his farewell Sermon, on Sunday morning last, in the Parish Church in this town, on the occasion of his resignation of the charge of the Parish—induced by his declining age and decreasing bodily vigour—and the shortly expected arrival of his Successor. The affectionate tone of the address; the kind and tender admonitions of the Preacher to his Flock,

for which he has labored for the past 28 years, and the refreshing spiritual aspirations which he offered for their eternal happiness, were truly comforting to his attached parishioners, on the approaching separation from them of their reverend Spiritual guide. We refrain, at present, from further remark upon the Reverend gentleman's touching discourse, intending next week to more fully make allusion thereto—a duty no less pleasing to ourselves than it will be gratifying to each and all of the members of the Church in this place.—C. B. News.

ITEMS.

We regret, in common with the whole community, the severe loss sustained by Messrs. Starr and Williams, by the fire of Saturday last. We are glad however to see that they are not discouraged, but that measures have already been taken to rebuild the Mill, which the enterprising owners hope to have in operation again in six weeks—a refreshing proof that there are some among us who can “go ahead” as well as our republican neighbors. We sincerely wish that ample remuneration for their loss may reward the energy of Messrs. Starr & Williams.

The Admiral in his noble ship, arrived from Bermuda on Sunday last.—The Rev. Samuel Warner, Rector of St. John's, Antigua, died there on the 17th March, —widely and deservedly esteemed.

The first Mail Steamer of the new line between Quebec and Liverpool, (the Geneva,) arrived at the former place on the 9th inst., in 20 days.

Labourers are scarce all over the lower Provinces, and will be more so, as public works go forward.

There are plenty of idle boys about the streets of Halifax, doing nothing good, and going to no school—notwithstanding the freedom of education.

The Steamship Argus, (a good name for the business) has arrived from England to watch our fisheries.

Mr. Irons, the new Superintendent of Streets, is trying to keep down the dust, by removing it by hundreds of cartloads. So that we may hope to swallow less in future, and to be able to look a little ahead, which has not been very easy of late.

SOCIETY FOR THE EVANGELIZATION OF FOREIGNERS IN LONDON.—A society has been formed, comprising among its managing committee Sir J. D. Paul, Bart., the Rev. G. G. Dungars, Pastor of the French Protestant Church, Hon. B. Noel, Mr. H. Herschell, an Independent preacher, &c., the object of which is to disseminate the Gospel among foreigners in London, the number of whom is computed at nearly 100,000, most of them totally ignorant of the Gospel. The Society proposes to open places of worship in the quarters generally inhabited or frequented by foreigners, with services in German, French, and Italian; to employ foreigners as missionaries among their countrymen in London; to open free schools for the children of poor, foreigners, and connected with them, a reading-room, a public library, English classes for adult foreigners, and a refreshment room for the most needy; to keep a free public register for foreigners seeking employment, and to establish a house of refuge, or Foreign Missionary College, for the reception and probation of all foreign Roman Catholic priests or laymen, who, having renounced the errors of Popery, and being exposed in their own country to persecution and misery, are desirous to prepare themselves for future usefulness among their countrymen.

THE DOMINANT CHURCH IN MALTA.—A memorial has been addressed to the Duke of Newcastle from Protestant British residents in Malta, remonstrating “against the slight and indignity put upon the Church of the Sovereign, by withdrawing and excluding from the articles of the new penal code any mention of the Church of England by name;” and further complaining that “in the letter of the chief secretary in reply to the memorialists, they are told that the Church of England is included with others under a general phrase.” The memorialists pray that the passages of the new criminal law complained of may be altered and amended.

DREADFUL STEAMBOAT ACCIDENT.—The steamer Ocean Wave left Toronto on Friday last, on her trip to Ogdensburg, and about one o'clock on Saturday morning was discovered to be on fire. The whole upper part of the boat was soon enveloped in flames. The purser was the first to give the alarm: he rushed to wake the passengers who were in their berths, but was unsuccessful in some cases, for many were suffocated where they lay. Twenty-three passengers in all, were on board, and only five were saved, as far as known.

The escape of Mrs. Stevenson, wife of J. Stevenson, Esq. of Montreal, was a very extraordinary one. She

was sleeping in a state room with her little daughter, when she was alarmed by the cries of the passengers. She rushed to the adjoining state-room, where her two young sons and her maid were sleeping; failing to make them hear her by calling, she burst in the door only to find them suffocated by smoke. Taking her remaining child, she was persuaded by the purser to jump overboard, and was tied to one of the beams of the wreck by the first mate, where she remained two or three hours, slightly exposed to the action of the fire, till taken up. Her daughter was lost, however, and the gallant first mate who assisted her. The crew consisted of thirty persons, of whom one-half have been saved—Colonist.

MARRIED.

At Chester, on Saturday morning, the 7th of May, by the Rev. Dr. Shrove, Mr. JOSEPH SWALLOW, to MISS MARY ANN HUBBY, all of the Parish of St. Stephen, Chester.

DIED.

At Sandy Cove, on the 11th inst. SOPHIA, second daughter, of the late John Morehouse, Esq., in the 30th year of her age.

At Chester, on Tuesday, 9th inst., Mr. JOHN P. ROOKS, of this city, in the 51th year of his age.

Shipping List.

ARRIVED.

Saturday, May 14th.—Brig. Mary Ann, Fraser, Cienfuegos, 27 days; Spray (pkt) Hunter, Bermuda, 8 days; Dashier, Grant, St. John's, P. R. 18 days; Dutch galliot Helehana, Hilkra, Karsse, Rotterdam, 51 days; schrs. Achleever, Banks, Cienfuegos, 27 days; Herald, Crowell, do. 23 days; Marie, (Am) Baker, Philadelphia, 18 days; Hurrock, Windsor, 14 days; Alert, Smith, Barrington. Monday, May 16th.—H. M. Flag-ship Cumberland, Admiral Seymour, Bermuda; Brig. Laura, Cienfuegos, 25 days; (Capt. Price died 1st May, after 10 days sickness); schr. Lovely Mary, Newfoundland; brig. Maude, Jones, Cienfuegos, 17 days; Victor, Hawkins, do. 23 days; Adolarum, Murphy, Boston 44 days; August, Bernier, Portland, schrs. Andrew, Sprague, Boston, 34 days; Sophronia, Ch. Town, P. E. I., 8 days; Three Brothers, Picton, 8 days—bound to Boston; Jasper, Smith, N. York 8 days; Geo Meagher, St. Jago, 13 days; Meteor, Crabb, Yarmouth, 14 hours; Julia Eliza, Bard, Placentin, N. F.; Royal George, Barrington; Triton, Willett, Boston, 3 days. Tuesday, May 17th.—Brig. Star, Curtis, Havana, 15 days. Wednesday, May 18th.—H. M. S. Espeigle, Commander Hancock, Bermuda, 11 days; Brig. Brisk, Mayaguez; Three Brothers, New York, 34 days. Thursday, May 19th.—Victory, P. E. Island; Hope, P. E. Island; Helen, Liverpool—bound fishing; Stranger, Bay Chaleur, 7 days; Victory, St. Peters Bay; Ellen, Bay Chaleur, 11 days; Mary Martha, Bay Chaleur, 10 days; Carralton, Marmad, Sydney, 10 days—bound to Boston, has 28 passengers. Friday, May 20th.—H. M. S. S. Argus, Com. Purvis, Portsmouth, 17 days; Barquo Rival, McKay, Liverpool, G. B. 29 days; Briggs, Arrow, into Michener, Cienfuegos, 20 days; (Capt. died 6th May.) Briggs, Messenger, Ch. Town, P. E. I. (troops.) Rose, Cohoon, New York; schrs. Pearl, Koller, from the Banks—bound to Portland, Aldabaron, Magdalen Isles; Brothers, McKay, New London, P. E. I.; Samuel Thomas, Fortune Bay; Glory, Leblanc, Arichat; Jane Groucher, St. Peters, P. E. I.; New England, Mahou, C. B.; Elizabeth, Ann, P. E. I.; LaRooka, do; Patriot, do; Liberator, do; Ellen, do; Glory, do; Liberty, Leblanc, Picton—bound to Boston. CLEARED. Saturday, May 14th.—Brig. Ina, Swain, B. W. Indies; Mata, Cleverly, Cuba; Geo. Washington, Michener, Hantsport, N. S.; schr. Margaret, Sterling, Montreal; Zealand, Ryder, Virginia; Emily, Crowell, St. John, N. B.; Water Witch, Livingston, St. John, N. F.; Maria, Siteman Newfoundland; Pheasant, Cameron, Newfoundland, Primrose, Lambert, Burgois, N. F. Monday, May 16th.—Alexander, Bollong, Bay Chaleur; Mary, Budd, Fortune Bay, N. F.; Noble, Murphy, Placentia, N. F.; Mary Ann, Port au Basque, N. F. Tuesday, May 17th.—Barque Albro, McBurnie, Pugwash; brig. Ranger, Pavner, B. W. Indies; schrs. Nancy, Irland, Port aux Basque; Andrew Sprague, McBurnie, Picton. Wednesday, May 18th.—Brig. Rapid, Trinidad; Billow, Canada; General Washington, Boston; Mary Jane Magdalen Islands; R. M. S. Levantier, Glasgow; Hibernia, Labrador; Brig. Maude, West Indies. Friday, May 20th.—Hilliclona, Wilkins, Kussiers, St. John, N. B.; Contest, Gillian, F. W. I.

COUNTRY MARKET

PRICES ON SATURDAY, MAY 21.

Table listing market prices for various goods such as Apples, Beef, Butter, Catsup, Cheese, Chickens, Eggs, Geese, Ham, Hay, Homespun, Oats, Pork, Potatoes, Socks, Turkeys, and Yarn.

FOR SALE.

TWO FRONT Pews Nos. 42 AND 46 IN THE NORTH GALLERY OF THE ROUND CHURCH, enquire of the Clerk of Vestry or the Sexton. April 23, 1853.

Advertisements.

NOTICE

THE GOVERNORS OF KING'S COLLEGE HAVING appointed WEDNESDAY, the 22nd June, for holding the ENCENIA, the Annual General Meeting of the Alumni will be held on that day at the College Hall, in Windsor, at 10 o'clock, A.M., when a full and punctual attendance is requested. By order. May 21st, 1853. P. CARTERET HILL, Sec'y.

"BIRMINGHAM HOUSE."

Genuine Ground White Lead. 25 TONS "BRANDRAMS" No 1 WHITE LEAD. ALSO. 5 Tons COLOURED PAINTS. Received per Moro Castle from London. For sale by ALBRO & CO. Cut Nail Manufacturers, May 21st 1853. Iron and Hardware Merchants.

JUST RECEIVED PER BARQUE ALBRO.

COMPASSES ASSORTED, DO. STEEL JOINT, 3 Joint, 6 inches Do. Loose Leg, 3 Joint, 6 inch Pen Compasses Cards Penknives, assorted, warranted, Silver Pen and Pencil Cases, Bronze Inkstands with glasses, Wrench Stakes, hardwood frames Patent Penholders, Steel Pens great variety.

WILLIAM GOSSIP, No. 21 Granville Street.

May 21, 1853.

SCYTHES! SCYTHES!! SCYTHES!!!

300 DOZ. "GRIFFIN'S" PRIME NEW ENGLAND SCYTHES. Just received per "Albro," from Liverpool. ALSO. 80 Doz. Superior American Scythes, per Halifax from Boston. For sale by

ALBRO & CO. Birmingham House.

May 14th 1853.

WILLIAM GOSSWELL SCHOLARSHIP.

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

SUBJECTS OF EXAMINATION.

In Greek—Gospel—John. Epistle—Hebrews. To be gone into critically and practically. In English—the Pentateuch—historically and doctrinally and the Articles of the Church. Candidates to be provided with certificates of age and moral character. By order April 14th, 1853. P. CARTERET HILL, Sec'y.

CARPETS! CARPETS!!—A FIRST RATE ASSORTMENT of all the newest patterns and most approved makes, with RUGS to match, just opened and selling at very lowest market prices.

W. N. SILVER & SONS.

BIBLES, TESTAMENTS, PRAYER BOOKS.

For Sale at the Nova Scotia Book Store No. 24 Granville-street. BIBLES, REFERENCE, MOROCCO GILT EDGE 7s, 8s, and 3s 3d.; excellent 12mo School Bibles, clear print and strong binding, 1s. 3d.; smaller School Bibles 1s. 1d. TESTAMENTS—Large School Testament, clear print and strong binding 7d.; Smaller do. do. 6d.; Next Pocket Testaments, embossed gilt edge, 7d.; do. with Psalms and Paraphrases 8d. and 9d. BOOKS OF COMMON PRAYER—Large size, large print from 2s. 6d. to 5s.; Handsomely printed, red rubric, morocco binding, pocket edition, 5s. 6d. and 6s. 6d.; do. do. larger 4s. 3d. and 5s. 3d.; do. do. 1s. 1d. embossed gilt; do. strong binding, 6d. The Publications of the Protestant Episcopal Sunday School Union of New York. Also of the Evangelical Sunday School Union of do. Sunday School Libraries, 100 and 75 Vols. on hand and imported to order. Religious Books and Tracts suitable for Sunday Schools of every denomination, and for general reading, at exceedingly low prices. Blank Books, and Stationery of all descriptions, wholesale and retail. Look for No. 21 Granville Street, and Halifax, May 7, 1853. WILLIAM GOSSIP.

PAPER HANGINGS.

CHEAPEST IN THE MARKET.

THE SUBSCRIBER HAS IMPORTED FROM THE United States, a great variety of PAPER HANGINGS, as follows: Good common Room Paper from 4d. to 9d. per Roll. Beautiful glazed-satin'd Do. from 1s. 3d. to 3s. Colored Paper for Window Blinds, by the yard. Handsome Landscape Patterns for Fire Boards. WILLIAM GOSSIP, No. 21, Granville Street. April 29, 1853.

BOOKS FROM NEW YORK.

KIPP'S Double Witness of the Church. Pearson on the Creed. Part 2d.—The Presbyterian Clergyman Looking for the Church. Part 1 on hand. Bloomfield's Greek Testament. Lay's Letters to a Bewildered Man among many Counsellors. Travers' Manual for Sponsors. Sunday School Books in Packages. W. GOSSIP, 21 Granville-street. April 9.

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' 1852.

PRINTING INK.

THE SUBSCRIBER HAS ON HAND PRINTING INK of first rate quality in cans of various weight, from 1lb. to 15lb., at prices from 1s. 6d. to 3s. 6d. Extra Jet Black Ink, in 5lb. cans. Extra Jet Card do in 1lb. cans. Fine Book and News Ink. Red Ink, superfine in 1lb. cans. Blue do do. 1lb. do. Green do do. 1lb. do. Yellow do do. 1lb. do. Gold Size do. 1lb. do.

WILLIAM GOSSIP, 24 Granville Street.

May 14th, 1853.

NOVA SCOTIA BOOK STORE.

No. 24, Granville Street.

WILLIAM GOSSIP HAS JUST RECEIVED EX "MICHAM," from Glasgow, and other arrivals:— Printing Demy and Post, Pat. Foolscap and Note Papers, plain, ruled and gilt edged. ENVELOPES, in great variety, and all qualities and sizes. Thin Ivory Visiting CARDS, Printing do., Blk bordered do. White and Tinted GRAYON PAPER, Mounting Boards Drawing Pins, Conté Crayons, 1, 2 and 3, Glazed do., White do. PORTE CRAYONS, London and Bristol Board, various sizes and thickness. Perforated CARD BOARD, white and colored, fine and coarse holes. Boxes COLOURS, loose cakes Colours. Rowney's-DRAWING PENCILS: all kinds; Blacklead Pencils, great variety and cheap. Metallic MEMORANDUM BOOKS, Pocket Ledgers with Tuck and clasp, Memorandum Books in great variety. Linnies and Gentlemen's Morocco and Roan CALF BINDING CASES. Camel Hair Pencils in great variety. Sable and Swan ditto. TISSUE PAPER, white, pink and assorted colors. Blotting Paper. Elastic Bands for holding paper, and other uses. Demy, Royal, Imperial, and Elephant Cartridge Papers. Demy, Royal and Imperial DRAWING PAPERS. Sealing Wax, Wafers, Quills and made Pens; Slate Pencils, Steel Pens for School use; and others for the counting room and office. Violin and Guitar Strings. Swan's Copies with Headings; Collins's do. do. Copy Books ruled and plain; Exercise Books. Pen Holders in great variety. WRITING INK, best quality, in stone or glass bottles. Blue and Black, Copying Ink; Ink Powders. SILVER PENCIL CASES. Drawing Books, interleaved with tissue paper; Music Books, and Music Paper and Music. Manifold Letter Writers. Carbon Paper for do. LEDGES, Journals, Day Books, and Quire Books in great variety. SCHOOL BOOKS of all kinds in use. Spring, 1853.

NOVA-SCOTIA BOOK STORE.

No. 24 Granville Street.

WILLIAM GOSSIP.

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

From Appleton & Co's New York.

- List of books including Campbell's Poetical Works, Burns' do., Cowper's do., Scott's do., Dante's do., Tasso's Jerusalem Delivered, Butler's Hudibras, Mademo Guitzo's Young Student, Firestick Fairies, Quackenbos' Tales from Fairyland, Mrs. Ellis's Somerville Hall, Adventures of Hernan Cortes, Conqueror of Mexico, Bishop Ives' Sermons, Friday Christian, or Pittcairn's Island—by a poor member of Christ, Midsummer Fays, Jeremy Taylor's Readings for every Day in Lent, Gresley'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 Lancelot Parsonage, 3 vols., Margaret Percyval, 2 vols., Grace Agullar's Mother's Reconpenso, Vale of Cedars, Homo Scenes, Woman's Friendship, Pulpit Cyclopaedia, and Christian Minister's Companion Pearson on the Creed, Trench's Notes on the Parables.

- Additional list of books including Barnes' Notes on Job, 2 vols., Do. do. Acts, Do. do. Hebrews, Do. do. Corinthians, Do. do. Ephesians, Do. do. Thessalonians, Witherspoon's Doctrine of Holy Baptism, Do. New Birth of Man's Nature, Rutherford's Letters, complete, Tupper's Poetical Works, complete, Do. Proverbial Philosophy, Uncle Sam's Farm, Halliburton's Rule and Misrule of the English in America, Bunyan's Pilgrim's Progress, Illustrated, Cotter's Mass and Rubrics of R. C. Church, Stephen's History of Episc. Ch. of Scotland, Selections from Sumner's Expository Lectures, Sumner's Lectures on the Miracles, Willison's Sacramental Directory, Gall's Philosophy of Education, Gunn on National Instruction, Family Economist, 1818, '19, '50. bound together, Jones' Cairo, Jerusalem and Damascus, The Rustic Bower, Knox's Race of Men, Greaves' essays for Sabbath Readings, Exposition of St. John's Epistles.

Poetry.

THE COMING OF SPRING.

A bursting into greenness,
A waking as from sleep,
A twitter and a warble
That make the pulses leap;
A sense of renovation
Of freshness and of health,
A casting off of sordid fear,
A carelessness of wealth.

A watching as in childhood,
For the flowers that one by one
Open their golden petals
To woo the blithful sun;
A gush, a flush, a gurgle,
A wish to shout and sing,
As filled with hope and gladness,
We hail the vernal Spring.

Advertisements.

FRESH GARDEN SEEDS !!

PER R. M. STEAMSHIP "AMERICA." A SUPPLY of the above for both the Kitchen and Flower Garden and which may be relied upon as of the growth of 1852, has been received by the above vessel at LANGLEY'S Drug Store, Hollis-street. April 14th, 1853

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

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

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

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

SANCTIONED BY

THE LORD BISHOP OF NOVA SCOTIA.

Single Copies of the Book will be sold at 1s. 4d. A small discount will be made to Country Parishes when twelve or more are ordered. Sold for Cash only. Some of the above are handsomely bound in morocco—price 2s 6d.

WM. GOSSIP.

Nov. 13, 1852.

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.

WESLEY & SINCLAIR. MANUFACTURERS OF



MONUMENTS.

CENTRE AND

Tomb Tables.

Pier Tables.

GRAVE STONES

BAPTISMAL

Fonts, &c.

IN MARBLE AND FREESTONE. AT THE HALIFAX MARBLE WORKS, Corner Barrington and Blowers' Streets. Gm Feb. 25.

FOR SALE

The Property situated at the Collogo 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.

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.

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

NEVER FAILING REMEDY.

HOLLOWAY'S OINTMENT. A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING. Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

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

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

Copy of a letter from Mr. Hird, Draper, of Keady, near Gunsbro, dated 1st. March, 1852.

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

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

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

Copy of a letter from Mr. J. M. Charnell, of Newcastle-on-Tyne, dated September 20th, 1852.

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

I remain, Dear Sir, yours faithfully, (Signed) JOHN MORTON CLENNELL. CERTAIN REMEDY FOR SCORBUTIC HUMOURS—AND AN ASTONISHING CURE OF AN OLD LADY SEVENTY YEARS OF AGE OF A BAD LEG.

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

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

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

April 6th, 1852. (Signed) WALKER & Co.

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

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

Sold at the Establishment of Professor HOLLOWAY, 24, Strand, (near Temple Bar,) London, and by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 6d., 2s. 9d., 3s. 9d., 11s., 21s., and 35s. each Box.

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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.

WILLIAM DUNBAR.

HAS RECEIVED FROM LONDON AND PARIS, THE Chief portion of his Spring Supply of GOODS, consisting of every description of Ladies' BOOTS and SHOES, of newest and most fashionable styles; Gentleman's Patent Leather and Calf BOOTS, of the best materials and workmanship; Children's Boots and Shoes, &c., &c. All of which having been personally selected, he can recommend with confidence.

He would particularly request the attention of Gentlemen to his STOCK of French Bootlegs and Backs, and English Sole Leather, which with a supply of Pannus Corium, or Leather Cloth, for tender feet, he will make up to order in superior manner. 39 Barrington Street.

WANTED.—Three or four good Bootmakers. May 14, Gms.

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ROYAL INSURANCE COMPANY

OF LIVERPOOL, ENGLAND.

CAPITAL, £2,000,000 STERLING.

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

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

HUGH HARTSHORNE, AGENT.

Halifax, Nova Scotia, 19th February, 1853.

THE COLONIAL LIFE ASSURANCE COMPANY.

GOVERNOR, THE RIGHT HONOURABLE

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

HEAD OFFICE,

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

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

THE PROFITS OF THE COMPANY for the period from 1846 to 1854 fall to be divided as at 25th May 1853 and parties who Assure during the present year will participate.

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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.

SEEDS, 1853.

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

MACAGY & WITHROW.

TAILORS

No. 136 GR INVILLE STREET.

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