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# The Church Times.

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

"Evangelical Truth--Apostolic Order."

W. Gossip---Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, NOV. 6, 1886. NO. 44.

## Calendar.

### CALENDAR WITH LESSONS.

DAY & DATE	MORNING	EVENING
Nov. 5	1st. 1st. 1st. 1st.	1st. 1st. 1st. 1st.
6	2nd. 2nd. 2nd. 2nd.	2nd. 2nd. 2nd. 2nd.
7	3rd. 3rd. 3rd. 3rd.	3rd. 3rd. 3rd. 3rd.
8	4th. 4th. 4th. 4th.	4th. 4th. 4th. 4th.
9	5th. 5th. 5th. 5th.	5th. 5th. 5th. 5th.
10	6th. 6th. 6th. 6th.	6th. 6th. 6th. 6th.
11	7th. 7th. 7th. 7th.	7th. 7th. 7th. 7th.

Proper Lessons for Populace.  
 1st. 1st. 1st. 1st. 2nd. 2nd. 2nd. 2nd.  
 3rd. 3rd. 3rd. 3rd. 4th. 4th. 4th. 4th.  
 5th. 5th. 5th. 5th. 6th. 6th. 6th. 6th.  
 7th. 7th. 7th. 7th. 8th. 8th. 8th. 8th.

## DOCTRINE.

### TENTUAL SONGS.

"Is thoughts from the visions of the night."—Job iv, 14.

In the watches of the night,  
 When slumber's gentle rod  
 Drows the multitudes of earth,  
 There are whisperings of God—  
 Of His majesty and might,  
 Of His glory and His grace—  
 To the wicked full of dread,  
 To the good a hiding-place.

In the watches of the night,  
 When the busy world is still,  
 There come whisperings of death,  
 Like a spell upon the will:  
 Then on solemn themes the thoughts  
 Through their inner chambers roam,  
 On the coffin and the bier—  
 On the dark and narrow home.

In the watches of the night,  
 When no eye can pierce the gloom,  
 There are whisperings within  
 Of the life beyond the tomb:  
 Of its boundlessness of joy,  
 Or infinitude of wo,  
 As its ceaseless tide of years  
 Through unnumbered ages flow.

O, the watches of the night,  
 How replete with wisdom they!  
 Then the day-dreams of the soul  
 Flit like mist before the day,  
 Truth and conscience reign supreme  
 In the woe-filled midnight hour;  
 Erring mortals heed their voice,  
 Or at length shall feel their power.

## Religious Miscellany.

### A DEFENCE

of the Constitution of the Diocese of Vermont, in reply to the strictures of the Episcopal Recorder. By JOHN H. HAWKINS, D. D., L. L. D., Bishop of Vermont.

#### THE EPISCOPAL VETO.

The third topic of your rebuke takes us to task. We call our Standing Committee "a Council of Advice." But why? They are so, beyond controversy. True it is that the appointment of such a committee was also a novelty. But the system is recognized and established by the General Convention. It has worked well. It has no injurious effect on the rights of Bishop, clergy, or laity; and, therefore, our Diocese adopts it to the full extent, and says as much regard to its functions as any other.

We are censured, next, because our Constitution makes the Bishop the judge in all ecclesiastical cases. But who else has the right? Does not the Apostle expressly put this office on Timothy and Titus? Was it not exercised by every Bishop in the primitive Church for at least five centuries? Do not the ecclesiastical judges introduced by the Church of Rome, and still employed by our mother Church in England, exercise their authority by commission from the Bishops and Archbishops, as their deputies, which is a plain proof that the original power was in the Bishops themselves? And therefore I contend, in this point also the older Dioceses are the more correct. I maintain that the Bishops are the natural judges in the Church by the positive evidence of Scripture and all antiquity. And as it is an admitted maxim of secular law that a judge has no right to delegate his functions, I question the authority of our Bishops to delegate their judicial power

Continued.

to presbyters. They have just as much right, on strict principles, to delegate the power of ordination.

But our learned censor asserts that this makes the Bishops "absolute." How so, I pray you? Is the judge in our secular courts absolute? Must he not be governed by the law? Or has he any power to acquit or condemn until the grand jury have found the bill of indictment, and the petit jury have given in their verdict? Such is precisely the power of the Bishop in the Diocese of Vermont. The Standing Committee must first present the offender. A certain number of presbyters, in the case of a clergyman, selected by the accused, and of laymen in the case of the laity, then act as a jury on the facts, and the Bishop presides as a judge, to secure the conducting of the trial according to law and order.—What man of common sense would not think himself more safe under the eyes of the highest officer of the Church, who is bound by the most sacred obligations to administer justice impartially, without respect of persons, than he could possibly feel in the hands of his brethren alone? And how can our Bishops ever be expected to make themselves familiar with those legal principles, which they are all called to administer, when one of themselves is put upon trial, if they be excluded from the judicial branch of their ordinary Apostolic functions, on the strange pretext that no Bishop can act as a judge in his own Diocese without becoming an irresponsible and absolute Dictator?

Our ingenious castigator finds fault, in the next place, with the canon of Vermont, which declares that "the Bishop is expected to express his opinion on every subject" with entire freedom. But truly, this seems to be a very ungracious kind of objection. For every member of the Convention has the same liberty of speech, and why should the Bishop be silent, if it be in his power to shed the light of his knowledge and experience on the question? This appears so obvious, that such a canon would not have been passed if the preposterous custom established in the older Dioceses had not reduced the Bishop to the position of a mere chairman at a public meeting, whose duty it is to enforce the rules of order, and appoint committees, and announce the votes, and leave all the thinking and speaking to others. No Christian man, however, can seriously imagine that such a system was the true exponent of the Episcopal office in the contemplation of the Apostle or the practice of the primitive Church. The clergy and the laity of the Diocese select their Bishop, in the belief, at least, that he is the best whom they are able to obtain for his high and responsible station. And hence, it must be supposed, that the great majority of the members of Convention desire to know his opinion, and are disposed to attach far more confidence to it than to that of any other. The sons of the family, grown to mature age, may be wiser, and more learned, and more eloquent than the father; but yet, when that family meet together to confer on those matters which most nearly concern them all, his judgment and his counsel ought to be freely declared, and to have their proper influence. The lawyer and the jury in court may include many who are superior to the judge in personal and intellectual endowment; yet when a serious question of fact or law is to be determined, his opinion is listened to with respect and deference for his office's sake. And the Bishop, in his Convention, bears to the clergy the double relation, ecclesiastically, of father and judge. Why should he not speak, who has been selected for the very purpose of being a guide, a teacher, and a governor in the Church of his Diocese? Why must the custom of a worldly town meeting ride over the simple and sound principles which should regulate the House of God?

In connection with this, our erudite assailant makes a great mistake by supposing, that when our clergy and laity vote in a way that does not please the Bishop, he exercises the power of veto, thereby "depriving them of their constitutional right to legislate." But such a course would indeed be an absurdity. The fact, however, is, that the working of our system is quite otherwise. If the proposition under debate be so objectionable to the Bishop's judgment that he cannot accede to it, he says so, and there is no veto taken at all. The ground we stand on is, that we cannot act, unless we act together. It is very true that in such a case the Convention

does not legislate. But what is the Convention? The clergy and laity without their Bishop? Nay, verily; but the clergy and the laity with their Bishop. And therefore, as the Bishop is a distinct constitutional element of the body, just as the clergy and the laity are, it results, of necessity, that the Convention, being the Church assembled in its integrity, cannot perform any act of a legislative character unless these three elements concur in the decision.

But when our eloquent accuser calls this "depriving the clergy and the laity of their constitutional right to legislate," he only shows the natural results of the erroneous plan which the older Dioceses have adopted. Their constitutions have indeed given the clergy and the laity power to legislate without, and even against, the Bishop; but right they could not give, because in the Episcopal Church there are no rights except those which flow from Apostolic authority. On scriptural and primitive ground, therefore, the clergy and the laity have no right to legislate without their Bishop, just as he has no right to legislate without them. And when the clergy and the laity are so ignorant of true Church principles as to desire to act without their ecclesiastical head, I should say to them, very kindly, but very plainly, that it is high time they should learn the true Constitution of their Church before they undertake to meddle with the serious and responsible work of her legislation.

Our persevering and ingenious censor sums up his charges by saying that the Bishop of Vermont may exercise "all power, legislative, judicial, and executive," so as to "dictate to the shape of a gown or the fashion of a surplice." I am really sorry to see a man of acknowledged talents and acquirements so far above the average descend to such cavilling as this. For as to the legislative power of the Bishop, I have shown that he is as dependent on the clergy and the laity as they are on him, and therefore he can make no change without their full consent and approbation. With respect to his judicial power, I have shown that it cannot be exercised until the Standing Committee have made a presentment, and a jury of presbyters or laymen has decided upon a verdict, which is in precise analogy with the administration of secular justice. And as regards the Bishop's executive power, our rhetorical friend must have thrown in the phrase *ad captandam*, or possibly to frighten his readers with a phantasm. For it is evident to common sense that the Church, being a spiritual kingdom, has no executive power at all under the present dispensation; and therefore the sentences of her officers can only be executed by the conscience of her members. The President has executive power, because he commands the army and navy. The Governor has executive power, because he can order out the militia of the State. The judge has executive power, because the sheriff is bound to enforce his judgment by the strong arm of the law; but the Bishop has no instrument of coercion connected with his office, and the application of such a phrase to him looks very like a pure absurdity.

I believe that I have now disposed of the catalogue of my good brother, the Rev. Dr. Hawks, and therefore I shall next advert to a statement of your anonymous correspondent which demands some attention. Our system, as he regards it, must deprive our Conventions of all attraction, and produce "a feeling of indifference and servility in both clergy and laity." And he introduces "a distinguished layman of Vermont," saying that "he had no interest in them, because he could not consent to be made an automaton."

Here we have three substantial allegations: 1st, the want of attractiveness, 2dly, the production of servility in the clergy and laity; and 3dly, the danger of transforming a "distinguished layman" into a mere machine. Let me consider them with fairness and with candor, although I cannot help thinking that our accuser has ventured upon the grave responsibility of publicly censuring what he has taken very little pains to understand.

With respect to the first charge—the want of attractive interest in our Conventions—the only proper way to test it would have been to compare the lists of the clergy and the laity who attend them, with similar lists in other Dioceses. If your correspondent had done this, he would have found that in no Diocese of the same size throughout the land was

there a more regular, faithful, and steady attendance, or a more cordial reception and entertainment of the delegates, than in ours. If by means, however, that our Conventions are not attractive to the public, that is undoubtedly true. But it is not true in Vermont only, since the same fact might be alleged of every other Diocese, with the single exception of Virginia. And there, he must be perfectly conscious, that it is not so much the *proper business of the Convention* which attracts the crowd as the excitement of a great religious festival, kept up throughout the week with a zealous effort of preparation. I do not mean to make the slightest objection to this peculiarity in the custom of our Southern friends. On the contrary, I rejoice with them that they are able to render their annual assembly so interesting. But we of the North are accustomed to distinguish a little more exactly between the *Convention*, which meets to transact the business of the Church, and the *Convocation of the Clergy and the Laity*, who come together to a special feast of preaching, in connection with the proverbial warmth of *Virginian feeling and hospitality*.

There are two theories of what the Annual Convention of a Diocese should be. That which your correspondent, doubtless, prefers, would make it an occasion of display, intended for the public ear and eye. That which we prefer agrees better with the idea of a private family meeting, assembled once a year to confer, quietly and confidentially, about our own progress and condition, without any interruption from strangers, or any solicitude about the comments of a gazing crowd. Hence it is that our canon declares our Annual Convention to be "not public." Hence, also, is derived the natural consequence that it affords no field for any man who might be tempted to come only to play the orator and make confusion. And hence, too, is the happy result, under God, that we meet, without the slightest apprehension of party strife or angry discussion, to strengthen the bonds of mutual regard by the cordial intercourse of unity and kindness, to learn the doings of the past year, and consult on the course required to promote the advancement and prosperity of the spiritual field intrusted to our care.

I speak here, however, of the *CONVENTION*, properly considered. Of course there is no injunction of *secrecy*. A private meeting is one thing, and a secret meeting is another. Of course, likewise, we have religious services, to which the public are invited. A Missionary sermon is preached the evening before. A Convention sermon, with the Communion, marks the opening of the assembly. The Convocation of the Clergy, which holds one of its quarterly meetings at the same place and season, appoints such other public services as may be deemed useful. But the Convention itself is a *family conference of its own members only*. And I doubt not that in this very peculiarity we enjoy an important advantage over the ordinary system, notwithstanding the morbid appetite for publicity, which is so strongly characteristic of our age and country. The sum of the matter, therefore, amounts to this: Our Conventions are as attractive as any others, on the true grounds of *duty and principle*. All attractiveness beyond this we leave to the admirers of the other theory.

The imputation of *servility* in the clergy and the laity of our Diocese comes next to be considered, and here I can only compassionate the ignorance of your correspondent, on the one hand, and his boldness on the other. I refrain from those expressions of strong rebuke which such boldness deserves. For it is a very serious charge to make, on no better evidence than his own idle conjecture. And you must allow me to say, gentlemen, that it is a very serious charge for you to publish and scatter abroad on the wings of the wind, in a thousand quarters, without knowing whether it was founded on facts, or whether you would have the means afforded of contradicting it, if it were an error. Happily, however, it is a charge which carries on its face its own refutation. Every man of common intelligence throughout the United States must know that Vermont is perhaps the very last place in the world for the practice of *servility*.—There is not a spot upon the broad earth where true liberty, in its widest extent, is more universally understood, or more manfully defended. And as to the Churchmen of Vermont, I might challenge your correspondent to name a Diocese where the Bishop, the clergy, and the laity live together on a more thorough system of fraternal equality. But we claim the capacity of distinguishing between freedom and licentiousness; and we respect the just rights of one another as carefully as we guard our own. I have already shown that the peculiar features of our Diocesan Constitution are derived from Scripture and the primitive Church, to which all Episcopalians profess to render their allegiance. Is our faithfulness to these worthy to be branded as *servility*? I have

shown that the Bishop is as dependent on the clergy and the Laity as they are upon him. Is this *servility*? I have shown that our system is the true exponent of the *unity* of the body of Christ, in which there can be no authoritative action unless the whole of its constituent elements concur together. Is that *servility*? If your correspondent's idea of Christian liberty be such that he supposes it impossible to enjoy it under a just and Apostolic theory of the Episcopate, I can only lament his ignorance of true church principles. And I would advise him, in all kindness and sobriety, before he again assumes the office of censor over the clergy of Vermont, to study our standard writers on Ecclesiastical polity—Hooker, Potter, and the rest—whom it is very evident that he has either never read or has quite forgotten.

(Conclusion next week.)

### CORRESPONDENCE.

FOR THE CHURCH TIMES.

#### ALL SAINTS' DAY.

"After this I beheld and lo! a great multitude which no man could number, of all nations and kindreds and people and tongues stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice saying, *Salvation to our God which sitteth upon the throne and unto the Lamb.*" Rev. vii. 9 10.

O Thou, who out of ev'ry land  
Hast gather'd thine elected band,  
To stand around thy throne;  
Fain would we join the countless throng  
Who cease not day and night in song  
Thy saving pow'r to own.

O Lamb of God, by men denied,  
Once set at nought and crucified,  
Now raised to pow'r supreme:  
For Thee alone Immortal King  
Thro' heav'n and earth the praise shall ring—  
Salvation all the theme.

Salvation from the burning flood,  
Salvation bought with tears and blood,  
Beyond all price the cost:  
Salvation afar off and nigh,  
Salvation to the doom'd to die;  
Salvation to the lost.

Attune our hearts: and with the fire  
Of love our unclean lips inspire,  
To join th' incessant cry  
Of Saints who swell the choral psalm,  
Who wear the robe and bear the palm  
Of Christ's great victory.

W. B.

\* Eph. ii. 17.

### News Department.

From Papers by Steamship America, Oct. 14.

#### THE SCOTCH EPISCOPAL CHURCH.

The most important and hopeful feature in our ecclesiastical news from Scotland, is the fact that the laity have at length been admitted by two of the most catholic-minded bishops of the church, to share in the administration of the affairs of the church. On the 21st the laity of the diocese of St. Andrew's, attended by the invitation of the bishop his primary Visitation in his cathedral of St. Ninian's, at Perth; and on the preceding day the laity of the diocese of Moray and Ross had attended in convocation at Inverness, in obedience to the summons of their bishop, which, both from its intrinsic excellence of composition, and as marking, I believe, emphatically a great fact in the history of the church, I transcribe at full length:—

"To the Faithful Lay Members of the Episcopal Church of Scotland, resident within the United Dioceses of Moray and Ross, greeting.

"Whereas, when our Divine Lord and Master ascended up into heaven, and founded His mystical body the Church, which was to consist of all orders and degrees of men here below, He made provision for its unity and orderly government by entrusting the rule and supervision thereof to His Apostles, and to those who should succeed them in their sacred functions even to the end of the world.

"And whereas the successive holders of the Apostolic office, the Bishops of the Christian Church, have from time to time as the exigencies of the Church required, convened in synod the clergy of their respective dioceses, to aid them in this great work with their counsel and advice; which practice has tended greatly to the well being of the Church at large, no less than to its local efficiency.

"And whereas the laws and canons of our own branch of the Church Catholic, following herein the ca-

none of the ancient Church, have sanctioned and required the frequent meetings of such synods of the clergy, to the end that the Bishops, aided by the counsel and learning of their presbyters, might be enabled the better to rule and govern the faithful committed to their care; and such synods have, through God's guidance and mercy, tended greatly to the preservation of Evangelic truth and Apostolic order amongst us, and to the general efficiency and well being of our Church.

"We, impressed with the conviction that the Bishops of the Church have thus been greatly aided in their responsible office by the counsel and wisdom of their presbyters, and that every Bishop is at liberty to seek out and call forth into exercise the reason and varied gifts bestowed upon all orders and degrees of the faithful, in such manner and to such extent as he may think best calculated to make them useful and subservient to the great and important objects for which the Christian Church was founded; and further, believing that our brethren of the laity will not shrink from bearing their legitimate part in the public cares of the Church, and from affording to him who is set over them in the Lord that counsel and advice which he may seek at their hands, do hereby invite and convene so many of the lay communicants of the respective congregations in our diocese, as may have it in their power to attend, to meet in the chapel of St. John's, in Inverness, on Wednesday the 20th day of September, at eleven o'clock in the forenoon, for the purpose of conferring with us on such of the affairs of the Church in this diocese as come legitimately within their province.

"That we may seek the blessing of the Great Head of the Church upon this our undertaking, and the guidance of the Holy Spirit in our deliberations, it is proposed, God willing, that the members of this Convocation should partake together of the Holy Communion before entering upon the important work for which they are convened.

"That the divine blessing may rest upon you in this and in every other good work, is the constant prayer of your faithful friend and Bishop, ROBERT EDEN, Bishop of Moray and Ross.

Hedgefield, Inverness, Sept. 2, 1854.

In a subsequent letter we have the following account:—

The Convocation of the laity of the diocese of Moray and Ross, to which I so recently referred, was held at Inverness on the 20th September. At eleven o'clock on that day the Litany was said by the Bishop's chaplain, and the Holy Communion was administered. Thereafter the Bishop constituted the Convocation in the name of the Holy Trinity, and then delivered to the laity present an address from which I select the following passages:—

"I confess (said the Bishop) that amongst the motives which have influenced me in summoning to counsel the lay members of my diocese, that of engaging them in discussions for the purpose of determining controversies has had no place. I had rather thought of engaging them in such practical work as would leave little time or thought for controversy, and whose valuable and beneficial results might go far to blast its edge, and tend to draw Churchmen together on points on which they are agreed, rather than engage them on those on which they may differ. "If any man will do God's will he shall know of the doctrine," encourages me to believe that when all orders and degrees of man are severally engaged in doing God's will by doing His Church's work in the Church's way, according to their several abilities in their respective stations, our knowledge of truth will become clearer, and unity of sentiment will be promoted by unity of action."

Then alluding to the prevalent evil which rises from the want of united action and sympathy among Scottish Churchmen, the Bishop well remarked:—

"The first step as it appears to me which should be taken towards removing a defect like this is to awaken an interest in the affairs of the diocese in which we live, and to this end to give the members a direct personal interest in its affairs, and to enlist their energies and to seek their co-operation in the management of them. Men who have been accustomed to limit their thoughts and exertions as Churchmen to their own particular congregation can form but a slight idea of the many subjects on which their talents and energies may be employed when called on to exercise them in the larger sphere of the diocese, and much more when they be called to co-operate in the still wider field of the Church at large.

"If (continued the Bishop) representatives of each congregation come together for mutual conference at regular and stated intervals, to deliberate, not only on what may concern those whom they immediately represent, but upon that which concerns the whole diocese, they are more likely to agree upon certain fixed principles by which the affairs of the diocese should be regulated, and applying these principles to the organization of the various congregations, subject to an elasticity which may meet any peculiarities, to arrive at such a degree of uniformity throughout as will evidence them to be parts and members of the same body. I could (said the Bishop in conclusion) dwell largely and hopefully upon the advantage which I feel I should myself derive in conducting and superintending the affairs of the diocese when in difficulty or doubt. I might cease upon receiving the honest and wise counsel of those who are so much interested in the good government of the diocese as he upon whom the responsibility rests. It is no slight advantage to me that the Church by its

has authorized me annually to seek the counsel and advice of the presbytery of the diocese. It is because I am sensible of the advantage thus afforded, because I feel that I am now losing the aid which I might also derive from the counsel and advice of the laity, and because I think it will be for the furtherance of the great objects for which I have been called to preside over this portion of the Lord's vineyard, that I have convened this Convocation, that I propose its annual convocation, and that I ask as your Bishop cordial and effectual co-operation where our interests are one, our objects one, and where by mutual courtesy and forbearance, and with, I trust, the superintending influence of God's Holy Spirit, we may labour together to promote the object for which the incarnate Saviour constituted his Church on earth, the salvation of the souls for which he died."

On the conclusion of the Bishop's address Mr. Mackintosh, of Raigmore, after a short statement moved the following resolution, which being seconded by Mr. Sheriff Colquhoun, was unanimously adopted:—

"That this Convocation of the lay members of the Scottish Episcopal Church, resident in the united dioceses of Moray and Ross, convened by their Bishop, desires to record its conviction that, in the legitimate exercise of the authority vested in them, it is competent to the Bishops of the Christian Church to take into their counsels, whenever they see fit, the faithful lay members of the Church, for the purpose of deliberating upon all such questions connected with the welfare and extension of the Church as shall be submitted to them."

Lord Selkirk then addressed the meeting, and moved the following resolution, which was seconded by Mr. Mackintosh, of Daviot, and also carried unanimously:—

"That the Bishop of this diocese having by his own authority convened the present Convocation, and having declared his intention of convening a like Convocation from time to time, until effect may be given to a resolution of the Bishop's, which was passed in an episcopal synod held in Edinburgh in the year 1852, to the following effect:—'That the admission of the laity into ecclesiastical synods, under certain conditions, and to speak and vote on a large class of ecclesiastical questions, is not inconsistent with the Word of God, and is not contrary to that pure constitution of the Church to which it has been the special privilege of the Church in Scotland to bear testimony; and as it is necessary that rules and regulations should be framed for the due ordering of such Convocations, and for the election of its members, in order that the laity throughout the diocese may be properly represented, the Bishop be requested to frame such rules and regulations, aided by a committee of not more than seven of the body, and that the election of members to the next Convocation shall be regulated by such rules, which shall be submitted to such Convocation for consideration and approval.'"

On farther deliberation, the meeting came to be of opinion that they were not yet in a state to appoint a committee to revise the rules and regulations, and they therefore requested the Bishop to frame them in the first place, and to submit a draft of them to an adjourned meeting of the Convocation to be held that day month, at which the same might either be adopted or remitted to a committee for further revision.

The Bishop having thereupon pronounced the Apostolic benediction, the meeting adjourned.

NEW BRUNSWICK.

The Fredericton Reporter of Oct. 27, says.—On the 21st paragraph of the Address being read, Mr. Fisher rose, and in a speech which occupied four hours promulgated the principal grievances which the country had sustained from the Government for the last four years. He dwelt at large upon the violation of the Provincial Constitution connected with the judicial appointments consequent upon the resignation of the late Chief Justice Chipman—the part which himself had sustained as a member of the government throughout these transactions—the injustice with which he had been treated, and the private circumstances, new for the first time brought before the public, of his resignation as a member of the executive. These explanations were listened to with the most profound attention, and elicited several exclamations of approval from persons who had never before understood the position which he had occupied.

Since then the debate has been continued with much spirit. The Attorney General, Mr. Brown, Mr. Ritchie, Mr. Gray, Mr. Tilley, Mr. Gillmor, Mr. Smith, Mr. Poyd, Mr. Wilmer, Mr. Macpherson, Mr. Johnson, Mr. Botsford, Mr. Harding, Mr. End, Mr. English, Mr. Tibbitts, Mr. Cutler, Mr. McLeod, Mr. Ryan, Mr. Hayward, Mr. Fisher, and Mr. Street in closing, delivered elaborate speeches.

Nothing special has, or indeed could have transpired in the Legislative Council, thus far during the present session; except that the resignation of the Hon. Mr. Brown, and the accession of the Hon. Dr. Gordon, have been officially announced by the President. Dr. Gordon has taken the oath, and his seat in the Council.

THE DIVISION—THE GOVERNMENT DEFEATED! Half-past Two o'clock.—A telegram has just been received at the News Room, announcing the division,

leaving the Government in a minority of fifteen.—Names as follows: For Mr. Fisher's amendment—Fisher, Brown, Ritchie, Johnson, Smith, Harding, Tilley, Macpherson, Hathway, Steadman, Landry, McAdam, Gillmor, Connell, English, Tibbitts, Lunt, Ferris, Ryan, McClellan, Stevens, Cutler, McPhelim, Burton, M. Naughton, End, Botsford—27. Against the Amendment—Street, Partelow, Wilmer, Gray, Hayward, Montgomery, Taylor, Gilbert, McLeod, Boyd Poyd, Rice—12. Kerr absent. The Speaker (Mr. Hanington) in the chair.

Editorial Miscellany.

NEWFOUNDLAND.—The Legislative Session of Newfoundland, was opened on Tuesday, Oct. 10, by His Excellency the Lieutenant Governor. The Legislature, says his Excellency, "has been called together at the inconvenient period for the purpose of settling the preliminary conditions to the introduction of the system of Responsible Government, and of remedying the inconveniences arising from the circumstances of the last Session having closed without the usual Bill of Supply." The Speech further refers to the conditional admission of Newfoundland to a participation in the Reciprocity Treaty—to the defective sanitary state of St. John's, with a view to a remedy—and alludes to a partial failure of the fishery—and to a diminution of the potato disease.

Despatches on the subject of Responsible Government had been laid before the House, and a Bill to equalize the Representation, giving 16 Protestants to 14 Roman Catholics, had passed the lower branch—was read a second time in the Legislative Council on the 20th, and sent to Committee.

IMPORTANT DEBATE.—The House of Assembly, St. John's Newfoundland, was occupied on Wednesday, Oct. 11, chiefly with a debate on motion of Mr. Little, to have the lithographic likeness of Joseph Hume, Esq. M. P., placed on the walls of the Assembly Room, which at last was carried without opposition—so says the Morning Post.

A telegraphic despatch from Fredericton announces that the Reciprocity treaty had been adopted, and bill passed at 4 p. m. Nov. 2.

Several daring robberies have been committed during the past week. The house of Mr. David Allison was broken into, and the thief entering his bed chamber, took from the pocket of the pantaloons a sum of money, and managed to get off without detection—the daring burglar then visited the pantry and helped himself to some of the good things wherewith it was furnished. The premises of the Hon. A. Keith, have also been entered and robbed of money and valuables to the amount of over £100. Appearances connected with these robberies would seem to indicate the presence amongst us of some accomplished professors of the art. The police had better keep a good look out for suspicious characters.

The revenue collected at St. John, N. B. for the year ending Sept. 30, 1854, was £121,191 18 7.

Two men were seriously injured while setting off a blast near the Railway depot, on Monday last—one had one of his hands blown off—the other was wounded in the face.—Chron.

The latest Newfoundland papers mention the return of a vessel despatched to look for the wreck of the Arctic. She found some materials floating about, but nothing satisfactory as regards the safety of any portion of the missing passengers or crew.

A meeting in behalf of the Micmac mission was held in the Baptist chapel, at Liverpool, on Monday 30th ult. In the course of his lecture the Revd. Mr. Rand exhibited the Gospel of St. Matthew printed in Micmac, and stated that the Gospel of St. John and other portions of the Bible were in course of printing or ready.

PROTESTANT EPISCOPAL CHURCH, U. S.—The Rev. Henry Washington Lee, D. D. was consecrated Bishop of Iowa, on Wednesday, Oct. 18, at St. Luke's Church, Rochester, N. Y.

A schooner lying at Clark's wharf, laden with sugar, was discovered to be on fire yesterday morning.—Assistance being speedily procured the fire was subdued with some damage to the lower tier of her cargo. Consigned to S. A. White & Co.

Third Instalment of Contributions from Truro to the Bishopric Endowment Fund:

Mr. Hugh Snook	£1 0 0
Mr. John Black	0 10 0
John Burnycat, Esq.	0 6 8
Mr. Charles Burnycat	0 10 0
Rev. T. C. Leaver	5 0 0
	£7 6 8

Received Nov. 2nd.

E. Gilpin, Jr. Secy.

Charlotte Town, P. E. I., Nov. 1.

There are visible signs of prosperity and improvement in this place. I hear that upwards of 120 vessels, from 100 to a 1000 tons, have been built on the Island this season. The crops have been abundant, and the specimens of agricultural products at the Exhibition to-day (an annual affair) were good evidence of the capabilities of the Island. There were turnips measuring a yard and two inches in circumference—potatoes of large size—grain of excellent quality—homespun well manufactured—shawls as good as can be imported, and capacious enough to enfold a family at once—bonnets of beautiful texture—and a variety of other articles, proving that there are skillful and industrious hands among the wives and daughters of this land. Many of themselves were there, and a fair exhibition they were. The articles were displayed in the Temperance Hall, a commodious building, and appropriately chosen to set off the industrial prosperity of the country—the dram shop may illustrate the causes of its decay.

Some fine houses and stores have been erected within two years, and just now the shops (lighted with gas) and streets piled up with cases of goods, and the throng of well dressed ladies and eager purchasers jostling each other in the way, plainly show that this is a stirring place.

The Episcopal Church is well attended, and is shortly to be lighted with gas. A new organ was set up, and played for the first time last Sunday—cost about £200 currency. There was a full choir, and harmonious music. The walls of the building shew marble slabs to the memory of no less than three Governors who have here finished their course—and also one in memory of the Rev. Mr. De-briany, who was for 46 years Rector of the Parish. There is an admirable Sunday School in connection with this Church—where it was most pleasing to see those who are not weary in well doing occupy the places they have filled for many years. Among them the Chief Justice of the Island—the Postmaster-General—and a Captain and a Lieutenant in Her Majesty's Navy—well known in all our harbours on the Eastern coast, for their aid in every good work.—Communicated.

H. M. Ship Rattlesnake, arrived at San Francisco on the 30th Sept. from Port Clarence, Arctic Ocean, reports the arrival there of Capt. Collinson, H. M. Ship Enterprise, from his long expedition in search of Sir John Franklin.

A pressure of important ecclesiastical intelligence, has prevented the publication this week, of matters of a more general nature.

The last Colonial Church Chronicle contains, we understand, some complimentary allusions to this Diocese. Our copy has not yet reached its proper destination.

LATER FROM EUROPE.

[By Telegraph to Merchants' Reading Room.]

The Am. Steamship Pacific, arrived at New York on Tuesday evening. Liverpool dates to the 18th inst. No War News. Consols quoted at 95½ to 95. The Market for breadstuffs was in an excited state, an advance of 3s. per barrel in Flour is quoted, Western Canal being held at 36s. to 37s. 7d. per barrel.—Wheat was held for an advance of 6d. to 9d. per bushel. Corn in brisk demand. Sales had been effected at an advance of 1s. per quarter.

SECOND DESPATCH.

Absolutely there is nothing from the Seat of War.—The Despatches as they are received are altogether conflicting. It is however authentic that nothing further has been accomplished.

The Allies now number 90,000 men in the Crimea, and occupy strong positions south of Sebastopol.

They have all the siege materials landed. Menschikoff continues to hold the field with 30,000 men, expecting a reinforcement of 30,000.

STILL LATER.

A despatch at the Merchants' Exchange Reading Rooms, received on Friday at 11½ o'clock a m., announces the arrival at New York of R. M. Steamship Arabia, on the evening previous, with Liverpool dates to 24th ult. No change is reported in Consols. The bombardment of Sebastopol was commenced on the 13th October, but no further intelligence had been received up to the latest hour previous to the departure of the steamer.

The Flour Market continued in an unsettled state with a further advance in prices.—latest quotations for Western Canal Thirty-nine Shillings, and for good Ohio Forty-two shillings per barrel.

The advance in Wheat during the week has reached One Shilling per bushel.

Indian Corn has also advanced Two Shillings per quarter.

MELANCHOLY ACCIDENT.—At Argylls River on the afternoon of Wednesday last, two boys were playing near to a pile of barn-lumber, when it gave way and fell upon them, killing them instantly. The youngest, aged 4 years, was the son of Mr. Andrew Ricker—the other was in his sixth year and son of Capt. Robert Ricker. An inquest was held before Matthew Jeffrey, Esq., coroner, and the verdict rendered was in accordance with the above facts. We truly sympathize with the afflicted parents—we know them—and are convinced that their tender feelings must suffer extreme torture, unless supported by special grace from Heaven.—Liverpool Transcript, Nov. 1.

Ecclesiastical.

CANTERBURY SETTLEMENT.

The Lyttelton Times reports meetings at Christchurch and Lyttelton in February, upon the subject of Colonial Church government. Both meetings were called and presided over by the Rev. O. Matthias, as Commissary of the Bishop of New Zealand. The following are the resolutions proposed and variations suggested by the Ecclesiastical Committee of Christchurch:—

- General Principles proposed by the Bishop of New Zealand.
  1. That the Bishops, clergy, and laity, in each diocese, shall be three distinct orders.
  2. That the Bishops, clergy, and laity, shall be three distinct orders, the content of all of which shall be necessary to all acts of the diocese at all of which shall be necessary.
  3. That every adult male communicant, being a layman, and duly registered, shall be entitled to vote at the election of lay representatives to the diocesan convention, every person shall, such representatives to be deemed a member of the diocese, and Church of England, who shall have made the same declaration; but that such election shall be by parishes, man of his parish or district, through it shall not be necessary that the representatives member who shall have been elected by each parish shall duly registered, be entitled to persons residing within the parish.
  4. Omitted and incorporated with No. 3.
  5. That it shall rest with each diocesan convention to decide how and by whom all patronage shall be exercised, and in what manner all persons holding Church offices shall be removable from the same, and also to fix the amount of all salaries, fees, and other allowances.
  6. That it is necessary that all persons holding Church offices shall be removable from the same shall be by legal incorporation; and that all churches, burial grounds, schools, and lands, should be legally incorporated, if possible, by the Local Legislature; but that the duty of determining the manner in which offices shall be removable from the same shall be left to the Diocesan Convention, according as submitted to her Majesty's Secretary of State for the Colonies, and to the Arch-bishop of Canterbury, through or else the Metropolitan Bishop of Sydney, with a petition to her Majesty would be granted, the utmost union with the Mother Church, due regard being had to the independence of the Colonial action of the Colonial Charter Church.
  7. That neither the doctrine, rites, or the Church of England, nor the authorised version of the Bible, shall in any way be subject to the decision of the Colonial Convention, should reside within her Majesty's dominions.
  8. That the Bishop of New Zealand be requested to take in the form of a petition, such steps as may be necessary and to take such steps as may be necessary for carrying into effect the wishes of the memorialists.

These resolutions and suggestions were discussed at a meeting at Christchurch on the 6th of February.

His Honour the Superintendent (Mr. Fitzgerald) rose to move the adoption of the first three paragraphs. We had no longer any need to dwell on the fact that there is a call for some sort of Church constitution for the colonies. All were demanding power for the Church to manage her own affairs. It should be distinctly understood that in talking of giving power to the Church, we mean only the removal of disabilities; the power not to interfere with others, but simply to regulate her own affairs. In proposing the three first paragraphs of the suggested basis of a constitution for the Church, he thought that they would all agree that the governing body of the Church should be composed of Bishops, clergy, and laity. With regard to the alteration of general, into diocesan convention, they appeared to have met with a difficulty of a kind analogous to that which had presented itself to the Imperial Parliament in framing the Constitution for New Zealand, when they divided this colony into six provinces, and also instituted a General Assembly. There are objects such as those alluded to by Mr. Jacobs

relating to property, which would most properly be left to the government of each diocese; whilst, on the other hand, there were questions relating to doctrine and articles of faith, which can rest only on a much wider foundation or concurrence of representatives of large bodies of Christians such as would be a general council of the Australasian colonies. But such a Synod would meet but rarely, it would form a wholly unfit body to discuss questions of daily occurrence relating to property and appointment to offices, &c. In regard to the third paragraph, though he would propose it in the words placed in his hands, he wished to express his own opinion, as he did not concur in the necessity of electors signing a declaration that they were members of the Church of England. He was convinced that the truest and wisest policy of the Church, unless we had some distinct heresies to oppose, was to adopt no narrow test of Church membership, but to consider, as in Apostolic times, every one to be a Churchman who would partake of the Sacrament and acknowledge the Creeds of the Church. Beyond this, to require any declaration of Church membership was to narrow the basis of the Church. With this expression of his own difference of opinion on this point, he would propose the three paragraphs as altered by the Church committee.

The motion was seconded by Mr. Fritchard. Mr. Brittan wished to explain that this paragraph as now proposed did not represent the unanimous view of the Church committee as regards the communicant test for electors of lay representatives, and on this point he felt compelled to move an amendment. Some weak brethren whose consciences we were bound to respect, would, he thought, object to becoming registered communicants in order to obtain the franchise. He would move as an amendment to leave out the word 'communicant' in the first line.

Mr. Martin seconded the amendment. Mr. Hall had heard no reason offered why the Communion test was wrong in principle. Mr. Brittan's argument rested only on expediency, but there appeared to him a higher principle involved when we were considering how to secure those to manage the affairs of the Church who should be really heartily well affected, and he thought that whether electors or elected, they should be communicants. His test might not be sufficient of itself, neither was the declaration standing alone, but the two combined would form the very best test which could be desired. Three out of four people you meet will say off-hand that they belong to the Church of England, and in times of excitement elections would, without a proper test, be carried by those who were not honest and sincere Churchmen.

His Honor, in reply, observed that though we had no power at present to form a constitution, we must act and speak as if we had, and he would declare that he had not the slightest respect for the Church of England as a limb of the State, but only as far as she is a part of the Church of Christ. We should do away with all differences between a Christian and a heathen if we were at liberty to discard one by one all the essentials of a Church. If by giving way to wrong feelings under the idea of conciliating weak brethren, we may cut off one of the sacraments of the Church from our definition of a Churchman, we may discard everything else. Let us adopt the widest basis known to Christendom, the partaking of the same sacraments and the same creeds. The first three clauses into which the fourth was incorporated, as proposed by the Church committee, were then carried by a show of hands.

The Rev. Dr. Mackie moved the 5th and 6th paragraphs.

His Honour wished to express his sense of the wisdom of the arrangement in England by which Church property was vested in a number of different corporations, not in all Diocesan Synods, nor in the body of Church trustees, but where every parish was a separate corporation, Church property being vested in Deans and Chapters, in colleges, and so on. Thus in times of excitement or revolutionary violence, though it would be easy to despoil a single body, it was very difficult to subvert so many various bodies all interested in the preservation of Church funds. He would therefore move that in clause 6, the words 'or other' be inserted after 'parochial.' The fifth and sixth paragraphs were then carried, with the addition proposed by his Honour.

Mr. Hall, in proposing the 7th paragraph, would not enter into the subject of the Queen's Supremacy, on which he thought people often had very confused notions; it rested on statute law, and could not be affected by any act of ours. The Rev. H. Jacobs could see no reason for sub-

mitting our Church regulations to the Secretary of State for the Colonies. It would be far better that the Church of New Zealand should be content to let any voluntary regulations, into which her members may enter, prevail by their own force. Should a Provincial Synod of the Australasian Church be assembled, we should indeed desire the sanction of such a body, and still more should we live to see a grand council of the Anglican communion throughout the world, with the Archbishop of Canterbury as Patriarch and Primate. He believed that union with the Mother Church must be based on agreement with her in essentials; on the Creeds and Sacraments, on Apostolic doctrine and order, on the use of a common version of the Scriptures, and a common liturgy, not on the mere accidents of temporal government. Would any one maintain that what is called the Royal supremacy is an essential doctrine of the Church? Is it a doctrine of Scripture? It would be hard to prove it. Is it of the essence of the universal Church? Then where was the Church before the time of Constantine? Is it of the essence of the Reformed Church of England? What, then, has become of the Church in America since their separation from England? And what would become of the Church of England herself, should her government ever cease to be monarchical? The doctrine of the Royal supremacy may have suited an age when the divine right of kings was an article of belief, but is wholly out of place when the empire is virtually ruled by a majority of the House of Commons, composed of men of all religions, and especially inapplicable to the unwieldy, unestablished, unprincipled Church in these colonies. The Royal Supremacy is a sort of lay papacy which cramps the Church of England, and stands in the way of a complete union of the Anglican Churches throughout the world. The time must speedily come when the oaths and obligations which bind our Bishops and Clergy will be revised, as they would have been long since but for the suspension of the powers of Convocation. Mr. Hall has told us what these oaths chiefly are; surely anything so antiquated and obsolete as those are in the present day must speedily be abolished. They were indeed felt by some to be so inconsistent with facts that they had even been a bar to some excellent men taking orders in our church.

The seventh paragraph, as proposed, was then carried.

Mr. Bealey moved the 8th clause. It was wished that the fundamental doctrines of the Church, and the authorised version of the Scriptures, could not be in any way subject to the decision of any colonial Church. So suspicious was our own Church of any doctrine propounded by any less authority than that of the whole Church, that she allows no doctrine to be essential which has not been sanctioned by one of the first general Councils. With regard to the adaptation of the Liturgy to the particular circumstances of a Colonial Church, the matter stood on a different ground, and a Diocesan Synod might properly sanction such adaptations.

Mr. Brittan moved as an amendment that clause eight stand as in the Bishop's draft, which was seconded by the Rev. W. Mackie.

Mr. Hall proposed another amendment, explaining more fully the purpose of those who would vary the clause so as to allow a power to the Synod of the Colonies to adapt the Liturgy to any peculiar exigencies which might arise in a colony, either as regarded the natives or the nature of occasional services at stations &c., instead of leaving this to be done irregularly by individual clergymen, as at present.

After further discussion, Mr. Brittan's amendment was carried—the paragraph being allowed to stand as in the original draft.

An additional paragraph referring to the discussions in Parliament on the Colonial Church Bill having been proposed by Sir F. Tancred, and subsequently withdrawn, the business of the meeting terminated after a vote of thanks to the chairman, by his proceeding the blessing.

On the following evening a public meeting of members of the Church of England was held in the school room at Lyttelton, to take into consideration the same subject. The Rev. O. Matthias presided, as at Christchurch. At this meeting the Bishop's plan appeared to have been adopted bodily; an amendment to discuss the resolutions regarding having been put and carried.

Mr. Dampier then proposed that the following condition should be made to the Bishop's plan, viz.—That in the opinion of this meeting there should be in each diocese a separately-constituted corporation, in whom shall be vested, and by whom shall be administered, the Church revenues of each diocese.

It is said to be believed the meeting would be annihilated in affirming the principle that the property of a settlement for the Church should be administered by and for the use of the settlement. This having been seconded by Capt. Swinson, was carried unanimously, and the meeting shortly after separated.

Missionary Intelligence.

SOCIETY P. R. F.

The annual meeting of the Liverpool branch of the Society for the Propagation of the Gospel was held on Sept. 25, under circumstances of unusual interest. The hall of the Collegiate Institution was crowded in every part, notwithstanding the counter attraction of the British Association, which continued its session on the same evening. After an eloquent address from the Bishop of Chester, who was in the chair, the Archbishop of Dublin moved the first resolution, and in doing so made the following observations on the principles and present position of the society:—It was the first object of the society to provide for the spiritual wants of their own people; and in doing this they would most effectually promote the conversion of the heathen. It was in vain for missionaries to go among the heathen, so long as the heathen saw the European settlers neglectful of the religion which the missionaries advocated. Let the colonies be taught religion, and they would become by far the most effectual missionaries. It was from a strong and well settled conviction of the importance of promoting religion extensively among the European settlers, and of the high claims of this society, that on being appointed to the see of Dublin, he exerted himself to establish and encourage as far as possible, a diocesan branch of the society. He found that the fault of its non-encouragement in Ireland did not lie with the society itself, or the great part of the Irish people, but because they had been left almost entirely ignorant of its existence; and as an instance he mentioned the refusal of a dignitary of the Church, who was applied to for aid, on the ground that he did not approve of new societies, and that there was no need for them. (Laughter.) He was indeed ignorant that the society had actually been in existence for nearly a century and a half. Very different, however, was the feeling and conduct when the public were duly informed of the true character and claims of the society. There had been a strong disposition amongst some persons in Ireland to raise calumnious charges against the society; he was thankful to say, however, that under Providence they had turned to the society's advantage. Investigation of the charges had proved them to be unfounded, and this produced such a reaction, that the suspicions had not only been quieted, but had been turned into a strong recommendation of the society.—(applause)—because among honest and fair minded men there was always a tendency to sympathise strongly with those who had been calumniated. (Renewed cheering.) He (the speaker) concurred with the chairman that neither this society, nor any of its individual members, pretended to perfection. But it aimed at perfection; that was about what we should all do; and therefore they had taken every opportunity of enquiring into every point, whether any evil could be remedied, any objection obviated, or any improvement introduced into the working of the society. In some details improvements had recently been made; but no change had taken place in its fundamental principles, which were to promote what they considered to be true religion, according to the principles of their own Church.

The Rev. F. Barker, Bishop-designate of Sydney, who seconded the resolution, bore testimony to the liberal support which the society has afforded to Sydney, and stated that since his appointment he had received most cordial and ready assurances from members of the committee that equal or even increased assistance would still be afforded. He stated that the population of Sydney had increased within the last four years from 25,000 to 60,000; while the number of the clergy had diminished during the vacancy of the see.

The Bishop of New Zealand, in the course of a long and deeply interesting speech, alluded thus to his own future connection with the Bishop of Sydney. When Mr. Barker was appointed to the high office of metropolitan of Australia, the society from that moment respected the office, and gave a promise of the most cordial support. He himself knew little or nothing of the opinions of the Bishop-designate; he hoped, however, hereafter to become more cordially acquainted with them; and it was sufficient for him that he had been appointed to the high office which he hoped he would long hereafter hold. Whether his own (the speaker's) diocese would or would not, still remain connected with

the province of Australia, was not yet settled, but it should be decided by the authorities of the church, he could assure the Bishop-designate, in the presence of many of his late parishioners, that he should always give him every assistance in his power; and he hoped that the new bishop would find him not the least obedient of his suffragan bishops. (Loud applause.) It might be interesting to them to know that his last meeting with him was on the waters of the Cam, and that his next would be, he trusted, on the waters of Port Jackson. It was somewhat surprising that his friend the Bishop-designate of Sydney, his dear friend and brother the Bishop of Newcastle, and himself, would occupy the three contiguous dioceses of Newcastle, Sydney, and New Zealand. It might perhaps be interesting to know that when the last missionaries were sent out to New Zealand by the Church Missionary Society, an excellent worthy friend of his was rowing with him in a little two-oared boat, when his friend suddenly exclaimed, "Well, Bishop, I hope we shall always pull together." He dared to say the Bishop-designate of Synod would not be offended if he said the same to him.

The Rev. V. W. Ryan, Bishop designate of Mauritius, entered into a full account of the state of that island. Speaking of the Hindoo Coolies, who form a considerable portion of the population, he said he might mention many instances of their zeal and energy in endeavouring to supply their spiritual wants. On one occasion, in particular, when a family were leaving for the Mauritius, they invited their friends together, and determined to pay a catechist of their own. Now, with regard to the more extended operations of this mission station, he might allude to the testimony of Dr. Krapp, who had said that he regarded this appointment as of great importance to the slaves of Eastern Africa, for by its operation they might soon get a native missionary agent for that locality also.

Selections.

RETURN OF THE ARCTIC EXPEDITION.

The despatches brought home by the Arctic exploring expedition have been published this week. Sir Edward Belcher has returned in the *Phoenix* sent out in the spring with instructions to him, having been compelled to abandon, while they were yet uninjured, his four vessels engaged in the work of discovery, viz., the *Assistance*, his own ship, the *Resolute*, Captain Kellet, the *Intrepid*, Captain McClintock, and the *Pioneer*, Captain Osborne. It will be remembered that Captain Collinson went out in 1850 in the *Enterprise*, accompanied by Captain McClure in the *Investigator*, to look for Sir John Franklin and the North-west Passage; and that Sir E. Belcher's expedition, as enumerated above, was despatched in 1852 to look for Collinson and McClure. In the spring of the year the *North Star*, *Phoenix*, and *Talbot* were sent out with stores to Sir Edward Belcher. By means of the first of the despatches just published we are enabled to follow the voyage of the *Phoenix*, which was accompanied by the *Talbot*.

Capt. Inglefield reached, on the 12th of July, Four Island Point, and went on by Proven, where a supply of dogs was purchased, to Upernavic, where foul winds keep them till the 21st. On the 21st, the wind having changed an attempt was made to get through Melville Bay. They then passed Cape Shackleton, the Loom Bookery, where 553 birds were killed, and sighted Duck Island, from which so much ice was seen that the attempt to get through Melville Bay was relinquished, and course was changed to the southward. On the 25th they entered the Waigatae. On the 29th they shipped 70 tons of coal from the coal-mine discovered near Lievely, which was a few days after made up to 270 tons. On the 9th of August they "took the pack" abreast of Upernavic:—

"For ten days we pushed on through heavy ice, blasting, boring, charging the nips, and making but slow advance—they bay ice forming strong every night, much retarding our progress; and on the 17th we were closely beset at the edge of a large floe some miles in extent; luckily, a strong gale from the westward broke up the edges of this floe, and, on the weather moderating, slackened the ice sufficiently to admit of our pushing through, and on the 19th we were fortunate enough to get into the west water. Deeming it beneficial for the service upon which I was employed, I determined upon examining the depot near Wollaston Islands deposited by the *North Star* in 1850.—For that purpose I made the south shore of Lancaster Sound, and on the 21st, about 8.30 p.m., we passed near enough to Cape Hay to observe the coals deposited there in 1849 by Captain Parker, of the *Truelove*, for Lady Franklin. Observing that the staff and two casks containing letters and provisions were missing, I landed, and found that no trace remained of these but

a portion of the head of one of them, and some broken preserved meats. The coals, too, had been either carried away by the Esquimaux, or the ice, there being only twenty-one bags. A little after 10 we rounded Cape Carlrough, and shortly found the remains of the *North Star's* depot. On landing I found that this spot had also been visited by the Esquimaux, and plundered. Of the 600 casks and cases that were landed by Mr. Saunders, only 14 remained, and each had been stove to examine their contents, which consisted of flour, peas, 8-inch barley, oatmeal, and tobacco. Finding the snow only partially destroyed for each cask, I determined on embarking all that still remained, and the whole was shipped off in the *Phoenix*, with ten tons of patent fuel."

Proceeding on by Cape Warrander and Dundas Harbour, they steered for Beechy Island, which was reached by midday of the 26th August; when "the *North Star* was observed through the fog, standing off and on, and shortly an officer boarding us acquainted us that the whole of the officers and crews of the *Investigator*, *Resolute*, *Intrepid*, *Assistance*, and *Pioneer* were on board that ship, the first three having been abandoned by Sir Edward Belcher's order, in May last, and Sir Edward himself, with his own party, having just deserted the *Assistance* and the *Pioneer* about fifty miles from Beechy Island." The store ships had, therefore, nothing to do on their arrival but to take on board the crews of these vessels, and return home, which accordingly has been the course pursued.

The *Enterprise*, therefore, the companion of the *Investigator*, whose commander, McClure, has just come home in the *Phoenix*, is the only ship now in the Arctic regions which has not, so far as we know, been deserted. Capt. McClure thinks it most probable that her crew have deserted her also, and are making their way home by land. The latest intelligence brought of the proceedings of Captain Collinson, of the *Enterprise*, bears date August 27, 1852, when it appears, by records found by Lieutenant Meekham, of the *Resolute*, on the 9th of May last, that he had passed the winter of 1851-2 at the entrance of Prince of Wales Strait, had not lost a single officer or man, and that they were at that time in the best health and spirits. Captain Collinson's course was, therefore, precisely that of Captain McClure, whose first winter roosting place was attained by the *Enterprise* four days only after it had been vacated by McClure. Failing, as his predecessor had done, to accomplish the North-west Passage through Investigator Strait, Captain Collinson ultimately found his first winter harbour in 1851-2, in Walker Bay, on the south side of Prince Albert Land, and he is known to have pursued in the following summer an easterly course along the North American shore, through Dolphin and Union Strait. It is thought that he may thus possibly be able to carry his ship through Victoria Strait and Peel Sound into Barrow Strait, which would be effecting the North-west Passage, though not by the channel that has been sighted, and so nearly accomplished, by Captain McClure. The fate of the Franklin expedition appears to remain unaffected, except negatively. We do know that our missing countrymen have not been thrown upon the north-western shores of Melville Island, but we remain in doubt whether, after passing up Wellington Channel, their course was not directed to the unsearched lands then in sight, rather than towards the northern shore of Melville Island. It is therefore, upon Dr. Kane, in command of the American expedition, that we now mainly depend, since his intended course, after passing up Smith Sound, will be towards the unexplored lands seen, but not visited, by Sir E. Belcher's expedition, lying to the north of Wellington Channel.

The second of the despatches published by the Admiralty is an account by Sir E. Belcher of his proceedings while the *Assistance* was blocked in the ice in Wellington Channel, dated August 6, 1853. These consisted chiefly of a search in Jones' Sound, which was reached by travelling over the ice. On his way toward the entrance by Jones' Strait Sir E. Belcher discovered an island, which he named "Princess Royal," and a height on the coast was named "Mount Parker," in compliment to Rear-Admiral Parker.—Another point was called "Cape Disraeli." On the 18th of May, however, progress was suddenly stopped by finding before them open water instead of ice. The party, therefore, tried to get on overland, but again in a few days they came face to face with open sea, lying between them and Jones' Strait. On the way back some remarkable appearances were observed:—

"In the first place, I discovered on the brow of a mountain about 800 feet above the sea, what appeared to be a recent and a very workmanlike structure of a dome (or rather a double cone, or icehouse), built of very heavy and tabular slabs, which no single person

could carry. It consisted of about forty courses, eight feet diameter, and eight feet in depth, when cleared, but only five in height from the base of the upper cone as we opened it.

"Most carefully was every stone removed, every atom of moss or earth scrutinised, the stones at the bottom also taken up, but without a trace of any record, or of having been used by any human being."

At a point farther on were discovered "two structures rather in European form, and apparently graves; each was similarly constructed, and like the dome, of large selected slabs, having at each end three separate stones, laid as we should place head and feet stones.—So thoroughly satisfied was I that there was no delusion, I desisted from disturbing a stone until it should be formally done by the party assembled.

"The evening following (for where the sun is so oppressive to the eyes by day, we travel by night) we ascended the hill and removed the stones. Not a trace of human being!

"At various places we have found apparent marks, and had fancied that some of the explorers from the *North Star* had sought Jones's Strait by this channel, but invariably every such mark had been placed where it could not serve the purpose of a geographical pile. One in particular, found by Mr. Grove on Pitch Mount, which he kept untouched until I examined it, was so methodically constructed of five stones, that on the disturbance of any one the others would tumble, and yet, if Esquimaux were concerned in its original structure, how many years had it stood? My own opinion is strongly in favour of a late visit, or within the last ten years."

Reaching safely again the ship, they set out on a new excursion to examine a group of islands they had seen from a hill on the former excursion. They reached the islands in five days, and called them "Victoria Archipelago." Sir Edward says—"To separate, survey, or make any further examination, with a view to name them, was quite out of the question. The heavy, even, solid state of the floe surrounding, or where nipped, the almost berg-like lumps which protruded, afforded a fair inference that the sea is seldom seriously disturbed in these latitudes."

On returning to the ship they met with Lieutenant Cheyne, who was the bearer of intelligence forwarded by Commander Richards, of the safety of the crew of the *Investigator*, and that the vessel was icebound in a port of Bank's Land, to which Commander McClure had given the name of Baring Island.

On the 14th of July the *Assistance* left her winter quarters, leaving behind, *en cache*, under a beacon constructed on Mount Beaufort, a quantity of provisions; and moved forward, reaching the entrance of Sir Robert Inglis Bay on the 17th, and on the 26th, passing Cape Beecher at Dunbar Island a boat was discovered pulling towards the ship, and Captain Pullen came on board, having come to seek despatches, which had been deposited there. "He was the bearer," Sir E. Belcher says, "of much additional interesting matter relative to the *Investigator*, a few of whose officers and men had safely reached the *North Star*. Fully aware of the anxiety, next to the fate of the *Erebus* and *Terror*, respecting the *Investigator* and *North Star*, having two medical officers, as well as ample accommodation for the crew of the *Investigator*, I directed Commander Pullen, on the arrival of the commander and crew, whom I trust Captain Kellett will forward without awaiting the chances of his own extrication, to proceed at once to England (waiting until the 1st. of September for invalids, &c., and further despatches), and report his arrival to their lordships' secretary.

Proceeding now back towards Beechy Island the ships met with continual obstacles from the ice, and were eventually, as we have seen, deserted when they got frozen in, about fifty miles from Beechy Island, the crews reaching the land by travelling over the ice.

The *Phoenix* has been taken alongside the wharf at Woolwich, to discharge the stores—upwards of twelve months' provisions—which she had conveyed to Beechy Island, and brought back without discharging them in the Arctic regions. During her Arctic voyage she struck on a sandbank, and separated her entire false keel from her bottom, but did not injure any other part of the vessel. Her homeward passage was greatly accelerated by the discovery of the coal mine by Capt. Inglefield, on the island of Disco. A formal court-martial is to be held on Sir Edward Belcher and his officers for the loss of the ships left in the ice. Commander Sherard Osborne, additional of the *Assistance*, came home from the Arctic regions under arrest by order of Sir Edward Belcher in July last. He has now applied for a court-martial, that all the circumstances of his case may be made known. A court of inquiry is also to take place at the Admiralty to ascertain what has been done by the expeditions in carrying out the orders they received. The court will include Rear Admiral Sir William Edwards Parry and Rear Admiral Beechy.

## The Church Times.

HALIFAX, SATURDAY, NOV. 4, 1854.

COLLEGE AGENCY.

No. 16.

To P. O. HILL, Esq.

Secy. of the Incorp. Alumni.

In conformity with the wishes of the Governors and Alumni, I resumed my journey in behalf of the College, which I would have preferred, considering the lateness of the season, to have brought to a close, at least until another year. However, I set off on Wednesday the 25th, and after spending nearly 24 hours in the coach, packed as close as herrings, reached Picton between 8 and 9 on Thursday. We were favoured with a moderate passage across to Charlotte Town, where we arrived between 4 and 5 of that day. From that day to this, with the exception of yesterday, the weather has been uncommonly pleasant, even uncomfortably warm, which, together with an "increasing moon," has encouraged me in the prosecution of my arduous work.

I am happy to say, that I have besides found warm hearts and ready hands, to help me therein, notwithstanding some of the usual prophecies that I would get but little here—and that if I had "waited till next year" I would have done better. The first day of my walk through this pretty town I was cheered by £100 from one individual, and £80 from another. I have been only five days on the Island, and I have been enabled to add to the Endowment Fund upwards of £800, Halifax currency. Thanks be to Him who openeth the hearts of His people, and blesses the endeavours of His unworthy servants.

On Sunday I officiated twice in St. Paul's Church, to large congregations. On Monday evening I called a meeting in the commodious Schoolhouse adjoining the church. The weather was against us—and the walking formidable for ladies. Nevertheless we had a profitable gathering. One lady in particular showed her interest in the College by coming forth. Her mother was a native of Windsor, now passed to her rest. Her father an alumnus of the College and afterward Chief Justice of this Island, and her two brothers educated at the same place.

The Rev. Mr. Lloyd, Eccles. Comy. and Rector of Charlotte Town, presided. After singing (and good singing they have here) and prayer, the Chairman opened the business of the evening in a lucid and appropriate address. The first Resolution, touching the benefits already conferred by King's College on the surrounding Colonies, and on the necessity of supporting it, was moved and ably and warmly advocated by John Lawson, Esq., a Master of Arts of King's College, for many years resident of the Island, but still mindful of his first love. He was followed by Mr. Atty. General Hensley, brother of the Professor of Mathematics. The second Resolution as to the importance of the College as a nursery for the ministry of the Church, was moved by Capt. Orlebar, B. N., who entered with all his heart into our object, as he does into every thing good. He rendered us essential service, and dwelt particularly on the additional advantages now secured to the Institution by the appointment of a Professor of Pastoral Theology. Other speakers did the same, and I am happy to find that the selection made by the Governors has been very satisfactory to the friends and contributors to the College in this quarter. The Rev. D. Fitzgould, assistant minister of Charlotte Town, seconded the Resolution. He is from Trinity College, Dublin, for which as he ought, he avowed his preference; but next to that declared he would rather send his son to Windsor under the present management, than either to Oxford or Cambridge. He particularly dwelt with approbation on the addition of the Chair in Pastoral Theology, to the previous means of Education. An animated conversation followed, and various questions proposed were so ably and so judiciously answered, as appeared, by the subscriptions then entered into by those present. I have since been busily engaged in endeavouring to enlarge the list, and the result so far, is before you. Several persons however, seem inclined to add their names, so that I think we may calculate on at least £100 more, besides what parties unfortunately absent, may be inclined to do.

The £300 I have mentioned is independent of £100 previously contributed by Capt. Orlebar, and £12 10s. by others.

I am sure our friends at Halifax will look upon this response to our appeal, as highly honourable to the Church people of Charlotte Town, especially when their liberal contributions for Church purposes of a local nature, (amounting to more than £600 this year,) are taken into consideration.

I intend, D. V., leaving this on Thursday morning for St. Eleanor's, from whence I hope to get by steamer to Shediac, on my way to St. John, N. B. I wish I may be able to report from that quarter in the same strain as from this. Jas. C. COCHRAN.

Charlotte Town, 31st Oct. 1854.

CHURCH AFFAIRS.

Our readers will find in this day's paper several interesting documents, having reference to the Synodical movement which is taking place in the Church, almost simultaneously, in Australasia, in North America, and in Scotland.

Were this movement confined to a single diocese, or to one particular country, it would be nothing extraordinary; and might be accounted for by the thousand causes of discontent or innovation, that might be supposed to influence its promoters. But that it has taken place at one and the same period, in different parts of the British Empire—in Scotland in particular, where hitherto the principle of lay participation in Church government has been strongly opposed—may be regarded as the special working of Divine Providence, moving men's minds to a just appreciation of their religious privileges. It is a claim put forth on the part of the laity, to be considered not only as recipients of the Church's grace, but also in their proper place, and within scriptural bounds, as an essential feature in the Church's government. It may be a long or a short period before the State will fully acknowledge the principle in its application to the national religion; but in the meantime Omniscient Wisdom appears to be directing upon the Mother Church from every side, and in all places to which her polity has spread, those examples for her guidance, and the efforts auxiliary to her own exertions, which seem to all human probability the best calculated to produce the desired effect.—The contrast even now is most striking, between the Church of England circumscribed in her Convocation, and the freedom of Constitution, untrammelled by State policy, whereby her offshoots can enjoy the full light and liberty of the gospel.

The proceedings of the Canterbury Mission in New Zealand, may be taken to be a fair exposition of the sentiments which animate Churchmen in every Colonial dependency. The forcible observations of the Rev. H. Jacobs, find an echo in every corner where the subject is understood; and although the time has been short for decision, and the minds of many among the Clergy and also among the laity, may not be quite made up as to the necessity for immediate action, there is yet apprehend an entire unanimity upon the principle. There is not, we venture to say, a Colonial Diocese under the British Crown, that is not ready at any moment to protest against the thralldom in which the Church in the Mother Country is held—and to assume for itself that independent action in spiritual matters which is enjoyed by every other denomination.

It might not be altogether out of place, had we space at our disposal, to enter upon a consideration of the advantages which every Colonial Diocese must enjoy, by the open and active participation of its several orders, in its own ecclesiastical government—contrasted with that inert system which when it was tied to the Establishment, vested the sole management of Church affairs in one person, or in a few individuals who from their position were called upon to perform, to interest themselves in her welfare.—While however, we believe the former system is gathering favor, will not fail to enlist the exertions of the whole Church, will banish the apathy which had become almost a proverb, and promote her expansion by proving her inclusiveness—we may for the present content ourselves with a hope that the latter is fast receding out of sight to dwell amongst the things that were. It was not the fair working of the Church, and could not tend to her prosperity. It was an unfair stress laid upon the zeal and energy of the few, which yet did not enlist the sympathies of the many. It was prejudicial, inasmuch as it had a tendency to beget a dominant power in the Church, which would care nothing for her general interests, so long as it could maintain those that were special. But enough for the present. The exclusive system has been sufficiently exposed. The Bishops, Clergy and Laity united in exertion, have a great work before them, which demands the prayers of all to the Supreme Head of the Church, that He may be pleased "to direct and prosper all their consultations to the advancement of His glory—the good of His Church—and the honor and welfare of our Sovereign, and her dominions; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations." w.c.

LETTERS RECEIVED.

From C. B. Dewolf, Esq. with £5. From Revd. H. L. Owen—directions have been attended to.

Sell no more heads, and other eruptions. A most remarkable cure by Holloway's Pills and Ointment.

MARRIED.

At St. Peter's Church, South East Passage, on the 1st inst., by the Rev. James Stewart, Mr. ROBERT FRASER.

DIED.

On Tuesday evening, at half past nine o'clock, Mr. JAMES BRANTON, aged 45 years.

Shipping List.

ARRIVED.

Saturday, Oct. 25th.—British. Ocean Bridge, (new) Chester, Constitution, Webster, Yarmouth: schrs Ann Burke.

CLEARED.

Monday, Oct. 30th.—L. M. Ospray, Corbin, St. John's, Nfld.; Boston packet, Laybold, Boston; Challenge, Beaton, P. E. Island.

Advertisements.

CREIGHTON, WISWELL & CO.

BRITISH & AMERICAN GOODS, SLOP CLOTHING, FURS, NET TWINE, &c

DRUGS, MEDICINES, PATENT MEDICINES

TOILET REQUISITES, &c., &c., &c.

PRINTERS WANTED.

A JOURNEYMAN Printer who can make himself self worthy of confidence, and generally useful at the business will find constant employment and good wages.

AROMATIC PRESERVATIVE TOOTH POWDER.

THIS powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and sweetness the BREATH.

RAISINS.

BOXES Prime Layer Raisins; Boxes and Half Boxes Muscatel, ditto, from Cargo of Golden Age.

COUNTRY MARKET.

PRICES ON SATURDAY, NOVEMBER 4.

Table with columns for commodity (Apples, Bacon, Beef, etc.) and price per unit.

AT THE WHARVES.

Small table listing prices for Wood and Coal.

AFRICAN SCHOOL.

A MASTER qualified to pass an Examination before the School Commissioners, is wanted immediately to take charge of the African School lately taught by Mr. Gallacher.

VALUABLE COLLECTION OF NEW BOOKS.

Just Received per latest Arrivals from Great Britain.

A VALUABLE COLLECTION of New Books, in Divinity, History, Ethics, and Light Literature.

Books suitable for PRESENTS—Illustrated, illuminated, and Handsome Bound—very cheap

ONE HUNDRED SETS MAPS OF THE SEAT OF WAR.

Oct. 21, 1852.

E. K. BROWN.

NO. 1, ORDNANCE SQUARE.

HAS RECEIVED PER LATE ARRIVALS, A WELL selected Stock of IRONWARE,

- List of items including Bar, Bolt, Hoop, and Sheet Iron; Cast, German, Blistered, and Spring STEEL; Smiths' Belows, Anvils, Vices, Screw Plates, Hubs and Hubs.

COLLEGIATE SCHOOL, WINDSOR, N. S. RE-OPENED.

THE PRINCIPAL of this Institution is prepared to receive Pupils either as Boarders or Day Scholars on terms recently established by the Governors of King's College, as follows:

THIN IVORY VISITING CARDS.

JUST RECEIVED—AN ASSORTMENT OF LADIES and Gentlemen's Thin Ivory Visiting Cards.

MORE PAPER HANGINGS.

Per late Arrivals from New York.

JUST RECEIVED A Further Supply of ROOM PAPERS, comprising a VERY EXTENSIVE Assortment of Patterns, in suit all classes of Purchasers.

Oct. 31. Look for WM GOSSIP No. 24 Granville-street.

NOTICE.

DIRECT from Boston, and for sale head of Steam Boat Wharf, Next Door to Thomas Laidlaw's - RUMBER, Coffee, PORK, Buckets, Lard, SOAP, Hops, Snuff.

ALSO—A large Assortment of Mens' Womens' and Children's SHOES BOOTS and RUBBERS.

JUST PUBLISHED.

SONGS OF THE CHURCH

BY WILLIAM BULLOCK,

To be had at the Book Store of Wm. Gossip Sept. 30.

NEW IMPORTATIONS.



J. M. CHAMBERLAIN offers for Sale, a good assortment of GOTHIC GRATES, Parlor, close and open Franklins, a variety of the best kinds of COOKING-STOVES.

PRINTING INKS.

THE SUBSCRIBER has just received a Supply of PRINTING INK, from the Establishment of Morrill, Donald & Co.

Hallifax Sept 23, 1851. WM. GOSSIP, No. 24 Granville st.

STEEL PENS. Just Received—a Variety of W.M. MITCHELL'S Celebrated Steel Pens, Comprising D. O. P. and S. Pens.

BIBLES, BOOK OF COMMON PRAYER, TESTAMENTS, CHURCH SERVICES.

ALL of the above Works sold at the Book Store of the Publisher of this Paper, generally much cheaper than they can be purchased elsewhere.

TEAS, SUGARS, MOLASSES, &c.

Lowest City prices—Wholesale and Retail. TEAS—Souchong and Congo—chests and boxes, MOLASSES—pancheons and tices.

Oct. 7. 1m. W. D. CUTLIP & BROTHER.

LANGLEY'S

EFFERVESCING APERIENT POWDER. —SUPERIOR TO BRIDLITZ— THIS POWDER, forms an agreeable, refreshing, and salutary Draught, removing Headache, Vertigo, Acidity in the Stomach, want of Appetite and other symptoms of Dyspepsia.

HEALTHY GERMAN LEECHES, JUST RECEIVED AT LANGLEY'S STORE, HOLLIS STREET.

DILLS of LADING and EXCHANGE for sale at Wm. Gossip's Book Store, No. 24 Granville Street.



Poetry.

LOCKS OF HAIR.

The following verses appeared a few years ago in the poet's corner of a Canadian newspaper. We think that all who read them will at once pronounce them worthy of preservation.

You've often heard me promise, Fred, One day to tell you where And from what treasured heads I shared These treasured locks of hair Well, now the time has come at last Your birth-day festival Has blithely come and swiftly passed, And you shall know them all.

Twelve years have floated since I bowed In tearless grief my knee Beside our dying sire and rowed A parent's care for thee, And I remember how you tried, Till even the menials wept, To wake our father when he died, And said "he only slept."

This short curled lock, half-dark, half-gray, I clipped it from his brow, I've kept it sacred till to-day. We will divide it now, And when you look upon it, Fred, Still think you hear the voice That with its dying accents said, "My Father, bless my boys."

This raven braid belonged to one You never knew, my brother. She only blest her new-born son— And died—our sainted mother! She left us, but with us she left A savor, tenderer flower. But like a plant of sun bereft She withered from that hour

Spring's buds around her mother's tomb Came just in time to save: We saw the flowers of autumn bloom Upon our sister's grave. My boy! your tears are falling fast On yonder golden tress: It is a relic, and the last, Of our lost loveliness.

And this long, waving silken curl, All that you must not share. You never knew the angel-girl, Who gave that auburn hair. My beautiful! my blessed one! And she, too, passed away! I strove to breathe, "Thy will be done," But it was hard to say

Oh! by how weak and frail a thing May the heart's depths be stirred! How close and long will memory cling To one light look or word! And are not these slight locks with more Of spirit-entrancing draught, Than all the mystic, lettered lore That sages ever taught?

Well! they are happy now, dear boy: Their ransomed souls are free: They feel no more earth's hollow joy, And rest— Our bark is struggling slow to shore. By storm and tempest driven, But they have passed life's ocean o'er, And anchored safe in Heaven.

Advertisements.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. The great popularity acquired by these pills during the seventy 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, Constipation, 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 (alcohol 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, 110½ Street Halifax, Nov. 20, 1874.

FURNITURE! FURNITURE!

THE Subscriber thankful for past favours, begs to leave to intimate that he has now on hand a large and general assortment of HOUSEHOLD FURNITURE of the latest and very best patterns, which he offers at extremely low prices, and on accommodating terms. Persons desiring are of Housekeeping, and those already established are respectfully invited to visit this establishment. Funerals attended to at very moderate prices. On application a supply of Furniture POLISH pronounced to be the best of a Superior article. JAMES GORDON, 123, Barrington Street.

April 22nd. BILLS OF LADING and EXCHANGE for sale at W. M. GOSSIP'S Book and Stationery Store 24 Granville Street.

THE FEAR-FAMED MEDICINE.

HOLLOWAY'S PILLS.

SURPRISING CURE OF A CONFIRMED ASTHMA, AFTER FIVE YEARS' SUFFERING.

The following testimonial has been sent to Professor Holloway, by a Gentleman named Middleton, of Scotland Road, Liverpool.

Sir.—Your Pills have been the means, under Providence of restoring me to sound health after five years of severe affliction. During the whole of that period, I suffered the most dreadful attacks of Asthma, frequently of several weeks duration, attended with a violent cough, and constant spitting of phlegm intermixed with blood. This so shook my constitution that I was unable for any of the active duties of life. I was attended by some of the most eminent medical men of this town, but they failed to give me the slightest relief. As a last remedy I tried your Pills, and in about three months they effected a perfect cure of the disease, totally eradicated the cough, and restored tone and vigour to the chest and digestive organs. I am, Sir your obedient servant (Signed) H. MIDDLETON, Dated Jan. 1st, 1857.

A PERMANENT CURE OF A DISEASED LIVER OF MANY YEARS' STANDING. Copy of a Letter from Mr. Gamis, Chemist, Fossil, to Professor Holloway.

DEAR SIR—In this district your Pills command a more extensive sale than any other proprietary medicine before the public. As a proof of their efficacy in Liver and Bilious Complaints, I may mention the following case. A lady of this town with whom I am personally acquainted for years was a severe sufferer from disease of the liver and digestive organs; her medical attendant assured her that she could do nothing to relieve her sufferings, and it was not likely she could survive many months. This announcement naturally caused great alarm among her friends and relations, and they induced her to make a trial of your Pills, which so improved her general health that she was induced to continue them until she received a perfect cure. This is twelve months ago, and she has not experienced any symptoms of relapse, and often declares that your Pills have been the means of saving her life. I remain, Dear Sir, yours truly, (Signed) J. GAMIS, Nov. 2nd, 1857.

AN ASTONISHING CURE OF CHRONIC RHEUMATISM AFTER BEING DISCHARGED FROM THE HOSPITAL INCURABLE. Copy of a Letter from W. Moon, of the Square, Winchester.

TO PROFESSOR HOLLOWAY, Sir.—I beg to inform you that for years I was a sufferer from Chronic Rheumatism, and was often laid up for weeks together by its severe and painful attacks. I tried every thing that was recommended and was attended by one of the most eminent Surgeons in this town; but obtained no relief whatever, and fearing that my health would be entirely broken up, I was induced to go into our County Hospital, where I had the best medical treatment the Institution afforded, all of which proved of no avail, and I came out no better than when I went in. I was then advised to try your Pills, and by persevering with them was perfectly cured, and enabled to resume my occupation, and although a considerable period has elapsed, I have felt no return whatever of the complaint. I am, Sir, your obliged servant, (Signed) W. MOON.

AN EXTRAORDINARY CURE OF DROPSY, AFTER SUFFERING FOR EIGHTEEN MONTHS. Copy of a Letter from Mr. G. Briggs, Chemist, Goolie, dated February 14th, 1855.

TO PROFESSOR HOLLOWAY, Sir.—I have much pleasure in informing you of a most surprising cure of Dropsy, recently effected by your valuable medicine. CAPTAIN JACKSON, of this place, was afflicted with Dropsy for upwards of eighteen months, to such an extent that it caused his body and limbs to be much swollen, and water oozed as it were from his skin, so that a daily change of apparel came necessary, notwithstanding the various remedies tried, and the different medical men consulted, all was of no avail until he commenced using your Pills, by which, and a strict attention to the printed directions, he was effectually cured, and his health perfectly re-established. If you deem this worthy of publicity, you are at liberty to use it. I am, Sir, yours respectfully, (Signed) G. BRIGGS.

These celebrated Pills are wonderfully efficacious in the following complaints.

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