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The Church Times.

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

"Evangelical Truth--Apostolic Order."

W. Goswip... Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, SEPTEMBER 9, 1864. NO. 63.

Calendar.

CALENDAR WITH LESSONS.

Date	MORNING				EVENING			
	Scripture	Psalm	Gospel	Epistle	Scripture	Psalm	Gospel	Epistle
Sept 1	13	8. alt.	Tris	2 Kings 19	11	4 Kings	23	Rom 11
2	4	13	Abrah.	4	13	Abrah.	6	13
3	6	13		6	13		7	17
4	11	14	Nahum	11	14	Nahum	2	14
5	6	15	Hab.	6	15	Hab.	1	15
6	3	16		3	16		3	16
7	11	17	Zeph.	11	17	Zeph.	21	Cor. 1

Poetry.

LIFT UP THE CROSS.

Lift up the cross, when in my way
Some painful duty lies undone,
If I am His who bore its load,
I may not the commandment shun
Lift up the cross, and teach the world—
Which still professions may condemn—
By burning words and signs of love,
Have more than words and signs in them.

Lift up the cross, if low in dust
Its glories by the foe are trilled
Though false and faltering, be the first
To lift it when the strong have failed—
Lift up the cross that men may see,
Though all forsake in peril's hour,
There's one that's true, and only he
Is so who knows and trusts its power.

Lift up the cross my wearied soul,
That o'er the task has lingered long;
Thou fearest—nay, thou shalt not die,
For those who touch this Ark are strong.
Lift up the cross, and lift it high;
Its holy peace looks gentle down;
Hark to the call to win or die!
Now for the cross, behold the crown!

Religious Miscellany.

MODERN NECROMANCY.

From Dr. Butler's Sermon.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"
"Is the law, and to the testimony, if they speak not according to this word, it is because there is no light in them."—Is. viii. 19, 20.

5. When we examine the character of the communications which profess to come from the spirit-world, we shall find abundant and overwhelming reasons for rejecting them.

It is a sufficient reason to reject them, that almost all—with scarcely any exceptions—which have been published to the world, plainly contradict the most precious truths of the Bible. With a view to prepare for this discourse, I have looked over a large number of these alleged communications. Amidst the mass of puerilities, absurdities, stupidities, vulgarities, and blasphemies, which would disgrace any ordinary intellect while in the body, I have not met with more than one in which the pretended spirit professes to have been saved by the sacrament, and to be in the presence of the Redeemer. The book of Judge Edmonds explicitly asserts, that these spiritual manifestations plainly prove that it is no vicarious atonement that is to redeem us; but that we are to work out our own salvation. It denies all the distinctive doctrines of the Gospel. In the midst of these spirits we find ourselves in society very different from that glorious company whom St. John represents as casting their crowns before the throne, and singing the new song to the Lamb that hath redeemed and washed them in his blood. Spirits that profess to be happy and progressing towards perfection testify that matter is eternal; that man never fell; that he does not need a recreating spirit; that Jesus Christ was a mere man and a reformer; that he made no atonement; that he never rose from the dead; that he never wrought miracles; that the Bible is the work of departed spirits, and not of God; that it is a bad book, full of errors and implethras; that there is no place as hell; that there will be no resurrection and no judgment; that the churches should be broken up; that civil governments should be abolished; that the marriage institution should be done away.

Now these, in a vast majority of cases, with scarcely an exception, are the kind of communications which are, it is professed, received from spirits. If they come from spirits, surely they are lying spirits. What saith the Scripture? "Though an angel from heaven preach any other gospel than that which ye have received, let him be accursed." If an angel should teach these things, we would reject him and them. How much more then spirits that peep and mutter, and clumsily rap and write out these awful blasphemies!

But it is a reason to reject them because not 'even so do their witnesses agree together.' A writer upon this subject, who has turned over thousands of pages of these spiritual communications, asserts that he has found but a solitary instance in which reference is made to Jesus as a divine Saviour, and to the sinfulness of man, and need of the Spirit, and all the peculiarities of the gospel scheme. I have heard from private sources of a few other cases. Now here is a disagreement among the spirits. Indeed their teachings are of the most diverse character. Unitarianism, Universalism, Swedenborgianism, Transcendentalism, Socialism, and every variety of opinion that is found on earth, is found among these spirits. How is this? These happy spirits must know now how they were saved and what is true.—If these communications came from spirits in the other world, they would certainly all know, and all know alike, what is the truth upon these subjects. If they came from those who now 'know even as they are known,' who 'see face to face,' then, although one spirit might know more than another, they would never contradict each other. Those who profess to be in the same spheres, give us different statements on these subjects. How is this? Who shall decide when spirits disagree? Until they agree among themselves, we may be excused in believing none of them.

It is a reason to reject them, that they all seem to take their character from the medium through whom they are communicated. They express his feelings and opinions, and rise no higher in their tone than the mind of the medium, or of the person in communication with him. In one instance to which reference was made, in which a pretended spirit used an evangelical phraseology and uttered gospel truths—the medium was a pious Methodist. On one occasion, in the same room, a departed spirit through a Roman Catholic medium declared there was a purgatory, and that it was essential to pass through its cleansing fires; while another spirit through a Protestant medium insisted, by the most energetic raps, that there was no purgatory, and so in all those cases which I have heard of, in which truly pious sentiments have been expressed, they came through a medium or to an inquirer who entertained them. So clearly does the communication take its hue and character from the medium, or the person communicating through him, that when George Washington, and Benjamin Franklin, and Henry Clay, communicate through, or are summoned by an illiterate medium, they not only utter deplorable nonsense, but they use bad grammar; they spell incorrectly, they write in a most vulgar style. I have been unable to find any instances in which the style and character of communication seem at all above the capacity of the medium. It is true that Judge Edmonds and Dr. Dexter, and Gov. Tallmadge, speak in raptures of certain revelations from Lord Bacon, Swedenborg, and Daniel Webster, as far transcending not only their own intellects, but those of Plato and all the philosophers of the world. But I think they do themselves great injustice. They are too intelligent men not to have known all that those communications reveal before they were made, for when they are intelligible, they do but reproduce the sentiments or dreams with which the world has been long familiar. What is the use of hearing from the other world, if we hear only the conflicting opinions that prevail in this? What is the use of hearing through a medium from a spirit, just the same kind of sentiments that we might hear from the medium without the spirit?

It is a reason for rejecting these communications, that they are very often erroneous. They fail to tell the truth. It has occurred in hundreds of instances, that from what professed to be departed spirits there have been a great number of erroneous

answers. They have not known when they died, and many other facts of a similar kind, which they must have known had they been the spirits of the departed. Some persons have summoned uncles and aunts, and other beings that never existed, and had long conversations with them. All these failures and mistakes and absurdities, which greatly outnumber the answers which are correct, are forgotten by the credulous. But these spirits have no right to make any mistakes, to give any false testimony. If more than half their statements are false, how can we put any confidence in the remainder?

The answer which is made to this objection is itself another reason for rejecting these communications. It is said by some communications that there are low and lying spirits, mischievous disembodied imps, who come and pretend to be the spirits that they are not, and tell falsehoods and make mistakes and create confusion. But how can we know which they are? How can we know but that they who say this themselves deceive us? We are all in the dark. We cannot see the spirits. One spirit's residence and farm—(for Swedenborg, through Dr. Dexter, says they have houses and farms)—lies next to that of the spirit of your friend, and he becomes acquainted with your friend's history, and comes under a table and answers your questions correctly, and pretends to be your friend. How are you to know that it is not he? How can you be assured that some facetious spirit is not representing the spirit of your friend, and amusing himself at your expense? There is no test by which to 'try the spirits!'

It is a reason for rejecting these communications, that they make such popular spirits as George Washington and Benjamin Franklin and Andrew Jackson, and some others, communicate through mediums thousands of miles apart at the same instant.—This is a species of ubiquity not enjoyed even by the angels. Ubiquity is a prerogative of God.—These spirits are so often summoned, that for the last year they must have spent a large part of their time out of Paradise, and under tables and floors, knocking. It is amazing that any person in his right mind should believe that these great men could be, at the same time, answering the summons of every ignorant and credulous person from California to New York and from Maine to Georgia, and that they should spend whole evenings in slowly rapping out a few sentences of unimportant intelligence, or of sentimental and mystical absurdity, of which they would have been ashamed on earth.

It is another reason for rejecting these communications, that they exhibit none of the increased vigor of intellect which we are led to believe will belong to our glorified being. On the contrary, these revelations exhibit a melancholy falling off in mental power, in clearness of thought, and purity of style. In the appendix to Judge Edmonds's volume there are inserted some communications said to have been made to Governor Tallmadge by Daniel Webster. It is stated by the Governor, that it was well remarked by a gentleman of the highest order of intellect present, after the communication closed, that he had read all the old philosophers from Plato down to Bacon, and had never seen anything equal to these communications. Now, I venture to say, that any man of ordinary sense, not infected with this new witchcraft, who had not read either Plato or Bacon, but had read Mr. Webster's published volumes, would at once assert, that while on earth Mr. Webster never wrote a half a page of such unmitigated absurdity as these pretended communications. I am tempted to give a specimen of what is considered the very highest and sublimest style of spiritual communications. I quote a passage which one of the disciples present praised as peculiarly clear and strong, and like Mr. Webster.

"If you will keep open we will give you ideas of life which you have not yet received. It is the active part of light we cling to, and you can as much see it as the light that incites it to action. Life is the active principle, and light the essence of that principle. We can extract principle-essences as you extract wine from the grape. Put some principle under the press, such as life, motion, &c., by compressing them, we get or rather let out the light, and it flies away, and we have the hulls of life, motion, &c., left us for our trouble."

All about light—but very dark. Surely the light is let out and down away. And this is the stuff that is to throw Christianity into the shade! This is the style in which the great, clear intellect of Webster now speaks! 'The active part of light.' 'Light the essence of life.' 'The hulls of life,' the hulls of motion.' But I seem to be rebuked by the remembered majestic presence of that great man, for repeating, even in the way of illustration, such poor, unintelligible mysticism as from him. If we do really hear from our great men who have departed from this world, it is very discouraging to find how much they have deteriorated in intellect. If these communications are real, they add to all other apprehensions of death the not unreasonable fear that we shall progress in the wrong direction.

To be Continued.

Diocese of Nova Scotia.

A FORM OF PRAYER

AND THANKSGIVING TO ALMIGHTY GOD,

To be used in all Churches and Chapels belonging to the United Church of England and Ireland, within the Province of Nova Scotia, on Thursday, the 21st. day of September, 1854, being the day appointed by Proclamation of His Excellency the Lieutenant Governor, for a General Thanksgiving to Almighty God, for preservation from the Cholera.

[As Thanksgiving should always be accompanied by Offerings, the Bishop desires that Collections may be taken in every Church in aid of the fund for relief of the Widows and Orphans of the Clergy, and calls upon all the Members of the Church to contribute liberally according to their ability towards this important object.]

THE ORDER FOR MORNING PRAYER.

¶ The Service of the Day shall be the same with the usual Office, except where it is in this Office otherwise appointed.

¶ Let him that ministereth read with a loud voice these Sentences of Scripture; and after them the Exhortation, Dearly beloved Brethren, &c.

Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

O let us magnify the Lord our God; and fall down before his footstool; for he is holy.

The Lord hath done great things for us, whereof we rejoice.

He hath not dealt with us after our sins, nor rewarded us according to our wickedness.

¶ Instead of the Venite exultemus.

O Give thanks unto the Lord, and call upon his name; I'll this people what things he hath done.

O let your songs be of Him, and praise Him; and let your talking be of all His wondrous works.

Rejoice in His holy name; let the heart of them rejoice that seek the Lord.

For His mercy is greater than the heavens; and his truth reacheth unto the clouds.

In the time of our trouble we called upon the Lord, and He heard us.

The Lord heard our position, the Lord received our prayer.

When fearfulness and trembling came upon us, and a horrible dread overwhelmed us.

He delivered our souls from death, and our feet from falling: that we might walk before the Lord in the land of the living.

Therefore will we give thanks unto Thee, O Lord, among the people; we will sing unto Thee among the nations.

Unto Thee, our strength, will we sing; for Thou O God art our refuge and our merciful God.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms, XXXIV.

¶ First Lesson, Jonah III.

¶ Te Deum laudamus.

¶ Second Lesson, St. John, V. to v. 13.

¶ Jubilate Deo.

¶ The Creed, &c. to the end of the Lord's Prayer.

¶ Before the Collect for the Day, the following shall be used.

ALMIGHTY God our Father and Judge, whose power no creature is able to resist, who hast in Thy mercy stayed the hand of the destroying Angel: to Thee alone do we ascribe our deliverance; in Thee only do we trust to preserve us both in body and soul. And now O Lord we entreat Thee to make the warning which we have received effectual to lead us to a true repentance and more entire obedience to Thy commandments. Incline us to devote to Thy service the lives which Thou hast spared, and so enlighten our understandings and purify our affections by Thy Holy Spirit, that we may learn from Thy judgments to fear Thy wrath above all things, and may be led by Thy goodness to love Thee with our wholeheart through Jesus

Christ our Lord, to whom with Thee and the Holy Ghost be all honour and glory, world without end.

¶ Then shall follow the Collect for St. Matthew's Day, the second and third Collects for Morning Prayer, &c. to the end of the general Thanksgiving.

¶ After which the following shall be said.

O God our Heavenly Father, who declarest Thy Almighty power most chiefly in shewing mercy and pity, accept we beseech Thee, our praises and thanksgivings for Thy great goodness in staying the course of the destructive pestilence which has lately ravaged the neighbouring countries, and especially for the mercy through which we have been preserved from its attacks. That we may the more esteem Thy loving kindness, make us to feel our own unworthiness, and whilst we offer the praises of our lips fill our hearts with holy gratitude and love. Let thy visitation and its removal be alike sanctified to all whom Thou hast spared, and especially to us whom Thou hast so signally protected; and we beseech Thee graciously to continue to us Thy all powerful defence, not weighing our merits but pardoning our offences. Although we too often forget that all we have is Thine and cometh of thine hand, yet Thou art never weary of doing us good, and we desire now with thankful hearts to acknowledge the success which Thou hast vouchsafed to our Fishermen, and the plentiful return which Thou hast granted to the labours of the Husbandmen. We pray Thee to grant us grace that we may never abuse Thy mercy, but may use all Thy good gifts to Thy honor and glory through Jesus Christ our only Saviour and Redeemer.

¶ Then the Prayer of St. Chrysostom, concluding the Morning Prayer after the accustomed manner.

COMMUNION SERVICE.

¶ After the Collect for the Queen, Almighty God, whose kingdom, &c., shall be read the Collect used in the Morning Prayer, Almighty God our Father, &c., and then shall follow,

For the Epistle. Numbers, XVI. v. 42 to 48.

AND it came to pass, when the congregation was gathered against Moses, and against Aaron, that they looked toward the tabernacle of the congregation; and behold the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed.

The Gospel, St. Luke, XVII. v. 11 to 19.

AND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off, and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks. and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

¶ Then the Nicene Creed, and after that the Sermon.

¶ In the Offertory shall be read the following Sentences.

Whatever ye would that men should do unto you, even so do unto them, for this is the law and the prophets.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ After the Prayer for the whole State of Christ's Church Militant, &c. the following shall be used.

A Prayer for Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Godly union and concord; that as there is but one Body and one Spirit and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may honestly be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee through Jesus Christ our Lord. Amen.

GRANT O Lord we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all Godly quietness through Jesus Christ our Lord. Amen.

ALMIGHTY God, who hast promised to hear the petitions of them that ask in Thy Son's Name, we beseech Thee mercifully to incline Thine ear to us that have made now our prayers and supplications unto Thee, and grant that those things which we have faithfully asked according to Thy will may essentially be obtained to the relief of our necessity, and to the setting forth of Thy glory, through Jesus Christ our Lord. Amen.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

THE ORDER FOR EVENING PRAYER.

¶ Let him that ministereth read with a loud voice the Sentences of Scripture; and after them the exhortation, Dearly beloved Brethren, &c.

Rejoice in the Lord, O ye righteous; for it becometh well the just to be thankful.

O let us magnify the Lord our God; and fall down before His footstool; for He is holy.

The Lord hath done great things for us, whereof we rejoice.

¶ The Hymn appointed to be used at Morning Prayer, instead of Venite exultemus, shall here also be used before the Proper Psalms:

O give thanks unto the Lord, &c.

¶ Proper Psalms, XCI. CXVI. CXLV.

¶ First Lesson, 2 Samuel, XXIV. v. 10 to the end.

¶ O sing unto the Lord a new song, &c.

¶ Second Lesson, Romans, XII.

¶ God be merciful unto us, and bless us, &c. &c.

¶ Then the Creed, &c. to the end of the Lord's Prayer.

¶ Instead of the Collect for the day, the Collect used in the Morning Prayer shall be read.

¶ Then the two Collects for Evening Prayer, &c. to the end of the Prayer for the Clergy and People—After which the following shall be used.

A Prayer for this Church and Kingdom.

O GRACIOUS God, who art kind to the unthankful and the evil, we humbly acknowledge that we have not manifested a due sense of the numberless blessings, both spiritual and temporal, which we and our father have received of Thy hands, and of the mighty deliverances which Thy power hath wrought for our Church and nation. Through our neglect of Thy ordinance, and misuse of Thy bounties, offences have been multiplied in the land; and in our prosperity we have not sufficiently honoured Thee, the Author and Giver of our blessings. Yet forsake us not utterly O Lord our Redeemer, but continue Thy loving kindness to Thy servants as in the days of old. Send Thy heavenly blessing on our Sovereign Lady the Queen, and on all that are in authority under her, and direct their proceedings to the advancement of true religion and piety, and to the peace and prosperity of the whole Realm, and especially of this Province. Pour forth the gifts of Thy Spirit on all Pastors and Teachers of Thy Flock, that they may be clothed with righteousness, and that Thy word spoken by their mouths may never be spoken in vain. And to all orders and degrees of men amongst us, vouchsafe such a measure of Thy grace, that righteousness may flourish in our land, with abundance of peace; and that being reconciled to Thee through Thy Son Jesus Christ, and united with each other in charity, we may be an acceptable people in Thy sight, and make known to the ends of the earth the riches of Thy mercy in Christ; to whom with Thee and the Holy Ghost, be all honour and glory for ever and ever. Amen.

¶ Then shall follow the Prayer for the time of war and tumults and to the end of the general Thanksgiving, then the Prayer, O God our heavenly Father, on the Morning, and to the end of the Evening Prayer.

Correspondence.

FOR THE CHURCH TIMES.

BEAVER HARBOR PARSONAGE,
50th Aug. 1854.

ERECTION OF ANOTHER CHURCH ON THE EASTERN SHORE.

It must at all times be gratifying, as well to the friends who steadily make their yearly contributions to aiding the Diocesan Church Society, in its praiseworthy objects, as to those who occasionally bring forward their help,—to learn that the Frame of another Church has been permitted by the Almighty, to be recently raised to dot the Eastern Shore. It is situated on a high hill, at the entrance of Sheet Harbor, commanding a splendid and an extensive view of the lands and sea beyond; and it will be one of the objects seen by a mariner upon approaching the part of the coast,—warning him that he is near the port, or to keep off, if bound elsewhere. May it, therefore, intimate to him and many more of his brethren, that the building seen on the deck afar off, is none other than the House of God, to which they are invited to enter, as early as possible, to offer up their holy praises and thanksgivings for mercies lavishly vouchsafed to them, while on the watery deep.

The people here, are, generally speaking, in very happy circumstances, and but for the liberality of Captain Watt, who, seeing the necessity for such a place, has thus come forward, notwithstanding his numerous young family, and given a piece of excellent land, about an acre, free almost of rock,—and what is still further more pleasing, (£50) Fifty pounds be-
 alls, many yearnight have passed away, ere Sheet Harbour entrance would have been beautified with a Church. The dimensions of the Building, are 20 x 22, with a gallery at the western end. The seats are to be free; and stained windows are intended to be in the Gothic style of architecture. Economy and plainness must be studied, as the resources of the people are very limited. It is desirable to have it fit for use before the approaching winter sets in;—as the present tenement, in which divine service is held, is an old dilapidated school house, and quite unfit for the assembling of the people. If the small congrega-
 tion here could succeed in finishing the outside, they would endeavour to have the inside completed next summer, time enough for consecration, when his Lordship the Bishop is expected to make his triennial visit along the coast. Should therefore any friend or friends feel disposed to assist (however small) in advancing the building, by which another Church on these hitherto neglected shores, may be dedicated to the worship of the Redeemer, their contributions will be thankfully received and gratefully acknowledged, as well by congregation as Missionary.

J. BREADING.

The following Communication copied from the *Island-er*, P. E. Island by request:—

ADDRESS TO THE REV. W. STEWART.

The Rev. W. STEWART, on the evening previous to his departure from Georgetown, was waited upon at the Infant School-room, and presented with the following Address:—

TO THE REV. MR. STEWART:

We the Congregation of Trinity Church, Georgetown, cannot allow your short residence among us to terminate without giving you an expression of our appreciation of your faithfulness as a Minister of Christ, in preaching unto us the words of eternal life, never ceasing to declare unto us the whole counsel of God. Your pious and earnest endeavours to advance the spiritual interests of your hearers and to spread the pure doctrines of our church, have won for yourself the esteem and approbation of many, even of those not belonging to the above establishment. We take this opportunity of congratulating you on the success which attended your efforts during the past year, of raising funds to purchase a fine-toned bell, which chiefly through your exertion has been accomplished, and put in its place in the tower, when, as the Sabbath comes round, we are summoned by its cheerful sound to come up to the house of God. To your new field of usefulness, in which God in his providence has been pleased to place you, you carry with you our best wishes for your happiness, and pray you may be instrumental under God, in winning many souls to Christ.

We are yours faithfully,

John Lavers, Church Warden; W. A. Peters, Samuel Ford, John Clift, James Easton, Vestry; Hugh Logan, John Drysdale, George Parker, Richard Westaway, Jas. N. Cogswell, John McDonald, J. W. Sobey, John Lavers, Jun., Nathaniel Westaway, Jeremiah Thomas, Owen Arvians, John Le-Ross, George E. Peters, John Allous, Thomas Arpaux, Frederick A. Danvers, R. D. Westaway, Robert Head.

REPLY.

MY DEAR CHRISTIAN BRETHREN;

I feel grateful to you for the kind Address you have presented to me. It is always pleasing to a Minister of the Gospel, amidst the various discouragements against which he has to struggle, that there are those who can appreciate his services.

It has always been my endeavour since among you, (depending upon divine assistance,) to preach the whole counsel of God: not holding back any part, but endeavouring to give each his portion in due season. If any good at all has been done, to God himself be all praise and glory. What I have preached to you, I believe in my heart to be the Word of God, designed to lead you to that Saviour whom to know is everlasting life. To what extent the desired effect has been accomplished by these my humble efforts, it is impossible for me at present to tell; neither, perhaps, is it necessary that I should know. I leave all in the hands of that God who knoweth the thoughts and intents of all hearts, and before whose judgment seat we must all one day appear.

Whilst I feel exceedingly my own insufficiency to discharge in any measure faithfully the arduous duties that devolve upon me as an ambassador of Christ, yet so much as our great Lord is pleased to deposit in his most precious treasure in earthen vessels, and sometimes to employ the weakest means for the conversion of men's souls. I am disposed to indulge the pleasing hope that good results may follow my labours among you; that good impressions have been made upon the minds of many, which, though not as fully developed as might be desired, like "seed cast upon the waters," are destined to produce the fruits of the glory of God, and your souls' present and endless comfort.

It affords me great pleasure and satisfaction, that through my instrumentality a good-toned bell has been erected in the tower of your church. I had other useful

improvements in contemplation, but a want of means, obliged me to relinquish my plans. Something has been done, but much yet remains to be done.

You are now about to have another Clergyman stationed amongst you. Your hearty co-operation in his works of patience and labour of love, as well as your earnest prayers to God for a blessing to accompany his endeavours, will be required.

I again thank you for this expression of your kind regard for me, I am now about to leave you, but I do not abandon the interest which I feel for your well-being, both spiritually and temporally; nor do I give up my claims to your sympathies—your good wishes—your earnest prayers to God on my behalf, that I may be useful in my day and generation, and that God may cause his own work to prosper in that new sphere of labour where my lot is about to be cast.

Finally, Brethren, farewell. Be ye all of one mind. Be kindly disposed one towards another. Be ready to make due allowances for each other's failings and imperfections. Then may you expect that God's blessing may abundantly rest upon you as a congregation—that his church may be established in the midst of you—then shall both they who sow and they who reap, have occasion to rejoice together in hope—they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.

I remain, dear friends,

Yours, very sincerely,

W. STEWART.

We are informed that the Rev. Mr. Stewart has been respectfully presented with a Gown by the people of the Montague Settlement, across the harbour from Georgetown, as a token of their esteem for his past services.—*Islander*.

Editorial Miscellany.

We are pleased to find that Thursday the 21st. inst. has been set apart by Proclamation of His Excellency the Lieut. Governor, as a day of Thanksgiving to Almighty God for our merciful preservation thus far, from the ravages of Pestilence, as well as for the general abundance of the Harvest, and the success of our Fisheries. This is as it should be. We certainly have abundant cause for thankfulness in having, up to this time, escaped those trying scenes through which our neighbours have recently passed, and it behoves us to remember that "not for our righteousness," but according to the infinite mercies of Him who is slow to anger and of great pity, it is that the Destroying Angel has not yet visited our land. Let "repentance towards God and faith in the Lord Jesus Christ" mingle with our thank offerings on the appointed day, and at all times; and let fervent prayer be continually made to Him who alone can stand between the dead and the living, that not only the temporal but the spiritual plague may be stayed in all our coasts.

We understand that the repairs of King's College have been completed under the direction of Mr. W. H. Marvin, of this city, and that the Building has been proved to be far more substantial than many had supposed. Indeed we think it likely to survive many a modern structure, of more imposing appearance, and more elaborate decoration. A coat of paint is being applied to the exterior, which will put a new and a more cheerful face upon it, corresponding with the new and enlarged system under which the Institution is henceforth to be carried on.

We believe that the Revd. G. W. Hill will assume his important duties as Pastoral Professor, early next month; and a Professor of Chemistry and Natural History, &c., is expected soon after from Scotland, one who bears the highest character for everything that can qualify him for such a position. The Professor of Modern Languages will probably soon be added—and thus the pledges of the Governors to those who have contributed to the permanent Endowment of the Institution will ere long be fulfilled. Of this the friends of the College, and the country at large may be assured, that those gentlemen who now manage its affairs, are anxiously labouring to render it as efficient and useful as its best friends can desire. We may add, that the new code of Statutes has been for some time in the hands of the Printer. It will be found short of a mass of useless and inappropriate matter, and brought into such terms and shape as will be practically useful, and intelligible to all concerned, which is more than can be said of its predecessor.

Preparations are going on for the Industrial Exhibition, the appointed day for which is drawing near. lofty poles have been set up, at either end of the Province Building, for the support of spacious tents to be there erected. We believe that much of the House itself will also be devoted to the purposes of the Exhibition. We trust that the laudable exertions of the Committee and Secretaries will be rewarded by the ample success of the project, and that every part of the Province may be efficiently represented.

TO THE EDITOR OF THE CHURCH TIMES.

Sir,—We have much pleasure in forwarding to you for publication, the enclosed names of additional subscribers towards the general Endowment Fund of King's College, Windsor. It is gratifying to perceive those at a distance still retaining an interest in the advancement and usefulness of the Educational Institutions of their native Province.

Yours, &c.

A. M. UNIACKE.

GEORGE W. HILL.

Mr. William H. Marvin	£25 0 0
Mrs. Richard Uniacke	10 0 0
Mrs. Charles Watkins	5 0 0

Halifax, 7th Sept.

ACCIDENT AT McNAIR'S COVE.—A boy about 4 years old, the son of Mr. Wm. Sawyer, was accidentally drowned at McNair's Cove, on Saturday the 26th ult. He had strolled away from his father, and was playing about the wharf belonging to Mr. Heffernan for some time before. It appears that while attempting to step from a boat to the wharf, the little fellow fell overboard. His father was the first to discover him in the water, and to come to his assistance—but what was a father's anguish to find his already extinct. Parents can not be too watchful over their little ones to preserve them from a similar end.—*Com*.

The Revd. W. Stewart, formerly of Georgetown, P. E. Island, having been removed to Cherry Valley, is desirous to have his letters and papers addressed for that place.

The "FORM OF PRAYER" on the 2nd page of this day's Paper, will be printed in small Pamphlet form, and be ready for sale in a few days, at the Book Store of Wm. Gossie, 24 Canville-street. Clergymen who may wish to be supplied will please apply early.

Any persons desirous of helping forward the Church at the entrance of Sheet Harbour, alluded to in a letter in another column, from the Rev. J. Breading, can leave their contributions with the Publisher of this Paper, who is authorized to receive them, and will send them on.

BYD ET. C. D.

THE LATE MRS OUSELEY.—A touching and impressive discourse was delivered by the Rev. R. J. Uniacke, Rector, in the parish Church, in this Town, on Sunday last, on occasion of the recent death of the late Mrs. R. E. A. Ouseley, consort of our esteemed fellow townsman, CAPTAIN OUSELEY, and who had been for many years a Communicant of the Church.

The death of this amiable and universally beloved lady, though, owing to a long and wasting illness, not altogether unexpected, has cast a gloom over a large circle of relatives and friends, who had witnessed and benefited by the display of those Christian graces, and winning manners, so conspicuous in her in life—Kind, considerate, and affable and condescending to wards all with whom she had intercourse, she gained the affectionate esteem, not only of those in the vicinity where she died, but was also held in sincere regard by all in the neighbouring settlement where she a few years ago resided, and where her numerous acts of charity and kindness are fully appreciated.—*News*.

LATER FROM EUROPE.

Telegraphic Despatch to the Merchants' Exchange News Room.

The U. S. Mail Steamer had arrived at New York, dates by her were to the 23rd from Liverpool. Political and War news unimportant.

Consols quoted at 93½.

Flour in limited demand. A further reduction of 1s. per barrel is quoted.

In Wheat a decline of 3d. per bushel has taken place.

More enquiry for Corn. Sales at slight advance in previous rates.

Provisions had declined.

STILL LATER.

Telegraphic Despatch to the Merchants' Exchange News Room.

SEVEN O'CLOCK, P. M. THURSDAY.

The Mail Steamer *Africa*, arrived at New York, yesterday morning.

News Meagre.

Allies negotiating with Sweden to occupy Aland with 20,000 Swedish troops. If negotiations failed Bomarsund would be evacuated, and fortifications thrown down.

No operations announced either on Baltic or Black Sea, and no immediate prospects of battle on land.

The Austrians entered Wallachia on the 20th.

Russian troops concentrating on Pruth.

Expedition to the Crimea not yet sailed. No English News.

Missionary Intelligence.

SOCIETY PROPAGATION OF THE GOSPEL.

Meeting at the Masons-House, July 19.

TESTIMONY IN FAVOR OF MISSIONARIES.

Sir George Grey, late Governor of New Zealand, bore his witness to the advantage which our traders found in touching at spots where our Missionaries had preceded them. He had seen himself, he said, in the Islands of the Pacific, holy and pious men who passed long lives in endeavouring to reclaim and civilize the races amongst whom they resided. He had seen them regarded by those races as friends and benefactors. He had seen them impart not only the knowledge of Christianity, but the arts of civilized life, raising in them wants for manufactured goods, and those articles which our merchants were so well able to supply. He had found, where the country had, in the first instance been occupied by men of that class, comparatively speaking, few differences in intercourse with the natives, and that persons shipwrecked were received with the greatest possible kindness. Under such circumstances he had himself partaken of the kindness and hospitality of the natives. He had landed on islands on which, a few years ago, no European dare set his foot, and the whole population had come down to welcome him to their coasts. Such being the case, he felt confident that, regarded as a mere money investment, the very best money investment this country could make was to send out, in advance of colonists or merchants, missionaries who would pave the way for those who would follow them. It was said those races then received the new comers as fellow-Christians. The fact was they received them really as fellow countrymen, not only as fellow-Christians; for on the islands of the Pacific, the proudest object of the natives was to identify themselves with the British race; to be considered, if possible, connected with an empire they thought to be the greatest in the world, and the subjects of a Queen whom they regarded as the wisest and most benovolent. He had heard aspersions cast on Missionaries. He was a disinterested witness, and although he did not mean to contend that every Missionary was a good man, he could solemnly affirm that amongst the large number he had known, the proportion of really good, pious, and self-devoted men, had surpassed what he had found in any other class in life. He had seen Missionaries not only devote their lives to the propagation of Christianity and the service of the natives among whom they resided, but he had seen them cheerfully surrender a large portion of their own property to promote the good of the cause in which they were engaged, and year by year give up the greater proportion of their income to supply, not their own wants, but the wants of those over whom they ministered.

Hudson's Bay Territory.—The Governor of this vast country, Sir George Simpson, returned to Lachine on the 30th ult., from a tour of inspection of some of the Hudson's Bay Company's establishments in the interior of Rupert's Land. We are glad to learn that throughout the country was found to be healthy, prosperous and tranquil, and that civilization is making wide and rapid strides among the natives, many of whom, in various parts of the country, are partially abandoning hunting, and directing their attention to the culture of the soil, with the most happy results, both as to their physical comfort and mental advancement. The Red River Settlement—which now contains a population of 8000 souls—presents, we are told, a picture of abundance, happiness and contentment, but rarely to be met with in communities, whose nearer proximity to the great centres of civilization affords them many advantages not possessed by their brethren at the outposts. If however they are deprived of some of the luxuries of a high state of civilization, they have most of the comforts of life at their command, and are free from many of the wants and temptations of a more artificial state of society.

It is from this flourishing settlement we may look for the ultimate extension of the blessings of religion, morality and civilization, throughout the wide spread but thinly inhabited Northwestern section of the continent; and here, we are informed, the Roman Catholic and Church of England Bishops, as well as the Scottish Presbyterian pastor, (the Rev John Black) are indefatigable in their exertions to instruct and educate their respective flocks, and promote their temporal as well as their spiritual interests.

Nor is it to be supposed the Wesleyans would be behind their fellow-laborers in this extensive—and from what we learn, far from barren—field of missionary labor. We accordingly find that Sir George Simpson, on the 19th of July, met the Rev. John Ryerson and

several missionaries of his church, with their families, near the height of land between Lake Superior and Winnipeg, on their way to Hudson's Bay—all in good health and spirits, and full of hope and zeal in the cause, for which they are ready to "spend and be spent."

The season has been unusually moist in the territory North of the Sault Ste. Marie, beyond which point the chieftains had not extended, but at and in the neighborhood of which, we regret to learn, the pestilence was making fearful ravages. We also regret—although we cannot say we are disappointed, for our hopes on the subject have long departed—to find Sir George Simpson obtained no additional information respecting Sir John Franklin. No intelligence had been received at Red River or elsewhere from Dr. Ilas or the other expeditions in the Arctic Seas; nor, did we understand, is there the slightest hope entertained, in any part of the country bordering on these seas, of any further light being thrown upon the fate of the gallant but ill-fated explorers.

Youths' Department.

THE POOR MAN TO HIS SON.

BY ELIZA COOK.

Work, work, my son, be not afraid,
Look labor boldly in the face,
Take up the hammer or the spade,
And blush not for your humble place.

Hold up your brow in honest pride,
Though rough and swarth your hands may be;
Such hands are sap veins that provide
The life-blood of the nation's tree.

There's honor in the tolling part,
That finds us in the furrowed fields:
It stamps a crest upon the heart
Worth more than all your quartered shields.

Work, work, my boy, and murmur not,
The rustian garb betrays no shame;
The grime of forge soot leaves no blot,
And labor gilds the meanest name.

And man is never half so blest
As when the busy day is spent,
So as to make his evening rest
A holiday of glad content.

God grant thee but a due reward,
A guerdon portion, fair and just,
And then ne'er think thy station hard,
But work, my boy, work, hope and trust.

LITTLE KINDNESSES.

'Tis sweet to do something for those that we love,
Though the favor may be ever so small."

Brothers, sisters did you ever try the effect which little acts of kindness produce upon that charming circle we call home? We love to receive little favors ourselves: and how pleasant the reception of them makes the circle! To draw up the arm chair and get the slippers for father, to watch if any little service can be rendered to mother, to help brother or assist sister, how pleasant it makes home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it; for a moment the little fellow hangs down his head, but the next he looks brightly up, "I can get my sister to help me," he says. That is right sister, help little brother; and you are binding a tie round his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum, but brother will show me," says another little one.

"Sister, I've dropped a stitch in my knitting; I tried to pick it up, but it has run down, and I can't fix it."

The little girl's face is flushed, and she watches her sister with nervous anxiety while she replaces the "naughty stitch."

"Oh, I am so glad!" she says, as she receives it again from the hands of her sister all nicely arranged; "you are a good girl Mary."

"Bring it to me sooner next time, and then it won't get so bad," says the gentle voice of Mary; and the little one bounds away with a light heart to finish her task.

If Mary had not helped her she would have lost her walk in the garden. Surely it is better to do as Mary did than to say "Oh, go away and don't trouble me," or to scold the little one all the time you are performing the trifling favour.

Little acts of kindness, gentle words, loving smiles, they strew the path of life with flowers; they make the sunshine brighter and the green earth greener; and he who bids us "love one another," looks with favour upon the gentle and kind hearted, and he pronounced the meek blessed.

Brothers, sisters, love one another, bear with one an-

other. If one offend, forgive and love him still; and whatever may be the fault of others, we must remember that in the sight of God we have others as great and perhaps greater than theirs.

Be kind to the little ones; they will often be fretful and wayward. Be patient with them and amuse them. How often a whole family of little ones are restored to good humour by an elder member proposing some new play, and perhaps joining in it, or gathering them round her while she relates some pleasant story!

And brothers, do not think because you are strong, it is unmanly to be gentle to your little brothers and sisters. True nobleness of heart and true manliness of conduct, are never coupled with pride and arrogance.

Mobility and gentleness go hand in hand, and when I see a young gentleman kind and respectful to his mother, and gentle and forbearing to his brothers and sisters, I think he has a noble heart.

Alas! many a mother's and many a sister's heart has been wrung by the cold neglect and stiff unkindness of those whom God has made their natural protectors.

Brothers, sisters, never be unkind to one another, never be ashamed to help one another, never be ashamed to help any one, and you will find that though it is pleasant to receive favours, yet it is more blessed to "give than to receive."—*Sunday School Advocate.*

Selections.

DR. RYERSON'S TESTIMONY TO SOUND PRINCIPLES.

The celebrated Dr. Ryerson has recently returned from the Wesleyan Ministry in Canada, in the hope of being better able by his influence as a Layman, to amend the defective discipline of his church. He has published a pamphlet setting forth his views, from which in commenting thereon, the *Toronto Church* makes the following extracts:—

"Another point to which Dr. R's testimony is equally clear is the duty of recognizing the church members of Lapsed children, and bringing them up as members of the church, and the failure of Wesleyanism in so doing."

"It requires less scriptural zeal and an inferior order of qualifications, and it is much more exciting and easy, to minister or attend at special meetings and in the ordinary public services of the church, than to pursue 'season and out of season' the less conspicuous and detailed labour of teaching and training upward in the knowledge and experience of the doctrines of Christ, and thus secure them to the church and to the Saviour, and secure to them the 'goodness which is the promise of the life that now is, and of that which is to come.' And what is the result of the general objection (with a few fine exceptions) of the former in preference of the latter—instead of the union of both? It is the humiliating and most painful fact, that the great majority of Methodist youth are lost to the church, if not lost to Christ and to heaven—that in a large proportion of instances, Methodism is not perpetuated to the second generation of the same family—that in the great majority of instances it is only so perpetuated very partially, and in a very few instances to all the children of Methodist parents: while there is each year the conversion of only a few hundreds or thousands, mostly from without. The return of prodigals, and the accession of strangers and aliens to the body, are usual causes of thankfulness and rejoicing, but are ever better than eye—piety from childhood is better than reformation in manhood. The judgment of the Apostle upon him "who neglects to provide for his own house," even in temporal matters, is well known, and must there not be a radical defect and wrong in any religious organization which loses the great majority of its own youth, and depends largely on infusions without for the recruit of its numbers? Such an organization may do much good, and widely extend in many places for the time being, especially in a new and unsettled state of society; but the vital element of permanent strength and lasting prosperity is wanting, and by its repulsion or neglect, the great majority of its baptized youth are alienated from, and lost to its communion. It is not in the promise of God, or in the genius of scriptural christianity, that "children trained up in the way that they should go," will, in many instances, much less generally, depart from it in the years."

Again: "To deny, that the baptized children of our people are members of our church, and that they should be acknowledged as such, and as such be prepared with their obligations and privileges, and as such be prepared for, and brought into, the spiritual communion and fellowship of the church, on coming to the age of accountability, it, it appears to me, to make the sacrament of baptism a nullity, and to disfranchise the hands of children of divinely chartered rights and privileges."

"It will be readily seen that the very thing which Dr. R. contends for as the duty of the church, which he charges the Wesleyans with not doing, is precisely what the church of England does. She acknowledges the baptized children of our people members of the church, teaching them in the G-

...that they are "members of Christ, children of God and inheritors of the kingdom of heaven." She impresses them "in the same catechism" with their obligations and privileges; and in due time "on their coming to years of responsibility" she calls on them to take up their membership in confirmation, and previous to it, by the instruction of her ministers "prepares them for the spiritual communion and fellowship of the church" and "brings them into it" by that ordinance. And ever after she practically excludes no one from her communion excepting for some "grievous crime."

"We give one more extract. It is happily true, that many of the children of our people, as well as those of other people, are converted and brought into the church under the faithful ministrations of the Word; but how many ten thousand more of them would never wander from the church, would more easily and more certainly be led to experience all the power of inward religion and the blessings of Christian fellowship, were they acknowledged in their true position and rights, and taught the significance, and obligation, and privilege of all that the outward ordinances and their visible relations involved were intended to confer. It ought to make a Christian heart bleed to think that our largest increase of members, according to returns over which we are disposed to congratulate ourselves, falls so very short of the natural increase of population in our own community, apart from the increase of the population of the country at large, and therefore that perhaps five or more persons are sent out into the world, as worldlings, from the families of our church, while one is retained or brought into it from the world by all our ministrations and agencies."

"We have here an acknowledgment, a sorrowful acknowledgment, from a most competent witness, that Wesleyanism fails of one of the most essential functions of a church, the training up of the baptized children in the faith and hope of the gospel. We are not going to vaunt the spiritual condition of the Church of England as compared with Wesleyanism; but of one thing we are sure, that where the rules of the church as it is are adequately carried out, scarcely any of its members quit it in search of further privileges and better guidance; and a large proportion of them become in time communicants and live more or less in faith and a sense of duty according to the gospel. At all events we have the testimony of Dr. Ryerson that the Church system is the only right one, and the only one we can reasonably look to, to enable us to do our duty as a church by those whom we receive into it by baptism.

"Let this testimony then render us more than overtasked with the principles and systems of our church; and, what is of more consequence, let it make us more strenuous in carrying those principles into practice, and making that system a living system."—Toronto Church.

The latest London papers contain the following valuable suggestions for the prevention of Cholera, recommended by the College of Physicians:

1. No degree of looseness of the bowels should be neglected for a single hour. Medical advice should be at once sought when the looseness begins; and previous to the arrival of a medical attendant, some of the medicines at other times used for checking diarrhoea should be taken—for example, the chalk mixture, the compound cinnamon powder, or the compound chalk powder, with opium—in doses of from twenty to forty grains for an adult.

2. No saline aperients or drastic purgatives should be taken without the advice of a medical man.

3. Intemperance in eating or drinking is highly dangerous; but the moderate use of vegetable as well as animal food may be recommended, and in general such a plan of diet as each individual has found, by experience, to be most conducive to his health; for any considerable change in the diet to which a person has been accustomed is seldom advisable during the prevalence of an epidemic.

4. Debility, exhaustion, and exposure to damp, render the poor especially subject to the violence of the disease. The committee urge upon the rich the necessity of supplying those in need with food, fuel, and clothing.

5. The extreme importance of removing or counteracting all impurities, whether in the air, water, or soil, as by ventilation, cleanliness, and the free use of the chloride of lime or chloride of zinc, cannot be too strongly insisted upon.

Lastly.—Since the reports made to the College of Physicians show, that of the persons who were engaged about the sick in the last epidemic, the number of those who were attacked by the disease was, in proportion, exceedingly small, the fear of infection may be practically disregarded.

BIBLE SOCIETY IN TURKEY.—The half yearly meeting of the Bible Society in Constantinople, auxiliary to the British and Foreign Bible Society, was held on the 6th of June, in the large saloon of the principal English Hotel. The correspondent of the *New York Observer* says: "It commenced at half-past twelve, and was ably sustained for more than three hours. The President of this auxiliary is the Hon. Carol Spence, United States Minister resident, who made a spirited and eloquent address on taking the chair. A Report was read by the Secretary, and resolutions were spoken to by several of the missionaries, and by three chaplains and a surgeon of the English forces now garrisoned in this city. It was wonderful in our eyes to see an English garrison established in the city of the Sultan, and to see the streets of Stamboul thronging with the manly forms and gay dress of the English soldier, but we know not how to express our wonder and gratitude, when we see this garrison furnishing orators for such an occasion as this, and listen to their fervent advocacy of the broad unsectarian principles of the Bible Society, and their devout wishes that the truths of the gospel may conquer the prejudices, convince the minds, and possess the hearts of all the people of this land.

The British and Foreign Bible Society is at this moment doing a great work in Turkey, through this auxiliary and its other agencies. Great numbers of the Scriptures have been supplied to the English troops and ships; and some steps taken towards supplying the French troops, have met with great favour on the part of the officers, and as yet no republic. They warmly repudiate the idea that any power, civil or ecclesiastical, can interfere with the gift of the New Testament to the French soldier, be he Roman Catholic or Protestant. Several editions of the Scriptures, in different languages, are in the mission press here this year, executed at the expense of the British and Foreign Bible Society."

The Waldenses have been recently visited by a traveller, who communicates the result of his observations upon that most interesting people to the *Daily News*. We regret to hear from him so unfavourable a testimony touching a people from whom we had hoped to see spring the religious regeneration of Italy. "The valleys (he says), like many other beautiful narrow dells in Switzerland, are afflicted with cretinism and goitres. I saw several poor half-grown idiots, and a great many with the deformed swelling upon the neck. The population, too, is not of a noble type, and almost all the men and women are ugly. They work so hard that, when Sunday comes, they are scarcely able to keep their attention awake to the teaching and devotions in the church, and, indeed, upon the whole, I doubt if the power of attention has ever been awakened in their minds. They are interesting for their simplicity, and for their ancient history, and great sufferings for the faith; but I cannot say that there is much hope that the religious regeneration of Italy will go out from the Valleys." As the evidence of an eye-witness, this is not without value; but we have the more cause to congratulate ourselves on the fact that the Waldenses in Turin are a rapidly improving people, and the toleration they enjoy promises to be followed by the best consequences.

HE MUST HAVE MEANT ME.—How do you know that the Minister meant you. Did he tell you so, or point his finger at you, or call you by name? No, but you are sure of it, and for the best of reasons: a guilty conscience accusingly said, "Thou art the man." Then your quarrel is with conscience, not with the Minister. A sermon is intended to warn against some sin, or excite to some duty. It is preached to all: if any have been guilty of the sin, or neglected the duty, it was designed for such. If they have not been guilty it was not otherwise intended than to guard them against the temptation; but as the Minister cannot see the heart, the existence of any sin can only be known to conscience and to God. The Minister in God's name says—"Thou shalt remember the Sabbath day to keep it Holy, and thou shalt not covet." Of course he means all covetous persons and Sabbath breakers, (for a sermon without meaning would be a waste of time,) and if you have been guilty of these, or any other sin, he certainly meant you, and your duty is to receive the reproof thankfully and to profit by it.—*Church Journal*.

The sacred waters have this peculiarity, that they purify and accommodate themselves to the wants of every one: a lamb may ford them without fear, to quench his thirst; and an elephant may swim there, and find no bottom to his depths.—*DeLaci*.

Correspondence.

FOR THE CHURCH TIMES.

RESPONDING IN THE CHURCH.

An important and beautiful peculiarity of the services of the Church of England, is that they are the devotion of the people as well as of the Minister. We do not indeed suppose that when the voice of the Minister is alone engaged, that the congregation cannot therefore unite with him in silent devotion; but we mean that in our happily constituted Church care has been taken,—that the prayers of all may at times find a hearty utterance. The congregation are not only expected to follow in heart and mind the petitions of the Minister, but an admirable provision is made for the frequent and fervent utterance of their devotion. An opportunity is given, and solemnly expected to be used,—for the expression of the various desires of the soul, and for the ardent outpouring of praise to Almighty God. Intermingled with the most solemn and fervent prayers appropriated to the voice of the Minister,—come at intervals the short but well-aimed and earnest supplications of the congregation, in union with the petitions and the whole spirit of the longer prayers. They are not left to slumber under a protracted and unbroken form of devotion, or to suppress within their hearts, the desire and thoughts that long for utterance; but are quickened from time to time, by the recurrence of their own appointed part; and are invited to swell the notes of praise and devotion that should fill the house of God, and flow from the lips of his people. In the lowly terms of confession; in the calm devotion of the Collects and the Lord's prayer; in the fervent and beseeching tones of the Litany; in the deep overflowing of thanksgiving; and the exalted and inspiring notes of praise,—all are alike called upon and encouraged at stated times, to make one amongst the many voices that speak the glory of God and the Saviour. And even when the Minister is solely engaged in prayer, the congregation are made to close his petitions and express their concurrence, by the response of a heartfelt "Amen."

When we compare the advantages of such a service with the devotional forms of other denominations not so highly favoured, how ought it to endear to us the Church to which we belong! How should it bind our hearts in sacred attachment to the Liturgy, which bestows this immenso advantage upon us;—a gift which the earliest days and the most holy men in the Church of Christ, have consecrated and transmitted for our use!

But while we are thus deeply impressed with the great value of our Liturgy, we are often struck with equal surprise at the indifference with which it is too often apparently regarded by the congregation. How often do they suffer the eye to pass silently over these fervent responses, and leave them to be faintly uttered by a few! We are not speaking here of those, whose hearts are not at all engaged in the work before them. It can hardly be expected that they who have no devotion at all, and whose very thoughts are at a distance from the house of prayer,—should give themselves any trouble to repeat with their lips such holy sentences and prayers. But it is not easy to conceive how those who love the house of God, and sincerely desire to pray, should pass by such a valuable privilege, and neglect such an important aid to their faint and wandering devotions, as that which the fervent and alternate responses of the Prayer Book supply.

Dissidence we are aware prevents some from allowing their voices to be heard; but this would soon wear off after a firm persevering effort. And the habit of long neglect also hinders many from commencing what they have never been accustomed to; but this evil habit would soon be succeeded (were they wise enough to begin) by a sense of delight at the rigor which it would add to their own devotions, as well as the impulse which it would help to impart to the common devotion of the Sanctuary. Indeed none but those who have witnessed it, can tell the holy and inspiring effect of a well-sustained and earnest repetition of these responses in a full congregation. "How amiable are Thy tabernacles, O Lord of Hosts!"—is the involuntary language of the heart.—"Blessed are they that dwell in Thy House!"—"For a day in Thy courts is better than a thousand!"

None in such a case could remain insensible to the value and beauty of the services of our Church. Only let our hearts go along with the language of her prayers; only let the spirit of devotion (which the grace of God will kindle in every willing heart) accompany these responses,—and then indeed would be witnessed in the House of God, a spectacle which angels might delight to behold, and which could not fail to bring down the blessing of heaven, and make every one feel that it is "good to be there!"

We have often heard persons complain particularly of the tediousness of the Litany, attributing it in some measure to the responses, which are consequently repeated in it. But they forget altogether the character of the office, and lose sight of the very intention of those responses, which are meant to increase the fervency that belongs to this service; and to set from exhibiting tediousness, are intended to engage the heart and voice of all, in what is most certainly, an animating and deeply earnest succession of prayers. When we approach the Throne of grace in this part of the Litany, we are supposed to come under a deep conviction of our need of help and grace, with a strong faith in the readiness and power of Almighty God, to do for us abundantly above all that we are able to ask or think. When each separate petition then comes from

the Minister's life, it is not supposed to be complete till it is followed by the fervent and united voice of the congregation, "Amen," the fulfilment of those petitions. Let every one then, who is in earnest in his devotion, act in accordance with this intention, and stir up his heart to reverence in the spirit of humility and faith, and complaints would no longer be made of the tediousness of this solemn service. The power and beauty of the whole service would then be appreciated as it deserves.

It is true indeed that the attainment of this like every other excellency of the Christian Church, will not be at once secured. It will only be gradually brought to perfection. Until the spirit of religion is generally diffused, and until the hearts of men are possessed with greater measures of faith and piety, we must not expect to see carried out, either the spirit of our Liturgy or the high and holy purposes of the Divine Redeemer, in all that belongs to the peace, and unity and prosperity of his Church. In proportion as men grow in grace, and are influenced by the Spirit of the Gospel, each beautiful arrangement of the Divine Founder of the Church will receive its full accomplishment; proclaiming his glory more and more, and gradually building up his Church in all its perfections, and making his people seek more and more for everlasting life. The outward worship as well as the outward unity of Christ's Church will only be attained in its true power and beauty, when the inward spirit and graces of the Gospel shall flourish in abundance in the hearts of men.

But in the meantime it is still our duty to strive that full force may be given to all the means of grace so wisely devised for the ultimate attainment of this glorious and happy end. And amongst the subordinate arrangements of the Church, executed by men almost inspired for this purpose—is the general and earnest use of the public services of our Church, accompanied by the voice of the people in its devout responses.

RICARDUS.

August 31st, 1854.

The Church Times.

HALIFAX, SATURDAY, SEPT. 9, 1854.

THE APPROACHING VISITATION.

The time fixed by the Lord Bishop for his primary Visitation of the Clergy, draws to a close.

In little more than four weeks, the Brethren will be wending their way to the Metropolis, where we trust they will meet a hearty welcome, and all such attentions as those who love their Church will feel ready to bestow upon its Clergy. We have always highly re-lished those occasions, on which the fellow labourers in this portion of the Lord's vineyard, have been brought together, whether in the large, and more formal meetings convened by the Bishop, or in the humbler and more familiar gatherings of smaller numbers, such as were produced by the meetings of our Clerical Societies. We have never attended such meetings, without finding it good to "take sweet counsel" with our Brethren, and "walk in the House of God as friends."

In those "conferences" we have ever felt that something was "added unto us." The spirit was refreshed by the interchange of brotherly communications—we mutually aided each other in solving some doubt, smoothing some difficulty, lightening some burden, or in various ways contributing to cheer each other on in our respective fields of labour. Of course we sought for all comfort and edification, in the use of the appointed means of grace—in prayer public and private—in searching the Word in its original language, and in the devout reception of the Supper of the Lord.—Having tasted the pleasures of such intercourse, in various forms, in the years that are past, we hail with pleasure the prospect of their renewal, held out by the calling of the coming Visitation.

It is more than EIGHT years since such an assembly met in this Diocese—a period far too long, we think, for the comfort and edification of the Clergy, and the well being of the Church. Several of the Body have not seen Halifax, nor met with many of their Brethren since 1846, and not a few are entire strangers to each other, altho' serving in the same band, and bound together by the same ties. It is high time they were better acquainted, and at least able to call one another by name when meeting in the street.

But the expected Assembly will have one feature, at least, which will distinguish it from all former Visitations, namely, that two Laymen are to accompany each Clergyman, as delegates to represent their respective Congregations, and to unite in Council for the general good of the Church—a feature not less important than novel. It appears that the first question to be discussed at the approaching meeting, will be, whether such gatherings shall be periodical? If that is decided in the affirmative, they will proceed to business, and frame regulations for future Convocations, Synods, or whatever else they may be called.

There are some who entertain fears as to the practical working of such a body, in the present circumstances of the Colonial Church. We confess we do not share in those fears, provided the Constitution of the Assembly be guardedly, and suitably framed, giving a legitimate weight to the Lay element, and undue preponderance to none.

It has been objected, that the power of Bishops is likely to be strengthened by such Convocations, inasmuch as the Clergy are in a great measure dependent upon them, and that the Lay members will be only nominees of the Clergy. If such were likely to be the effect of these meetings, we would be sorry indeed to say a word in their favour. But our notion is, that their effect will be just the reverse, and that they will interpose a salutary check to the Episcopal power, restraining its undue or despotic exercise, and protecting the weak against the strong. We do not admit that the Clergy are likely to prove as servile or cringing as some apprehend. True, it may be sometimes in the power of Bishops, if so perversely disposed, to annoy. But as to the salaries of the Clergy, they cannot be withheld without such cause as would justify the Act before the tribunals of the country, to which of course an appeal would lie. A writer in a late paper is in error in supposing that the Bishop's signature is necessary before a Missionary's bills on the Society can be paid. They are drawn without reference to him, after the party is once established on the Society's list.—Hence the independence of the Clergy in this respect, is greater than that writer imagines.

But even if the case were otherwise, we have a better opinion of "our order" than to suppose that they would truckle to power, or trim their sails, and help to forge chains for their people, for fear of a stoppage of their pay. Yet supposing them capable of this, will not the presence and support of the lay members of Convocation, men of talent perhaps, and wealth and standing, who are under no such influence, screw up their faltering courage, and keep them straight? We think it will. But it is said again, these very laymen will not be independent, they will be the Clergyman's nominees. We answer, it will be the people's fault if they are. They have freedom of choice and can send their best and boldest men. And it is unquestionably their duty to see to this point, and to take care that the attendance of lay members be secured, by paying their expenses if necessary, as has already been resolved on by at least one Parish, and ought to be done by all. Undoubtedly the Laity must be justly represented, or else it will be only a half Church assembly, and thus unqualified to legislate for the whole Body.—Our advice, therefore, to the Laity would be the very opposite of that recently given them, namely, "to take no part" in the proposed Convention, and we on the contrary would earnestly urge upon them, as they tender the welfare and efficiency of their Church, to be on the spot in order to assist in measures which may materially affect its prosperity for generations to come.

The following are the Clauses of the Bill referred to in the Circular lately issued by the Lord Bishop, containing the regulations and restrictions applicable to the proposed assembly:—

A Bill [as amended on Report on Re-commitment] intitled—"An Act to enable the Bishops, Clergy, and Laity of the United Church of England and Ireland in Her Majesty's Foreign and Colonial Possessions to provide for the Regulation of the Affairs of the said Church in such Possessions."

Whereas by reason of the Laws in force for restraining and regulating Assemblies of the Clergy of the United Church of England and Ireland, and other Laws and Usages having special Reference to the Authority and Privileges of the said Church as established in England and Ireland respectively, Doubts are entertained whether the Members of such Church in Colonial Dioceses are not disabled from assembling for the Management of their Ecclesiastical Affairs: And whereas it is expedient that the Bishop of any Diocese of the United Church of England and Ireland within Her Majesty's Foreign and Colonial Possessions, together with the Clergy and Laity of the same, should be permitted, under certain Restrictions, to make Regulations for the Management of their Ecclesiastical Affairs: Be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:—

1. No Law, Usage, Rule, or other Authority in force in the United Kingdom, or in England and Ireland, or either of them, shall be construed or shall extend to prevent the Bishop of any Diocese, in any of the Foreign or Colonial Possessions of Her Majesty, and his Clergy, and the Lay Persons of such Diocese, being in communion with the United Church of England and Ireland, from meeting together from Time to Time to make or from making at such Meeting by com-

mon Consent, or by a majority of Votes of the said Clergy and Laity, severally and respectively, with the Assent, of the said Bishop, any such Regulations as Circumstances shall in their Judgment render necessary for the Management of the Affairs of the said United Church within such Diocese, or for the holding of Meetings for the said Purpose thereafter: Provided always, that no such Meeting shall be lawful unless in accordance with and subject to the Provisions and Restrictions hereinafter contained; (that is to say,)

II. Provided, That where any such Assembly shall be holden for any Diocese the Bishop, or in his Absence a Commissary appointed for this Purpose by the Bishop by Writing under his hand and seal, shall preside in such Assembly; and upon all Questions arising in such Assembly the Votes of the Clergy and the Lay Representatives shall be separately taken; and no Act or Resolution of such Assembly shall be valid unless with the Concurrence of the Majority both of the Clergy and the Lay Representatives, or of such of them respectively as may be present and vote in such Assembly; nor shall any Regulation made by such Assembly be valid under this Act without the Consent of the Bishop, whether he shall or shall not be present in the Assembly at the making thereof.

III. And provided, That no Regulation, Act, or Resolution of any such Assembly shall be binding on any person or persons, other than the Bishop of the Diocese and his successors, and the Clergy and Lay Members of the United Church of England and Ireland residing within such Diocese; nor upon such Bishop, Clergy and Lay Members, except so far as such Regulation, Act or Resolution may concern the position, rights, duties and liabilities of any Minister or member of the said United Church, in regard of his ministry or membership; and it shall not be lawful, by any such Regulation, Act, or Resolution of any Assembly, to impose any temporal or pecuniary penalty or disability other than such as may be consequent upon suspension from or deprivation of an ecclesiastical office or benefice, or to deprive any person of any civil right to which he is by law entitled.

IV. And provided, That no Regulations of any such Assembly shall have legal force or validity as against the Acts or Ordinances for the time being in force of the local Legislatures of the Foreign or Colonial Possession in which such Assembly shall be holden.

V. And provided, That no such Regulation shall alter the standards of faith and doctrine, or alter or be at variance with the Book of Common Prayer or the Thirty-nine Articles of Religion, or alter the oaths, declarations and subscriptions by Law required to be taken, made, and subscribed by persons to be consecrated, ordained, collated, instituted or licensed within the said Church.

VI. And provided, That no such Regulation shall affect any right of appeal to Her Majesty in Council, or to the Archbishop of Canterbury, or the subordination of the said Bishops, Clergy and Laity to the See of Canterbury, shall be valid unless the consent of the Archbishop of the said See thereto be previously or thereafter signified by him under his hand and Seal, nor unless such Regulation be confirmed by an Order of Her Majesty in Council.

The Circular of the Bishop, in reference to the Visitation, assures the Clergy that arrangements may be made for their entertainment free of expense, during their sojourn in the city, if timely notice be sent to E. Gilpin.

We hope to see this extended to the lay delegates also, to whom it will be a strong inducement to bear their post, if they can be sure of free accommodation. We doubt not that the wardens and vestry of the city Parishes would gladly undertake to provide for this, if apprized in time of the names and number of those requiring such attention. In another place we alluded to the importance of each Parish providing for the other expenses of the Clergyman and his Co-adjutors, in their journey to Halifax. Those charges will form a serious burden to most of the Clergy and lay delegates if they fall on them, but will scarcely be felt by the Parishes if defrayed by general contribution.

SOLDIERS WIDOWS FUND. FAST DAY COLLECTION.
Weymouth—£4.

TO CORRESPONDENTS.

"A Parent" will appear in our next.

LETTERS RECEIVED.

From J. Smith, Esq. Amberst, with £3—viz. for Mr. Keiller £2, Mrs. T. Seaman 10s. Mr. Geo. Buckley 1s. From Rev. F. E. B. Nicholls—directions attended to. Mr. J. P. Ward, Sydney—3s.—1st. Due 17s. 1d.—a supply of received slips of cheaper varieties. Rev. T. H. White—directions attended to. Rev. H. L. Owen, Do. From Antigonish—expected a cash remittance instead of a scrap of poetry—and shall feel obliged by payments of arrears.

Holloway's Treatment and Pills have effected an Astonishing Cure of an Abscess that the Faculty pronounced incurable—Robert Parkin, merchant, of Walsoken, near Wisbech, was afflicted with a dreadful Abscess in the arm. He had been two years in a Hospital abroad, and for a considerable time in one at home, without receiving the least benefit, and at last was given up by the faculty, who pronounced him to be incurable; but after using Holloway's Treatment and Pills for a short time the wound was completely healed, and his health permanently restored. This can be attested by Mr. Abraham Catlin, and other respectable inhabitants of the Parish of Walsoken.

Married.

At Windsor on Tuesday, by the Rev. Mr. Enslin. H. M. KENN, of the General Post Office, Halifax, to SARAH CRAB, second daughter of the late Mr. Robinson of St. John, N. B.

Died.

On the 4th Sept., in this City, Mr. Wm. Lloyd, at the age of 102 years and 6 months, a native of Chumach, Water. At Dartmouth, 4th Inst., ROBERT CRICKSON, aged 61 years. At Westport, on the 27th ult., SARAH, wife of the late Thomas Bagley, Esq., in the 77th year of her age. On the 7th of July last, at Lowther in the County of Westmorland, England, at the residence of her Grandfather, MARGARET SINKLA, eldest daughter of Richard Brown, Esq., of the Sydney Mines, in the 10th year of her age.

Shipping List.

ARRIVED.

Saturday, Sept. 2nd.—Brigets, Advalorem, Harding, Matanzas, Ranger, Pavner, Cuba Amelope, Houlder, New York, scho. Three Brothers, Talbot, Quebec; British Queen, Pea, Fontaine Bay, Mary Ann, and Hector, Sydney. Loyal, Louisbourg, New Messenger, Pluton. Sunday, Sept. 3rd.—H. M. steamer Buzzard, Labrador and Newfoundland; brigues, Star of the East, Wallers, Canada, Kerepa, Castaner, ditto, Am brig Casaban, Pakenham, Farga is Grande; brig, Meroy, Cameron, ditto; Mary Eddison, Cienfuegos, 25 days; Pluto, Hoyte, Demerara, 22 days; Matland, C/whalm Kingston, 20 days; Star of the East, Lovatier, Boston; Bloomer, Thorburn, Boston; scho. Mary E. Smith, Gove, ditto; Labrador, Cosan, ditto; Good Intent, Smith, Placencia; Emily, Shaw, St. George's Bay. Monday, Sept. 4th.—Scho. Challenge, Hennew, Labrador; Mary Jane, Huelin, St. George's Bay; John Joseph, Shaw, ditto; Velocity, Mann, P. E. Island. Tuesday, Sept. 5th.—H. M. scho. Netley, from the Equador, scho. Isabella, Sydney. Wednesday, Sept. 6th.—Brig, Lucy Ann, Simpson, St. John, N. B., 3 days; scho. Ann, Burk, Montreal, 15 days; Victoria, Leslie, Magdalen Islands; Garland, Nickerson, Ponce, P. R. 22 days; Agnes, Ross, Doano, Boston, 4 days. Thursday, Sept. 7th.—Brigets, Faithful, Clare, Newport, 15 days; bound to Wilmington—put in for water; Africa, (pkt.) Lockhart, Boston, 4 days; Boston, (pkt.) Lav-bull, ditto 4 days; scho. Herald, Hopkins, Placencia, 6 days; Ariel, (pkt.) Pearce, Shelburne. Friday, Sept. 8th.—Am barque Ifole Kimball, St. Stephens, N. B., 6 days; brig Mary Ann, Balcom, Sydney, 3 days; scho. Rambler, Wilson, Philadelphia, 10 days.

CLEARED.

Saturday, Sept. 2nd.—Barque, Janet, Bick, Dathouse; brigets, Louisa, Lauchner, B. W. Indies; Griffin Webb, ditto, scho. Galaxy, Boston. Sunday, Sept. 3rd.—Barque Ariel, Jansen, Miramichi; brig, Danby Jim, Vigneau; Prudent, Adolphe, Bay Chacur, Mary Jane, Shewar, Bay St. George. Friday, Sept. 8th.—Three Brothers, Talbot, Montreal; Wave, Forsar, St. Pierre, Mtq; N. Y. Z. Newbold, Quebec; Florence, Jones, West Indies.

COUNTRY MARKET.

PRICES ON SATURDAY, SEPTEMBER 9.

Table listing market prices for various goods including Apples, Bacon, Beef, Lamb, Butter, Cheese, Chickens, Eggs, Geese, Hams, Hay, Hops, Oats, Pork, Potatoes, Soy, Turkeys, and Yarn. Prices are listed in dollars and cents.

AT THE WHARVES.

Table listing prices for Wood and Coal per cord and per chaldron.

Advertisements.

NOTICE.

A SPECIAL General Meeting of the Alumni of King's College, Windsor, will be held at the National School, in Halifax, on FRIDAY the 13th of October next, to elect a Governor in the room of Judge Parker, resigned, and for the transaction of such other business as may be submitted. Every Member shall be entitled to vote either personally or by proxy, whose dues have been paid up for the preceding year.

By order of the Committee. P. C. HILL, Secy.

Halifax, 7th Sept. [Church Witness please copy.]

MORTON'S MEDICAL WAREHOUSE.

DURING alterations of these premises the Business of the Subscribers will be conducted at Mr. R. G. Fraser's Drug Store, No. 139 Granville Street. Sept. 9. 4w G. E. MORTON & CO.

COLONIAL CHURCH SOCIETY'S

MODEL AND TRAINING SCHOOL.

An Assistant Teacher has been appointed for the above School, and an additional Master is shortly expected from England. The Committee therefore are able to receive further applications for the admission of scholars or Students. 3w Aug. 19.

COLLEGIATE SCHOOL, WINDSOR, N. S.

UNDER THE CONTROL OF THE GOVERNORS OF KING'S COLLEGE.

PUBLIC NOTICE is hereby given, that the Rev. D. W. PICKETT, A. M., has been appointed by the GOVERNORS as PRINCIPAL of the above Institution, and that he will be ready to receive Boarders and Day Scholars, on the 1st of OCTOBER next. Terms: £15 per Annum, including Board, Washing and Tuition, &c. For Day Scholars, £8 per Annum. Payment in both cases to be made Quarterly in advance. Any further information may be had on application to the Principal, or to the Subscriber. By order of the Governors. JAS. C. COCHRAN, Secretary.

Halifax, 8th Sept. 1851. [Church Witness please copy.]

AMHERST FEMALE SEMINARY.

PRINCIPALS.

MRS C. E. RATCHFORD and MISS YATES.

THE above Institution, which can accommodate Thirty Boarders, has at present a few vacancies. Terms:—To sit and Washing (white dresses excepted) with instruction in Reading, Writing, Arithmetic, Algebra, Use of the Globes, Ancient and Modern Geography, Ancient and Modern History, Grammar and Rhetoric, Natural Philosophy, Astronomy, Botany, English Composition, and Embroidery, £39 per Academic Year. EXTRA CHARGES. Music—Piano or Spanish Guitar, three lessons per week. £2 per quarter, or half term.—Singing, five lessons per week. 10s. do. DRAWING—Pencil or Crayon, five lessons per week. £1 per quarter or half term.—Colored Crayon, five lessons per week. £1 10s per quarter or half term.—Monochrome, plain or blended, three lessons per week. £1 10s per quarter or half term. FRENCH—Five lessons per week. £1 10s. per quarter or half term. ITALIAN—Three lessons per week. £1 10s. per quarter or half term. Bills payable Quarterly in advance.

There are two Terms per year, of Five Months each.—The next Quarter, or half term, will commence 6th October, and end 21st December. The Winter term will commence 6th January and end 5th June following. Pupils will also be received at any intermediate period, and charged only from the date of their first arrival. There are five Planes in the Establishment, and FOUR Music Teachers and the practicing are under their immediate and constant supervision. NO CHARGE IS MADE TO BOARDERS FOR THE USE OF AN INSTRUMENT and it will be noticed that the number of Music, French and Drawing Lessons is far greater than is usual in other Schools.

The French department will continue under the care of Mademoiselle Louise Givaudan—a protestant French Lady from one of the principal Seminaries of the United States.—Daily conversation in French is insisted on, and it is believed, that there is no other School in the lower Provinces where the facilities for learning to speak French are so great, and where so thorough a knowledge of that language can be obtained. Five other Ladies are employed in the English department: Music, Drawing, Botany, &c. Every pains is taken to preserve the health of the Boarders by proper exercise, and those young Ladies whose parents may wish them to ride, are allowed the use of a quiet saddle horse. Amherst is a remarkably healthy locality, and possesses peculiar advantages for children of delicate constitutions. The play-ground, which is large and enclosed with a high close board fence, is fitted up with a circular swing and other facilities for gymnastics, and the proprietor has recently erected in it, a covered shed, upwards of sixty feet in length, for exercise in wet weather.

The Seminary is situated quite near to the Telegraph Station and Post Office, and to five different places of public worship. Pupils remaining during the vacation will be charged Ten Shillings per week for board and washing. Any further information can be obtained on application, post paid, to

C. E. RATCHFORD.

Amherst, 2nd September, 1851. REVENUES.—Halifax: The Lord Bishop of Nova Scotia; the Hon. the Master of the rolls; Thomas A. S. DeWolf, Esq.; and Rev. William Crosscombe.—Amherst: Rev. George Townsend; Rev. A. Clarke; Rev. E. D. Demill, and Rev. John Francis.—Aylesford: Rev. Charles Tupper. Pictou: Rev. Charles Elliott, and A. P. Ross, Esq.—Windsor: Harry King, Esq.—D. C. L.—St. John: George Wheeler, Esq. and John McGrath, Esq.—Fredericton: Hon. John R. Partelow. 3w

KING'S COLLEGE, WINDSOR, N. S.

THE PROFESSORSHIP of Natural History and Chemistry and also that of Modern Languages, in the above University, are now vacant.—Salary of the former £250 Cr., per annum, with apartments in the College—of the latter, £150 per annum, with the privilege of taking private Classes in the neighbourhood.

Immediate application to be made (post paid) to the Rev. J. C. COCHRAN, Sec'y of the Governors, at Halifax who will give such additional information as may be required. July 29 [Ch. Witness, Church Toronto, & Albion, N. Y.]

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. Gallagher. The Master will receive a Salary from Dr. Bray's Associates, in addition to the Provincial Grant, and will reside in the School House, which is large and comfortable. Application to be made to the Venble. Archdeacon WILLIS, at Halifax. Aug. 19.

NOTICE

DIRECT from Boston, and for sale head of Steam-Boat Wharf, Next Door to Thomas Laidlaw's:—SUGAR, Coffee, TEA, BREAD, CORN MEAL, BROOMS, CANDLES, EGGS, SOAP, Rice, Snuff, TOBACCO.

ALSO—A large Assortment of Mens' Womens' and Children's SHOES BOOTS and BEEBES. JOHN IRVINE. July 22.

GOVERNMENT LANDS AT ANNAPOLIS FOR SALE.

On FRIDAY, the 17th October next, will be Sold at Public Auction, at Annapolis, the

EXERCISING GROUNDS, WHITE HOUSE FIELD, GOVERNMENT GARDEN.

These Properties are divided into 24 Lots varying from 125 feet front and 75 feet deep, to 77 feet front by 250 feet deep.

Plans may be seen, and any required information obtained by application to the Ordnance Offices at Halifax and St. John New Brunswick, and the Barrack Sergeant at Annapolis.

OFFICE OF ORDNANCE. Halifax, 3rd August, 1851. [Full Oct. 13th]

NEW IMPORTATIONS.



J. M. CHAMBERLAIN offers for Sale a good assortment of COOKING GRATES, Parlor, close and open Franklin, a variety of the best kinds of COOKING STOVES, large also for Churches, Cabbages, Cooking Ranges made to convey hot water through the house, Farmers' Boilers, cast sinks, Oven mouths, and iron furnaces, extra boilers, kettles, oven shelves, coal linings and grates to replace on cooking stoves, Bake Ovens, Stovepipes, knees and necks, Galvan caps for vessels, grate and stove Ventilators. Bales of prepared new Bedding Feathers, ca. 50 to 100 lbs. weight.

Terms convenient to purchasers. Orders from the country answered with despatch. City Stone Stone, Aug. 20, 1851. 3m

NOTICE

UNTIL further notice, His EXCELLENCY THE LIEUTENANT GOVERNOR will see, daily, any persons having occasion to call upon him on public business, between the hours of eleven and twelve, in the Legislative Council Chamber.

By Command, E RUSHWORTH, Private Secretary.

August 20.

MORE PAPER HANGINGS.

Per late Arrivals from New York.

JUST RECEIVED, A Further Supply of ROOMY PAPER, comprising a VERY EXTENSIVE Assortment of Patterns, to suit all classes of Purchasers. This, together with remainder of previous Importations, make up a Stock not surpassed in the City for cheapness and quality. Orders for the Country carefully attended to. No charge for packing.

Sept. 1. Look for

WM GOSSIP, No. 21 Granville-street.

FURNITURE! FURNITURE!!

ENCOURAGE HOME INDUSTRY.

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 on the eve of House-keeping, and those already established, are respectfully invited to visit this establishment.

Funerals attended to at very moderate prices. ON HAND—A supply of Furniture POLISH, pronounced by all who use it to be a superior article.

JAMES GORDON, 123, Barrington Street.

April 22nd.

BIBLES, BOOK OF COMMON PRAYER,

TESTAMENTS, CHURCH SERVICES.

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