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Highly Priced

The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossyp—Publisher.

VOL. V.

HALIFAX, NOVA SCOTIA, SATURDAY, NOV. 27, 1869.

NO. 48.

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.		EVENING.	
	Lesson	Psalm	Lesson	Psalm
Sund. 29	Advent Sunday.	Isaiah 1	John 27	Isaiah 2
Mon. 30	St. And. Ap. & M.	Prov. 23	Acts 1	Prov. 21
Tue. 1		Isaiah 11	Isaiah 16	7
Wed. 2		18	8	17
Thurs. 3		18	4	10
Fri. 4		21	5	22
Sat. 5		21	5	22

Doctry.

LOVE THE TRUTH.

Truth will always go the farthest,
Always act upon the square;
Though the world may be malignant,
Honest men have thought to fear.

Swive in all things to be honest,
Tie the truest worth of man;
Banish every trait of meanness,
Never barter truth for gain.

Let the wish be always spoken,
Shun the baseness of a lie;
And through life's endeavour always
To maintain integrity.

Love the truth—yes, ever prize it,
Twill the inner life refine;
Tis akin to all that's noble,
Free, incandescent, and divine.

Truth will clothe the mind with beauty;
Tis the richest garb of youth;
And the brightest crown of manhood;
Oh, then, ever love the truth.

Oh, that men were more nurtured
In the bond of truth and love;
Then would earth be linked the closer
To that world of joy above.

Religious Miscellany.

THE PRESBYTERIAN'S VISIT TO AN ENGLISH CHURCH.

WE occasionally give our readers a glance at portions of the Episcopal Church through Presbyterian spectacles. That blots should be seen upon her escutcheon, when surveyed through such a medium, is no cause for surprise, that some good things should be found, may serve to make us thankful. D'Aubigne, the historian of the Reformation, took a look at Canterbury, and knelt by the side of Simon and heard his deep-toned, earnest prayer, and was edified and blessed. Henry Ward Beecher went on a pilgrimage to Stratford-upon-Avon, where the bones of Shakespeare were deposited; and, while seated in the parish church, joined heartily in the responses, and felt the inspiration of the service, and the blessedness of the joyful sound in the earnest teachings of a minister of Jesus Christ. The Rev. Dr. Duffield, a Presbyterian Minister at Detroit, Michigan, is at present in Europe. The *Christian Observer* of last week contains a letter from him, in which he describes a visit to the Rev. Dr. McNeile's Church, Liverpool. We make the following extract, for the purpose of showing how the English service, &c., strike the mind of a Presbyterian stranger from the far West:

"I determined to avail myself of the opportunity to hear the Rev. Dr. Hugh McNeile, of the Established Church, of whom, from his publications, I had formed a favourable opinion as an evangelical minister. Nor was I disappointed. His Church was two miles from the hotel where I was staying. It is of the Gothic style of architecture, with a handsome steeple and spire built of free-stone. The main building forming the house is without aisles and without gallery, except for the organ on the end fronting the pulpit. It has a moderately sized transept each side, and each with a gallery flush with the walls of the nave. The pulpit stands in front of the chancel, which forms a recess back of it, and is in such position as to have the galleries of the transept and the entire congregation in front, and right and left of the speaker, in fair and easy view. The building is situated in a park, which is tastefully adorned with trees, shrubbery and flowers. The dwelling of the rector is but a short distance from it, built in corresponding style—the whole presenting a very pleasant and attractive view.

The services had commenced when we reached the church. Crowds were standing at the transept doors of entrance. The house, though quite large, appeared to be well filled; but after the prayer preceding the reading of the Scriptures, two men dressed in black worsted gowns, one at either door, very politely and promptly conducted strangers to a seat; passing continually round, and supplying vacant places which they observed. Seats along the aisles were all filled, and most who occupied them, had both their prayer books and Bibles, which they opened, and apparently accompanied the reading of them with interested attention. Many of them, I observed, were young men—lads of the middle and lower class of society, and such, I should think, was the great body of the congregation. It was a pleasant sight in a strange land, to meet and witness so large an assembly of Christian worshippers, and apparently so attentive and devoutly interested in the service of the sanctuary and the preaching of the Word.

The congregation generally united in the chanting of the Psalter, and the singing of the Psalm. The organ was large, and well tuned, appropriate to the size of the building. There was also a choir of singers, both ladies and gentlemen, and some very sweet voices; and both the organ was played and the choir sung in a subdued manner, it being evidently intended, that as a mere auxiliary they should sustain the singing of the entire congregation. The congregation seemed to be well accustomed to sing. There was a full, rich, choral volume of sweet music from the whole mass. Nor did I hear near or remote from me a discordant note or drawing sound to disturb the general harmony. Whatever of this evil there may have been, was drowned by the organ and the sound of many voices. When the Psalm was given out, its designation was first mentioned. Then the organ played the tune, afterwards the Psalm was read by the preacher; and immediately following, organ, choir and congregation all commenced together, to sound the praise of Christ Jesus. The power and effect of such music was far beyond that of the artistic strains of any amateur choir of professional singers, however excellent they may be or appropriate their exclusive services, under particular circumstances. Would that in our churches in the United States, the singing of the praise of God could be restored to or resumed by the masses of the congregations. The day of singing masters and their trained choirs and schools, usurping and engrossing the vocal praise, I trust is already beginning to pass away.

Dr. McNeile is an Irishman by birth, and has sufficient of the Irish tongue and accent to show that he is neither English, Scotch, or American. He is in person tall, well made, and proportioned, and exceedingly graceful in his appearance and in all his movements. His voice clear, strong, and melodious. His curate read the service, but he himself read the Scriptures. They were well read—no holy twang nor unmeaning cadences, but as if he entered into the full spirit of their meaning, and so accented, emphasized and varied his intonations, as to make the reading of them a popular exposition. I observed the effect was the same there that such reading always produces. It held the attention of the entire audience so fixed and entranced that there was not a motion or the least rustling noise from any quarter to disturb, and when it was done, there was a general movement, not only in shutting up the Bibles, but in other ways, indicating that the almost breathless stillness had been produced by the simple, solemn, and reverent attention given to the reading of the Word of God.

The preacher took his text from Rom. xiii. 7, "Honor to whom honor." He spoke from brief notes extemporaneously, in a fervent and appropriate supplications. His elocution was very effective—his style simple, and his manner plain; but little gesticulation, yet that always graceful. Occasionally he assumed a colloquial style of address, but always preserved his own and the pulpit's dignity. There was a vein of Evangelical truth running through his discourse, and it was evident that his hearers were accustomed to hear from him the gospel plainly and faithfully preached in all its great distinctive doctrines as taught by Calvin-

istic divines. Not one word indicated any idolatry of the church, or exalting her authority above, or before Christ. Christ was first and last, and my heart rejoiced that in the Established Church of England, there are yet faithful men who "stand in the gap and aver the wrath of God from the people." His object was to enforce the duty enjoined in the text by the influence of Evangelical motives. In doing so, he explained what was meant by the honor required, and unfolded the reason why it should be rendered,—not with metaphysical or philosophical precision, but in a manner adapted to the minds of the simplest and most illiterate of his hearers. And he did it in such a way as to pour deserved censure upon the levelling tendencies of the age, and at the same time to exalt the claims which even the poorest man, possessed of moral and real worth, has for respect. In such a condition of society as there is in England it was calculated to heal the wounds and sufferings produced by the friction and envious incident to the great disparity between the high and low, the rich and poor—and was just as pertinent to the one, as to the other. It bore no appearance of an attempt to exalt the claims of the aristocracy to the respect of the lower classes, but would have been as appropriate and well calculated to do good in the United States as here. God deserved supreme honor, and Christ as equal with God was to be equally honored, as one with the Father—the magistrate, as ordained of God for purposes of rule, just for his office, and then for his personal worth, and all men generally in society according to their relations as parents and teachers. The claims of moral or intellectual worth were rightfully sustained; the idea that there must be a moral and intellectual equality, he said was preposterous. There was no such thing, nor can there be, for a week, such a state of things among men as levelling disorganizers, socialists, &c., advocated. In some respects all men were equal, yet the wise, the good, the virtuous, would ever co-exist with the foolish, the selfish, and the depraved, at least in the present dispensation. And the only thing that society needs to correct and counteract the evils which Utopian philanthropists and reformers profess to be seeking, he truly said is *the Bible, the Bible, the precious gospel of the grace of God*. This alas! is too often undervalued and neglected altogether. I have little hope from any system of improvement, or method of reform, which is not founded on the word of God, and defers not to its supreme authority as the infallible oracle of infinite wisdom and truth.—*Ep. Rec.*

DIRECTIONS FOR DAILY WALKING WITH GOD.

"Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended Christ Jesus." —*Phil.* iii. 12.

1. Resolve in the strength of Divine grace to walk this day humbly with your God, drawing near unto him (*Psa.* lxxii. 28) in renewed acts of repentance and faith, coming unto Christ, depending upon him, and looking to him as your atonement and example, and as the Author and Finisher of your faith.

2. Give diligence to make sure to yourself, and to evidence to others, your personal interest in the Son of God, your convenient relation to the Father through him, and consequent title to an everlasting inheritance in heaven.

3. Let nothing prevail on you to omit secret duties, or to perform them in a negligent manner. Earnest, believing prayer, the diligent study of the Scriptures, devout reflection, and self examination, must be your every day employment, if you would keep up communion with God, and walk worthy of the Lord unto all pleasing. Thus, in the faithful and diligent use of these precious means the man of God trims his lamp, and replenishes it with the heavenly oil, girds up the loins of his mind, becomes fruitful in every good work, and increases in the knowledge of God.

4. "Keep thine heart with all diligence." Examine well your thoughts and motives; guard particularly against the occasions of sin; vigilantly watch every avenue by which sin, Satan, or the world may approach to hurt you. This will be found the best preservative of inward peace and outward consistency of tenderness of conscience, brokenness of spirit, and spirituality of mind; and thus will you be prepared.

5. To live under the comforting evidence of God's favour, the reverential impression of his presence, and the constraining influence of his love.

6. Mark the dealings of the Lord with you, as a God of providence, and resign yourself, with entire trust and confidence, to the whole of his providential will.

7. Whatsoever you do in word or deed, do all in the name of the Lord Jesus, making his glory, and the interests of his kingdom upon earth, your continual aim.

8. Endeavor to unite diligence in business and fervency of spirit, in a word, to glorify God in this world whilst making progress towards a better.

9. When in company with others, let all things, as far as in you lies, be done and said to mutual edification, and in your intervals of solitude endeavor more particularly to realize God's presence, and let your thoughts and affections be much with him.

10. In order that you may redeem time, live continually, as it were, within the precincts of the grave, and on the borders of an eternal world. Eccl. ix. 10.

11. As you would thus walk with God, by faith in his dear Son, never lose sight of your own corruption, weakness, and insufficiency, or of your entire dependence on the help of his Holy Spirit; nor ever cease to implore his promised influence to work in you effectually, both to will and to do, as the Spirit of light, holiness, and love; the Comforter of the Church and the glorifier of Jesus.

12. When you have done all, account yourself an unprofitable servant, and repose your every hope on the Saviour's finished work, regarding this, and nothing in yourself, as the spring of all spiritual comfort, peace, and joy.

Christian reader! a perusal of the above brief directions, if God should graciously bless it, may serve the threefold purpose, (1) of giving you a glimpse of Gospel holiness; (2) of convincing you how greatly you come short, and of humbling you on account of it; (3) of awakening your earnest desires after high attainments, and putting you upon renewed resolutions, in dependence on the Divine Spirit, and earnest cries to God for renewed strength. And in this view nothing can be more sweet and encouraging than that precious promise which you find in Ezek. xxxiii. 27: "I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgements, and do them."

They plead with God, cry earnestly to him, wait diligently upon him, to accomplish in you more and more what he here engages to do for his people. He is rich in grace unto all that call upon him, as a word and the experience of his people fully testify.—But "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them." For, remember, holiness, heart holiness, practical holiness, real holiness of life, is a sweet part of God's salvation; and while enabled sincerely to wait and long for this, you have the manifest token of God's love towards you, the seal of the Spirit, and pledge of eternal life in Christ Jesus. If you ask what it is to walk in God's statutes? I answer, it is to walk in the Spirit (Gal. v. 16.) to walk in Christ Jesus, the Lord (Col. ii. 6,) to walk in the light (1 John i. 6, 7.) to walk in love after his commandments. And these are intimately connected with each other; they are so many links, forming one chain which cannot be broken. He that has in very deed been made partaker of the Spirit will live and walk in the Spirit. The Spirit, by his teaching, will lead him to Christ. Christ is the light of the world: no follower of his shall walk in darkness, but shall see the light of life, and the light of saving knowledge is ever attended with the fire of holy love, which cannot fail to warm the heart, and stimulate it to all holy obedience.—*Ch. Pen. Magazine.*

News Department.

From Papers per R. M. S. America, Nov. 23.

Her Majesty opened Parliament, in person, on Thursday, Nov. 11.

THE QUEEN'S SPEECH.

"My Lords and Gentlemen,
I cannot meet you for the first time after the dissolution of Parliament without expressing my deep sorrow, in which I am sure that you will participate, that your deliberations can no longer be aided by the counsels of that illustrious man whose great achievements have exalted the name of England, and in whose loyalty and patriotism the interest of my Throne and of my people ever found an unfailing support. I rely with confidence on your desire to join me in taking

such steps as may mark your sense of the irreparable loss which the country has sustained by the death of Arthur Duke of Wellington.

"I am happy to acknowledge the readiness with which my subjects in general have come forward, in pursuance of the Act of last session, to join the ranks of the Militia; and I confidently trust that the force thus raised by voluntary enlistment will be calculated to give effective aid to my regular army for the protection and security of the country.

"I continue to receive from Foreign Powers assurances of their anxious desire to maintain the friendly relations now happily subsisting with my Government.

"Frequent and well-founded complaints on the part of my North American colonies, of infractions, by citizens of the United States, of the Fishery Convention of 1818, induced me to despatch for the protection to their interests a class of vessels better adapted to the service than those which had been previously employed. This step has led to discussions with the Government of the United States, and while the rights of my subjects have been firmly maintained, the friendly spirit in which the question has been treated induces me to hope that the ultimate result may be a mutually beneficial extension and improvement of our commercial intercourse with that great Republic.

"The Special Mission, which in concert with the Prince President of the French Republic, I deemed it right to send to the Argentine Confederation, has been received with the utmost cordiality, and the wise and enlightened policy of the Provisional Director has already opened to the commerce of the world the great rivers hitherto closed, which afford an access to the interior of the vast Continent of South America.

"I have the satisfaction of announcing to you that the sincere and zealous efforts of the Government of Brazil for the suppression of the Slave Trade, now nearly extinguished on that coast, has enabled me to suspend the stringent measures which I had been compelled reluctantly to adopt, a recurrence to which I anxiously hope may be proved to be unnecessary.

"The Government of her Most Faithful Majesty have fully recognized the justice of the claim which my Government have long urged for the abolition of the discriminating duties on the export of wine, and have passed a decree for giving complete effect to the stipulations of the treaty on this subject.

"You will probably deem it advisable to resume the inquiries which were commenced by the late Parliament, with a view to legislation on the subject of the future government of my East Indian Possessions.

"Gentlemen of the House of Commons,
The estimates for the ensuing year will in due time be laid before you.

"The advancement of the fine Arts and of practical Science will be readily recognized by you as worthy of the attention of a great and enlightened nation. I have directed that a comprehensive scheme shall be laid before you having in view the promotion of these objects, towards which I invite your aid and co-operation.

"My Lords and Gentlemen,

"It gives me pleasure to be enabled by the blessing of Providence to congratulate you on the general improved condition of the country, and especially the industrious classes. If you should be of opinion that recent legislation in contributing, with other causes, to this happy result, has at the same time inflicted unavoidable injury on certain important interests, I recommend you dispassionately to consider how far it may be practicable equitably to mitigate that injury, and to enable the industry of the country to meet successfully that unrestricted competition to which Parliament, in its wisdom, has decided that it should be subjected.

"I trust that the general improvement, notwithstanding many obstacles, has extended to Ireland; and while I rely with confidence on your aid, should it be required, to restrain that unhappy spirit of insubordination and turbulence which produces many, and aggravates all of the evils which afflict that portion of my dominions, I recommend to you the adoption of such a liberal and generous policy towards Ireland, as may encourage and assist her to rally from the depression in which she has been sunk by the sufferings of late years.

"Anxious to promote the efficiency of every branch of our National Church, I have thought fit to issue a Commission to inquire and report to me how far, in their opinion, the Capitular Institutions of the country are capable of being made more effective for the great objects of religious worship, religious education, and ecclesiastical discipline.

"I have directed that the Reports of the Commissioners for inquiring into the system of education pursued at Oxford and Cambridge should be communicated to the governing bodies of those Universities for their consideration, and I rely upon your readiness to remove any legal difficulties which may impede the desire of the Universities at large, or of the several Colleges, to introduce such amendments into their existing system as they may deem to be more in accordance with the requirements of the present time.

"The system of Secondary Punishments has usefully occupied the labors of successive Parliaments, and I shall rejoice if you shall find it possible to devise means by which, without giving encouragement to crime, transportation to Van Dieman's Land may at no distant period be altogether discontinued.

"The subject of Legal Reform continues to engage my anxious attention. The Acts passed in the last Session of Parliament have been followed up by the orders necessary for putting them in operation; inquiries are in progress, by the direction, with a view of bring-

ing into harmony the testamentary jurisdiction of several Courts; and bills will be submitted to you for effecting farther improvements in the administration of the law.

"To these, and other measures affecting the social condition of the country, I am persuaded that you will give your earnest and zealous attention; and I pray that by the blessing of Almighty God, your deliberations may be guided to the well being and happiness of my people."

SPEAKER OF HOUSE OF COMMONS.—The motion that "the Right Hon. Charles Shaw Lefevre do take the Chair as Speaker of the House" having been put and carried by acclamation, the chiefs of the several leading parties in the House at once stepped forth to express their own satisfaction at the choice that had been made, and to offer their congratulations to the right hon. gentleman who was the object of it. Mr. Disraeli paid a handsome tribute to the value of the right hon. gentleman's services, and dwelt with especial force upon the courage with which he had over vindicated the privileges of the House—the firmness with which he had maintained the order of debate, and the spirit of impartiality with which he had presided over every proceeding of that branch of the legislature. Lord John Russell followed in the same strain, and was succeeded by Mr. Hume, who bore his tribute also to the Speaker's merits. Perhaps, however, the most valuable, as well as the most flattering, testimony to Mr. Lefevre's fitness for the Chair was borne by Sir Robert Inglis, who drew a striking parallel between the services demanded from a speaker in the present day and those required of him a century ago. "A hundred years ago," said Sir Robert, "the Speaker had not a tenth part of the labour that now devolves upon the occupant of the Chair in this House. A hundred years ago there were not three debates in a session. A hundred years ago there were but fifteen divisions recorded, while last year there were in this House two hundred and forty-two divisions, and in the thirteen years during which the present Speaker has occupied the Chair, he has sat within these walls in the active discharge of his duties no less than thirteen thousand hours. We all remember that one Speaker only (the Hon. Spencer Compton) occupied the Chair throughout the whole of the reign of George the First; and again that one Speaker only (Mr. Arthur Onslow) presided over the debates of this House during the whole of the reign of George the Second; but when I contrast the labours of that period with those that are demanded of a Speaker at the present day, I have no hesitation in saying that the right hon. gentleman whom we have just done ourselves so much honour in re-electing, has already compressed into the period of his service more labour and attention, and successful energy, than have ever been exhibited, or ever looked for in any one of his predecessors.

Such are the circumstances under which Mr. Shaw Lefevre has again been called upon to fill the distinguished but laborious office of Speaker of the House of Commons. It is almost superfluous to add that a better choice could not be made.

PROPOSED REVIVAL OF CONVOCATION.—A meeting of the rectors, vicars, and incumbents of the city and Archdeaconry of London was held in the large hall of Zion College, on Monday, to consider the measures which ought to be adopted in order to prevent any attempt to revive the active powers of Convocation. The Rev. R. Ruddock, President of the College, took the chair. The Rev. Dr. McCaul moved a resolution, "That a report having been widely circulated that a majority of the clergy of the Church of England and Ireland are desirous that the Convocation now assembled should proceed to business, the President and Fellows of Zion College beg to be permitted to state that they do not participate in that feeling, nor believe that under present circumstances such a course would be expedient." The motion was seconded by the Rev. W. Johnson, but was met by an amendment, moved by the Rev. J. J. Toogood, and seconded by the Rev. W. Scott, that the meeting be adjourned sine die. The Rev. W. Goode spoke in favour of the original motion, and the Rev. Dr. Worthington of the amendment, which, however, was rejected by the meeting; and Dr. McCaul's resolution having been agreed to, the proceedings terminated.

RENUNCIATION OF THE HERESIES OF POPERY AT ST. PAUL'S BIRMINGHAM.—Fifty-eight more persons have renounced Popery in St. Paul's Birmingham, since the last published account—viz., 15th September last. Several of these last converts are well-educated persons; amongst them were two ladies—one had been a pervert to Popery. It may be added that great numbers more are meditating withdrawal from the Popish communion.

CLEOPATRA'S NEEDLE.—The fate of this interesting monument has at length been decided. A letter from Lord Derby permits the removal of the column now lying at Alexandria, and its erection in the Sydenham grounds of the Crystal Palace, upon condition that the Government may hereafter reclaim it on payment of all expenses incurred in the transit. Other interesting works of antiquity from Luxor and Karnak will accompany Cleopatra's Needle from the Egyptian shore.

FRANCE.

RESTORATION OF THE EMPIRE.—The proceedings or minutes of the sitting held by the Senate on the 4th record the opening speech of Prince Jerome, the Message of the Prince President, the proposition of the members for a modification of the constitution, and the answer of the Emperor, which was that a Government

was not opposed to the taking of the proposition into consideration. The Message of the Prince President is the same as that which has already been published. The speech of Prince Jerome is in some respects an echo of the Message, yet the following portion is remarkable:—

"That which the French people did in 1804 it does again in 1852, thus showing how constant it is in gratitude and just in judgement. How can we fail to recognise the finger of Providence, which, in our worst days, has not ceased to watch over France, in this phenomenon of events almost identical, reproducing themselves at 50 years' distance? Popular instinct, which acclaimed Napoleon I., reveals itself anew to-day in acclaiming Napoleon III., the Prince who for four years has governed France with so much wisdom and ability."

THE IMPERIAL DIGNITY.

"Art. 1. The Imperial dignity is re-established.—Louis Napoleon Bonaparte is Emperor under the name of Napoleon III.

"Art. 2. The Imperial dignity is hereditary in the direct and legitimate descendants of Louis Napoleon Bonaparte, from male to male, by order of primogeniture to the perpetual exclusion of females and their descendants.

"Art. 3. Louis Napoleon Bonaparte, if he has no male child may adopt the legitimate children and descendants in the male line of the brothers of the Emperor Napoleon I. The forms of adoption are regulated by a *senatus consultum*. If after this adoption, male children should be born to Louis Napoleon, his adoptive children cannot be called on to succeed him until after his legitimate descendants. The adoption is interdicted to the successors of Louis Napoleon and to their descendants.

"Art. 4. Louis Napoleon regulates by an organic decree, addressed to the Senate, and deposited in his archives, the order of accession to the Throne in the Bonaparte family, in case he should leave no direct, legitimate, or adoptive heir.

"Art. 5. In default of a legitimate or adoptive heir of Louis Napoleon Bonaparte, and of the successors in a collateral line, which shall derive their right in the above mentioned organic decree, a *senatus consultum*, proposed to the Senate by the Ministers formed into a Council of Government, united to the presidents of the Senate, of the Legislative Body, and of the Council of State, and submitted to the acceptance of the people, names the Emperor, and regulates in his family the hereditary order from male to male, to the perpetual exclusion of females and their descendants. Until the moment when the election of the new Emperor is consummated, the affairs of state are governed by the Ministers in office, who shall form themselves into a Council of Government, and deliberate by a majority of votes.

"Art. 6. The members of the family of Louis Napoleon Bonaparte called eventually to the hereditary, and their descendants of both sexes, form part of the Imperial family. A *senatus consultum* regulates their position. They cannot marry without the authorisation of the Emperor. Their marriage without such authorisation entails privation of all hereditary right, both for him who contracts it as for his descendants.

"Art. 7. The constitution of 15th January, 1852, is maintained in all its provisions, which are not contrary to the present *senatus consultum*; there cannot be any modifications made in it except in the forms and by the means therein prescribed.

"Art. 8. The following proposition shall be presented to the acceptance of the French people in the forms determined by the decrees of the 2d and 4th December, 1851:—The people wish for the re-establishment of the Imperial dignity in the person of Louis Napoleon Bonaparte with hereditary in his direct descendants, either legitimate or adoptive, and gives him the right to regulate the order of succession to the throne in the Bonaparte family as provided for by the *senatus consultum* of November, 1862."

THE PRINCE PRESIDENT'S REPLY.—THE SPIRIT OF OLD BONAPARTE REVIVED.

M. Mesnard, First Vice President of the Senate, presented the above *senatus consultum* to the Prince President, who replied as follows:—

"Messieurs the Senators,—I thank the Senate for the eagerness with which it has responded to the wishes of the country, in deliberating on the re-establishment of the Empire, and in drawing up the *senatus consultum* which is to be submitted to the acceptance of the people. When forty-eight years since, in this same palace, in this same room, and under analogous circumstances, the Senate came to offer the crown to the chief of my family, the Emperor replied by these memorable words—'My spirit will no longer be with my posterity from the day when it shall cease to merit the love and the confidence of this great nation'—what now most affects my heart is the thought that the spirit of the Emperor is with me—that his ideas guide me—that his shadow protects me, since by a solemn proceeding you come in the name of the French people to prove to me that I have merited the confidence of the country. It is not necessary for me to tell you that my constant pre-occupation will be to labour with you to promote the grandeur and prosperity of France."

Renowned cries of "Vive l'Empereur" here burst forth. The Prince afterwards approached the senators and entered into conversation with each of them, after which they left and returned to the Luxembourg.

The Ex-King Jerome and his hopeful son are no longer allowed to occupy the exalted station of heirs presumptive to the Crown which had been allotted to

them by the original draft of the decree. There is, it seems, a limit which even the servile devotion of the French Senate to the new order of things cannot pass, and the acceptance of such a race of Sovereigns as might be anticipated from the progeny of Jerome Bonaparte lies between that line. Accordingly, when the projected *Senatus Consultum* was referred to a committee of that august body, no less than seven members out of ten voted against the Jerome clause.—A communication was forthwith made to Louis Napoleon at St. Cloud, who, surprised as he might be at this indication of a will differing from his own, found that the repugnance to the adoption of his uncle and his cousin was too deeply rooted to be surmounted, even among the supporters of the Imperial scheme.—He, therefore, gave way, probably from the feeling that after all it matters little to himself what becomes of the supreme power when he is no more, and from the hope that the birth of issue from his own marriage will set at rest all questions of collateral succession.—But it was less easy to soothe the irritated feelings of Jerome and his son. That persons at once declared it would be impossible for him to retain his post as President of Senate—the very body which had just passed a vote of ostracism against his Imperial pretensions. He has therefore resigned it, and, after this family quarrel, there is no great probability that a cordial understanding will be restored between Louis Napoleon and his relatives, or between them and the nation.

SWEDEN.

King Oscar is seriously ill of nervous fever, the sickness which was fatal to his son. A Regency has just been appointed, composed of Swedish and Norwegian members, to govern the two kingdoms until his Majesty's recovery. The body of Prince Gustavus has now been deposited in the Carolinian mausoleum. The Crown Prince and his brothers were present, and the organ and a select choir chanted the favourite psalm of the deceased—"Toward death I move wh'er I tread."

UNITED STATES.

In connection with the news from Cuba by the Crescent city, there is an interesting piece of intelligence that may be worth mentioning, and which may turn out to be important. It is stated that there were three English war steamers at Havana, "awaiting the result of the Crescent City affair;" but we are informed that they were there for an entirely different purpose. We learn that orders have lately been received in this country for Admiral Seymour, commanding the British North American fleet, directing him to encircle Cuba with men-of-war, to put a stop to the slave trade; and the three war steamers were at Havana on that mission.—We give a clue to this movement in another part of this morning's paper, where the report of a meeting, held in Glasgow, relative to the slave trade treaties will be found, together with an article on an English paper intimating the determination of that government to insist upon the fulfilment of those treaties with Spain. The meeting was held two months ago, but we did not then consider the proceedings of so much importance as they have since assumed by these movements.

The slave trade, so far as Brazil is concerned, is rapidly dying out, by the exertions of that government, but with Cuba, it is as rapidly increasing. We should not therefore be surprised to have the above statement fully confirmed. What will be the policy of our government in this event? Will the people of this country believe that the movement of England is wholly to suppress the traffic in slaves? What will the *Jillibusteros* do?

THANKSGIVING IN THE UNITED STATES.—Twenty States, more or less, offer up thanks next Thursday for the blessings showered upon them during the past year. What oblation on the face of the earth, has greater cause for thanksgiving? We have abundance of everything—food, gold, health, freedom.

FUNERAL OF THE DUKE OF WELLINGTON.—There was an imposing funeral celebration at Montreal, in honor of the late Duke of Wellington, on Thursday last, the day appointed for his funeral in London.—The public buildings and many private dwellings, were clad in mourning, funeral banners, with appropriate inscriptions, were exhibited. The troops of the garrison paraded, under the command of the forces, the 20th regiment, carrying their colors in mourning, and marching to the English cathedral.

AMBITIOUS DESIGNS OF NATIONS.—England is now seeking to annex Burmah; Russia, the Moldavian provinces; France, more of northern Africa; the United States, either Cuba or the northern part of Mexico; and Prussia, a slice from Switzerland. Men, with their millions, do not hesitate to cheat their boot black out of a sixpence. Why should nations, governed by men, neglect the acquisition of more territory?

Advices from Turks Island to the 27th ultimo, report the cholera at Nassau to be abating, and business slightly improving.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

MR. EDITOR,—Taking it for granted that no difference of opinion can possibly exist, either among the Clergy or Laity of the Established Church of England as to the propriety of giving publicity to the following admirable letter of our highly respected Metropolitan, may I request that you will kindly give it insertion in

your Paper for the benefit of the Church in this Diocese, and oblige

ONE WHO GLORIES IN THE REFORMATION.

"The Archbishop of Canterbury on the Confessional at Plymouth."

"LAMBETH, Oct 29, 1852.

"Sir—I have the honour of acknowledging a Memorial which you have addressed to me, as agreed upon at a public meeting of Clergy and Lay Members of the Church of England, assembled at Stonehouse on the 13th inst.

"The Memorial alludes to the introduction of doctrines and practices into the Church during the last few years which cannot be reconciled with the principles of the Reformation. This is a subject upon which, unhappily, I have been so often obliged to declare my opinion, that I need not repeat it now. The Memorial, however, proceeds to complain of a practice originating in these erroneous doctrines, which can scarcely be distinguished from the auricular confession of the Church of Rome. I agree with the Memorialists in believing this practice to be equally unscriptural in principle and mischievous in effect. But I trust that public opinion is so uniform in condemning and repudiating it, that the continuance of such a system, either at Plymouth or elsewhere, will be more effectually prevented than it would be by the voice of authority or by legal enactments, both of which we know by experience, it is commonly too easy to evade.

I remain, Sir,
Your obedient and humble servant,
T. B. CANTUAR.

G. W. Soltan, Esq.

SONGS OF THE CHURCH.

FIRST SUNDAY IN ADVENT.

The night that on the mountains spread
Its gloom, is passing fast away,
And earth, as rising from the dead,
Is fringed with the morning ray.

On Error's path with healing will
The Sun of Righteousness shall rise;
Wake tenants of the dust and slug,
And let your Anthems fill the skies.

O Saviour! Christ, with love and fear
We wait Thy coming steps to greet,
For now is our Salvation near.
Make us for this salvation meet.

O let Thy glory round us shine,
And from our hearts dispel the night,
Pour down thy rays of grace divine,
And flood the world with living light.

W. B.

FOR THE CHURCH TIMES.

MELANCHOLY ACCIDENT.—An accident, of a very melancholy and fatal nature, occurred at Sherbrooke, County of Lunenburg, on Thursday evening the 11th inst., by which an amiable and respected young man, in the 21st year of his age, a son of Mr. Robert Russel, was almost instantaneously hurried into eternity. It appears that during the day above mentioned, the deceased, Robert Russel, Junr., was engaged preparing for a short journey to the neighbouring town of Chester. In the evening, in company with a younger brother, he left his home in a small cart, to go to his sister's for some potatoes, to make up the load for market. About a quarter of a mile from the house, he was met by a young man by the name of Taylor, who had a gun, and was on his way to the house of the father of young Russel, being intimate acquaintances. The latter requested Taylor to get on the cart, go with him to his sister's, and that then they could return together. In his attempt to comply with this request, the gun was discharged, and the greater part of the contents entered the side of young Russel, under the left arm. The other brother also received some shot about the legs, and is still suffering much. The elder brother was taken to the nearest house, that of his Uncle's, and after lingering a few hours, expired, surrounded by fond and weeping parents, brothers and sisters, and many others, to all of whom he spoke with much affection, commending his soul to God, through Jesus Christ. His last words, as I am informed, were—"Lord Jesus receive my spirit!" Medical aid was sent for, but before the arrival of the medical gentleman, life was extinguished. This young man was among the number confirmed by our respected Bishop, on his late visit to that Settlement. An Inquest was held on the following day by the Coroner from Chester, J. S. Thomson, Esq., and a verdict of "Accidental Death" returned by the Jury.

The body was interred on the Sunday following, the 14th, amid the lamentations of many who thus testified their esteem for this young man, and honoured his memory by their attendance on his mortal remains to their last resting place. A sermon was preached on the occasion by the Rector of the Parish, the Rev. Dr. Shreve, from the 14th verse of the 4th chap. of the General Epistle of James—"To know not what shall be on the morrow.—For what is your life." &c., which, when taken in common with the circumstances, and the striking language of the Apostle in the verse preceding the text, Go to now ye that say to-day or to-morrow, &c., appeared to make a deep impression upon the crowded congregation present. All must hope and pray, that such solemn warnings may be blessed to all living, and induce them, while yet they have time, to prepare for death,—as "they know not what changes a single day may bring forth."—Communicated.

Selections.

PUT AWAY THAT NOVEL.—Dr. Goldsmith who had himself written a novel, in writing to his brother respecting the education of his son, uses this strong language:—“Above all things never let your son touch a novel or romance. How delusive, how destructive are those features of consummate bliss! They teach the youthful to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed, in our cup, by expecting more than she ever gave; and in general—take the word of a man who has seen the world, and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world.”

What unfit the mind for the realities of life, also unfit it for religion—for it is a practical matter of fact subject. The injurious effect of novel reading is never fully known. It hinders doing and getting good—and it also trains up and grows an amount of evil products which eternity alone can exhibit. It hinders the mind from receiving good instructions which might be blessed. It quenches the influence which truth accompanied by the Spirit of God, was likely to produce in blessed results. It is only a novel, and only for pastime; so says the frequenter of the theatre or bar-room. It is pastime.—But alas! does a culprit who is under sentence of death, and only waiting for the day of execution, want something to amuse him to pass his time? Does a sinner who is already condemned, and who knows but this very night the order will come for his immediate summons to the judgment bar of his offended God, and there hear the sentence of *depart*; or, cast ye the unprofitable servant in outer darkness—can such a soul need anything to pass his time? Throw away that novel; give your thoughts to the realities of your life, and the solemnities of your death. You have no time to spare,—use it—use it well, and use it at once. If you would save your soul, have nothing to do with a novel.—*Presbyterian*.

PROSPECTS OF MINISTERS.—WHAT are they?—A life of toil—without adequate support, without means to defray the expenses of educating their children—and poverty in old age, sometimes without a dwelling to shelter them. Such are the prospects of many who are now toiling from week to week to feed the Church of God with the bread that endureth unto everlasting life.

It is asked by a recent writer—

“Must not the Ministry hold out cheerful prospects, or else be abandoned by the competent to fill it?”

Here are two questions: To the first we answer—the ministry must have “more cheerful prospects.” Many churches must provide more cheerful and better prospects for them—for their maintenance, and for their old age, or widowed families, when they are laid aside from their labors.

To the latter question—those who love God and the souls of men, will answer—God forbid that the ministry be “abandoned by those competent to fill it.” Pious young men with the conviction that they are redeemed to serve and honor Christ, and promote his kingdom in the world, will imbibe the sentiment. Let them remember that *suffering for Christ* is one of his DIVINE GIFTS—that to them “it is GIVEN in the behalf of Christ, not only to believe in him, but also to suffer for his sake.” Let them not forget, that all that is great and divine in man, has been elicited and brought out in elements of character, formed and disciplined amid trials and sufferings and privations—and let them remember that Paul esteemed it a “GRACE,” a distinguishing gift and honor, to preach the Gospel amid the persecutions and perils which marked his life—and if they have the spirit of Paul, they will not be driven from the ministry by its chilling prospects.—*Observer*.

LONDON HEATHENISM.—The population of the metropolis entirely destitute of Christian instruction is more than equal to six entire counties of England.—If the unprovided part of the population, instead of being comprised into one mass of heathenism, were to be spread over an agricultural district, still remaining under your care, and in their present state of moral destitution, your Lordship would preside over a diocese equal in extent and population to six counties, comprising hundreds of hamlets, villages, and towns, without one church, or minister, or school, for religious instruction; more outtaught in Divine truth than the New Zealanders, more unregarded than the Chinese. He further adds, that “At the very least, 518,000 of the inhabitants are living in neglect of all public acknowledgment of God.” About ten years later, we find it stated, by an equally good authority, that “the number of individuals present at the services is certainly never greater

than 400,000. So that Christians can never attend public worship in London on the Lord’s day, but at least one million five hundred thousand of their fellow-citizens are neglecting it, nine hundred thousand of whom are doing so wilfully. Every Sabbath morning or evening a number of persons, larger than the entire population of all the chief cities and towns in England and Wales added together, wilfully do not cross the threshold of the house of God in London.—*Eng. Pres. Mess.*

EVILS OF INTemperance.—The following elegant passage belongs to a speech of J. T. Stovenson, Esq., of Boston, on the Maine Law, in the debate in the legislature; and yet the fact is not and cannot be told.

“Pourtray the evils of intemperance! He does not live that can tell the whole story of its woes. Exaggeration there is impossible. The fatigued fancy falters in its flight before it comes up to the fact. The mind’s eye cannot take in the countless miseries of its motley train. No human art can put into that picture shades darker than the truth.

Put into such a picture every conceivable thing that is terrible or revolting; paint health in ruins, hope destroyed, affections crushed, prayer silenced—paint the chosen seats of paternal care, of filial piety, of brotherly love, of maternal devotion, all, all vacant; all the crimes of every stature, of every hue, from murder standing aghast over a grave, which it has no means to cover, down to the meanest deception still confident of success; paint home a desert, and shame a tyrant, and poverty, the legitimate child of vice in this community, and not its prolific mother; paint the dark valley of the shadow of death, peopled with living slaves; paint a landscape with trees whose fruit is poison and whose abode is death; with mountain torrents tributary to an ocean whose very waves are fire; put in the most distant background the vanishing vision of a blessed past, and into the foreground the terrible certainty of an accursed future; paint prisons with doors that open only inward; people this scene with men whose shattered forms are tenanted by tormented souls, with children upon whose lip no smile can play, and women into whose cheeks furrows have been burnt by tears wrung by anguish from breaking hearts. Paint such a picture, and when you are ready to show it, do not let in the rays of the heavenly sun; but illumine it with the glares of the infernal fires, and still you will be bound to say that your horrible picture falls short of the truth.

RELATIVE STRENGTH OF POPERY AND PROTESTANTISM.—Protestantism reckons as its followers nearly one half of the number that Popery claims as its adherents. And although numerically one-half less, in all the great elements of character and progress, it is vastly its superior. In wealth, in enterprise, in rational liberty, in literature, in commerce, in all the elements of political and moral power. Protestants are to papal nations as the sun and moon in the heavens are to the fixed stars. That you may see this, blot from the map of Europe all that it owes to Protestantism, and what is left for the people to desire? Blot from these nations all that they owe to Popery, and it would be like Moses lifting up his wonder-working rod heavenward, and rolling back the darkness that enshrouded Egypt. If this does not picture our idea, stop for a month or a year, all that Protestantism is doing to civilize, enlighten and bless the earth, and the world is moved and agitated, from its centre to its circumference: even old Austria, the Sleepy Hollow of the world, would spring to her feet and ask, What is the matter? Stop for the same time all that Popery is doing for the same ends, and it would be no more missed than the light of the lost planet from the sky.—*Kirkton*.

BE NOT HIGH-MINDED BUT FEAR.—A story is told of a young minister, who ascended the pulpit full of self possession and vanity; but having been left to his own strength, quitted it humbled and hanging down his head; upon which an old woman whispered to him, “Ah sir! if you had gone up into the pulpit as you came down, you might have come down as you went up.”

PRIDE is the common forerunner of a fall. It was the devil’s sin, and the devil’s stratagem, who, like an expert wrestler, usually gives a man a lift before he gives him a throw.—*Dr. South*.

CONFEIT A PROOF OF OUR DEPRAVITY.—We are as vain as if we were in full possession of our original perfection; and our being vain is a certain proof that we are not.—*Adam*.

ANGER.—Wise anger is like fire from the flint; there is a great ado to bring it out again immediately.—*Matthew Henry*.

CAUSE AND EFFECT.—He who has the ear of God has the hand of God.

Correspondence.

[The Editor is not responsible for the sentiments or statements of his Correspondents.]

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

No. IV.

The inconveniences that must necessarily arise from the operation of the Revised Statute are of various descriptions. To make this appear let us suppose a case which from the peculiar nature and circumstances of many of the Country Parishes, may possibly be not of unfrequent occurrence—let us suppose that, on the occurrence of a vacancy in a parish, the Church feeling, either from paucity of Church members or other causes, is not sufficiently operative to induce a movement in the matter at all, and that consequently the vacancy may be prolonged for an indefinite period,—what then? Who is to take the initiative? What is to become of the interests of the Church in the meantime? Should the Bishop of the Diocese think it right to exercise his ecclesiastical authority, and call upon such remiss Parishes to exercise their legal rights, in making immediate presentation of some fit and suitable incumbent, he might possibly succeed in rousing them to action, because of the respect which is generally felt for episcopal advice and authority. But the statute gives him no right whatever to interfere in the matter until after presentation shall have been made of some one. The period is named at which the presentation shall devolve upon his Lordship. Should the vacancy continue for one, two, or three years, no one out of the Parish can legally step in and say: “the work of the Church is neglected in this Parish: I fill up the vacancy.” If this were done the presentee would have no legal title, and consequently no title at all, to the temporalities of the living. The law distinctly lays it down, that in every case the Parish, and none else, is to take the initiative, in the act of presentation. And is not this a hindrance of the missionary work? Is it not denuding the Church of her missionary character, and exposing her to needless and unjust obstructions? I submit that no benefit can be pointed out as arising from the operation of the statute which can compensate us for this great evil. It is a blow struck at the progress of the Church—an obstacle in the way of her onward march. And whether its origin may be traced to the indifference of her friends, or to the hostile intentions of her opponents, the effect is necessarily the same. She has in a great measure been deprived of her missionary character.

Now the absence of every thing like a provision against a contingency of the nature above supposed is, I take it, a conclusive argument against the efficiency of the law, as it now stands, and constitutes an additional reason for its early repeal. To make its operation uniform and harmonious, it ought to contain a clause providing that—if the Parish do not present any Clergyman within six months after the occurrence of a vacancy, the Bishop of the Diocese be authorised to present to the said Parish. Such a provision might not possibly be found sufficient to meet any contingency, but it would at all events avert the immediate bad results of the case under supposition.

Again: supposing another case, which is not at all of impossible occurrence among us, under the governance of the present statute, we shall arrive at precisely the same conclusion. Suppose for instance that the different parties whom the law recognises as having authority in the matter of presentation and induction to vacant parishes, should disagree in certain points of detail—such as the choice of candidates and their qualifications, or their suitability—who, let me enquire, is to decide between them? Are they to wait for the arbitration of time? Or will chance be permitted to direct the future destiny of any such unfortunate Parish? Collisions of the kind just supposed are events which may almost be assumed to be probable, under the uncertain circumstances of a new and extensive Diocese. Many cases will doubtless arise of an untoward nature, to which you can neither apply the results of former experience, nor adapt the principle of any general law; but which must altogether be solved, in accordance with the dictates of common sense and common equity. When a law however is enacted, without making any provision for the most obvious, and in a manner, unavoidable contingencies of the matter, to which it refers, the common reason of men leads inevitably to the inference, that it is not only deficient in its character, but absolutely mischievous in its operation and tendency. Of this description I very respectfully submit, is the first clause of the Revised Statute, for the future regulation of the Church in this Province.

This course of argument might, if it were necessary, be followed out and applied to various other particulars of possible occurrence within our borders; and the miserable imperfections of the clause under consideration might thus be still further elucidated. But it is hoped that enough has been stated to satisfy every reasonable mind, among earnest Churchmen, of the utter inapplicability of the law, as it stands, to the present circumstances and requirements of our humble Zion. We have seen that it is woefully deficient in its phrasing in reference to the order and constitution of the Church; that its provisions are very imperfect and in a manner worse than useless; and that it tends most effectually to cripple the work of the Ministry, and almost to destroy its missionary character.

Of course these defects might possibly be remedied by a new enactment of a more copious and elaborate description; should the Legislature in its benevolence,

deem it proper to indulge us, to the extent of our wishes. But will any movement in this direction affect our relation with the Parent Society, in such a manner as to restore the former measure of support and benevolence? I fear not. Listen to one of its "Bye-Laws affecting Missionary Clergymen."—"That all Salaries and allowances to be paid from the general Fund of the Society be subject to revision every five years, and that the Society's engagement with any Missionary be terminable by the Society at any period for reasons to be approved by the Bishop." Now what do you say to that? Here the Society has entered on important arrangements, by which it may be able, in strict accordance with every principle of honour and integrity, to withdraw gradually its support from the Colonial Church, and to throw it, in proportion to its ability, on its own resources. Mark I pray you, this most important resolution.

The Editor of this Paper tells you that he is not answerable either "for the sentiments or statements of his correspondents." I do not wish any man to be responsible for what I think or say. I am perfectly willing that my averments be submitted to the severest of all tests—that of time. And under this impression I would solemnly admonish all earnest and sincere Church people to be fully prepared for the coming crisis. Are you making ready for its approach? If so, your public acts as Churchmen belie your sentiments and your efforts. The Diocesan Church Society may, I presume, be looked upon as the true index of our exertions. And when its accounts inform you that its available or disposable funds never yet reached £1000 in any one year, you will see no reason to boast of your combined liberality. Your numbers, on the authority of the last Provincial census, amount to thirty thousand. A thousand pounds afford an average of something over sixpence a piece. Each individual, according to statistics, on an average in most communities, may be said to consume in food and clothing \$22 10s. per annum. If this be true in Nova Scotia, each person belonging to the Church, contributes the five-hundredth part of his expenditure for the interests of his soul. Increase it five times it will still be only the hundredth part; and surely this cannot be deemed too much, when the ancient Rule claimed the tenth. This would make the income of the D. C. S. about £5000 per annum. CRITO.

FOR THE CHURCH TIMES.

THE EVIL OF DIVISIONS.

MR. EDITOR.—Our Blessed Lord has said "every kingdom divided against itself is brought to desolation, and every City or house divided against itself shall not stand." (Matt. xii. 25.) It would be well if this passage of holy writ were deeply and prayerfully considered. It would, no doubt, under God's blessing, induce many who now are indifferent to unity in religion, to desire it from their inmost souls, and to do all that in them lies to establish it. If the kingdom of Christ on earth be divided in interest, its power is weakened and it cannot so successfully oppose, as it otherwise would, the kingdom of Satan. If the City of our God, which once was at unity in itself, (Ps. 122-3, prayer book version,) be divided, it cannot flourish. If the House of God and His professing family are divided, having separate interests, they cannot prosper. I cannot but think that divisions in Christ's Kingdom, city, house and family must cease, ere the world will believe that He was sent forth of the Father, (John xvii. 21.) ere the kingdoms of this world will become the kingdoms of our God, and of His Christ. And if so how important is it that they be avoided. If it be so, will not all those who really from their hearts desire the universal spread of Christ's kingdom upon earth, lay aside their fallen liberality, and with Christ in firmness and united effort, oppose divisions. They are a fruitful source of evil, though God in his mercy to the souls of men, has in many ways, brought good out of these evils. There are many good men in the Church, and also amongst the various denominations, who mourn over these divisions and their sad results; they acknowledge that divisions weaken a good cause, and that united energies and united efforts alone, under God's blessing, can prove abundantly and completely successful. And yet no effectual movement is made in the right course to promote the desired good. Permit me at this present time, in the spirit of Christian kindness, to point out some of the evils alluded to, and may the God of peace, the author of concord and unity, put it into the hearts of all, to aim at His glory, and avoid every thing which would tend to weaken His kingdom.

1. Divisions in religion, as a necessary consequence, multiply teachers who are opposed to each other in doctrine and opinion. These naturally wish to induce the multitude to embrace their peculiar tenets. They are desirous of adding to their numbers, and too frequently from their opposing views, (such is the weakness of human nature,) become more anxious to gain converts to a party than to win souls to Christ. We are far from applying this to all Ministers, and all congregations, but in many instances, it is, alas, too true. Wherever faithful messengers of Christ, united in doctrine and regimen, are employed in their holy duties, it matters not how many congregations there may be, religious harmony and peace generally prevail,—they are one. Let Ministers of conflicting opinions and opposing views be admitted into such a community and form congregations—how quickly are the seeds of discord sown—how speedily do the pernicious fruit come to perfection! This surely is a sad evil.

2. Divisions in religion have this sad tendency—in- stead of regarding it a high and holy privilege to wait upon God in His ordinances and House, many seem

to think they are bestowing a favor upon the duly appointed Minister of God if they attend upon his ministry, and they will not unfrequently absent themselves from a place of worship with the intent to wound the feelings of the faithful Ambassador of Christ, forgetting that they wound and injure their own souls.

3. Divisions in religion tend to bring the sacred office of the ministry into disrepute, because that so many are taking upon themselves, with little or no preparation, the office of religious teachers. These go from place to place, wherever they can draw a congregation—remain till the novelty ceases, and the pay likewise, when they remove elsewhere, to engage in the same work, and draw together the dissatisfied and lovers of novelty from other congregations, leaving their former places to be filled up by strangers, who for a time keep up the novelty and draw out the pay. And what results from this? Why, many are induced to say that when a man becomes too idle or too proud to work, he turns preacher—that it is an easy way to get a living, and that he only does it for that purpose. So the real object for which the Ministry was appointed by the Lord Jesus Christ, namely, to win souls to Himself, is altogether lost sight of, and disregarded by the worldly, and they cling more closely to the world.

4. Divisions in religion tend to encourage that instability which will not prevail. The people roving from one place of worship to another, from hearing one kind of doctrine, are sometimes induced to embrace none, and they become an easy prey to infidelity.

5. Divisions in religion destroy Church discipline and encourage self will and insubordination, because the offender in the present day will not submit to reproof, and generally when anything occurs to displease him in one place of worship, he will go to another, or absent himself altogether from the house of God, and thus erase every religious impression from the heart.

6. Divisions in religion encourage the spirit of novelty, which is the bane of real religion—of vital godliness. The hearers seek for something new—every thing old is distasteful to them—they could not endure to have the commandments of God sounding in their ears, Sabbath after Sabbath. They are an old law, too old for modern ears. The Bible itself is old—they must not hear more than a chapter; and as they must be fed to be kept, there is constantly something to excite.

7. Divisions in religion almost invariably lead to discord, strife and contention, and the love of many waxes cold, because that they who cause divisions are too ready to build upon another's foundation, in direct opposition to St. Paul's example, (Romans xv. 20-21.) to enter into other men's labours, and to interfere with other congregations, while these divisions prevent the spread of religion, also, by gathering together in a village or town, three, four or even five Ministers of opposing denominations, while many a hamlet is left without any religious guide, and the destitute call in vain for help.

8. Divisions in religion destroy the spirit of unity, so highly commended in the word of God, and encourage the sin of schism, so strongly condemned in Scripture—and by destroying unity, they retard, and we fear, greatly prevent the evangelizing of the world.—"That they all may be one as thou Father art in me and I in thee. That the world may believe that thou hast sent me." Do God the Father and his beloved Son, oppose each other in one single point? Is there not a perfect agreement between them, in every matter a perfect oneness. Is not this what Christ desires in behalf of His Church?—Now the world does not yet believe that the Father sent the Son to be the Saviour of the world—and both the Heathen and the Jew call upon professing Christians to settle their differences first before they attempt to christianize others—that is, in other words, to become a united people, and then in the spirit of unity, which is the spirit of the Bible, go forth to win the world to Christ.

9. Divisions in religion tend greatly to destroy that teachable spirit which the Scriptures require the people to possess. "We want to say something in the congregation as well as the Minister, is the language of not a few, and if perchance such may be more fluent, or offer up a better prayer than the preacher, they are led to consider themselves at least equal, if not superior to him. And as these people make no distinction between Ministers of religion, and look more to the ability of the man as a fluent speaker, than to the commission, the sacredness of the ministerial office is lost sight of, and a humble and teachable spirit scorned, while by these divisions the desire that all should, in some degree be teachers, or take part in public teaching, is encouraged.

10. Divisions in religion lead eventually to a disregard of the Bible. There are some who lightly esteem the Old Testament and do not consider the moral law binding. There are others who think but little of the Epistles. There are those who will tell you, when their errors are pointed out, to which they cling, for the sake of party, more than to the Bible, that St. Paul was a man who was as liable to make mistakes as others? Let this seed of infidelity be more widely sown and bear fruit, and what becomes of the Bible, written as it was, by men like St. Paul, under the inspiration of the Spirit of God!

Taking a serious and deliberate view of the matter, we cannot but come to the conclusion that the whole system of divisions in religion is a subtle contrivance of Satan, who transforms himself into an angel of light, the better to gain his point and destroy souls by preventing the spread of real religion and a sound religious education. He makes use of the pride and bad passions of men, and their unruly and ungovernable tempers, to promote his own evil ends. Is it not by these that unscriptural divisions are encouraged and extended? A popular writer even amongst those who are not mem-

bers of the Church, says—"All divisions strengthen the hands of infidels. The great maxim of Satan is, "divide and conquer." If he can set professing Christians by the ears, and make them spend their strength in contending one with another, our spiritual enemy has gained a great point." Again he says—"It is a common opinion of ignorant people, 'It is no matter where we go; it is no matter if we first join one denomination and then join another—first worship with this people and then with that;—it is all the same where we go, if we do but go to some place of worship'—I say this common opinion is an enormous evil, and ought to be denounced by all true-hearted Christians. This Athenian kind of spirit which ever wants something new—which must have something different in religion from what it had a little while ago, is a spirit which I cannot praise. I believe it to be the mark of a very diseased and unhealthy state of soul."

AN OBSERVER.

FOR THE CHURCH TIMES.

ST. ELEANOR'S, Oct. 30, 1852.

REV. SIR,—As P. E. Island Church affairs seldom or ever find a place in your columns, will you be kind enough to publish the accompanying notice of a Public Meeting held for the purpose of forming a Branch of the Diocesan Church Society, if you deem it worthy of insertion. Yours, A SUBSCRIBER.

A Public Meeting was held at the Court House, St. Eleanor's, P. E. Island, on Wednesday, the 27th ult., for the purpose of forming a Branch of the Diocesan Church Society.

The Rector, the Rev. J. H. READ, B. D., having taken the Chair, Heber's Missionary Hymn was sung, and an appropriate prayer was offered.

The business of the Meeting commenced by the Chairman stating its objects and the necessity for united effort in promoting the interests of Religion, by diffusing more extensively Church principles. Several instances were cited from Holy Writ, and also from the Historic records of nations and individuals, of small beginnings having terminated in great and lasting results, all of which were designed to give encouragement in commencing the pious work.

The following Resolutions were unanimously adopted by the Meeting.

Resolved.—That this Meeting desires gratefully to acknowledge the liberality of the Venerable Society for the Propagation of the Gospel, in supporting the Ministry of the Established Church in this Parish, and would co-operate, however humbly, with the Parent Society, in aiding its pious efforts to disseminate the truths of the Gospel.

Moved by the Rev. W. H. COOPER, B. A.; seconded by CHAS. FORD, Esq.

Resolved. That a Branch of the Diocesan Church Society be formed in connexion with the Venerable Society, consisting of a President, Vice President, and six Members, with a Secretary and Treasurer.

Moved by JOSEPH BELL, Esq., M. D.; seconded by HARRY C. GREEN, Esq.

Resolved. That this Meeting desires humbly to express its thankfulness to Almighty God for the measure of success which has attended the Missionary operations of the Church throughout the world.

Moved by LIEUT. HANCOCK, R. N.; seconded by H. HORN, Esq.

Resolved. That the thanks of this Meeting be given to the Ladies who have kindly and cheerfully provided so excellent a Tea, the proceeds of which are to be applied to local Church purposes.

Moved by T. HUNT, Esq.; seconded by B. DANNY, Esq.

A Hymn of Praise was then sung, and after the Benediction the Meeting separated, highly pleased with the very able and interesting speeches which had been delivered on the past and present Missionary operations of the Church at home and abroad. We trust that this favourable beginning will be followed by much zeal and activity on the part of Church people, and that much good may succeed such encouraging auspices.

The following day the Children of the Episcopal Sunday School, numbering about 122, met at the School House to receive the Prizes for merit, which were presented by their Pastor, with some suitable remarks to each. After the distribution of the rewards the children retired to the Court House, where tea and cake in abundance were provided by some kind friends of the Church, who take a warm interest in the prosperity of the Sabbath School. A very excellent Address was delivered to the Children, by Lieut. Hancock, R. N., who is a zealous and able advocate on behalf of Sabbath Schools. The remarks of the speaker were calculated to impress on the youthful mind the blessedness of a Christian education, and the illustrations were most felicitous and touching. We would hope that the effects produced on the children's minds will not be soon forgotten, but like the bread cast upon the waters, to be seen after many days with abundant increase. Before the meeting broke up the Rector addressed a few words to the children, who united with their teachers, and friends in singing "Praise God from whom all blessings flow." The children then returned to their homes, delighted with the treat which had been so kindly provided for them.

TO THE EDITOR OF THE CHURCH TIMES.

NO. I.

SIR.—Will you permit me, through the columns of your paper, to draw the minds of Churchmen in the Diocese of Nova Scotia, to a subject that ought to be peculiarly dear to them—that of placing the University of King's College at Windsor in a more efficient state for the Education of the young. This is a question of vital interest at the present moment, one which ought to engage the warmest feelings and greatest energies of every man who has at heart the well being, to say nothing of the very existence, of our Communion. At present we are a large and influential body, many who hold high and important public posts in our land, many who abound in wealth, many who are teachers and guides in things civil and religious, had from our branch of the Christian Church. This being the case, and acknowledged as such, by enemies as well as friends, we are naturally led to expect that these will all take a lively interest in the welfare of our Educational Institutions, and do all that lies in their power, for the sake of their children, their native land, their Church; to put them upon a proper footing and make them effective instruments for good. This, however, we do not see to be the case; our College has not been sufficiently brought before the members of our Church through the length and breadth of the land; they have not been called upon to take part either in its support or its management: in many rural districts in the interior they scarcely know of its existence: as a consequence it does not live in the hearts of the people. We doubt whether any one will deny the great want of interest evinced by the country at large; and this we feel for many reasons, to be a position alike ruinous to the secular and religious improvement of the rising generation in the Church.

What we want for the welfare and growth of our own Communion, what we want for the benefit and advancement of our Province is, an eminently efficient Institution for the Education of the young: this, the College at Windsor is not at present, it remains today what it was years ago,—an admirable instructor in Classics and pure Mathematics, but beyond that no one educated in its halls will venture to say that it even attempts to go. With its limited staff of officers it would be strange if things could be otherwise; Hercules himself could not go beyond his strength, and Sir Isaac Newton's intellect flagged before the dawning of the day; bodily strength and mental powers have, like the sea, their bounds, and over these they cannot pass. We expect, we ask no more from the gentlemen who now preside over their respective departments; we believe and know that the President at least, is taxed, both as to his time and care, beyond his strength.

This position would seem paradoxical: we find no fault, and yet we find great fault: to the Professors no blame can possibly be attached for not making the College more attractive; they have certain duties devolving upon them and these they perform; the fault lies in the Institution itself: the education it offers does not meet the wants of the present day. Are gentlemen anxious to fit their sons for the professions of law or medicine; the one may pass through his course without knowing that such a book as Blackstone was in print, or that such a thing as Political economy was ever studied, the other without having heard one word of the science of Botany, and when he enters the walls of Edinburgh unable to distinguish scientifically between a pine and beech tree—plants not only the spontaneous growth of his native land, but constantly alluded to in his classic authors from the day of matriculation to the examination for degree. So with respect to Chemistry, Mineralogy, Geology and any other Science one might choose to add. Nor can those who feel more anxious about the future clergy than other professional men, pass by unheeded the fact that no provision worth naming is made for their instruction. hurried through a number of Greek and Latin authors, equally hurried through a course of abstract Mathematical books, the young Minister is expected to enter upon the duties of a Mission immediately on his leaving the University. Is this fair, is it profitable to the man himself, and is it of service to the Church at large? Surely not. But these things are not, because under present circumstances they cannot, be taught at College. What we require is a larger staff of Professors, and a more varied and general system of Education. I must not, however, occupy too much of your page at once, but if you will permit me, I shall endeavour in one or two letters of moderate length to put before my fellow-Churchmen, a plan for placing King's College in a position to meet the wants, I might say the absolute requirements of the day, and urge them to join hand in hand in the carrying out a course which must come home to the heart of every one whose children are now gathered around his hearth who are setting out upon the path of life.

A BACHELOR OF ARTS.

Halifax, Nov. 21 1852.

The Church Times.

HALIFAX, SATURDAY, NOV. 27, 1852.

ADVENT.

THE rapid flight of time has brought us once more to the commencement of those few weeks, which, from a very early period, have been set apart by the Church, as preparatory to the commemoration of the Saviour's first visit to this sinful world. To-morrow will be the commencement of the Church's year. "She begins her year," says Wheatley, "and renews the annual course of her services at this time of Advent, therein differing from all other accounts whatsoever. The reason of which is, because she does not number her days or measure her seasons so much by the motion of the Sun, as by the course of our Saviour, beginning and counting on her year with Him, who being the true Sun of Righteousness, began now to rise upon the world, and as the Day Star on High, to enlighten them that sat in spiritual darkness."

The reflecting Churchman cannot but be thankful for the many helps he has, to lead his mind in the right direction, and to enable him to "look unto Jesus as the author and finisher of his faith." How full of Christ are the services appointed for the season of Advent! In the lessons from the Old Testament, and the Epistles and Gospels from the New, He is the great subject presented to our view. In the Collects for each Sunday we are led to raise our hearts, in language of the sublimest kind, to the same gracious Lord. Especially in that for to-morrow, and which is to be repeated to the close of Advent, we are furnished with a "form of sound words," admirably fitted to express the most solemn feelings of the soul, and to implore from the Almighty, that sanctifying influence which, at every season, we so greatly need. The whole scope of an Advent service is "to make ready a people prepared for the Lord." Our thoughts are turned to His "second coming," as the best way to celebrate rightly His first. Let the serious attention of every member of the Church be given to the great subject thus brought before us at this time. "Let us cast off the works of darkness, and let us put on the armour of light." While preparing to commemorate the first visit of the Son of God, "in great humility" let prayerful thoughts be turned to "His second coming in glorious majesty, to judge the quick and dead."

While praying that "His kingdom may come" in every land,—that the period may be hastened when all shall know Him, from the least to the greatest, and "all the kingdoms of the earth shall become the kingdoms of the Lord and of His Christ; while at this season especially the believing Churchman will thus be led to dwell on the sure fulfilment of every prophecy, that relates to the universal dominion of Christ upon earth, and the arrival of a time—

"When o'er our ransomed nature,
The lamb for sinners slain,
Redeemer, King, Creator,
Will come in bliss to reign."

Let the most fervent prayer of all be, that His kingdom may come within our own hearts, and be displayed in the complete obedience of our lives. This is our grand concern—to have the "Lord our righteousness" enthroned in our souls, "dwelling in our hearts by faith," reigning supremely over "the lusts of the flesh, the lust of the eye and the pride of life,"—bringing our very thoughts into captivity to the obedience of Him, who so loved us as to come into this miserable world to save us for ever. May this be the great theme of ardent and persevering prayer with every member of our beloved Church in this and every other land, during this season of Advent—that so, when earthly observances shall end, and the Lord shall come to take account of his servants, we may be welcomed as his faithful and accepted people.

We were glad to hear, in passing through Malbone Bay, of which the Rev. W. H. Snyder has lately taken charge, that old friends in that quarter had shown good feeling at a meeting recently held for Church purposes, and that Pastor and people are working harmoniously together. We understand that arrangements had been made to pay off a small debt on the Parish, purchase a lot of ground for easier access to the Church, and to provide the requisite salary for the Clergyman. That's right.

NOTICE OF ORDINATION.—The Lord Bishop purposes (D.V.) to hold his next Ordination at Halifax, on Sunday, December 19. Persons intending to offer themselves as Candidates for Holy Orders upon that occasion, are desired to notify their intention to His Lordship without delay.

CONVOCAATION.

In a late number we gave as we found it, a rumour that Earl Derby had decided to advise the Queen to allow the Convocation to proceed to business. The rumour, it appears was unfounded, and things will remain as before. We take the following from an exchange paper.—

THE FALSE REPORTS OF THE REVIVAL OF CONVOCAATION.—We are authorized to give the most unqualified contradiction, for the second time, to an assertion which has been published by the Times, that it is the intention of Her Majesty's Ministers to sanction the revival of the active powers of Convocation. There is not, and never has been, the slightest foundation for such a rumour.

Her Majesty's Government have not, we most distinctly declare, entertained the question for a moment. We understand that it was in consequence of a foolish wager on the Stock Exchange that our contemporary was hoaxed into the promulgation of the absurdity in question.—Church & State Gazette.

NEWS OF THE WEEK.

THE R. M. Steamship America arrived on Wednesday morning. Parliament met on the 11th inst. The Queen's Speech will be found in another column.

Lord Derby in a speech upon the Address in answer to the Royal Speech, said,—“After the opinion which had been expressed by the country, he saw that a recurrence to a protective policy was impracticable, and if practicable it was not desirable to reopen the controversy, and on the part of his colleagues he bowed to the decision of the country, and while anxious to mitigate the injurious consequences which had fallen upon some classes, he would seek to make no change or recent commercial policy, which he was prepared honestly, frankly and fairly to carry out as the Minister of the Crown.”

A shock of an earthquake had been felt, more or less sensibly, in various parts of Ireland, England and Wales.—“The course taken was across the Irish channel—where, however, the passengers in the ordinary packets running between Kingstown and Liverpool and Kingstown and Holyhead, did not perceive any indications of the phenomenon—along the coast of North Wales, through the principal districts of South Lancashire, and along the edges of Cheshire and Shropshire into Gloucestershire. The weather for several days previously had been wet and sultry, with a warm and unseasonable atmosphere.”

At the latest dates the mortal remains of the late Duke of Wellington lay in state at Chelsea Hospital, whither they had been conveyed from Walmer Castle, with appropriate ceremony, by special train, on Wednesday the 10th inst. to await the last sad manifestation of a nation's gratitude. The Queen, with Prince Albert and the royal children, proceeded to Chelsea after the opening of Parliament, to view the body. The royal party remained some time, and then returned to Buckingham palace. Austria alone, of all the great Powers, had determined not to send a representative to attend the funeral.

The most important foreign news is the *senatus consultum* adopted by the French senate, re-establishing the Empire. Under this authority Louis Napoleon accepts the Empire with the style and title of Napoleon III., and the imperial dignity is made hereditary in his direct and legitimate descendants from male to male, to the perpetual exclusion of females and their descendants. W. G.

A meeting of the Church Society of the Diocese of Toronto, was held in the St. James' Parochial School of that City, on the 10th inst., the Lord Bishop in the Chair, to consider what steps should be adopted for the purpose of carrying into effect the provisions of the Statute 14 & 15 Vict. cxxxv. The Bishop's speech upon the subject is replete with interest. The following Resolutions, which embody the objects for which the meeting was called, were passed:—

That from the respect and affection which this Church Society entertains for our venerable Diocesan, and the debt of gratitude which we owe to his Lordship for his untiring exertions and indefatigable zeal in promoting the best interests of the Church during the long period of fifty years, to which under Divine Providence, is mainly owing the prosperous condition of the Canadian branch of the Catholic Church, it would be felt by the Society to be injurious to the Church to vest the presentation to Rectories in any other hands than those of the Diocesan:

Resolved, therefore, that the Patronage be vested in the Diocesan.

Resolved unanimously, That a Committee be appointed, consisting of the Chief Justice, the Hon. Mr. DeBlaquiere, the Hon. J. H. Cameron, the Rev. H. J. Gracet, the Rev. F. L. Osler, and Rev. D. E. Blake, to prepare a Bye law to be submitted to the next monthly meeting, declaring in whom the right of presentation to the Rectories in this Diocese shall

NATIONAL SCHOOL.

A public examination of this School took place yesterday, at which His Excellency the Lieutenant Governor, the Right Rev. the Lord Bishop, the Ven. the Archdeacon, a number of Clergymen and Gentlemen, and a goodly number of those ever foremost in a good work, the Ladies, attended.

As there seems to be a misunderstanding in the community with respect to the admission of scholars to this Institution, the Committee have requested us to publish the following extract from one of the Rules of the Society:—"Children of all denominations shall be alike received into the school, and although its religious instruction shall be conformable to the principles of the Church of England, these shall not be forced upon the pupils against the wishes of their parents."

Persons who have bought the New Selection of Psalms and Hymns, without the "Errata," may have it supplied by taking their Books to Mr. Gossip's Book Store, 24 Granville Street, where also the "Selection" is for Sale, with the "Errata" subjoined.

All correspondence in reference to the Editorial department of this paper must be addressed to the Editor, and that relating to money matters to Mr. Gossip. Postage in either case to be prepaid.

The R. M. S. Canada, arrived from Boston on Friday morning. The news is not of an important nature.

TO CORRESPONDENTS.

A Churchman's is received. As several persons have been writing lately under that signature, it would be well for some to change it, so as to prevent confusion. The writer of this communication is offended, because we good humouredly reminded him, that the word "Altar" does not occur in our Prayer Books, and had better not be used in those times by any who minister according to that book.

Several other favours are on hand. We earnestly request our friends to use BREVITY in their communications.—This is particularly to be desired in the reports of the various Committees of the D. C. Society, which will soon be coming up. It will be utterly impossible to give these, from every Parish, of the dimensions to which they are sometimes stretched. A clerical brother has already entered his protest against such prolixity, in somewhat humorous terms. After one of those gentle rubs which Editors are often favoured with, he says—"It has generally been considered enough to keep within the moderate limits of the old Soldier, who only routed his foes 'thrice,' and 'thrice slow his slain,' and as that number of victories, has long ago been announced from various quarters, it is to be hoped that on every fresh occasion of the kind, it will be thought sufficient to notice, that 'such things have been without entering into full particulars.'"

We would not however insist on such short allowance as this, but only ask the reporters to be moderate, or else we must abridge for them. We insert to day a letter from a "Bachelor of Arts" on the subject of King's College, and we have received another in relation to that Institution signed "A Citizen"—which we will readily insert if the writer will allow us to soften some of the expressions it contains, and which might have no other effect than to irritate those concerned. We fully agree with the writer, who appears to be a warm friend of the College, as to his facts and his suggestions.

The suppressed communication to which he refers was not on the subject of the College. He complains that there is too little information as to the resources and expenditure of the Institution, and thinks the Governors should publish a yearly account of their proceedings—suggests a more profitable investment of their funds, and asks why, when the Steward of Acadia College receives but 7s. 6d. a week for the board (breakfast, dinner and tea) of each student, and pays £25 a year rent to the College, the Steward of King's should receive 12s. 6d. a week from each young man, (less being supplied than at Acadia) in the house and grounds free, and a salary in addition of £60 a year! He suggests that a saving at least to that amount might fairly be made, and more usefully applied to the payment of a Professor in Modern Science, or in Theology. "All the friends of King's College," says A Citizen, "must consider these hints worthy of consideration, and that if acted upon they would stir up Churchmen to subscribe with greater liberality towards its support."

Having had some experience in appeals to the Members of the Church, for pecuniary assistance to the College, we may be permitted to add, that it is very important to do something more than has yet been done in order to awaken an interest in behalf of the College, and that the next statements of its affairs are necessary, to be laid before the public, if such an interest is to be expected.

Married.

On the 16th inst. by the Rev. Joseph Alexander, at St. Mary's Eastern Shore, Mr. FREDERICK GEORGE SEARS, a native of England, to Miss ELIZ. BETH, daughter of the late Mr. Charles Pyc. of Liscomb Harbour.

At Sherbrooke, on Sunday the 11th inst. by the Rev. Dr. Shreve, Mr. HENRY VIGNER, to Miss MARY JONES.

At Chester, by the same, on Thursday the 18th inst. Mr. WILLIAM DELICOM, to Miss MARIA MOSNER, all of the Parish of St. Stephen, Chester.

At St. Paul's Church, St. Margaret's Bay by the Rev. R. Cochran, on Thursday, the 22d inst., JAMES CROUCHER, Esq. to Miss ISABELLA MARTIN.

Died.

At Annapolis, on Saturday, the 13th inst. THOMAS RICHIE, Esq. in the 70th year of his age—for many years a Representative of the County of Annapolis, and afterwards First Justice of the Court of Common Pleas and President of the Sessions for the Western District of the Province.

Suddenly, at his residence at Pictou, on Monday last. HENRY NICOL BLACKADAR, Esq. Barrister at Law, in the 49th year of his age. He pursued various Branches of his profession in that County for the period of twenty six years, and enjoyed the confidence of a large majority of the people, having represented them in the Provincial Parliament fourteen years. He has left a widow and large family, together with a numerous circle of friends, to mourn the loss of a kind parent and warm hearted friend.

At Chicago Illinois, October 3, 1852, Mr. HENRY PENNY, in the 3rd year of his age, a late resident of Truro, N. S. and a native of Devonshire, England, much and deservedly esteemed in all the relations of life by those who had the pleasure of his acquaintance; he leaves a wife and three children to mourn the irreparable loss of a kind husband and affectionate father. He bore his sickness with Christian fortitude to the Divine will, with the full assurance of a blessed immortality beyond the grave.

Shipping List.

ARRIVED.

Sunday, Nov. 22.—Steamer Sir John Harvey, (pkt.) Flanders, Boston—31 passengers; R. M. Steamer Morlid, Corbin, St. John's, N. F.

Monday, Nov. 22.—brig Progress, Desjardins, Montreal, 15 days; brig Messenger, do. 15 days; Schrs. Catherine Elizabeth, LeBlanc, Charlottetown, P. E. Island, 12 days; Ellen, Strachan, P. E. Island; Fanny, McDonald, do; Effort Canso, Elizabeth, do, Anquia, Torbay, Eliza, do, Delphine, do.

Tuesday, Nov. 23.—R. M. Steamship America, Letch, Liverpool, N. B.—45 passengers, 9 for Halifax; brig, Emily, Sturmer, New York, 8 days.

Thursday, Nov. 21.—Brigt. Lady Ogle, Trinidad. Friday, Nov. 20.—R. M. Steamship Canada, South, 44 hours; schrs. John Eason, St. John's, N. F.

CLEARED.

Nov. 22.—Steamer Sir John Harvey, Flanders, Boston; Union, McKay, Boston; Bellona, McKen, Charlottetown, P. E. Island.

Nov. 21.—Schrs. Triumph, Porto Rico, Letch, Boston.

Nov. 21.—Steamship America, Letch, Boston.

Nov. 21.—Sarah, Griffin, Boston; Triumph, Crowell, Porto Rico; Steamer Merlin, Corbin, St. John's, N. F.

Nov. 20.—Industry, Bedeque, P. E. Island; Liberator, McKenzie, P. E. Island.

Passengers.

Per R. M. S. America, from Liverpool for Halifax—Miss Longdon, Ensign Campbell, Messrs. Boyd, Townes, W. H. Kenny, 45 for Boston.

Per R. M. Steamship Canada from Boston.—Mr. Connors, and Lady; Mr. and Mrs. Conolly; Messrs. W. H. Knowlan, Venables, T. C. Kinnear, James Whitman, Davidson and W. H. Tremain.

COUNTRY MARKET.

PRICES ON SATURDAY, NOVEMBER 27.

Table with 2 columns: Item and Price. Items include Apples, Beef, Butter, Catsup, Cheese, Chickens, Eggs, Geese, Hams, Homespun, Mutton, Oatmeal, Pork, Potatoes, Socks, Turkeys, Yarn, Coal, and Cord Wood.

AT THE WHARVES.

Table with 2 columns: Item and Price. Items include Coal and Cord Wood.

ANNUALS FOR 1853, AND GIFT BOOKS FOR CHRISTMAS PRESENTS. NEW TOYS IN GREAT VARIETY.

A LARGE AND ELEGANT ASSORTMENT OF THE above, well suited for Tokens of Remembrance, and Gifts at Christmas.

ALSO.

YANKEE COMIC ALMANACKS for 1853. Nugent's, Belcher's and Cuniboll's Almanacks—by the gross, dozen or single, at the cheapest rates.

Orders from the Country, for any of the above, promptly attended to, on the most favourable terms.

All kinds of SCHOOL BOOKS, and WRITING PAPERS, and Plain and Fancy STATIONERY of every description, continually on hand at the NOVA SCOTIA BOOK & STATIONERY STORE, No. 24, Granville Street, which the Nova Scotia Public are respectfully solicited to patronize. WILLIAM GOSSIP, November 27.

BETTER THAN THE BEST!

BELCHER'S FARMER'S ALMANACK, FOR THE YEAR OF OUR LORD, 1853.

FOR SALE BY THE SUBSCRIBER, No. 8, HOLLIS STREET, and at all the Book Stores in the City, containing a large amount of useful INFORMATION FOR THE PEOPLE, forming a complete DIRECTORY TO THE NEW YEAR.

Hallifax Nov. 20. G. H. BELCHER. The above Almanack can also be had Bound and interleaved embellished with an ENGRAVED VIEW OF A SCENE IN THE BAY OF ANnapolis.

BELCHER'S FARMER'S ALMANACK—This time honore! Annual is just out of the Press. It shows not the least decline in the quality and usefulness of the contents, through which it has attained the widest celebrity of any similar publication in Nova Scotia. The materials of Belcher's Almanack are so skillfully arranged, that the work presents a vast amount of information, needful to every body, in a very compact and neat form, and the price is considerably under its intrinsic value.—Acadian Recorder.

JUST PUBLISHED.

And for sale at the Depository, S. P. C. K. No. 24, GRANVILLE STREET.

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

SANCTIONED BY

THE LORD BISHOP OF NOVA SCOTIA.

Single Copies of the Book will be sold at 4s. 4d. A small discount will be made to Counters, Parties, when twelve or more are ordered. Sold for Cash only.

Nov. 13, 1852.

W. M. GOSSIP, Depository.

UNIVERSITY OF WINDSOR.

ENGLISH PRIZE ESSAY.

The subject for this Year is—"The advantages of a liberal education for all persons, whether intending to devote themselves to one of the learned professions or otherwise."

The Essays are to be sent in to the President of the College on the day of Meeting after the Easter Vacation, 1853 and the Prize will be delivered to the Successful Candidate at the ensuing Term, when he will read his Essay in the Hall.

The Prize is open to the competition of all Members of the University who have completed their 12th, and have not entered upon their 25th Term, at this date. Each Essay is to be distinguished by a Motto, and to be accompanied by a sheet of paper, bearing the same motto, and containing the name of the writer. October, 1852.

LEECHES! LEECHES!! FINE, HEALTHY Leeches for sale at LANGLEY'S DRUG STORE, Nov. 15th.

NEW HONEY! JUST RECEIVED A FRESH SUPPLY of fresh Spanish Honey, at DEWOLF'S CITY DRUG STORE, 63 Hollis Street, Nov. 27.

MEXICAN MUSTANG LINIMENT! FOR SALE AT DEWOLF'S CITY DRUG STORE, 63 Hollis Street, Nov. 27.

CLARIFIED COD LIVER OIL! OF SUPERIOR QUALITY, for sale at DEWOLF'S CITY DRUG STORE, 63 Hollis Street, Nov. 27.

GENUINE BEAR'S GREASE! FOR SALE AT DEWOLF'S CITY DRUG STORE, warranted as pure.

Packages for the Country put up with care, and promptly forwarded.

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

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

IN THE PRESS.

And will shortly be Published. SHADES OF THE HAMLET, AND OTHER POEMS, by Rev. ARCHIBALD GRAY, Rector of Digby. Subscriptions received by E. G. FULLER, Nov. 16.

MACAGY & WITHROW.

TAILORS

No. 136 GRANVILLE STREET.

CORDIAL RHUBARB FOR THE PREVENTION and Cure of Diarrhoea, Dysentery, and all Disorders of the Stomach and Bowels arising from debility, or loss of tone.

This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrector of acidity, (the frequent cause of bowel complaints)—removes irritating obstructions, and when its use is persevered in, imparts tone and vigor to the digestive organs. Sold only at LANGLEY'S DRUG STORE, Hollis Street, July 23.

A BOARDER can be accommodated in a private family in a central situation. Apply at the Church Times Office Oct 27.

Poetry.

TO CERTAIN OF THE FOURTH ESTATE. A BALLAD OF WARNING.

You, that steer the m... of men, Pilots of the public will, By the rudder of the port Guiding us to good or ill-- Who can tell how vast your power, Power to curse, or power to bless, Secret despots of the hour, Monarchs of the mighty Press ?

Kings uncrown'd, unsees, unknown ! Nameless chiefs in every land ! Of yourselves your power is grown, And within yourselves shall stand-- Strongly--till yourselves alone Change with suicidal hand That firm pyramid of stone To a crumbling hill of sand !

Till you change it : till good sense Leaves the dull or venal page ; Till good purpose banish'd thence Gives its place to party rage ; Till your wisdom, wit, and worth, Drown'd in calumnies and strife, Change the noblest power on earth To the meanest plague in life .

If you trackle to the bad, By the good man's slander'd name, If you make the wicked glad Through Religion put to shame : If, instead of truth well sown, Recklessly you broad-cast lies, And with rumours bubble-blowa Cheat awhile your ears and eyes--

It is but yourselves you cheat, Cheat of honour, love, and trust-- And you cut away your feet, Like a Dagon in the dust ; All your strength is weakness then, Lying as a Samson short, Till the " public press" of men Comes to be their common scorn !

MARTIN F. TOPPER.

Advertisements.

W. N. SILVER & SONS. ARE NOW selling at the very lowest market prices an Extensive Assortment of New and Seasonable DRY GOODS, Comprising every article generally needed for the City and Country Trade. Good Welsh Flannels, heavy Winter Blankets, a large assortment of Worsted Stuffs, for Winter Dresses, Doekins, Broad Cloths and Satinets, first quality Cotton Warp, White, Blue, Red and Green. Family TEA, of a very superior kind, Grey, White and Striped Shirting, very cheap, strong English and American Ticks &c. Carpets, Druggists, Rugs, Coats, Vests, and Pants, &c. Nov. 13.

DEPOSITORY

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE No 24, Granville Street. JUST Received per R. M. Steamship America, Bibles for Churches or Schools, 12mo., 1s. 3d. each, New Testaments, 6d. and 7d. ea. Books of Common Prayer, with new version of Psalms, 2d. each, Do Do Do 1s 9d. do. Do Do Do 2s. 6d. do. Do Do Do 3s. 6d. do. Do Do Do 4s. 6d. do. Com Prayer Pearl 8 vo Elastic Tracts on Confirmation viz-- Reflections on Confirmation, 2d. per doz. Meaning of the Answer " I do" 1d. ea. Vulgar Conversations on Confirmation, 2d. per doz. Subjects for Meditation, and Prayers for the Day of Confirmation, 1d. Instructions for them that come to be Confirmed, 1d. Meditations and Prayers for Sick Persons, 2d. Poor Man's Wealth, 1d. Davies' Conversations on the Liturgy, 2d. Teachers' Friend in 6 Parts, per set, 5d. Hymns for Sunday Schools, 1d. each, Sunday School Lessons on Sheets, 6 sheets, 1d per set. Lewis' Church Catechism Explained, 5d. Arithmetical Table Books 1d. New Series First Reading Book, parts 1 & 2 and 3 & 4, 1d each. Church Catechism, 4d per doz, 4d each, Manners and Customs of the East, on 22 Sheets, Col'd., 5s. 6d. per set, plain, 2s. 6d. per set--for Schools. The Bibles, Testaments and Prayer Books above noticed, will be found on an extensive quantity, both as regards the typography and strength of binding, and are at a cheaper, cheaper than ever before offered, all the other Books will be found excellent of their kind, and remarkably cheap. The School Books are well worthy the attention of Teachers and Parents. July 24, 1852. W. GOSSIP Depository.

ON HAND, a large Stock of the Society's School Books, and large School Maps, also Miscellaneous Books and Tracts. W. G.

MRS. KIDDER'S CORDIAL! FOR THE CURE OF CHOLERA MORBUS, DYSENTERY, DIARRHOEA, &c. Gives immediate relief in the most violent cases. Its effect is to quiet, heal, strengthen and perfectly regulate the stomach, and bowels. It also assists digestion. It checks vomiting, and has proved an excellent remedy in Sea-sickness. CHILDREN THAT ARE TEETHING are greatly benefited by it. CERTIFICATE from persons of the first respectability who have used this medicine, accompanying the directions that are put up with each bottle. The above is sold Wholesale and Retail at DAWOLFS, CITY BUILDING STORE, 63 Holles Street, in bottles containing nearly a quart, at 2s. each. Sept. 18.

NOVA SCOTIA BOOK STORE.

24 Granville Street

THE SUB-RIBER HAS FOR SALE AT THE CHEAPEST RATE AT WHICH THEY CAN BE IMPORTED, THE FOLLOWING RELIGIOUS AND MISCELLANEOUS PUBLICATIONS to which he invites the attention of his Friends and the Public. Row. Thers. Scott's full Commentary, 6 vols. 8 vo. £3 Do. do. do. 5 vols, quarto, £3 10 Riddle's (large) Critical Latin and English Lexicon, Rev. G. Parkhurst's Greek Lexicon, Pearson on the Creed. The English Pulpit, (Sermons of Eminent English Divines of different persuasions.) Pulpit Cyclopaedia, McWhorter's Select Discourses, 2 vols. Eusebius' Ecclesiastical History, (Council of Nice.) Bradler's Practical Sermons, Wilberforce's New Birth of Man's Nature, Buxton's Parish Sermons, Gooden on Baptism, Constitutions and Canons of the Holy Apostles, with a Prize Essay, by J. Chase, D. D. Murdoch's Translation of the Syriac Testament, Select Christian Authors, 2 vols. Trench's Notes on the Miracles, Ives' Sermons, Bishop Leo's Life of the Apostle Peter, Readings for every Day in Lent, Living or Dead--Ryle, Wheat or Chaff--do. Lewis' Confession of Christ. Miss St. Clair's Modern Accomplishments, do. Modern Society, Kip's Jesuits in America, do. Early Conflicts of Christianity, do. Double Witness of the Church, Taylor's Christmas at Old Court, do. Earnestness, do. May you Like do. Angel's Song, Crealey's Treatise on Preaching, do. Bernard-Leslie, do. Portrait of an English Churchman, Colter's Mass and Rubrics of the Romish Church, Cumming's Christ receiving Sinners do. Message from God. Bonar's Night of Weeping, do. Morning of Joy, do. Story of Grace, A World without Souls--Cunningham, Velvet Cushion, do. Noble Army of Martyrs--Rev S. Fox, Near Home--the Author of Peep of Day, Bunyan's Pilgrim's Progress--Illustrated, Bogatzky's Golden Treasury. Bedell's Ezekiel's Vision. do. Renunciation. do. Pay thy Vows. do. Is it Well, do. Way Marks. Topper's Proverbial Phi Manual of Matrimony, Useful Letter Writer

POETRY.

Cowper's Poetical Works, Campbell's do. Scott's do. Burns' do. Mrs. Hemans' do. Butler's Hudibras, Tasso's Jerusalem Delivered, Topper's Poetical Works, complete, Pollock's Course of Time, Keble's Poems, do. Christian Year, Wainwright's Book of Church Music--the latest selection--which we confidently recommend as a superior Publication for the use of Churches and Choirs. Look particularly for WM. GOSSIP, 24 Granville Street Oct. 2, 1852.

E. K. BROWN, NO 1, ORDNANCE SQUARE

HAS RECEIVED PER LATE ARRIVALS, A WELL selected Stock of HARDWARE, Bar, Bolt, Hoop and Sheet Iron. Cast, German, Blistered and Spring STEEL, Smith's Bellows, Anvils, Vices, Screw Plates, Files and Raps. Plough Mounting, Plough Plate, Shear and Stock Moulds, Manure Forks and Shovels, Mill Saws, Circular, Pit, Crosscut, and Hand Saws, Nails, Spikes, Latches and Hinges. Cast Steel Axes, Hatchets, Adzes, Draw Knives, Planes, Chisels, Braces and Bits, and Hammers, Tin, Iron ware, Rivets and Wire Cloth, Shoe Thread, Sparrowbills, Heel Irons, Awl Blades, Mincing and Palette Knives, Steelyards, Spring Balances, House Scales, Molasses Gates, Mahogany, Rosewood, Mineral and Ivory Knobs for Mortice Locks, Coach Wrenches, Bras Bands, Patent Axles, Carpenters' and Lumberers' Rules, Wool, Cotton and Cattle Cards, Cut Tacks. A general assortment of Brushes, Borax.

TABLE CUTLERY.

Pocket Knives, Scissors and Razors, Harness Mounting, Cabinet Brass Ware, Grain, Chair and Brass Web, Saws, Iron Tools, Ovens and Oven Covers, Tea Kettles, Boilers, Fry Pans, Pressing Kettles and Saucepans. Sash Weights, Cart Boxes, Block Bushes, Ships' Compasses, Colours and Time Glasses.

BEST LONDON WHITE LEAD.

Black, Yellow, Red and Green Paints, Linseed Oil, Copal and Bright Varnish, Turpentine, Window Glass, Putty, Whiting and Ocbres, Gunpowder, Shot and Sheet Lead, Fish Hooks--9, 12, 15 18 Thu. Lines. Salmon, Mullet, Mackerel and Herring Twines, Brunswick Black, Venetian Green, Polishing Paste, and a great variety of other articles, which are offered for sale at the lowest rates for Cash or approved Credit. Oct. 16.

GENUINE DRUGS, CHEMICALS, MEDICINES. &c. &c. WM. LANGLEY has received from England his FINEST LITTLE of the above, together with a variety of other Articles usually sold by Druggists. They are of the best quality, and are offered for Sale at moderate prices. Langley's Drug Store, Holles Street. Oct. 9th, 1852.

HERE IS YOUR REMEDY!

HOLLOWAY'S OINTMENT, A MOST MIRACULOUS CURE OF BAD LEGS AFTER 43 YEARS' SUFFERING.

Extract of a Letter from Mr. William Galpin, of 70 Saint Mary's Street, Weymouth, dated May 15th, 1851. To Professor Holloway--

Sir--At the age of 19 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed.--Her agonies were distracting, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried but without effect; her health suffered severely, and the state of her legs was terrible. I had often read your Advertisements, and advised her to try your Pills and Ointment, and, as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and stays so to relate, is now in good health. Her legs are painless without scum or scab, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 43 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature. (Signed) WILLIAM GALPIN.

A PERSON 70 YEARS' OF AGE CURED OF A BAD LEG OF 30 YEARS STANDING.

Copy of a Letter from Mr. Wm. Abbs, Builder of Gas Orns of Ruschell near Huddersfield, dated May 31st, 1851. To Professor Holloway--

Sir--I suffered for a period of 30 years from a bad leg the results of two or three different accidents at Gas Works, accompanied by scorbutic symptoms. I had recourse to a variety of medical advice, without deriving any benefit, and was even told that the leg must be amputated, yet in opposition to that opinion, your Pills and Ointment have effected a complete cure in so short a time that few who had not witnessed it would credit it. (Signed) WILLIAM ABBS.

The truth of this statement can be verified by W. P. England, Chemist, 13, Market Street, Huddersfield.

A DRAGPUD HAD BRUNT CURVED IN ONE MONTH--Extract of a Letter from Mr. Frederick Turner, of Pevensey Kent, dated December 13th, 1850. To Professor Holloway--

DEAR SIR--My wife had suffered from Bad Breasts for more than six months, and during the whole period had the best medical attendance, but all to no use. Having before healed an awful wound in my own leg by your unrivalled medicine, I determined again to use your Pills and Ointment, and therefore gave them a trial in her case, and fortunately it was 10d so, for in less than a month a perfect cure was effected, and the benefit that various other branches of my family have derived from their use is really astonishing. I now strongly recommend them to all my friends. (Signed) FREDERICK TURNER.

A WONDERFUL CURE OF A DANGEROUS SWELLING OF THE KNEE.

Copy of a Letter from John Forfar, an Agriculturist, residing at Newborough, near Hexham, dated May 15th, 1850. To Professor Holloway--

Sir--I was afflicted with a swelling on each side of my leg, rather above the knee, for nearly two years which increased to a great size. I had the advice of three eminent Surgeons here, and was an inmate of the Newcastle Infirmary for four weeks. After various modes of treatment had been tried, I was discharged as incurable. Having heard so much of your Pills and Ointment I determined to try them, and in less than a month I was completely cured. What is more remarkable I was engaged twelve hours a day in the Hay Harvest and although I have followed my laborious occupation throughout the winter, I have had no return whatever of my complaint. (Signed) JOHN FORFAR.

AN INFLAMMATION IN THE SIDE PERFECTLY CURED. Copy of a Letter from Mr. Francis Arnot, of Braehouse Letham Road, Edinburgh, dated April 29th, 1851. To Professor Holloway--

Sir--For more than twenty years my wife has been subject from time to time, to attacks of inflammation in the side, for which she was bled and blistered to a great extent still the pain could not be removed. About four years ago she saw, in the papers, the wonderful cures effected by your Pills and Ointment, and thought she would give them a trial. To her great astonishment and delight she got immediate relief from their use, and after persevering for three weeks the pain in her side was completely cured, and she has enjoyed the best of health for the last four years. (Signed) FRANCIS ARNOT.

The Pills should be used conjointly with the Ointment in most of the following cases:-- Bad Legs, Cancers, Scalds, Bad Breasts, Contracted and Stiff Sore Nipples, Burns, Ulcers, Sore throats, Bunions, Elephantiasis, Skin diseases, Bite of Moschetoes, Fistulas, Scurvy, and Sand-Flies, Gout, Sore-heads, Coco Bay, Glandular Swellings, Tumours, Chilblains, Lumbago, Ulcers, Chapped hands, Piles, Yaws, Corn (soft) Rheumatism.

Directions for the guidance of Patients are affixed to each Box. Sub-Agents in Nova Scotia. Dr. Harding, Windsor, Mrs. Nich. Lunenburg, I. K. Patillo, Liverpool, N. Topper, Cornwallis, Tucker & Smith, Truro, J. & C. Jost, Guysborough, F. Cochran & Co., Newport, G. J. Fuller, Horton, B. Loggo, Mahone Bay, S. Fenton & Co., Wallace, J. F. More, Caledonia, T. & J. Jost, Sydney, J. Christie & Co., Bras d'Or, P. Smith, Port Hood, Mrs. Robson, Pictou, E. Sterna, Yarmouth. Sold at the Establishment of Professor Holloway, 244 Strand, London, and by the most respectable Druggists and Dealers in Medicines, throughout the civilized world. Prices in Nova Scotia are 1s. 3d., 4s., 6s. 3d., 16s. 8d., 33s. 4d., and 50s., each Box. There is a considerable saving in taking the larger sizes. JOHN NAYLOR, Halifax. General Agent for Nova Scotia. July 10, 1852.

PUBLISHED every Saturday, by Wm. Gossip, Proprietor, at the Church Times Office, No 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence relative to the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid. TERMS--Ten Shillings per Annum payable in advance.