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The Church Times.

"Evangelical Truth--Apostolic Order."

VOL. IX. HALIFAX, NOVA SCOTIA, SATURDAY, APRIL 6, 1856. NO. 14.

Calendar.

CALENDAR WITH LESSONS.

Day	Date	NOONING.	EVENING.
S.	April 6	Sun. of Pas.	Num. 22, 24 Acts 9 Num. 25 Heb. 8
M.	7	1 Sam. 17	4 1 Sam. 18
T.	8	19	5 20
W.	9	21	6 21
T.	10	23	7 22
F.	11	25	8 23
S.	12	27	9 24 James 1

Poetry.

EASTER HYMN.

ECCL. DIE. CELEBRIS.

[Translated into English verse by the Rev. J. M. Neale.]

HAIL the much-remembered Day!
Night from morning flies away,
Life the chains of death hath burst:
Gladness, welcome! grief, begone!
Greater glory draweth on
Than confusion at the first.
Flies the shadowy from the true:
Flies the ancient from the now:
Comfort hath each tear dispersed.

Hail our Pascha, That wast dead!
What preceded in the dead
That each member hopes to gain;
Christ, our new-born Pascha now,
Late in death content to bow
When the Spotless Lamb was slain.

Christ the prey hath here unbound
From the lion that girt us round:
Which in Sampson's deed is found
When the lion he had slain;
David, in His Father's cause,
From the lion's hungry jaws,
And the bear's devouring paws,
Hath set free His flock again.

No that thousands slew by dying,
Sampson, Christ is typifying,
Who by death's chains his foes:
Sampson, by interpretation,
Is their sunlight: Our Salvation
Thus hath brought illumination
To the Elect on whom He rose.

From the Cross's poles of glory
Flows the must of ancient story
In the Church's wine vat stored:
From the press, now trodden duly,
Gentle first-fruits gathered newly
Drink the precious liquor poured.

Sackcloth, worn with loud abuses,
Passes on to royal uses;
Grace in that garb at length we see,
The Flesh hath conquered misery.
They, by whom their monarch perished
Lost the kingdom that they cherished,
And for a sign and wonder Cain
Is set, and never shall be slain.

Reprobated and rejected
Was this stone that, now elected,
For a Trophy stands erected
And a precious cornerstone:
Sin's, not Nature's, termination,
He creates a new Creation,
And, Himself their colligation,
Binds two peoples into one.

Give no glory to the Head,
O'er the members love be shed!

Religious Miscellany.

THE WESLEYANS.

At the close of last year a meeting was held at St. James Rectory, Piccadilly, at which the desirableness of union amongst-Christians was discussed. The result was that a few of the clergymen and gentlemen present were requested to consider and report "what measures it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her." The following committee was appointed, including four names which were added subsequently:—

- Chairman.—Rev. J. E. KEENE, Rector of St. James, Westminster.
- Rev. R. BRIGGS, Prebendary of St. Paul's, and Rector of Upper Chelsea.
- Rev. Dr. HAZLER, Preacher to the Hon. Society of Gray's Inn, and Head-Master of Merchant Taylor's School.
- Rev. ERNEST HAWKINS, Prebendary of St. Paul's, and Minister of Caxton Chapel, Mayfair.
- Rev. Lord C. A. HARVEY, Rector of Chesham, Essex.

Rev. J. W. AYRE, Incumbent of St. Mark, North Audley-street.

- HENRY HOARE, Esq., 14, New-street, Spring-gardens.
- T. CHAMBERS, Esq., M.P. 7, Cumberland-place, Hyde-park.
- Rev. HENRY ALFORD, Minister of Quebec Chapel.
- Rev. J. LAWELL, Incumbent of St. Matthew's, City-road.
- Rev. W. H. HOARE, Oakfold, Crawley, Sussex.
- Rev. J. PALL, Incumbent of Twiggworth, Gloucester.
- Rev. A. C. SMITH, of St. Andrew's, Holburn.

The committee requested to consider "what measure it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her," beg leave to present the following report:—

"The field proposed by the committee being a large one, it seemed desirable to select for consideration one body of Christians only, in order to make a commencement.

"The body so selected was that of the Wesleyans. They were induced to make this selection by several considerations.

"First, because the Wesleyans generally disclaim the designation of Dissenters.

"Secondly, because, so far as the Committee understand Wesley's own sentiments, he expressed himself to the last most strongly against any separation from the Church of England.

"Thirdly, because the apathy of the Church of England herself during the eighteenth century having been, in a great measure, the occasion of that gradual estrangement which has resulted in the present state of things, the Wesleyans appear to have an especial claim upon the Church.

"Fourthly, because it has been represented to them that there exists on the part of divers excellent Wesleyan ministers, not merely a willingness to receive, but a wish for Episcopal ordination.

"Fifthly, because the Wesleyans have under their influence a large class of persons with whom the influence of the Church is comparatively powerless, and to whom they (the Wesleyans) consider they have a distinct mission, so that the receiving of a body thus influential seems to be an important first step towards general religious union.

"Having thus determined that the case of the Wesleyans was the case to which their attention ought to be turned in the first instance, the committee had next to consider whether the effort to be made should be an attempt

to conciliate the Wesleyans as a body, by means of direct offers to the Conference, or, to clear away difficulties which hamper the consciences of individual ministers, or other members of the Wesleyan body, or otherwise discourage their movement towards the Church.

"The former of these courses, after having been fully debated, seemed unlikely to produce any result;

For The Wesleyan system, having now become thoroughly organized, and as it were hereditary, appeared incapable of being wrought upon, as a system, except in one of the four following ways:—

"First, by formally admitting Wesleyan ministers to officiate co-ordinately with the clergy of the Church of England without having received Episcopal ordination.

But this, of course, the committee could not entertain bearing in mind the fundamental principles of the Church of England, as set forth in the preface to the Ordination Service, and in the 19th, 23rd, and 36th Articles of Religion.

"Or, secondly, by inviting all Wesleyan ministers to receive Episcopal ordination.

But this the committee believed would be met by so much opposition, as would defeat at once any scheme of comprehension.

"Or, thirdly, by inviting all Wesleyan ministers to connection with the Church of England, as lay members, indeed, but as holding a missionary office. The conditions of such holding would be, that they should resort to the Church for the sacrament of the Lord's Supper, and refrain from ministering in themselves; limiting their functions to the evangelizing of districts or classes which have not been reached, or cannot at present be reached, by the Church.

This at first appeared somewhat feasible, but the committee were induced to abandon it, upon considering the vastness of the effort which would be required on the part of Wesleyan ministers. They would feel themselves to be giving up ministerial powers which they believe they have acquired; and that without any immediate prospect of Episcopal ordination.

"Or, fourthly, by consenting to confer Episcopal ordination on any Wesleyan minister who might desire it, and, in the judgment of the Bishop, be qualified to receive it—such minister being allowed to retain his connection with the Wesleyan body, and to officiate in a Wesleyan chapel, provided that he use the liturgy of the Church of England,

But this also was beset with difficulties, owing to the number of points which the discussion of it brought to light, involving patronage, trusteeship, and property. Moreover, the Wesleyan system does not admit of fixity of tenure in chapels. A minister thus Episcopally ordained might in a year or two be succeeded by one not Episcopally ordained. To demand his continuance in the same sphere of ministry would be, in effect, to demand the surrender of this or that chapel absolutely, during his life, to the Church of England. And unless this point were secured, it seemed that all efforts towards uniting Church people and Wesleyans in the same town or village would be illusory.

"From these considerations, with others of less moment, which need not be stated at length, it seemed to the committee impracticable to approach the Wesleyans as a body by means of direct offers to the Conference.

"They therefore felt unable to recommend any petition to Convocation, praying that this course may be adopted.

"The committee next addressed themselves to the second question—viz., whether it is possible to clear away difficulties which hamper the consciences of individual ministers, or other members of the Wesleyan body, or otherwise discourage their movement towards the Church.

The chief of these difficulties appeared to resolve themselves into the four mentioned in the petition.

"It appeared to the committee that if, in a spirit of love, resolutions could be drawn up calculated to meet these difficulties, such resolutions, if they became in any way the expression of the Church's mind, would do much towards turning the hearts of individual ministers, and other members of the Wesleyan body, to the Church from which their founder never separated himself.

After many meetings, and much anxious thought, not without prayer for Divine guidance, they agreed to a series of resolutions, which were afterwards embodied in the petition given below.

J. E. KEENE, Chairman.

March 3, 1856.

The above report was communicated to a large meeting at St. James' Rectory, Piccadilly, on Thursday evening, March 6. The result of the conversation that ensued was the proposal of the following petition to Convocation, founded mainly on the report, and expanding the resolutions contained in it. It was then numerously signed, and will lie at Messrs. Rivington's, 3, Waterloo-place, for general signature:—

"The humble Petition of the undersigned Clergy and Laity of the Church of England to the Most Rev. the Archbishop, the Right Rev. the Bishops, and the Rev. the Clergy of the Province of Canterbury, in Convocation assembled, sheweth—

"That your petitioners, seriously laying to heart the great dangers we are in, by our unhappy divisions, and earnestly desiring a closer union among Christians, have been led in the first instance to review the causes which impede the restoration to the Church of England of one particular religious community, namely, the Wesleyan Methodists.

"That your petitioners are given to understand that among the chief difficulties in the way of such reunion are the following:—

"1. An impression on the part of the Wesleyans that the Church of England is not sufficiently careful with respect to the ordination of candidates for the ministry, or sufficiently jealous of the personal holiness of her ministers and other members.

"2. A persuasion that the Wesleyan system of 'class-meetings' would be formally disapproved by the Church of England.

"3. A strong objection to the imposition of a three years' silence on a Wesleyan minister before he can be Episcopally ordered.

"4. A suspicion that in promoting union the Church of England desires to obtain patronage, or temporal influence."

"That your petitioners desire to meet these difficulties in the spirit of Christian candour and Christian charity.

"They beg leave, therefore, humbly to represent to your two houses as follows:—

"That they desire most earnestly that every precaution should be taken to ensure personal holiness

and other necessary qualifications in candidates for the sacred ministry of the church, and that none should be admitted to holy orders but such as can answer conscientiously the question put to every candidate in the Ordination Service—a test which, if faithfully applied, they are satisfied would secure, so far as human means can be expected to secure, an efficient and godly ministry.

"That with reference to the personal holiness of the clergy and other members of the Church of England, they would cordially rejoice if better means could be devised than at present exist for the exercise of godly discipline.

"That in the opinion of your petitioners the retention by the Wesleyans of their system of 'class-meetings' need not be an insuperable obstacle to their re-union with the Church.

"That in respect to the admission of a Wesleyan minister to the orders of the Church of England, your petitioners submit that it would be improper to retain the requirement of a three years' testimonial, so far as regards life and behaviour; but as regards soundness in the faith, and general fitness for the sacred ministry they think it desirable that the period of probation be reduced, and that no longer time be prescribed than the Bishop may require to satisfy himself on those essential points.

"That your petitioners disclaim all wish to interfere with the property or patronage of the Wesleyan body.

"That, whilst anxious for the removal of every necessary barrier between the Church of England and the Wesleyan Methodists, your petitioners cannot refrain from saying that they would entertain better hopes of eventual reconciliation, could the Wesleyans be induced to revert to the principles of their founder, by receiving the sacrament of the Lord's Supper in the parish church only.

Lastly—That your petitioners desire humbly to represent to your two houses that, aiming, as they do, at the restoration of union, they would heartily rejoice to see such of the Wesleyan ministers as are already in mind and spirit one with the Church of England, united to her by Episcopal ordination, and so placed in a position to co-operate with her clergy as fellow-labourers in the vineyard of their common Lord and Master.

"Your petitioners, therefore, humbly pray that your two houses will be pleased to take the premises into your serious consideration, and to advise upon such measures as to you may seem most expedient for bringing about a restoration of the Wesleyan Methodists, to the communion of the Church of England.

"And your petitioners will ever pray."

Parish of St. Paul's.

MEETING OF THE PARISHIONERS.

EASTER MONDAY,
March 24th, 1856.

A meeting of the Parishioners of St. Paul's was held this day.

Present:—The Rector, the Church Wardens, &c., &c.
Prayers read by the Rector.

A motion having been made, that this meeting do now proceed to business, it was moved by Mr. Lynch, and seconded by Mr. Cogswell.

That the Rector be requested to take the chair, the Parish having the right to choose their own Chairman.

The motion was then put and passed, 23 voting for it, and 12 against it.

After the motion passed the following was addressed to the meeting by the Rector from the Chair: "In deference to the majority of the Parishioners, I retain the Chair; but do not thereby give up my right to sit as Chairman, in virtue of my right as Rector of the Parish. And I request the same to be inserted on the minutes."

The Minutes of Easter Meeting, 1855, were then read: after which the senior Church Warden read the accounts of income and expenditure of the Parish during the past year. Auditors were then appointed for the present and ensuing years. Messrs. P. C. Hill and J. G. A. Creighton were then elected Church Wardens. The following were elected Vestrymen:—

Messrs. J. B. Fay, W. J. Almon, J. Wier, Dr. Jennings, Dr. L. E. Van Buskirk, J. W. Ritchie, W. Townsend, H. Harvey, E. Binney, J. C. Cogswell, W. Renne's, and B. Salter.

The Rector stated that the next subject for consideration of the meeting according to the usual course of proceeding, was, the salaries of the Curates and other parish officers for the ensuing year.

It was moved by Dr. Almon, and seconded by Dr. DeWolf.

That the meeting now proceed to the election of Representatives of the Parish of St. Paul's at the Diocesan Assembly of Nova Scotia.

The following amendment was moved by J. W. Ritchie, and seconded by Dr. Jennings, viz:—

Resolved, That application be made to the clergymen officiating in the Parish of St. Paul's, to ascertain, whether

or it is their intention to attend the Synod as members of that body while so officiating, and if so, whether it is their intention to carry out, or assist in carrying out, within this parish, the resolutions, or canons, or any of the regulations passed at any of the meetings of the Synod.

The amendment was put, and passed by a majority of ten, 23 voting for the amendment, and thirteen against it.

The following resolution was then moved by A. M. Uniacke, and duly seconded, and passed by a majority of 18: Twenty-seven voting for it, and nine against it.—viz:—

WHEREAS.—By a resolution passed at a General Meeting of the Parish on the 15th September, 1854, it was considered injudicious to establish Synods;

And Whereas.—At a General Meeting of the Parish held in April 1855, it was resolved:—That this Parish will not be represented at such Synod;

Therefore, be it Resolved,—that this meeting still entertain the same opinion, and deem it inexpedient to elect representatives to attend the Diocesan Assembly of Nova Scotia.

It was then moved by Mr. Kinnear, and seconded by Mr. Sawyer, as follows, viz:—

Resolved,—That notice be given that a special meeting be called for the purpose of taking into consideration the expediency of dividing the Parish of St. Paul's into the separate parishes of St. Paul's and St. Luke's. And that the Churchwardens be requested to give notice of such meeting within three months from this date.—Pass'd.

Moved and seconded—

That this meeting do adjourn to Friday, the 28th inst, at two o'clock, P.M.—Passed.

ADJOURNED PARISH MEETING.

At 2 o'clock, P. M. March 28, 1856.

Present:—The Rector in the Chair; Church Warden P. C. Hill, &c., &c. Church Warden J. G. A. Creighton being absent, from indisposition.

Prayers read by the Rector.

The minutes of the former meeting having been read, The Rector read a statement again protesting against the resolution of Easter Monday, by which the Parishioners claimed the right of appointing their own chairman, and claimed the chair in his own right; on which Mr. Ritchie moved and Dr. Jennings seconded,—

That the Rector do now leave the Chair, and that Mr. Hill do take it.

Before the question was put, the Rector withdrew his protest; it being understood by all parties, that the respective rights of the Rector and Parishioners remain as they were at the adjournment of the meeting on Easter Monday.

P. C. Hill, Church Warden, then read the replies of the Rector, and Curates, to the copy of the Resolution passed at the last meeting.

REPLY OF THE RECTOR.

Halifax, Thursday March 27th, 1856.

GENTLEMEN.—Courtesy demands from me a reply to the application made in a resolution of the Parish Meeting of Monday last, 24th inst., and I gladly avail myself of the opportunity thus afforded me of making known my sentiments and principles in regard to the subject matter of that resolution.

I beg in the first place to remind you that I attend the Diocesan Assembly in my official capacity as Archdeacon, and not at all as one of the Parochial Clergy; and, moreover, when I inform you that I am, by the constitution of that Assembly, the person appointed to take the Chair in the absence of the Bishop, I feel sure that you would not wish me to neglect for the future the duty which thus devolves on me? And further, I feel bound to claim for myself the right inherent in the character of a clergyman of the Church of England, of attending any Church meetings or assemblies, whether Diocesan, Parochial, or otherwise; and I will exercise this right freely and independently, and use my best judgement, on all such occasions, in the discussion of matters connected either with the promotion of the true interests of the Church generally, or of those of the Church in this Diocese in particular.

I am, Gentlemen, your obedient Servant.

ROBERT WILLIS, Rector St. Paul's.

The Churchwardens St. Paul's Church, Halifax.

[We refer our readers to page 109, for the Replies of the Curates.]—Ed. C. T.

Hon. Judge Bliss then moved the following amendment, which was seconded by Mr. Hartshorne:—

Resolved,—After hearing the candid and explicit statements by the Venerable the Archdeacon, the Rev. Mr. Almon, and the Rev. Mr. Bullock, of their views and sentiments on this subject; that the best interests of the Church would be hazarded,—the character of the Clergy lowered, and their respect and usefulness diminished, by any attempt to coerce or control them in the free exercise of their own conscientious judgment in this matter,—and therefore that this meeting will not proceed further thereon.

On the question being taken on the amendment, there appeared in favor of it, 26; against it, 43.

The amendment was lost by a majority of 17

The question being then taken on the resolution, there appeared in favor of it, 43; against it 26,—viz:—

For the Resolution

Hon. E. Collins,
J. C. Allison,
Wm. Haro,
P. C. Hill,
A. M. Uniacke,
Joseph Wier,
J. B. Fay,
J. C. W. Wilkie,
B. H. Collins,
Ed. Pryor,

— Artz.
Wm. Richardson,
Philip Leason,
Stewart Tremain,
W. S. Symonds,
J. W. Fenerty,
Jacob Withrow,
J. M. Chamberlain,
Jos. Bennett,

— Peters,
W. T. Townsend,
Edgar Allen,
Wm. Dunbar,
Henry Harvey,
M. McIlreith,
Chas. Beamish,

— Monteith,
Azor Stevens,
W. H. Tully,
Geo. Handley,
T. C. Kinnear,
J. W. Ritchie,
S. A. White,
Wm. Reynolds,
John Shuster,

John Romans,
Robt. Richardson,
G. T. Waterfield,
Dr. Buskirk,
T. A. Brown,
Peter Lynch,
Ed. Jennings,
J. C. Cogswell,—43.

* The names marked with an asterisk were objected to, as having no vote.

The salaries to the Curates were then voted for the ensuing year, as heretofore; and various other routine business was transacted.

A motion to adjourn the meeting to this day fortnight having been made,—

The Hon. M. B. Almon gave notice that he would then propose a Resolution modifying, or rescinding the Resolution with respect to the Curates, passed this day on which, moved by Mr. Ritchie, and seconded by Mr. Hill,—That the meeting do adjourn *sine die*.

Previous to the question being put, it was moved by S. A. White, and duly seconded,—That the Minutes of this Meeting be published under the direction of the Churchwardens, which passed.

The motion to adjourn *sine die* was then put from the Chair, and passed; and the meeting adjourned.

DANIEL GALLAGHER,
Vestry Clerk.

[The foregoing is published as a copy of the minutes entered in the Parish Book, but is not altogether correct. For instance, the beginning should have been thus—The Rector took the Chair and opened the meeting as usual with Prayer, after which it was moved, while the Rector was in the Chair, by Mr. Lynch &c., (as in the foregoing.)

It was then moved in amendment, that

"This meeting do now proceed to business," which having been negatived, Mr. Lynch's motion was put and carried.

We have also corrected a word in Judge Bliss's amendment—the minutes published in the *Colonist* had it "their views and determination," for which read "views and sentiments."

Also, of the names marked in asterisks "objected to as having no vote"—only the two former names were mentioned at the meeting, and then not formally objected to. If this is done for the purpose of shrinking the minority, it may be as well to state that there are two doubtful names, at least, on the other side.]—Ed. Ch. T.

The Church Times.

HALIFAX, SATURDAY, APRIL 5, 1856.

MR. UNIACKE'S LETTER.

THE *Colonist* of Tuesday last contains an article addressed to the Editor of *The Church Times*, and signed "A. M. Uniacke," upon which we feel it our duty to make a few observations, regretting their cause, but hoping that they will be viewed in the spirit in which they are conceived—as a reply to an implied charge, on which we entertain no feeling except a desire to set ourselves right with the parties who have made it; and in the hope also, that something may be drawn from our remarks, that may tend to heal our unhappy divisions, and unite the Church more fully in the bond of charity and brotherly love.

In the first place we beg to distinctly repudiate the idea that seems to be conveyed in the article, of an intention to mislead or misrepresent, by our statement that the Rector and Curates had "asserted their right to take part in the business of the Synod." We do not consider that to be "an erroneous statement of facts," or as "withholding any part of their replies," or as evidence of "any such intention. Our assertion was the substance of those categorical replies, and covers the whole intention of the Rector and Curates, in like manner as our

brief account of the Monday's proceedings, where-in we stated that "Mr. Ritchie introduced a Resolution that the Meeting first ascertain from the Clergy of St. Paul's, if it be their intention to take part in the proceedings, or to be bound by its canons and regulations, or to carry them out in the Parish," was in substance the questions forwarded to them. The Meeting of Friday passed a Resolution to have all the Minutes published, and we expected to have seen them in the papers of Monday at latest, and all that we thought it incumbent to do in the meantime, was to give the substance, as well as we could recollect, and as concisely as possible. Having thus explained what our intentions were, we trust that it will be soon that a desire to mislead or misrepresent in the matter, was very far from our thoughts, and that in fact a comparison of our brief account with the published minutes, will not at all justify such an idea.

We think however, that Mr. Uniacke, we do not say intentionally, departs from a fair course of argument when he bases his responsibility upon a portion of the reply of the Rev. Mr. Bullock; and we are confirmed in the thought, when he asserts, that the Rev. Mr. Maturin's reply expresses the same "determination" as that of his brother curate. It is not upon their replies that any one of the majority can base his responsibility. Does he believe that the Curates, or either of them, would have said a word about "carrying out all the canons and ordinances" &c. except as categorical replies to questions in which these words were propounded to them? Had they been asked merely, in order to get at their intentions—"Do you intend to attend and take part in the business of the Synod?"—would they have replied that "they intended to carry out its canons and regulations?" We believe not, for it would have puzzled them to have discovered what they were to carry out, or how they were to do it. May we not therefore suppose, that, with no real desire to mislead, for we will not charge that upon them, the framers of that Resolution introduced a mischievous feature, about which their own ideas must be exceedingly obscure and imperfect, and which has led to much subsequent mischief. And it is upon this mischievous feature, embraced in Mr. Ritchie's Resolution of Monday, and not upon the replies thereto of the Clergy, that the responsibility rests of those who committed themselves to its support.

We come now to another part of Mr. Uniacke's article, in which he seems to imply that the majority did not intend to hinder the Curates from attending the Synod, and taking part in the business while in Session—but that they did intend to hinder them from carrying out "the rules and ordinances enacted by the Synod." We certainly did not so consider it. We were fully impressed with the conviction, that Mr. Uniacke, and the majority with whom he acted, adopted this decided view, viz.—that if the Curates attended the Synod, and took part in its business, it was intended to enforce the penalty of the Resolution, and dissolve the connection. All parties certainly, at the meeting, so understood it. The Resolution takes cognizance of their attendance as well as their intention to be bound by its acts, and in its first clause lies its force and effect, while the last is of no practical importance, as we believe it will puzzle the most prolific imagination to define any canons, rules, or regulations, which, in the face of the parochial authorities, could be carried out in any way injurious to parochial interests.

If then the intention of the majority has been misconceived in this matter, we hope that they will do something to make it plainer and more intelligible; for if they intend to throw away the first part of the Resolution, a common sense view of the subject will lead them to allow the whole to fall to the ground. We should rejoice at such a disposition to heal existing differences, which in our opinion are in many respects the offspring of prurient imaginations, and however conscientious may be the feeling they excite, are a scandal to the Church. The framers of the Resolution certainly did so in ignorance of the functions of a Synod, when they made the Clergy of St. Paul's executive officers, to carry out its canons. Opposers of the Synod would do well always to recollect, as when it suits their purposes they do sometimes assert, that it has not an executive power, temporal or spiritual. A Synod may make rules and regulations that by their wisdom and applicability may be recommended to the Parishioners, but has no authority to enforce them against their consent. We can estimate the advantage of an expression of opinion by the Synod, and of its action in the case, if any attack from without were made upon the Church lands of the Parish, but we know that a Synod would be powerless to interfere in their management against the will of the Churchwardens and vestry. The opposers of a Synod will scarcely go the length of asserting, that its

canons could interfere with the doings, or change the mode of public worship, as established by the canons and articles and liturgy of the Church of England, against any infringement of which its Constitution amply provides. The temporalities therefore, and the spiritualities, are well secured, and are safe from invasion. What then is it, we ask, that the Curates can carry out? What is it that the majority of the Parishioners of St. Paul's are afraid of?

We are not at all disposed to interfere with the privilege that Mr. Uniacke claims, and which is the natural right of every freeman, of advocating his own views of doctrine, or contending against any innovation he may conceive to be injurious. In the exercise of the same right we simply believe, that no phase of doctrine has been or is likely to be interfered with, and we are perhaps unfortunate in believing that the Synodical action of the Church, which will come out all her parts, and give her laity a full share in her government, if it be an innovation, is one that is well calculated to strengthen her against all her enemies, and by uniting her friends in sentiment and action, to be beneficial and not injurious to her best interests, spiritual and temporal.

It is men like Mr. Uniacke, among the laity, and we hope still to see him in his proper place in this matter, who ought to take the lead in carrying out instead of opposing these views, tending as they do to the enlargement of the Church and to increase her communion. At present, in this diocese, the Church is a disjointed mass—no community of interests—no interchange of opinion—no consultation for the general good—no proper concentration of effort—powerless to resist encroachment—and encroached upon in various ways. All this is to be remedied by Synodical action. May we hope that all her children will yet take a right view of this matter, and be unanimous in their desire to bring it to a successful accomplishment. And it is our earnest prayer, that laying aside ungenerous and unworthy suspicion, they may be all led to a hearty cooperation with their Chief Pastor to perfect the good work, guiding him by their counsels, and strengthening his hands by their influence, in every thing that may impress his mind as tending to the glory of God, and the advancement of pure and undefiled religion.

The Constitution of the Synod, as decided upon at its last meeting ought to be in the hands of every Churchman in the Province. It can be had, price 2s, at W. Gossip's Book store, 24 Grayville street.

ADJOURNED PARISH MEETING OF ST. PAUL'S.

The adjourned meeting took place on Friday week. There was a very large attendance for a parish meeting—over 70 persons being present. Before proceeding the Rector made some remarks relative to his position as Chairman, stating that he had obtained the advice of two eminent legal gentlemen upon the question, and that he repudiated the right of the parishioners to appoint a Chairman at any parish meeting at which he might be present, and offered to read the opinion. After a lengthy discussion the business was proceeded with, the respective rights of the Rector and Parishioners remaining in abeyance.

Replies of the Rector and Curates of St. Paul's, to the Resolution of the Meeting of Monday, were read, asserting their right to take part in the business of the Synod—and a Resolution was proposed, that in the event thereof their engagement with the parish be terminated at Easter 1857. An amendment expressive of confidence in the Clergy of the Parish, was lost 44 to 28. The Resolution was carried by the same majority.

Other parish business was transacted and the meeting adjourned.—*Last Saturday's Ch. Times.*

ATHENS.—The literary entertainments at the Temperance Hall, in behalf of this Institution, closed for the season on Tuesday evening last. Robt. Haliburton Esq. delivered an amusing and clever address on ancient customs and their influence in the present age, which was listened to with much pleasure. The Hon. Joseph Howe closed the Session with an impromptu address, in which he eulogized the performances of the Band of the 76th, which was in attendance, as a chief attraction of the evening—commended the exertions of the officers of the Temperance body, as calculated not only to benefit the Institution, but to cultivate a literary taste in the community—suggested a course for future sessions—and hoped that many more than those who had lent their assistance during the present, would next year prepare themselves to sustain the effort. We may add a hope that this will be the case, and opine that the cause of temperance and moral improvement, cannot be better promoted than by cultivating in this way the resources of intellectual enjoyment.

We publish in this place the Ninth Regulation of the Diocesan Assembly, and the Ordination Vow made by Priests, which are referred to under the Replies of the Curates of St. Paul's, but were inadvertently not subjoined, as therein stated; and the Canonical Oath.

NINTH REGULATION OF THE DIOCESAN ASSEMBLY.

9th. The vote of each order shall be taken separately, such vote being determined by the majority of the members present and voting in each order. And no act or resolution of the Diocesan Assembly shall be valid which shall not have received the concurrent assent of the Bishop, the Clergy, and the Laity.

ORDINATION VOW.

The Bishop.—Will you reverently obey your Ordinary and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer.—I will so do, the Lord being my helper.

CANONICAL OATH.

I, A. B., do promise and swear faithful and canonical obedience to the Bishop of Nova Scotia and his successors, in all things lawful and honest. So help me God.

THE LEGISLATURE.

A necessary attention to other matters more immediately connected with the objects of this paper, has prevented that full account of Legislative and other intelligence which we had intended to give. We have only room for the following summary of the more interesting part of last week's proceedings.

His Excellency the Lieut. Governor came down to the Legislative Council on Monday last, and gave his assent to the Revenue and other bills, thirty-eight in all. In the same body the Centreville Hall Co. bill, and the bill to increase the deposits in the Savings Bank, passed in Committee, and finally passed on Tuesday. Also a bill to provide for the further issue of treasury notes. Under this Bill there can be no doubt that we shall soon have £150,000 of paper money, unredeemable in specie, afloat in the country.—Will five pounds of this money be as valuable as a five pound bank note redeemable in gold—and if not can it be kept afloat without depreciation? A bill concerning the division of the School Districts in the County of Lunenburg, was referred to select committee. On Wednesday several important bills were read a third time and passed—among them the bill to alter fees of Harbor Master at Sydney—the militia bill. The bill to empower the Corporation of Halifax to make side walks, was reported from select committee. The Erasmus Hall Co. bill was read a first time.

Hon. Mr. Almon presented a petition from the Rector, Churchwardens and Vestry of St. John's Parish, Truro, praying the House to dismiss a petition presented this session, for the appointment of Trustees, &c. of globe lands in Onslow.

Hon. Mr. Almon on presenting this petition spoke as follows—It will be in the remembrance of this House, that a petition was presented early in the session, by a hon. gentleman on the other side of the House, praying that Trustees should be appointed for certain Church lands in Onslow, and that an enquiry should be made by what authority such lands had been applied to private uses.

I am instructed to say that these lands have been held by the Church of England under a grant from the crown since 1767, that in faith of that grant, Missionaries and School Masters were sent out from England, by the Society for propagating christian knowledge, that these lands have been held by the Rector, Church Warden, and Vestry of Truro for the last 35 years, that they have regularly paid taxes on such lands, being called upon so to do, by the Collectors of Poor and County Rates, who recognised their title to the lands in question. I am further instructed to say that if any lands have been sold, the proceeds have been applied for the benefit of the Church; and no portion of said proceeds to any private use.

It will be observed that the petitioners object to any Trustees being appointed, and that they state that they are not aware that any adverse possession has been hold of the lands. The lands yield a very small rent which is paid to the Rector of the Parish.

Hon. Mr. McCully—Of what parish, Truro or Onslow?

Hon. Mr. Almon—Truro.

Hon. Mr. McCully—Is Onslow in that Parish?

Hon. Mr. Almon—Yes, although the Church is in Truro. The hon. gentleman must be aware that the Church of England hold lands in different parts of the country often at a considerable distance from the locality in which the Church is situated, although such lands are always held, and their proceeds applied, for the benefit of the Church.

The petition was then read by the clerk.

(The substance of the petition appears in the above remarks of the Hon. Mr. Almon.)

The only remaining particulars worthy of notice are that the petitioners state that diving service according to the rites of the Church of England has been regularly held at Onslow where the said lands are situated.)

On Wednesday several changes in appropriating the Provincial funds, were agreed to. Dr. Brown reported in favor of the usual grant to Halifax Dispensaries. Mr. McLellan resumed his motion against the Inland Navigation Co. which was again lost, and the report affirmed. Hon. Provincial Secretary gave notice of a motion to authorize the Government to appoint a Commission to enquire as to the importation of public bodied labourers.

The House voted 20s. per day, during all the session, by acclamation to each of the Members.—£25 extra was voted to the Sergeant-at-arms, and £10 to the Deputy.

Missionary Intelligence.

The Society for the Propagation of the Gospel, in accordance with a resolution unanimously adopted at the monthly meeting in November last, has undertaken to send two Clergymen to commence a mission among the British sailors and others at the port of Constantinople, with the sanction and approval of the Archbishop of Canterbury, who has addressed the following letter to the Secretary:—

"Addington, Nov. 21, 1856.

"My dear Mr. Hawkins—I regretted that it was not in my power to attend in Pall-mall on Friday last. I am glad, however, to learn, that the Committee resolved to send two chaplains to Constantinople. We cannot better answer to our title, or promote our object, as desiring to 'propagate the Gospel;' for if we are permitted to raise a church eventually, as proposed, at Pera, it may not only perform a duty which we owe to our countrymen there, but prove an unobtrusive missionary of the Gospel amongst our Mahometan allies.

"I enclose a subscription, which shall be annual if required; and am, my dear Mr. Hawkins, very faithfully yours,

"J. B. CANTUAN.

"The Rev. Ernest Hawkins."

The additional clergymen now to be despatched will be instructed to devote themselves, in the first instance to the spiritual care of the sailors, shipping agents, storekeepers, and other residents in and about Galata and Topkapi, who are at present virtually beyond the circle of the regular ministrations of the Chaplain of the Embassy. They will be required to make the best temporary provision in their power for the celebration of divine service, by obtaining the use of a large room on shore, and, if possible, of a hulk, to serve as a chapel for the crews of the ships in the harbour. The Society, however, trusts it will be enabled to erect a suitable church for the regular and perpetual worship of Almighty God at Constantinople—a church which, while it is a witness of the true faith to the Mahometan, will present, in its staid services, to inquirers of every other race and communion, an example of the manner in which the pure doctrines of Christianity are taught by the Reformed Church of England. As the church to be built will trace its origin to the late war in the East, it will be in many ways the fittest monument that could be raised to the memory of the officers and men of both services, as well as of the chaplains and civilians who have died there in the discharge of their duty. The church itself, as well as the chaplains employed in the mission, will, of course, be under the jurisdiction of the Bishop of Gibraltar. The fund for the erection of the memorial Church, and that for support and establishment of the mission, will be kept distinct, in order to give every one the opportunity of contributing to either or both of those objects, as judgement or feeling may dictate.

LIBERIA.

This is a settlement of free, colored people from the United States. The following is an extract from a letter written by the Rev. A. Crummell, a black clergyman who received his education in the University of Cambridge, and was ordained by an English bishop, and is now labouring amongst his own countrymen.

"We have a noble field before us here for church effort and the evangelization of bonighted men, and, singular as it may seem, a warm desire for our church amongst the ignorant emigrants who in America were brought up in other systems. I regret that my own work here is postponed by lack of funds. The colleges for young men are not commenced yet. Our church edifice has only its foundation laid, and thus remains even for several months: this is a cause of much anxiety to me, for our room is not a very good one, and our accommodation so small that there is not a chance for increase beyond our present number. We are constantly on the increase in order, regularity, and the fruits of faith.

"I thank you for the suggestion that the Liberian church should strive to walk in the steps of the ancient self-denying christians, and that its pastors should be like-minded; I have already seen the necessity of it, and I have thought it my duty to show that I think there is a dignity in labor. I have a farm, and I labor with my own hands in the field, and am better and stronger for it.

"The gift [of books] of the Christian Knowledge Society is a precious one."

The consciousness of good intentions, however unsuccessful, affords a joy more real, pure, and agreeable to nature than all the other pleasures that can be furnished, either for obtaining one's desire or quieting the mind.

Selections.

THE RESURRECTION.

If, as is commonly supposed, the earth contains, at any one given period of time, no less than four hundred millions of souls; what a congregation must all those generations make, which have succeeded each other for six thousand years!

What an immense harvest of men and women springing up from the caverns of the earth, and the depths of the sea! Stand awhile, my soul, and contemplate the wonderful spectacle. Adam formed in Paradise, and the babe born but yesterday; the earliest ages and the last generations meet upon the same level. Jews and Gentiles, Greeks and Barbarians, people of all climes and languages, unite in the promiscuous throng. Here those vast armies which, like swarms of locusts, covered countries; which, with an irresistible sweep, overran empires; here they all appear, and here they are all lost—lost, like the small drop of a bucket, when plunged amidst the boundless and unfathomable ocean. Oh! the multitudes which these eyes shall behold, when God calleth the heavens from above, and the earth, that he may judge his people!

The time draws on,

When not a single spot of burial-earth,
Whether on land or in the spacious sea,
But must give back its long committed dust,
Inviolate; and faithfully shall these
Make up the full account, not the least atom
Embezzled, or mislaid, of the whole tale.
Each soul shall have a body ready furnished,
And each shall have his own. Hence, ye profane!
Ask not, how can this be? Sure the same power,
That rear'd the piece at first, and took it down,
Can reassemble the loose scatter'd parts,
And put them as they were. Almighty God
Has done much more! nor is his arm impair'd
Through length of days; and what he can, he will;
His faithfulness is bound to see it done,
When the dread Trumpet sounds, the slumbering dust,
Not unattentive to the call, shall wake,
And every joint possess its proper place,
With a new elegance of form, unknown
To its first state.

As the day dies into the night, so doth the summer into the winter. The sap is said to descend into the root, and there it lies buried in the ground. The earth is covered with snow, or crusted with frost, and becomes a general sepulchre; when the spring appears, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish. This is the annual resurrection. The corn, by which we live, and for want of which we perish with famine, is notwithstanding cast upon the earth, and buried in the ground, with a design that it may corrupt, and being corrupted, may revive and multiply. Our bodies are fed with this constant experiment, and we continue this life by a succession of resurrections. Thus, all things are repaired by corrupting, are preserved by perishing, and revive by dying. And can we think that man, the lord of all these things, which thus die and revive for him, should be detained in death, as never to live again.

Is it imaginable, that God should thus restore all things to man, and not restore man to himself? If there were no other consideration, but of the principles of human nature, of the liberty and remunerability of human actions, and of natural revolutions and resurrections of other creatures, it were abundantly sufficient to render the resurrection of our bodies highly probable.—*Bishop Pearson.*

THE TENDENCIES OF SPIRITUALISM.—I. F. Whitney, Editor of the *New York Pathfinder*, who has been a leading Spiritualist, in renouncing his former views bears the following strong testimony as to the dangerous tendencies of this too prevalent delusion. "Seeing, as we have," he says, "the gradual progress it makes with its believers—particularly its mediums—from a life of morality to that of sensuality and immorality, gradually and cautiously undermining the fountain of good principles, we look with amazement to the radical changes which a few months bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be. We desire to send forth our warning voice, and if our humble position as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favour, we desire that our opinion may be received, and those who are moving passively down the rushing rapids to destruction should pause ere it be too late, and save themselves from the blasting influence which these manifestations are causing.

Lord Lyndhurst has introduced a Bill on Church Discipline into the Lords, apparently with special reference to Archbishop Denison's case. The preamble, after reciting the various steps, as to issuing a commission in such a case, proceeds to say that, whereas "it may be doubtful whether such Archbishop or Bishop, after receiving the report of such commissioners, and after articles have been filed by the party complaining, hath any power to refrain from proceeding on such articles, or of staying the proceedings therein before final judgment: and whereas it is not expedient in questions of offences merely relating to doctrine or heresy that the party complaining should have the power of proceeding contrary to the opinion of the Archbishop or Bishop: be it enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:—

"In all such proceedings as to offences merely relating to questions of doctrine or heresy, whether now already pending or hereafter to be instituted, it shall be lawful for the Archbishop or Bishop, if he shall think fit, to stay all the proceedings in such cases at any time before final judgment given by him thereon, upon such terms and conditions as to him may seem right and just."

The excitement among scholars and explorers caused by the tricks of Constantino Simonides is not likely to die away. Collectors are turning over their treasures, and librarians are looking back wistfully to their recent acquisitions. Oxford, we hear, has escaped without a scroll; but we have other reasons to fear that other cities have been less cautious or less fortunate. The British Museum bought some of the Simonides scrolls. Sir Thomas Phillippe was also a purchaser. Simonides presented himself at the Bodleian with some genuine MSS., his plan being to produce genuine articles first, and afterwards, as he found opportunity, to bring out his other wares. Laying down some real Greek MSS., he asked the librarian to what era they belonged. "The tenth or eleventh centuries," said the scholar. Simonides took heart, and produced what he said was a very ancient MS. "And what century," he asked "do you think it belongs to?" Our librarian looked quietly into the forger's face, and answered, "M. Simonides, I should say it belongs to the latter half of the nineteenth century." Simonides gathered up his scrolls, and quitted Oxford by an early train. Professor Dindorf, we believe, wished the University of Oxford to buy the Palimpsest of Uramus, offering to edit the work in case they made the purchase. But Oxford declined the "Pura Simonides;" and now that other learned pundits are grieving over their losses and their credulity, the Oxonians have some little right to be proud of their scholarship and sagacity.—*Athenæum.*

IRRITABILITY OF ILLNESS.—Those who are blessed with health, can never know, till they are in their turn called upon to suffer, what heroic strength of spirit lies hidden under the mask of silent, uncomplaining suffering; how strong the temptations are to be unreasonable, pettish, or repining—how difficult it is to be grateful, and still more to be amiable, when the irritation of every nerve renders the most skilful attendance irksome, and the dearest presence importunate, when the irritated frame loathes the sunshine of a smile and dreads the tear and the cloud, where all is pain, and weariness, and bitterness. Let the healthy lay these things over to heart, and while they scrupulously perform their duty; while they reverence, and almost adore, the fortitude and patience of the gentle and resigned, let them have pity upon many a poor and querulous sufferer; upon their side let the sick not forget that the reverence, adoration, and love thus excited, are as the elixir of life to their own wearied and over-taxed attendants; quickening them to exertion by the sweetness of influences, instead of exhausting them with the struggle to perform an ungrateful duty.

CLOUDS IN THE HORIZON.—The following are some notices of motions in Parliament which rise like clouds and forebode storms. Notice for a commission to revise the translation of the Scriptures—for a revision of the Prayer-Book—to get rid of the indelible character of Holy Orders—to transfer to the state the Education of all the poor except Romanists—to get rid of Church-rates—to promote public amusements on the Lord's day—admission of Jews into Parliament—on marriage with the sister of a deceased wife, &c., &c.

Men may cheer themselves in the morning, and they may pass on tolerably well, perhaps, without God at noon; but the cool of the day is coming, when God will come down to talk with them.—*Cecil.*

CRIME IN IRELAND.—The following statistical facts, brought forward by the Rev. Alexander Dallas, in reply to Dr. Cullen, may be quoted for the edification of the Tablet, as showing the extent to which Roman Catholicism is responsible for crime in Ireland:—“Where there are sixteen people in Great Britain, there are five in Ireland. This being the proportion of the population, if the moral condition of the two countries were precisely the same, the parliamentary returns of crime, would show that, for every sixteen offenders in Great Britain, there are five offenders in Ireland. What do these returns actually show? This question may be easily answered by any person who refers to an important document in *Thom's Directory for 1856*, page 135. It gives the facts relating to crime for the year 1853, and they present the following results: The number of persons committed for all offences in Great Britain was 80,813. The proper proportion for Ireland at the rate of the population, that is five for sixteen, would be 25,259; but the actual number was 15,144. When we look a little closer in order to ascertain the degree of evil, as well as the number of evil-doers, we find that the number of graver offenders against the person or against property with violence in Great Britain was 5,295, being 3,796 in England and Wales, and 1,500 in Scotland. The proper proportion for Ireland, according to the population, would be 1,655; but the actual number was 3,826, which is more than the whole number of such criminals in England and Wales. Yet one step further will make the matter still clearer. The law is rarely allowed to proceed to the extremity of capital punishment. There were eight executions in England and one in Scotland in the year referred to, making a total of nine. The proportion for Ireland would be three to maintain an equality in moral condition. But the number of executions that actually took place in Ireland in the same year was nine, the same number that had taken place in the whole of Great Britain.”

PATAGONIAN MISSIONARY SOCIETY.—We are rejoiced to hear once more, that Divine goodness grants success to the efforts of this Society. Their mission vessel has visited the spot hallowed by the death of Captain Gardiner and his companions, Spaniard Harbour, from thence proceeded to Picton Island, and there established the most friendly footing with the natives in a stay of a week. Afterwards the vessel went to Bulton Island down the Beagle Channel, and there found Jemmy Bulton, his family and tribe. The joy on board was ecstatic, on hearing not only James Bolton (as he is called there), but his friends, speaking *English*, though it is more than twenty years since they were visited by any vessel. The gallant little yacht Allen Gardiner then, through heavy seas and high winds, sailed round the redoubtable Cape Horn, and returned, all sound and well, to the Falklands. We are happy to learn likewise that the land party are progressing very comfortably with their work, at Cranmer.

BARNUM, the celebrated showman, appeared last week as an involunt in the courts of New York, and made some remarkable disclosures, which go to confirm the old proverb as to the way wealth is apt to vanish when acquired by other means than those of honorable industry. He stated that in June last he considered himself worth half a million of dollars, the principal part of his estate being in Bridgeport, Conn. He was induced, however, “upon certain conditions,” to endorse the paper of the Jerome Clock Company to the amount of a little over \$100,000; he signed several other notes, which he considered renewals, and now finds to his surprise that the company is bankrupt, and that his name is on their paper to the amount of \$164,000. If his account may be credited (few have the generosity to believe him,) he is now all but penniless: and states that he lives now in a furnished house in New York city, and keeps boarders, that being his only means of support.

THE POWER OF COMITAS.—In the Priory of Ramsey there dwelt a prior who was very liberal, and who caused these lines to be written over his door:—
“Be open evermore, O thou my door,
To none be shut to honest or to poor.”
But after his death, there succeeded him another, whose name was Raynard, as greedy and covetous as the other was beautiful and liberal, who kept the same lines there still, changing nothing therein but one point, which made them run after this manner:—
“Be open evermore, O thou my door,
To none, be shut to honest or to poor.”
Afterwards, being driven from thence for his extreme niggardness, it grew into a proverb, that for one point, Raynard lost his Priory.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR,
We request the publication of the enclosed Resolution of the Parishioners and our Replies made to them, to remove all misunderstanding and misrepresentation as to the grounds upon which we have received the notice of objection from the Curacies of St. Paul's. To have acted otherwise than we have determined to act, would in our conscience have compromised the order of the Church and violated the oath of our ordination. We are grieved for the scandal, but we have no words of anger or reprimand for those who have occasioned it. We are willing to believe they thought themselves right; we know and are fully persuaded they have done wrong,—and comforted with the feeling, that if it be the will of God it is better to suffer for well doing than for evil doing, we can patiently abide the result.

WILLIAM BULLOCK.
EDMUND MATURIN.

RESOLUTION AND REPLIES.

Moved by P. Lynch, Esq., seconded by James C. Cozawell, Esq.
Resolved.—That application be made to the Clergy-men officiating in the Parish of St. Paul's, to ascertain whether it is their intention to attend the Synod as members of that body, while so officiating, and if so, whether it is their intention to carry out, or assist in carrying out within this Parish, the resolutions or canons, or any of the regulations passed at any of the meetings of the Synod.
[True extract from the Minutes of the Parish Register of the Parish of St. Paul's.]
DANIEL GALLAGHER,
Vestry Clerk.

March 24th, 1856.

Halifax, 20th March.

DEAR SIR:
To the Resolution enclosed to me this day, I desire to give an immediate and most unequivocal reply. As a Christian Pastor I cheerfully admit the obligation to do every thing in my power for the welfare of the Church, and of the Parish of St. Paul in particular. With this obligation in remembrance, I have promoted the invitation of the Diocesan Assembly, and assisted in framing its constitution. Under the same influence I intend (God willing) to exercise my right as a Presbyter of Nova Scotia to take part in its future deliberations, and to record my vote as my conscience shall dictate, and with the hope, by God's help, to serve the cause of Christ and his Church. And further, it is my decided purpose to observe and carry out all the canons and ordinances of the said Assembly, always saving the undoubted rule of Christianity, to “*obey God rather than man*.”
Yours, very truly,
WILLIAM BULLOCK.

To Mr. Daniel Gallagher, Vestry Clerk.

Copy of a letter from the Rev. E. MATURIN to the Church Wardens of St. Paul's:
Halifax, N. S., March 26th, 1856.

GENTLEMEN:
I have received a copy of the Resolution passed at the Meeting of the Parishioners of St. Paul's with reference to the intentions of the Clergy of this Parish, as to the proposed Synod or “*Diocesan Assembly of Nova Scotia*.” I perceive that the first subject of inquiry is, “whether it is our intention to attend the Synod as members of that body,” and I beg to say in reply, that as that Assembly is convened by the highest Ecclesiastical authority, I feel myself bound, in conformity with the vow of my ordination, to obey the call of my Diocesan,—by attending those meetings,—and if it please God to spare me in life and health, I shall be happy to devote my humble abilities to the promotion of the best interests of the Church, by assisting in all its deliberations. But there is a further inquiry, as to “whether it is our intention to carry out, or assist in carrying out, within this Parish, the Resolutions, or Canons, or any of the regulations passed at any of the meetings” of the Assembly. Now, on this point, it seems to me impossible to give a satisfactory answer to this inquiry, as it would depend entirely on the nature of the regulations that may be made, and as I am totally ignorant of the subjects which may occupy the attention of the Assembly, I wish it to be distinctly understood, however, that I do not consider myself pledged to support the Resolutions which may be adopted at such meetings, and I must decline to compromise myself by any prospective engagement of this kind. I can only say that I have sufficient confidence in the wisdom and piety of its members to entertain a strong hope that nothing will be carried by the decision of that body which may require me to offer any opposition to the result, especially as it is a fundamental principle in the constitution of the Assembly, that none of its regulations can by any means interfere with the doctrine or discipline, the Articles or Liturgy of the Church of England: Still, however, I must observe that I do not commit myself to any particular course of action by attending the

proceedings of the Assembly; and I trust that I shall ever be enabled, by the grace of God, faithfully to oppose every attempt that may be made from whatever source, to injure the true Evangelical character of our Church, or to impair the religious liberties of the Laity or Clergy of her communion.

Without entering into any discussion of the general principles involved in the question, I must be allowed to express my deep regret that the Diocesan Assembly will be deprived of the benefit of the counsel and advice of the four Representatives of this Parish, who might have been expected, from their superiority of intellectual and moral qualifications to have rendered the most valuable services to the Church by their cordial co-operation. I need scarcely say that I feel the highest degree of respect and affection for my Christian brethren of the laity, who have conscientiously taken a different view of this subject. I am sure that I am fully disposed to make all due allowances for their prejudices, and I sincerely trust that no difference of opinion on this point will ever be permitted to break the bond of brotherly love that exists between us, as members of the mystical body of Christ. At the same time, however, I must observe, that it appears to me premature to decide against a plan which has not yet been carried into operation; and I cannot but think that the better course would be, to give the proposed system a fair trial, and thus to judge of its merits by actual experience of its practical working, which would afford the best opportunity of testing the expedience and propriety of such periodical meetings. But, after all, I must say, that not having been present at the Parish meeting, I am not aware of the nature of the objections that were urged against the system; and I must confess that I have never read or heard of any such arguments, which seemed to be entitled to serious consideration. It has always been my impression that it would be attended with the most beneficial results for the Bishop, Clergy, and Laity to meet together for friendly consultation on affairs relating to the common interests of the Church, and to adopt such regulations as might be agreed upon with the deliberate and unanimous concurrence of these three orders, by which it might be expected that perfect unity and harmony would be fully secured. Still, however, if I am mistaken in this impression, I trust I am open to candid conviction; and if these meetings fail of producing these results, if, through the influence of human passions and party feelings, they tend to excite discord and contention among the members of the same Church, I should much prefer to sacrifice any probable advantages that might be derived from them to the preservation of peace and unity in the Church of Christ.

I remain, gentlemen, your faithful servant, in Christ,
EDMUND MATURIN.

Moved by John Ritchie, Esq., seconded by Peter Lynch, Esq.
On hearing the letters of the Rev. Mr. Bullock and the Rev. Mr. Maturin, in which they intimate to the parish that they will attend the Synod or Diocesan Meeting of Nova Scotia, and that they will feel themselves authorised to carry out the canons and regulations of that body within this Parish, notwithstanding that the Parish has thereto resolved that they would not recognize that Assembly, or send delegates, or be bound by its acts.

Resolved.—That this Parish cannot allow the canons or ordinances of the Synod to be carried out within it against the consent of the parishioners; and therefore should the Curates adhere to their present determination, it becomes necessary for the parishioners, however painful to their feelings, to decide that the connection which has hitherto existed between the Rev. Mr. Bullock, the Rev. Mr. Maturin and the Parish, shall cease at the expiration of the present year, ending Easter, 1857.

[A true extract of the Resolution from the Minutes of the Parish of St. Paul's.]
D. GALLAGHER,
Vestry Clerk.
March 31st, 1856.

In order to make the matter more plain to our readers and the members of the Church, we subjoin the Ninth Regulation of the Diocesan Assembly, the vow made by Priests and Deacons at their Ordination, and the Oath taken at their institution:

CANONICAL OATH.

I, A. B., do promise faithful and canonical obedience to the Bishop of Nova Scotia and his successors, in all things lawful and honest.

TO THE EDITOR OF THE CHURCH TIMES.

EPISCOPAL TEA-MEETING AT WESTPORT.

MR. EDITOR,—Having frequently observed in the public journals, notices of various “*Meetings*” and “*Societies*” for the promotion of benevolent purposes, I consider it my duty to send you this communication for publication, being convinced that the inhabitants of this community appreciate every undertaking which has for its object the improvement of society.

A Tea Meeting was held at Westport on Tuesday the 18th inst. in the commodious Hall occupied by B. P. Ladd, Esq. In order to raise funds towards painting and repairing the Episcopal Church erected on this Island in 1841. Every thing necessary for the

occasion was prepared in excellent style by the Ladies, and no pains spared to render the entertainment agreeable as well as interesting. At 8 o'clock, Capt. Joseph Haycock, one of the Church Wardens, by request, took the chair, and explained the object of the meeting; after which appropriate speeches were delivered by Deacon Coggins, Capt. G. D. Potter, and others. The greatest harmony was observed during the evening, and I believe the result was fully equal to the anticipation of all parties. The sum collected amounted to £20 6 s.

Those Ladies who were instrumental in effecting this praiseworthy object have certainly given a decisive proof of their zeal in promoting the interests of the Church; and much credit is due to those belonging to other denominations, who very kindly and liberally gave their assistance.

G. MUNRO.

Westport, 20th March, 1856.

Halifax, April 2nd, 1856.

SIR:

Herewith I forward to you for publication the legal opinions of Hon. J. W. Johnston and S. P. Fairbanks, Esq., as to the right of the Rector to take the Chair at the Parish Meeting on Easter Monday, and at all other Parish meetings; which opinions were offered to the adjourned meeting on Friday, the 28th ult., by the Rector, but were not permitted to be read.

I am, your obedient servant.

ROBERT WILLIS, Rector.

Mr. Wm. Gosip, Church Times Office.

REV'D. SIR,

In reply to the case submitted for my consideration, I am of opinion that the Rector of St. Paul's Church in Halifax, had a right to preside at the Annual Meeting held on the 21st March last, as incident to his office, and resulting from usage in this Province, and the understood law in England.

This right is strengthened, I think, by analogy, by the Provincial legislation from an early period to the present time; and is in no way weakened by the 50th Chapter of the Revised Statutes.

It extends to all meetings of the Church Wardens and Vestry; and I think the exclusion of the Rector, and the substitution of a Chairman in his stead, when he is present and reconvening, will render the proceedings of a parochial meeting, so presided over, illegal.

J. W. JOHNSTON.

Halifax, March 28th, 1856.

To the Rev. the Rector of St. Paul's Parish, Halifax.

Opinion of Mr. Fairbanks as to the right of the Rector to preside at Parish Meetings:

The same principles which have governed the decisions in England respecting the right of a Rector or Vicar, when present, to take the Chair at a Parish Meeting, are alike applicable to similar assemblies in this Province.

There exists no Act of Parliament which creates this Right; but in England it is an ancient and established usage;—as such, it has been recognized by the Courts of Justice, ecclesiastical and temporal, and the Rule given in Burns' Ecclesiastical Law—Title Vestry, is considered good authority.

Burns lays down this Rule as follows:—"Anciently, at the Common Law, every Parsonage who paid to the Church Rates, or scot and lot, had a right to come to these meetings; but this must not be understood of the minister, who hath a special duty incumbent on him in this matter, and must be responsible to the Bishop for his care herein, and therefore in every Parish meeting he presides for the regulating and directing this affair, and this equally holds whether he be Rector or Vicar."

The case of the Rev. Mr. Wilson vs. McMath, in 3d Phillimore 67, fully sustains the same doctrine. This was a proceeding instituted in an Ecclesiastical Court against Defendant for disturbing the Rector in the discharge of his duties as Chairman of the Vestry, and assuming that office. Sir John Nicholl, in pronouncing judgment, says, "The case may be said to be a new one, in far as regards any express Law; there is no Statute—no Canon—no reported Judgment, either expressly affirming or denying the Right—it nevertheless may exist as a part of the Common Law of the Land, which is as much binding on the Ecclesiastical as the Temporal Courts.—The fact of general usage for the minister to preside is notorious;—it has not been denied in argument. Now, such an usage, unless absurd or improper, I take to found a Common Law Right."—He adds, "the authority of Burns, as far as it goes, is direct and express—it is not indeed as an adjudged case or a Canon, but it is the understanding of a learned person, himself filling a judicial situation." A Prohibition having been moved for in the Common Law Court, was overruled.—Bayley J., in delivering his opinion, says, "The Rector was entitled to act as Chairman—Vid. 3 B & A, 244."

The Queen vs. D'Oyler, 12 Ad. & Ellis, involved a similar question. Lord Denman says,—"The proper place for the election of Wardens is some convenient place within the precincts of the Church, and the Rector is the proper person to preside as of Common Right, and as owing the Franchise of the Church." He further observes,—

"It is urged that the Rector ought not to preside because he has the nomination of one Churchwarden, and as Chairman he would have a casting vote, which might enable him indirectly to nominate a second; but it is clear that as a Parsonage he might give a vote deciding the nomination. If it be inconvenient that he should have the power in question, the Legislature should have provided against it; but this has not been done."

Such is the Law of England with respect to the Right of the Rector to occupy the Chair at Parish meetings. I can discover nothing either in the Statute Law or the customary usage at Parochial meetings in the Colony to vary that Right here.

Among the Constitutions adopted by the Settlers in North America in the time of Charles the First, we find that a minister was always to preside in the meetings of each Parish. This practice, corresponding with that of England, no doubt, was followed at the early Settlement of other Colonies as a proper and established rule. It is not contended, I believe, that there has ever been a deviation from it in the Parish of St. Paul's; my own experience testifies to the invariable observance of this practice in other Parishes.

The Act which defines the limits of the Parish of St. Paul's, giving power to choose the necessary officers to manage its affairs, passed in 1769—nearly a century ago. By the Act the Rector is required to give notice of the time and place of meeting, thus giving to him a prominent office in the Act itself. The Act is silent as to the Chairman. It gives no direction as to the mode of organizing the meeting. The reason is obvious—the very nature of his title and office pointed out the Rector as the proper person to preside over his Parishioners in matters connected with the Church, and there was any precedent for their guidance—it is evident that being unrestrained by Statute Law a usage was established, which has been maintained ever since the passing of the Parish Act.

A usage which dates as far back as a century—being neither absurd or improper—cannot in my opinion be overturned except by express enactment.

The new Act, Chap. 30 Revised Statutes, does not interfere with this Right—it rather establishes it. The Legislature, as Lord Denman observes, should have provided against it, if the power was improper; but it has not done so; the usage is left to its operation. Whilst the Act is an amendment of the former in many particulars, it does not restrain the usage, even by implication, much less by express words—which affords the reasonable inference, that no interference was intended.

I am of opinion, therefore, that the Rector of St. Paul's has a Right to occupy the Chair at all Parochial meetings. In case of his absence, or being present he declines to exercise his Right—the Parsonage, at their general meetings, or the Wardens and Vestry when they assemble in their Corporate capacity, may supply his place, but I consider it essential to the legality of their proceedings, that there be no violation of the Right of the Rector as Chairman.

SAMUEL P. FAIRBANKS.

Halifax, 20th March, 1856.

To the Archdeacon, Rector of St. Paul's.

FOR THE CHURCH TIMES.

The Easter Meeting of the Anglican Church congregation of Lower Stewiacke, in the Mission of Musquodoboit, was duly held at Lower Stewiacke on Easter Monday, the 24th of March.

After the usual business of the meeting was finished, the Rev. S. D. Green read to the meeting the authorized declaration of the principles, &c., of the Diocesan Assembly; explained its objects and constitution, and briefly replied to some of the objections which have been made to it. He was then unanimously chosen to preside during the election of a Lay Representative, when Mr. John Tays, of Lower Stewiacke, was duly elected by a majority of votes, as Representative.

A satisfactory Meeting of the Diocesan Church Society was then held, and subscriptions in cash received; after which a vote of thanks was given to the Rev. Mr. Green for his able conduct in the Chair. It was also moved, seconded, and carried unanimously, that the thanks of this meeting be presented to the Rev. T. C. Leaver for his handsome contribution of £40 towards the erection of the Parsonage, now nearly completed, in this settlement, and that this vote of thanks be recorded in the "Church Times." The meeting then thanked Mr. George Tays for his liberal contribution towards the Parsonage, and also for his present of a Surplice to the Church; after which the proceedings terminated.

A SUNSCINER.

March 25, 1856.

FOR THE CHURCH TIMES.

The Easter Meeting of the English Church congregation of Musquodoboit was held in that Settlement on the 25th March, at 2 p. m. After the ordinary business of the meeting had been transacted, the Rev. S. D. Green was voted into the Chair, to preside during the election of a Representative of the Laity to attend the ensuing Diocesan Assembly. A printed Circular, without any date, place, or signature specified therein, but bearing the Wilnot post-mark, which had been forwarded to the Wardens of this District, and related to our Diocesan Synod, was here produced, and read to the meeting; upon which Mr. Green called upon Capt. Gladwin, as a layman, to defend the Bishop and

clergy of this Diocese from the injurious and under-handed insinuations against their character and principles contained therein,—which he did; and also overthrew the other false allegations of this notorious Circular, to the satisfaction of the meeting. After this, it was moved, seconded, and carried nearly unanimously, that H. A. Gladwin, Esq., be elected a Lay Representative, to attend the Diocesan Assembly at its ensuing session.

The Diocesan Church Society meeting was then held, and subscriptions thereto received. The meeting then separated.

Musquodoboit, 29th March, 1856.

[From Last Saturday's City Edition.]

The R. M. Steamship *Canada* arrived last night from Liverpool, after our country edition went to press. We have made room for some extracts from the English papers—the news is not however, of great importance. Prussia has been requested to take part in the Paris Conference, which appears to be in no hurry to settle the terms of peace. The only thing remarkable with reference to it, is an apparent coolness between Prince Orloff the Russian representative, and Count Buol who represents Austria.

Typhus fever was raging in the Crimea, and making much havoc amongst the armies—Alicia as well as Russians.

DELAY IN THE NEGOTIATIONS.

The conference of Saturday last, in Paris, was not quite so satisfactory as the preceding one. The term *satisfactory* ought not to be understood as implying that any new or insurmountable obstacle had arisen, but only that the business got over was not equal to the anticipations of some of the Plenipotentiaries. The sitting of Tuesday produced no sensible progress in the negotiations, and was confined to discussions of too general a character. We are now in the third week of the conference, and it is complained that affairs have not made way as they ought, or as they were expected. The Emperor is said to be of opinion that too much is said and too little done; that the work, in fact, bears small proportion to the words, and that a change in the course of proceeding is desirable. It would seem that at the next sitting it will be proposed to come to an understanding on the more important conditions, to adopt them formally and irrevocably, with a view to a definitive treaty of peace, and to leave other points of secondary interest to be settled by a commission. For instance, the principle of the ratification of the Ottoman territory being admitted by Russia, it will be considered whether it is absolutely necessary to spend much time in fixing the particular line in Bessarabia, which is to be the new frontier of Moldavia instead of the Pruth. Several of the Plenipotentiaries appeared to be little acquainted with the topography of those parts, and Count Orloff and Baron Brunow were said to have demonstrated that the character of the soil was not at all such as was described, and that the mountain chain reaching close to the sea only existed in their imagination. If the mountain does not come to Mahomet, Mahomet must go the mountain. If mountains do not rise at the bidding of the Plenipotentiaries, they must be sought for elsewhere than where they imagined them. Again, the principle of a change in the administration of the Principalities being once established and acceded to by Russia, and, of course, by Austria, what necessity is there to occupy the time of the Plenipotentiaries with long debates whether Prince Stirbey, or whoever else be chosen for Wallachia, shall be appointed for life or only for a term of years; whether the present or future Sovereigns of these unfortunate countries be a stranger or a native; or whether the provinces of Moldavia and Wallachia shall be united or continue separate?

On two great points we are informed Russia makes ample concession—namely, the neutralisation of the Black Sea with all its consequences, the dismantling of the fortresses, and the non-reconstruction of Bomarsund; but a commission might quite as advantageously fix the limits between the Russian and Ottoman territory in Asia. In a word it will be proposed to adopt with as little delay as possible the points the rejection of which involves a *casus belli*, and to leave to future arrangements by commission those which have not such a character. When the proceedings of the Congress are kept so secret it is hazardous to enter into particulars touching them, but the state of affairs just mentioned bears the impress of probability. Time is passing on rapidly, the days are getting long and the weather is becoming mild, and there is every necessity for haste. It is known that typhus is among the French troops at Constantinople, and is cutting off numbers; and though 25,000 men are ready to sail at a moment's notice from Marseilles and Toulon, to fill up all vacancies, yet the sooner we are out of our unwholesome

by the better. There are other reasons, too, of a particular kind, which make the Emperor of the French desirous of bringing the conference to an early conclusion.

It is affirmed that Count Orloff and Count Buol continue to show marked coldness in their intercourse with each other. At an official soiree on Tuesday night they did not speak, or even bow as they met.

BERLIN, WEDNESDAY EVENING.—Prussia has been invited, in the name of the Congress, and for reasons of European interest, to send representatives to the Paris conference, and she will accept the invitation.

The typhus fever is raging among the Russian troops in the Crimea to a fearful extent. The effect is the more terrible, that the surgeons themselves have been great victims. The loss has been so tremendous, that all the militia will have to be retained on active service to keep the army up to the usual peace strength.

THE RUSSIANS IN THE BALTIC.—It will be remembered that the advanced squadron of the English fleet sailed for the Baltic about a fortnight since. Shortly afterwards we heard of the arrival of these ships in the Kattegat; and subsequent communications, by telegraph, have informed us of their steering for the south—of their appearance at Kiel—and more recently, of their departure for the island of Moen, which is situated at the western extremity of the Baltic, and where, it appears, the squadron is to rendezvous until the opening ice shall enable the Commodore to prosecute his course to the Eastward.

In the House of Lords March 11, the Earl of Derby, according to notice, asked whether the Secretary for War was prepared to confirm a statement made by the Clerk of the Ordnance, in the House of Commons, relative to frauds committed in a contract with the Ordnance Department for mortars; and to state the name of the firm? In reply, Lord Panmure regretted that there was too much ground for the statement. The mortars had been tampered with for the purpose of concealing defects in the casting, and the fraud was discovered during the testing experiments made on Thursday last. These mortars were supplied as part of a contract by Messrs. Griessol (Regent's Canal Ironworks). In one of them, which burst under the test, a piece of iron had been inserted behind the breech, so skillfully screwed in that the fraud was very difficult to detect. This led to an examination of the other four, which it was found had also been pierced with iron in the same manner, or were made of very defective metal. The firm had already been erased from the list of Government contractors; but whether the Government had the power of proceeding against it by law was a point he had not yet been able to ascertain. Inquiry should be made with a view to doing so.

The Bishop designate of Carlisle has accepted office as a Vice-President of the Colonial Church and School Society.—Record.

The following Resolution was passed unanimously by the vestry and parishioners assembled on Easter Monday last at St. James' Chapel Bridgetown, the usual business of the day having been first disposed of, and Mr. McCormick, Chapel Warden, in the Chair:—

"That this meeting is willing and desirous, that a Delegate should be sent from St. James' Congregation, to the ensuing meeting of the Diocesan Church Assembly."—Communicated.

We understand that both the Curates of St. Paul's have resigned.

IMPORTANT FROM EUROPE.

THE following telegraphic despatch was received at the News Room on Wednesday last:—

The Steamer Atlantic has arrived at New York. Liverpool dates to 19th March.

Peace is considered as virtually settled.

A "King of Algiers" has been born to France.

British Parliament adjourned over Easter recess.

Nothing new in American affairs.

Breadstuffs dull, but without change from previous prices.

Spargers buoyant and active.

Consols 72½. Money market steady.

The Rev. T. D. Kiddle thankfully acknowledges having received a remittance of five pounds from the Honble. ENOS COLLINS, to be devoted to the improvement of the Church at Sherbrooke.

Table with columns for Date, Description, and Amount. Includes entries for D. C. S. PROCEEDS, Jan'y. 30, Feb'y. 2, March 1, 7, 8, 13, 17, 18, 19, 20, 23, 25, 26.

EDWIN GILPIN, Jr. Sec'y.

LETTERS RECEIVED.

Rev. J. S. Smith—there is a note of the Catechisms II. of England to be procured in Halifax. Mr. Munro, Westport, we have Eusebius' Ecclesiastical History, price 12s. Rev. J. M. Campbell, have sent check book by mail. Rev. Mr. Jarvis, have ordered the P. Magazine from the Agents, to be sent to you regularly, other directions will be attended to. W. H. H. Henderson, Esq., with rem. the articles were forwarded per Schr. Liverpool, other directions attended to. Rev. T. D. Kiddle.

HAVE YOU A DISEASED LIVER?

The question, though startling, is sufficiently suggestive when the fact is taken into consideration that diseases of the Liver have become most alarmingly frequent in the United States. Indeed, there are few formidable diseases that are not in some way traceable to a deranged state of that important organ. Many of the complaints usually classed under the head of Consumption, have their origin in the Liver. Any remedy that would insure regularity and healthful action in the Liver, would be a blessing to mankind! It has been the exclamation of thousands. That remedy has been found, it is safe and sure. When a fair trial has been afforded it, it has never been known to fail.

Reader, have you any disease of the Liver, or disease which you think proceeds from hepatic derangement? Lose not a moment, but purchase a box of Dr. McLANE'S PILLS, prepared by Fleming Bros., Pittsburgh, Pa. and they will restore you to health. It is the only remedy yet discovered, in which implicit confidence may be placed.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED LIVER PILLS, manufactured by FLEMING BROS., of Pittsburgh, Pa. There are other Pills purporting to be Liver Pills, now before the public. Dr. McLANE'S genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable drug stores. None genuine without the signature of

FLEMING BROS.

Sold in Halifax by Wm. Langley and John Naylor.

Fedale Complaints.—Miss Edwards, of Yarmouth, Nova Scotia, aged 18, was for a long time in a very delicate state, the mother anxiously watched her daughter, and consulted many physicians in the hope of her being benefited, but she gradually grew worse and was finally thrown on a bed of sickness. At this time, finding medical assistance unavailing, the mother boldly determined to have recourse to Holloway's Pills, which she commenced using, after the first week, the improvement was so decided, that she determined to continue them, and by persevering for two months with the treatment, down by Professor Holloway, the mother had the satisfaction of once more seeing her daughter restored to health, although her life had been previously despaired of. These celebrated Pills are a certain cure for Dropsy, as well as stomach and liver complaints.

MARRIED.

At McNair's Cove, Strait of Canso, March 25th, by the Rev. J. S. Smith, Mr. JOHN CAMPBELL to Miss ISABELLA WALSH, both of Cape Breton.

At Middle Musquodoboit, on the 26th of March, by the Rev. S. D. Green, Mr. JOHN MATTIAS, of Little River, to Mrs. MARY BORTWICK, of the same place.

In Cornwallis, on the 13th ult., by the Rev. Mr. Storrs, Mr. J. C. WOODWORTH, to Miss MARY ALICE, daughter of Mr. Stephen Morine.

In Cornwallis, on the 31st ult., by the Rev. Mr. Storrs, GEORGE ROSS, Esq., of Sherbrooke, to Miss MARY ELLAN, daughter of Mr. Elisha Barnaby.

DIED.

On Tuesday evening, the 1st April, after a short illness, WILLIAM DUNPARK, aged 82 years, an old and respectable inhabitant of Brookside,

On Thursday morning, April 3, in the 40th year of her age, ANN, relict of the late John Mahoney

Lost overboard, from on board brig Indus, on passage from Wales to St. Thomas, WILLIAM BROWN, seaman, of Halifax, N. S.

Lost overboard from schooner H. E. Wells, on passage from Savannah to Boston, EDWARD PARKER, seaman, of Halifax, N. S.

At McNair's Cove, March 11th, JAMES infant daughter of Mr. John McNair, aged 6 months.

At Melford, Strait of Canso, on the morning of March 18th, peacefully in the Lord, after a protracted illness, MARY JANE, daughter of the late Alexander Martin, aged 20 years, leaving a widowed mother, an only sister, and a large circle of relatives and friends to lament their loss.

Shipping List.

ARRIVED

Saturday, 29th.—Brigs Arctic, Hopkins, New York; sch. Belleisle, Crowell, Ponce.

Monday, 31st.—Schr. Ospray, Ritchie, Fredericksburg; Helen McGregor, McAlpine, Ragged Islands; Resident; brig Roseway Belle, Turner, Baltimore.

Tuesday, April 1.—Schr. Rowe, Ritchie.

Wednesday, April 2.—Brig M. T. Ellward, Ferry, New York; schr. Village Belle, Wilkins, Baltimore.

Thursday, April 3.—Brigs B. McKinnon, Bourdent, Archa; Victoria, Richards, do.

CLEARED.

March 31st.—Schr. Gold Hunter, Kenny, Philadelphia; W. A. Henry, Martell, P. Rico.

April 1.—Brig America, O'Brien, Boston; schr. Promoter, Nickerson, do; Paragon, Parks, Baltimore; Ocean Wave, Andrews, do; Ann's Maria, do; Camella, Rosko, U States; Progress, Lyons, F. W. Indies.

April 2.—British Eagle, Smith, Philadelphia; Bloomer, Wood, Boston; Lady of the Lake, Muir, Newfld.; Florence Penn, New York; Garland, King, Fortune Bay; H. J. Laybold, Boston; Velocipede, McDonald, B W Indies.

MEMORANDA.

The Steamship Curlew, Hunter, was lost on the north side of Bermuda, on the morning of the 18th inst. Vessel a total wreck—crew all saved—mails lost.

COUNTRY MARKET.

PRICES ON SATURDAY, APRIL 5.

Table listing market prices for various goods: Bacon, Beef, Butter, Cheese, Eggs, Hams, Hay, Homespun cotton & wool, Oatmeal, Oats, Potatoes, Socks, Veal, Yarn, Canada Flour, Am., Rye, Corn Meal.

AT THE WHARVES.

Table listing prices for Wood and Coal.

CO-PARTNERSHIP NOTICE.

THE SUBSCRIBERS having opened the Old Establishment in the Market Square, as a Hardware Store, have admitted Mr. H. FULLER as a partner in the same.

That Establishment will be conducted under the style and firm of H. H. FULLER & CO.

EDWARD ALBRO & CO. 4th, April 5.

REMOVAL, REMOVAL!

J. B. BENNETT & Co.

HAVE removed their place of business for a few months to the Shop recently occupied by Mr. J. C. White.

No. 33 GRANVILLE STREET,

Adjoining Messrs. Jost & Knight's, and opposite the Fall-way Office. 2nd. Feb. 22.

SCRIPTURE PRINTS.

THE Subscriber has for Sale the following Scripture Prints, 22 x 17 ins., superior Lithographs, published by Hering & Remington, London. These Prints are much better adapted for the adornment of the cottages and houses of our people, than the great bulk of the colored trash which they buy for that purpose, and will be found pleasing to the eye and instructive to the mind. The following are on hand, price 1s. 9d. each:

Table listing Scripture Prints: The Agony in the Garden, Christ's Charge to Peter, The Entombment, The Baptism of Christ, Simeon blessing the Infant Jesus, The first Miracle, The Sermon on the Mount, The Ascension, Christ Raising Jairus' Daughter.

WM. GOSSIP, 24 Granville Street.

Halifax, March 8, 1856.

1856—SEEDS—1856.

FRESH GARDEN and AGRICULTURAL SEEDS, received by Steamer from Liverpool and other sources, including a variety of true German FLOWER SEEDS, imported in the original sealed packets; and an assortment of English grown Flower Seeds, from Carter's well known establishment in London—now ready for sale by

AVERT BROS. & CO. 7 April 5. 3w.

RAISINS

A FEW Half Boxes, &c., of those Prime FF Raisins, Purchased at Crichton & Grassle's Sale, put up for the English Market, for sale by WM. GOSSIP, Dec. 22. 24 Granville Street.

MACAULAY'S HISTORY OF ENGLAND.

HARPER'S New York Edition, correctly printed and on good paper, embellished Paper Covers, may be had of the Subscriber, at the low price of 1s. 6d. per Vol. Vols. 1, 2, 3 and 4 uniformly printed, may be had if required—(Vol. 1. contains a portrait of the Author, from a daguerreotype by Board,)—or any separate Volume at the same rate.

WM. GOSSIP, 24 Granville Street.

Halifax, March 1.

FRENCH EDUCATIONAL BOOKS. JUST RECEIVED.

SPIERS' & SURENNE'S Complete French and English, and English and French Dictionary. With Pronunciation, &c.—one large 8vo. volume, 1490 pages. Spiers' & Surenne's Standard Pronouncing Dictionary of French and English Languages (School Edition) 913 pages, 12 mo new and large type. Surenne's French and English and English and French Dictionary. Ollendorff's New Method of Learning French—by Jewett. Ollendorff's Method of Learning French—by Valois. Keys to each of above Methods. Collet's Dramatic French Reader. Rowan's Modern French Reader. De Fiva's Elementary French Reader. De Fiva's Classic French Reader. French Testaments. De l'Orque's Trezor. Consells A Ma Fille—par J. N. Bouilly. Contes A Ma Fille—par J. N. Bouilly. L'Echo De Paris—by Le Gago. Hamel's French Exercises. Les Messagers du Roi. Fenelon's Telemaque. Voltaire's Histoire de Charles XII. Wanstrecht's Histoire Choisi. Perrin's Fables—by Bolmar. Decr. 15, 1853.

WM. GOSSIP, 24 Granville Street.

HALIFAX MARBLE WORKS.

MONUMENTS, GRAVE STONES, TABLE TOPS &c.

MANUFACTURED of the best Italian and American MARBLE on reasonable terms. Orders from the Country thankfully received, and executed with neatness and despatch. Persons in want of GRAVE STONES will find it to their advantage to call at this Establishment before purchasing elsewhere. THOMAS WESLEY, Corner of Barrington and Blowers Streets.

Feb. 9

HALIFAX STEAM BAKERY.

No. 92, Upper Water Street, — Opposite Cunard Wharf FRESH BAKED. 500 BARRELS of Pilot Bread, 100 do Family do. suitable for toasting, 50 Half 50 Bags Navy Bread, Also Boxes Wine and Soda Biscuit, Butter, Sweet, Ginger, and Sugar Crackers, Water Crackers, Imitation Buns, In Packages from 10 to 20 lbs. each, Wholesale and Retail. Feb. 16. 3m. EDWARD JOST

PROFESSIONAL

LIFE ASSURANCE COMPANY.

CHIEF OFFICE—70 CHEAPSIDE, LONDON. Admitting on equal terms, persons of every class, to all its benefits and advantages. Capital £250,000. Fully subscribed for by upwards of 1400 Shareholders. HALIFAX BOARD OF MANAGEMENT. DIRECTORS: WILLIAM PRYOR, JR. Esq. | ANDREW M. UNIC, Esq. WILLIAM CUNARD, " | JAMES A. MOREN, " Medical Inspector—EWD. JENNINGS, M. D. Secretary—BENJAMIN G. GRAY. Head Office in Halifax—No 60 Hollis Street.

SOME of the leading advantages offered by this Company are:— I. Assurances can be effected immediately, without the delay of first referring to England. II. Peculiar advantages are secured to Policy Holders whilst living, which are not to be met with in any former existing Company. These will be found fully detailed in the Prospectuses. III. In addition to the usual business of Life Assurance Assurances are granted against paralysis, blindness, accidents, lunacy, and every other affliction, bodily and mental, at moderate rates. IV. Policies are indisputable, and no expense whatever is incurred, by the assured, in effecting them, beyond the fixed rates of premium. V. No charge is made to the assured for Policies, Policy Stamps, or Medical Certificates, as these are all paid by the Company VI. There is no extra premium or permission required for going to, or residing in, Australasia, Bermuda, Madeira, Cape of Good Hope, Mauritius, the British North American Colonies, or the Northern States of America. VII. Annuities granted on most advantageous terms, and on every contingency of life or lives. Detailed Prospectuses given gratis, and every information afforded on application to the local directors, the agent, or any of the following sub-agents:— Pictou—G. A. MACKENZIE, Esq. Sydney—G. P. ARCHIBOLD, " Annapolis—E. C. COWLING, " Antigonish—E. W. SMITH, " The following are examples of the rates of premium for Assuring £100 for life:— Age 20 £1 10 0 | Age 40 £2 13 6 " 30 " 17 6 | " 50 " 3 18 6 D. G. CRAZ, Solicitor, &c. No. 60 Hollis Street, Halifax, Head Agent for Nova Scotia Judge B.

R. N. S. CANADA.

THE SUBSCRIBER has received direct from the Publishers, Messrs. W. & R. CHAMBERS, Edinburgh: Chambers' Miscellany of Useful and Entertaining Tracts, Vols. 1 to 20 inclusive. Chambers' Repository of Instructive and Amusing Tracts, Vols. 1 to 12 inclusive. Chambers' series of Isometrical, Architectural and Landscaps and Figure Drawing, in Nos. Chambers' Pocket Miscellany. Chambers' Cheap People's Editions of Instructive Reading, consisting of Poems, Travels, Adventures, &c. Entertaining Biography. Tales of Road and Hall. Select Poetry. History and Adventure. Chambers' Library for young people—a lot of nicely bound Books for Children. Rudiments of Geology, Manual of Music. Book of Common Things. Primer Atlas. With a large stock on hand of their Educational Books in every department. Subscriptions received for Chambers' History of the Russian War, now in course of publication, with Maps, Plans and Pictorial Illustrations. The Work appears in Monthly Parts, royal octavo. Price 1s. sterling each.

WM. GOSSIP, 24 Granville Street.

Feb. 23.

THE SUBSCRIBER,

Has received from England per "Thames" and "Warburton,"

THE principal part of his FALL SUPPLY of GOODS consisting of DRUGS, MEDICINES, Patent Medicines, Chemicals, Perfumery, Brushes, Combs, Soaps, and other toilet requisites, &c. &c., to all of which the attention of Customers is respectfully invited, as the articles are good and prices moderate.

W. LANGLEY, Hollis Street, Halifax

Oct. 13.

UNION BANK OF HALIFAX.

THE BOOK for Subscriptions to the Stock of the UNION BANK OF HALIFAX,

At the Office of JOHN BURTON, Esq., Bedford Row, will remain open till further notice; in the interim application will be made to the Provincial Legislature, now in session, for an Act of Incorporation. By order of the Committee.

WM. STAINS, Chairman.

Feb. 9.

LANGLEY'S

EFFERVESCING APERIENT POWDER.

—SUPERIOR TO SEIDLITZ—

THIS POWDER forms an agreeable, refreshing, and salutary Draught, removing Headache, Vertigo, Acidity in the Stomach, want of appetite and other symptoms of Dyspepsia. Sold only at Langley's Drug Store, Hollis Street. July 2.

DISSOLUTION OF CO-PARTNERSHIP.

THE Co-partnership heretofore existing under the Firm of JOHNSTONS & TWINING,

is this day dissolved by mutual consent. All persons indebted to the Firm are requested to make early payment to either of its late Partners. J. W. JOHNSTON, CHARLES TWINING, WILLIAM A. JOHNSTON, Halifax, March 1st, 1853.

CO-PARTNERSHIP NOTICE.

J. W. JOHNSTON, Senior, and WILLIAM A. JOHNSTON, will continue their professional business in Co-partnership at their present Office, in the Brick Building in Hollis Street, No. 42, under the Firm of J. W. JOHNSTON & SON. Halifax, March 1st, 1853. 4w

CO-PARTNERSHIP.

CHARLES TWINING having associated with himself his son WILLIAM TWINING, their business will in future be conducted at No. 40 Hollis Street, over Fuller's American Book Store, under the name and firm of CHARLES TWINING & SON. March 7. 4w

TO PRINTERS.

THE SUBSCRIBER conceiving that it would be beneficial to his brother Printers to be able to purchase in Halifax such materials as they may be occasionally in want of, will always have on hand— Brass Rules of all patterns, in lengths of 2 feet, Leads, 8vo. and 12mo. per lb. Space Rule, Quotations, Bodkins, Points, Loy Brushes, Newspaper and Book Printing Ink, —All of which will be sold at a small advance to cover freight &c. for Cash only. WM. GOSSIP.

Orders for new Presses or Type, and all material connected with the Printing Business, supplied from one of the best Type Foundries in Boston—and every information afforded to Parties entering upon the printing business, to enable them to do so with economy.

EAST INDIAN CURRY POWDER.

With a Receipt for cooking a Curry—by an East Indian.

THIS Powder is carefully prepared with ingredients of the choicest quality, according to a formula brought from India by an officer of the British Army who was long a resident there. Carries made with it are pronounced excellent, and when the accompanying Receipt is strictly followed, cannot fail to please those who are partial to this kind of condiment. Prepared and Sold by W. L. LANGLEY, Chemist, &c. from London. Halifax, N. S. Dec. 15.

LET US REASON TOGETHER.

HOLLOWAY'S PILLS.

WHY ARE WE SICK?

IT has been the lot of the human race to be weakened down by disease and suffering. HOLLOWAY'S PILLS are especially adapted to the relief of the WEAK, the NERVOUS, the DELICATE, and the INFIRM, of all climes, ages, sexes, and constitutions. Professor Holloway personally superintends the manufacture of his medicines, and offers them to a free and enlightened people, as the best remedy the world ever saw for the removal of disease.

THESE PILLS PURIFY THE BLOOD.

These famous Pills are expressly combined to operate on the stomach, the liver, the kidneys, the lungs, the skin, and the bowels, correcting any derangement in their functions, purifying the blood, the very fountain of life, and thus curing disease in all its forms.

DYSPEPSIA AND LIVER COMPLAINTS.

Nearly half the human race have taken these Pills. It has been proved in all parts of the world, that nothing has been found equal to them in cases of disorders of the liver, dyspepsia, and stomach complaints generally. They soon give a healthy tone to those organs, however much deranged, and when all other means have failed.

GENERAL DEBILITY.—ILL HEALTH.

Many of the most despotic Governments have opened their Custom Houses to the introduction of these Pills, that they may become the medicine of the masses. Learned Colleges admit that this medicine is the best remedy ever known for persons of delicate health, or where the system has been impaired, as its invigorating properties never fail to afford relief.

FEMALE COMPLAINTS.

No Female, young or old, should be without this celebrated medicine. It corrects and regulates the monthly courses at all periods, acting in many cases like a charm. It is also the best and safest medicine that can be given to children of all ages, and for any complaint; and consequently no family should be without it.

Holloway's Pills are the best remedy known in the world for the following Diseases:

- Ague Female Irregularity, Scrofula, or King's Evil
Asthma
Bilious Complaints
Blotches on the Face
Skin Gout
Bowel Complaints
Colic
Constipation of the Bowels
Consumption
Debility
Dropsy
Dysentery
Erysipelas
Female Irregularity
Fever
Itches of all kinds
Sore Throats
Stone and Gravel
Secondary Symptoms
Tic Douloureux
Tumours
Ulcers
Venereal Affections
Worms of all kind
Weakness from whatever cause
Whatsoever causes Retention of Urine &c. &c.

Sold at the Establishments of Professor HOLLOWAY, 21, Strand, (near Temple Bar,) London, and 50, Maiden Lane, New York, also by all respectable Druggists and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 3d.; 3s. 3d.; and 6s. each Box.

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

There is a considerable saving by taking the larger sizes. N. B.—Directions for the guidance of patients in every disorder are affixed to each Box.

JOHN NAYLOR, Halifax.

Jan. 25, 1853. General Agent for Nova Scotia

LANGLEY'S ANTI-BILIOUS 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 certificates 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 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.

PSALM AND HYMN BOOKS.

I HAVE now on hand, handsomely bound in Morocco and Gold—a number of the New Edition of the PSALM & HYMN BOOK. These are well adapted for Presents. Sold singly at 3s.—a handsome discount when half a dozen or more are taken. WM. GOSSIP.

Jan. 20.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX, PREPARED WITH ESSENCE OF COLOGNE. The daily use of this much admired Tincture preserved and beautified the TEETH, prevents Tartarous deposit, arrests decay, induces a healthy action in the Gums, and renders the BREATH of a grateful odour. Sold only by WILLIAM LANGLEY, Chemist &c. from London. Feb. 1853

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 for 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.