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The Church Times.

Rev. J. C. Cochran—Editor.

"Evangelical Truth—Apostolic Order."

W. Gossip—Publisher.

VOL. V.

HALIFAX, NOVA SCOTIA, SATURDAY, NOV. 30, 1852.

NO. 47.

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING.	EVENING.
S. Oct. 21.	1st S. of Tr. B. bef. Prov. 13	John 13
M. " 22.	Baruch 6	1st S. of Tr. B. 1
Tu. " 23.	Eccl & Dr. 16	Isaiah 1
W. " 24.	Isaiah 2	Philim. 3
Th. " 25.	Isaiah 4	1st S. of Tr. B. 2
F. " 26.	Isaiah 6	Isaiah 6
S. " 27.	Isaiah 8	Isaiah 8

Poetry.

GOD IS CONSOLATION

Oh! Thou who driest the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee?

The friends who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal the broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of woe!

Oh! who could bear life's stormy doom,
Did not thy wings of love
Come brightly waiting from the gloom,
Our peace-branch from above.

When joy no longer soothes or cheers,
And even the hope that threw
A moment's sparkle o'er our tears,
Is dimmed and vanished too.

Then sorrow touched by thee grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day.

Religious Miscellany.

[The subject of the following notice filled a large space in the eye of the P. E. Church, and the work mentioned has doubtless been read by many among us. It produced a powerful sensation, and has been the means of leading many to that Church, which the force of truth led himself to embrace.

We presume therefore, that the following affecting account of his closing scene, in that land whither so many go for the gold that perisheth, but to which he bore the "unsearchable riches of Christ,"—will be perused with interest.]—Ed. C. T.

THE LATE REV. F. S. MINES.

It was recently our painful duty to record the demise of this devout and zealous servant of the Lord at San Francisco, California, on the 5th of August. A writer in the *Churchman*, (we presume the excellent Rev. Dr. Berrian,) gives some interesting particulars in relation to his life; from which we learn that Mr. Mines was born in Virginia, and was the son of a Presbyterian clergyman. He received his academical education at Princetown College, and entered the Theological Seminary at that place, in order to prepare himself for the Presbyterian Ministry, in which he soon attained a high position and influence. He very early gave indications of doubts and struggles in his mind, which continued to harass and disquiet him, before he settled down in thorough conviction, and found peace in the bosom of the Church. The motive by which he was led to change his ecclesiastical opinions and views are forcibly set forth in a series of essays which originally appeared in the columns of the *Churchman*, and have since been published in a volume, entitled, "A Presbyterian Clergyman looking for the Church." Immediately after his admission to our ministry, he was engaged as assistant to the late venerable Dr. Milnor, Rector of St. George's Church, New York, but soon accepted an invitation to a parish at St. Croix, W. I., where he remained for several years, and had the happiness of seeing his labours crowned with most abundant success. But his health suffering from the effects of that warm and debilitating climate he returned to the United States; and remained in the vicinity of New York, until the discovery of the gold

den region in California exciting such a vast tide of emigration thither, his ardent spirit was inspired with the desire to "preach among them the unsearchable riches of Christ." He departed to that distant scene of his short remaining labours, and had just succeeded in gathering a large and devotedly attached congregation, and in erecting a suitable temple to his Master's honour, when his frail body gave way, and his spirit entered into rest.

For the following account of his last hours we are indebted to a correspondent of the *Calendar*, in a letter from San Francisco, dated August 11.

Our Rev. and beloved Brother, FLAVEL S. MINES, departed this life on Thursday evening the 5th, at a little past 8 o'clock. His last sickness was protracted more than eight months, although from first to last without local pain. The consumption of his lungs was gradually and finally entire. A distressing cough and increasingly difficult breathing with large expectoration, were the predominant features of his illness; but both cough and expectoration diminished gradually as his end drew near, until shortness of breathing, daily and at length admonished us of the final scene. He died without a struggle, or even a motion of the limbs. His breathing ceased and he was gone. But when a brother dies we always feel disposed to know how he died. Did he realize the consolations of faith? In this it is my rare privilege to assure you, having enjoyed from first the unrestricted intimacy of that sacred chamber of death, and an unreserved communication of his holiest and heartfelt emotions, until having knelt alone with him and his consort by his bedside in the use of the "Prayer commendatory for a sick person at the point of departure," he died as I uttered the words "presented pure and without spot before Thee." You well know his clear perception of things, his calm demeanor under all circumstances, and his warm but ever chastened exhibition of mind and heart—so characterized were all his spiritual expressions. He fully exemplified upon his death bed all he had inculcated of the consolations of faith from the pulpit, and taught us there how a Christian, and a minister of Christ should die. During many weeks he received the Holy Eucharist at my hands every Thursday morning, and those communion seasons, I am free to say, were the holiest and most precious I have ever witnessed or enjoyed—at every successive occasion, his aspiration rose higher, and appeared more holy, until it became manifest, that he had quite overcome the world and vanquished the king of terrors. On the day of his decease as I entered in the morning for my usual Thursday's office he took me warmly by the hand, with a smile which I can never forget drew me down to him (for he could speak only in a whisper) and said, "brother, it is the last time." The solemn service over, he beckoned his little boy to him, and laid his hand upon his head, and prayed with and for him. It was indeed the blessing of a dying father. But I am entering perhaps minutely into a detail of the scenes of that sacred retreat, the holy chamber whence the good man's soul took his flight from earth. My mind reverts to that chamber by day and by night, and never, to my latest breath, can I forget those scenes; I love to dwell on them. They form an era in my life, a privilege rare beyond description. His mind was never more sound, healthy and clear than during his last sickness: and without any ecstasies, calm, placid and serene, he stepped without one fear of misgiving, from time into eternity, from earth to heaven. So let me die.

Of his labours, privations, and success in San Francisco, you will learn in detail hereafter. Suffice it to say, he shrank from no toil or privation in his Master's cause, evening, morning, and at noon day, until he had gathered around him a large congregation, not inferior in intelligence to any one I have ever seen; and had erected a fine large Church edifice, filled to overflowing, and entirely free from debt—in which he was allowed to preach but once before being prestrated on his bed of death. He died universally beloved and respected, and of course lamented. His funeral, which took place on Sunday last, was attended by an immense congregation of hearty mourners, and we laid him down under the chancel of his Church, to rest till the great resurrection in the last day.

THE POWER OF ABSOLUTION.

1 The Ordination Service.—In the ordination of priests the officiating bishop is directed to use a form of words, founded upon those of our Lord, recorded in John xx. 22, 23, to which serious objections have been sometimes made: viz., "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whoso sins thou dost forgive, they are forgiven; and whoso sins thou dost retain, they are retained. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Now, our Church cannot be supposed to claim for her ministers by the use of these words, any higher authority than the Lord himself meant to confer, and actually conferred, upon his apostles by the use of these or similar words.* It must be either an equal, or an inferior authority. And that it is clearly an inferior and limited authority is evident from the fact that our formula is a modification and adaptation of the Lord's words, so far as they may be applicable to the functions of a presbyter—to "the office and work of a priest." For our church adapts the Lord's words to present circumstances, saying, "Receive the Holy Ghost for the office and work of a priest."† And

* Not even to the apostles themselves was given the authority to forgive the sins of the impenitent and to retain those of the penitent. Dr. McNeill in his "Lectures on the Church of England" shows that the apostles themselves evidently considered the commission given to them by our Lord by the use of those words, to be purely ministerial: and quotes Acts v. 30, 32, x. 40, 43, xiii. 38, 39, xvi. 29, 32; 1 Cor. iii. 5, 7, and 1. John i. 3, 6, as examples of the manner which they exercised it. (Lect. ii. pp. 75, 93.) See also Rev. J. B. Marsden's Discourses for the Festivals, xvii. pp. 418, 419. In Acts xvii. 18, 23 we read both how St. Paul received this authority, and also how he exercised it. The only judicial power of absolution ever exercised by the apostles, or delegated by them to others, recorded in the Scriptures, is that of absolving from ecclesiastical censures, and removing the sentence of excommunication, as we find it recorded in 2 Cor. ii. 10. "To whom ye forgive anything, I forgive also: for, if I forgive anything, for your sakes, forgive I it in the person of Christ." That this was no more than ecclesiastical absolution, or restoration to the privilege of church-membership is evident from the preceding verses (see verses 7, 9). From 1 Cor. v. 2, 4, 5, it would appear that this offender had been dealt with in accordance with our Lord's command in Matt. xviii. 18, 20.

The Rev. J. Bayley thus explains Matt. xxiii. 14, 15. "That is, your forgiveness of your repentant brother, shall be accompanied by the divine approbation and forgiveness in heaven; and the stubbornness of an unrepentant brother who will not yield to thy solicitation to reconciliation will be visited by the divine displeasure, and he shall still remain under the weight of his transgressions." Again in 2 Cor. ii. 10, he remarks, "The unclean liver has not only sinned against God, but he had brought a scandal upon the church to which he belonged: and his example might have been the means of leading others astray. In a word, he had sinned against his brethren: for his two-fold sin he had manifested contrition—the church forgave him; and, he being penitent, what they had loosed on earth was loosed in heaven." (Institutions, p. 81, and p. 82.)

Between the authority of the inspired apostles and the uninspired ministers of succeeding ages, there is a great difference respecting the power of the keys. The teaching of the apostles was to be received, "not as the word of men, but as it is in truth the word of God." (1 Thess. ii. 13.) The apostles too, could inflict miraculous diseases and even death itself upon grievous offenders, so that "great fear came upon all the church"—(Acts v. 11). But the preaching of their uninspired successors becomes effectual for the salvation or increased condemnation of their hearers (see 2 Cor. ii. 14, 17,) only so far as it is agreeable to God's written word, by which it is to be tested and tried. The means, too, whereby open offenders are to be punished "that others may fear to do the like," is by their being "rebuked openly" (34th article, and 1 Tim. v. 20,) and by the due administration of the discipline of the church and the Lord's sacrament.

† It has been observed that, "highly as we may deem of the apostolical character, it was surely a more surprising act of condescension in the Saviour to say to any created being—'As my Father hath sent me, even so send I you,'—than to transfer that authority from any one frail mortal to another, for the highest apostle was certainly far more unworthy to be placed on a level with Christ, than the humblest Christian is with an apostle" [Rev. E. G. Marsh's Sermons, p. 52.]

therefore, the succeeding words, "Whose sins thou dost forgive, they are forgiven," &c., must mean, "Whose sins thou dost [as such, in that capacity, so far as lawfully appertains to that office] forgive, they are forgiven," &c., in short, they must be understood as an assurance of divine countenance and support in the faithful discharge of "the office and work of a priest."

And, first, the meaning of the words, "Receive the Holy Ghost," &c. By many of our most learned divines these words have been understood to express an earnest desire or prayer that the candidate may always "receive" needful supplies of the Holy Spirit's gifts and graces, to enable him duly to discharge "the office and work of a priest," which is then "committed unto" him "by the imposition of" Episcopal "hands."

But an authoritative sense has also been assigned to them by some eminent divines, viz: as conveying the promise and assurance of the Holy Spirit's heavenly aid, in a faithful discharge of the ministerial work; as if it were, "Receive [the promise and assurance of] the Holy Ghost." Thus Archbishop Whitgift says that the Bishop, "by speaking these words, doth not take upon him to give the Holy Ghost" to the candidate, but "assureth him of the assistance of God's Holy Spirit, if he labor in the same [i. e. in the duty of a minister] accordingly."

We are next to consider the import of the words "whose sins thou dost forgive," &c. Now, so far as

sin is to be regarded as an offence against God, as a moral offence, and as affecting the eternal state of man, nothing can be more decided or more clear than the church's testimony, that God alone can forgive sins. Thus, in the communion service, part of one of the prayers is, "To thee only it appertaineth to forgive sins;" while the absolution in the daily service declares the authority of God's ministers to extend only to this viz: "to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

Now, it is to the grant of this authority (which is lodged with the priests or presbyters of the church,) that the words of the ordination service seem to refer. For to the grant of authority to "forgive" and "retain sins," our reformers have added these words, "And be thou a faithful dispenser of the word of God, and of his holy sacraments;" thus limiting the extent of the power by pointing out the proper mode of its exercise.

* This two-fold view of sin appears in Corinthians, viii. 12.

† The "lesser excommunication" is a temporary exclusion from the Lord's table by the presbyters of the church. The "greater excommunication" is a formal excommunication by the Bishop, according to the 33d article. (See an extract from Rev. P. Mantal in the Church of England Magazine for 1847, vol. xxiii. p. 257) That "excommunication" is intended by our church to be carried into effect with the concurrence of a portion of the laity, after the Scriptural pattern in Matt. xviii. 15, 18 and 1 Cor. v. 2, 4, 5, would appear from some of the canons in which the church wardens are supposed to occupy a prominent position in these matters. (See canons 27 and 104, on excommunication. See also Wheatly, c. xii. s. 1. pp. 450, 452.)

‡ Deacons are only "in the absence of the priest" to baptize "infants."

§ The clause in the exhortation to the communion, in which one who is hindered by doubts and difficulties from coming to the Lord's table, is to come to some "direct and learned minister of God's word," that "by the ministry of God's word he may receive the benefit of absolution," and such advice as may tend to the removal of his doubts and difficulties, is a kind of illustration of these words.

sins, according to the gospel terms" by the faithful preaching of God's word, rather than to the forgiving and retaining of ecclesiastical offences. Such is the view advocated in King Edward's catechism of 1533 (see pp. 613, 614 of the Parker Society's edition of King Edward's Liturgies,) by Rev. Dr. Whitby in his well known commentary (on John xx. 22, 23;) by Bishop Burnet (on 25th article on "Penance," pp. 359, 361;) by Bishop Mant (Romanism and Holy Scripture, p. 41—No. 150, on the Christian Knowledge list;) by Dr. McNeile (Lectures on the Church of England, ii. pp. 76, 06;) by Rev. C. T. Collins (Perranzabua, pp. 214, 219, where the subject is illustrated by Leviticus xiii. 3 and xiv. 11;) and by Rev. J. R. Page in his edition of Burnet on the 39 articles, on 25th article, "Penance" pp. 358-9 note). But the former interpretation seems to be more natural and obvious; especially as following so closely upon the language which points to the office and work of a priest, "in the church of God" it seems to refer to ecclesiastical offences.

Others, however, take a two-fold view of the meaning of the words, which includes both these interpretations, viz: Bishop Jewel (Apology, c. ii. s. 8.) Hooker (b. vi. c. 6, s. 5;) and Archbishop Secker (Address to Candidates for Orders, Mant, p. 825). And the whole subject may be well illustrated by the celebrated Westminster confession, a confession drawn up by the Assembly of puritan divines in 1647, and which is now the standard of the established kirk of Scotland, as follows: "To these officers (i. e. church officers) the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require" (Westminster Confession, c. xxx. s. 2).

For a further and more extended illustration of this subject, the writer must refer the reader to a former paper of his, in the Church of England Magazine for 1845, vol. xix. No. 553, p. 506, where many of the foregoing authorities are cited at length; also to the Christian Observer, Oct. 1845, p. 590, and May, 1849, pp. 318, &c.

* Bishop Jewel's "Apology" received the sanction of convocation.

News Department.

COLONIAL.

CANADA.

CLERGY RESERVES.—It appears by a return recently presented to the Canadian Parliament, that the income of the Clergy Reserve fund is at present disposed of as follows:—

Table with 3 columns: Institution, £, s. d.
Church of England, Upper Canada, 12,616 7 11
" Lower Canada, 2,173 17 6
" Scotland, Upper Canada, 7,114 17 6
" Lower Canada, 1,086 18 9
United Synod of the Presbyterian Church, U. C., 565 13 0
Roman Catholic Church, Upper Canada, 1,666 13 4
Wesleyan Methodists, Upper Canada, 777 15 6
Total, £26,922 3 2

SEPARATE SCHOOLS.—The following extract is from an article in the Hamilton Journal & Express:—

"The Roman Catholics are applying to Parliament for a share of the School Money to educate their children after their own manner. The School Act allows it, and as there is no likelihood of the Act being altered, we suppose the prayer of the R. Catholics will be granted. The Bishop of Toronto has also petitioned Parliament for separate schools for the children of his persuasion. He desires that assessments paid by churchmen for the support of common schools, should be applied for the maintenance of such as are in connexion with the Church, whenever such appropriations are practicable. The Bishop is perfectly right to avail himself of the School Act, when he sees the others are doing the same thing, and we do not see how the Legislature can grant it the R. Catholics and refuse it to the Episcopalians.

CANADIAN ASSEMBLY, Nov 2.—Hon. Mr. Hincks moved, That this House will immediately resolve itself into a Committee, to consider of certain proposed Resolutions on the subject of a Railway from a point opposite the city at Quebec to River du Loup or Trois Pistoles, and from thence to the Eastern limits of the Province.

Hon. Mr. Hincks, by command of his Excellency the Governor General, then acquainted the House, that His Excellency having been informed of the subject-matter of the said Resolutions, recommends it to the consideration of the House.

The House then resolved itself into the said com-

* It is also suggested by Hooker (B. v. c. 77, sects 5, 7, 8.) Archbishop Secker (Address to Candidates for Orders, Mant, p. 815.) and by Bishop Burnet (On the 33th article, p. 426.) that the "authority" of the Holy Ghost [as in Acts xiii. 2 and xx. 8.] may be implied by the use of these words; since we may infer from Luke xxiv. 49 that our Saviour's words in John xx. 22 did not so much confer "miraculous power of the Spirit" on the apostles, as "a holy and a ghostly authority" [Hooker.] and also promise of the Spirit. And so Archbishop Whitgift remarks that the words, "Because they . . . do signify that Christ doth pour his Spirit upon those whom he calleth to that function are most aptly, also used of the Bishop (who is God's instrument in that business) in the ordaining of ministers . . . Neither doth the Bishop speak them as though he had authority to give the Holy Ghost, but he speaketh them as the words of Christ, and in the like action, who (as I said before) doth most certainly give his Holy Spirit to those whom he calleth to the ministry" [Defence of the Answer to the Admonition, A. D. 1571. Quoted in the Christian Observer, April, 1851, p. 272.] See also Dr. Nicholls in Bishop Mant's Prayer Book, p. 814.

† As the service was worded in the times of Whitgift and Hooker, "Receive the Holy Ghost, whose sins thou dost forgive, they are forgiven," &c. This interpretation was, perhaps, the most obvious. In 1661-2 several alterations were made in the ordination services, without any corresponding alteration of the 33th article. The conclusion of the Act of Uniformity, however, enacts that this article shall be taken, understood, and subscribed, as referring to the ordination services in their present form as daily recited in 1662.

mittee, and passed the following Resolutions, which were reported and agreed to:—

1. Resolved, that it is expedient to repeal so much of the Railway Guarantee Act, 12 Vic, cap. 29, as relates to the aid to be given, to the proposed Railway between Quebec and Halifax, and instead thereof to provide that the Guarantee of the Province may be given under the provisions of the said Act as amended by Act 14 and 15 Vic, cap. 73, providing for the construction of a Main Trunk Line of Railway throughout the length of this Province, to any Company which shall be formed for the construction of a Railway from a point opposite the City of Quebec to Trois Pistoles, and that such Railway shall form part of the Main Trunk Line of Railway aforesaid.

2. Resolved, That it is expedient to provide for the incorporation of a Company to construct such Railway as aforesaid, whenever a sufficient number of persons shall express their willingness to construct the same, and shall have subscribed a certain amount of Capital, and complied with the other requirements of the Act to be passed in that behalf.

3. Resolved, That it is expedient to provide, that if such Company, (or any other, but with a preference in favor of such first mentioned Company,) shall extend the said Railway from Trois Pistoles to the Eastern limits of the Province, a tract of one million of acres of the ungranted Lands of the Crown lying in the vicinity of such extension, may be granted to the Company which shall have effected such extension.

Hon. Mr Hincks introduced a Bill to provide for the incorporation of a Company to construct a Railway from opposite Quebec to Trois Pistoles, and for the extension of such Railway to the Eastern Frontier of the Province; second reading Thursday next.

Hon. Mr. Hincks introduced a bill to empower the several Railway Companies whose Railways form part of the main Trunk Line of Railway throughout this Province to unite with any other such Company, or to purchase the rights of any such Company, and to repeal certain Acts therein mentioned incorporating Railway Companies; second reading Thursday next.

Mr. Cartier moved, and the Question being proposed that the bill to incorporate the Grand Trunk Railway Company of Canada, be now read the third time;

Mr. Brown moved an amendment, that the bill be referred to a Select Committee of seven Members, to enquire and report whether the interests of the public would not be better conserved by accepting the offer of Her Majesty's Secretary for the Colonies, of an Imperial Loan for the construction of a British American Railroad, provided said Loan were sufficient to construct the whole route from the New Brunswick line to the City of Hamilton.—which was lost 31 to 8.

The bill was then read the third time;

Mr. Cartier moved, That the bill do pass;

Mr. Gamble moved in amendment, that the bill be amended, by adding the words "Provided always that nothing in this Act shall extend or be construed to extend to authorize the Company to issue Certificates for stock for any greater amount than shall actually be expended in constructing the said Railroad," at the end of the 4th clause.—Lost, 27 to 8.

Mr. CARTIER moved that the Bill do pass;

Mr. LEBLANC moved in amendment, that the further consideration of the Bill be postponed till after the Call of the House has taken place.—and the same was negatived upon a division.

The Bill was then passed.—28 to 7.

Nov. 5.—The House went into committee of the whole on the subject of the establishment of a line of steamers from Liverpool to Quebec; and Mr. Chabot moved a resolution declaring the expediency of granting a sum of money for said purpose—which was carried.

The motion for the adjournment of the Assembly on Wednesday next, was carried, Nov. 3. Mr. Hincks stated last night that the new tariff would be postponed till after adjournment, and even then it depends on the course of the American Government, and is not to apply to British goods passing through the United States in bond.

We take from the London Gazette the following prescription recommended by the British government during the prevalence of the cholera in England, to be used as soon as the premonitory symptoms appear:—*Quebec Mercury, Nov. 2.*

Twenty grains of opiate confection, mixed with two table spoonful of peppermint water, or with a little weak brandy and water and repeated every three or four hours, or oftener if the attack is severe, until the looseness of the bowels is stopped. Or an ounce of the compound chalk mixture, with ten or fifteen grains of the aromatic confection, and from five to ten drops of laudanum repeated in the same manner. From half a drachm to a drachm of tincture of catechu may be added to the last, if the attack is severe.

Half quantities to young persons under fifteen, and still smaller dose to infants.

Repeat these remedies night and morning for some days after the looseness of the bowels has been stopped; but in all cases take immediate medical advice.

Lieut. Col. Antrobus, provincial aid-de-camp to Lord Elgin, died at Quebec on Sunday night, 31st ult. He served in the Canadian Fencibles in the war of 1812, and was aged about 57 years.

It will be observed that the House of Assembly have generously voted Mrs. Antrobus £200 a-year as a pension, in consideration of the long services of her late husband under Government. This allowance is to be

voted annually. The late Colonel Antrobus will, we should suppose, be succeeded as Aid-de-Camp by Colonel Irvine.

QUEBEC, Nov. 19.—Cholera is subsiding fast—only one case now and then. About six inches snow.—Twenty-five ships weather bound.—*Tel to News Room.*

Comparative Statement of the number of Emigrants arrived at the Port of Quebec, distinguishing the Countries from whence they sailed during the years 1851 and 1852.

	1851.	1852.
From England.	9772	8806
Ireland.	22467	16401
Scotland.	7059	5485
Continent.	869	7270
Lower Ports.	1103	1270
Total.	41207	39292

NEW-BRUNSWICK.

RAILWAY SURVEYS.—The Railway surveys have, we believe, been brought to a close for the season. Messrs. Beattie & Campbell left yesterday morning by the *Admiral*, to take passage by the first steamer from New-York.

Mr. Wilkinson, we understand, will be occupied for some months completing the survey of the Douglas Valley line Westward, and Mr. Carswell will remain in charge of the office during the winter. Enough, we believe, has been done to place it beyond a doubt that the country through which the Railway and its branches will pass is decidedly favourable for the construction of Railways of easy grades and curves, at a cost not much if anything, exceeding the price fixed for the Eastern portion of the line. We look forward with confidence to the time when we may expect the Bills to have received the Royal assent, and trust that nothing may occur to mar our present brilliant prospects.

Our friends of the Government Press in Halifax are still amusing themselves and their readers with dreams of money at 3½ per cent., and Railways at half the price they have ever been known to cost—when built. We are not at all astonished, as they seemed to think we should be, at the air lines they have been constructing. They have been doing little else for the past seven years, and we have some experience of what may be expected from cheap Railways, by the many ups and downs of our own little Pedlington, St. Andrew's schemes.

We are plain matter-of-fact working people on this side of the water, and do not like to waste time in running after bargains. We are quite satisfied to pay a good price for a good article; and if our friends in Nova Scotia will only leave off talking and quarrelling with each other, and go to work, we will be contented with doing well, and let them do better, if they can.—*St John Courier.*

IMPORTS FROM GREAT BRITAIN.—The value in sterling of the Imports from Great Britain during the quarter ending 10th October last, amounted to £136,175. The following are some of the items:—Ale and porter, 303 barrels, apothecary wares, £846; brandy gin and rum, 21,917 gallons; barley and peas, 112 barrels; coals, 6005 tons; cordage and rope, £6027; canvas, £2871; copper and patent metal, 895 cwt.; earthenware £2101; glassware, £754; hardware, £6266; haberdashery, including silk, cottons, hats, umbrellas, woollens, &c., £80,810; indigo, 4568 lbs; iron, wrought and cast, including chains, anchors, &c., 9083 cwt; iron, unwrought, including bar and sheet iron, 1105 tons; pig iron, 910 tons; lead, 318 cwt; leather manufactures, £1787; paint oil, and varnish, £1150; oats, 420 bushels; oakum, 362 cwt; powder, £236; paint and putty, £988; paper manufactures, including books and stationery, £1641; steel, 109 cwt; salt, 2586 tons; soap, 31 cwt; tea, 60,728 lbs; whiskey, 2264 gallons; wine, 4192 gallons. The value of imports for the quarter ending 5th July last, from Great Britain, amounted to £199,590 sterling; and for the quarter ending 5th April last, £13,029; making altogether, for the three quarters, £347,794 sterling, as the value of imports from Great Britain into this port, from the commencement of the year to the 10th October last.

WORLD'S FAIR AT NEW-YORK.—It does not seem to be generally known here that there is to be a Great Exhibition, or World's Fair, in New-York, in May next. We notice that public meetings have been held in all the large Cities of Canada, and in Nova-Scotia, and that great efforts are being made to have those Provinces properly represented. We lost more ground than it is easy to imagine by the shabby appearance we made at the London Exhibition last year, and we trust that an effort will now be made to retrieve our error.

It properly falls to the Mechanics' Institute to take charge of the mechanical portion of the goods to be exhibited, and we shall think the Agricultural Societies, or perhaps the New-Brunswick Society, as a centre, should gather together the specimens of grain and domestic manufactures to be exhibited as samples of our agricultural capabilities. Of course the Legislature will come down handsomely with a sum sufficient to take the goods there and back again.

If anything is to be done for the honour and credit of New-Brunswick in this competition of the nations it is high time to set about it.—*Observer.*

It may not be amiss to state, that the Iron for our Railroad will weigh just one hundred tons a mile—63 lbs. per lineal yard. Even should the present high prices obtain when this is to be purchased, the extra cost per mile will not exceed £200.—*Freeman.*

GOVERNMENT NOTICE.—In pursuance of an Act entitled "An Act for the settlement of the Boundary between the Provinces of Canada and New-Brunswick, (14 and 15 Victoria, Chapter 63,) Her Majesty's Government have selected Major Robinson, Royal Engineers, Joseph Bouchette, Esquire, and the Honorable Amos Edwin Botsford, to be Commissioners for running the Boundary line between the two Provinces aforesaid
By His Excellency's Command.

J. R. PARTELOW.

Secretary's Office, October 30, 1852.

The third chain was carried over the suspension bridge at St. John last week. The work now goes on bravely. There is no doubt that the bridge will be opened for travelling on the 1st of January.

P. E. ISLAND.

We announced a few weeks since, the arrival of the land wire, and submarine cable, from England, for building a line of Electric Telegraph, from Charlottetown to Cape Traverso, from thence submarine to Cape Tormentino, and there connecting with the great lines of American telegraph spreading over the whole Union; now reaching to the proximity of the Pacific Ocean, and shortly expected to extend to the gold regions of California.

F. N. Gisborne, Esq., the superintendent of the Company undertaking this great work, arrived here on the 28th ult., in the steam yacht *Ellen Gisborne*—a handsome little propeller recently purchased in Philadelphia, for the company's service. Mr. Gisborne—who has the reputation of being a gentleman of great energy, and decision of character, and may, therefore be relied upon to carry out any undertaking he commences—has, since his arrival, visited Cape Traverso, and selected a site for connecting the submarine cable with the land wires, which, we are informed, it is his intention to extend to Summerside.

It is supposed that the line will be completed to Charlottetown, early in the ensuing month of December; and if Mr. Gisborne has so determined, we have no doubt his indomitable perseverance will accomplish it by that time.—*Weekly Advertiser, Nov. 11.*

ELECTRIC TELEGRAPH.—The Messrs. Gisborne are now engaged in superintending the erection of a line of telegraph in Prince Edward Island. It will be connected with the line in New-Brunswick, at or near Shediac, by means of a submarine cable across Northumberland Straits.

SMALL POX.—A man named McDonald, one of three persons confined at the Lazaretto at Pictou with small-pox, died of the disease last week.

GOLD IN DEMERARA.—Late accounts from Georgetown, Dem., state that Gold to the amount of \$485,000 has been found on the confines of the colony towards Venezuela. Gold increases in abundance as the search is prosecuted.

PITCAIRN'S ISLAND.—Admiral Moresby, in his flag ship, the *Portland*, lately visited Pitcairn's Island, and took so much interest in the welfare of the Islanders, that he determined on sending their pastor, Mr. Nobbs, the only European resident of the 180 persons composing the population, to England, to receive ordination from the Bishop of London. Mr. Nobbs married Sarah Christian, grand daughter of Fletcher Christian, acting Lieutenant of the "Bounty," by whom he had eight sons and two daughters.

Mr. Nobbs had reached New York on his way to England, and the owners of the American steamers in which he travelled would not receive any passage money from him, on the plea, that he had conferred so many services on American Whalers which had visited Victoria Island, that they were happy to be serviceable to so humane and excellent a man.

From a work published last year by a Mr. Walter Bradie, who resided on the island for some time, we take the following remarks in regards to the interesting natives of this land:

"I am now going to make what may be considered a strong assertion, which is, that there never was, and perhaps never will be, another community who can boast of so high a tone of morality, or more firmly rooted religious feeling, than our worthy and true friends, the Pitcairn Islanders. To have witnessed such a state of things is a blessing, that few men and fewer women have ever been privileged to enjoy upon God's earth."—This is high praise, but we believe it to be merited, as we have received confirmation of the virtuous conduct of the Islanders from many persons who have visited the Island.

THE ISRAELITES AT SACRAMENTO CITY.—An interesting ceremony of this religious denomination took place in Sacramento on Friday the 3d inst., in the form of dedicating their synagogue. It being the first occasion of this ceremony that has occurred on the Pacific it consequently drew together a large assembly of ladies and gentlemen. Among the latter, were several members of the California State Legislature, with a number of city and county officers, and also ministers of other religious persuasions. The exercises were commenced by the Rev. E. H. Vainberg, who introduced the scrolls of parchment (the laws of Moses,) with chanting and prayer. Then followed a beautiful address by Joseph Shannon, Esq., County Treasurer which was attentively listened to. After this, a large collection was taken up. The ceremony closed with the Sabbath prayers. The Jewish persuasion numbers among its members many of the most respected citizens in California.

Missionary Record.

MINNESOTA.

THE following extract is taken from a letter of the Rev. J. Lloyd Beck, dated Church Mission House, St. Paul, Minnesota Territory, 29th August, 1852, addressed to the Vicar of Weare.

"Permit me now to give you some information respecting our work in this immense valley. I shall confine it to those portions with which I have been personally engaged in Missionary duty. If I did otherwise, a volume would be required to give you an adequate conception of what is to be done, what has been done in its length and breadth, and what is doing at this time. Nashotah, Minnesota, and the Chippeway Missions shall limit what I have to say at this present.

Having passed almost nine years in the Nashotah Mission (my own ministry and Nashotah having begun at the same time), I resigned my charge there for a new field upon the frontier. Minnesota, is a very large territory, gradually filling up with inhabitants from the old and new world. This fact alone was sufficient to invite the Church to enter it, and be there in readiness for her children; accordingly, along with two clerical associates, I reached the young city of St. Paul in the summer of 1850. Since that time we have been labouring in various parts of the country, travelling, chiefly on foot, long distances to reach small settlements, or by penetrating the wilds of the country to find the lost sheep of that fold, and administer to their spiritual necessities. This is simply going over again the work of the Nashotah Mission in a new place. A little more than two years have now elapsed since we arrived in Minnesota, and it is with grateful hearts that we record the blessings of Divine providence upon our feeble labours. We have now three churches built where there was a waste without any spiritual culture, saving the occasional but valuable labours, of the Rev. Mr. Gear, Chaplain of the Church at Fort Snelling.—The object peculiar to an associate mission, such as ours, has been, in Minnesota as well as in Wisconsin, to prepare the ground for the parochial Clergyman, and to found a *School of the Prophets*, whereat the future labourer of the vineyard could be raised up. Accordingly we have been so blessed before the Church by the prayers and alms of the faithful, as to build "Christ Church" in the capital, which is named "St. Paul," located on the east side of the Mississippi river. We have also organized a parish in this town, and it has recently passed from our hands into the parochial care of a devoted Clergyman. At the next town of importance, situated at the Falls of St. Anthony, we have built the Church of the Holy Trinity, where also a parish has been organized, and is this month to pass into the care of a Priest that comes to us from the Diocese of Bishop Chase. The third town of importance is Stillwater, on the St. Croix lake, where we have also built a church, and in a few days a parish is to be organized in this place also, preparatory to the parochial cure of a Clergyman that is to locate there in October of the present year. These are the only towns as yet of any size in Minnesota; the last above-named has only five hundred inhabitants. The rest of our people are scattered abroad over the face of the land, where we find them as lost sheep. The growth of a new country is so rapid, that in a year's time more churches may be required; indeed a fourth could now be profitably built, but we shall take no step in the matter until the spring of next year. I could now occupy much of your time by dwelling on a very interesting Mission just begun amongst the Ojibwa Indians in this territory, but I refrain, reserving it for another letter, which, if you desire it, I will write you with the greatest pleasure."

* Nashotah is twenty-five miles west of Milwaukee, taking its name from the lake upon which it is located. It is not a town or village, and simply an ecclesiastical establishment.

PROGRESS OF THE PACIFIC ISLANDS.—The departure of the schr. *Caroline*, Captain Holesworth, for that portion of the Pacific denominated Micronesia, within a few days past, gives occasion to notice the enterprise upon which she is bound, and, in connection with it a brief account of the relation these islands sustain to the enterprise.

It is a pioneer Christian mission to the almost innumerable islands to the westward, including the Caroline, Kingsmill and other groups, between the meridian and 10 north, and longitude 135 to 180 east.

For several years past, the attention of the American Board in Boston has been directed to this part of the Pacific as a field of missionary labours of voyages, explor-

ing expeditions, the personal narratives of sailors, and other sources, that could be obtained, has led them to regard it as a promising point upon which to bestow labor, and to which the Christian world were bound to send the gospel, and its attendant civilization.

Acting upon this conviction, that Board appointed, in 1851, three missionaries—the Rev. Messrs. Slow, Sturges and Gulick, with their wives—to proceed, by way of these islands to their future scene of labor. The latter of the above named gentlemen is a physician, the son of the Rev. P. J. G. Heck, and a native of these islands.

In anticipation of the establishment of the Micronesian mission, and with a desire to co-operate with the American Board in extending to others the benefits conferred upon themselves during the past thirty years, the native churches at the Sandwich Islands formed a society, denominated the "Hawaiian Missionary Society," having the seat of its operations at Honolulu.—To this Hawaiian Society the American Board commit the main direction and the main support of the Micronesian mission; and by it, the missionaries have been received with open arms and a strong determination to co-operate with them, and sustain them in the future with zeal and efficiency.

For several weeks past the three missionaries named above have been at these islands, preparing to embark on their untried work, and we can safely say that they have received, not from the natives alone, but from a large class of foreign residents on the island, a spontaneous welcome and hearty co-operation, which have cheered their spirits, strengthened their hearts, and sends them on their way with firmer resolves than ever to prosecute their labor of love with energy and self-denying zeal.

On Thursday, the *Caroline* was ready for sea, and the little band embarked on the wharf upon their philanthropic but hazardous enterprise, bearing with them the sympathy and best wishes of thousands, who feel a deep interest, in their welfare, and who remain to be co-operators with them in their life-time work.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—A public meeting of this Society was held on Thursday at Falcon-square Chapel, Aldersgate, at which the Rev. Dr. Bennett was to have presided, but in whose absence the chair was occupied by the secretary of the society.

The Rev. Mr. Frankel, the Missionary to the Jews at Lyons, gave a highly interesting account of the numbers, manners, and religious feelings of the French Jews. They were, he said, fully 100,000 in number, but divided into classes—viz. the Jews of Alsace, German in origin, and strict observers of the Talmud, numbering 30,000; and the real French Jews who had altogether thrown aside Rabbinical observances, and seemed inclined to become followers of Voltaire and Rousseau. Of these latter 3000 lived at Lyons, presenting a fair field for missionary labours, inasmuch as they had no reluctance to listen to the preaching of the Gospel. Having in reality cast aside Judaism, they were now to become either utter atheists or else Roman Catholics, as a Jesuit preacher was busy among them, and as three learned Jews who had joined the communion of the Church of Rome were now active in inducing their brethren to follow their own example.—His experience of the Jews in the south of France was such, he stated, as to lead him to the conviction that they were sure to prefer the Christianity of Protestantism to the corrupt and idolatrous worship of the Church of Rome.

Mr. Ben Olier, a converted Jew, entered upon a long detail of the state and prospects of the Jewish mission in Northern Africa. The Jews of that district, were he said, fully 600,000 in number and strictly Pharisaical in their practices; but were most anxious to read the Scriptures, a great number of copies of which had been distributed among them, and where the rabbi pronounced anathemas against such of his flock as would listen to the preaching of the missionary, there the Gospel made the greatest headway.

The Chairman explained to the meeting that there were now in the employ of the society 19 agents in the District of Northern Africa, and seven pupils in the Jewish college qualifying themselves to act as missionaries.

BAXTER has well defined the conditions of Christian union. "In things essential, unity; in things non-essential, liberty; in all things, charity." Precise uniformity in modes of thought and expression is an impossibility, so long as thought is free, and language is imperfect. Only the Church that fosters thought and denies the right of private judgment, dreams of casting all men in one iron mould. Protestantism, by its very first principles, repudiates the bed of Procrustes.

Youth's Department.

OUR LITTLE GIRL.

OUR little babe, our bright-est one,
Our youngest, darling joy,
We teach, at evening hour, to kneel
Beside our little boy;
And though she cannot lip a word,
Nor breathe a simple prayer,
We know her Mater bleaseth her
The while she kneeleth there;
And oh, we love our little one,
So artless and so pure:
She hath so many winning ways
Our fondness to secure,
And while she thus in silence kneels,
Some angel-prompted tone,
Unheard by us, may mingle with
The prayer to Mercy's throne!
And she too, fondly comes to us,
With eyes of sparkling bliss,
And like her brother she receives
A good night, parting kiss,
Nor aught of fear disturbs our breast,
The while to sleep she's given,
For such as she will ever find
The guardianship of Heaven.

THE CHRISTIAN MOTHER.—But further, our concern for the revival of Christianity in the Church and the school must extend itself to the family also, and in this sphere, again, there can be no doubt, that a thorough reform of the same kind is required. The mother must, first of all, have her own soul filled with the love of the Saviour, and her heart's desire must be to allure her little ones to him. She must often, as it was in days of old, talk with them reverently of God and of the Redeemer; she must pray with them every day; she must habitually refer all good things received and enjoyed, to the bounty of the Lord; she must rigidly enforce obedience, as something which they owe to their Maker; she must uphold the claims of religious instruction so that prescribed lessons are learned, ferret her children to comprehend them, and encourage their reverence for their spiritual teachers; she must make the first reception of the Sacraments a moment of domestic note and festivity, and associate the subsequent life of her children with this solemnity, as a memorable starting-point in their history. In all this, the father, in his proper place, and in the way that best becomes him, must bear his part; and thus would the household hearth be daily sanctified with common exercises of devotion; and through all its members would be diffused a constraining fear and reverence of God, of His holy Church and sacred ordinances, and a consequent domestic propriety, and purity of morals and of conduct. Alas! as things now are, what a vast number of families must there be, especially among the higher classes, in which throughout the whole year, not one common prayer is offered! How many, in which, among all the replies to the thousand *whys* and *wherefores* of infancy, not an allusion is ever made to God and Christ; in which all manner of nonsense is drilled into children, but not even *Our Father* is ever taught them; where a vast importance is attached to personal accomplishments, but nothing at all is made of the inward graces of meekness, self-government, and the love and fear of God! Many are the families, on the other hand, in which the Gospel and the Church are often mentioned, but always with contempt; in which the institution and the ministers of religion are habitually sneered at and defamed in the presence of children; in which, while no account is made of Christian knowledge and habits of life, they are taught and stimulated, instead of these, to cultivate an appetite for distinction, for dress, for gold, and worldly rank! This must all be reformed from the root. But the family and the training of families will only undergo this radical transformation, when, instead of inventing external changes in the relations of the Church, attention shall be given to the revival of life within. This, then, is another chief want of the times, and without securing it, what good is to come of the emancipation of the Church?—*Hirscher: as translated by the Rev. A. C. Care.*

Selections.

FOR THE CHURCH TIMES.

The following is from the Edinburgh Evening Courant, of Oct. 16:—

THE EPISCOPAL CHURCH IN SCOTLAND.—The following names are mentioned as likely to receive more or less favour from the clergy with whom it lies to choose a successor to the late Dr. Torry, in the See of St. Andrew's, viz.: the Rev. Charles Wordsworth, the

Rev. G. B. Fortescue, the Rev. R. Seymour, and the Rev. W. Gresley.

DEAD OF THE LATE BISHOP TORRY.—The remains of the late Bishop of St. Andrew's, Dunkeld, and Onolane, were buried on Wednesday, under the Altar in the Cathedral Church of St. Ninian's, Perth which was consecrated by him two years ago. The funeral service was performed by Dean Fortescue, assisted by the Bishop of Brechin, and the sermon preached by the Rev. Mr. Pratt, of Orden. There were present also, Bishop Eden, Dr. Wordsworth, Warden of Trinity College, &c.

STYLE IN ECCLESIASTICAL ARCHITECTURE.—We hold to the belief that the time will yet come, when much which now partakes of the fashionable rage in church building will be repudiated by all good Protestants, and with the puerilities of a 'tawdry and absurd ecclesiology,' disappear, and leave few vestiges behind. Noeal signs are occasionally hung out, which show that some who have hitherto been remarkable for their advocacy of mediæval principles and abuses, are recovering their senses, and getting to be heartily ashamed of the position in which they had placed themselves, 'as servile imitators of the fourteenth century.'

A meeting was recently held in the town of Leeds of the Yorkshire Architectural Society, and perhaps the most remarkable man present was the well known vicar, the Rev. Dr. Hook. The editor of the paper from which we quote, *The Church and State Gazette*, observes, that:—

'The opinions of this revered and esteemed individual have double interest attached to them, inasmuch as that for some time past they have been giving evidence of his gradual return from the confines of Popery, to those better, healthier, and more reasonable, as well as more religious, sentiments from which at one time he appeared to have departed for ever.'

As additional testimony in favor of Dr. Hook, and in proof of the more advisable course which he is now pursuing, we are furnished with an extract from the address made by the vicar at the above meeting, upon the material objects in Church Architecture. It will be seen that his address—or that portion of it, rather, which has reference to this particular subject—strongly censures the development of a taste, which Tractarians have cherished to such excess as to damage very materially the body of which they affect to be the very essence. Dr. Hook speaks with admitted authority, and his words merit as wide circulation as the press can give them.

To be familiar with mediæval principles is desirable enough; but a party among us has attached such a spreadness to those principles as to induce many to think that mediæval superstitions and abuses of faith were in themselves mysteries to be accepted with reverential belief, and to be entertained without questioning. Dr. Hook shows clearly that, in building new churches, we are not to construct what might without trouble be converted into Popish mass-houses. The Tractarians think and act otherwise, but it is because they avowedly hate the name, forms, and spirit of Protestantism.

But let us hear Dr. Hook:—

'If at any time an architectural society were a valuable institution, it is especially so in an age like our own, which has, to its disgrace, no style of its own. The future historian will have to record that there exists, so far as the Church is concerned, no architectural style in the nineteenth century. We have been building churches for the last half century; but instead of considering our requirements, and building churches adapted to the liturgy of the nineteenth century, we have been servile imitators of the churches of the fourteenth century. The liturgy in the fourteenth century, was professional, and the sermon made no part of the ordinary service, and there were other more important differences: it was quite absurd, therefore, to suppose that churches built for the requirements of such a liturgy can be calculated to meet the wants of the present generation and the reformed liturgy. Our successors will hold us in derision when they record that to meet the wants of the reformed liturgy we built churches on the method of those erected to meet the wants of the unreformed liturgy. It is time that we begin to act on sounder principles. The examination of the ancient churches is important, for all new principles to be correct, must be based on old principles: modern civilisation is closely connected with ancient civilisation, and historical investigation and antiquarian research are necessary as well as independence of thought.—The attention to antiquarian research, which regards mediæval architecture, was commenced by Mr. Rickman, has been invaluable. Still the time he hoped had come, or was coming, when architects will refuse

to become mere imitators, and will give full play to their genius and their powers of invention in adapting buildings to our existing wants. The existence of sufficient genius when called for, is proved by the wonderful work of last year—the building erected for the Exhibition. It is to be hoped that the genius of the age will be applied to the formation of a church architecture peculiar to our own age. Already have one or two great ecclesiastical architects indicated a determination to raise themselves above the position of mere imitators—Mr. Scott and Mr. Butterfield have asserted their independence, and it is to be hoped that in this course they will be followed by church builders in general.'

THE GOOD WIFE.—Andrew Fuller, when once preaching in London, quoted the language of Solomon, "Whoso findeth a wife findeth a good thing," added the remark, "Observed the wise man says, a wife.—It is not every woman, even though married, who is a wife." The sturdy divine was right, for the first wife was given to the man for a companion,—a helpmate; and if woman does not fill such an office, she is not, in the highest sense, a wife.

Perhaps we enter on no engagement in life with so little of serious thought and of earnest prayer as on marriage. Sudden caprices often leads to a union on which the larger part of our subsequent happiness throughout life depends. Without prayer, and unless we act from pure motives, how can a man, in such a matter "obtain favor of the Lord?" Manah found a good thing in his wife, but Job a bad one. Some, as Bridges says, in allusion to this connection, "find a crown to their head;" others "rottenness to their bones."—That alone which deserves a good name is indeed a good thing. If in a state of innocence it was not good for man to be alone, much more in the world of care and trouble, "two are better than one," for mutual support, and sympathy. Aristotle says, and here a heathen showed wisdom, "He who has been disappointed in a wife has lost more than half the happiness of his life."

The question may be well asked what is this good thing? And we assuredly reply without error, that there must be godliness and a suitable fitness between the parties.—The good thing is found only when a man marries in the Lord, and one who is the Lord's. Alas, in how many instances does a good man enter on this union with a child of Satan,—presenting a sad anomaly of a friend and an enemy of holiness united in the closest of all bonds for life! "I wish," said the pious Bishop Hall "that Manah could speak so loud, that all our Israelites might hear him. Is there never a woman among the daughters of the brethren, or among all God's people that thou goest to take a wife of the uncircumcised Philistines? If religion be any other than a cypher, how dare we not regard it in our most important choice? Is she a fair Philistine? Why is not the deformity of the soul more powerful to dissuade us than the beauty of the face to allure us? The destruction of the old world grew out of this self-pleasing delusion; and many a flood of iniquity has entered a godly man's family from the same source. And yet how many are determined to break through the hedge, even though they know the serpent will bite."

Nor is piety alone necessary to constitute this a good thing. It must lie at the foundation, but the building will be out of proportion if it presents undue variety of taste and ornaments. There must be fitness of age, temper, education and general connections.—There must be a readiness on the part of each to study the happiness of the other, and an earnest desire to make the marriage life contribute to the happiness of eternity, as well as of time.

This "good thing" is to be found where all other good is, at the throne of God; there we should present our resolution, "Thou shalt choose mine inheritance for me." We should labor, think, and pray that a companion for life may come as a "favor from the Lord," and then shall we find such an associate a truly "good thing." "A good WIFE," says Cobden, "is the gift of a good God."

Correspondence.

FOR THE CHURCH TIMES.

An Address presented to the Lord Bishop of Nova Scotia, by the Churchwardens and Parishioners, of Musquodoboit, 24 Oct. 1852.

MAY IT PLEASE YOUR LORDSHIP,

We the undersigned Wardens of Trinity Church, Musquodoboit, on behalf of ourselves and the Members of the Congregation, beg to offer our congratulations on the occasion of this your first visit to this part of your Diocese.

We at the same time respectfully beg leave to call your Lordship's serious attention to the condition of this congregation.

Though our Church has been erected nearly twenty years, it is only within the last three years that we have enjoyed the stated services of a Minister, previous to which we had only occasional services at long intervals, a period of two years having at one time elapsed without the Church doors being opened for the celebration of Divine Service, the consequences have been that the members of the Church being driven to frequent the services of other denominations, have become lukewarm and too many have altogether withdrawn themselves from our communion, and even now that we enjoy the services of the Rev. Mr. Dixon, the number of his engagements and the distance of the places at which he is called upon to officiate, confine his services nearly entirely to his pulpit ministrations, it being utterly impossible that he can find time to visit the members of the Church at their residences, and from the distance at which he lives it is equally difficult for them to wait upon him, the results have been that the junior members of families are not sufficiently attended to, and thus no improvement has taken place.

The dissenting Ministers resident in our neighbourhood, (no fewer than three) are men zealous in their calling, and omit no means of improving their time among their people, this places a Minister circumstanced as our missionary is, at a very great disadvantage and will further account for the state of the congregation.

We are perfectly satisfied with the services of Mr. Dixon, and do not imply the slightest complaint against him, but feel that while he is connected with Truro, he cannot do more among us than he does.

We beg to represent to your Lordship our opinion, that could a resident missionary be placed amongst us, the condition of the congregation might be greatly and rapidly improved. And we are enabled to inform you that there is a piece of land to the extent of twenty eight acres of which a great part is cleared and in cultivation with buildings on it, ready to be given as a globe—it is situate in the immediate vicinity of the Church. A new residence would require to be erected, which we feel confident the congregation with some assistance would provide.

We beg further to represent that the same gentleman who offers the above land, is also willing to give another piece estimated at five acres for the purposes of a Church School, that is to say for a School-house and ground, and a residence and garden for the teacher, this land is situate immediately opposite the Church.

We submit these facts to your Lordship, and trusting to your kind and favourable consideration of them, We are, My Lord, Your Lordship's most humble servants,

THOMAS JAMESON, } Church Wardens.
W. HARRISON. }

[On behalf of ourselves and the congregation.]

Substance of the Lord Bishop's reply:

He thanked the churchwardens for their congratulations on this his first visit to that part of his Diocese. He said that his attention had been seriously directed to the condition of this as of the other parts of the Diocese. That he was perfectly aware that the congregation had until lately been supplied with services at long intervals, and regretted that he did not see any means by which he could have them increased at present. In the event of the withdrawal of the Missionary from Truro, he did not see how the deficiency thereby made in his salary was to be replaced. It is necessary to consider that our ministers must live, and that the necessary funds are supplied by giving them a number of stations. There are many congregations in the Diocese more numerous than this, who have not services so frequently as you have.

Under these circumstances the Bishop regretted that it was not in his power to avail himself of the generous offer of 28 acres of land, which perhaps when he could wish to do so might not be available. He observed further with respect to the offer of land for school buildings that if the means of education in the principles of the Church either by daily or Sunday schools is not furnished for the children of the members of our Church, they cannot be expected to grow up with that thorough knowledge and attachment to the Church that he could wish. But there are difficulties in the way.

It was then pointed out to his Lordship by the churchwardens and others present, that the missionary would save by the erection of a parsonage, the sum which he at present pays for House rent, and that the annual value of the land offered could not be less to a resident Missionary than £10 or £12 per annum. And that there was every prospect that the increase of the members which might be reasonably looked for would enable the salary to be kept to its present amount.

It was further explained that it was not expected that the Missionary should devote his whole time to our service. That which was principally wanted was to separate him from his connexion with Truro, when this would be a convenient place for his residence, from which he might supply Stewiacke, and Gay's River, as also several parts of this district to which he had occasionally extended his services, and where they were very acceptable.

His Lordship listened to these representations with great attention and after some further conversation said that if a suitable residence could be constructed for the Minister, and one calculated to stand for some time, as it would not be alone for the present incumbent but to be constantly maintained as a Rectory, he would withdraw the Missionary from the Truro services, and that he should not be called upon to go further to Stewiacke, and he suggested that steps might be taken for getting out the money during the coming year.

It was immediately agreed to by all present that this suggestion should be acted upon, and that subscriptions, in work, &c. should be looked for.

His Lordship also observed that if a proper application were made to him respecting the School he would further it to the Colonial Church and School Society (which was the only means of procuring assistance) with a favourable recommendation. This application Col. H. A. Gladwin, promised to make. The persons present then withdrew, favourably impressed by the kindness and consideration with which the Bishop had attended to the address, and the subsequent explanations and conversation.

Educational.

SEPARATE CHURCH SCHOOLS—The following most important Petition to the Legislature from the Lord Bishop of Toronto, on the subject of separate Schools for the education of the children of the Church in the Province, has just appeared in the *Canadian Churchman*:

To the Honourable the Legislative Assembly of the Province of Canada:

The memorial of John, by Divine permission, Bishop of Toronto, in behalf of himself and people, RESPECTFULLY SHEWETH:—

That, on the first and second of May, 1851, the Clergy of the United Church of England and Ireland of the Diocese of Toronto, and delegates of the Laity within the same being assembled in Conference in the City of Toronto, to take into consideration the state of their Ecclesiastical affairs and express their opinions thereon, among other things, *Resolved*,

"That this meeting desires to express its sense of the paramount duty of connecting religion with secular education, and, in order to carry out this obligation, they deem it to be necessary to petition the Colonial Legislature to permit the establishment of Separate Church Schools, and that the assessments paid by Churchmen for the support of Common Schools be applied to the maintenance of such as are in connexion with the Church, whenever such appropriation is practicable and desired."

That this resolution was passed unanimously, upwards of one hundred and twenty Clergymen, and a like number of the most respectable Lay Delegates, being present, and representing, as it appears from the last census, a population of two hundred and twenty-three thousand nine hundred and twenty-eight (223,928).

That, in consequence of this resolution, a petition was presented to your Honourable House (a copy of which is hereunto annexed) during your last Session, but without any favorable result, although a concession was made in favor of our fellow-subjects, the Roman Catholics—with whom we have surely an equal right—and which, there is reason to believe, will be rendered more complete during the present Session.

That the members of the United Church of England and Ireland are as anxious to have Separate Schools for the education of their children as their brethren the Roman Catholics, because they cannot recognize any system for such a purpose which does not make Christianity the basis, and in which careful moral and religious training does not form the most prominent, as it is the most essential, portion.

That, with those who separate religion from education, we have no common ground for controversy: it is light against darkness; nor can we have any sympathy with those who speak in their profound ignorance of the non-essentials of religion, because there is nothing unessential either in the doctrines or precepts of the Gospel, nor ought any of them to be kept back in the instruction of our children.

That the School Act virtually excludes religious instruction from the Common Schools, and affords no opportunity to the parents of our Communion to bring up their children in the doctrine and duties of their faith.

That in the system which it establishes there is no direct reference to man as an immortal, accountable, guilty, and redeemed being, but all is secular, and noxious, because unsanctified; hence it is silently, but effectually undermining every sacred and moral principle; and while thus promoting infidelity and socialism through the Province, it is sending forth thousands every year into the ocean of life with no compass to guide and direct them; it is a scheme in which the Bible is disregarded, and the chief purpose of God, the salvation of mankind, is altogether ignored.

That even the regulation of the Council of Public Instruction which the friends of the School Act pretend to be so admirably calculated to satisfy the conscientious scruples of the religious, is a miserable snare and mockery. It ordains—"that the public religious exercises of each School shall be a matter of mutual voluntary ar-

range ment between the Trustees and Teachers and the Parent, or Guardian, of the pupil, as to whether he shall hear such pupil recite from the Scripture, or Catechism, or other summary or religious doctrine and duty, of the persuasion of such Parent or Guardian: such recitations, however, are not to interfere with the regular exercises of the School." Now, this seeming approach to religious instruction is most offensive and decisive. It appears to be drawn up by persons who are ashamed of religion. First, the Trustees and School-master must agree; then the Parents and Teacher must arrange—and at the option of the Trustee or Teacher—if so inclined, a verse of Scripture, or question of a Catechism may be asked, provided, nevertheless, the business of the School does not interfere.

Under the mockery of such a regulation, there is no guarantee that so much as the Lord's Prayer is ever heard in any one School, or the Holy Bible ever reverently introduced, or the children taught not to take God's holy name in vain; nor have we any assurance that either Trustees or Teachers are God-fearing men, or have any regard for holy things. Hence, whatever may be asserted by the promoters of the School system, it is evident that it contains no available provision for religious instruction; nor can it be effectually introduced without Separate Schools, as in England.

To prove the great injustice of the Common School system, your Memorialist need only represent to your Honourable House one simple fact, which is—that, although the members of the United Church of England and Ireland in Toronto are upwards of eleven thousand out of thirty thousand, the whole population of the City, and pay more than one third of the educational rates, perhaps one-half, consisting, I believe, of some thousand pounds annually, they have not the power of establishing out of all they pay, one single School. Hence, they are being compelled to establish Parochial Schools for each of their congregations, by private contribution, to protect their children from the growing evils of the present irreligious plan of education, in which nothing is attempted to be taught but worldly knowledge; while that knowledge to which all others should be subservient, is entirely neglected.

In conclusion, your Memorialist would most respectfully represent, for himself and his people, that they feel the established system of education oppressive; and that in operation it is enchaining the mind, and outraging the conscience; and ought no longer to be tolerated in a Colony of British subjects; that they have an undoubted right to be placed on an equal footing with their Roman Catholic brethren, by such a modification of the existing School Law as shall enable them to have Separate Schools, and the control of the education of the children that God has given them—a control which is recognized even in the most despotic Governments—and which their brethren enjoy, to the utmost extent, in their fatherland. In the hope that so reasonable a boon will be granted,

Your Petitioner, as in duty bound will ever pray.
JOHN TORONTO.

The Church Times.

HALIFAX, SATURDAY, NOV. 20, 1852.

[The Reverend Editor of the *Church Times* being absent from the City, the indulgence of its readers is requested towards any want of interest in the Editorial department. The paper is filled this week with the various extracts under the different heads (except those of *News* and *Educational*) which he has left for that purpose.]

EDUCATION.

We think it desirable to record on our pages for future reference, the following Statistics and comparative Statement of the increase of our population, which latter document will probably agreeably surprise our readers, after all the croakings they have heard on the alleged all but universal decrease of our population.—It has been larger than we could wish, but when the Railway Contracts are signed, we trust they will return like the Swallows of May, to the dear land they have left:—

INDUSTRIAL STATISTICS OF NOVA SCOTIA.

From the Census of 1851.

Professions and Trades.—Clergymen, 288; Lawyers, 143; Physicians, 145; Merchants, 2,415; Persons employed in Manufactures, 3,200; Mechanics, 8,895; Farmers, 31,604; Fishermen, 9,927; Seamen, 3,374; Lumbermen, 1,254.

Buildings and Property.—Inhabited houses, 41,455; Uninhabited houses, 2,023; Houses Building, 2,347; Stores, Barns &c., 52,758; Churches, 567; Schools, 1,096; value of Real Estate, £8,050,923.

Agriculture.—Acres of dyked land, 10,012; other improved land, 799,310; Horses, 28,789; Neat Cattle, 156,857; Milch Cows, 86,856; Sheep, 282,180; Swine, 51,633; bushels of Wheat, 297,157; Barley, 100,037; Rye, 61,438; Oats, 1,384,457; Buckwheat, 170,301; Indian Corn, 37,475; tons of Hay, 287,837; bushels of Peas and Beans, 21,638; bushels of Grass Seeds, 3,686; bushels of Potatoes, 1,386; 789; bushels of Turnips, 467,127; other roots, 32,325; pounds of Butter, 3,613,830; pounds of Cheese, 652,069.

Fisheries.—No. of Vessels, 812; Tonnage, 43,333; Men, 3,681; No. of boats, 5,151; Men, 6,713; Nets and seines 30,164; cwt of Dried Fish, 196,131; barrels of Salmon, 1,669; do of Shad, 3,636; do of Mackerel, 109,047; do of Herring, 53,200; do of Alewives, 5,343; boxes of smoked Herring, 13,409; value of Fish, £217,440; gallons of Fish Oil, 183,250; value, £17,754.

Manufactures.—No. of Saw Mills, 1,163; Grist Mills, 398; Steam Mills and Factories, 10; Tanneries, 237; Foundries, 9; Weaving and Carding establishments 81; Handlooms, 11,026; yards of fulled cloth, 119,698; yds of unfulled cloth, 790,104; yds of Flannel 219,362; Breweries and distilleries, 17; other Factories, 131; value of Agricultural implements, Cabinet Ware and other wooden manufactures, £56,519; Bricks, 2,845,400; value of soap, £28,277; Candles, £21,210; pounds of Maple Sugar, 110,441; No. Vessels built 480; Tonnage 57,776; No. of boats 2,654.

Mines, Quarries, &c.—Challdrone of Coal, 114,992; Tons of Gypsum, 79,795; casks of Lime, 28,603; Iron, 250 tons; Grindstones, 37,100 tons.

In addition to the above there are large exports of timber, deals, battens, boards, building stones, fruit, &c., the amount of which is not stated.

Cumberland has the largest number of Manufacturers and Halifax of Mechanics, Pictou of Farmers, and Queen's of Lumberers. Cumberland exceeds other counties in extent of dyked land, in buckwheat and butter. Pictou has the greatest extent of improved upland, and raises the largest quantity of wheat, oats, grass seed, and peas and beans, and has the greatest number of neat cattle, sheep, horses, and swine. Colchester is the greatest grower of hay. Cape Breton, including Victoria, excels in milk cows. Lunenburg exceeds the other in barley, and King's is the greatest producer of potatoes, and Annapolis of turnips and other roots, as well as of cheese and smoked herring.—Shelburne curcs the largest quantity of dried fish, and prepares the largest quantity of fish oil; Guysboro of herring and salmon. Colchester of shad, Halifax of mackerel, and Inverness of alewives. Colchester smelts most Iron; Pictou raises most coal and lime; Hants quarries most gypsum, and Cumberland most grindstones; Halifax manufactures most leather, bricks and malt and distilled liquore. Inverness most fulled cloth; Colchester most not fulled; and Pictou most flannel.

Comparison of the increase of population in Nova Scotia with New Brunswick and adjoining States of the United States of America.

Territory.	Population in		Increase.	
	year 1825	year 1851	Number in 13 years	per cent. in 10 yrs.
Nova Scotia.	238,181	270,117	31,936	13.42
New Brunswick	151,600	192,500	40,900	27.00
State of Maine	201,786	283,689	81,903	40.62
" N. Hampshire.	234,574	317,891	83,317	35.54
" Vermont.	291,948	318,611	26,663	9.13
" Massachusetts	737,753	922,851	185,098	25.10

The above is taken principally from the census of New Brunswick, and shows the increase of our population to compare favorably with that of New Brunswick and the more northern States. It is, however, much smaller than that of Up. Canada and the western States, though about equal to the average of the American Union.

The benevolent individual mentioned in the following extract, and to whose various and munificent donations we have before called attention, is certainly "not weary in well doing."

He has already dispensed a fortune for religious objects, and we doubt not we shall hear of him again. He takes the right way and gives what he has to give while he is yet alive, and can have the pleasure of seeing his bounty usefully applied. How much better is this than waiting for the "last Will and Testament."

"We understand that the Rev. Dr. Warnock has recently transferred 5,000l. to Joshua Watson, Esq., Sir Robert H. Inglis, Bart., and Joseph Sewell, Esq., with directions for the income of such fund to be appropriated for the purposes of "The Society for Promoting the Employment of Additional Curates in Populous Places," preference at all times being given to applications of incumbents (*ceteris paribus*) who shall be resident within that part only of the diocese of Gloucester and Bristol which heretofore comprised the diocese of Gloucester.—*Gloucester Paper.*

SELECTION OF PSALMS AND HYMNS.

We observed last week that the new Selection of Psalms and Hymns, was very satisfactory both in the workmanship and appearance, and it is much more accurate than we could have expected it to be under the circumstances of the case. It was felt to be of primary importance to secure a Book at a low price, as otherwise it must have been beyond the reach of the Members of our Congregations generally, and it was found that this could only be accomplished by having the

printing done in the U. States, in consequence of the duty upon the materials; it has not been possible therefore to exercise such a supervision as if the last proof sheets had been examined here, and a few errors have crept in which we notice below; and we recommend our readers to make the following alterations with a pencil on the margin of their Books.

The heading Sacraments has been carried on 3 pages too far, therefore—

On p. 159, for Sacraments read Confirmation. p. 161 & 163, for Sacraments read Ordination.

Ps. 95, the 2 last lines should be thus—

Then let us as His flock draw near; His voice with glad attention hear.

Hymn 11, line 12, for they read my 16, -- 11, wa -- ho 47, -- 8, fallen -- broken 50, -- 12, lets -- let 97, -- 7, testamental read sacramental 103, -- 3, crusa Now 102, -- 13, for gospel read virtues heart -- hearts impart -- imparts 208, -- 11, sings -- rings 209, -- 2, his -- is 227, -- 1, song -- songs

The price of the above Psalms and Hymns has been fixed at 1s. 4d. each,--a small reduction will be made to Clergymen ordering them by the dozen for the use of their Parishes. They will be sold for Cash only.

The Rev. F. W. ALMON, an Alumnus of King's College, and who for some time past has resided in the Island of Jamaica, has been recently on a visit to his friends in this City, and has preached with much acceptance in St. Paul's and St. George's. The Rev. Gentleman left again for Jamaica, on Tuesday last, and carries with him the earnest prayers of many sincere friends for his future usefulness and welfare.

Thursday the 18th inst., memorable as the day of the funeral of the Duke of Wellington, was observed in the Garrison and City of Halifax by an appropriate ceremonial, which marked their sense of the national loss. The stores were closed by proclamation of the Mayor, from 12 noon till 2 p. m.--flags wherever displayed were flown at half mast--His Excellency the Lieutenant Governor directed that all the public offices should be closed during the day--and eighty-four minute guns were fired from the Citadel. W.G.

C. W. FAIRDANKS, Esq., Civil Engineer, has engaged to deliver a course of Lectures at the Mechanics' Institute Lecture Room, Dalhousie College, on behalf of the Halifax Mechanics Library. One Lecture was delivered on Monday evening last, and another on the evening of Thursday. They are spoken of as able and instructive, on the all engrossing subjects connected with the quick progression of the age--canals and railroads. Apart from the object, which is praiseworthy, our citizens (mechanics especially) have a great deal to learn on all that relates to the march of public improvement, and should take advantage of every opportunity of imbibing that species of knowledge which would enable them to go ahead, in comparison with which the encouragement of every silly amusement which makes a demand upon their time and money, is absolute folly. W.G.

NEW SCHOOL BOOKS.

Mr. Dawson, in the Journal of Education for November, thus notices two recent contributions to the Provincial Educational course. The first work was published by W. Gossip, of Halifax, and well deserves a place among the other school books recommended by the Superintendent of Education in his annual Report:

NEW PUBLICATIONS.

- 1. A course of Map and Terrestrial Globe Lessons, with a Scripture Geography: written and compiled for the use of the Pupils of the Amherst Female Seminary, by K. Yates; (48 pages, 8 maps and a frontispiece.) This little work contains a well arranged series of lessons for the Terrestrial Globe or map of the hemispheres, and a useful sketch of Scripture Geography. It has the rather unusual feature of giving the pronunciation of all difficult names, is neatly printed, and we think well deserves the attention of teachers. 2. Dawson's Map of Nova Scotia. The second edition has just been published. As few copies have been sent to each Board of Commissioners, teachers will have an opportunity of judging of its merits for themselves. A new edition of the Handbook of the Geography of Nova Scotia with a reduced size of the Map, and much improved in printing and coloring, is now ready, and will be on sale about the 1st November.--N.

NEW MINING REGULATIONS--The Royal Gazette of Wednesday contains the new regulations for the granting of Mining Licenses. They provide that owners of land may apply for a lease of the Mining rights in such land, and the same will then be offered at auction after 60 days notice. The

application is to be accompanied by evidence of title, and a plan of the land made by a Deputy Surveyor. The lease to be for 25 years, and then to be renewed or else improvements paid for at a valuation. The upset price to be five pounds.--The reserved rents to be one shilling per chaldron on Coal, and five per cent. on the value of all other Minerals. If after the first year, there shall not be raised annually coal or other mineral to the value of £100, the lease to be forfeited.--Col.

LADY FIELDING'S GIFT TO THE PAPISTS.--An obstacle has risen up to the conversion of the new church at Pantaxa into a mass-house. The Earl of Cardigan, one of Lady Fielding's trustees, objects to the proposed appropriation of his ward's property, and intends to apply for an injunction, if Lord Fielding should persist in his intention of making the church over to the Papists.

The Steamer Ellen Gibson, having in tow the Brig. Ellen, Gillis, master--which vessel has on board the sub-marine Cable to be laid down between Cape Tormentine and Carlton Head--steamed out of this harbour, this morning, (Friday, Nov. 12,) for Cape Tormentine, for the purpose of laying down the Cable. When this is accomplished, we understand, the handsome little Steamer proceeds to St. John's, Newfoundland, where she will winter.--Islander.

We have just heard, that the Ellen Gibson has met with an accident to her screw propeller, occasioned by its coming in contact with the chain of the vessel which had the wire cable on board. She was, in consequence, obliged to proceed to the opposite shore, under canvas. The Schooner with the cable has returned to Charlottetown.

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

TO CORRESPONDENTS.

A number of articles on various subjects have been received, and await the decision of the Reverend Editor, whose return from the country is immediately expected.

Married.

On Wednesday evening, by the Rev. R. F. Unwincke, Mr THOMAS PETERS, to FRANCIS MARIA, only daughter of the late Thomas Gahan. At Christ Church Cathedral, Fredericton, on Sunday, 31st of October, by the Archdeacon, the Hon. Chief Justice CARTER, to MARGARET SPENCER, second daughter of the Venerable Archdeacon Cozier. At Blandford, in the Parish of St. Stephen, Chester, on Monday, the 25th of October, by the Rev. J. S. Smith, Assistant Missionary, Mr. CASPER PUBLICOVER, to Miss ELIZA ZINK. At Summerset, New Dublin, on the 11th inst. by Rev R. F. Brine, Mr. WILLIAM CORNUCK, to Miss LUET, eldest daughter of the late Mr. Philip Cornum. At St. Luke's Church, Broad Cove, by the same, Mr. EDWARD TUEL, to Miss MATILDA, youngest daughter of Leonard Rhyard, Esqr.

Died.

On Tuesday, after a short illness, WILLIAM BISHOP, in the 53th year of his age, a native of Falkirk, Stirlingshire, Scotland. On Monday morning, 15th Nov., THOMAS WILSON, second son of Joseph Wilson, of Rawdon, aged 43 years, leaving a widow and six young children to lament the loss of a kind and affectionate parent. Mr. Wilson was a teacher of the Colonial Church Society, and has for the last eight years been in charge of the Day and Sabbath Schools at the Three Mile House. This visitation of God has deprived the public, and in particular the Society (whose servant he was) of a faithful and efficient teacher. His moral and religious example, and unwearied diligence in imparting useful knowledge to the young, and training them up for Heaven, cannot easily be supplied. His loss will be long and deeply felt by all who knew him, and his memory will ever be cherished in grateful recollection by all the inhabitants of the village, but especially by those who were once his pupils.

Shipping List.

ARRIVED.

Sunday, Nov. 11--Schrs. Sarah, Arclet & P. R.; Stewart Campbell, Philadelphia, 9 days; Brig Velocity, Harbor Breton, N. F.; Brig. Violet, Savannah La Mar. Monday, Nov. 15--Brig. Isala, Fowler, Sugar, Cuba, 17 days; schrs. James McNab, Bay of Islands; Margaret, Maggah, Sydney; Mariner, McKye, P. E. Island; Brothers, McKay, New London; Liberal, McKenzie, P. E. Island; Water Witch, Antigonish, Mary & Charles, and 5 other vessels from Sydney. Tuesday, Nov. 16--Brigs. Griffin, Bermuda; Virgin Mary, Boston, 5 days; General Washington, Laybold, Boston, 2 1/2 days. Wednesday, Nov. 17--Brig Susan, Mann, Kingston, Jan., 18 days; schrs. Jasper, Banks, New York, 3 1/2 days; Ariel, (pkt.) Shelburne; Rambler, Smith, Port George. Thursday, Nov. 18--Brig. Mary Ann, Baltimore, schr. Industry, Margaret's Bay. Friday, Nov. 19--Schrs. Star, Orwell P. E. Island; Wilnot, Boleque; Julie Tar, Boucher Charlottetown; Joseph Allen, Georgetown; Magdalen, Deagle, Soures; Harp, Grady, St. Andrews C. B.; Lydia Burke, Green Bay, N. F.; Villager, Watt, Miramichi, N. B.; Three Brothers, Margaree, C. B.; Happy Return, do; Union Lallave.

CLEARED.

Nov. 15--Milo, Gorman, Burin, N. F.; Chebucto, Wallace Montego Bay; Seal, Bondrot, Magdalen Islands; Noble, Murphy, Burgeots, N. F.; Lady Maxwell, Campbell, New York. Nov. 17--Brig Velocity, Langenberg, Jamaica; Brooklyn, Delby, Porto Rico; Brig. Otter, Masters, B. W. I.

Dec: schrs. Telegraph, Pickney, B. W. Indies, Dart Myers, St. John, N. F.; Elizabeth Ann, Squarbridge Charlottetown, P. E. I.; Annalab, White, Three Rivers, P. E. Island.

Nov 19--John Thomas, Dove, New General Washington, Laybold Boston; I. J. D. J. D., Charlottetown P. E. Island; Rival Parker, Campobello, Halifax, O'Brien Boston; Dove, Henderson, Casumpeque, P. E. Island; Margaret Mortimer, Anderson, Kingston Jam.

COUNTRY MARKET.

PRICES ON SATURDAY, NOVEMBER 20.

Table listing prices for various goods: Apples, per bush. 2s. 6d. a 4s; Beef, fresh, per cwt. 17s 6d. a 25s; Butter, fresh, per lb. 11d. a 1s; Catsup, per gallon. 2s. a 3s. 6d; Cheese, per lb. 4 1/4d. a 6d; Chickens, per pair. 1s. 3d. a 1s. 9d; Eggs, per doz. 9d. a 10d; Geese, each, 1s. 3d. a 1s. 9d; Hams, green, per lb. none; Do. smoked, per lb. none; Homespun, cotton & wool, per yard 1s. 7d. a 1s. 9d; Do. wool, 2s. 6d; Mutton, per lb. 2 1/4d. a 2 1/2d; Oatmeal, per cwt. 12s. 6d; Pork, fresh, per lb. 3 1/4d. a 4 1/4d; Potatoes, per bushel. 2s; Socks, per doz. 10s; Turkeys, per lb. 5d. a 6d; Yarn, worsted, per lb. 2s. 6d.

AT THE WHARVES.

Table listing prices for coal and cord wood: Coal, per chal. 26s; Cord Wood, 15s. a 16s.

Advertisements.

BETTER THAN THE BEST!

BELCHER'S FARMER'S ALMANACK,

FOR THE YEAR OF OUR LORD, 1853.

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

Halifax Nov. 20. C. H. BELCHER. The above Almanack can only be had bound and interleaved, embellished with an engraved view of A SCENE IN THE BAY OF ANNAPOLIS. "BELCHER'S FARMER'S ALMANACK"--This time honored Annual is just out of the Press. It shows not the least decline in the quality and usefulness of the contents, through which it has attained the widest celebrity of any similar publication in Nova Scotia. The materials of Belcher's Almanack are so skillfully arranged, that the work presents a vast amount of information, needful to every body, in a very compact and neat form, and the price is considerably under its intrinsic value.--Acadian Recorder.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. The great popularity acquired by these Pills during the seven years they have been offered for sale in this Province is a convincing proof of their value, as no undue means of increasing their sale have been resorted to by puffing advertisements--no 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 a general Family Aperient, and are so gentle (yet effectual) in their operation that they may be taken by persons of both sexes, at any time, with perfect safety. Prepared and sold Wholesale and Retail, at LANGLEY'S DRUG STORE, Hollis Street, Halifax. Nov. 20, 1852.

JUST PUBLISHED.

And for sale at the Depository, S. P. O. K. No. 24, GRANVILLE STREET. A SELECTION OF PSALMS AND HYMNS FOR THE DIOCESE OF NOVA SCOTIA.

BANCTIONED BY THE LORD BISHOP OF NOVA SCOTIA. Single Copies of the Book will be sold at 1s. 4d. A small discount will be made to Country Parishes, when twelve or more are ordered. W.M. GOSSIP, Depository. Nov. 13, 1852.

UNIVERSITY OF WINDSOR.

ENGLISH PRIZE ESSAY.

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

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

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

BARRY'S TRICOPHEROUS FOR THE SHARP. A Fresh Supply Just Received, and for sale at DeWOLF'S City Drug Store, 62 Hollis Street. Also Genuine Bear's Grease--warranted. Nov. 20, 1852.

LEECHES! LEECHES!! FINE, HEALTHY LEECHES for sale at LANGLEY'S DRUG STORE. Nov. 18th.

POETRY.

A CITY-STREET.

BY MRS. HOWITT

I love the fields, the woods, the streams,
The wild flowers fresh and sweet,
And yet I love not less than these,
The crowded city-street.

I see within the city-street,
Life's most extreme estates,
The gorgeous domes of palaces,
The prison's doleful gates,

I see the rich man proudly fed,
And richly clothed pass by,
I see the silvering, homeless wretch,
With hunger in his eye,

And lofty, princely palaces—
What dreary deeds of woe,
What untold, morbid agonies
Their arras chambers know!

And even the poorest citizen,
Within his lowly doth hide
Some household grief, some secret care,
From all the world beside.

Hence is it that a city-street
Can deeper thought impart,
For all its people high and low,
Are kindred to my heart.

And with a yearning love I share
In all their joy, their pain, their care!

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To Professor Holloway.

Sir,—At the age of 18 my wife (who is now 61) caught
a violent cold, which settled in her legs, and ever since
that time they have been more or less sore, and greatly
inflamed.—Her agonies were distracting, and for months
together she was deprived entirely of rest and sleep. Every
remedy that medical men advised was tried but without
effect: her health suffered severely, and the state of her
legs was terrible. I had often read your Advertisements, and
advised her to try your Pills and Ointment, and, as a
last resource, after every other remedy had proved use-
less, she consented to do so. She commenced six weeks
ago, and strange to relate, is now in good health. Her
legs are painless without scum, or scur, and of sleep,
sound and undisturbed. Could you have pitied and
contrasted the sufferings of my wife during the last 43 years, and
contrast them with her present enjoyment of health, you would
indeed feel delighted in having been the means of so greatly
alleviating the sufferings of a fellow creature.

(Signed) WILLIAM GALPIN.
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OF 30 YEARS STANDING.

Copy of a Letter from Mr. Wm. Allen, Builder of Gas Ovens
of Ruchiffe, near Huddersfield, dated May 31st, 1851.
To Professor Holloway.

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

(Signed) WILLIAM ALLEN.
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Extract of a Letter from Mr. Frederick Turner, of Penryn
Road, dated December 13th, 1850.
To Professor Holloway.

DEAR SIR,—My wife had suffered from Bad Breasts for
more than six months, and during the whole period had
the best medical attendance, but all to no use. Having be-
fore healed an awful wound in my own leg by your un-
rivalled medicine I determined again to use your Pills and
Ointment, and therefore gave them a trial in her case, and
fortunate it was I did so, for in less than a month a per-
fect cure was effected, and the benefit that various other
branches of my family have derived from their use is yearly
astonishing. I now strongly recommend them to all my
friends.

(Signed) FREDERICK TURNER
A WONDERFUL CURE OF A DANGEROUS SWELLING OF
THE KNEE.

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

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

(Signed) JOHN FORSAR.
AN ISPLAMATION IN THE SIDE PERFECTLY CURED.
Copy of a Letter from Mr. Francis Arnot, of Breachnock
Letham Road, Edinburgh, dated April 20th, 1851.
To Professor Holloway.

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

(Signed) FRANCIS ARNOT.
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