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The Church Times.

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

"Evangelical Truth--Apostolic Order."

W. Gossin---Publisher.

VOL. V.

HALIFAX, NOVA SCOTIA, SATURDAY, OCT. 23, 1862.

NO. 40.

Calendar.

CALENDAR WITH LESSONS.

Day & date	MORNING.	EVENING.
Oct. 24 (25) Sun. after Trin.	Joel 2 Eccles 4	Luko 19 Eccles 7
" 25 (26) Mon.	Joel 2 Eccles 4	Luko 19 Eccles 7
" 26 (27) Tues.	Joel 2 Eccles 4	Luko 19 Eccles 7
" 27 (28) Wed.	Joel 2 Eccles 4	Luko 19 Eccles 7
" 28 (29) Thurs.	Joel 2 Eccles 4	Luko 19 Eccles 7
" 29 (30) Fri.	Joel 2 Eccles 4	Luko 19 Eccles 7
" 30 (31) Sat.	Joel 2 Eccles 4	Luko 19 Eccles 7

The Athanasian Creed to be used.

Poetry.

"FOREVER WITH THE LORD."

"Forever with the Lord!"
Amen. So let it be;
Life from the dead is in that word:
Thy immortality.
Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home.
My Father's house on high,
Home of my soul, how near
At times, to faith's aspiring eye,
Thy golden gates appear!
Ah, then my spirit faints
To reach the land I love:
The bright inheritance of saints,
Jerusalem above.
Yet doubts still interrene,
And all my comfort flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease;
While sweetly o'er my gladdened heart
Expands the bow of peace.
"Forever with the Lord!"
Father, if 'tis Thy will,
The promise of Thy gracious Word,
E'en here, to me fulfil.
Do Thou at my right hand,
So shall I never fall;
Uphold me, and I needs must stand:
Fight, and I shall prevail.
So, when my latest breath
Shall rend the veil in twain,
By death I shall escape from death,
And life eternal gain.
Knowing "as I am known,"
How shall I love that word,
And oft repeat before the throne,
"Forever with the Lord!"

Religious Miscellany.

THE LANGUAGE OF JESUS IN REFERENCE TO LITTLE CHILDREN.

Mark x. 13-16. Pedobaptists justly regard this passage as containing a direction to bring infants to Christ for his spiritual blessing, which, now that he is personally removed from the earth, they feel that they can most appropriately do by presenting them to him in the solemn ordinance of baptism. And their convictions upon this point are strengthened by observing the reason assigned by our Lord for bringing them to him for his blessing,—'for of such is the kingdom of heaven.' If they are to be entitled to be members of his church or kingdom, they are to be formally acknowledged as such by the ordinance of baptism. To this our opponents object,—

First, that 'Jesus did not direct those infants to be baptized, which he would have done if it had been necessary.' Strange reasoning this! Would our Lord direct them to be baptized before his baptism was instituted? Would it have been consistent to direct them to be formally acknowledged members of his kingdom before that kingdom had really commenced, while the punishment was still in force by which they had been regularly initiated into the church of God?—No, surely not. A moment's reflection must convince us of such a direction, at that period, would be premature, and, we may add, superfluous likewise; for Jesus thus decided, we see he did, that they were entitled to membership in his church, his apostles would certainly never hesitate, after the institution

of his baptism, to acknowledge their title by admitting them to that sacred ordinance. It was sufficiently soon for infants to be baptized when Jesus had said, 'Go, disciple all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost;' and, from that time forward, we are thoroughly persuaded they have been always admitted to that ordinance by the church of God.

Secondly, our opponents object that the term *such*, which our Lord here employs, does not mean *such in age*, but merely *such in disposition*,—humble persons. Let us calmly examine their reasons for this conclusion.

1. They say that, to suppose our Lord to speak of infants in point of age would imply that the kingdom of heaven was entirely or 'principally composed of little infants.' We deny this inference. Whatever proportion they may bear to the other members of Christ's church, and we do not doubt that the proportion is great, we maintain that the words 'of such is the kingdom of heaven' do not mean that they alone compose the kingdom, but that *the privileges of it belong to them*. They mean that the kingdom of heaven 'is theirs'; that they are *sharers in its blessings*. Let our readers turn to Matthew v. 10, where our Lord says of the persecuted, 'theirs is the kingdom of heaven.'—The words in the original are, 'of such is the kingdom of heaven.'—precisely the same words that are here applied to infants. But can we suppose that our Lord meant to say that the persecuted alone compose that kingdom? Then, indeed, infants who die, without persecution are excluded; than the favored disciples who have lived surrounded by the pious, and have been freed from opposition, are excluded; then they who lived under the millennial reign of Jesus will be excluded; then the angels themselves are excluded; for they, we presume, are exempted from the troubles of persecution. How absurd are these conclusions!—Yet they result inevitably from the interpretation which Baptists affix to the words 'of such is the kingdom of heaven.' Surely the interpretation must be wrong, and the objection they have built upon it must be utterly without foundation.

2. A further reason is urged for interpreting this expression to mean *such indisposition*, rather than *in age*. 'The context,' it is said, 'requires it.' Our Lord says, at verse 15. 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' Here, it is urged, our Lord speaks of those who are humble in disposition, and this is to be considered as explanatory of the words, 'of such is the kingdom of heaven.' We reject the criticism. Our Lord's words, at verse 15, are a distinct reflection, grounded upon the whole transaction which the disciples and other spectators had just witnessed. They are not to be considered as explanatory of the words, 'of such is the kingdom of heaven.' The purport of our Lord's observations appears to be this: 'You greatly err in thinking that infants are not to be brought to me: suffer them to come, and forbid them not; for they are entitled to the privileges of my church, nay, further, I solemnly assure you that, so far from their being excluded, no man, who is not first brought to resemble them shall enter my kingdom.' Among other reasons for taking this view of the case we assign the following:—

In the first place, the use and application of the word 'such,' as employed in Scripture, teaches us that our Lord's words 'of such is the kingdom of heaven,' must at least include the children who are there alluded to. When, for example, we meet the expressions, 'such power,' 'such parables,' 'such things,' 'such miracles,' 'such mighty works,' it is not merely similar power, or similar parables, or similar things, miracles, or mighty works, that are meant, but the very power, parables, miracles, &c., that had just been witnessed. This, we affirm, is the manner in which the original word, translated 'such' in these passages, is constantly used; and this in itself should be sufficient to decide the question at issue.

But we further remark, that the very object of our Lord's declaration renders it plain that he speaks of children *in age*. Why does he say 'of such is the kingdom of heaven?' Is he not giving a reason why they should suffer little children to come to him? But what

kind of reasoning would it be to say, 'Suffer infants to come to me, for humble persons are members of my kingdom?' Surely it did not follow that infants ought to be brought to him for his blessing, and that the disciples were culpable in not knowing it because humble-minded men were to enter his kingdom. But if you understand our Lord to say, 'Suffer little children to be brought to me for my blessing, do not presume to forbid their approach; for these little infants, and such as these, are members of my kingdom;'—then all is plain; this is indeed a reason why the disciples should suffer them to be brought to their divine Master; this declaration is consistent with the object our Lord had in view, and would effectually teach the disciples, as it ought to teach us, to bring those little infants to Jesus for his blessing, who are as yet unable to know the value of this exalted privilege.

'Suffer,' says our blessed Redeemer, 'little children to come unto me:' he speaks not of those particular children only who were then before him, but of little children generally. And how, I would ask, are they to come to him? How are our infants, ere they are capable of exercising faith or repentance, to come to Jesus? They cannot come to his person, for that is in heaven; but they can come to his ordinance, and there be solemnly dedicated to him, and receive his blessing. There is something so reasonable in this, so congenial to the feelings of a pious parent's heart, so consistent with the acknowledged dealings of God under the Jewish economy, so perfectly in harmony with the more enlarged and diffusive benevolence of the Christian dispensation, that it is really wonderful a question should ever have been raised upon the subject. And why should we withhold our offspring from this privilege? 'Unless,' says Bishop Taylor, 'infants are incapable of the essentials of baptism, no reason can be assigned why they should not be admitted to it. Our Saviour's treatment of and conduct towards the children who were brought to him prove that they were incapable of none of its essentials; therefore no good reason can be assigned why they should not be admitted to it. If they are excluded on any just ground, it must be on account of the outward ministry, or the inward grace, or incapacity in themselves, or the absence of a precept. They are not excluded on account of the outward ministry, for Christ himself took them in his arms; or the inward grace, for he blessed them; or incapacity in themselves, for of such is the kingdom of heaven, nor through want of precept, for he said, Suffer little children to come unto me. Unless, therefore, they who come to Christ on earth cannot come to him in glory, unless they who received a blessing from the hands of the Saviour cannot now from the hands of his servants, unless baptismal water be more than baptismal grace, and to be admitted to the church be more than to be admitted to heaven, it cannot, upon any just ground, be pretended that infants should be excluded from this sacrament.'

ABSOLUTION IN THE OFFICE FOR THE VISITATION OF THE SICK.

The following explanatory article on this subject is taken from a late No. of the *Episcopal Recorder*:—

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort: Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and, by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

The rubric then directs that the priests shall say the collect following in which God's mercy is besought for him who most earnestly desireth pardon and forgiveness, and the Lord is entreated to impute not unto him his former sins.

Now, it will be observed that there are important limitations in the rubric, as Bishop Mant has observed in his *Clergyman's Obligations* (second edition,) respecting the use of this form of absolution, viz.—"that the absolution is only to be pronounced after a special confession of his sins, made by the sick person under particular circumstances, and if the sick person humbly and heartily desire it." (ch. ix., p. 169, note.) And to the same effect speaks Wheatly in his *Illustration of*

the Books of Common Prayer (ch. xi., v. § 7. p. 438.) who reminds us that the words "if he humbly and heartily desire it" were purposely inserted at the last revision in 1661-2. So that the special confession is not to be demanded in any case; nor even urged in every case; but only recommended in some particular cases as a relief to persons oppressed with a sonso of grievous sins. And even after any such confession, the priest is not to volunteer this absolution; but only to pronounce it "if it be humbly and heartily" desired by the sick person himself; nor even then, unless he be fully satisfied of the sick person's true repentance, sincere faith in Christ, and unfeigned charity to all men, ascertained by the examination prescribed in a previous rubric (see Rev. C. Benson's Discourse on the power of absolution, pp. 47-52).

Then, as to the exact meaning of the absolution itself, it has been supposed by some that it is merely an absolution from church censures, and a forgiveness of ecclesiastical offences. Bishop Burnet (on the 25th Art., on penance, pp. 279, 371) takes this view, Whately strenuously contends for it (c. xi., s. v. pp. 430-437), Archbishop Secker seems disposed to favor this view (see bishop Mant's Prayer Book, p. 478); as also Rev. J. Venn (Hereford Discussion, p. 69); and Rev. Joseph Bayley thus comments upon it.

"After having pronounced the absolution. . . and having thus declared to the sick person his freedom from all church censures," the church teaches him that such an absolution could not fit him for the judgment-seat of Christ, by praying to the Lord for forgiveness for him: "impute not to him his former sins" (Institutions, pp. 82, 83). Now, doubtless, the words of the absolution may be taken to mean no more than this, and might be so used. But, as the absolution refers, not to notorious sin for which the sick man is supposed to have been visited with the censures of the Church, but to some secret sin voluntarily confessed by one who is in communion with the Church, this does not appear to be its true meaning. The true explanation of this form of personal absolution seems rather to be this: what the Church distinctly teaches that "to God" only it appertaineth to forgive sins, and that he hath merely "given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins," and while Johnson defines the ecclesiastical sense of the word "absolve" to be "to pronounce a sin remitted," so we find the word "absolve" to be carefully distinguished from the word "forgive" in this absolution; for, after declaring that the Lord "hath left power to his Church to absolve" (but only those "who truly repent and believe in him"), it contains a prayer that He will himself "forgive"; after which, the minister proceeds to "absolve" (i. e., to pronounce remitted); and then follows a prayer that the Lord will ratify and confirm the act, and "impute not unto" the penitent sinner "his former sins," which proves the previous absolution to be declaratory and conditional. Indeed, at the Savoy Conference, in 1661-2, the bishops' reply to the Puritans (who wished it to be altered to "I pronounce thee absolved if thou dost truly repent and believe," was this that "the condition needs not to be expressed, being always necessarily understood." (Cardwell's Conferences, p. 361.) That this is the true meaning of this form of absolution has been shown in Jenner's Protestant Character of the Prayer-book, pp. 25, 26, Dr. McNeill's Lectures on the Church of England, ii., pp. 94, 95, 96; and Rev. C. Benson's Discourse on the Power of Absolution, pp. 48, 49, 50.

That the Church of England claims for her ministers only a declaratory and conditional power of absolution might be proved from the writings of many of her best divines. For example, Hooker thus speaks upon the subject: "As for the ministerial sentence of private absolution, it can be no more than a declaration what God hath done; it hath but the force of the prophet Nathan's absolution (2 Sam. xii. 13.) 'God hath taken away thy sin' (b. vi., c. 6, s. 8.) 'God alone doth truly give, the virtue of repentance alone procure, and private ministerial absolution but declare remission of sins' (s. 13.) And so archdeacon Sparks, writing in 1607 on the absolution of the sick, in a work "allowed, and commanded by public authority," and approved by king James I., and the archbishop says "The meaning thereof is no more, but that, they so repenting and believing as is there specified in the book, we, as the ministers of God, assure them, that he doth absolve them of their sins so repented of" (Brotherly Persuasion to Unity, quoted by Rev. W. Goode).

Other eminent authorities to the same effect may be seen in Bishop Mant's Prayer-book, pp. 477, 478, pp. 11, 12, and p. 358, where the marked and fundamental distinction between the Anglican and Romish doctrine is pointed out; as it is also more at length, and more in detail, in Bishop Mant's "Churches of Rome and England compared" (No. 109 on the Christian Knowledge list), pp. 16-34; and in Jenner's Protestant Character of the Prayer-book, pp. 24-27; see also Bishop Tomline on the twenty-fifth article, on Penance, Work, pp. 551. It is evident then, that all personal absolution is limited by our Church either to an absolution from ecclesiastical censures and remission of ecclesiastical offences, or to clove and individual application of the general authority "to declare and pronounce to God's people, being penitent, the absolution and remission of their sins," agreeably to the scripture model, "your sins are forgiven you for his name's sake," (1 John ii. 12). Nor is this without example among non-conformists. For Dr. H. Doddridge, in his "Rise and Progress of Religion in the Soul," thus addresses the reader on the supposition of his being a sinner: "I can then salute you in the Lord,

as one to whom as a minister of Jesus, I am commissioned and charged to speak comfortably, and to tell you, not that I absolve you from your sins, for it is a small matter to be judged of man's judgment, but that the blessed God himself absolveth you." &c. (c. xiii., s. 6).

"CHURCH IN MELBOURNE," (AUSTRALIA) AND THE GOLD.

Most of our readers have probably seen a circular, entitled, "A Special Appeal for Funds to provide Additional Clergy for the Diocese of Melbourne." We are induced to notice it because some of our Correspondents think it unnecessary to call for money for this purpose, and compare the proposal to that of "carrying coals to Newcastle," or "pouring water over a drowned man." Now we need not say that we do not take this view of the matter, and we think that on a little consideration our Correspondents would see that none of the analogies they use apply to this case. Indeed they would soon be practically undeceived should they make the attempt of going to Melbourne. They would find themselves stopped *in limine* for want of funds. The money required for their voyage would be considerably more than was demanded before the gold-fields were discovered. On their arrival they would find every necessary doubled in price, and the labour of others they would scarcely procure at any. The theoretical puzzle why, since there is so much gold in Australia, they must carry still more there, might remain to perplex them, but they would certainly be convinced that such was the fact. The man of plain practical sense refuted the old sophist's argument that motion did not exist by, walking across the room. We can only offer the same argument to those who think it unnecessary to send gold to Australia. The demonstration, *solvitur ambulando*, must suffice for both. Any further consideration of the subject would be beside our present purpose. We may remind our readers, however, of the obvious truth, since we see it is sometimes practically forgotten, that gold has a twofold property. It has, an intrinsic value, like other metals. It has, also, a conventional one, as being the great medium of exchange. Gold, when procured in larger quantities and with less labour, will, like everything else in similar circumstances, be exchanged or rather bartered for a smaller quantity of other commodities, and in this sense its value will fall. But its conventional property of regulating the price of every other commodity is something distinct from its intrinsic value. We know from what has happened in former times that a change in one of its properties will be followed by a change in the other. But the process in one case is neither so clear nor so easily traced as in the other. Opinions are divided, as to how and when the medium of exchange will become affected, to say nothing of what results may follow. It is likely to remain one of the "undecided questions in political economy," and which will require much watching and comparing of facts to discover the solution. It is easy to understand what takes place when the weights are shifted in the scales, but when the alteration is in the balance itself, all calculation is baffled.

We cannot judge of what will be the effects of the abundance of gold throughout the world, by the confusion it has caused in Melbourne. The prices of provisions have risen because there are so many more persons to feed, and the labour of others cannot be procured for any sum of money, because all are engaged in more lucrative employment. But the same consequences would have followed had the mines newly-discovered been of diamonds instead of gold. There would have been the same rush to the diggings, and the same rise in all the necessaries of life, only in the one case, diamonds would be bartered for commodities, and to purchase them it would clearly be necessary, that gold, as representing the medium of exchange, must be sent into the colony. At present, what gold is procured at the mines is in like manner bartered for what the discoverer of it needs; and what is sent over to this country finds its way back to Australia in the shape of coin, or the same gold with the conventional property of being a medium of exchange added to it to purchase more. The ancients fabled that everything that Minos touched turned to gold, but their simple formula for describing a glut of gold is inadequate to comprehend the more intricate transactions of the modern system of exchange. Our difficulty is not the individual that is suffocated with the precious metal, but it is a colony that is choking with gold.

We need scarcely give any illustrations of the revolution that this event has caused in Melbourne. Every arrival from that quarter adds some new feature to the picture. At present, the old colonists who were advancing slowly but surely in a course of prosperity, look upon the mineral wealth that has been added to the country as their ruin. This "hasten to be rich" may be un-

favourable to the well-being of a nation, as we are assured it is in the case of an individual.

Among all the difficulties with which this new colony is beset, it has some circumstances in its favour which ought to be turned to advantage, and which, if duly improved, may result in its increased prosperity. Some of these are alluded to, in the following extract from the circular which we have already mentioned. Those who have read the Primary Charge of Dr. PERRY, and the two sermons with which it is accompanied, will acknowledge how just an estimate of that excellent Bishop's character is formed in the following:—

"Happily, under the good providence of God, the emergency has not arisen without some provision being first made for meeting it. The boundless treasure, though lying on the surface of the Australian pastures, and trodden by the unconscious foot of shepherd, and flock, has been practically hidden and reserved until the country in which it is found has acquired something of a settled character; until a separate Government has been established; until religious institutions have been framed; until a Christian bishop, of eminent and acknowledged piety and of untiring energy, has been appointed; until his personal influence and operations have had time to produce a marked effect upon society; and, finally, until the Church over which he presides has been furnished with a more complete organization than is to be found perhaps in any other, and, so framed as to admit of ready and immediate expansion, to meet the enormously extended basis on which the operations of the diocese of Melbourne must now rest. Amongst the many remarkable circumstances connected with the recent gold discovery, one which cannot fail to strike the attention of those who are careful to mark the finger of God in the events of the world's history, and which must call forth a feeling of admiration at the wisdom, and thankfulness for the goodness of Him who ordereth all things after the counsel of his own will, is the nice adjustment of the time of discovery to the social and religious development of the colony."

The circular proceeds to state that—

"The Bishop has requested his commissaries to select and send out, with as little delay as possible, clergymen fitted for the arduous duties of the crisis. But, finding no funds available for this purpose, they are compelled, in conjunction with the Committee for the diocese, to appeal on the Bishop's behalf to his Christian brethren in England, to procure for him, on the one hand, some further extension of that kind and ready liberality which has enabled him so auspiciously to commence his great work—more money; on the other, the supply of additional bands of labourers, to enter upon the new harvest-fields which are stretching on all sides of him—more men."

In fact, the funds available for this purpose only amount at present to a hundred pounds.

With reference to the Bishop's want of men, we can only echo the hope expressed in the following passage of the same document:—

"It is to be hoped that his call will find a response in the hearts of many who have been waiting to know where the Lord of the harvest would appoint them their task. The gold regions of Australia present a field of missionary labour of the most difficult but most interesting nature. Nowhere, perhaps, on the face of the earth will the minister of Christ be brought more directly into collision with the power of the Evil One in his most formidable array; not holding his sway over the ignorant and degraded Heathen of the eastern world, but ruling amongst the sharpened intellects of the west, with the lust of gold, and the full swing of all carnal enjoyment, as the instruments of his tyranny. May we not hope, that amongst the many who are streaming forth in the adventure of corruptible gold there will be a band of true and faithful men who will count it great riches to contend for the cause of God against the forces of Mammon?"

We have, in another part of the paper, inserted an extract from the *Melbourne Church of England Messenger*, a periodical that is conducted under the Bishop's supervision. The account there given of the state of the colony may be considered as authenticated by his Lordship and embodying his own sentiments.—*Record.*

News Department.

From Papers by R. M. S. America, Oct. 12.

THE NEW APPOINTMENTS.—We have no disposition to find fault with the appointments to the offices vacated by the Duke of Wellington. The fact that Prince Albert has not the command over the army, but instead of that of the colonelcy of the Grenadier Guards, adds to the many evidences of his excellent sense, and will increase his high credit with the country. Next to the Ministry belongs the credit of having preferred the claim of a veteran soldier to Prince George of Cambridge, who though he stands extremely well in the opinion of the array as an officer and gentleman, must of necessity want the amount of experience and the weight of professional reputation required in the office of Commander-in-Chief. The fair choice of a Tory Government lay between Lord Fitzroy Somerset and Lord Cardigan. Other names might be mentioned of the opposite party, but we cannot object to the Government's preferring members of its own party, qualifications not being inferior. Of Lord Fitzroy Somerset there is but one opinion. Never was the business of the Horse Guards better performed than by him. He has proved, as Secretary, an able administrator and

a thoroughly just man. No one knows the army so well, and its interests were ever safe in his hands.—With these high recommendations, we think Lord Fitzroy should have had the preference over Lord Harlinge, but Lord Harlinge on his side has so much desert, that we cannot deny the choice to be a good choice, though a still better might have been made.—The difference between the two is not, however, of a width to furnish ground for complaint, and Lord Fitzroy Somerset, at the head of the Ordnance, has a post of honour and importance, in which a noble branch of the service may profit by his excellent talents and dispositions.

FORTIFICATIONS.—The Master-General of the Ordnance has decided that the Isle of Wight shall be put in a proper state of defence, and strongly fortified; therefore, a large number of guns of heavy calibre will be sent from Kent for that purpose. This undertaking will cost the country at least sixty thousand pounds.

WESLEYAN REFORM.—A meeting of the second London, or Great Queen-street section of dissenting members of the methodist connexion, was held on Monday evening at Freemason's Hall, to promote reform in the religious government of the Wesleyan body. The chair was filled by Clement White, Esq., who explained that the reason why the meeting had been called was the state of the Great Queen-street circuit. At the quarterly meeting held on the previous Friday, it was shown that the number of the members of this circuit had become reduced to about 500; that there was a debt of £347, being an increase of £91 on the quarter; that the special contributions arising from working meetings had only been £30 in the quarter, and from class meetings only £46, being in the latter case a falling off from £114. It was to remedy such a state of things that these meetings were held.—The Rev. F. Stephens declared that the only object of the Wesleyan reform party was to bring back their church to a scriptural foundation—to base it on the New Testament, without which they could not have a scriptural ministry.—The Rev. J. Youngman met an objection which had been urged, he said, by some, that the movement contemplated the establishment of a great preaching agency in opposition to the Conference, but by the New Testament; the maintenance of an anti-human priesthood, and the right of each circuit to manage its own affairs, as members of a Christian church, without the interference of any self-constituted general authority under the name of conference or any other.—The Rev. W. L. Horton, Mr. N. T. Langridge, Mr. Roberts, of the Lincoln district, and one or two other speakers, addressed the meeting, after which a collection in aid of the funds was made, and the business terminated.

A SAD STORY OF AN EMIGRANT FAMILY.—Some years ago two young men of the name of F—, the sons of a respectable farmer, renting an estate about two miles from Thornbury, emigrated to Australia. After their arrival there they frequently communicated with their parents, giving most cheering accounts of the satisfactory and prosperous career in which they were engaged. Some three or four years had elapsed in this way, when the parental feelings of the mother overcoming all other considerations, she was seized with an irresistible yearning and desire again to behold her two sons, and proposed to her husband that they should with the rest of their family follow the two young men to the new world. Her husband, however, resisted these proposals for a considerable time; but what can equal the determination of a mother, when the maternal feelings of her heart are once fairly roused? Opposition to her wishes only added intensity to her desires, and her unceasing importunity, combined with some other circumstances, eventually induced her husband to accede to her wishes. In the early part of last spring, therefore, they sold off their farming stock, and embarking on board a vessel at Bristol, started (as it turned out) on their long and perilous voyage. Information has just been received from them, announcing their arrival, not in Australia, but at Rio Janeiro, after a most miserable and disastrous voyage. For weeks the ship was only kept floating on the water by the incessant labour at the pump, in which all on board who were able were compelled to join. When they did reach the coast they were in the most wretched condition, anything that could by any possibility be dispensed with having been thrown overboard to lighten the ship, and among other things some valuable modern implements for farming, which Mr. F— had taken with him. The worst part of the story, however, remains to be told. About the same time the letter arrived from the parents, another was received from one of the sons in Australia, stating that he and his brother had been tempted to go to the gold diggings, where they had met with much suffering and adversity; that his brother had sunk under the hardship and privations they had experienced, and was dead, and that by the time his letter was received here he himself would be on his homeward journey across the ocean, to join his family in England. The letter dwelt with many touching expressions on the delight with which he should again meet his father and mother, and his young brothers and sisters; and the fondness with which he looked forward to being once more received into his old and never forgotten home.

COST OF NATIONAL FUNERALS.—The supplies granted by Parliament for the year 1806 includes the following items, interesting at the present moment.—They occur under the head "Miscellaneous Service."—For the funeral of Viscount Nelson. £14,000 11s 6d; for the funeral of Mr. Pitt £6,045 2s 6d.

FOREIGN.

SPAIN.—The Madrid journals of the 23d and 24th

instant state that the Government had commanded that all the honours paid to a deceased Captain General should be rendered to the memory of his Grace the Duke of Wellington.

SUSPENDING AUSTRIAN TROOPS BY ROME.—A letter from Vienna of the 23d, in the *Prussian Gazette* of Berlin, states that a treaty has been concluded between the Pontifical and Austrian governments, in virtue of which the latter will receive an annual indemnity for the occupation of the Papal provinces by its troops.

THE COOLNESS BETWEEN SARDINIA AND ROME.—The *Official Saroy Gazette* quotes a letter from Turin, of the 24th, in which it is stated that the coolness between Sardinia and Rome is far from being mitigated, and that the Sacred College has addressed remonstrances to Monsignor Riccardi, Bishop of Savona, for not showing himself directly hostile to the Civil Marriage Bill.

THE KING OF PRUSSIA has ordered that the Prussian army shall go into mourning for three days for the Duke of Wellington, as field-marshal in that army, and as colonel of the 28th regiment of infantry.

UNITED STATES.

HORRIBLE.—The Augusta (Georgia) *Constitutionalist*, speaking of a recent accident on the Georgia State road, by which two men were killed, gives the following particulars.—Among the horrible circumstances of this accident is the following, as we are informed. One of the firemen was caught by the feet, between the locomotive and the tender, and held fast in this position, his head banging downwards, and his feet dreadfully crushed. Neither the conductor, who was unhurt, nor the passengers, had the presence of mind to use proper exertions to relieve him, and the poor fellow in his agony entreated them to saw his leg off. Finally, this was actually done by some one, with a common hand saw, and the man was allowed to drop to the ground, bleeding to death. No effort was made to stop the hemorrhage, and the poor victim of this more than savage stupidity and barbarism soon bled to death. After the fireman was thus relieved from his position, a bar of iron was obtained, and the locomotive and tender pried apart, so that the feet were rescued and dropped out from between them. This could have been as well accomplished before as after sawing off the legs. Do the annals of railroad travel afford a parallel to such a story?

AN APPEAL FROM THE MOHAWK INDIANS IN CANADA.—We had a visit this morning from Mr. John W. Hill and his son, of that branch of the Mohawk tribe whose settlement is on the Bay of Quinte. This portion of the tribe consists of about five hundred individuals, all of whom we are informed, are members of the Protestant Episcopal Church. They come to this city "to solicit aid from the clergy and others of the Episcopal churches, for the purpose of meeting the expense in the erection of a new church in their settlement." The Messrs. Hill are highly respectable men, and bring with them letters of recommendation from the Bishops of Toronto, Montreal, and Quebec, Archdeacon Stuart, and others.—*N. Y. Com. Adv.*

CARACAS, AUG. 27, 1852.—The authorities have just succeeded in obtaining a loan of half a million from the private banks of this city, which for a while will keep the machinery of this government in motion, but after the amount shall have been expended, the treasury will be in a deplorable condition, unless they can obtain a renewal of it. The fact is, that there are here a pack of cormorants, ever eager to take every advantage, and who are sucking the very heart's blood of the republic. The custom houses of Laguyra, Puerto Cabello, and Angostura, are constantly besieged by them, for the purpose of obtaining the payment of the orders they hold against them, and which are, in fact, mortgages on the accruing duties. So notorious has this become, and so unscrupulous are the means resorted to to obtain their personal ends, that they are known and designated by the name of the "forty thieves." From what is stated above, you can well imagine the financial condition of this country. The failure of the coffee crop last year was a serious blow, and notwithstanding prices were high, the imports greatly exceeded the exports, and consequently a drain of the precious metals is now going on, which has produced a greater stringency in money matters than has occurred here for many years past. In addition to all this, the English government still continue to press the payment of instalments coming due for indemnity for the losses occasioned to British subjects on account of the "Law Espero."

The American Charge, Mr. Steele, has been pressing for the liquidation of claims due to American citizens, with but poor success.

CANADA.

LEGISLATIVE COUNCIL.—Resolutions to be proposed in the Legislative Council, by the Hon. Thomas McKay, on Monday, the 18th day of October, instant:

Resolved, 1.—That the present Constitution of this House is defective.

Resolved, 2.—That the introduction of Responsible Government into the Province, and the power of appointing Members being vested virtually in the Executive Council, most of the members of which are leaders of the majority in the Legislative Assembly, have rendered this House a mere reflex of the sentiments of the House of Assembly; and that this House is no longer that check upon undue or oppressive legislation which it ought to be for the public liberty and welfare.

Resolved, 3.—That at present, as there is but little sympathy existing between the Legislative Council and

the people, this House is in favor of its own dissolution with a view to its being re-organized upon some better constitutional principle.

Resolved, 4.—That an Address, founded on these Resolutions, be presented to His Excellency the Governor General.

ORDERED.—That there be a CALL of the House on Monday, the 18th day of October, instant.

NEW BRUNSWICK.

PROVINCIAL EXHIBITION.—The river steamers have been crowded with passengers to and from this city and Fredericton, during the present week, although they have started from each place, three times per day. Early in the week three Fire Companies proceeded to Head Quarters with their Engines, where they took their place in the procession, prior to the opening of the Exhibition. A large number of the brethren of the "Mystic tie" were also present. The manufacturing display was excellent, whilst the agricultural and horticultural productions exceeded all expectations. The following is from the *Head Quarters* of Wednesday last:—

THE GREAT INDUSTRIAL EXHIBITION.—The subject of so much labour, conjecture, fear and hope, was formally and successfully inaugurated yesterday at 2 o'clock, p. m.

At an early hour of the forenoon, the Firemen of Fredericton and St. John, and the Masonic fraternity, headed by the Band and Pipers of the 72nd Highlanders, under the direction of Sheriff Wolhaupter as Grand Marshal, marched through the principal streets of the city, and in their varied and showy costumes, with badges, banners, and insignia, made an imposing and gay appearance.

Precisely at 2 o'clock, p. m. His Excellency Sir Edmund Head, Lieutenant Governor of the Province, and Patron of the Exhibition, was received at the Hall of the Exhibition by a Guard of Honor, of the 72nd, and entered the building under a salvo of Artillery, when he was again received by the President and officers of the New-Brunswick Society.

At the moment of His Excellency's entrance the scene and circumstances were deeply impressive. The vast area of the Hall was densely crowded by men of all ranks and conditions, from localities near and remote, old and young, rich and poor, learned and unlearned, men of thought, and men of action, all were here collected, while the effect, both picturesque and moral, was increased by a large admixture of the mothers and daughters of our country. The fine full band of the 72d, occupying the south-western balcony, and the united choirs of all our churches, the north eastern, struck at once in the full volume of massive and magnificent harmonies into a glorious rendering of our time honored national anthem—every head uncovered, every ear intent, every heart inspired, while the falling tones of instruments and voices united in the noble prayer so fraught with powerful emotion to every loyal and patriotic heart. At the conclusion of the national anthem, the full choir, accompanied by the band, sang to the venerable measure of old hundred, the appropriate hymn beginning.

"With one consent let all the Earth,
To God their cheerful voices raise."

After the reply, the opening of the Exhibition was officially declared, and was received by a round of thorough old fashioned British cheers, with a genuine *Bluenose* one or two more.

If any New-Brunswicker can stand in the presence of the industrial treasures which the soil and climate of our Province, and the labour of our agriculturists have piled up on those shelves before him, and the noble edifices which skilled ingenious and successful manufacturing industry have arrayed around, above, and before him, and standing thus hesitates to "thank God and take courage," his mind and heart must be dead to the very possibility of faith and gratitude. These are not mere evidences, they are "demonstrations strong as proof of holy writ," that in every substantial element necessary to the comfortable sustenance of human life, in food and raiment, New Brunswick will give as much, and as good, as any other country on which the sun looks down. The trophies of mechanical skill and ingenuity in vast varieties of form, are equally abundant and demonstrative.

P. E. ISLAND.

A Meeting of the P. E. I. Company emigrating to Australia, was held at Mr. Stephen Boyer's, on Wednesday evening, the 6th inst., when most of the Shares required for carrying on the Concern were taken up.

The Managers were authorized immediately to negotiate the purchase of a Vessel, and to use every other means in their power to expedite, as much as possible, the Company's speedy departure.

Extract of a Letter, from a Gentleman of St. John N. B. —dated SLEDJAC, 7th inst. —

"I arrived here this morning, and find that land has risen a hundred per cent in a week. Much money has changed hands here to day, and more will to-morrow."

I am perfectly satisfied that a steamer from Picton to Charlottetown, Bedeque and this place, would be by far the best undertaking going next year. This will be the centre of a large business, as there will be 1000 men at work on the Railway from this to the Bend, which is to be opened for traffic in the spring of 1854. Already a site is being looked out here for warehouses for a forwarding firm in Canada."

We learn from a gentleman in Picton, that for some time past he has had in contemplation the making an attempt to start such a communication as that mentioned above.—*Weekly Advertiser.*

Missionary Record.

EARLY INDIAN MISSIONS OF THE CHURCH OF ENGLAND IN NEW YORK.

From the Gospel Messenger.

The following valuable and interesting extracts from the letter of a friend, (Mr. Clarke, of Manlius, Onondaga Co.) were permitted to publish. They show the early intentions of the VENERABLE SOCIETY and the Sovereign of Great Britain toward a portion of the State occupied by this Diocese:

"In London Documents of 1700, p. 139-40, you will find that sometime previous to this date King William ordered a Fort and Chapel to be built in the Onondaga county, and he also sent over 'Plata and Furnituro' for the Chapel; but the design of building was abandoned upon the death of that monarch, (1703.) The Plata and Furnituro I have been unable to trace. Upon the accession of Queen Anne, from motives of political expediency, the subject was renewed. The first report made to the Society Prop. Gos. For Paris, by the Rev. T. Moor, missionary, stated that there were 'great demands upon the Society for ministers, schools and libraries, for the Mohawks, for the Oneidas, one from the Onondagas, one for the Cayugas, one for the Sennakes.'

"1702 four Iroquois Chiefs, who visited England requested Her Majesty would take measures for the instruction of their people in the truths of Christianity. The matter was referred by the Archbishop of Canterbury to the Societ, P. G. F. Paris, who engaged to send out two missionaries. In 1710 a Chapel was erected at Fort Hunter, with a glebe of 300 acres of land. It was furnished with a bell, which is now used in the Academy at Johnstown. The Chapel was torn down in 1820 to make room for the Erie Canal. The parsonage still remains, or did a few years ago. Rev. Wm. Andrews came out as missionary in 1712, and after six years desired to be released, which was done. At the close of his report he says, 'There is no hope of making them better; heathen they are and heathen they still must be.'

"It appears that Queen Anne took no ordinary interest in the welfare of these people, and among the proofs of her beneficence she ordered a valuable Communion Service for each of the Five Nations, of 'pure and massive silver.' The set for the Mohawks was kept entire till 1786, when it was divided. There were, one chalice, one paten, and one flagon, with that portion of the nation, who under Tlesandenege, settled at the Ottawa or Grand River, C. W., and two pieces, a flagon and paten, with that portion which settled at the Bay of Quinte under Capt. John Desroutyon.—There are many beautiful reminiscences, connected with this branch of the Mohawk Church.

"It seems that the good Queen Anne contemplated the erection of a Chapel at Onondaga, but I find no record or tradition of its accomplishment, or of any labours of any missionary of the Church of England, nor of the Episcopal Church, earlier than Bishop Hobart's, 1816.

Queen Anne died in 1714, and of course her care and patronage ceased; and George I. was not remarkable for his fostering care of the Indian Church in America."

RELIGION IN ALGIERS.

Rev. M. Monod, brother of the Messrs. Monod, of Paris, missionary at Algiers, makes the following interesting statements:

'The field of labor which God's grace has assigned me in Algeria, is equal to two-thirds of France, and contains a population of 3,000,000. Of these, 125,000 are Europeans, 40,000 Jews, and the rest Mahometans.

'The European population is composed of men from every country of Europe: but more particularly of French and Spaniards. There are 40,000 Spaniards in French Africa. It results from this, that a work of evangelization, undertaken in this country, might spread its beneficial influence over all Europe, and especially in France and Spain. Although the Gospel cannot penetrate into the kingdom of Spain direct, it may yet reach her through the medium of Algeria. The Gospel appears more likely to be disseminated among the Mahometans through the French-population than by any other means. I think Algeria contains about 6,000 Protestants. They are spread over all the cultivated parts of the country,—a circumstance which may be favorable to the Gospel; for wherever Protestants are to be found, we have by law a right to preach our faith, and in doing so a right to legal protection.

'The Jews, though not so numerous as the Mahometans in Algeria, fill an important position. A large

part of the commerce of the land is in their hands, and they have mercantile relations with the Jewish colonies spread in the oasis of the Desert of Sabara. One of our missionaries (Dr. Philip, sent to us by our Scotch brethren) heard a Jewish merchant say, that he had found a colony of sixteen Jewish families in the Desert, forty days' journey in the interior. They had formed several synagogues, and possess a hundred manuscripts of the Mosaic law. Unfortunately, the majority of the native Jews in Algeria are deplorably ignorant.

'But, of all the inhabitants of Algeria, the Mahometans call for our deepest commiseration. They are too often represented as not capable of receiving the gospel. Doubtless, unenlightened nature with them, as with all of us, is incapable of believing the gospel until the Holy Spirit open our hearts to the love of pro-Christ, our only Saviour. But the Lord has already, by English missionaries in India and American missionaries in Turkey, that the Mahometans may become Christians.

'In 1839, the French Government officially established the Protestant form of worship in Algiers. Since then, a fine church has been built in that town; Protestant worship has been instituted in five other towns in Algeria; and Government has opened seven other doors for pastoral labors, some of which are unfortunately still vacant. The faithful pastor Durr, now my colleague at Algiers, has labored alone, for many years, in evangelizing the Protestants of Algeria, preaching from town to town, and distributing the Word of God and religious tracts (sent from France, Germany, and the United States) to Papists and Protestants alike. He has even sent to the Arabs the precious translation of the Scriptures, published by the British and Foreign Bible Society. For many years, the two provinces of Oran and Constantine have not had a single preacher of that truth which alone can save souls. We sigh over the neglect of those opportunities for introducing the Gospel.

MISSION TO THE SYRIANS.—Among the Syrians, a church has been formed the past year at Hasbeija on Mount Hermon, and another in Mosul on the river Tigris. Another has probably been formed ere this time at Aleppo in northern Syria, and perhaps another at Abeih on Lebanon. In several villages at Lebanon and the region of Hermon, in towns occupying the sites of ancient Sidon and Tyre, and in Jezirah on the Tigris, there is an encouraging spirit of religious inquiry. Our attention is called, also, to the strong hold of the Jacobite Syrians in the range of mountains heading the great plain of Mesopotamia. These were in part explored last autumn by Mr. Marsh, of the Assyrian mission, who is now here on a short visit, and is ready to report what he has seen. The new version of the Scriptures by Dr. Smith, into the Arabic, one of the most important languages in the world, has advanced through the Pentateuch, and the New Testament is now to be commenced.

Youth's Department.

"I WANT TO BE AN ANGEL."—A child sat in the door of a cottage at the close of a summer Sabbath. The twilight was fading, and as the shades of evening darkened, one after another of the stars shone in the sky, and looked down on the child in his thoughtful mood. He was looking up at the stars and counting them as they came, till they were too many to be counted, and his eyes wandered all over the heavens, watching the bright worlds above. He was so absorbed, that his mother called to him and said:

"My son, what are you thinking of!"

He started as if suddenly aroused from sleep, and answered:

"I was thinking—"

"Yes," said his mother, "I knew you were thinking, but what were you thinking about?"

"Oh," said he, and his little eyes sparkled with the thought, "I want to be an angel."

"Heaven is up there, is it not mother? and there the angels live, and love God, and are happy; I do wish I was good, and God would take me there, and let me wait on him for ever."

The mother called him to her knee, and he leaned on her bosom and wept. She wept too, and smoothed the soft hair of his head as he stood there, and kissed his forehead, and then told him that if he would give his heart to God, now while he was young, that the Saviour would forgive all his sins, and take him up to heaven when he died, and then he would be with God for ever.

His young heart was comforted. He knelt at his mother's side and said:—

"Jesus, Saviour, Son of God,
Wash me in thy precious blood:
I thy little lamb would be,
Help me, Lord, to look to thee."

The mother took the young child to his chamber, and soon he was asleep, dreaming perhaps of angels and heaven.

A few months afterwards sickness was on him, and the light of that cottage, and the joy of that mother's heart, went out. He breathed his last in her arms, and as he took her parting kiss, he whispered in her ear:

"I am going to be an angel."

Little reader, do not you wish to be "an angel?"

AN INTERESTING INCIDENT.—A little Indian boy, named Jack, in the Indian school established on the Red River by Rev. Messrs. West and Cockran, missionaries of the English Church Missionary Society, was taken very sick. In this condition one of the missionaries visited him, and observing a Bible lying under the corner of his blanket, he said:

"Jack, you have a friend there; I am glad to see it; I hope you find good from it."

Weak, and almost dying as the poor fellow was, he raised himself on his elbow, held the Bible in his emaciated hand, and while a smile played on his countenance, he said:

"This, sir, is my dear friend. You gave it to me when we all went down to live at Mr. Cockran's. For a long time I have read it much, and often thought of what it told me. Last winter I went to see my sister across Lake Winnepeg, about two hundred miles off, where I remained two months. When I was half way back over the lake, I remembered that I had left my Bible behind me. I directly turned around, and was nine days by myself, tossing to and fro in my canoe, before I could reach the place; but I found my friend, and determined that I would not part with it again: and ever since that time it has ever been near my breast. And I have been thinking that I should have the blessed book buried with me; but I have thought since, that I had better give it to you when I am gone, and it may do some one else good."

While speaking thus he was often interrupted by his cough; and when he had finished, he sunk down upon his pillow entirely exhausted; and soon after he died and went to his reward—another trophy of the grace of God, through the instrumentality of his Word, which is able to make men wise unto salvation.

Selections.

THE BONAPARTE FAMILY.—Napoleon Bonaparte was the second son of Charles Maria Bonaparte. He married—first Josephine, by whom he had no issue, second, Maria-Louise of Austria, whose only child, the Duc de Reichstadt, died in 1832, at Vienna, when the right line of the imperial family became extinct. Napoleon had four brothers—Joseph (his elder), Lucien, Louis, and Jerome; and three sisters—Eliza, Pauline, and Caroline.

Joseph, King of Spain, left two daughters, Zenaide and Charlotte, but no sons.

Lucien, Prince of Canino, had no less than eleven children—five sons and six daughters—of whom there are still living, Charles Napoleon, Prince of Canino, who married his cousin Zenaide, daughter and heiress of Joseph, by whom he has ten children; Louis Lucien, Pierre Napoleon, Antoine, Charlotte, married to Prince Gabrielli; Christine, married to Lord Dudley Stuart; Letitia, married to Mr. Thomas Wyse; Alexandria, married to Count Valentini; Constance, now a nun; and Jeane married to the Marquis Honorati.

Louis, King of Holland, who married Queen Hortense, had three sons—Napoleon, Napoleon Louis, and Louis Napoleon, the only survivor, and now President of the French Republic.

Jerome, King of Westphalia, had two sons, Jerome Napoleon, and Napoleon; and one daughter, Mathilde, now Princess Demidoff.

Of the sisters of Napoleon, Eliza married Prince Felix Bacchiochi, and left one daughter, now married to Count Camerata; Pauline left no children; Caroline married Murat, King of Naples, and became the mother of the present Lucien Charles Murat, of Letitia, married to Count Pepoli; and of Louise married to Count Rasponi.

This is the entire Bonaparte family. Of the brothers and sisters of the Emperor only Jerome now remains. Of the second generation—his nephews and nieces—there are fourteen, and of the third generation, there is a still more considerable number.

As will be seen from the foregoing programme, Louis Napoleon is not the head of his family by order of na-

ture. By right of primogeniture, all the descendants of Lucien would take precedence of the heirs of Louis; but, as is well known, Lucien was in disgrace when his imperious brother had the order of succession to the empire fixed—and he and his descendants were excluded. How far this law, founded on a whim, is binding in such a new state of things as the present, is a question which the partisans of the family are beginning to ask themselves. Louis Napoleon is the only remaining male member of the families entitled by the laws of the Empire (28 Floreal, an. xii. and 5 Frimaire, an. xiii.) to the succession. The Prince of Canino, the real head of the house, has declared his intention of returning to France and entering the Chamber. The other princes of the family who are at present prominently before the public are—Pierro, brother to Canino; Napoleon, son of Jerome, late ambassador at Madrid; and Lucien Murat.

THE NEW COLONIAL SECRETARY.—Sir John Packington is a gentleman of wealth and great respectability in Worcestershire, and has for a long time represented the town of Droitwich in Parliament. He was raised to the dignity of baronet a few years ago; and no gentleman in England was more worthy of such an honor from his Sovereign.

Sir John visited the United States in 1848, accompanied by his lady (who is since dead) and his son, and soon after proceeded to Canada, in company with the celebrated Dr. Dunlop, so well remembered in that part of the Queen's dominions. As Sir John's visit was not one of mere pleasure, or idle curiosity, he could not be in better company than that of the lamented gentleman just named. From his great knowledge of the colonies he was fully able to impart the information Sir John was seeking. His reflections on the vast and noble country before him were such as become a well educated and patriotic Englishman.

On his return to Great Britain, he devoted himself to the study of Colonial affairs, receiving journals from this country, corresponding with those whose acquaintances he had made during his sojourn, and frequently speaking on Colonial questions from his seat in Parliament. A protectionist he certainly is, to which the Colonies will have no objection; and as a Conservative, he is one, who while he upholds the just prerogative of the Sovereign, has a deep and innate sense of the value of public liberty. In stature he is somewhat below the medium size; exceedingly mild, affable and gentlemanly in his manners; an optimist, not a croaker in the British Affairs, and a firm friend of Colonies.

IMPORTANT DISCOVERY IN NAVIGATING SHIPS AT SEA.—It may not be generally known, that the latitude of a ship cannot be taken if the sun and horizon be not both visible at the same time, and that the artificial horizon used on land to obtain the latitude of a place cannot be used at sea, owing to the constant motion of the ship destroying the horizontal surface. We understand that Mr. Brinsden, of Mont Saint Hilaire, C. E., has perfected a mode for using the artificial horizon at sea, so that it is perfectly uninfluenced by the motion of the ship, and the altitude may be taken at all times when the sun is visible. Such a discovery will tend much to the security of floating property, the preservation of the lives of our hardy sailors, and must command the attention of merchants owning ship property.

THE FIRST RELIGIOUS WORSHIP IN NEW ENGLAND THAT OF THE PRAYER BOOK.—Bishop Burgess, in his address to the recent convention of his diocese, says:—On Thursday, the 9th of October, I laid the corner stone of Grace Church, Bath, with appropriate solemnities and an address. The past year has brought to light the fact that almost within sight of that spot, the colony under Popham, in 1607, actually built within their fort a rude church; and has also disclosed the name of Richard Soyourn, a clergyman of the Church of England, who accompanied that colony, and performed the first religious worship ever known in New England. A singular interest was added to our services by recollections like these.

THE WEEKLY RELIGIOUS PRESS.—There are printed in the city of New York 13 weekly religious papers with a circulation of 29,000 a week, and the smallest 1,700. All but five have a circulation of over 5,000. In London there are but four or five, and in Paris but two or three. The circulation of the New York religious press surpasses that of any other city.—*Am. Mess.*

Hon. S. Cunard, in a letter to the London Times, says the Admiralty does not interfere in the construction of his line of steamers, and further that they are not in the habit of racing across the Atlantic. The Arabia is now getting beliers in.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR,

The perusal of an article in your paper of the 25th inst., extracted from the "Boston Christian Witness and Church Advocate," and entitled, "Christian Education," has suggested to me the idea of requesting you to insert in your valuable paper, if you deem it worth while, a few of my own sentiments on the same subject. My object is not to give rise to any vexatious discussion, but to seek, through your columns, for such a calm and clear exposition of the question, as may tend to place it before the public in its true light, and to remove any erroneous impressions that may exist in my own mind with regard to this very important point. I do not hope to impart instruction, for in me that would be presumption, but wish to receive it, and would, therefore, feel much obliged if you, Mr. Editor, or any other experienced person, would occupy a few leisure moments, either in confirming my arguments, or in showing their fallacy.

The principle which the writer of that article upholds, viz. the necessity of a religious, as well as of a secular education, is worthy of all admiration. The latter requisite, as it is for this life, divides into nothingness when compared with the all-importance of the former. But whether the introduction of religion into our common schools, would really promote the one or the other, and whether it would not, on the contrary, be detrimental to each, is the question about which we differ.

Let us first consider if the adoption of this measure would advance the interests of religion.

Most persons who write in the affirmative seem to be under the impression, or at all events, strive to convey it to their readers, that children, unless imbued with religion at school, must necessarily be left to grow up in moral depravity; and, at the same time, apply such opprobrious epithets as, "godless schools," "un-Christian institutions," to those seminaries where their principles are not observed.

The former error needs no comment; and as to the latter, it would be better for these gentlemen to bring forward some reason so show their authority for speaking in this manner, than to endeavour seemingly, to hide the weakness of their cause, by using such unqualified denunciations. These may be very suitable to sway the passions of a popular assembly, but can never carry conviction to the mind of any ingenious enquirer after the truth. Is it correct, may I add, to call a school, in which a strict adherence to the moral law, "written with the finger of God," is inculcated, a "godless school?" I cannot think so. Now we are all agreed upon the propriety of requiring this much, but, for reasons I am about to adduce, it is not thought expedient to require more.

Would religion, if introduced, be at all adequately imparted. I am afraid it might be difficult, in many cases, to find men fit to discharge the double duty of secular and religious training. To employ unfit persons is to inflict a curse, not to bestow a blessing upon society. They would of course be obliged to undergo an examination before the Bishop, or some authorised individual; for as they must teach Church doctrine, it becomes indispensable to ascertain their orthodoxy. If it is so in the case of clergymen, how much more, of schoolmasters; inasmuch as the former have generally to instruct those who can judge for themselves, but the latter, those whose innocent minds place implicit confidence in their words, and not only so, but will, in all probability, derive thence the bias of their whole life?

When this difficulty is got over, and I trust it is not insurmountable, though the fear that it would often prove so, prompted me to state it, there is another in the way. The manifold branches of secular learning, and the numerous classes in each of these, must occupy so much of the time usually devoted to school hours, that very little could be spared for religion. Now it is a most serious office to bring up children in "the nurture and admonition of the Lord," and a heavy responsibility attaches to those into whose care it is given. Is it, then, wise to subject the successful performance of it to the constant interference of worldly tasks, and to require it at the hands of one who has not time to attend to it effectually, and who must unavoidably be distracted with other matters? And why not place the charge where it properly rests, with the Church? It is to her that we ought to look for spiritual guidance for ourselves, and for our children. It was by her that we were first admitted into the family of Christ; and it is from her that we expect that heavenly food, which will strengthen in the hour of trial, and that precious knowledge, which will make us "wise unto salvation."

To my mind it would be advisable to adopt some such plan as this. Let a portion of the day be appropriated to educating for this world, and a portion, for the next. Of the latter let the Church assume the management, and of the former, the State. No objection would be raised to the attendance, for a short time daily, of a person commissioned by the Church to instruct the members of her communion; but as far as the teachers are concerned let the two departments be kept distinct. If we seek to join them together they will clash. The force of the one will be weakened, and the object of the other, as I shall endeavour to show in my next letter, will be entirely frustrated.

I remain Sir,
Your obt. servant,
JUVENIS.

Oct. 23.

FOR THE CHURCH TIMES.

MR. EDITOR.—I noticed the communication of your correspondent Rustic, in your paper of the 9th inst., and your remarks upon the same. I must confess that I delight to hear the beautiful and comprehensive Liturgy of our Church read correctly, in a serious and solemn manner, and with proper emphasis, and feel grieved when I hear it hurried over, or read, apparently, in an inattentive manner. As you called upon all "to look sharp in days when such criticisms are near," I respectfully requested the attention of the clergyman of our parish to the subject. I had long, with pleasure, and, I trust, with profit, listened to his voice in the House of God, and I well remembered that he invariably placed the accent on the first syllable in the words *Parmenas*, *Præchorus*, &c. referred to, by your correspondent,—but, that in the word *Rabboni*, he, as invariably, was accustomed to place the accent on the second syllable, making the *o* long. When I called he quietly listened to all I had to say, and then requested me to open the Greek Testament, which was on the table in his study, at the 20th Chap. of St. John's Gospel and the 16th verse, where, he said, you will find the word alluded to, which is not, strictly speaking, a pure Hebrew word, but to be formed from the Chaldeo) spelt with a diphthong, *Rabbouni* which causes the accent to be placed on the second syllable. He then referred me to Johnson's and Walker's dictionaries, and others, who make the second syllable of this word long. He then added, I rather think your friend Rustic upon due consideration will hereafter do the same,—for, although his remarks are very good, and very carefully expressed, yet I am inclined to believe he will not obstinately persist to maintain his opinion as to the pronunciation of the word *Rabboni*, in opposition to that of such worthies to whom I have directed your attention. I thought to myself, as I returned to my home, "it would be well for all to look sharp these times."

OPPIDANUS.

Oct. 14, 1852.

TO THE EDITOR OF THE CHURCH TIMES.

Parrsboro', 9th Oct. 1852.

REV. SIR.—His Lordship the Bishop of Nova Scotia having communicated to the Rev. W. B. King, the Rector of the Parish of Parrsboro, his intention of being at that Parish on Wednesday the 29th ult., the Rector on that day proceeded with his carriage as far as Taylor's, a distance of about seventeen miles, on the Amherst Road, where he met his Lordship, and conveyed him to his residence at Partridge Island, where they arrived early in the afternoon.

On the following day the Bishop proceeded with the Rector to the Church at Fox River, where a large congregation was assembled. His Lordship after morning prayer addressed the people generally on some subjects which deeply concerned the interests of the Church, and then delivered a solemn and most impressive charge to the candidates for Confirmation. Seven persons (out of a much larger number who were prevented either by sickness or the want of conveyances, from being confirmed) received this rite at his Lordship's hands. The Bishop then preached in his usual earnest manner, and it is almost unnecessary to add that his discourse was listened to with the most serious attention.

From Fox River Church, his Lordship returned a distance of thirteen miles to the Parish Church, at Mill Village. There, also, although it was on a week day, and the people were very much occupied, there was a large assemblage. The service was rendered more interesting in this Church by the baptism of an adult, who after a long and careful examination, of our Liturgy and Articles was led to unite himself with us. A few days previous two other young men had been received by the Rector, into the congregation, of Christ's Flock. The whole of the Baptismal Service, was read by the Bishop, and his Lordship after directing the persons who were to be confirmed (in number 13) to stand before him, addressed them in language so affectionate and yet so searching, that all who were present, even those of "the contrary part," were deeply affected. His Lordship then delivered a most excellent Sermon, and with this closed the public services of the day.

The Bishop then had travelled 30 miles, administered confirmation to (twenty) persons, baptised an adult, and preached twice, besides twice addressing the candidates for confirmation, did not appear at all fatigued, and on the following day, Friday, 1st inst., His Lordship proceeded towards Londonderry Mines. And as the road thither is partly over the beach, and the Rector was unacquainted with the Forging places, over which it was necessary to pass, he sent his own servant, who was experienced in the route, to convey his Lordship on the journey. At Economy, 27 miles from Partridge Island, at the residence of S. H. Crane, Esq. His Lordship was met by the Rev. Mr. Leaver, the Rector of Truro, who conducted him on his journey. His Lordship's visit tho' necessarily short in consequence of engagements which could not be deferred, will be long remembered in this portion of the Diocese, and it is the sincere prayer of many in the Parish, that he may be preserved in health, and be supported from on high in his labours for advancing the Church of Christ.

TO THE EDITOR OF THE CHURCH TIMES.

SIR,

I beg to inform you that a meeting of our Branch of the Diocesan Church Society, was held in Trinity Church, Middle Musquodoboit, on Wednesday 28th of June at 8 o'clock P. M.; the frequent and heavy storms that fell throughout the day were unavailing.

attendance of our supporters and friends; amongst others were present, Col. Gladwin, Dr. Harrison, T. Jameson Esq. W. Scott Esq. The Rev. Mr. Dickson was called to the chair, and Dr. Harrison, appointed Secretary. After an address from the Chairman the following verbal resolutions, were offered.

1st. *Resolved.* That to mark our sense of the obligation we are under to the Diocesan Church Society, and our appreciation of the Ministerial Services, rendered by our Missionary, we make a collection in aid of the funds of said Society.

Moved by T. Jameson, Esq. seconded by Dr. Harrison, and supported by Col. Gladwin.

2nd. *Resolved.* That the thanks of the meeting be given to the Chairman for his excellent remarks on the "principle and obligation of christian benevolence, as displayed especially in a regard for the welfare of the Church in this Province," and for his conduct in the chair. Moved by Col. Gladwin, seconded by W. Scott, Esq.

A collection was made at which £1 9 4 was obtained, in addition to £2 10 8 previously subscribed.

W. HARRISON,
Secretary and Treasurer.

Musquodoboit, Oct. 16, 1852.

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

THE writer of the following remarks believing that the Church in this Province is now passing through a remarkable crisis in its history, takes this mode of calling the attention of his fellow Churchmen to a few of the circumstances which seem to affect its present position and consequently its future prospects. He would invite them in the spirit of love and charity to approach the subject with all earnestness and solicitude, and to view it in some of its prominent bearings with all fairness and candour. He would premise that it is very possible he may not succeed in placing the matter in a clearer or more interesting light than that in which it has already appeared to the thoughtful and reflecting among us,—far less probable that he should bring forward any thing of a novel character and tendency. If any should be disposed to cavil at this avowal, and to say—why invite our attention to what is confessedly neither new nor very interesting—he would reply that it is no inconsiderable part of his duty to put mankind constantly in mind of what mankind are constantly forgetting, and to recall men from the bye paths whither they turn in thoughtlessness or folly, to that bright and shining path of salvation which all know but few tread. This he solemnly believes himself bound to perform, and to be always ready for its performance, both in season and out of season.

Consider then, first of all, the present position of our Church, as it stands affected by the Laws of the land. Formerly it was theoretically the Established Church of Nova Scotia, recognised as such on the Statute Book, and supposed to enjoy certain privileges and immunities in consequence of this distinction. But all Churchmen I believe were well persuaded that, whilst this state of things continued, the advantages which resulted from it were more ideal than substantial. They were well persuaded that our connection with the State, whilst it protected us in no privilege unenjoyed by other denominations, actually exposed us to much virulence and angry opposition from parties who imagined that they were less cared for than ourselves, and who, generally speaking, were actuated rather by worldly than spiritual motives. This very circumstance in times past made our humble Zion the watchword of party strife, and an object of most venomous attack by numbers of our Provincial journals. By every fair and rational deduction it led to the inference that every person within the Province who belonged to no other denomination must necessarily be a Churchman; be he infidel or nothingarian, indifferent or profane, if he outwardly belonged to no other denomination, the law very coolly, assigned his spiritual interests to the care and keeping of our Church. Hence in former times we had station without preeminence, numbers without co-operation, without zeal, without unity; we had responsibility without adequate support, a name without authority. All of us I believe are agreed that any change which liberated us from this anomalous position, and placed the action of the Church as a body more within the control of its real members, was a boon of no ordinary description. We felt that there were insurmountable impediments to the carrying out of our "orders and constitution;" that we were attached to the ear of State rather in the character of a respectable captive than in that of a worthy and respected associate. And therefore we desire a separation, as a sort of relief from State trammels.

This relief was at last obtained by the action of our Provincial Legislature, in the Session of 1851. An Act was then passed, revising and consolidating previous

enactments, omitting what was irrelevant, and superadding what was thought desirable, and now forms a part of the laws of the land. It is printed at length in the Revised Statutes, page 148. The compilers of this enactment were, we are willing to believe, actuated by no other motive than the good of the Church and the promotion of its true interests. But we take leave to say, that the result of their efforts fully proves how very inadequate the best wishes and desires are to the accomplishment of a very great object, without that wisdom and foresight which only experience can impart.

Take for instance the very first clause of the Act in question, and you will discover a looseness of expression, a shadowy vagueness of meaning, which I am willing to attribute rather to haste or inattention than to design or ignorance, but which nevertheless involves the relation of the Church with her members in inextricable confusion. It is there very coolly enacted that a qualified clergyman "shall be inducted into any parish which shall make presentation of him." Inducted: by whom? And yet there is not a word said about Institution. It has often been observed that a coach and four could be driven through most of the Laws on our Statute Book; but it appears to me that there is a sufficient opening in the Act to admit a coach and any number of horses.

The practical result of this enactment would amount to the following, if carried out to its full and permissible extent. A clergyman might be inducted by some one, it is immaterial, it appears, by whom, into a Church. This I presume, would entitle him to call the Church his own—to look upon the desk and the pulpit and the space about the building, as his own exclusive property for the time being; and yet not one word is said about the obligation to care for the souls of those assembling for the purpose of divine worship. He would be under no obligation whatever to read the service of the Church, or to preach to the people; and still his induction must be a sufficient bar to the legal appointment of any other. Such a result I freely admit was never contemplated by the framers and compilers of the Revised Statutes; but following "the orders and constitutions of the Church of England," which I am glad to perceive are acknowledged to be active principles in the clause under discussion, I cannot well conceive how the consequences just specified could possibly be avoided.

The fact is, a grave error has been committed in the wording of the first part of the Statute, and it has evidently arisen from some misapprehension and mistake in reference to the meaning of the term "inducted," or possibly from some very culpable inattention to the difference between induction and institution. By the ecclesiastical law of England, which although not in force here is still a very good guide in matters of great nicety, Institution refers solely to the cure of souls, and is granted by the Bishop or some one acting by his authority, as the chief Pastor in the Diocese. "The Clerk, by institution has the cure of souls committed to him, and is answerable for any neglect in this point."—"But he cannot grant or let titles, nor sue for rents." Vade Mecum, vol. i. p. 81. Induction on the other hand, has reference solely to the temporalities of the Parish or Church. Induction gives a Clergyman full and bona fide possession of all glebes and lands, parsonage house and grounds and premises, and all other properties connected with or under the control of the congregation. Hence the act of Induction has hitherto been very properly performed in this Province by the Lieut. Governor, or some one acting under his mandate, because he is the Representative of Her Majesty, who as the temporal head of the Church, is the legitimate trustee and conservator of all church property within her jurisdiction. Hence therefore a Clergyman in order to be an efficient and responsible Rector of any Parish ought to be instituted, as well as inducted, both are absolutely necessary. I conceive the oversight of this important fact to be a very grave and serious omission in the Revised Act. It may in future lead to results which are not even dreamed of now, but which circumstances of time and place may represent as the natural and necessary consequence of a regular succession of cause and effect. I would therefore strongly urge upon influential men among the laity the necessity of making the requisite alteration in the Statute, and to make its provisions as far as possible, conformable to the orders and constitution of the Church of England.

"Shall be inducted,"—these words seem to imply a tone of authority or command addressed by somebody to somebody else. If taken in connection with what has been just explained above, they must mean that any congregation who shall choose a clergyman may peremptorily call upon the Lieut. Governor to induct

him, and that His Excellency has neither the choice of approval nor the power of refusal. He must comply. This, to say the least of it is not a very respectful attitude to assume towards the Representative of our Queen; although at the same time it must be admitted that the Church has always considered it an advantage to have it in her power to induce persons in authority to do their duty. If the mode of effecting her purpose is not in this instance in the best possible taste, I submit that the Lieut. Governor has himself to blame for it, for he was a party to the passing of the Act under discussion. And who can blame a man for passing an Act to compel himself to do his duty? Many more besides His Excellency would find this to be an advantage.

CRITO.

The Church Times.

HALIFAX, SATURDAY, OCT. 23, 1852.

COLONIAL CHURCH AND SCHOOL SOCIETY.

WE have been favoured with a copy of the Sixteenth Annual Report of the proceedings of this Society, embracing interesting details of its operations in the North American Colonies, East and West Indies, Africa, Australia, China, and the Continent of Europe. The Agents of the Society are—

23 Clergymen,
80 Catechists and Schoolmasters,
28 Female Teachers. Total, 131

The Day and Sunday Schools are 81; the Sunday, only, 40. Total, 121.

The income of the Society for the year ending March 31st, 1852, derived from the following sources, has been as under:—

1. HOME RECEIPTS.—Associations, subscriptions, donations, &c.	£3,212 10 6
2. REMITTANCES from the Colonies,	275 7 3
3. COLONIAL FUNDS, raised and expended in the Colonies,	2,671 6 6
	£8,160 4 5

"When it is remembered that the home receipts of the year 1850-51, amounting to 5,717*l.*, included upwards of 1,300*l.* in special donations for effecting the union of the two Societies, it will be evident that the ordinary resources of the Society are considerably enlarged.—Another feature worthy of attention is the increase of proportion which the funds raised in the Colonies bear to the contributions from the mother country, a sure proof that the work of the Society is more fully appreciated by our colonial fellow-countrymen.

"On the whole, the position of the Society is such as to warrant a conviction, that its cause is taking deeper root in the affections of the Christian public, and that a more extended knowledge of its claims is also needed, to secure an increased measure of support at home, and a progressive enlargement of its missionary operations in the British Colonies."

It appears by the Report, that the Society is resolved, with God's help, to enter vigorously upon the wide field open before it. While we can never cease to feel, and thankfully to assert, the vast obligation under which these Colonies lie, to the Venerable Society F. G. F. P. (the mother of all other Missionary Societies) for the fostering care of a century and a half; and while we have always thought it a pity, that one Treasury and one Management could not be made to answer for the offerings of the whole Church to the cause of Missions,—still, if this cannot be so, and the labourers are all to work under one head, so that there be "no strife between the herdmen of Lot and those of Abraham,"—then, surely, we may welcome fresh hands into that field, where, after all that both Societies have done, or can do, it still remains true that "the harvest is plentiful and the labourers are few." For such harmonious action, Episcopal patronage, and supervision, would seem to be a sufficient guarantee. There is, however, one sphere of most important usefulness, especially open to the new Society, and of necessity abandoned long since by the old, (after much good had been accomplished,) namely, the establishment of Schools, along our destitute shores. In this department incalculable good has already been done by the Colonial Church Society, and the most pressing demands are daily made for the continuance and the increase of its exertions. Many of the schools heretofore established are without teachers, and many new applications must, for the same cause, remain ungranted. There never can be a due supply of proper teachers without a TRAINING SCHOOL, which it will be seen it is the desire of the Society to establish. Such an institution has been repeatedly urged upon the Legislature of the Province, by Mr. Dawson, the enlightened and talented Superintendent of Education, and it forms a prominent part of that improved system for the training of the youth of our country, which, like other in-

important improvements, the course of political strife keeps in abeyance. Whatever may be done by the Province, we trust the Society will not cease its exertions in a matter which lies at the very root of that sound religious education which it is desired to impart to the children of the land.

MISSION GOODS FOR ST. MARGARET'S BAY.

We are requested to remind the Ladies and others, that "the stock on hand" at Mr. Gossip's, and Miss Woll's, (Bible & Religious Book and Tract Depository,) awaits their call, and that sundry good works at "the Bay," are waiting for the funds which they can supply by buying up the remains of what Jersey ladies have sent to help the Missionary cause in Nova Scotia. Please therefore, kind ladies, to call, and carry home in those nice carriages of yours, which daily roll past, every single article now remaining on hand. No matter whether you want them or not. You buy many a thing you might do without, and your money does no good. Buy these things, and you may thereby assist in a good cause, even that of "Christ and His Church."

CANADIAN LIBERALITY.—We perceive by our exchanges, that Judge Aylwin, of Canada East, has contributed £1,000 to re-build St. Thomas' Church, Montreal, and has offered £75 per annum, for the support of its Clergyman. It is pleasing to see such evidences thickening on every hand, both of the will and the ability, to minister to the necessities of the Church, now that extraneous resources are to a great extent withdrawn.

NEW BISHOPS.—The Rev. Dr. Wainwright, who has just been elected Bishop of New York, was Minister of Trinity Church, Boston, and Grace Church, N. Y., and lately Secretary of the House of Bishops. We believe he is a native of New Brunswick. Rev. Dr. Hawkes, of New York has been elected Bishop of Rhode Island.

THE QUEBEC & HALIFAX RAILROAD.

The Quebec Gazette of the 11th October, has four or five columns devoted to an account of a public meeting which took place at the City Hall on the Saturday previous, to favour the construction of a Railroad from Quebec to the River du Loup. The Mayor presided, and the meeting numbered rather over one hundred, among were gentlemen, (members of the legislature and others,) belonging to the lower parishes, through which the projected Railroad is expected to pass. The following Resolutions were put and carried:—

- Resolved, That it has been incontrovertibly established that a Grand Trunk line of Railway must, at no distant period, be carried through the whole extent of the British possessions in North America, from the western extremity of the same to the Atlantic Ocean.
- Resolved, That whilst several sections of this country are already engaged in the construction of considerable portions of this line, it is incumbent upon the citizens of Quebec and the District of Kamouraska, that they should, without delay, engage in the execution of their part of this great undertaking.
- Resolved, That it has therefore become necessary that a Company should be formed for the building of a Railway, from Point Levy to the Parish of Trois Pistoles, if it be found advisable, and from thence to the frontier line of New Brunswick, to form a portion of the main Trunk line, and for that purpose to obtain an act of incorporation, and the guarantee of the Province for one-half of the cost of such road, with such other assistance as may be deemed necessary.
- Resolved, That for the purpose of more effectually ensuring the success of this undertaking, it becomes necessary that an appeal should be made to the corporation of the city of Quebec, with a request that that body should lend its assistance to the work in contemplation by engaging the credit of the city to the extent of one hundred thousand pounds, in order to give confidence to capitalists.
- Resolved, That for the purpose of carrying out the preceding resolutions, and to accelerate operations with respect to this undertaking, a provisional committee be appointed, and that the Hon. W. Walker, Sir H. Caldwell, J. T. Taschereau, F. R. Angers, Dr. Morrin, E. H. Simard, H. LeMesurier, and J. B. Forsyth, Esq. do compose the said committee, with power to add to their number; and that a subscription be opened to raise the funds necessary to carry out the undertaking in question.

The meeting then adjourned.

DUKE OF WELLINGTON.—We understand that the British vessels in this port very generally put their flags half-mast on Saturday last, in conformity with the suggestion of the British Consul, as a token of respect to the memory of the late Duke of Wellington.—Boston paper.

DIOCESAN CHURCH SOCIETY.—Received, Oct. 4, Beaver Harbour, £3 2s. 9d. Oct. 20, Musquodoboit, £1. EDWIN GILPIN, Jr., Sec'y. D. C. S.

NEWS OF THE WEEK.

THE FISHERIES.—The town was startled on Wednesday, by the intelligence that Captain Campbell, of the Devastation, had detained nearly 100 fishing vessels at Port Hood, under suspicion that a very extensive system of fraud had been organized for carrying on the Fishery in violation of the Convention. These vessels are nearly all our own craft, whose papers are said to be irregular.

An officer came overland with despatches for the Vice Admiral, on Wednesday, and Captain Daley, of the Daring, who it appears came into angry collision with the commander of the Devastation, also arrived here to report to the Provincial Government.

A council was held by the Lieutenant Governor on the same day. A telegraph despatch was sent off by Sir George Seymour, directing that all British vessels against whom fraud could not be clearly proved should be promptly released. Captain Seymour, accompanied by the Attorney General, left on Thursday for Port Hood. Captain Ross has been detached from the revenue service, and placed in temporary command of the Daring until the affair at Port Hood has been investigated.—D. N. American.

PLASTER COVE, Oct 17, 1852.

Nearly all the Nova Scotia mackerel fishermen have been detained the last week in Port Hood by Commandor Campbell of the Steamer "Devastation," for alleged informality in vessels' papers. Masters of detained vessels are going to sea, or writing to the owners, who are scattered all over the Province from Sydney to Yarmouth. Any vessel attempting to leave the harbour is fired into; they were all driven into Smith's Cove, in Port Hood, on Thursday and Friday last, and in the gale on Friday night six or seven vessels were driven on shore in consequence of being so confined.

JAMES G. McKEEN.

A communication from Black Point, Shelburne, dated Oct. 16 relates the following disastrous results of the gale of Friday, the 15th inst. The vessels were driven on shore within three hundred yards limit, on Black Point, Cape Negro Harbour.

Schr. Superb, McDermot, of Halifax, from Boston, for Port Medway, laden with flour, &c. bilged and sunk—cargo got out damaged.

Schr. Bee, Smith, of Yarmouth, gone to pieces—cargo lost.

Schr. Breeze, Buchanan, from Prospect, on shore—not injured.

Am. schr. Mary Ann, from P. E. Island, was on shore, but has been got off—keel started, planks badly chaffed—cargo uninjured.

Schr. Pilot, Thompson, of Belfast, N. S., loss of fore-foot—laden with mackerel from Bay Chaleur.

Schr. Francis, of Port Latoo—no damage.

A LARGE FISH POND.—Dr. Sam. Stratford, of Toronto, Canada, has memorialized the Government of Nova Scotia to grant him the exclusive right to use the waters of the Bras d'Or Lake, C. B. for the purpose of breeding salt water fish, especially the salmon, the lobster and the oyster, with whose natural history and habits, the memorialist professes himself to be well conversant. The Dr. having visited Bras d'Or, feels convinced that it would serve all the purposes he has in view, after erecting proper defences at the Barra Strait, to prevent the escape of the fish and the entrance of their natural enemies. W. G.

Another gale of wind at Cape Breton on the 15th inst. has caused the following marine disasters at the North Bar.—Schr. Wave, of St. John's, N. F. dismasted; schr. Isabella, of Pictou, lost fore-mast and otherwise damaged while at anchor; schr. Nautilus, of Lunenburg, ashore at North Bar, with loss of anchors; brig Merrimac, of St. John, N. B.: quarter stove, and round house carried away; schr. Greyhound, on shore at N. Bar, stove in amidsthips, since got off; brig Myrtle stove in at anchor; schr. Hiram, of Bras d'Or, on shore at N. Bar, with loss of bowsprit and jib boom, and bows stove, since got off.—C. B. News.

His Excellency the LIEUTENANT GOVERNOR in Council, has been pleased to make the following appointments:—

Whitman Foster, Esq. to be Collector of Colonial Duties at Port Medway, Queen's County.

NOTICE.—The Board of Revenue have appointed the Brick Building at the head of the Bermudian (late Starr's) Wharf, to be a Bonded Warehouse for the reception of Dutiable Goods.

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.

LETTERS RECEIVED.

Rev. Mr. Jamieson, with additional subscribers. Rev. J. M. Campbell, with do. C. Jones, with addresses—we are waiting for encouragement from that and other quarters. Many additions have been made to our subscribers, but there is no part of the country where something more might not be done, while some have as yet made no exertion. The settlement of arrears is earnestly solicited to enable the Proprietor to meet the large outlay to which he has recently been subjected on behalf of the Paper.

Birth.

At St. Paul's Rectory, on the 16th inst., the Wife of Capt. Thos. Bourke, of a Son.

Married.

At Upper LaHave, by the Rev. H. I. Owen, Oct. 10, Mr. MATTHEW VEAULT, of New Dublin, to Miss AUGUSTA Ross, of LaHave.

At Lunenburg, by the same, Oct. 14, JOSEPH T. DEWOLF, Esq. of Liverpool, to Miss MARIA ELKANOR, third daughter of Mr. Leonard Gelder, of Lunenburg.

In Trinity Church, Sherbrooke, by the Rev. Dr. Shreve, on Sunday, the 10th of October, Mr. SAMUEL TURNER, to Miss EUNICE BROOM. In the same place, on the same day by the same, Mr. WILLIAM DRANDOR, to Miss ADELIA BURGONNE.

At Caledonia, Queen's County, on the 12th inst., by the Rev. John Ambrose, Mr. CHARLES H. BAXTER, to ELIZABETH, eldest daughter of Mr. John Seldon, Esq., of Caledonia.

Died.

On Friday morning, Mr. JAMES SAUNDERS, in his 66th year. His funeral will take place To-morrow Sunday, at two o'clock, from his late residence No. 300 Upper Water Street, when the friends of the family are respectfully requested to attend.

On Friday morning, after a lingering illness, Mr. JOHN ROOME, in the 68th year of his age. Funeral To-morrow, Sunday afternoon, at 4 o'clock, from the residence of his brother, south end of Malland Street, friends and acquaintances are respectfully requested to attend without further notice.

Shipping List.

ARRIVED.

Saturday, Oct. 16.—Schr. St. Lawrence, Gaspe, 6 days. Sunday, Oct. 17.—Brigs. Mtn. Cleverly, Klr., 10n. Jan. 33 days; New Packet, Newfoundland, 10 days; Mr. Margaret, Sterling, Boston, 4 days.

Monday, Oct. 18.—Steamship Sir John Carver, True, Boston, 40 hours; brig Loyallist, Fugt, Salt Island, 14 days; brigs. Maude, Jones, Porto Rico, 14 days; Scotia, Pinkney, Salt Island, 15 days; Otter, Masters, Trinidad 23 days; schr. Buskar, Raymond, Kingston, Jan., 22 days; Magnet, Wood, Richmond, Vir., 10 days; Mary Ellen, Lamaline, Newfld., Elizabetht, Landry, Georgetown, P. E. I., 8 days; James McNa's, New York; Oriental, Souris, P. E. I.; Providence, Quebec, 15 days—bound to Boston.

Tuesday, Oct. 19.—Steamer Ellen, Glasgow, Philadelphia; brigs. Laura, Day, Baltimore, 7 days; Oscar, Fraser, Fortune Island, 24 days; schr. Miranda, Westcott, New London; Liverpool, (pk) McClellan, Liverpool, N. S., 9 days.

Wednesday, Oct. 20.—Brigt. Virginia, Botcher, New York, 41 days; schrs. Three Brothers, LeBrock, Quebec, 9 days; Hope, Roberts, P. E. Island.

Friday, Oct. 22.—Schr. Mary, Bond, Burin, N. F., 9 days. Emily, O'Brien, Placentia Bay, 6 days; Samuel, Hartley, Placentia Bay.

CLEARED.

Oct. 19.—Steamer Sir John Harvey, True, Boston; brig Velocity, Burke, Porto Rico, schr. Mary Ann, Glasgow, Bay Chaleur.

Oct. 20.—Schr. Harmony, Cummings, Boston; Sarah Ann, Messervey, Bay St. George, Unity, Henderson, Charlotte, P. E. I.; Commerce, Filtaire, Bay St. George, brig. Plato, Rendle, Jamaica.

Oct. 21.—Barque Prince Arthur, Jolly, Pictouche, N. B.; brig Fame, Bernier, Quebec; schrs. Acheyer, Banks, Kingston, Jan.; Jupiter, Ozon, Bay St. George; Providence, Fourrier, Quebec.

COUNTRY MARKET.

PRICES ON SATURDAY, OCTOBER 23.

Apples, per bush.	2s. 6d. a 8s.
Beef, fresh, per cwt.	20s. a 32s.
Butter, fresh, per lb.	11d. a 1s.
Catsup, per gallon.	3s. a 3s. 6d.
Cheese, per lb.	6d. a 6½d.
Chickens, per pair.	1s. 2 a 2s.
Eggs, per doz.	8d. a 3½d.
Geese, each.	1s. 3d. a 2s. 6d.
Hams, green, per lb.	none.
Do. smoked, per lb.	7½d.
Homespun, cotton & wool, per yard	1s. 7d. a 1s. 9d.
Do. wool,	2s. 6d.
Mutton, per lb.	2½d. a 3½d.
Oatmeal, per cwt.	12s. 6d.
Pears, per bushel.	7s. 6d. a 10s.
Plumbs, per bushel.	none.
Pork, fresh, per lb.	4d. a 4½d.
Potatoes, per bushel.	2s. 6d.
Turkies, per lb.	6d. a 7½d.
Yarn, worsted, per lb.	2s. 6a.

AT THE WHARVES.

Coal, per chal.	25s.
Cord Wood,	16s. a 16s.

Advertisements.

NOTICE. THE CHURCH WARDENS REQUIRE that all persons having Accounts against the Parish of St. Paul, will render them to the Wardens, on or before the 1st of November next.

JAMES TREMAIN, } Church Wardens of
P. C. HILL, } St. Paul's.

Oct. 23.

A BOARDER can be accommodated in a private family in a central situation. Apply at the Church Times Office. Oct. 23.

MACAGY & WITHROW.

TAILORS

No. 136 GRANVILLE STREET.

IN THE PRESS.

And will be Published in a few days.

A SELECTION OF PSALMS AND HYMNS. For the Diocese of Nova Scotia—sanctioned by His Lordship the Bishop of Nova Scotia. Will be for Sale at the Depository S. P. C. K., kept at the Nova Scotia Book Store.

WM. GOSSIP,
21 Granville Street.

Oct. 9

Poetry.

HYMN BY BISHOP HEDER.

BENEATH our feet and o'er our head
Is equal warning given;
Beneath us lie the countless dead,
Above us is the Heav'n.

Their names are given on the stone,
Tho' bones are in the clay;
And ere another day is done,
Ourselves may be as they.

Death rides on every passing breeze,
He lurks in every flower;
Each season has its own disease,
Its peril every hour;

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day.

Our eyes have seen the steps of age
Halt feebly towards the tomb,
And yet shall earth our hearts engage,
And draw us of days to come.

Turn mortal, turn! thy danger know;
Where'er thy foot can tread
The earth rings hollow from below,
And warns thee of her dead!

Turn Christian, turn! thy soul apply
To truths divinely given;
The bones that underneath thee lie
Shall live for Hell or Heaven!

Advertisements.

E. K. BROWN,

NO 1, ORDNAVON SQUARE.

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

TABLE CUTLERY.

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

BEST LONDON WHITE LEAD.

Black, Yellow, Red and Green Paints,
Lined Oil, Copal and Bright Varnish, Turpentine,
Window Glass, Putty, Whiting and Ochres,
Gunpowder, Shot and Sheet Lead,
Fish Hooks—2, 12, 15, 18 Thd. Lines,
Salmon, Mullet, Mackerel and Herring Twines,
Brunswick Black, Venetian Green, Polishing Paste, and
a great variety of other articles, which he offers for sale
at the lowest rates for Cash or approved Credit.
Oct. 16.

MRS. KIDDER'S CORDIAL! FOR THE
CURE OF CHOLERA MORBUS, DYSENTERY, DIAR-
RHEA, &c. Gives immediate relief in the most violent
cases. Its effect is to quiet, heat, strengthen and perfectly
regulate the stomach, and bowels. It also assists diges-
tion. It checks vomiting, and has proved an excellent re-
medy in Sea-sickness. CHILDREN THAT ARE TEETHING
are greatly benefited by it.

CERTIFICATES from persons of the first respectability
who have used this medicine accompany the directions
that are put up with each bottle.
The above is sold Wholesale and Retail at DEWOLF'S,
CITY DRUG STORE, 63 Hollis Street, in bottles contain-
ing nearly a quart, at 5s. each. Sept. 18.

A NUMBER OF ARTICLES, CONSISTING OF
Pretty Drawings, Pictures, Stones, Shells, Necklaces,
Bracelets, and a Handsome Berry Bag, have been left for
sale at Mr. Gossip's Stationery Store, for the benefit of the
Mission among the Fishermen of St. Margaret's Bay.
Miss Wells, Bible & Tract Depository, has also kindly
consented to take charge of a number of useful articles for
the same object. Aug. 7.

MEDICINES, &c. &c. LANGLEY'S DRUG
STORE, Hollis Street. The Subscriber has received
from England his usual supply of Drugs, Medicines, Patent
Medicines, Perfumery Brushes, articles for the Toilet, &c.
&c., which are generally sold in Drug Stores, and which
are of the best quality and reasonable in price.
May 1st. 1852. W. M. LANGLEY.

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

This preparation of RHUBARB, combined with valuable
aromatics, antacids and carminatives, acts as a corrective
of acidity, (the frequent cause of bowel complaints)—re-
moves irritating obstructions, and when its use is perse-
vered in, imparts tone and vigor to the digestive organs.
Sold only at LANGLEY'S DRUG STORE, Hollis Street
July 26.

NOVA SCOTIA BOOK STORE.

SCHOOL BOOKS.

Just Received from New York and Boston.

THE FOLLOWING APPROVED WORKS, FOR THE
USE OF ACADEMIES AND GRAMMAR SCHOOLS.

HEBREW.

Rodiger's Gesenius' Hebrew Grammar.
GREEK.
Owen's Xenophon's Anabasis.
Anthon's Homer; Do. Greek Lessons.
Valpy's Greek Delectus.

LATIN.

Anthon's Virgil's *Æneid*, *Eclogues* and *Georgics*, do.
Horace, Cicero, De Senectute do Amicitia, Sallust; Latin
Prosody.

Arnold's Latin Prose Composition; Do. Cornelius Nepos,
Andrew's Ovid,
Tyler's Tacitus—Gerranza & Agricola.

GERMAN, FRENCH, ITALIAN, SPANISH.

Ollendorff's New Method of learning to read, write and
speak German,
Do. do. do. do. Italian,
Do. do. do. do. Spanish,
Do. do. do. do. French.

Keys to all of the above.
Grazias' Italian Dictionary,
Velasquez' New Spanish Reader,
Newman & Barrett's Spanish Dictionary,
De Fiva's Elementary French Reader,
Do. Classic Reader.

Rowan's Modern French Reader,
Collott's Dramatic French Reader,
Sureau's French Pronouncing Dictionary,
LeFran's *Telugu*,
Levin's French Grammar,
Wanostrocht's *Recueil* Choisi,
Historie do Charles xii.

Perrin's Elements French Conversation,
Do. Fables,
Do. French Spelling,
French without a Master, in six easy Lessons,

ENGLISH—from U. States and other sources.

Reid's, Walker's, and Johnson's Dictionaries,
Carpenter's, Mavor's, Murray's, Dilworth's, Kenning's and
Butler's Spellings,
Murray's Large Grammar. Abridgement do. with ques-
tions by Painsam, Lennie, McCulloch's and Seldon's
Grammars.

Stewart's, Goldsmith's, Gny's, Reid's, Chambers' do.
Butler's Geographicals, Morse's Geography & Atlas; Mit-
chell's do. do.; Woodbridge's do. do.; Smiley's do.
Olney's do. do.; Adams' do.

Mitchell's Primary Geography,
Murray's English Reader; Do. Introduction to do.
Mary Ann Swift's Natural Philosophy—parts I and II.
Quackenbos' First Lessons in English Composition.
WM. GOSSIP,
21 Granville Street.

Sept. 25.

DEPOSITORY

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

No 22, Granville Street.

JUST Received per R. M. Steamship Amer...
Bibles for Churches or Schools, 12mo., 1s. 3d. each,
New Testaments, 6d. and 7d. ea.

Books of Common Prayer, with } 9d. each,
new version of Psalms, }

Do Do Do 1s. 9d. do.
Do Do Do 2s. 6d. do.
Do Do Do 3s. 6d. do.
Do Do Do 5s. 6d. do.
Com. Prayer Pearl 8 vo. Elastic 1s. 6d. do.

Tracts on Confirmation viz.—
Reflections on Confirmation, 2d. per doz.
Meaning of the Answer "I do" 1d. ea.
Village Conversations on Confirmation, 9d. per doz.
Subjects for Meditation, and Prayers for the Day of Con-
firmation, 1d.

Instructions for them that come to be Confirmed, 1d.
Meditations and Prayers for Sick Persons, 2d.
Poor Man's Wealth, 1d.
Davies' Conversations on the Liturgy, 3d.

Teachers' Friend in 6 Parts, per set, 5d.
Hymns for Sunday Schools, 1d. each,
Sunday School Lessons on Sheets, 6 sheets, 1d. per set.
Lewis' Church Catechism Explained, 5d.
Arithmetical Table Books 1d.

New Series First Reading Books, parts 1 & 2 and 3 & 4, 1d
each.

Church Catechism, 4d. per doz, 4d. each,
Manners and Customs of the East, on 22 Sheets, Cord.,
5s. 6d. per set, plain, 2s. 3d. per set—for Schools.

The Bibles, Testaments and Prayer Books above noticed,
will be found of an excellent quality, both as regards the
typography and strength of binding, and are it is believed,
cheaper than ever before offered, all the other Books will
be found excellent of their kind, and remarkably cheap.
The School Books are well worthy the attention of
Teachers and Parents.
July 24, 1852. W. GOSSIP,
Depository.

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

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

DEWOLF'S CITY DRUG STORE AND SEED
WAREHOUSE. English, French, and Mediterranean
Drugs, Spices and Perfumery, of the first quality, import-
ed from the best sources, and kept constantly for sale, at
No 22 HOLLIS STREET, HALIFAX, N. S.
(Formerly 64 Sackville-st.)
N B—A Bathing Establishment on the same premises.
July 24. 1852

SEEDS PER NIAGARA, MARCH, 1852. BY
The above Steamer, the subscriber has received a fresh
supply of Garden and Flower Seeds, which may be depended
upon as the growth of 1851.
WM. LANGLEY, Chemist and Druggist,
Hollis Street.
March 20th.

HERE IS YOUR REMEDY!

HOLLOWAY'S OINTMENT. A MOST MIRACU-
LOUS CURE OF THE LEGS AFTER 43 YEARS'

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

Sir.—At the age of 13 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 Advertisement, and
advised her to try your Ointment and Pills, 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 steam or scar, and her sleep
sound and undisturbed. Could you have witnessed the
sufferings of my wife during the last 43 years, and con-
trast them with her present enjoyment of health, you would
indeed feel delighted in having been the means of so great-
ly alleviating the sufferings of a fellow creature.
(Signed) WILLIAM GALPIN.

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

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

Sir.—I suffered for a period of 30 years from a bad leg
the results of two or three different accidents at Gas
Works, accompanied by scorbatic 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 ABBS.

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

A DREADFUL BAD BREAST CURED IN ONE MONTH
Extract of a Letter from Mr. Frederick Turner, of Penhurst
Kent, dated December 13th, 1850.
To Professor Holloway.—

DEAR SIR.—My wife had suffered from Bad Breasts for
more than six months, and during the whole period had
the best medical attendance, but all to no use. Having 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 really
astounding. I now strongly recommend them to all my
friends.
(Signed) FREDERICK TURNER.

A WONDERFUL CURE OF A DANGEROUS SWELLING OF
THE KNEE.

Copy of a Letter from John Forfar, an Agriculturist, residing
at Newborough, near Hesham, 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 Infir-
mary for four weeks. After various modes of treatment
had been tried, I was discharged as incurable. Having
heard so much of your Pills and Ointment I determined to
try them, and in less than a month I was completely cured.
What is more remarkable I was engaged twelve hours a
day in the Hay Harvest and although I have followed my
laborious occupation throughout the winter, I have had no
return whatever of my complaint.
(Signed) JOHN FORFAR.

AN INFLAMMATION IN THE SIDE PERFECTLY CURED.
Copy of a Letter from Mr. Francis Arnot, of Breakhouse,
Lothian Road, Edinburgh, dated April 20th, 1851.
To Professor Holloway.—

Sir.—For more than twenty years my wife has been sub-
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.

The Pills should be used conjointly with the Ointment
in most of the following cases—

- Bad Legs Cancers Scalds
- Bad Breasts Contracted and Stiff Sore Nipples
- Burns Joints Sore throats
- Bunions Elephantiasis Skin diseases
- Bite of Mosquitoes Fistulas Scurvy
- and Sand-Flies Gout Sore-heads
- Cock Bay Glandular Swol- Tumours
- Chiego foot Itags Ulcers
- Chilblains Lumbago Wounds
- Chapped hands Piles Yaws
- Corn (soft) Rheumatism

Directions for the guidance of Patients are affixed to each
Box.

Sub-Agents in Nova Scotia. Dr. Harding, Windsor.
Mrs. Niel, Lunenburg. T. R. Pattillo, Liverpool. N. Tupper,
Cornwallis. Tacker & Smith, Truro. J. & C. Jose,
Guysborough. F. Cochran & Co., Newport. G. N. Fuller,
Horton. B. Leggo, Mahone Bay. S. Fulton & Co., Waji-
laco. J. F. More, Caledonia. T. & J. Jost, Sydney. J.
Christie & Co., Bras d'Or. P. Smith, Port Hood. Mrs.
Robson, Pictou. E. Sterns, Yarmouth.

Sold at the Establishment of Professor Holloway, 244
Strand, London, and by the most respectable Druggists and
Dealers in Medicines, throughout the civilized world.
Prices in Nova Scotia are 1s. 9d., 4s., 6s. 3d., 10s. 6d.,
3s. 4d. and 50s. each Box. There is a considerable sav-
ing in taking the larger sizes.

JOHN NAYLOR, Halifax.
General Agent for Nova Scotia.
July 10. 1852.

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matters relative to its management, sent by Mail, must be
prepaid.
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