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# The Church Times.

Rev. J. C. Bosman—Editor.

“Evangelical Century—Apostolic Order.”

W. Gossip—Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, DEC. 16, 1884. NO. 60.

## Calendar.

### CALENDAR WITH LESSONS.

DATE.	S. S. IN ADV'CE.	MORNING.		EVENING.	
		LESLIE.	ACTS.	LESLIE.	PET.
11 Dec.	11	Isaiah 25	Acts 17	Isaiah 25	1 Pet. 5
12	12	49	28	49	2 Pet. 1
13	13	61	19	61	3
14	14	61	20	61	3
15	15	61	21	61	1 Joh. 1
16	16	61	22	61	3
17	17	61	23	61	3

\* One of the Ember Week Collects to be used on this day and each day in this week.

## Poetry.

Selected for the Church Times.

### THE DEVOTED.

Who says that the herole stirs no longer,  
In this our English life: [stronger,  
That its rude times men's frames and hearts were  
Their souls in faith more rife;  
That mercy has snapped the deep foundation  
On which alone it based  
What makes a great man, and a mighty nation,  
The noble deed, and lofty aspiration,  
Like giants, in a pigmy population,  
Seen monstrous and misplaced?

Whoso says this makes falsehood more than truth,  
Good weak, and evil strong,  
Sets forceful manhood under stormy youth,  
Asserts God's rule is wrong,  
Our heart revolts against the withering creed,  
And though our eyes were blind,  
There shines an inner light by which we read—  
It is not, and could never be decreed,  
Ill should on good, not good on ill succeed,—  
Or, was to human kind!

And if sight fall, and if that inner light,  
Darkling, at times, appear  
Out of the war, where good and evil fight,  
(Our fainting faith to cheer.)  
Some champion of the Right, when cowards fly,  
Keenotes the battle still;  
Still rears his spotless flag against the sky,  
Still shouts aloud his glorious rallying cry—  
Still shows how soldiers of the faith can die,  
Victors o'er World and Will.

Such champions our England still has found,  
When needed eye at hand,  
Baserer, put off thy spear, and look around—  
Behold them where they stand!  
Where storm-winds rave, and sunless skies lie dark  
About the Arctic shore,  
Devoted Franklin and his sailors mark,  
Wrestling with death upon their ice board bark,  
Wandering snow—then frozen stiff and stark,  
But suffering no more!

Look southward now; the wounded of our foes  
Srew Alma's bloody plain,  
The victors march upon the battle's close—  
But one will to remain.  
A man we knew not—never thought to know—  
Who what he can will try,  
Moving among that mass of pain and woe,  
Upon his work of mercy to add fro,  
He used his life in succouring the foe,  
Then sought his friends—to die!

I said "one willed to stay"—I was unjust,  
He did not stay alone,  
A soldier errant shared the ghastly trust,  
His name even is unknown;  
And there in faith and love and duty strong,  
Among that writhing host  
Of enemies, all day and all night long,  
Defying chance of violence or wrong,  
To entomb the dead and help the living throng,  
These two men held their post!

Not to men only, such heroic mould of heart is given,  
See reader band of women, young and old,  
Ye nuns, yet brides of Heaven,  
Forgetting all that to their vex is dear,  
Some, wealth,—all home and ease—  
Womansly pity chasing woman's fear,  
They go to that lopped limbs, pale heads to rear,  
And with soft touch and softer speech to cheer  
Our sufferers o'er the sea!

If England have sought good, 'tis that she knows  
Dee reverence to give  
To those who die in duty's work, and those  
For duty's work who live,  
Griefs far all that these great dead have borne,  
All these great living bear.

We know they die and suffer, to adorn  
Life with examples—such as, though we mourn  
In our hearts and our children's shall be warm  
While men breathe English air.

—Punch.

## Religious Miscellany.

### THE CLOAK LEFT AT TROAS.

PHILIP Groy was a hard-working man who loved his Bible. In the evening when his labour was over, and he sat down to rest himself for an hour or so, his usual companion was a large-printed and well-used copy of God's Word. And Philip was not satisfied, as some persons are, with simply reading the Bible; he always tried to understand what he read, and to receive the truths which it taught him.

One evening he had been pondering over St. Paul's Second Epistle to Timothy, and he lingered a long time over one verse. It was this: "The cloak that I left at Troas with Carpus, when thou comest bring with thee,"—(ch. iv. 13.) Nothing very difficult, you think, in that simple and straightforward message. No; and yet it seemed to puzzle Philip. I will tell you why. Joe Wilkins, his fellow workman, who did not like the Bible and therefore endeavoured to disbelieve it, had brought forward this passage as one proof, that the Scriptures were not inspired. "For if they were," he argued, "such a trifling matter, such a domestic detail as this, would have been omitted."

"Well," said Philip to himself, as he gazed upon the words, "it does seem a rather insignificant and unedifying subject for the apostle to mention. I don't think there is any thing instructive to be gathered from it."

Just then there was a gentle tap at the half-opened door, and the next minute Mr. Howard, the clergyman, came in. When he came to see Philip, he always called in the evening, because he knew that Philip was quite at leisure then, and they often had very nice conversations together; and Mr. Howard was always ready and glad to assist in anything which Philip wanted to know. So, as you will imagine, this verse about St. Paul's cloak was soon alluded to, and Philip's little difficulty frankly stated.

"Well," said Mr. Howard, "this verse, Philip, appears to me a most touching and instructive one. St. Paul had lost everything. In his youth he was great among men; favoured by princes, admired of all,—but he left all for Christ. During thirty years and upwards he had been poor, in labours more abundant than others, in stripes above their measure, and in prisons more frequent; of the Jews he had five times received forty stripes save one; thrice he had been beaten with rods; once he had been stoned; three times he had suffered shipwreck, in journeyings often; in perils of waters, in perils in the towns, in perils in deserts, in perils by sea, oft in watchings, in hunger, in thirst, in nakedness. These are his own words. (2 Cor. xi. 23-27.) He is now Paul the aged, in his last prison at Rome, expecting sentence of death; he has fought the good fight; he has finished his course; he has kept the faith; but he is suffering from cold as the winter sets in, and lacks clothing. Thrust into a dungeon of the prison, he bore a name so vile that even the Christians of Rome were ashamed to acknowledge him, so that on his first arraignment no man stood with him. Ten years before this period, when a prisoner at Rome, and loaded with chains, he had at least received some relief from the Philipians, who knowing his miserable condition, had, notwithstanding their own need, laid themselves under restraint in order to minister to his wants. But now he is almost friendless; Luke only is with him; he is forsaken of all others; and the winter is about to set in. He would need some additional clothing, he had left his cloak with Carpus at Troas, two hundred leagues away; there was no one in the chilly dungeons of Rome to lend him one. How affecting the picture! I was myself in Rome last year, and at the commencement of November, on a cold and rainy day, I recollect with what vivid reality I imagined the apostle Paul down in the deep dungeons of the Capitol, dictating the last of his letters, regretting the absence of his cloak, and begging Timothy to bring it before the winter!"

Philip's honest, sunburnt face expressed the emotion which he felt on listening to this account. "I never thought all this, sir!" he exclaimed; "I had no idea that the apostle, when he wrote to Timothy, was in such want and distress. Oh how different the verse looks to me now! It brings St. Paul in his prison, cold and friendless, right before me. What a noble character he was!"

"Yes, Philip, and these few words of his, thrown as it were negligently among the closing commissions of a familiar letter, shed a glancing light upon his ministry, and a passing remark enables us to see the character of his whole apostolic life."

"They do indeed, sir; and it comforts and encourages me to think how patient and cheerful the apostle was in the midst of his poverty and privation."

"And who can tell, Philip, the power and consolation which this portion of his history has imparted to many of the Lord's tried and even martyred servants. I remember hearing, twenty years ago, of a Christian pastor in Switzerland, who was refused a blanket in the prisons of the Canton of Vaud. There is also the instance of Jerome of Prague, who was immured during three hundred and forty days in the dungeons of Constance, at the bottom of a dark and fetid tower, which he only left to be transferred to the hands of his murderers. And you have read yourself, Philip, of Bishop Hooper, led from his damp unwholesome cell, covered with tattered clothes and borrowed cloak, passing to the stake resting upon a staff. Ah, such men would doubtless call to mind their brother Paul, shut up in the dungeons of Rome, suffering from cold and lack of raiment, and asking for his cloak! They would not consider this verse too trifling or too undignified for the page of Scripture."

"Nor do I now, sir," said Philip. "And I am much obliged to you," he added earnestly, "for helping me to see so much meaning in it, I shall never forget, I think, in future, that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—(2 Tim. iii. 16.)

"I hope you will not, Philip, settle it down in your mind that there is not a chapter or verse in the Word of God, from first to last, which is not in some way profitable. If you and I do not see its use, it is because we have not eyes to see it.—But all, we may rest assured, is precious. All is 'very good.' 'Well,' said Bishop Jewel, 'there is no sentence, no clause, no word, no syllable, but is written for thy instruction.'—Church of England Sunday Schools' Magazine.

### BISHOP OF LONDON'S RECENT CHANGE.

The editor of the *Record*, who has formerly commented severely upon the conduct of the Bishop of London thus indicates his views of his present charge:—

We have from time to time expressed our disapprobation of many of the acts which have marked the long and important Episcopate of the Bishop of London, and have freely criticised those party tendencies and High Church principles from which these acts have proceeded. We are, therefore, the more forward to give the due meed of praise to the clear and decided doctrinal statements made by his Lordship in the Charge delivered during the past week to the clergy of his diocese. In the present very peculiar position of parties in the Church of England, this unexpected decision on the part of the Bishop of London is the more important, and we are much mistaken if considerable results do not flow from it.

The greater part of the Charge was occupied in the discussion of practical questions of the utmost importance, but which do not bear immediately upon the great controverted questions of the day.—But in the concluding portion he expressed, with great emphasis and solemnity of manner, the following views:—

1. As to the mode of conducting Divine service, he distinguished between innovations, of which he disapproved, and had legal power to stop, and innovations of which he disapproved, but had no legal power to stop, remarking in regard to the latter, with just severity, upon the conduct of those clergymen who would allow him none but the strictly legal right. Choral services he considered unsuitable to

the general purposes of public worship, and emphatically condemned rites, ceremonies, and genuflections, which were contrary to the simplicity of the reformed worship, and imitated those of Rome.

2. In regard to the doctrine of the Eucharist, he stated the Church's doctrine to be, that the body of Christ is really but not corporally, present in the Sacrament: that it is received by the faithful recipient only after a spiritual and heavenly sort; that the mean of its reception is faith, and that consequently by those who have not faith the body of Christ is not received at all, not even after a spiritual and heavenly sort. All refinements and nice speculations in the doctrine, such as have been recently published, evidently alluding to the work of Mr. Willerforce, he stigmatized as really leading to "transubstantiation."

3. He referred strongly to Scripture as being the whole and sole rule of faith, and the standard of controversy; and then, proceeding to notice the divergences between the doctrines of the Church of England and those of Rome, spoke of the facility of all attempts to reconcile them, declaring the difference to be, in his own emphatic words, "radical, fundamental, irremovable."

4. In the question of the Royal supremacy, he acknowledged the existence of certain theoretical difficulties, but declared that it would be time enough to consider them when it is found that the exercise of the ancient prerogative comes into collision with the practical freedom of the Church, and interferes with the power of its ministers to preach freely and fully all the counsel of God.

It will be seen from the foregoing particulars that his Lordship not only ignores but directly condemns the sacramental view of Mr. Robert Willerforce, which the Bishop of Oxford has directly endorsed, and which, he appears to defend in his recent Charge.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

Sir,—The appeal put forth on behalf of the Endowment of King's College, Windsor, has been met by a cheerful and liberal response from every Churchman within our Province. Prince Edward's Island has generously contributed its assistance, which in New Brunswick it has been increased by the gifts of those who still retain a warm attachment to their Alma Mater. The total amount subscribed exceeds Eleven Thousand Pounds, of which Seven Thousand Pounds has been paid in and invested, and the remainder secured by promissory notes. But a few months have elapsed since the appeal on behalf of our College was determined upon, and the results which have been attained are gratifying as well as beneficial. And I may here be permitted to remind those who have and still feel a lively interest in our Institution at Windsor, that at the early commencement of our solicitations for aid towards its permanent endowment, an earnest application was made by myself and the Rev. George Hill to Mr. Collins from whom we received the promise of the magnificent gift of One Thousand Pounds, whenever we had realised Nine Thousand Pounds. To this inducement, so cordially and readily accorded to us, do I attribute the success which has crowned our efforts, aided as it has been by the indefatigable zeal of the Secretary to the Board of Governors, and the willing co-operation and assistance of the Clergy of this Diocese. It affords me therefore much pleasure to be able to communicate to all who take an interest in the College, that Mr. Collins has handed me a Check for Five Hundred Pounds, at the same time informing me that whenever the remaining Two thousand Pounds is paid in, he will be most happy to redeem his pledge and contribute the other Five hundred. It is due to Mr. Collins to state, that he has always taken a deep interest in every thing which concerns the Church and its Institutions in this country, and has largely contributed to relieve them when involved in difficulties. Allow me then to urge upon the attention of those who have given their obligations for the amount of their contributions, the advantage to be gained by the realization of Two thousand Pounds, and to indulge the hope that they will make an effort, and by paying, at last the whole, at least a part of the sum which each has subscribed, secure the boon thus liberally tendered to us. Much is yet required to be done—we have had to expend a large sum in the repairs and painting of the College. And it is absolutely essential that suitable buildings should be erected in the vicinity of the University, wherein our Professors with their families may reside, being at present compelled to provide themselves with dwellings in the village of Windsor, which while it curtails the many benefits the students would derive from a nearer proximity to their instructors, is attended with many inconveniences to the officers themselves. The College at present consists of the President and three Professors, another being daily expected, of whom two only can be accommodated, and now reside within its walls. The urgent demands still pressing upon the Governors, call upon all who feel an interest in upholding an Institution intimately blended with the dearest interests of their Church, to contribute towards the attainment of these objects. And we trust those who have not yet contributed may be induced to assist us, when they contemplate the efforts made by their fellow Churchmen

to maintain and uphold an Institution which they believe will, under the blessing of God, confer permanent and lasting benefits upon the youth of our Land.

I hope to be able in a few days to furnish you with a statement showing the amount received from each Parish. And remain, yours, &c.

Halifax, Dec. 1854. A. M. UNIACKE.

COLONIAL CHURCH & SCHOOL SOCIETY.

The Seventh Annual Meeting of "The Halifax Association" in aid of the above named Society, was held at Temperance Hall, on Tuesday evening, the 12th December. The Lord Bishop of the Diocese in the Chair. The meeting was numerous and respectable. After a hymn had been sung, the Right Rev. Chairman called upon the Rev. H. F. Uniacke to offer up prayer, and then proceeded to state that such Meetings are highly useful when rightly conducted. His Lordship alluded to the liberality of the Society in supplying the most destitute parts of the Province with Clergymen, Catechists and School Teachers, and mentioned that all the money collected in the Diocese, for the Society, is not devoted to its general purposes, but is spent in augmenting its operations here. He then referred to the Training and Model Schools established in Halifax by the Society, which he considered had been very successful, an honour to the City, and most valuable to the Province. His Lordship also spoke of the war in which the Mother Country is now engaged, and which is calculated to lessen the annual income of the Missionary Societies, and called upon the Meeting to show by their increased support, that they feel grateful to God for being so far exempted from its burthens.

Extracts from the Report were read by Henry Izard, Esq., which after acknowledging the goodness of God to the Association for the past year, paid a tribute of respect to the memory of its late President, the Hon. H. H. Cogswell. Mention was then made of the satisfactory progress of the Parent Society, which in 1853 employed 101 agents, with an income of £5,978, whilst at the beginning of 1854 the number was 253 agents, and an income of £12,122. The Expenditure of the Society in Nova Scotia for the past year was £1800, the number of Agents 18, five of whom are Clergymen, eight are Catechists and Schoolmasters, and five are female Teachers.

The Model School had admitted 120 pupils since its commencement, about 100 of whom still remain in attendance. In the Training department 22 adults had entered.

A Ladies' Association had recently been formed for the City of Halifax—the object being to aid the Scholastic efforts of the Society, and from which much good was expected.

The Rt. Rev. Chairman then rose and said, that the Honorable the Chief Justice had fully intended to have been present, and moved the adoption of the Report, but the heavy business of the Court, for the last few days, had so exhausted him, that he had sent to say he would not be able to attend.

The Rev. J. T. Twining, D. D., was therefore called upon to move the first Resolution, which was seconded by P. C. Hill, Esq., and supported by Mr. Hurst, a gentleman appointed by the Society to labour among the free colored population of Canada West.

The second Resolution was moved by Mr. Marriot, and seconded by the Rev. E. Batoris. The speech delivered on this occasion by Mr. Marriot, was highly interesting and forcible, and would repay perusal if printed.

A letter was received from the Rev. J. Shreve, D. D., Rector of Dartmouth, requesting his inability to attend the meeting, through a ministerial call.

A collection was then taken, which amounted to £11 6s. 11d., and another hymn sung, when, as it was 10 o'clock, the Chairman stated that he thought it best to dispense with the Third Resolution, which was to have been moved by P. Lynch, Esq., and seconded by Rev. T. Dunn; and called upon William Howe, Esq., to move the last Resolution, which was seconded by T. A. Brown, Esq., after which the Doxology was sung, and the Benediction pronounced by his Lordship the Bishop.

The Resolutions were as follows:—

1. Resolved, That the Report, of which an Abstract has now been read, be adopted; and that this meeting desires to express its thankfulness to God for the measure of success which has attended the efforts of the Society, and of this Association for the past year; and bids, with pleasure, the formation of the Ladies Association as likely to be of great benefit in the good work in which the Society is engaged.

2. Resolved, That the continued liberality of the Society, as evinced by the large Grant annually made for maintaining its Missions and Schools in this Province, deserves the warmest expressions of gratitude; and that this meeting, while expressing the confidence and attachment with which it regards the Society's principles, recognizes the duty of corresponding liberality and co-operation on the part of Churchmen in particular, and of the Colony generally.

3. Resolved, That this meeting desires to express its best thanks to the Lord Bishop of this Diocese for preaching at St. Paul's for the Society, and presiding on the present occasion; also to its friends for their support—to the Archdeacon and the other Clergymen who have given their pulpit and preached sermons for the Society—and to the office bearers of the Association for the past year; and that the following Gentlemen be the office bearers at the next meeting for the ensuing year.

The Proprietor of the Church Times takes this opportunity to acknowledge the receipt of several new publications from the revised catalogue of the New York General Protestant Sunday School Union and Church Book Society.

First of these in bulk, perhaps in importance, is a reprint of an excellent work from the edition of the Society for Promoting Christian Knowledge—"Help to the Reading of the Bible. By the late Benjamin Edson Nichols, M. A. of Queen's College, Cambridge." The scope and tendency of this excellent work, which is well known to the Clergy in this Diocese, but not near so well read by the laity as it ought to be, will be gathered from the Author's introduction, where he describes the general plan pursued by him, as being

"First, To remind the reader of the Divine authority of the Bible, by noticing some of the evidences, by which it is proved to be the word of God;

"Secondly, To explain the purpose for which the Bible was given to mankind;

"Thirdly, To show the manner in which that purpose has been fulfilled.

"Fourthly, To give some general remarks on the interpretation of the Bible.

"Fifthly, [The Jews being the people through whom God communicated his will to man] to offer a slight view of their government, their form of worship, their different sects, &c.

"Sixthly, To give a short account of the Books of the Old and New Testament with such a notice of their contents as may in some measure illustrate the previous remarks."

In commendation of the outward excellence of a volume of so much intrinsic merit, we can state, that in beauty of typography, it is in any thing superior to the English edition, while it is published at a much lower rate.

The other new publications are two books of Prayers for Family use. One of these is a beautiful little book entitled "Home Sacra. Prayers and Meditations for Private use, from the Writings of the Divines of the Church of England." This is a Manual for the pocket, and a most appropriate companion, whether for a journey, in the domestic circle, or in closet prayer. It appears to be suited to all circumstances and conditions of life. The publishers will please send us by first favourable opportunity double as many as they have already sent on sale.

"Daily Morning and Evening Prayers, selected and arranged from the Bible and the Book of Common Prayer, and various Books of Devotion, for Family and Private Worship. By a Layman of the Church of the Holy Trinity, Brooklyn, L. I. With an Introduction by the Rector." On the back of the title page we learn that "the stereotype plates of this Manual were given to the General Protestant Episcopal S. S. Union and Church Book Society, by the Compiler, a Layman of the Church of the Holy Trinity, Brooklyn"—a present valuable for its form of sound words, and a proof of the estimation in which the object and design of the Society are held. W. G.

SUPPORT OF THE CLERGY.—Bishop Delancey of Western New York, has lately addressed the laity of his Diocese on the duty of increased attention to this subject. We extract the following as applicable to our meridian.

There are many portions of this Diocese where the people are largely prospering in their worldly affairs, but where little or nothing is done for the Minister. No Christian man should feel easy who's such is his case. No Churchman who has hitherto neglected his religious duty in this respect, should let New Year's day pass, without carrying his offering large or small to his Pastor. Let "old things pass away and all things become new" in regard to this as well as other parts of duty. If he cannot come up to the tithe or tenth part of his earnings, let him begin with a twentieth, or even a fiftieth part of his income. This would produce hundreds in some cases, where tens, only, are given now.

The MODE OF RELIEF in this emergency is twofold.

1. The first and foremost is an increase of the regular stated salaries of the clergy, punctually paid. Let each individual of the congregation ask his questions of his conscience, Is our pastor adequately supported? Can he live upon his present salary? If not, can the congregation pay him more? Has the Vestry been authorized to increase his salary? Can I myself give more than I now give to that object? Has my pew rent, or subscription been punctually paid? Am I now in arrears for either? Have I given the influence of my voice and means to increase the support of my Pastor? How can I excuse myself before God and my conscience for my inattention to the duty of aiding in this object? Is any wrong or evil interfering my interest and efforts in his favor? Do my prayers, efforts and means combine in the sustaining of the Ministry according to the ordinance of Christ?

Such questions feebly asked and answered, will hardly fail in satisfying you of your duty, and guiding you in its faithful and effectual performance. Will fearful judgments down God denounce the faithless clergy. In similar straits does He threaten the world against the people who disregard His laws. Let

them be found faithfully discharging their mutual obligations; the pastor in feeding their flock, the people in receiving their instructions and providing adequate resources for them that are over them in the Lord.

2. Subsidiary to this provision, another mode of relief is suggested and has been sanctioned by the Convention.

That each annual Thanksgiving-day be hereafter regarded by the parishioners, and by the laity generally throughout the diocese, as a DONATION DAY FOR THE PARISH CLERGY, on which day a collection shall be made in church, and contributions be sent, in private, to the clergyman, to add to the means of his support.

Here is a mode of relief which you may all adopt, in the church or in private by contributions, each of you, young or old, communicants or non-communicants, anonymously or in your name, in money or in provisions, in sums small or large, not by constraint but willingly, may fulfil the obligation imposed by Christ upon us all to aid in the sustenance of His appointed Ministers.

Behind all action in this matter is the great principle which should regulate the consciences of Christian men in appropriating their means to religious objects. What is the amount of the claim of God upon your incomes? I have no hesitation in naming now again, as I have done heretofore, that the Christian tenth—the tenth of your income—is the measure which, in my judgment, God prescribes upon this subject for our adoption and practice. The tithe was the rule of Abraham, of Levi, of Moses. It was the national law of the Jews. It was the law under which our Saviour lived. It was the voluntary principle of the early Christians. It has prevailed in some form among many Christian nations from the beginning. Let it be willingly adopted by us. Let each one consider himself bound to act upon it for the future. Let each one regard his past deficiency in this respect as a debt still due from him to the cause of God, and commence its payment, and at once, the parishes, the clergy, and the institutions of the Church will, with God's blessing, emerge from poverty, depression, and want, to comfort, usefulness, and usefulness.

My brethren of the Laity, let me invoke your liberality on these occasions to them who are your ministering servants in Christ. I appeal to your hearts and judgments in their behalf. The need is urgent, the obligation clear, the mode easy, the means abundant. Let all give as God has blessed them. On these days your hearts swell with gratitude—your hands open with beneficence. Let the Ministers of God share of your love, and partake largely of your beneficence.

The "Veto" at Toronto.—We take the following statement of what occurred on this subject at the late Synod, from a late Canada paper.—

Rev. Mr. Geddes read No. 14. "No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the Clergy and of the Laity present and voting at the meeting, excepting in the election of a Bishop, when the nomination shall proceed from two-thirds of the Clergy, and shall be confirmed or negatived by a majority of the laity, consisting of two-thirds reckoned by parishes."

Mr. H. C. Baker said, as the first part of this question referred to a point upon which His Lordship had before spoken very decidedly, and as it had been framed somewhat in opposition to the rough draft which, he understood, had received His Lordship's sanction, he would be gratified to hear His Lordship state to the Synod his own opinion upon that point. He referred of course to the veto which His Lordship desired to retain.

His Lordship said he had read the draft hurriedly, and had consented to the 14th section and to all the others. The principle contained in them was sound, and he was satisfied that the Synod would make any verbal alteration that might be necessary. In regard to the vetoing of any resolution that might be passed by the Synod, Mr. Baker had misunderstood a title. He would never think of pertinaciously objecting to any resolution of the Synod. If a matter vetoed was again taken up at a future meeting of Synod, and again passed by a majority, he would consider himself bound not further to oppose that particular measure. But in justice to him he expected that such a measure should not be again taken up at the same session at which it was vetoed. It was a great protection to any public meeting to have such a check, because every body knows that large meetings are subject to be carried away by the agitation or excitement of the moment.

Mr. Baker said, provided free discussion was left to the members of the Synod, they were willing to leave everything claimed by His Lordship as his rightful power in the hands of the Bishop. The language of the section differed from the draft, and he (Mr. B.) having in committee objected to the clause, as presented, considered himself bound to take the same to the Synod upon the question. He was quite safe in His Lordship's hands, but at some future time it might be desirable that this rule should be altered.

His Lordship said he was not making concessions which he would expect the Synod to make in return. He looked upon himself as standing in the same light to the Synod as a father does to his children. There might be differences of opinion, and they might not agree upon some measure, but they would after a little time, and therefore in the event of the Synod differing with him upon any important matter, all that he claimed was the right of preventing that measure being adopted until a further consideration, after the lapse of a reasonable time. The great object of all

this was to produce harmony, and delay in cases of differences was harmful. He had the fullest confidence in the Synod, and he hoped that he would so conduct himself that the same amount of confidence might be put in him. The remarks of Mr. Baker were no doubt correct, but he (the Bishop) was unwilling that any remarks should be recorded against even any future Bishop.

It was amusing to observe the anxiety that was felt by certain parties on the subject of the Veto. Bishop Hopkins' letter on the subject, in pamphlet form, was liberally distributed among the members, and piles of the redoubtable documents loaded the tables in the rooms of the Church Society, and in the place where the Synod met. We knew not at whose expense this demonstration was made, but the Bishop's virtual renunciation of all that was objectionable in the Veto rendered the pamphlet unnecessary.

STRONG TESTIMONY.—Sir John Ross, the arctic navigator, gives the strongest testimony in favor of cold water under the severest privations to which man can be exposed.

In his apprenticeship, while sailing in all climates, north and south, he never drank strong drinks, and was sometimes the only one of the crew who returned alive,—being never sick. In the frozen regions of the North where he was ice-bound for four years, the 30 years older than many of his companions, (except three who were 20 years his juniors) he could stand cold better than the rest who indulged in tobacco and spirituous liquors.

In their last effort to escape from those dismal regions, they had to abandon everything but absolute necessities of life, and so left wine and spirits behind them, and tho' they had to drag their baggage 400 miles to Fury Beach, the men worked better than ever. Arrived at that depot of provisions he "thanked God" that there was no strong drink to be found. His cook who had been intemperate and therefore diseased, became quite cured by total abstinence, but on his return to England after receiving his pay, drank himself to death.—What Nova Scotian will contend, after this, that these stimulants are necessary in our mild climate, or that they conduce to bodily strength and endurance of labour. In this conviction we would invite public attention to letters in the Halifax Morning Journal, on the Wines of Scripture, in which the misapprehensions on that subject are cleared up, and the question calmly, candidly and ably discussed.

PERSECUTION.—We have seen an account of shameful personal violence, of a most brutal character, offered in a place called Ellesworth, Maine, to a Rev. Mr. Bapt. a foreigner, of the Roman Catholic Church. He was dragged through the streets, stripped of his clothes, and finally tarred and feathered—and all this without any alleged provocation, or any assigned cause but that he was a Priest. If this be a specimen of the liberty indulged in by our enlightened neighbours, save Nova Scotia from it, say we. We are opposed to Roman Catholic errors, as any one can be, but this is not the way to vindicate the cause of truth; and every true Protestant should visit the actors in that, and similar scenes of persecution, with the strongest condemnation. If it were possible that such disgraceful conduct could take place in the streets of Halifax, we trust that every Protestant of whatever creed would at once be found a Police-man, ready, with an indignant spirit, and a strong arm, to put down such an unchristian violation of the precepts of his religion, and the example of his Divine Master. We presume this outrage is one of the mischievous fruits of the "know nothing" organization, of which so much has been said. If it be true, that in its operation it places a ban upon all who are not natives of the Republic, Colonists should beware how they award to it their approbation. At all events, there is something in the very darkness and secrecy which enshrouds its beginning, its constitution and all its deeds, which is abhorrent to the nature and the principles of Englishmen. When men "love darkness rather than light," it does not augur well for their "deeds."

The Supreme Court has been busily occupied with Criminal business during the week, and that of the deepest dye.

Syde, the Sapper, charged with the murder of his comrade, was found guilty, and received the awful sentence of the Law—the plea of insanity not being sustained. The culprit seemed quite unmoved by his solemn position. On Wednesday the trial of McDonald for the murder of Beckley Langley on the Eastern road was concluded, by an acquittal on the ground of insanity. The unfortunate deceased who resided 7 miles from any house on one side and 14 on the other, was alluded to in one of the reports read at the meeting of the Colonial Church Society, on Tuesday evening—the Rev. Mr.

Jordan, having visited her not long before, addressing her closely on religious subjects. She had a Bible and could read it. A little girl who lived with her, of about 10 years of age, was the principal witness against the accused, and excited much interest.

We understand that a very large number of cases are on the Docket, enough to occupy the Court for several weeks to come.

It is pleasing to see the noblemen of England exerting themselves for the amelioration of the working classes. Lord Palmerston has lately been delivering lectures in various parts of England. He tells them to avoid the two great rocks on which so many suffer shipwreck—the beer shop and the tobacco shop,—thus showing his discernment by striking at the root of the evils which disfigure society.

A Sermon in Aid of the Funds of the Colonial Church, and School Society, will be preached at Dartmouth Church to-morrow morning, Sunday, Dec. 17.

The mail for England by barque Caracas will be closed on Monday evening at 8 o'clock.

LEGISLATIVE.

On Monday the House passed the Reciprocity Bill by a majority of 81 to 10. Resolutions of indignant reprobation prepared by Mr. Johnston and Mr. A. Wilkins, were rejected by a similar majority. Other resolutions of similar import were then proposed by Mr. Howe, which were rejected on a subsequent day. It is not often that the hon. gentleman has found himself voting in a minority. On Wednesday the subject of the R. Road was brought into discussion, by certain Resolutions introduced by Mr. Howe, touching the Commissioners with more discretionary power (as we understood) both as to the choice of particular routes, and as to the mode of carrying on the work. The scene seemed to be unusual good humour on both sides of the house, and the Resolutions were passed.

On Wednesday the Lieut. Governor came down to the Council Chamber, and gave his assent to the Reciprocity Bill, which had passed the Legislative Council in double quick time, by a large majority.—Hon. Messrs. Harris and Fairbanks being the only dissenters. On motion of the Financial Secretary, the Governor in Council is authorized to issue a Proclamation, admitting duty free from 1st Novr. to the time to which the Legislature may adjourn, the productions of the United States enumerated in the Treaty. The Legislature has adjourned to the 26th January next.

TELEGRAPH DESPATCH

To the Merchants' Exchange Reading Room. The Am Steamer Union, from Havre and Southampton, arrived at New York, on Sunday—English dates to 22nd. ult. Consols quoted at 91½ to 91¾. Accounts from Sebastopol to the 14th, bombardment continued. It is reported that Russia is willing to negotiate, but the Times doubts the rumour. The Arabia, taken to convey troops to the seat of War. Collins' Steamer Pacific, would not leave Liverpool, for N. York until Saturday, instead of Wednesday. Flour Market easier, holders inclined to press sales. Wheat slightly declined. Sales of Corn had been made at a reduction of one shilling per quarter.

Arabia is not coming out. The first steamer will be the America, for Halifax and Boston, on the 9th Dec. The next, Asia, for Halifax and Boston, on the 23rd. Collins' takes intermediate weeks for New York. E. CUXARD.

(From the Daily Sun.)

TELEGRAPH DESPATCH.

BOSTON, Dec. 13, 1854.

The Pa. k. B. America, arrived to-day from Halifax. The American Steamship Pacific arrived at New York this afternoon from England. Fifteen thousand Russians killed and wounded, and four thousand Allies, on the 5th. Battle of the 13th false. The utmost alacrity in England and France. Reinforcements of three Ships of the Line, and eighteen Transports greatly damaged in a gale on the 13th, in the Black Sea. Supplies and Reinforcements, spite of weather, arriving.

The Allies have refused to treat on the only terms. CONSTANTINOPLE, 20th.—Fifteen thousand more (Allies) have gone to the Crimea. Western Flour 40s and 42s. 6d. Consols 91½.

The Ceremony of consecrating the Rev. Dr. H. Potter, D. D., as a Protestant Bishop of the diocese of New York, took place in Trinity Church, New York, on the 22nd. ult., in the presence of a large assembly of people, among whom were clergymen from several of the adjoining states and also from Canada. The sermon for the occasion was preached by the Right Rev. Dr. Ruford Lord Bishop of Montreal.

## Missionary Intelligence.

From the Colonial Church Chronicle, and Missionary Journal, for 1846-47, 1854.

**RUSSIA'S LAND.**—The Gospel Messenger publishes a letter from Bishop Anderson to the Rev. E. G. Gear, dated St. John's, Red River, July 1, from which we make the following extracts:—

"One circumstance of peculiar interest is the ordination of Mr. Mason, who has for upwards of twelve years laboured in this country, connected with the *West-Yan Missionary Society*. This took place on Thursday, the 29th, during the present week. We had a good congregation, and a large gathering of clergy. With Mr. Mason was ordained Mr. Stapp, of the *Church Missionary Society*. The former proceeds to York Factory for two years; and I feel most thankful that I am at last able to occupy that spot where they have so long petitioned for a minister. Of course, in the case of Mr. Mason, or any who join us from other communions, I shall admit him very soon to priest's orders, that he may be able to execute any office of the ministry, when he is settled at York."

Sir George Simpson, the Governor of the Hon. H. B. Co's territories, has just been in for his annual visit. He came in upon us unexpectedly while in Church on Sunday last, and remained until last evening, when he started for Le Claire. His visit had been very satisfactory, and many points have been arranged. They preferred Mr. Mason for York to any other man, and as I quite despair of any one from the old country coming out and liking York as his station, I hailed it as an arrangement acceptable to all parties. The Rev. J. Setce (ordained Deacon in December,—a native,) goes to Red Deer River. It is a favourable spot for farming and settling the Indians, and produce may, we hope, be raised there to some extent.

"We are just now in great apprehension, from what we hear from Sir George Simpson, about the Clergyman at Vancouver. The direct letters have not come to hand, but in the official documents of Sir George Simpson, the Rev. E. Staines who was the Hon. H. B. Co's Chaplain, and had a school connected with him for the sons of those in the service, is marked as having left Fort Victoria, and a little newspaper scrap mentions the loss of a steamer, in which all perished, and among them the Rev. E. Staines, wife and family. We trust he may yet be saved, but the details look very circumstantial."

**ALABAMA.**—A Sunday among the Negroes.—We found a neat and comfortable church, pleasantly situated by the road side; and, while without any pretensions to architectural beauty, it was yet made charming by the growing hedges of cedar, orange, and buck thorn which surrounded it. The churchyard was tastefully laid out for the purposes of Christian burial, and the graceful hedges and flowers which adorned the various lots and graves, proved to me that there was at least one congregation in our land who believed in "the communion of saints." Upon entering the church, we found it well filled with intelligent-looking and attentive worshippers: some of whom, we were told, had come from eight to ten miles to attend service. There was but one peculiarity in the service which attracted our notice. It was a "novelty" to us, though we were brought up in the Church, and have seen some surprising changes in our day; but still it did not "disturb our peace." We will not say that it did not move us, for that would be untrue; but it was with a feeling of agreeable surprise and joy. The peculiarity to which we allude, was the fact that, when the Rector invited the congregation "to accompany him to the throne of heavenly grace," every individual in the house, old and young, black and white (for there all classes worshipped together), "high and low, rich and poor, one with another," reverently knelt, as they also did during the remaining prayers of the service. We were told that, with few exceptions, we worshipped that lay with a congregation of Christian communicants.

In the evening of four o'clock we wended our way to the church again, and found it filled, as before, with a well-dressed, cheerful, and orderly congregation, but of blacks instead of whites. Knowing the condition of these people, that they were ignorant and unable to read, we were prepared to witness and shall we say, to pardon, some considerable variations in the order of our services. It was difficult to tell how the responsive parts of it were to be carried on. The worshippers evidently were deeply interested, but our Book of Common Prayer seems to presuppose that those who use it can read it at least. The service commenced as usual, to the Psalter; and the

responses during the Confession and the Lord's Prayer were sufficient to prove that the blacks can be taught to pray with the understanding as well as the heart. But now, we thought must come a change. It was not so, however. Instead of the Psalms for the day, the Rector gave out the 6th Selection, and again the sound of their voices, like the sound of many waters, proved that God, by giving to them retentive memories, had especially qualified them for responsive worship. The same was seen in the Chants, the Psalms and Hymns,—of course the latter were only from the authorized selection,—which they sang, making, as we believe, melody in their hearts unto the Lord. Their music is exceedingly touching, far more so than the more ornate singing of our usual congregations; indeed it is quite a mania both North and South. No one who hears them will suppose Bishop Cobbe at all enthusiastic when, speaking of this same congregation, he says in his address:—"As their voices, in deeply touching tones, rose in the Hymns, and Psalms, and Chants of the Church, my whole soul was moved and stirred within me, and I felt that it was a privilege to carry the Gospel to the poor." At times during the service, our thoughts, in spite of us, would wander to some of our white congregations, where the faintness of the responses might suggest a doubt of their capacity to read; and I wished they could all worship, at least one Sunday in the year, in St. David's Church, Dallas county. It might do them good. Service over, a sermon was preached, and the congregation were dismissed with the blessing of the Church. After a reverent pause they retired slowly from the church to their homes. Equally surprised and pleased at what we had witnessed, we stayed behind to ask, how such results had been effected? The answer was, "By the pious and zealous labours of minister and people for above thirty years." What I had seen could be seen at the same place every Sunday in the year. It was no holiday scene, but the actual work of the parish. With a zeal that has never flagged, the work has been pursued, and the results which attracted my notice were the fruit of the labours principally of one Christian lady, whom I regret I am not permitted to name. If no other good had been done but to prove the adaptedness of the Church to that portion of our population, it would not have been labour lost.

## Selections.

**BUSINESS ENDURANCE.**—Men of genius without endurance, cannot succeed. Men who start in one kind of business, may find it impossible to continue therein all their days. Ill health may demand a change. New and wider fields of enterprise and success may be opened to them; new elements of character may be developed. Men may have a positive distaste for some pursuits, and success may demand a change. None of these cases fall within the general rule. Men may have rare talents, but if they are "everything by turn, and nothing long," they must not expect to prosper. No form of business is free from vexations; each man knows the spot on which his own harness chafes; but he cannot know how much his own neighbor suffers. It is said a yankee can splice a rope in many different ways; an English sailor knows but one method, but in that method he does his work well. Life is not long enough to allow any one to be really master of but one pursuit.

The history of eminent men in all professions and callings, proves this. The great statesman, Daniel Webster, was a great lawyer. His boyhood was marked only by uncommon industry; as a speaker, he did not excel in early life. With great deliberation he selected the law as his profession, nor could he be deterred from his chosen pursuit. While a poor student, not the tempting prize of fifteen hundred dollars a year as clerk of the courts, then a large sum, gained with great difficulty for him by the zeal and influence of his father, nor could all the persuasions of the father, turn him from the mark he had set before him; and his great enemy, the Attorney-General of Massachusetts, is another marked illustration of resolute endurance and indomitable industry—life-long—centering in one profession, making him one of the chief ornaments of that profession, if not its head, in the United States.

Our late distinguished ambassador at the Court of St. James, Hon. Abbot Lawrence, whose wealth is poured out for all benevolent purposes, in donations as large as the sea, can recall the time when he had his profession to select, and the first dollar of his independent fortune to earn. He chose deliberately a calling; he pursued that occupation with integrity and endurance, through dark days and trying seasons, and the

result is before the world. This case affords an apt illustration of the proverb of the wise man, that a man diligent in his business shall stand before kings, and not before men.

The late John Jacob Astor, as he left his native Germany, passed beneath a linden-tree not far from the line that separated his native land from another, and made three resolutions, which he intended should guide him through life: 1. He would be honest. 2. He would be industrious. 3. He would never gamble. He was on foot; his wealth was in the small bundle that swung from his stick fast on his shoulder. The world was before him. He was able to carry them out. His success is the best comment on his endurance. Stephen Girard, at the age of 40 years, was in quite moderate circumstances, being the captain of a small coasting vessel on the Delaware, and part owner of the same. No trait in his character was more marked than his endurance, and the element gave him a fortune.

All men who have succeeded well in life, have been men of high resolve and endurance. The famed William Pitt was in early life fond of gaming. The passion increased with his years; he knew that he must at once master the passion, or the passion would master him. He made a firm resolve that he would never again play at a game of hazard. He could make such a resolution; he could keep it. His subsequent eminence was the fruit of that power. William Weller, in his earlier days, like most young men of his rank and age, loved the excitement of places of hazard. He was one night persuaded to keep the lace bank. He saw the ruin of the vice of gaming as he never saw it before; he was appalled with what he beheld. Sitting amid gaming, ruin, and despair, he took the resolution that he would never again enter a gaming house. He changed his company with the change of his conduct, and subsequently became one of the most distinguished Englishmen of his age.

Dr. Samuel Johnson was once requested to drink wine with a friend; the Doctor proposed tea. "But drink a little wine," said his host. "I cannot," was the reply. "I know abstinence—I know excess; but I know no medium. Long since, I resolved as I could not drink a little wine, I would drink none at all." A man who could thus support his resolution by action, was a man of endurance, and that element is as well displayed in this incident as in the compilation of the great work. When Richard Brinsley Sheridan made his first speech in Parliament, it was regarded on all hands as a most mortifying failure. His friends urged him to abandon a Parliamentary career, and enter upon some field better suited to his ability. "No," said Sheridan, "no, it is in me, and it shall come out." And it did, and he became one of the most splendid debaters in England. Loyola, the founder of the order of Jesuits, the courtier, the man of gallantry and dissipation, obtained such mastery over himself by labor and endurance, that, to illustrate the fact, he stood several hours, apparently unmoved, in a pond of ice and muddy water, up to his chin. Perhaps no other nation in Europe, at that time, could have won the battle of Waterloo except the British, because no other could have brought to that conflict that amount of endurance needed to win. For many hours the army stood manfully before the murderous fire of the French; column after column fell, while not a gas was discharged on their part. One sullen word of command ran along the line as thousands fell—"Eh up! file up!" "Not yet—not yet!" was the low Duke's reply to earnest requests made to charge and fight the foe. At length the time of action came. The charge was given, and victory perched upon the standard of England.—*Hunt's Merchant's Magazine.*

**THE WOOL CLEANER; OR, A PRACTICAL MEMORY.**—A clergyman in Wiltshire, walking near a brook, observed a woman washing wool in a stream. This was done by putting it in a sieve, and then dipping the sieve in the water repeatedly, until the wool became white and clean. He engaged in conversation with her, and from some expression she dropped asked her if she knew him.

"O yes sir," she replied, "and I hope I shall have reason to bless God to eternity, for having heard you preach at W— some years ago; your sermon was the means of doing me great good."

"I rejoice to hear it: pray what was the subject?"

"Ah! sir, I can't recollect what, my memory is so bad."

"Now, then, can the sermon have done you so much good, if you don't remember even what it was about?"

"Sir, my mind is like this sieve; the sieve does not hold the water, but as the water runs through, it cleans

the wool, so my memory does not retain the words I hear, but as they pass through my heart, by God's grace they cleanse it. Now I no longer live sin, and every day I entreat my Saviour to wash me in his own blood, and to cleanse me from all sin." Truly a practical memory is the best memory.

**AN ILLUSTRATION OF SCRIPTURE.**—A traveller in Syria says at the close of the day the roads are filled with wandering herds and flocks and droves of sheeps, with one attendant herdsman, all returning home for the night, after pasture on the neighboring hill-tops. As soon as they get to the outskirts of the village, each separates from the other, and unattended pursues its way to its master's door. "The ox knoweth its owner, and the ass his master's crib."

**HOW TO BE HAPPY.**—Said a venerable farmer some eighty years of age, to a relative who lately visited him, "I have lived on this farm for more than half a century. I have no desire to change my residence as long as I live on earth. I have no desire to be any richer than I now am. I have worshipped the God of my fathers with the same people for more than forty years. During that period I have rarely been absent from the sanctuary on the Sabbath, and have never lost but one communion season. I have never been confined to my bed by sickness a single day. The blessings of God have been richly spread around me, and I made up my mind long ago, that if I wished to be any happier I must have more religion."

**CIGARS.**—It is an indisputable fact, that taking the whole United States together, much more money is expended for the single article of cigars, than for all the Common Schools in the Union.

It is said that there are in the United States 2,263,000 farmers; 100,000 merchants; 40,000 physicians; 24,000 lawyers; 80,000 teachers; 27,000 clergymen; 70,000 mariners; 10,000 fishermen; and 10,000 state and federal officers.

**Correspondence.**

We do not hold ourselves responsible for the opinions of our correspondents.

**COLONIAL CHURCH GOVERNMENT.**

No. 5.

In my last I endeavoured to point out the necessity of establishing Colonial Archbishops, or metropolitan Sees as an absolutely requisite antecedent to any enactment, which should confer on us the privilege of meeting in legal assemblies for the purpose of self-government; and I argued that until some decided step had been taken in this direction synodical action is not only premature but also fraught with the elements of strife, division, and confusion. Let us pursue this branch of the subject somewhat further in detail.

It is well known to those who are conversant with the mysteries of the Colonial Office in Downing-street, that a case of precedence, similar in every respect to that which is supposed as possible in my last letter, in reference to the appearance on state occasions of the Roman Catholic Archbishop and the Protestant Bishop of this Province, has actually occurred in Australia in the City of Sydney. The late amiable and zealous Dr. Broughton was then Bishop of New South Wales. Doubtless the authoritative mandates of Lord Grey took him in common with others by surprise. He remonstrated with the Colonial Office; he protested publicly against this unjust and uncalled for encroachment on his privileges; and he convened his Clergy to join him in a solemn and impressive renunciation of every pretension which had been advanced and maintained by the Church of Rome in his Diocese. But the more he remonstrated and protested and renounced, the more earnest and determined seemed the R. C. Archbishop to insist upon all the privileges and pre-eminence, which were supposed to be conceded to him by the missive from the Colonial Office. He appeared on all state occasions and claimed his stated position, which in point of precedence placed him above all Bishops, whether of his own church or of ours. But the good and consistent Bishop Broughton avoided the humiliation, to which any collision with the Roman potentate would have inevitably subjected him, by eschewing with much tenacity all appearance on public or state occasions. He very prudently withdrew himself from attendance at levees, dinners, public meetings, and all state occasions, where his just place of precedence could be either disputed or usurped. Meanwhile strong representations were constantly made to the office in Downing Street as to the scandal and humiliation, which the new order of things had entailed on all protestant denominations in general and on the Church of England in particular. At length these representations, increased in their repetition and cogent in their reasoning, prevailed so far as to extort from the competent authority an order for erecting the Diocese of New South Wales into a Metropolitan See. Thus Bishop Broughton was at once placed in his proper position; and all constitutionally occupied and enjoyed that precedence, of which in a protestant country he ought not even momentarily to have been deprived. Here then is an example which is open for us to follow. North America as well as Australia needs a

Metropolitan for the purpose of both forming a living and active principle of union and harmony, and of maintaining protestant ascendancy in all the American Colonies of this Protestant Empire. Depend upon it my fellow Churchmen, this is the first step, in any imperial legislation, that may be conducive to the real welfare of the Colonial Church.

But here again a most important question presents itself, a question which no doubt will at the proper time, be keenly and closely canvassed. Which of the North American Dioceses shall have the high honour of being selected for the future Archbishopric? Shall Toronto, Montreal, Quebec, Fredericton, Newfoundland, or Nova Scotia? Doubtless on every principle of historical justice and local convenience the choice ought to fall on Nova Scotia. The first Bishopric that ever was erected in any British colony is here. On this ground it has the same claim to priority and precedence in the colonies, that Canterbury enjoys in the Mother country. As Augustine was the first Bishop, who occupied that renowned see, and it became in consequence metropolitan, so was Dr. Charles Inglis the first Bishop who was set apart for Nova Scotia, which on the same grounds and for the same reason ought now to become the Metropolitan See of all British North America.

Instead therefore of expressing a grave and decided opinion with regard to the expediency of Synodical action, the Churchmen of Nova Scotia would find much more profitable and promising employment in devising some practical means for giving effect to their just claim—the metropolitanship. Without any loss of time, which the success of their application might be rendered problematical, they ought immediately to bear themselves, and by memorial, petition or otherwise, endeavour to obtain from the Imperial Parliament, or if that be impossible, from the Queen in Council, a recognition of the precedence and importance to which the early erection of this Diocese justly entitles it. And even should their efforts fail of securing success they will at all events have the satisfaction of knowing that they made an earnest and vigorous attempt to obtain what they believe to be their right. If on the other hand their united endeavours should be crowned with success they will enjoy the still greater satisfaction of having been instrumental in securing permanently to this Diocese, that position in the Colonial Church of North America which they are convinced is its proper portion.

(To be Continued.)

FOR THE CHURCH TIMES.

**MELFORD—ITS PROSPECTS.**

No. VI.

**MR. EDITOR.**—It is not from any intercal symptoms or indications merely, though these very considerably exist, that I venture to assert that Melford's prospects are beginning to brighten, but from all that may reasonably be anticipated from the Treaty of Reciprocity with the United States, now soon to be established, I hesitate not to say, no nobler boon, humanly speaking, could be conferred upon our fishermen, and the Province at large, than the ratification of this Treaty by our Legislature. That this ratification will be speedily awarded, there is scarcely room to doubt. Calculated to open up a wide and varied field for usefulness, abundant in richest fruits, this Treaty will be hailed as the bright harbinger of yet prosperous and happy days. And deeply is it to be hoped, it will prove to be one of reciprocity, not only of Commerce and Trade, but also of good will, friendship, and brotherly love.

The utmost value of a gift is to be estimated by the necessities it will supply, as well as by the profits it will afford. So may the value of the proposed Treaty, as a great boon, be estimated and conceived: the condition of the majority of our fishermen is one of grave necessities; sanctioned, it would tend in the first place to supply these necessities, and then, to confer abundance, wealth and capital. The condition of Nova Scotia fishermen, while in possession of the so called exclusive rights of fishing in their neighbouring waters, ought surely, by this time, to be thoroughly understood. But as there are some, happily not many, who can imagine nothing to result from the adoption of this Treaty but misery and ruin before unknown, it may not be out of place here, to sketch it faintly. To draw the merest outlines of the Fisherman's experience for a single year—let us suppose the privations and miseries of a winter spent on a bleak and barren shore, survived; the heart of the Fisherman swells with hope, as he anxiously looks forward to the issues of the coming year. Spring opens—the season for exertion begins. Being utterly destitute of means, he appeals to his merchant, to whom he is already largely indebted, for the supply of the necessary outfit. This, the merchant, on the principle of self preservation quite commendable, to secure the old debt, feels constrained to grant. Now for results—let us suppose spring and summer operations over. The proceeds just pay expenses, but to the chagrin of the merchant do not touch the old debt;—but then there still is hope, the Fall fishing generally the most productive, is yet ahead, and there is winter coming, and every thing to stimulate to more active exertion. So the merchant, on the old principle of self preservation, is induced to grant some more assistance. Time elapses—the Fall fishing, perhaps pursued with energy and vigour, also comes. The Fisherman, anxiously looked for by wife and little ones at home, and upon whose success in fishing alone, they depend for subsistence and support, finally returns—but returns with an ache

ing than a gladdened heart! He returns, and the results of his labour may merely pay expenses, and perhaps a part, perhaps the whole of the old debt besides—but alas! how seldom, how very seldom that he has anything beyond, he can proudly call his own! The general case is, that he is again obliged to go to his merchant for provisions, for the support of himself and family during the coming winter—which the latter grants very sparingly, or not at all. And what is the sequel? A very natural one. Each successive winter, many a fisherman's cabin, affording but feeble shelter from piercing winds and pelting storms, is the scene of misery and want, the distresses of whose inmates are sadly related, in appeals to individual charity, in petition for assistance to a benevolent Legislature. Nor let it be supposed, that instances of destitution occasionally brought to public notice, are the only ones that exist, and that these arise from a "scarcity, merely temporary." Such or similar to them, may be met with at all times. And as for the "temporary" scarcity, it has existed at least for the last ten years, and in the very nature of things it does not seem likely, that the abundance of years previous to them will ever return with like uniformity.

Such is a fair representation of the general condition of the Fisherman, in times past and present. Unless some new field for a livelihood be opened up, the general case I have described must stand as it is—not stand, but grow worse and worse, and what the end is to be, it is difficult to imagine. The proposed Treaty, to which indeed a benevolent and overruling Providence seems now to point, is fully calculated to meet the entire emergency, and not only so, but also to confer privileges and benefits, of no trifling moment. To advance some arguments in its defence, and support, shall now be my endeavour.

1. It is objected that to "adopt the Treaty would be to cast away—to sacrifice our Fisheries, and to take our leave of privileges never to be regained." Surely the exchange of equivalents could involve no sacrifice, but to talk of sacrifice on our part, who would receive more than an equivalent for what we would be required to give, seems unreasonable indeed. It must be recollected that what is offered us, is nothing less than a large class of rich privileges and advantages, of vital importance to the progress and prosperity of a new country. These privileges and advantages, unlike those sought in return, would afford regular and certain results, such as might be confidently looked for. But let us see what it is we would really have to give.

It is a well known fact, that the Americans have ever derived more benefit from our Fisheries than we ourselves; and this they have done by direct inroads.—Some years ago, the British Government saw the necessity of coming to the rescue, and the quota of defence and protection it has since continued to vouchsafe, has acted as a very wholesome check, but has by no means remedied the evil; besides, the result gained has not appeared to justify the expense incurred. We would then give the Americans a right we cannot protect—a right to enjoy, simply, what they have long enjoyed, without it. And suppose Nova Scotia does not accept the Treaty, what alternative remains, but to protect her own Fisheries? And how is it possible for Nova Scotia ever to preserve her extensive sea coasts from the encroachments of an overwhelming number of well equipped and swift sailing American vessels?

2. It is to be remembered, that in the acceptance of this Treaty, we convey not the exclusive, but imply, equal right to the Fisheries in question. Our Fishermen will still enjoy the privileges of fishing around their own shores. Many of the American vessels, also, are already manned by Nova Scotians—a significant fact, but upon which I have not now time to dwell. It is however abundantly evident, that the conditions of the Treaty are not such as would be likely to diminish our own fishing privileges, or to lessen at all the amount of gain otherwise derivable from the Fisheries.

3. One of the leading results to be anticipated from the adoption of the Treaty, is the opening up of a market for the industry of our country. An ample market for her produce Nova Scotia has long required. It is that which only can stimulate the energies of her people, and lead to the drawing forth of her invaluable resources. There is no section of the country but would be materially benefitted by it; but perhaps few more so than the district of Melford—at all events after a short space. It is itself an excellent fishing station, and is but a short distance from the best fishing grounds. The privilege of finding an ample market for their fish, where the demand is steady and extensive, could not but be a boon indeed to our fishermen, and would be different indeed from the unprofitable and discouraging shifts to which they have been forced in times past. Perhaps nothing could tend more to promote fair competition with the Americans, than equal advantages of market. It was the want of these that rendered competition but too impracticable. When their market scarcely deserved the name, their remunerations were trifling and their expenses exorbitant—it was easy to contract debts but not to mass capital. There is now, however, a prospect of this state of things being broken up, and of the important advantages of a market obtained, by which capital may be acquired, and a vigorous competition with the Americans promoted.

It had been my intention that this sixth letter should close the series, but as I have already drawn out this perhaps, to too great a length, and I have some points yet to bring forward, I beg that I may be favoured the insertion of but one more.

N. V. 1854.

RESIDENT.

The Church Times.

HALIFAX, SATURDAY, DEC. 16, 1854.

THE BISHOP OF NOVA SCOTIA'S Primary Charge, has just issued from the Press. It is published "at the request of the Clergy," and contains 27 pages. Appended are the minutes of the late meeting of Clerical and Lay Delegates. The Charge may be obtained at the Bookstore of Mr. Gossip. It is well worthy of perusal by every Churchman in the Diocese. It gives no uncertain sound as to the fundamental and vital doctrines of the Gospel, and is replete with earnest and judicious counsel on the solemn responsibilities of the Ministerial office, and the right discharge of its sacred duties. We have marked several passages for transfer to our pages in this and succeeding numbers. The Bishop thus begins:—

"MY REVEREND BRETHREN,

"It is with much pleasure that I meet you now for the first time assembled together, and yet it is with unfeigned diffidence, and a deep sense of my inability adequately to perform the duty which devolves upon me to-day, that I proceed to address you. Indeed as time rolls on I feel more and more painfully conscious of my own insufficiency for the great trust committed unto me. Let me ask the aid of your prayers my Brethren, that strength and wisdom may be vouchsafed to me, that the Church of God may not suffer loss through my weakness, yea that it may ever thus be the rather manifest that the excellency of the power is of God and not of us. At the same time I depend upon your hearty co-operation in the work in which we are together engaged, in the success of which we must be equally interested, and if at any time the course pursued by me does not altogether commend itself to you, I shall be happy to receive and ready to consider your representations, though it must be remembered in every case that a responsibility is laid upon me, of which I cannot divest myself, and that I may sometimes be compelled to act according to my own judgment, when I unhappily differ from those with whom I should always wish to agree, and I can only pray that I may have a right judgment in all things."

He then discusses the question of Synods, as extracted in a late No.

On the important subject of Sunday Schools his Lordship remarks:

"Since then religious instruction is not provided for in our Common Schools, we must endeavour to supply the defect, by the only instrumentality available, I mean that of the Sunday School. There is reason to believe that the first Schools of this kind were commenced in this Province, and I would fain hope that the importance of attention to them is understood and felt by all of us. Without the preparatory teaching of the Sunday School your preaching will be almost useless. You will speak as it were in an unknown tongue, and even the most simple statements of doctrine will be unintelligible to those who have not been early instructed in the elementary truths of religion. The nature of your Parishes presents a serious obstacle to the Sunday School, as it is impossible in most cases to exercise that superintendence which is required, and in many Districts it is very difficult to find any qualified person to take charge of the School in your absence. Still you should make a point of establishing a School in connection with each Church in the Parish, and I doubt whether there are many cases in which some person cannot be found competent at least to hear the children read the Scriptures, and repeat the lessons learned under your direction. And although much of your Sunday is often occupied in travelling from one Church to another, it is very desirable so to arrange as to visit at least one of your Schools on each Sunday in rotation, and to catechise and instruct the children yours if for a brief space. This will aid very much in keeping both teachers and children attentive to their work."

He thus notices our Collegiate Establishments and the recent efforts for their endowment:

"With respect to a location of a higher class, I trust that we are now well provided, and that our Colle-

\* Speaking of Parochial Schools generally, the present Bishop of London said in 1830.—It is to these seminaries that we are to look for a succession of youthful branches, which having been grafted into the body of Christ's Church at baptism, may here imbibed the sap of holy principle, and be prepared by culture under the gracious influence of the Spirit, sought for in prayer to become trees of righteousness, the planting of the Lord. It is hardly going too far to assert, that a Clergyman's attention to his Parochial Schools is the most hopeful part of his ministerial exertions. He may severely calculate upon being listened to in his public ministrations, with intelligence and profit, by those who have been long habituated to his mode of teaching divine truth, and with attentive respect by those who have been accustomed from their infancy to regard him as their instructor and friend, to fear his kind rebuke and rejoice in his approving smile.—Charge at Primary Visitation.

† It is generally objectionable to use the Churches for Schools, if it can be avoided, for the reverence due to the Holy place is apt to be diminished, and the children are led to regard the House of God as an ordinary School House, and attendance there becomes irksome. It is always best therefore if possible to procure a room, if there is no School House in the vicinity, for this purpose—but at the same time it is much better to use the Church than to erect a new one.—Christ's Block, who have a claim to the Pastor's peculiar care and attention.

late Establishment will bear comparison with any Institution that is, or likely to be, established in this country. We have passed through a crisis. At one time we were tempted to despond, but He who never forsakes any who trust in Him has evolved good out of evil, and the withdrawal of the public grant, instead of striking a death blow, has been instrumental in imparting new life, and we have good reason to hope that both our College and Academy will be more efficient and prosperous than ever before, whilst the indirect advantages resulting from this call to our people are not to be lightly regarded. An interest has been awakened throughout the Diocese, which, if properly fostered and improved by you, will not be confined to the College, but will extend to all other matters connected with the welfare of our Church.

"I have been frequently charged against our people, and there has perhaps been too much reason for the charge, that they were unwilling to maintain their own religious system, that they have long been depending upon extraneous support that they could not walk alone. We may rejoice that this reproach is now for ever taken away, and when I reckon up the amount contributed throughout the Diocese during the last three years, I thank God and take courage, feeling that Churchmen are learning to appreciate their privileges and advantages, and proving this in the most satisfactory manner by a readiness to give what is required in order to preserve what they profess to value. I must however state, in justice to those who have done much, that there are still some places of which it cannot be said, they have done what they could. And I call upon you, who are the appointed teachers in those places where little is done for the Church, where the people contribute grudgingly, and not in proportion to their ability, to consider whether this defect may not be attributable to neglect on your part, whether you are in the habit of setting before your Congregation their duty in this respect.

"We are always too ready to find excuses and reasons for not parting with our money, and the Ministers of God must enforce the absolute necessity of alms giving and oblations, not merely because a certain amount is required for God's service, but because a readiness to give, which can only be nurtured by the habit of giving, is an essential ingredient in the Christian character, and because otherwise you will omit the inculcation of a duty on which much stress is laid in Holy Scripture, and to the due performance of which special blessings are promised. I know that in some cases you are deterred from asking your people to contribute in consequence of their poverty, but if this matter is rightly regarded, you will see that you thus wrong the poor man, and are injuring him who has little, if you do not afford him the opportunity of gladly giving of that little, knowing that "where there is first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—Moreover there can be no doubt, that you will find your people together, and strengthen their attachment to their Church, by leading them to join in its support, and that each will feel a more devoted regard for the Minister, the Church, and the Institutions, to which he feels that he is himself contributing his proportion however small it may be."

(To be Continued.)

THE BEST MONUMENT.—Instead of expending large sums in stately monuments of cold marble, to keep up the memory of the departed, how much better to do something like the following, which while it perpetuates the name and worth of the deceased, will at the same time advance the interests of immortal souls for all generations. We wish our rich men would thus expend their money in this city, before they go hence and are no more seen. We want a real FREE CHURCH, with open seats, where the humblest and most ragged may come and worship God, without fear of being scoffed at, and where the thousands who are deterred by the expense of sittings in our existing Churches, may be sure of a place.

Who will move in this matter, without waiting any longer? We undertake to say that if a neat and plain Building to contain 1000 people, were erected north of Jacob Street, with free sittings, it would soon be filled, and that by numbers who now seldom enter a place of worship.

"It will be seen by a note from one of the Managers of the Fund for the erection of a Free Church to perpetuate the memory of Bishop Wainwright, that every precaution is taken to secure its freedom, as a Place of Worship, from all exaction of pew-rents, at any time, now or hereafter. The building will be erected under the provisions of the Act of the Legislature passed last year, which enacts that the seats and pews shall be "free forever, for the occupation and use, during Public Worship, of all persons choosing to occupy the same." This is certainly most satisfactory; and it ought to ensure a liberal response to the appeal for so affectionate and affecting an object."

† A Sale of Fancy Articles, in aid of the Patriotic Fund, for the benefit of the Widows and Orphans of the gallant Soldiers and Sailors who fall in the present contest, is to be held at the Artillery Mess Rooms, on Tuesday, 21st Jan. 1855, under the patronage of Hon. Mrs. Gore. Contributions will be received by her, and Mrs. Twining, Mrs. Walker, and Miss Stothard.

LITERARY NOTICES.

We have to acknowledge the receipt from E. G. Fuller, Esq., of several works from his well furnished Establishment.

The Church Review and Eccles. Register, for July and October, Vol. 7, Nos. 2 & 3—New Haven, Conn. and E. G. Fuller, Halifax.

This periodical is already favourably known in these Provinces, and on the other side of the Atlantic, and is conducted with acknowledged ability. The number for July contains a searching review of Archbishop Wilberforce's work on the Eucharist, which has led to his recent flight to Rome. This article occupies upwards of 30 pages, and contains a complete refutation from Scripture, and from Primitive and Catholic Reformers, of the unsound views which the late Archbishop ventured to put forth, on the subject of the Real presence. When it is recollected that the Reviewer writes several months before the perversion of this author, the following remarks will seem prophetic. Speaking of his Jesuitical twisting of one of the Rabrics, he says—"It is hard to suppress rising indignation at these words of Wilberforce, at this juncture, in a double sense, with Formularies, which he has solemnly engaged to hold and maintain, at this open denial of their plain force and meaning. We grieve to see in him another sympathiser with Trent, of whom others have preceded him to Rome, and unless he is recalled, as we devoutly trust he may be, to the true doctrine of Catholic antiquity, we may expect him to be stranded on the wide beach of development, striving to recognize in the monstrous phantoms of those shores, the forms of Christian beauty and truth, and having each last echo from the Vatican, as a new revelation from Heaven."

Art. IV.—embraces 23 pages of a critical examination of Dr. Levi Silliman Lee's book, which has been so industriously circulated here since his perversion. We recommend every candid reader to peruse these 25 pages, in the Church Review, after which he will be better prepared to pass judgment on the ex-Bishop's case and performance.

Art. VI. is devoted to a notice of the Poetical Works of Geo. Herbert, with Life, &c.—Rev. Geo. Gillilan, N. York. No commendation of Geo. Herbert is wanting to the intelligent Churchman, poetical or not, at this late day. We may give some extracts from the Reviewer's glowing eulogium upon him, on some future occasion.

"Sketches of the Colonial Clergy of Maryland" close the number. Of that for October we can only give the contents list. 1. A Creedless faith, and a faithless Creed. 2. Gibbon confronted. 3. The Revival system: its good and evil. 4. The question of the Papacy. 5. Apathy of the Church to the genius and wants of the Am. people. 6. The West and its wants. 7. The Church among the Slave population. Besides such articles as are elaborately reviewed, each No. contains what are called "Book Notices," comprising lively sketches of the Literary productions of the day, to the extent of 30 or 40 in each. Moreover there is a copious summary of Foreign Intelligence, especially of an Eccles. nature.—Upon the whole, we recommend our readers to patronize this work. Price 25— at Mr. Fuller's.

"The Young Housekeeper or thoughts on Food and Cookery," by W. A. Alcott, author of the Young Husband, Young Wife, &c. N. York 1853, 20th ed.

The Young Mother, or management of Children in regard to health—by the same author.

We have not space to say much of these. They are well got up, and treat of subjects of every day interest and importance. The first, as its name imports, will be found a valuable auxiliary to the manager of domestic affairs. It treats of all imaginable articles of food for the outer man, and of all approved modes of preparing it,—and what is better, it treats on mental food and culture, the formation of good and regular habits of thought and action, and in short of whatever pertains to the well ordering of individual households—of which whole communities are composed.—It is intended as "a means of rendering housekeepers thinking beings, and not mere creatures of habit or slaves of custom—as a contributor to the cause of human improvement—to the melioration, elevation and restoration of fallen humanity." We think it would be well for "old housekeepers" as well as young ones to add this work to their stock.

In the second work, the "Young Mother" will find abundant directions for the physical education of her children—a subject on which there is, confessedly, much ignorance and carelessness, even among enlightened parents. Here may be found the fullest information and directions as to the "nursery, temperature, ventilation, child's dress, cleanliness, food, bathing, exercise, amusements, sleep, society, employments" &c., as called for in bringing up a family of children. We have been engaged in that work for the last 27 years, without the advantages of such a code as that before us—but late in the day tho' it be for ourselves, we are still glad to have it—and, whether they go by its rules and subscribe to its theories or not, we certainly would advise "young Mothers" and fathers too, to buy this work from the obliging Bookseller who sent it to us.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.—The next Lecture will be on Tuesday evening, 15th inst. by P. C. Hill, Esq. Subject—"The daily increasing testimony to the substantiation of the Holy Scriptures."

There will be an Examination of the National School on Wednesday next, 29th inst. The boys' department to be examined at 12, and the girls at 1 o'clock.

LETTERS RECEIVED.

From Rev. H. M. Spink—directions will be attended to. From Rev. Mr. Townshend. From Rev. T. H. White. From Rev. J. Amherst.

Holloway's Pills, a certain Remedy for Bilious Complaints—George Wesley, (Pilot) of Union Row, Pitt Street, according to his own admission, suffered more than most people from severe and bilious attacks, accompanied with a disordered stomach, and great derangement of the system, from which last fall, he was effectually cured by taking Holloway's Pills. He has a daughter, nineteen years of age, who suffered much from a sick headache, and diarrhoea, she has also been cured by these justly celebrated Pills, and indeed her health is better than ever it was in her life.

Married.

At Dartmouth on Tuesday evening, by the Rev. Dr. FRETZ, Pastor, Mr. ANNE YINNOT, to CAROLINE ELIZABETH, eldest daughter of John Fender, Esq. of Chester. On the 4th of Dec. at Yorkwash, by the Rev. H. Sinner, Mr. WILLIAM H. STONE, to Miss MARY PATRICIA, wife of T. Amherst.

At Las Port Medway, on the 21st of Nov, by the Rev. Mr. Ambrose, Mr. JOSEPH HOLLAND, of Margaret's Bay, to MARY SOPHIA, fourth daughter of Mr Henry Caloun. On the 14th of August last, at Beau Secum Eastern Shore, by the Rev. Jas. Bredding, Mr GARDNER P. W. to Miss ELIZABETH ANN BROWN, being residents of the above named place.

Died.

On Sunday morning, MARY ANN, wife of Mr. John Hamer, in the 73rd year of her age. On Friday night, 8th inst. CHARLES THOMAS, second son of James H. Lindsay, aged 2 years and nine months. On Friday 8th inst. Mr. NICOLAS HOWLERTZ, in the 7th year of his age. On Tuesday evening, after a severe illness JAMES ALLEY, fourth son of Mr. William Campbell, in the 17th year of his age. On Tuesday night, by suffocation during the burning of his vessel at McNab's Wharf, Mr. SAMUEL WHITE, of Prospect, aged 41 years. Suddenly on the 16th Nov., Eastern Shore, Mr. FREDERICK HARTLING aged 70 years, formerly of Leffave, Lunenburg County. At Musquodobolt, on the 1st inst., AMOS DAVID BROWN, aged 12 years.

Shipping List.

ARRIVED.

Saturday, Dec. 8th.—Brigt. Louisa, Lauchner, New York, schr. Canra, Roy, Fortune Island. Sunday, Dec. 10th.—Schr. Martha, Bird, Newfoundland. Monday, Dec. 11th.—Brigt. James Wellington, Edinburgh, St. Vincent. Tuesday Dec. 12th.—Brigt. Laura, Perry Mayaguez, Kailolah, Jenkins, Montreal. Thursday, Dec. 11th.—Brigt Eclipse, Mitchell, Kingston, 24 days. Mary, Robinson, Liverpool; Lightfoot, Harlow, ditto. Friday Dec 15th—Brigt Nancy Grant, Porto Rico, 18 days. Am brig F. P. Beck, returned from Cape Sable, 8 days. Schr. Jane Sprout, Mc Nab, Hurin, 14 days. Mary, Glasgow St. John's, N. F.

CLEARED.

Thursday, Dec. 11th.—Brigts. General Washington, Dar, New York. Lucy Ann, 'packet' Simpson, St. John's N. B.; schr. Triumph, Dowler, F. I.; Indies. Sonora Graham, Charlottetown. Friday, Dec. 15th.—brigt Velocity, Jama'ca; schr Dart, Israel, Cuba.

COUNTRY MARKET.

PRICES ON SATURDAY, DECEMBER 16.

Table listing prices for various goods: Apples, per bush. 4s. a 5s.; Bacon, per lb. 7 1/2d; Beef, fresh, per cwt. 3 1/4 a 3 5/8; Lamb, per lb. 2 1/2 a 3d; Butter, fresh, per lb. 1s 3d; Cheese, per lb. 6d a 7 1/2d; Chickens, per pair, 1s 9d. a 2s.; Eggs, per doz. 1s. 6 a 1s. 3d.; Geese, each, 2s.; Hams, green, per lb. 5d.; Do. smoked, per lb. 7 1/2d. a 9d.; Hay, per ton. 25 a 27; Homespun, cotton & wool, per yard 1s. 7d. a 1. 0d.; Do. all wool, 2s. 6d.; Oatmeal, per cwt. 25s.; Oats, per bus. 3s.; Pork, fresh, per lb. 4d. a 5d.; Potatoes, per bushel, 3s. a 4s.; Socks, per doz. 12s.; Turkeys, per lb. 5l. a 7d.; Yarn, worsted per lb., 2s. 6d.

CHURCH SERVICES.

JUST RECEIVED and for Sale, a superior quality of CHURCH SERVICES, in Velvet & Morocco Bindings with Gilt rims, with or without cases—very suitable for Christmas or New Year presents. Also, daily exported—from United States—handsomely bound ANNUALS for 1855.

Dec. 11. WM GOSSIP, Granville Street.

AROMATIC PRESERVATIVE TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and a sweetness to the BREATH, is quite free from Acids, (so destructive to the Enamel,) and all the ingredients employed in its composition, are those recommended by the most eminent Dentists. Sold in bottles at 1s. 6d each, at LANGLEY'S (No. 24 Granville Street.)

Advertisements.

JUST PUBLISHED.

And for Sale at W. Gossip's Book Store, 24 Granville Street.

A CHARGE Delivered to the CLEROY of the Diocese of Nova Scotia, at the VISITATION held in the Cathedral Church of St. Paul, at Halifax, on the 11th Day of October 1851. By HENRY, Lord Bishop of Nova Scotia. Decrs 16. 1851

A SALE OF FANCY ARTICLES,

IN AID OF THE PATRIOTIC FUND,

FOR the Benefit of the WIDOWS and ORPHANS of the gallant Soldiers and Sailors who fell in the present contest in the East, will be held at the Royal Artillery Mess Rooms, on TUESDAY the 9th day of January, 1852.—Patronized by the Honble. Mrs. Gore

Contributions will be most thankfully received by the Honble. Mrs. Gore, Bellevue. Mrs. Dr. Fleming, Morris Street. Mrs. Walker, Morris Street. Miss Stoddard, Engineer Square. And by any of the ladies of the Committee. The Band of the 74th Regiment will attend. Dec. 16.

MARSHAL'S NOVA SCOTIA JUSTICE.

THIS WORK, which contains information on the Judiciary of this Province, more copious than the Revised Statutes, or any other Work, it has been published and is a most useful reference, is still for Sale at the NOVA SCOTIA BOOK STORE.

By W GOSSIP, One of the Original Publishers, Decr. 16. 24 Granville Street

EAST INDIAN CURRY POWDER,

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

THIS Powder is carefully prepared with ingredients of the choicest quality, according to a formula brought from India by an officer of the British Army, who was long a resident there. Curries made with it are pronounced excellent; and when the accompanying Receipt is strictly followed, cannot fail to please those who are partial to this kind of compliment. Prepared and Sold by WM. LANGLEY, Chemist, &c. from London. Halifax, N. S. Dec. 16.

PARLEZ VOUS FRANCAIS?

FRENCH SCHOOL BOOKS.

JUST RECEIVED from New York, and for Sale by the Subscriber.

Spirer and Senecho's Complete French and English PRONOUNCING DICTIONARY, one vol. Imperial Octavo, 1490 pp. well and strongly bound. This Work has been newly computed from the French Dictionaries of the Academie, Laveaux, Boiste, Deschamps, Landais, &c. and from the English Dictionary of Johnson, Richardson, Walker and Webster. It surpasses all others in correct and philosophical analysis of shades of meaning, in fitness of definition, and clearness of arrangement; and contains many words, particularly such as are connected with modern science, not to be found in any other work of the kind. Price 4l.

Surenne's French and English Dictionary 12mo. do. do. Abridged School Edition. Levisse's French Grammar. Ollendorff's New Method of Learning to Read, Write and Speak French. By Value. do. do. do. By Jewett. Key to Ollendorff's Method &c. &c. French De Foy's Elementary French Reader, Rowan's Modern French Reader, Wanostrat's Recueil Choisi, French Testaments, Lehmann's Telemaque, De Foy's Cla. de French Reader, Collet's Dramatique French Reader, Histoire de Charles XII, par Voltaire, Perrin's French Fables, with Key. By Bolman. W GOSSIP, 24 Granville Street. Dec. 16.

COLLEGIATE SCHOOL, WINDSOR, N. S. RE-OPENED.

THE PRINCIPAL of this Institution is prepared to receive Pupils either as Boarders or Day Scholars, on terms recently established by the Governors of King's College, as follows: Boarders, at £35 per annum. Day Scholars, at £8. Payment in both cases to be made quarterly, and in advance. Parents intending to send their Sons at any time during the ensuing Winter, are requested to make early application. Further particulars may be known by reference, to Halifax, to the Revd. J. C. COCHRAN, Secretary to the Board of Governors of King's College, or at Windsor, to D. W. PICKETT, PRINCIPAL.

N B Two annual exhibitions of £10 and £5 have been founded by the Alumni of King's College, and will be open for competition at the Encants. A. D. 1852. October 14, 1851

CREIGHTON, WISWELL & CO.

IMPORTERS OF BRITISH & AMERICAN GOODS, SLOP CLOTHING, FURS, NET TWINE, &c.

Have received their FALL STOCK, and solicit an inspection of the same from buyers, who are in search of Good VALUE. Warehouse, Nos. 2, 3, 4, and 5, ORDNANCE SQUARE. Entrance from No. 2. Dec. 4.

JUST PUBLISHED SONGS OF THE CHURCH.

BY WILLIAM BULLOCK.

Curate of St. Paul's, Halifax

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BIBLES, BOOK OF COMMON PRAYER

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April 22nd.

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THE SUBSCRIBER has just received a Supply of PRINTING INK, from the Establishment of Morrill, Donald & Co. This Ink is in tin Cans of 12 lbs. and upwards, is used in the Harner's Establishment and other Printing Houses in New York, and will be warranted good at the respective prices, per lb. viz. from 1s. 10d to 3s. 6d. Cash. WM. GOSSIP, No. 24 Granville St. Halifax, Sept. 23, 1851.

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HEALTHY GERMAN LERCHES, JUST RECEIVED AT LANGLEY'S DRUG STORE, No. 24 GRANVILLE STREET. Dec. 10, 1851.



Poetry.

THE ORPHAN.

O LORD, my God, I come to Thee. With faltering voice and bowed knee In accents lowly, as the breath,

My father's God, I come to Thee. When darkness shrouds the earth and sea— When all those little stars above

When guardian angels o'er the deep, Their sacred vigils nightly keep When o'er the soul of hopeful youth,

Let friends forsake, and grief o'ercast And sorrow lay my bosom waste; Let dark misfortune's blighting power,

When sickness lays my feverish head— Where worldly joys in anguish fade— Where prince and peasant, trembling own,

Ere yet life's troubled race is run— In death ere sinks my setting sun— Oh, may my soul exulting prove,

Advertisements.

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THIS POWDER forms an agreeable, refreshing, and salutary Draught, removing Headache, Vertigo, Acidity in the Stomach, want of Appetite and other symptoms of Dyspepsia.

NOTICE

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

By Command,

E. RUSHWORTH, Private Secretary

August 20.

PER R. M. STEAMSHIP AMERICA.

AUGUST, 1854.

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Aug. 20, 1854.

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DEAR SIR.—In this district your Pills command a more extensive sale than any other proprietary medicine before the public. As a proof of their efficacy in Liver and Bilious Complaints, I may mention the following case. A lady of this town with whom I am personally acquainted for years was a severe sufferer from disease of the Liver and digestive organs.

Nov. 23rd, 1852. AN Astonishing Cure of Chronic Rheumatism After Being Discharged from the Hospital Incurable.

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or to

May 6.

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