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The Church Times.

Rev. J. C. Cushman, Editor. "Evangelical Truth--Apostolic Order." W. Cassin, Publisher.

Vol. 7. HALIFAX, NOVA SCOTIA, SATURDAY, DEC. 31, 1859. NO. 60.

Calendar.

CALENDAR WITH LESSONS.

Date	MORNING.	EVENING.
12 Sunday in Adv.	12	12
13	13	13
14	14	14
15	15	15
16	16	16
17	17	17
18	18	18
19	19	19
20	20	20
21	21	21
22	22	22
23	23	23
24	24	24
25	25	25
26	26	26
27	27	27
28	28	28
29	29	29
30	30	30
31	31	31

Poetry.

SELECTED FOR THE CHURCH TIMES.

SPEAK greatly to the erring,
To know not all the power,
With which the dark temptation came
In some unguarded hour,
He may not know how earnestly
He struggled or how well,
Until the hour of weakness came,
And sadly thus he fell.

Speak gently to the erring,
Oh do not thou forget,
However darkly stained by sin,
He is thy brother yet,
Heir of the self same heritage,
Child of the self same God,
He hath but stumbled in the path,
Thou hast in weakness trod.

Speak kindly to the erring,
For is it not enough,
That innocents and pious are grieved
Without the censures rough,
It surely is a weary lot,
That sin-crushed heart to bear
And they that share a happier lot,
Their chidings well may share.

Speak kindly to the erring,
Thou yet may'st lead him back,
With holy words and tones of love,
Through misery's stormy track
Forget not thou hast often sinned,
And sinful yet must be;
Deal gently with the erring
As God has dealt with thee.

—Charles Keble.

Religious Miscellany.

TESTIMONY TO THE LITURGY.

The Book of Common Prayer is a very kernel of the Church of England. The liturgy has probably no rival in the affections of the English nation. The excellence, beauty and majesty of its language, the simplicity and dignity of its ritual, the richness and sweetness of its melody, the touching harmony of its cadences, the depth, warmth, and elevation of its devotional spirit, have for ages soothed the feelings, stimulated the piety, and earned the reverence of a great and religious people. We cannot wonder at the exhibition of such phenomena. The liturgy is the precious tradition of the religious feeling and most exalted aspirations of many centuries of Christianity. All that the most saintly men, under every circumstance of human life, and human emotion, have felt in the depth of their souls and poured forth to the God of their adoration—be it the bitterness of the keenest penitence, or the resignation of the profoundest sufferings, or the fervor of Christian hope, or the exultation of triumphant faith, or the submission of the sincerest humility, or the intensity of the most earnest prayer has conceived and uttered, is here treasured up for the sustaining of Christian life, and perpetuating of Christian feeling, through unnumbered generations.

It is a striking testimony to the intrinsic excellence of the liturgy, and to the facility and purity with which it expresses the genuine spirit of Christianity, that it has descended from such remote antiquity, it has retained none of its original freshness. It is as serviceable to the present generation, as thoroughly adapted to the intelligence of our profoundest, as also of our most uneducated and delicate feelings, as if it had been composed in our own day. Nay, it is more so; for without meaning any disrespect to Archbishops of Canterbury; and, it may be confidently asked, on hearing the occasional prayers put forth from time to time by the authority of the Queen in Council, has not been

struck by the very perceptible discord between the new and the old, and has not found the additions of modern composition to fall short in power and beauty of language, as well as in depth and simplicity of feeling?

The musical and rhetorical excellence of the Liturgy will excite greater surprise, when it is remembered that, for the most part, it consists of translations from Latin. What other work can be placed by its side, in which a literal version from a foreign tongue is felt to surpass native and original compositions in harmony, richness, dignity, and variety of expression? What English prose will venture to challenge a comparison with the majesty and melody of the collects? Shakespeare and Milton may have equalled them by the happiest efforts of their genius; we know of no prose writing that could bear such a trial.

The cause of the superiority is plain. The Liturgy, is the choicest selection of what has been proved to be best during a long lapse of time. Its litanies and its collects are the fruit of the most sublime piety and the noblest gifts of language, tested by long sustained trial. Had they not sprung from the inmost depths of human nature, thoroughly penetrated and christianized by religion, they never would have retained their preeminence in public worship, much less have continued to be a living fountain of devotion for the nineteenth as truly as for the sixth century. No single generation could have created or could replace the Liturgy. It is the accumulation of the treasures with which the most diversified experience, the most fervent devotion, and the most exalted genius, have enriched the worship of prayer and praise, during fifteen hundred years. Who, then, can over-estimate its influence in perpetuating the sacred fire of Christian love and Christian faith amongst a whole people, or exaggerate its power in conserving the pure and apostolic type of Christian worship.—N. B. Keble.

QUALIFICATIONS OF HOLY ORDERS.

Suppose a world and a field of the Lord's Vineyard were to be divided among a large number of the same field, "How should I follow a man of the weight of such an office and charge?" would he advise him to join an Ecclesiological Society, and to listen to lectures on "brick, and table linen," or would he bid him to take up his Prayer Book and read, mark, learn, and digest the office for the "Ordering of Priests and Deacons?" "To qualify," remarks the Venerable Archdeacon Stanford, "to qualify a man for Holy Orders, to fit him to be a clergyman, to capacitate him to expound holy Scriptures, to deal with hearts and consciences and souls, to tread his way through doctrinal contrarieties and rabrical ambiguities, and party and professional prepositions—and, in days like these, to exercise influence over those of whom he is the authorized instructor—his own mind should have been exercised and furnished on the subject of his mission." All true. And how much of such furniture will Ecclesiology and its kindred novelties supply? "If," continues the Archdeacon "he has no matured opinions of his own he should have at least consulted the writings of our great divines. If he have not taken the journey himself—and how little comparatively can any young man know of that experimental divinity, which is the highest of all, but which can be learnt only in the wrestling of the cloister, and in the conflicts, the sufferings, the miscarriages and recoveries of what has been well called the battle of life—he should at least have consulted a road book, and gleaned intelligence from those competent to afford it, before he undertakes to guide his fellows in a path in which to wander is to perish. What wonder that tyros go astray—that we hear of such derelictions and defections—that Rome triumphs in the inconstancy of even ministers of our communion—that we are at times pained by the headiness and self-sufficiency of our younger clergy? It is because men are shallow that they are pragmatical—because they have looked on only one side of the shield that they are pragmatical—because they measure themselves by themselves, and compare themselves among themselves, that they are not wise, and fancy themselves giants when they are

but pigmies. We are often reminded of Archbishop Leighton's reproof to a youthful divine who accosted him with, 'My lord, there is a passage in Scripture which I do not understand'—'There are a great many passages, young gentleman, which pass my comprehension.' Would they but study ecclesiastical history, they would see that opinions, which fascinate them by their novelty are but exploded errors—that when they think they have made discoveries in theology they have resuscitated heresies—that the flowery margin on which they stray, and fancy a mine of wealth, is but an extinct or still smouldering crater. Would they study our old divines, those masters of thought and diction whose very dust is gold—digging deep and drinking deep—they would learn that arguments which are represented as unanswerable have been answered a thousand times—that what is designated primitive is but mediæval—that it is their ignorance which renders the one redoubtable, their imaginativeness which makes the other attractive—that learning and experience, like Ithuriel's lance, would detect the counterfeit and dispel the illusion.—Protestant Churchman.

WEARING THE CRUCIFIX—GLORIFYING IN THE CROSS.

It is not by the ostentatious display of this sacred symbol of Christianity that we show we glory in it—not by wearing it as an amulet or charm—not by carrying it into the assemblies of the gay and fashionable, hanging in jewels of gold and silver from the breast. This looks like glorifying in the cross; but it is only the semblance of it. We may even venture to draw the inference from our own ordinary modes of thinking and feeling. Arguing from them, we should say, it is not in this way devoted love and attachment for any object shows itself. The image of the loved and honored object is not ostentatiously exhibited to the gaze of the world; it is rather concealed; so that even when that bosom on which it hung has ceased to beat, the loved semblance has been found enshrined upon it. The cross is associated in the Christian's mind with treasured recollections, too dear for it to be thus flaunted in the eye of the world. No, he proves in a different manner that he "glories in it." He shows it as the apostle showed it—by his love and zeal for the purity of the gospel truth—by the zealous vigilance with which he guards against every attempt to adulterate its purity, or to mar its simplicity. He shows he glories in it, by the care with which he abstains from mixing any foreign ingredient with the only ground of a sinner's hope of acceptance with God; or from attempting to eke out with human merit the spotless robe of the righteousness of Christ his Saviour. He glories in it, by open profession, by a fearless avowal of his sentiments—by being always "ready to give a reason for the hope that is in him," and by resisting the temptations of the world, the flesh and the devil. And while he labors to realize the character of a true Christian, the noiseless tenor of his way, the silent lessons of a holy example shall preach more eloquently and impressively than words or outward signs or emblems could, that he glories in the cross of Christ.

THE FEAR OF DEATH.

Surely to the sincere believer, says Southey, death would be an object of desire instead of dread, were it not for those ties—those heart-strings by which we are attached to life. But should we search all the volumes upon earth for an argument against the fear of death, I question if we should meet with a stronger than is furnished in the following passage. I need scarcely add, its whole virtue consists in its being a purely Scriptural one.—"Do not regret to pass out of the one world into the other at His call, and under His conduct, through the dark passage of death; remembering the keys are in so kind a hand, and that his good pleasure herein is no more to be distrusted, than to be disputed or withstood. Let it be enough for you, that what you cannot see yourself, He sees for you. You have not desired your ways, your motions, your removals from place to place, might be directed by Him in the world. Have you never said, 'If I could not with me carry me no

up hence? How safely and fearlessly may you follow Him blindfold, or in the dark, any whither, not only from place to place in this world, but from world to world; how light some sever the one, and gloomy and dark the other may seem to you. Darkness and light are to Him alike. To Him *hades* is no *hades*, nor is the dark way that leads into it to Him an untrodden path. Shrink not at the thoughts of this translation, though it be not by escaping, but even through the jaws of it."

News Department.

CANADA.

FUNERAL OF THE DUKE OF WELLINGTON.—There were services in the Cathedral Churches of both Quebec and Montreal on the occasion of the funeral of the late Duke of Wellington at Montreal. The troops of the Garrison, headed by the Commander of the forces in Canada, and Staff, and the Heads of Departments in mourning, marched to the English Cathedral, the XXth Regiment carrying their colors also in mourning. They occupied the galleries of the Church. Shortly after a very large procession formed in Great St. James street, as follows:

- St. Andrew's Society.
Law Student's Society,
German Society,
School Children,
Saint George's Society,
Other Citizens.

All the banners of the Societies were carried, draped in black crape, and the persons composing the procession were almost universally habited in mourning. This procession marched down Great St. James street through McGill to Notre Dame street, and up this latter street to the Cathedral, which was completely filled with the numbers who sought admittance, the aisles being thronged with persons unable to obtain seats. Almost all the clergy of the English Church in the city, were present.

After a beautiful and appropriate voluntary upon the organ, by Mr. Warren, Morning Service was proceeded with. The Rev. Rector read the opening parts of the service, the psalms used being those appointed for the burial service. The 'Venite' and 'Te Deum' were beautifully chanted by a full choir, under the effective leadership of I. J. C. Abbot Esq. The lessons were read by the Rev. Dr. Leach, Incumbent of St. George's Church, and one of the Chaplains of the St. George's Society. The remaining part of the service was read by the Rev. Mr. Robertson, Chaplain of the Forces. The anthem was taken from the burial service—"Man that is born of a woman, &c." His Lordship the Bishop of Montreal preached the sermon, from the following text:—

PSALMS—SIX. 17, 18, 19, verses.

"Deal beautifully with thy servant, that I may live and keep thy word.
"Open thou mine eyes, that I may behold wondrous things out of thy law.
"I am a stranger in the earth: hide not thy commandments from me."

The Montreal Gazette regrets its inability to give even an outline of his Lordship's sermon on this interesting occasion—but the spirit of one portion of it is given. The Bishop, on referring to the large congregation before him, composed of men of various denominations, said:—

He should be happy if all those whom he saw around him, united in the services of this day, who, taking or finding occasion for difference of opinion elsewhere might after having worshipped one God, in the same house of prayer, with one common feeling of sorrow for the mighty dead, go thence with stronger and purer feelings of Christian charity each for the other. What more appropriate place could be chosen for the present services than the Cathedral Church of that Christian land of which the deceased was so long a zealous and consistent member. On that day the great man for whom we mourned was being borne to his last resting place in the Capital of England, with a sad magnificence unremembered in the annals of the Nation; perhaps at that very moment the solemn words "Dust to dust, ashes to ashes," were being pronounced over his remains. Not only there and here was the day observed, but wherever over the whole world Englishmen were congregated, some service or tribute of respect was being paid to his memory. After referring to the prominent characteristics of the Duke's career, and dwelling particularly upon his unswerving rectitude and unswerving pursuance of the path of duty, his regular attendance upon the service of the Church at an hour when his own or other devotions were not likely to be disturbed by the assemblage of eight peers, who were wont to congregate wherever it was known he was likely to go, and alluding to the fact that he attended the services of the sanctuary two days before he was called away from earth, he remarked that he had died at last when his career was complete, when the world was at peace, at a ripe old age, yet before the burden of years had enfeebled his mind with dotage.

NEW YORK.

THE DUKE OF WELLINGTON.—Religious services in honor of the Duke of Wellington were held in Calvary church, New York, on the evening of Tuesday, the 18th. The following account of them is from the New York Herald. The sermon, of which the Herald gives a full report, was by the Rev. Dr. Vinton, of Grace Church, Brooklyn. As it is much too long for our columns, we must content ourselves with saying, that it was such as was to have been expected from the

worthy and accomplished divine. The occasion was indeed a noble one, and the speaker was no wise unequal to it. His text was—"The last enemy is Death."

The British residents in this city observed the occasion of the funeral of the Duke of Wellington in London with appropriate and imposing religious ceremonies last evening. The Reverend Doctor Hawks having placed Calvary church at their disposal, at about eight o'clock in the evening the sacred edifice was thronged to overflowing with a congregation of persons of highest worth and respectability. The ladies were dressed in deep mourning, and the gentlemen, in addition, wore rich badges upon the left arm. The Right Reverend Bishop Wainwright, of the diocese of New York, presided over the ceremonial with great dignity. He was supported by twelve clergymen—six being ranged upon his right, and six upon his left hand, extending from his chair around each side of the communion table, to the reading desk. The clergymen were all habited with a deep mourning scarf over their robes. The reading desk was surrounded in front by a most brilliant array of naval and military officers of distinguished rank, in full uniform, and official dress. We noticed His Excellency General Mosquire, ex-President of New Grenada, their Excellencies the Consuls General of Prussia, Austria, and Spain, the Consul General of the Netherlands, his Excellency General Hecart, Col. Sands, Col. Stepan, and a large number of officers of the army of the United States; Brigadier Generals Hill and Morris, of the New York State Militia, each accompanied by his staff; Major Hazleton and also a number of distinguished officers of the American navy. The British Consul, Mr. Barclay, had been called from the city a few days ago, and was, consequently, not present.

Rev. Dr. McMurray, of the Diocese of Toronto, Canada West, said Evening Prayer throughout. The 15th chapter, v. 29, of the 1 Cor. was substituted for the 2d lesson. The "Gloria in Excelsis" was by Tallis; the chants by the Duke of Wellington, and his father the Earl Mornington. After prayer a quartette from "The Last Judgment," by Spohr, was sung; and after the oration, Mel. Bonelli's org. Handel's "I know that my Redeemer liveth"—from the "Messiah." The Right Rev. Bishop Wainwright then said the prayer for the Burial Service, and pronounced the Benediction.

NEW BRUNSWICK.

MR. BRASSEY.—We give below a notice of Mr. Brassey, (Mr. Jackson's railway partner) copied from Francis's History of English Railways:—

"On this (the Grand Junction Railway) line, the first contract was taken by one of those men whose fortunes and misfortunes form a feature in railways; and Thomas Brassey, probably little thought when he made the agreement for a small portion of the Grand Junction Line that it was the opening of a career, which commencing with ten miles only, would lead to the construction of more than a thousand.

"There is something striking in the enormous undertakings of railway enterprisers, and a glance at those of Mr. Brassey seem enough to overwhelm one man. A thousand miles of railway is no small distance; many thousand labourers is no striking responsibility; nine millions of pounds on his own account, and nine millions more in conjunction with two others, is no small sum, yet, in fifteen years has Mr. Brassey undertaken and succeeded in these things, and at the early age of forty-five, is able to look back on a useful, laborous and (if measured by deeds) a long life spent in works which have contributed to the happiness of millions.

"A prominent exception to this gentleman's general success, was, in the fall of a vessel built by him on the Rouen and Havre line, composed of twenty-seven anchors very nearly completed, and costing 150,000. An accident like this would have quenched the zeal of most persons; but it proved a memorable illustration of the character of Mr. B. and was a marked test of the man. He rebuilt it."

THE RAILWAY ARMY.—The firm which Mr. Jackson presents as a Railway Contractor, it is stated, has no fewer than 60,000 labourers ready for employment. On the completion of the Railway negotiations with the North American Provinces, 10,000 of these will be transported to this country, and then we may expect the work to go bravely on.

MADAME SONTAG AND THE CLERGY.—A Dress rehearsal given by Madame Sontag to the Clergy of Boston, 17th inst., was attended by about four hundred of all denominations. The Rev. Dr. Sargent, the oldest settled clergyman in Boston, was deputed to express to Madame Sontag the thanks of the Rev. gentlemen present. The scene is described as having been peculiarly affecting; and previous to separating it was announced to be the intention of both Protestant and Catholic Clergy to present Madame Sontag with a copy of the Holy Scriptures, in the black leaves of which should be the autographs of the various pastors present. The Traveller says: "Taken altogether a more grand or impressive scene has rarely been witnessed, and long will it be remembered by all present."

From Page 2 per R. M. S. Niagara, Dec. 9.

HOUSE OF COMMONS, Nov. 19.

In answer to a question from Sir J. Shelley, Mr. Wapole said the Board were with respect to the assembling of Convocation was to leave it to the Archbishop of Canterbury, without interference on the part of the Crown, as the authority of the Crown was attempted to be set aside. It was not intended upon the

part of the Government to have any interference which had been adapted with respect to the holding of Convocation.

In answer to a question from Lord J. Russell, Sir John Pakington said he was enabled to say that the late advices from the Cape of Good Hope were of a favourable nature, and stated that there was reason to believe that the war was drawing to a close, and would, he hoped, be speedily terminated. He had not the least objection to lay the papers relating to the subject on the table of the house.

HOUSE OF LORDS, Nov. 22.

The Earl of Derby entered into explanations in reference to the course the Government had taken respecting the opening the Crystal Palace, at Sydenham, on Sundays. His lordship declared his own opinion to be in favour of opening the park at Sydenham on the Sunday, at certain hours, but intimated that a question having arisen as to the propriety of such opening, it appeared that the assent of Parliament thereto must be formally obtained. Lord Campbell had been no friend to the original Crystal Palace, but was the warm friend of it since it had been transferred to Sydenham.

In answer to Lord Shaftesbury the Earl of Derby said that Government had no intention to make any deviation from the ordinary course with respect to convocation, but, after explaining the present position of that body, his lordship observed that no interference could be made, on the part of the Crown, to interrupt the sittings.

FUNERAL OF THE LATE DUKE OF WELLINGTON.

The funeral of the late Duke of Wellington took place on Thursday the 18th November. The procession, which appeared to embrace representatives of every class and interest in the United Kingdom, from the highest to the lowest; as well as of Foreign Powers, (Austria included,) commenced to form and move at 8 o'clock—an imposing spectacle of national respect and sorrow. The body was covered with a rich black velvet pall, adorned with a wreath of laurel, borne upon a funeral car drawn by twelve horses, decorated with trophies and heraldic achievement. The ceremonial reception of the body at St. Paul's Cathedral was grand and imposing, and of all the honours to the illustrious deceased, it may be said with truth in the words of a contemporary,—"that a more solemn or imposing spectacle was never before seen in this or any other metropolis."

At the conclusion of the service in St. Paul's, the procession reformed, and the day closed in the most orderly manner.

ARRIVAL IN THE THAMES OF SEVEN TONS OF AUSTRALIAN GOLD.—On Tuesday three vessels arrived in the River Thames from Australia, with upwards of seven tons of gold on board. One of the ships the Eagle, was freighted with the largest amount of the precious metal ever known to arrive in one vessel, viz. 150,000 ounces (upwards of six tons), and of the value of more than £600,000. The Eagle has made the most rapid passage on record, having done the voyage from Melbourne to the Down in 76 days. The other ships are the Sapphire, from Sydney, with 14,000 ounces on board, and the Pelham, from Sydney, with 27,700 ounces; the Mail and also arrived a day or two since from Sydney, with 14,326 ounces. Great, however, as has been the wealth brought over by the Eagle, the ship Dido is expected in a few days, which will far surpass it, having on board 290,000 ounces, or about ten tons and a half of the precious metal. The Neptune, with 17,600 ounces; the Andromache, with 32,651 ounces; and other ships, with a valuable freight, are nearly due.

FRANCE.

The *Moniteur*, or vote of the populace in favour of the restoration of the Empire in the person of Louis Napoleon, has been numerically greater and more unanimous even than that, which, less than twelve months ago vested the same popular idol with absolute Dictatorship, under the veiled title of President of the Republic. It would seem, indeed, that the fervour of the French, has extended beyond their lives, and communicated itself to no less distinguished a person than the Emir, Abdel Kader, who has been allowed to gratify his sense of gratitude and devotedness to the Prince by depositing a vote in favor of the restoration of the Empire in an urn specially provided for his use.—Notes of the World.

ITALY.

SAVAGE TYRANNY OF THE DUKE OF TOSCANY.—The Grand Duke of Tuscany braves it out. It affects to despise the execration of Europe, and causes it to be understood, that the imprisonment of the Duke is but a slight foretaste of the zeal which he is prepared to exhibit as a true son of the church. He has been heard to say, "I will root out heresy from my dominions, though I should be regarded as the bloodiest tyrant known to history." We have now to announce the sweeping expulsion of the Lombard, Roman, and Neapolitan refugees. About one thousand individuals, but slightly, if at all, compromised in the political troubles of their own states, or they would not have been permitted by Austria to remain from 1848 to the present time, have received an order to quit Tuscany within five days. Scarcely among them are men of great and fortune, whose expenditure, as well as that of their fellow countrymen, has been cut off by the effects of this rapidly decaying trade of Florence.

Missionary Record.

PITCAIRN'S ISLAND.

Among the passengers by the *Oninoo* steamer, which arrived at Southampton, from the West Indies, was an inhabitant of Pitcairn's Island, celebrated as the residence of the descendants of the mutineers of the *Bounty*. He was the bearer of despatches from Admiral Morosby in the Pacific Ocean, and his object in coming to England is to obtain some assistance for the religious education of the people of Pitcairn's Island, and to induce the Government to allow English ships of war to visit the island oftener than they now do.

The individual alluded to is about sixty years of age, and about twenty-five years ago visited Pitcairn, and was allowed to remain on the island as a religious teacher and to practice medicine. He is almost the only stranger ever allowed to remain at Pitcairn, and to be considered as one of the community. The inhabitants of the island in question numbered when he left, eighty-six females and eighty-eight males, who are nearly all descended of the *Bounty* mutineers, and three Tahitian woman. They are still remarkable for their moral and religious character, chiefly through the teaching and example of Adams, the chief mutineer. A president of the community is elected every year, but he has little to do. There is no penal code, for the whole community live as one family; and having no money, and prohibiting strong drinks, there is no temptation or inducement to crime. All the land is held in common, and no one is allowed to trade for himself. The coin in the island amounts to about eighteen dollars value. If every waste spot were cultivated, Pitcairn, which is about four and a-half miles in circumference, would maintain about five hundred persons. The climate is good. The thermometer never rises to above eighty-six degrees, nor falls below fifty five. The men and boys all bear arms, and they could defend the approaches to the island against a thousand fighting men. No ship can approach without a pilot. The inhabitants are not robust as the English, nor do they live so long. They subsist chiefly on yams, potatoes, and coconuts. Once a week they taste fish or flesh, which they obtain by fishing and killing the goats on the island. They chew and smoke tobacco, which they obtain from American whalers which visit them for supplies of fresh water, yams and potatoes. The island would grow Indian corn and tobacco, but neither of these is cultivated because it would impoverish the ground. Tobacco grows wild, but it is rooted up as a weed. There are no springs, and the water obtained is rain water, which is caught in reservoirs. An English ship calls at the island about once a year. A number of American whalers visit, and through them the inhabitants get supplies to satisfy their wants and learn the news of the world. They seldom suffer any stranger to live on their island. If any are shipwrecked there, they are taken care of until the next vessel calls, when they are sent away. Almost the first person the Pitcairn-inhabitant met at the Oriental Hotel in Southampton on Saturday, was a gentleman whose cousin had been shipwrecked at Pitcairn, had lived there a fortnight, and was well remembered by the inhabitant. The latter has left a wife and eleven children at Pitcairn. He has been elected President of the island more than once. His business in England will chiefly be with the Duke of Northumberland and the Bishop of London. His presence here will be the means of revealing some particulars of one of the most curious and interesting episodes in the history of human society.

It will be remembered, that about sixty years ago eight or ten Englishmen, after committing a great crime, joining with three savage women, and selecting a lonely and diminutive island in the great and distant Southern Ocean, formed, with themselves and progeny, a community, professing and practising all the virtues of Christianity. This community now numbers nearly two hundred persons, who still preserve in the same spot the primitive and virtuous habits of their progenitors. They have sent an ambassador to this country, chiefly to procure the means of improving their spiritual welfare. It appears that their attention is turned to Norfolk Island, about 1,000 miles distant, in case Pitcairn should become over populated, and they are in hopes the English Government will grant them that island. The person who is come over here from them states that they will speak the English language in its purity. They have a few books in the island, which are chiefly religious. They rigidly adhere to the religious doctrines and ceremonies of the Church of England. The only spiritual liquors allowed to be landed in the island are a few bottles of wine and brandy for the medicine chest of the doctor. One of Lord Byron's

best descriptive poems was written respecting the mutiny of the *Bounty*, and the charms of life to be enjoyed in the beautiful islands of the South Sea. The retreat of the mutineers of the *Bounty* to the insignificant and solitary Pitcairn's Island was not discovered by the English for many years, when an English ship was driven there, and the crew were surprised to hear two of the swarthy natives come off and call out to those on board ship, in good English, "Hand us a rope." Admiral Bligh, who was on board the *Bounty* at the time of the mutiny, lived for many years in Southampton.

Youth's Department.

HYMN.

BY JOHN ALFRED LANGFORD.

Our life may have a thousand cares,
Their power increase day by day;
Yet give us, Lord, the spirit still
To love and pray.

A thousand pleasures may be ours,
And weary for us a garland gay,
Yet never, Lord, let us forget
To love and pray.

Whatever life withholds or gives,
Though dark or cloudless be our way,
In joy, in sorrow, be it ours
To love and pray.

For never can the soul be dead,
And never can the heart decay,
Which, through the changeless scenes of life
Can love and pray.

Then bless us with this treasure, Lord,
Be this from Thee our guiding ray,
That we whatever lot be ours,
May love and pray.

DIED OF THE HIGH SCHOOL.—An eastern contemporary, noticing the early death of a youth of rare intellectual promise, announces the cause on his premature decay in the words which head this paragraph. They suggest a thought of deep and painful interest.—"Died of the High School." The malady is unknown to medical men by any such term. Its diagnosis is nowhere laid down in the books, yet it has destroyed the lives of multitudes—selecting its victims from among the brightest and fairest flowers of the rising generation.—Its incipient symptoms are deceptive and insidious as those of Death's Grand Marshal—consumption. They feed, silently and unperceived, upon the vitals of the strongest, and remorseless disease has secured a hold upon the system, which nought can relieve save the grave, when it closes over the victim.

Would the reader witness the malady in its most deceptive and most fatal form? Step a moment into one of our High Schools or Colleges of learning. Do you see that earnest-looking youth, whose eye, flashing with the excitement of a worthy ambition, contrasts so painfully with his pallid but determined lip, and sunken cheek? He stands at the head of his class. He is almost a prodigy of mental power. His attainments rank him among men, although, in years he is still a child. Doing friends dwell, with well-deserved praise, upon his thirst for intellectual excellence—his devotion to books. They point, with affectionate pride, towards high positions of honor and usefulness among the learned and the great, which he is destined to fill. In the hour of exultation they never dream that the opening flower is blighting from the very heat which forces it to premature maturity, and inevitable decay must follow close upon the very prizes his sacrificing labors have won. Yet so it is neglected or abused. The intellect of the boy is strengthened, his soul enlarged, and his mind stored with richest wealth, but these have ripened, alas! only for the grave. He dies of the High School.

Such cases are not rare. Observation will discover them all about us. It is the absence of suspicion alone which has hidden them from general view. We have a habit of supposing that study is the business of youth, forgetting that it may be pursued with zeal destructive of health and life. A reform in this matter is loudly called for by every consideration of humanity. If early developed talent is to be preserved for usefulness in the world, it behoves parents and guardians to look well to the "smart but delicate" lads that are sacrificing themselves so surely over the school desk.—Maturer judgment should modify and restrain youthful ambition within healthful bounds. The hours of study should be shortened, and those of exercise and recreation elongated. The development of the physical system should keep pace with the mental. Let the pupil stretch his limbs out towards the fields more frequently and expand his lungs occasionally with fresher air than that of the school room. Make exercise, regular and

vigorous, one of his daily duties; and recreation a part of his regular course, instead of a grudgingly accorded privilege, to be compensated by still harder study. In short, let it be remembered that it is the business of the child to grow and improve physically as well as morally. If this important fact is not lost sight of in the training of our youth, we may reasonably hope that their ripening years will be crowned with health, usefulness, and happiness; and the malady which has robbed us of so much in the past, will become extinct.

THE BOX THE FATHER OF THE MAN.—Solomon said, many centuries ago: "Even a child is known by its doings, whether his works be pure, and whether it be right."

Some people seem to think that children have no character at all. On the contrary, an observing eye sees in these young creatures the signs of what they are likely to be for life.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies and unwilling to part with them for any good purpose, I think it a sign he will be a miser.

When I see a boy or girl always looking out for themselves, and disliking to share good things with others, I think it a sign that the child will grow up a very selfish person.

When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

When I see a little boy willing to taste strong drink, I think it a sign that he will be a drunkard.

When I see a boy who never prays, I think it a sign that he will be a profane and prodigal man.

When I see a boy obedient to his parents, I think it a sign of great future blessings from Almighty God.

When I see a child fond of the Bible, and well acquainted with it, I think it a sign that he will be a pious and a happy man.

And though great changes sometimes take place in the character, y't, as a general rule, those signs do not fail.—*Christian Mirror*.

WHAT IS A FOX?—Mr. Stark, in a lecture before the Young Men's Association, of Troy, N. Y., gave a definition of the above.

"The fox is a complete specimen of an outside philosopher. He is one third-collared, one-sixth patent leather, one-fourth walking stick, and the rest gloves and hair. As to his remote ancestry, there is some doubt, but it is now pretty well settled that he is the son of a tailor's nose. He becomes ecstatic at the smell of new cloth. He is somewhat nervous, and to dream of a tail gives him the night-mare. By his air one would judge he had been dipped like Achilles; but it is evident that the goddess held him by the head instead of his heels. Nevertheless, such men are useful. If there were no tadpoles, there would be no frogs. They are not so entirely to blame for being so devoted to externals. Paste diamonds must have a splendid setting to make them sell. Only it does seem a waste of materials to put \$5 worth of beaver on five cents worth of brains."

Selections.

[We Nova Scotian Missionaries are perhaps sometimes led to think that our work is harder than that of any of the fraternity in other lands. Perhaps however, few of us are prepared to exchange with the brother mentioned in the subjoined article. Let us take comfort then when the coming storms are driving in our faces, and the frost pinches our noses, and cars that after all 'tis not so bad as Texas.]

WESTERN TRAVELLING.—We have read, with much interest, the narrative which Rev. Mr. Passmore of Brownsville, Texas, gives of his journey to attend Conventions. It contrasts so forcibly with our delegates, clerical and lay, that the reader may find profit in contrasting what western missionaries must undertake, with what we in our highly favoured residences are called upon to do. And this lesson will not be in vain if we are inspired to more exertion in the cause of the Gospel and the Church.

Rev. Mr. Passmore had two hundred miles of horse-back riding to perform to accomplish his journey. And this was not through a country where he could nightly give up his horse into the hands of the groom at an inn or a farm servant, and himself retire to rest in a comfortable bed. The horse must be tied to a stake, the saddle taken off for the rider's pillow—the earth his bed, and the skies his canopy. Mr. Passmore had a fellow traveller, and the two travellers had a pack-horse between them to carry their baggage. While on

the journey our travellers had one fright from three ugly Mexican half horsemen, half bar-dits. This, however, passed without other inconvenience than the uneasiness. A second adventure touched them more deeply. We subjoin the narrative of this alarm in Mr. Passmore's own words, as published in the "Spirit of Missions."

"We had staked our horses and lain down for the night, when suddenly the earth shook and the air was rent with tremendous noise. We sprang up, and saw shadowy forms flitting and whirling around us in every direction. We thought it was a troop of Comanches. But we soon saw that the horses, for such they were that surrounded us, were without riders. We knew then that they were wild horses, mustangs as they are called here. We shouted and hallooed to frighten them away, and they moved off in a body at once."

But unfortunately the mustangs took with them one of the saddle horses, and the pack horse. There was no help for it, and nothing to do for our travellers but to lie down again and wait till morning. When daylight came, the mustangs were not in sight. Mr. Passmore and Mr. Brown divided the provisions, and the latter took the horses to seek the missing animals. Mr. Passmore waited three days alone on the prairie for the return of his companion, and then, fearing starvation, undertook to push forward on foot, leaving signal sticks along his route. He walked upon the sea beach some forty miles in two days. One night he was nearly buried in the sand as he slept, and as the next night drew near he felt it more than doubtful whether he should ever see human face again. But his travelling companion returned at this juncture, having recovered both horses.

Our traveller devotedly thanked God who had thus rescued him, and the journey now proceeded. They reached Corpus Christi after some further adventures, coils and dangerous enough, but not so severe as the loss of the horses, and difficulties consequent. For twenty-four hours at one time horses and men were without water; and in fording rivers and creeks they had dangerous experience. Mr. Passmore returned via New Orleans to his station at Brownsville, preferring the accustomed route by stage and steamer, to a repetition of his experiment of horse back journeying through a wilderness.

Such are some passages in a western missionary's experience. Few have such extreme difficulties to surmount, but none have a life of ease. Another missionary, Rev. E. Magee, writes from Michigan: "Often do I wonder, while thinking with reverence and delight of many a clergyman in the East, upon whose gifted and burning eloquence congregations, Sunday after Sunday, hang with suspended admiration, how they would succeed here in the West. To see them with a staff in hand, and boots on their feet, and with perhaps not even a coat to their back, travelling up to their ankles in mud over our unmade roads, fifteen or twenty miles a day, to talk of Christ crucified to unlettered groups in log cabins and shanties. Every man, however, for his peculiar position and his peculiar work. The East is doing much for the West,—very much, both clergy and laity. May God reward them according to their works."

SIR ISAAC NEWTON AND HALLEY.—Sir Isaac Newton set out in life a clamorous infidel; but on a nice examination of the evidences of Christianity, he found reasons to change his opinion.—When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in this wise: "Dr. Halley, I am always glad to hear you speak about astronomy, or other parts of the mathematics, because those are subjects which you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have; and I am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson therefore well observed, that no honest man could ever be a Deist, for the reason that no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No sir," said he, "Hume once owned to a clergyman in the bishopric of Durham that he had never read the New Testament with attention."

PULES FOR THE JOURNALS OF LIFE.—The following rules from the papers of Dr. West, according to its memorandum, are thrown together as general way-marks in the journey of life.

Never ridicule sacred things, or what others may

esteem as such, however absurd they may appear to be.

Never to show levity when people are professedly engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Not on any occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor any enthusiast.

Not to affect to be witty, or to jest so as to wound the feelings of another.

To say as little as possible of myself and of those who are near me.

To aim at cheerfulness without levity.

Never to court the favor of the rich by flattery either their vanities or their vices.

To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.

Correspondence.

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

SONGS OF THE CHURCH.

THIRD SUNDAY IN ADVENT.

NO. 1.

The piled clouds compose his seat,
And saints and angels form his train,
The heavens are bow'd beneath his feet,
He comes in state to earth again.

He comes His Kingdom to restore;
He comes to avenge the martyr's gore;
He comes to set His saints on high,
And reign in Zion gloriously.*

On Olivet His steps alight,
The solid mountain cleaves in twain,
Once more the earth at evening bright,
Rejoices in her King again.†

Come, Jesus come, Thy saints to bless,
Come as the LORD OUR RIGHTEOUSNESS,
And by Thy power anew create
This scene in which we watch and wait.

W. B.

* Isaiah, xxiv, 23. † Zech. xiv, 4-9.

NO. 2.

LORD for the glory of Thy name,
The promise of Thy strength we claim,
For those whom now Thy Church empowers
To guard her gates and watch her towers.

As with the Pentecostal fire,
Their hearts with grace divine inspire,
With knowledge clear, their minds endue,
And to their mission make them true.

Instruct them Lord, Thy word to teach,
And give them boldness when they preach,
And make our hearts within us burn,
With hope and joy for Thy return.

O Christ, before Thy throne above,
Their work and our esteem approve, †
And in Thy presence let us share
The full salvation promised there.

W. B.

* Acts i, 8. † 1. Thess. v, 13.

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

NO. VI.

In my last, the favourable side of Clause 3 of the Revised Statute received its due meed of consideration, and approval. I come now to review the reverse side of its provisions, and to point out their inconsistencies, if not their apparent and marked injustice.

The division of existing Parishes, each according to the exigency of the case, into two or more of smaller dimensions, is a measure, which is thought to be most desirable for the more efficient working of the Church system, inasmuch as many of them, more especially in country parts, are too extensive and therefore unmanageable by one vestry. But then it is to be presumed that, in the passage of any law to effect this object, existing interests should be respected, and protected. Let us bring the clause under consideration fairly to the test of this principle of legislation, and observe well the result.

It provides that—"no parish shall be divided or subdivided by the Bishop unless on the application of a majority of the parishioners," thus very properly leaving the initiative with the parish itself. But not one word is said about the consent of the existing Rector,

who by inference from the act of induction, mentioned in the first clause, has surely certain vested rights, to which some consideration is due. Yet is he not only not to be consulted according to the present arrangement, but even his very name is not once introduced in this clause nor can he either directly or indirectly interfere in the matter, except in so far as he may succeed by his personal influence to guide or modify the deliberations of the Church wardens and vestry.—And should he happen to be placed in a minority, either in the Vestry meeting, where only an ordinary status is assigned him, or in the meeting of the Parishioners where he enjoys no legal status at all, his rights may be infringed upon, and part of his income tampered with in his very presence, and contrary to his known wishes; his parish may be divided without his consent or approval, and a considerable part of his income, in the shape of *surplice* fees, forever alienated, or rather wrested from his hands.

Now resolve this matter in any way you please, and you will find in it not only inconsistency but injustice. The first clause of the Statute acknowledges the necessity of an act of induction, which places the Rector in possession of all the temporalities of the Parish, and among other things, it is to be presumed, of the *surplice* fees or offerings. And the third clause puts it in the power of the Parishioners and Bishop to deprive him of a part of these temporalities without his consent or approval. It is neither my wish nor intention to write irrelevantly in reference to so grave a matter as these contradictory enactments appear to affect. The subject deserves the most earnest attention, which it is in the power of Churchmen to bestow upon it. For where are we to look for honour and integrity in this wide world, if we do not find them guarded with the strictest jealousy, in those things, which pertain to the service and worship of the living God. How can the Church of England maintain its well known and well earned character for the exhibition of both these moral qualities, if it show a disposition to be untrue, to say nothing of being unkind, to those who minister in its sanctuaries? Or how can that reciprocal affection, between pastor and people which is so absolutely necessary towards the spiritual well being of both—how can it be sustained after the perpetration of an act which will, as a thing of course, decompose the feelings of one or both? Surely this is a sorry compensation to any clergyman who has spent years of care, anxiety, and toil, in administering to the spiritual welfare of those, whom he is set over in the Lord. And I, for one, if asked my opinion as to the tendency of this portion of the Revised Statute, would unhesitatingly express my belief that surely "an enemy hath done this," while the watchmen were sleeping he came and sowed tares among the wheat. For it cannot be conceived that any one else could suggest such enactments, as would divide the flock and strip the shepherd of his vested rights and privileges; and that, without once extending to him the courtesy of consulting either his inclination or his feelings.

In addition to this instance of inconsistent legislation, I conceive that the clause under consideration is defective in the following most important particulars: 1. Besides the building of a place of worship to which it is very probable that contributions may have been obtained from some source external to the Parish, no obligation whatever is imposed on the movement party in reference either to past covenants and engagements, or to future provision for the support of the regular ordinances of religion in the new Parish.

Suppose that the Parish Church is encumbered, as is not unfrequently the case, with a considerable amount of debt, and that all the Parishioners are equally responsible for the ultimate liquidation of such incumbrance; suppose further, that the majority of them either from the position of their residences, or from mere inclination, would find it more convenient to attend the new church—Suppose all this, and this very majority, for anything to the contrary contained in the Statute, might, at a public meeting, resolve to divide the Parish, and thus very coolly liberate themselves from all responsibility in reference to the pecuniary obligations which had been originally incurred. I do not mean to assert that all sense of honor and integrity is so lost sight of amongst us as to render this a probable contingency; but I submit that in any enactment which contemplates the division of an old and long established parish, some provision ought to be inserted, which would adjust on an equitable basis, and this in the light of a pre-requisite *sine qua non*, all its pecuniary obligations and transactions.

2. Again, a parsonage house is so very necessary an appendage to a parish, that its erection might be provided for as an absolute condition, to be faithfully observed; previously to the division or sub-division of any parochial bounds within the Province. The tendency of a provision of this character would be most beneficial to the interests of the Church in general, and very favourable to the future prospects of the new Parish. And I have only to express my surprise that those who had charge of the revised Act in its passage through the legislature, should have totally overlooked or underrated a matter of so much importance, when they enjoyed such apparent facilities of considering and inserting every reasonable provision that might be deemed essential to the future efficiency of their Church.

But to all this it may be replied, that as the sanction of the Bishop of the Diocese is necessary to the division of the Parish, His Lordship may impose such conditions before giving his consent, as will mete out to all parties concerned, in the contemplated arrangement, their respective measures of justice. Doubtless this is all very true; and if mischief be prevented we shall owe the result more to his Lordship's firmness and prudence, than to the care or sagacity of our Church legislators.

But then again, by throwing this important matter upon the Bishop, which he can only get rid of by having recourse to certain conditions of his own imposing, you at once open up a way, by which he may be thrown in direct antagonism to the wishes of the majority of any parish in the Province—a circumstance which might possibly be attended with much inconvenience. These matters ought therefore to be provided for by the Statute. CRITO.

The Church Times.

HALIFAX, SATURDAY, DEC. 11, 1852.

THE GLADSTONE BILLS AGAIN.

In another column will be found these two often mentioned Bills, side by side, but every one may be able at a glance to see wherein they differ. We see by the last Church Times, that they are already at work in New Brunswick, in ascertaining the sense of the members of the Church with regard to the questions involved in this proposed Legislation for the Colonial Church. The course which we recommended here some weeks ago has been followed there. Petitions were sent to the Bishop from the several Dioceses, into which that Province is divided, asking His Lordship to call a meeting to discuss the merits of the Bill. Accordingly the Bishop has sent a Circular to every Clergyman, directing him to call a meeting of his parish, and having ascertained the sense of such meeting on the question submitted, to report it to the Bishop, who will call a Diocesan Meeting, to be held at St. John, simultaneously with the meeting of the Church Society—The "attendants at Trinity and St. John's Churches" were to meet on the 3rd inst. Those at Carlton had already met, and had passed Resolutions in favour of the Bill. The Portland Congregation met on the 2nd, and passed several Resolutions against the Bill.

We see it stated "that the men who are crying out for Convocation, are for the most part those who uphold the Tractarian Heresy, desire to bring us back to the darkness of the middle ages, isolate Clergy from Laity, to exercise a jurisdiction apart from the people, undo what was done at the Reformation, stigmatize Cranmer, Ridley, Jewel, as Dissenters, and designing to injure, if not destroy Evangelical truth among us." Now we have a pretty long and extensive acquaintance with the Clergy of this and the neighbouring Colonies, and we do not hesitate to say, that we do not believe there is a man of the kind who is not grossly belied by charges like these. Nor if Mr. Gladstone's bill were now LAW, and Convocation actually at work in every Diocese, could such evils as are here grouped together be the consequence. According to that Bill the proposed Assembly would have no power beyond the regulation of the "internal Ecclesiastical Affairs" of the Diocese in which it may be held. How, with powers thus limited, with the Laity as a co-ordinate Branch, the connexion with the National Church unbroken, our articles and formularies untouched; how such a Body with that bridle in its mouth, is to overturn the Reformation, and cover the land with Papal darkness, is beyond our ability to discover. As for ourselves, we beg to say that we would rather part with a right hand than be instrumental to the introduction of a title of the mischief which some seem to think would be entailed by this measure. We have no sympathies with Tractarian heresy, or any other heresy. We love the Reformed Church of our fathers. We would resist to the last any attempt to adulterate her doctrines, or establish a priestly domination over the consciences or liberties of our people. We would sound the trumpet, as loudly as any watchman upon our walls, against the approach of any enemy, secret or open. But we will not fight with shadows, nor be frightened ourselves, or try to frighten others, under the influence of an imagination disordered by ungrounded suspicions. All we have said has been, let the WHOLE CHURCH, Clergy and Laity, (not Clergy alone, as in England,) come together, and look calmly and dispassionately, with prayer to God, into the merits and demerits of this Bill. If it be good, let us take it,—if it has faults, let us try to mend them; if incurable, reject it. Let us not look at names, but at things, and, whether it be a Gladstone or a Jackson, that offers to procure for us a measure calculated to benefit our Church, let us receive it and let him go about his business, and answer elsewhere for his misdemeanours, if any there be. We subjoin the Circular of the Bishop of Fredericton:—

"Fredericton, 6th November, 1852.

"REV. AND DEAR SIR.—The Clergy of every Diocese in the Province have requested me to convene a Diocesan Meeting, to be holden at St. John, at the time of the next general meeting of the Church Society,

with a view of considering the Bill lately introduced into the House of Commons by the Right Hon. W. Gladstone, "to explain and amend the Laws relating to the Church in the Colonies." Though I am not the originator of this movement, I do not feel at liberty to refuse a request made apparently by the whole body of the Clergy unanimously, including the Deaneries of St. John, Fredericton, Chatham, Saint Andrews, Kingston, Shediac, and Woodstock.

"With the view of rendering the matter as practical as possible, I propose that each Clergyman should call a meeting of the habitual attendants at his parish church or churches, and take the sense of the persons assembled—being, of course, understood to be the whole members of the Church of England—on Mr. Gladstone's Bill, viz. whether it is expedient that the Bishops, Clergy, and Laity, in communion with the Church of England, should be empowered to meet in Diocesan or other Synods, and make regulations for the management of their internal ecclesiastical affairs.

It appears to me that an affirmative or negative answer to this proposition lies at the root of all legislation in the matter; and in the absence of any certainty that Mr. Gladstone's Bill will be brought forward in its present printed form; or if brought forward, that it will be carried, or that the British Government may not have some measure of their own, it seems to me, I confess, to be attempting quite as much as we are competent to discuss, if we can favourably to consider the above-mentioned proposition.

To suppose that a large body of persons (many of whom may never have seen Mr. Gladstone's Bill) will be able, in a short time to make themselves masters of a subject which touches on many delicate and difficult questions, is, according to my judgment, unreasonable; and it is obvious that the sense of a few Clergymen and members of the Legal profession, of Fredericton and St. John, would not be the sense of the Church generally.

When, then, the Clergy have called such meetings as I have proposed, and have taken the sense of the several meetings on this simple proposition, the result can be forwarded to me, to lay before the meeting in St. John; or if it be thought proper, two Lay representatives from each Mission, and in St. John, from the several Parishes in that City, (chosen at the meetings proposed by me, by the majority of the persons assembled,) can be instructed to lay before the General Meeting the Resolutions of the parties with whom they are connected. Such Lay representatives should clearly reside in the Mission which they represent, and in my judgment, ought to be communicants.

The time and place of the Meeting can be fixed at the first General Committee of the Church Society in St. John. I think it right to observe, to prevent misconception, that I have no particular measures which I wish to see adopted by the meeting, and that the meeting is simply called, so far as I understand it, for the purpose of collecting opinions on this one subject. This at once relieves us even from the appearance of any collision with authority, and may serve, I hope, to quiet any doubts or suspicions which may arise.

I am, Rev. and Dear Sir, your faithful friend and brother,

JOHN FREDERICTON.

DIOCESAN CHURCH SOCIETY.

THE season for the local collections in behalf of this important Society is again upon us, and some of the Parishes have already held their meetings. We have so often brought the claims of the Society to the notice of the members of the Church, that perhaps it is unnecessary to add more than the simple fact, that the Treasury is empty, and that INCREASED contributions will be required to sustain the missionary objects in which the Society is now engaged. It is to be hoped that the coming Report will announce an amount of receipts more commensurate with the ability of our people, and approaching more nearly than in former years the sum raised in neighbouring Dioceses. One shilling per head from registered members of our communion, would give us £1,800 for the income of our Society, instead of the 6 or 700 of last year. Is it unreasonable to expect what might be so easily effected? In connection with this subject we subjoin the following article from an exchange:—

WHAT OUGHT I TO GIVE?

"And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee."—Gen. xxviii. 22.

"It is observable that Abraham and Jacob, on particular occasions, voluntarily devoted to God—what afterwards became a divine law for the Jewish nation—a tenth of their property. Without implying that their example has any obligation on us, we may venture to say that one-tenth of our whole income is an approved proportion for charity, for those who, while so doing, are able to support themselves and families. For the more opulent, and especially for those who have no families, a larger proportion would be equally easy. For some one-half would be too little, while for others, a twentieth, or even a fiftieth would require the nicest frugality and care. Indeed, of many among the poor it may be said, that if they give anything they give their share, they cast in more than all their brethren. But in determining the proportion to be made sacred to God, the Christian would rather exceed than fall short of the exact amount. With whom is he stipulating? For whom is he preparing the offering?

Well may the recollection put every covetous thought to flight, urging his cheek with shame at the bare possibility of ingratitude, and impelling him to lay his all at the feet of Christ. Only let him think of the great love wherewith Christ hath loved him, only let him pass by the cross on his way to the altar of oblation, and his richest offering will appear totally unworthy of divine acceptance. When Christ is the object to be honored, the affection of the pardoned penitent cannot stop to calculate the value of its alabaster box of precious ointment—that is an act to which only Judas can stoop—its chief and sole regret is that the unction has not a richer perfume and a higher value. When a Zacheus finds himself standing, a sinner saved by grace, in the presence of a Being who has saved him, he exclaims, 'Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man by false accusation, I restore unto him four fold.' Covetousness, a moment before, was enthroned in his heart, but now it is beneath his feet. A moment before wealth was his idol, but now its only value consists in furnishing him with an offering of love to Christ."

KING'S COLLEGE.

We beg to direct the attention of our readers to the letters of "A Bachelor of Arts" on this subject, as contained in the present and two preceding numbers. They are written in an excellent spirit, and are evidently dictated by a pure desire for the welfare of the Institution, and we sincerely hope that they may stir up the minds of Churchmen to take a far deeper interest in behalf of their College than they have hitherto done. When we see the way in which the Bap. & Rom. Catholics have rallied around their Institution—the hundreds which are cheerfully given even in the poorest districts—when we see that in a few weeks some 12,000L. have thus been contributed, and a permanent endowment established, entirely independent of Legislative or foreign aid—and when we turn from exertions so honorable to that body, and view the chilling apathy which pervades our Communion in reference to our Seminary and the comparatively meagre response which has been made to all pecuniary efforts already attempted in its behalf, we cannot but feel sad at the contrast. We rejoice therefore that a new and an able hand is now stirring the stagnant waters, and we ardently hope that a healthful influence will be the effect of his labours.

UNPRECEDENTED ORDINATION.

We find in our valuable Canadian contemporary the "Echo," (which we congratulate on its enlarged dimensions and improved appearance, backed as it appears to be by liberal friends,) the following interesting account of the ordination of a Clergyman of our Church, to a charge, which may be regarded, as the Ultima Thule of our Missionary field. Pitcairn's Island, we believe, lies in the South Pacific about midway between Panama and Australia; 2500 miles from the nearest continent. Our readers will recollect several notices of the Island and of its remarkable inhabitants published in our columns within the last few months, and it will be worth while for our younger friends to search among their nautical books for the account of the mutiny on board H. M. S. *Bounty*, from part of the crew of which vessel, the present dwellers on Pitcairn are descended:—

ORDINATION OF A CLERGYMAN FOR PITCAIRN'S ISLAND.—An ordination was held on Sunday morning, at the parish church, Kingston, by the Bishop of Sierra Leone, when Mr. Paley, a missionary of the Church Missionary Society, for Western Africa, and Mr. George Nobbs, of Pitcairn's Island, were admitted to the order of Deacon. The occasion was one of peculiar interest, and a number of the clergy and laity of the parish were present. An ordination in this country by a colonial Bishop is, we believe, without a precedent. Mr. Paley is grandson of the eminent Archbishop Paley, and a graduate of the University of Cambridge. From the notice of Mr. Nobbs in last week's *St. James's Chronicle*, it will be remembered, that he has resided on Pitcairn's Island for 28 years, during a large portion of which he has acted in the capacity of lay pastor. It is understood that his ordination by the Bishop of Sierra Leone was at the special request of the Bishop of Le. Am. The candidates were presented to the Bishop by the Rev. Henry Venn, secretary of the Church Missionary Society. Mr. Nobbs will probably be ordained priest in December, and will then return to the scene of his labours.

We observe by Hazard's (P. E. I.) Gazette, that the Lieut. Governor of that Island had appointed Thursday the 9th of December, as a day of GENERAL THANKSGIVING to ALMIGHTY GOD for His mercies in blessing the labours of the husbandman during the past season. This is surely a becoming tribute to the Gracious Ruler of Heaven and Earth, and we are persuaded that a similar appointment would be cheerfully observed in Nova Scotia. We believe there is not a State in the neighbouring Republic without its day of Annual Thanksgiving.

SUPREME COURT.

Condensed for the Church Times.

JOHN Q. GEIKIE, vs. ALEXANDER ELLIOTT. Hon. J. W. Johnston and J. W. Elliott, Esqs. Hon. J. B. Uniacke & B. Macloch, Esqs.

As the public interest has been excited to an unusual pitch, with reference to the above cause, recently decided in our Supreme Court, before Mr. Justice Halliburton, we think a slight sketch of the proceedings will not be uninteresting to our readers, especially when we consider the standing of the respective parties...

Mr. Johnston the counsel for the Plaintiff, opened the case by reading the declaration, which embodied the grounds of complaint in the action. It sets out in the first place, that Mr. Geikie is, and still is a Minister of the Congregational Church of this city, and as such, has always borne an unblemished character.

Mr. Johnston, in his opening, dwelt at some length and in his usual eloquent and impassioned style, upon the different positions occupied by the parties in this suit. He pictured his client, Mr. Geikie, as a Minister of the Gospel, without the influence of family or money...

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The evidence on the part of the Plaintiff, chiefly went to substantiate the facts as set out in the declaration. Upon the close of the Plaintiff's case, the Defendant's Counsel applied for a nonsuit, which was overruled by the Court.

Mr. Johnston in reply, made a forcible and argumentative speech of some three hours duration, in which he reviewed the evidence on both sides, commencing very severely on the manner in which Capt. Shortland gave his testimony...

this present action. As this speech is being reported more fully in the columns of a contemporary, it is unnecessary to enter more into particulars, which indeed our limited space forbids.

The learned Judge charged in a clear and forcible style, — he differed from the counsel on both sides as to the question of probable cause, being the province of the Jury to decide, and took upon himself to say, that there was no probable cause; the only question for the jury then was, the amount of damages; he ordered them to be liberal but at the same time just. After three hours absence, the Jury returned with a verdict for Plaintiff. — Damages £400.

ST. PAUL'S COMMITTEE D. C. S.

Wednesday evening last, being the appointed time for the annual meeting of the Local Committee of the Diocesan Church Society, the Rev. E. Martin, by previous arrangement, delivered a Missionary Lecture in St. Paul's. The text was from Isaiah ii. 2 and following verses, and the subject matter the conversion of the world at the second coming of the Saviour.

The annual meeting of the Committee was held at the National School, after the service at the Church. The Ven. the Archdeacon took the Chair, and offered prayer. The Report was read, which conveyed the gratifying information of an increase of nearly one-fifth in the yearly receipt of funds...

DISASTROUS ACCIDENT. — Lunenburg, Nov. 1. — On Monday, 22d November, the house of Mr. Philip Ernst, residing at Northfield, County of Lunenburg, was burned down, and two sons of Mr. Ernst perished in the flames. The youngest (aged 7 years) who was alone when the fire broke out, was so alarmed that he crept into bed. The elder boy, aged 12, returned to the house to get his brother out but the roof fell in on them, and both were consumed.

LETTERS RECEIVED.

From Rev. J. T. Mooly — thanks for good wishes. The list at Yarmouth is certainly respectable, but we miss the names of some well known friends, and liberal contributors to all Church objects. We hope they will soon regard our paper as one of these.

A Correspondent wishes to know the Author of the following sentence, and upon what occasion was it written. "The tender flower of Evangelical sorrow grows best in the shade of His Cross." Whoever will give information will oblige a friend.

Married.

At Enfield Cottage, on the evening of the 9th Inst., by the Rev. William Bullock, Mr. Edward R. Jost, to Miss CATHERINE B., third daughter of the late John Ariz. On the 24th November, at St. Peter's Church, Yarmouth, by the Rev. F. J. Filbeck, Mr. PETER CHOWELL, to MARY JANE HATFIELD.

On the 4th Inst., at the same place, by the same, Mr. GEORGE THOMAS CANN, to JANE MELANSON, both of St. Mary's Bay.

Shipping List.

ARRIVED.

Sunday, Dec. 6. — Ship Caroline, Adams, Quebec, 18 days, bound to Liverpool, G. B.; brig, Lord Latet, Jost, Quebec, 18 days; Melara, (N. Y.) Mitchell, Wallase. Monday, Dec. 7. — R. M. S. Merlin, Caplin, St. John's, N. F., via Sydney, 4 days; 20 passengers; Revenue schooner, bearing, Day, Swale Island, schrs. Mastflower, Lowe, Berlin, N. F., Perseverance, Curry, Blountsch; Commerce, Reed, P. E. Island; Atlantic, Multland, do; Hope. Tuesday, Dec. 7. — Brigat Glenara, Graham, St. John's, N. F., 7 days, schrs. Julia Eliza, Bird, Placentia, N. F., 6 days; Eliza, LeCoint, P. E. Island. Wednesday Dec. 8. — Ships, Margaret, Stirling, Mayaguez, 12 days; Victoria, Kingston, Jama., 27 days.

CLEARED.

Dec. 6. — Schr. Enterprise, Young, Sonris, P. E. Island. Dec. 7. — Steamer Ospray, Hunter, Bermuda; brig Victory, Bulley, Fortaine Bay, N. F.; schrs. Mary Fairplay, Weeks, Charlottown, P. E. Island; Wasp, Lang, do; Tory, Nicholson, do. Dec. 8. — Brig Lady Ozle, Trinidad.

IN THE PRESS.

And will shortly be Published. SHADES OF THE HAMLET, AND OTHER POEMS, by Rev. ARCHDEACON GRAY, Rector of Digby. Subscriptions received by E. G. PELLER, Nov. 18.

Advertisements.

CUT NAILS! CUT NAILS!! 150 TONS OR 3000 Kegs of the above, from 14y to 47y, of superior quality, for sale at 1/10 per ton. We at once advise our friends to purchase at the present price. In the coming Spring this article cannot be manufactured and sold under £21 £22 per ton, in consequence of the recent rise in the price of Iron. Samples sent to the country by Coach etc. Apply to EDWARD ALBRO & CO. Dec. 11 1852

COLONIAL CHURCH AND SCHOOL SOCIETY. SERMONS on behalf of this Society, will be preached on Sunday 12th Dec. inst., at St. Paul's Church, in the morning by the Rev. Geo. W. Hill, and in the evening by the Rev. Dr. Manning, at the Chapel of Ease, in the afternoon by the Rev. F. Manning, and at Dartmouth Church in the morning by the Rev. T. Dunn, on which occasions Collections will be taken. The ANNUAL MEETING of the Halifax Association in aid of the C. C. and S. Society, will be held at TEMPERANCE HALL, on TUESDAY EVENING, 10th Instant, at which the Public are invited to attend. The Lord Bishop of Nova Scotia, one of the Patrons of the Association, will preside. Commence to be held at 7 o'clock, precisely. A Collection will be made in aid of the funds. Dec. 1. WILLIAM HOWE, Secy.

BETTER THAN THE BEST! BELCHER'S FARMER'S ALMANACK, FOR THE YEAR OF OUR LORD, 1853. FOR SALE BY THE SUBSCRIBER, No. 8, HOLLIS STREET, and at all the Book Stores in the City, containing a large amount of useful INFORMATION FOR THE FARMER. — containing a complete DIRECTORY FOR THE NEW YEAR. Halifax, Nov. 20. C. H. BELCHER. The above Almanack can also be had bound and illuminated with an engraved view of A SCENE IN THE BAY OF ANNAPOLIS. BELCHER'S FARMER'S ALMANACK — This time has been annually put out of the Press. It shows not the least decline in the quality and usefulness of the contents, through which it has attained the widest celebrity of any similar publication in Nova Scotia. The materials of Belcher's Almanack are so skilfully arranged, that the work presents a vast amount of information, useful to every body in a very compact and neat form, and the price is considerably under its intrinsic value. — See Dec. Review.

NOTICE TO THE PUBLIC. GENERAL POST OFFICE, Halifax, 3rd December, 1852. HIS Excellency the Lieutenant Governor, in Council, having been pleased to approve of, and sanction, an agreement entered into by the Postmasters General of the United States and Nova Scotia, for the interchange of Mails by Steam Packet between Halifax and Boston, Notice is hereby given that Letters posted to be forwarded under this arrangement must, until further notice, be addressed, — per steamer, to John Hickey. The Postage on Letters to the United States by this conveyance, will be 1/4 currency the ounce, prepayment optional. Newspapers will be forwarded free of charge. Letters for HAVANA, (Cuba), CHAGRES, and PANAMA, New Grenada, will also be forwarded at the following rates, viz: — To Havana 81. Cr. the 1/2 oz. Chagres 1s. 3d. Cu do. do. Panama 1s. 3d. Cr. do. do. Newspapers to do 11d. each. The Postage on Letters and Newspapers to the three above named places must be prepaid. Pamphlets and Newspapers from the United States, by this conveyance, if received in covers open at the ends, will be liable to 2 1/2 currency an ounce up to 6 ounces, and 1/4 for every additional ounce up to 16 ounces. The arrangement will commence, with the next trip of the Steamer Hickey. A. WOODGATE, P. M. General. Dec. 1.

ANNUALS FOR 1853, AND GIFT BOOKS FOR CHRISTMAS PRESENTS. NEW TOYS IN GREAT VARIETY. A LARGE AND ELEGANT ASSORTMENT OF THE ABOVE, well suited for Tokens of Remembrance, and Gifts at Christmas. ALSO, YANKEE COMIC ALMANACKS for 1853. Nugent's, Belcher's and Osgood's Almanacks — by the gross, dozen or single, at the cheapest rates. Orders from the Country, for any of the above, promptly attended to, on the most favourable terms. Advertisements of SCHOOL BOOKS, and WRITING PAPERS, and Plain and Fancy STATIONERY of every description, are usually published at the NOVA SCOTIA BOOK & STATIONERY STORE, No. 21, Granville Street, Halifax. The Nova Scotia Public are respectfully solicited to patronize it. WILLIAM GOSSIP, November 27.

UNIVERSITY OF WINDSOR. ENGLISH PRIZE ESSAY. The subject for this Year is — "The advantages of a liberal education for all persons, whether intending to devote themselves to one of the learned professions or otherwise." The Essays are to be sent in to the President of the College on the day of Meeting after the Easter Vacation, 1853 and the Prize will be delivered to the Successful Candidate at the ensuing Exercise, when he will read his Essay in the Hall. The Prizes open to the competition of all Members of the University who have completed their 30th, and have not entered upon their 25th Term, at this date. Each Essay is to be distinguished by a Motto, and to be accompanied by a sealed paper, bearing the name of the author, and containing the name of the writer. October, 1852.

Poetry.

A PRAYER IN AFFLICTION.

"I will say unto God, Do not condemn me, show me wherefore thou contendest with me."—Job x. 2.

FATHER in heaven, who art with me contending, O, hear my prayer, thou just, yet angry God! While low this spirit, in contrition bending Doth "Kiss thy rod."

Can't comm' me not, but heed the voice of sighing, The burning drops that from thine eyes fall, And while, as suppliant I'm before thee lying, Hear thou my call.

And deign to show me kind, forgiving Father, Why 'tis so long since thou on me hast smiled, O, spurn not this request, but pity rather Thing erring child!

If I have sought to gain man's worthless favor, More than the praise which comes alone from heaven;

I mourn my folly for thy sake, O Saviour! Be it forgiven.

Or, if concealed an idol in this bosom, Paying devotion to a creature love, Let not the blight which hath destroyed hops's blossom Vain chastening prove.

Is it that I have used, as but abusing, The rich abundance which thy hand did pour, That now the humblest wants thou art refusing Which I implore?

If these offences from my view are hidden, Deep in the sacred chambers of my soul, Or any cherished love, by thee forbidden, There hath control—

Make me to know my sin, or my omission, And I will weep in penitence alone; Drink sorrow's cup, and say with meek submission, Thy will be done. [Scottish Guardian.]

Advertisements.

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

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

W. N. SILVER & SONS, ARE NOW selling at the very lowest marked prices an Extensive Assortment of New and Seasonable DRY GOODS.

Comprising every article generally needed for the City and Country Trade. Good Welsh Flannels, heavy Winter Blankets, a large assortment of Worsted Stuffs, for Winter Dresses, Doeskins, Broad Cloths and Sattinets, fine quality Cotton Warp White, blue, Red and Green. Family TEA, of a very superior kind, Grey, White and Striped Shirting, very cheap; strong English and American Hosiery, Carpets, Druggets, Rugs, Coats, Vests and Pants &c. Nov. 13.

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

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

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

GENUINE BEAR'S GREASE! FOR SALE AT DEWOLF'S CITY DRUG STORE, warranted as to purity. Packages for the Country put up with care, and promptly forwarded.

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

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

DEWOLF'S CITY DRUG STORE AND SEED Warehouse English, French and Mediterranean Drugs, Spices and Perfumery of the first quality imported from the best sources, and kept constantly for sale, at No. 63 HOLLIS STREET, HALIFAX, N. S. (Formerly 84 Sackville-st.)

N. B.—A Bathing Establishment on the same premises. July 24, 1852

DEPOSITORY

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, No 24, Granville Street.

JUST Received per R. M. Steamship America.

- Bibles for Churches or Schools, 12mo, 1s. 3d. each. New Testaments, 6d. and 7d. ea. Books of Common Prayer, with new version of Psalms, 1s. 6d. each. Do Do Do 1s. 6d. do. Do Do Do 2s. 6d. do. Do Do Do 3s. 6d. do. Do Do Do 4s. 6d. do. Com. Prayer Book 8vo. Plastic 1s. 6d. do.

Tract on Confirmation viz— Reflections on Confirmation, 2d per doz. Meaning of the Answer, "I do" 1d. ea. Village Conversations on Confirmation, 9d per doz.

Sabbath for Meditation, and Prayers for the Day of Confirmation, 1d.

Instructions for them that come to be Confirmed, 1d.

Meditations and Prayers for Sick Persons, 2d.

Four Man's Wealth, 1d.

David's Conversations on the Liturgy, 2d.

Teachers' Friend in Paris, per set, 3d.

Means for Sunday Schools, 1d. each.

Sunday School Lessons on Sheets, 6 sheets, 1d per set.

Lewis' Church Catechism Explained, 5d.

Didactical Table Books 1d.

New Series First Reading Book, parts 1 & 2 and 2 & 4, 1s each.

Church Catechism, 4d per doz, 1d each.

Manners and Customs of the East, on 22 Sheets, Col'd., 1s. 6d. per set, plain, 2s. 3d. per set—for Schools.

The Bibles, Testaments and Prayer Books above noticed, will be found of an excellent quality, both as regards the typography and strength of binding, and are it is believed, cheaper than ever before offered, all the other Books will be found excellent of their kind, and remarkably cheap.

The School Books are well worthy the attention for Teachers and Parents. July 21, 52. W. GOSSIP, Depository.

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

NOVA SCOTIA BOOK STORE.

24 Granville Street

THE SUBSCRIBER HAS FOR SALE AT THE cheapest rate at which they can be imported the following RELIGIOUS AND MISCELLANEOUS PUBLICATIONS, to which he invites the attention of his Friends and the Public.

Boy Thos Scott's full Commentary, 5 vols. 8 vo's. £3

Do do do do. 5 vols. quarto, £3 10

Biddle's (large) Critical Latin and English Lexicon, Rose's Parkhurst's Greek Lexicon,

Pearson on the Creed, The English Pulpit, (Sermons of Eminent English Divines of different persuasions.)

Pulpit Cyclopaedia, Mellanby's Select Discourses, 2 vols.

Eusebius' Ecclesiastical History, (Council of Nice)

Bradley's Practical Sermons, Wilberforce's New Birth of Man's Nature,

Buxton's Parish Sermons, Gooden on Baptism,

Constitutions and Canons of the Holy Apostles, with a Prize Essay, by J. Chase, D.D.

Murdoch's Translation of the Syriac Testament, Select Christian Authors, 2 vols.

Trinch's Notes on the Miracles, Ives' Sermons,

Bishop Lee's Life of the Apostle Peter, Readings for every Day in Lent,

Living or Dead—Bible, Wheat or Chaff—do.

Lewis' Consolation of Christ, Miss St Clair's Modern Accomplishments,

Do. Modern Society, -Eip's Jesuits in America,

Do. Early Conflicts of Christianity, Do. Double Witness of the Church,

Taylor's Christmas at Old Court, Do. Earnestness,

Do. May you Like it, Do. Angel's Song,

Gresley's Treatise on Preaching, Do. Bernard Leslie,

Do. Portrait of an English Churchman, Cotter's Mass and Rubrics of the Romish Church,

Cumming's Christ receiving Sinners, Do. Message from God,

Bonar's Night of Weeping, Do. Morning of Joy,

Do. Story of Grace, A World without Souls—Cunningham,

Velvet Cushion, do. Noble Army of Martyrs—Rev. S. Fox,

Near Home—by Author of Peep of Day, Bunyan's Pilgrim's Progress—illustrated,

Bogatky's Golden Treasury, Bedell's Ezekiel's Vision,

Do. Reunification, Do. Pay thy Vows,

Do. Is it Well, Do. Way Marks,

Tupper's Proverbial Phil Manual of Matrimony, Useful Letter Writer

POETRY.

Cowper's Poetical Works,

Campbell's do.

Scott's do.

Burns' do.

Mrs Hemans' do.

Butler's Hudibras,

Tasso's Jerusalem Delivered,

Tupper's Poetical Works, complete,

Pollock's Course of Time,

Keble's Poems,

Do. Christian Year,

Wainwright's Book of Church Music—the latest selection—which we confidently recommend as a superior Poem for the use of Churches and Choirs.

Look particularly for WM. GOSSIP, 24 Granville Street.

GENUINE DRUGS, CHEMICALS, MEDICINES, &c. &c. WM LANGLEY has received from England his FULL SUPPLY of the above, together with a Variety of other Articles usually sold by Druggists. They are all of the best quality, and are offered for Sale at moderate prices.

Langley's Drug Store, Hollis Street Oct. 9th, 1852.

HERE IS YOUR REMEDY!

HOLLOWAY'S OINTMENT. A MOST MARVELOUS CURE OF BAD LEGS AFTER YEARS' SUFFERING.

Extract of a Letter from Mr. William Galpin of 70 Saint Mary's Street, Weymouth dated May 13th, 1851. To Professor Holloway.—

SIR.—At the age of 18 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed—Her agonies were distressing, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried but without effect; her health suffered severely, and the state of her legs was terrible. I had often read your Advertisements, and advised her to try your Pills and Ointment, and, as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and strange to relate, is now in good health. Her legs are painless without scum or scurf, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 33 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature. (Signed) WILLIAM GALPIN.

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

Copy of a Letter from Mr. Wm. A's, Builder of Gas Ovens of Kew-Place, near Huddersfield, dated May 31st, 1851. To Professor Holloway.—

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

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

A DREAFUL BAD BREAST CURED IN ONE MONTH

Extract of a Letter from Mr. Frederick Turner, of Penzance Kent, dated December 13th, 1850. To Professor Holloway.—

DEAR SIR,—My wife had suffered from Bad Breasts for more than six months, and during the whole period had the best medical attendance, but all to no use. Having long for a cure, and being told that the leg must be amputated, I determined again to use your Pills and Ointment, and therefore gave them a trial in her case, and fortunate it was I did so, for in less than a month a perfect cure was effected, and the benefit that various other branches of my family have derived from their use is really astonishing. I now strongly recommend them to all my friends. (Signed) FREDERICK TURNER

A WONDERFUL CURE OF A DANGEROUS SWELLING OF THE KNEE.

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

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

AN INFLAMMATION IN THE SIDE PERFECTLY CURED.

Copy of a Letter from Mr. Francis A. Watt, of Brethons Letham Road, Edinburgh, dated April 25th, 1851. To Professor Holloway.—

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

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July 10 1852

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