

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / **Wrinkled pages may film slightly out of focus.**
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

The Church Times.

"Evangelical Ortho-Apostolic Order."

VOL. VIII. HALIFAX, NOVA SCOTIA, SATURDAY, SEPT. 29, 1855. NO. 88.

Calendar.

CALENDAR WITH LESSONS

Day	Month	MORNING.	EVENING.
Sept. 23	16 B. of Tria.	Mark 2	Matt. 21
24		Zech. 13	Zech. 13
25		Malachi 2	Malachi 2
26		John 4	John 4
27		John 5	John 5
28		John 6	John 6
29	St. Mich. & all (Aug.)	Gen. 22	Act. 13

a Verse 20. b Begin Verse 5. c Verse 6 to Verse 10.

Poetry.

DO RIGHT.

AWAKE, oh soul, thy hours are fleeting,
Thy life is rapidly completing,
Time with eternity is meeting,
Soon comes the night,
Thy retribution, too, will come,
According to thy state, the doom,
Do right, do right.

Though clouds thy firmament o'erspread,
And tempests burst around thy head,
Though life its greenest foliage shed,
In sorrow's blight;
And though thy holy hopes and fears
Lie buried 'neath the gathering years—
Do right, do right.

The hurrying elements worst terrify,
The earthquake and the whirlwind's breath,
The valley and the shade of death,
Need not affright;
For duty's calm commanding form,
With rainbow-arms shall clear the storm,
Do right, do right.

Faint not in all thy weary strife,
Though every day with toil be rife,
Work is the element of life,
Action is light;
For man is made to toil and strive,
And only those who labor live,
Do right, do right.

Life is not all a fleeting dream,
A meteor flash, a rainbow gleam,
A bubble on the floating stream,
Soon lost to sight;
For there's a work for every hour—
In every passing word a power—
Do right, do right.

Oh! life is full of solemn thought,
And noble deeds, if nobly wrought—
With fearful consequences fraught,
And there is might—
If gather'd in each passing hour,
That gives the soul unearthly power,
Do right, do right.

Religious Miscellany.

From a Sermon preached before the Governors and Members of King's College, Windsor, by the Rev. GEORGE W. HILL, M. A., Professor of Pastoral Theology, and Chaplain to the Lord Bishop of Nova Scotia, June 29, 1855

DURING the lapse of centuries the Astronomer has increased his knowledge; new facts are evolved each year: fresh proofs of a unity of design elicited, continually adding multiplied testimony to the infinite wisdom and power of Him who preserves intact the wondrous system. With the mathematical certainties of Newton, and the deductions of Chalmers, the mind rises to the conclusion, that He who framed the Universe, and appointed for it perfect laws must be infinite in wisdom, in power, and in goodness, and that such a Being is none else than God.

The Natural historian, since the period of Solomon's research, has traversed the wide earth in quest of information, gathering from every land—the coasts of the field, the fowls of the air, and whatever passeth through the paths of the sea, has arranged and classified them with a minuteness so exact, a precision so accurate, that the comparative anatomist, as he roams amid fossil remains, can assign one solitary bone to its proper place, or even from it alone the skeleton of the animal to which it belongs. So systematic and so uniform are the principles in which the one all-wise Creator acts.

The Botanist has enlarged his stores of learning,

and still advancing, with each new discovery strikes a chord of harmony upon Nature's harp, giving glory to Him who "created the herd of the field and the trees that are therein."

The Geologist is rolling off the veil which enveloped long his favourite pursuit, and hid its lessons from sight, and now a voice is being heard, from out the dark recesses of the earth, announcing its origin from God.

Thus, my brethren, each science, and each science in all its branches contributes towards throwing one grand blaze of light upon this mirror, enabling us each year to see more clearly the reflection of "the invisible things of God." Thus too, each individual by the prosecution and acquirement of some especial subject adapted to the tone and power of his mind, adds a new ray, while the tribute of adoration bursts from the Christian's heart. "O Lord! how manifold are thy works! in wisdom hast thou made them all, the earth is full of thy riches."

To these the Spirit omnipotent unfolds
The world's harmonious volume, there to read
The transcript of Himself. On every part
They trace the bright impressions of His hand.

True, some few there have been, such as Descartes and Lamarek, who, proud of their intellectual power, and worshipping self for a long series of years, at length supposed the idol capable of grasping infinity, and imagining that they had penetrated to the philosophical cause of all things, in reality placed themselves upon the throne of the Almighty, usurping, if not His prerogative, at least His honour and His praise. While, however, we mourn the perverted talents of a few thus "vain in their own imaginations," if we pass in review before us the great army of Philosophers and men of science, we shall recognise them as a band of champions for the truth, veteran warriors against self-satisfied infidelity and untutored scepticism—echoing the sentiments of such leaders as Linnæus who "saw the hand of God in material objects around him," or Newton, who asserted that "it pertained to Natural Philosophy to discover God from phenomena."

Hence we learn how science may be made subservient to the Gospel precept, "Whatsoever ye do, do all to the glory of God." If Nature "day unto day uttereth speech, and night unto night showeth knowledge;" so a more intimate knowledge of Nature, and a more accurate acquaintance with its laws, will afford still clearer views of the invisible attributes of God. Learning, we know, is not incompatible with the service of God, nor opposed, *per se*, to spirituality of mind, and holiness of heart. The inspired record furnishes us with brief biographical sketches of several individuals renowned as well for eminent piety, as for natural wisdom and acquired knowledge. One "learned in all the wisdom of the Egyptians, and mighty in words and deeds," became the leader of an untutored, wayward, rebellious people, who needed no common skill to guide and to control them. Nurtured in the court of the Pharaohs; fostered in infancy with royal care, and educated as became the member of a monarch's household—the instrument was adapted to the work—and his cultivated mind was employed in the service of his God. Notwithstanding his exalted position, the great lawgiver of Israel was "Moses meek above all men upon the face of the earth"—"Moses my servant who is faithful in all mine house." Another "skillful in all wisdom, and cunning in knowledge, and understanding science," while he managed with consummate ability and dexterity, the affairs of the unwieldy Babylonian empire, neglected not the care of his immortal soul, nor forgot the honour of his God, but was fervent in spirit, as he was diligent in business, serving the Lord—"knocking upon his knees three times a day," "praying, and making supplication before his God." Need I remind you of the man taught at Gamaliel's feet, whose profound thought and cogent reasoning in every sentence of his unparalleled writings bespeak the mind severely, sternly disciplined. Under the influence of the Holy Spirit of God, he proclaimed truths that were only imparted by that Sacred Teacher, but as he did so, and announced the great message of salvation to his fellow men, he despised not the poetry of Aratus, nor the irony of Epimachus.

His unquestioned talents, his acknowledged learning clashed not with his heavenly-mindedness, but were enlisted in the cause of Christ. Did the brilliant powers and accumulated information of these renowned servants of the Lord, lessen or interfere with their devotedness to him? No. With brighter, and with purer lustre, they shone in every position of life: true religion was blended and interwoven with their secular pursuits, lending colour and majesty to all they either said or did.

To these eminent men, had been vouchsafed the word of God; to St. Paul, indeed, a still further manifestation than to Moses and Daniel, for the word had been made flesh, and tabernacled amongst men, "In Him dwelt all the fulness of the Godhead bodily,"—"in Him were hid all the treasures of wisdom and knowledge," even in Him "who was the brightness of the Father's glory, and the express image of His person." "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Thus God who revealed Himself in His works, and in His word, "hath in these last days spoken unto us by His Son." In him we behold that attribute, in which the Father so delights, shining as the noon day sun, and which so warmed the heart of him who leaned on Jesus' breast, that he exclaimed in the fulness of his feeling, "God is love." Truly, through all the works of His hand, this constituent element may be traced—in every department of creation it may be seen, but in the sacrifice of His well-beloved son it beams forth in unclouded glory. To the cross on Calvary, the weeping sinner turns and sees that in an incarnate God which at once gives him confidence to draw nigh and seek His pardon and His grace. While he trembles at the boundless power of Him who "thunders in the heavens," "shoots out lightnings," and "measures the waters in the hallow of His hand," he beholds in Jesus the manifestation of a love which draws him to His side. There he gains knowledge that "He maketh wise unto salvation," for looking with the eye of faith upon "the word of life," the assertion of the Apostle is realized—"Christ is made unto Him wisdom, and righteousness, and sanctification and redemption." Were we called upon, my brethren, to make choice between this knowledge, revealed to us in the pages of God's holy word, and the accumulated learning of the world, one sentence of inspiration is worth infinitely more than the aggregate of scientific labours,—of greater value than the joint libraries on earth. "Christ Jesus came into the world to save sinners," when placed in the scale is more than a counter-balance for the combined researches of Philosophy, and the countless triumphs of genius.—Such demand, however, is not made upon us; we are not required, in embracing the one to reject the other, but, blessed with a clear revelation, from God, to carry it with us into the field of Nature, and through its medium behold His wondrous works.

It is then, my brethren, members of the University, not with satisfaction alone, but with gratitude to the Most High, that we look upon our sort of learning. To the cry which lately has been ringing throughout the world we have turned a deaf ear, and so far from disconnecting religion from secular instruction, we have endeavoured to blend them still more closely together, and with the blessing of God, shall continue so to do, until the wise man's proverb is felt and acknowledged to be the truth, "the fear of the Lord is the beginning of knowledge." In beholding Him, then, who is invisible in those "things that are made," we treat the important matter not objectively alone, but subjectively also. For while the Astronomer leads the eye to the wonderful systems around us, measuring distance from star to star, or weighs the atmosphere of the planets; while the Natural Historian and Chemist point out the various laws of Nature with unerring regularity; there are others by you with the solemn duty of leading the eye to the fountain of truth, and of urging them to seek the Father.

Col. ii. 3. † Col. ii. 3. † Heb. i. 2.
† Heb. i. 2. † Micah, vii. 18. † 1 J.
† Ps. xviii. 13. † Ps. xvii. 2. † 1 J.
† 2 Tim. iii. 15. † 1 J. i. 1. ***

help and teaching, that they may "acquaint themselves with God, and be at peace."

It would ill become my responsible position this day to permit the opportunity to pass unimproved of urging you with a Christian's warmth and zeal, to search faithfully your own hearts, and see if you be at peace with God. If you are not,—living in Gospel days,—look to Jesus, and acquaint yourselves with God, through Him; for "being justified by faith, we have peace with God, through our Lord Jesus Christ."

If you know God, and are known of Him, let your journey through this world be gladdened and improved by beholding His eternal power and Godhead on every side of your heavenly path, ever feeling the presence of Jesus, "Immanuel"—"God with us," in each advancing step of your pilgrimage, and echoing the sentiment so sweetly sung by the Christian bard.†

"When round thy wondrous below
My searching rapturous glance I throw,
Tracing out wisdom, power and love
In earth or sky, by stream or grove;
Let not my heart within me burn,
Except in all I thee discern!"

* Job xxii. 21. † Rom. vi. 1. ‡ Keble's Evening Hymn.

Diocesan Assembly.

PROPOSED REPORT OF COMMITTEE.*

The Committee appointed at the Meeting of the Bishops, Clergy, and Representatives of the Laity, assembled at Halifax on the 12th day of October last, to prepare a Constitution upon which the proposed Synodical action of the Diocese of Nova Scotia should be based, have so far proceeded in conformity with their instructions, as to agree upon the following Declaration and Regulations, which they now publish for the information of the members of the Church, preparatory to submitting them for adoption at the meeting of the Assembly to be held in October next:—

I. Declaration of Principles.

We, the Bishop and Clergy, and Representatives of the Laity of the United Church of England and Ireland, within the Diocese of Nova Scotia, assembled together and intending, under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Diocese, desire, in the first place, for the avoiding of all misunderstanding and scandal, to make a declaration of the principles upon which we propose to proceed.

We desire that the Church in this Colony may continue, as it has been, an integral portion of the United Church of England and Ireland.

We recognize the true Canon of Holy Scripture, as received by that Church, to be the rule and standard of faith: we acknowledge the Book of Common Prayer and Sacraments, together with the Thirty Nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in Holy Scripture: we maintain the form of Church government by Bishops, Priests, and Deacons, as Scriptural and Apostolical: and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of Church Government, and to transmit them to our posterity.

In particular we uphold the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government or supremacy over all persons within her dominions, in all causes whether ecclesiastical or civil; and we desire that such supremacy may continue unimpaired.

It is our earnest wish and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension.

I. Constitution and Regulations of Assembly.

1. Periodical Meetings shall be held, composed of the Bishop, Clergy, and Laity of this Diocese; their Assembly, constituted as hereafter proposed, shall be called the Diocesan Assembly of Nova Scotia.

Every Clergyman in the Diocese duly licensed by the Bishop shall have a seat in the Assembly, and alone having the right of voting. They shall appear by their representatives.

The quorum of the Assembly shall consist of not less than one-fourth of the whole number of Clergy members respectively, with the Bishop or Secretary presiding.

Resolutions of each order shall be taken separately, and being determined by the majority of those present in each order.

Resolutions shall be binding on the members of this diocese at large which shall not be made without the concurrent assent of the Bishop, and the Clergy.

They may be had at Wm. Gossp's Book Store, at 5s. per dozen.

the Clergy, and the Laity, and have been passed in the Diocesan Assembly.

6. The Clergy being under the obligation implied in their subscription to the Thirty Nine Articles, as well as, the three Articles of the 80th Canon, it is not competent for the Diocesan Assembly to make alterations in those formularies or in the method of interpretation laid down in the Declaration prefixed to the 80 Articles, or in the Book of Common Prayer of the United Church of England and Ireland, or finally in the authorized version of the Holy Scriptures. With these exceptions, the Diocesan Assembly may deliberate and decide by a majority of votes taken as specified in Rule 4, on all matters affecting the interests of the Church of this Diocese.

7. The Representatives of the Laity must have been communicants for the 12 months preceding the Election, and every adult male Parishioner may vote for the Parish or District of which he is a member, upon subscribing the following declaration:—"I do declare that I am a member of the United Church of England and Ireland, and belong to no other religious denomination."

8. Each District forming a separate cure of souls may send 2 lay representatives, and the Parish of St. Paul's in the City of Halifax may send 4, so long as its present area remains undiminished.

9. The meetings of the Assembly shall be Biennial, but the Bishop (or in his absence the Archdeacon,) shall have power to summon additional meetings at his discretion, and an Election of Representatives shall take place at the Easter Meeting preceding each ordinary biennial Meeting of the Assembly.

10. There shall be two Secretaries, one chosen by the Clergy, the other by the Laity, who shall keep regular Minutes of all proceedings of the Assembly.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR,—Participating in the desire to make provision for the Widows and Orphans of the Clergy, and (thankful that the good work has been so auspiciously begun, I would venture to offer some remarks on the "proposed Rules and Regulations", the more especially as the Diocesan Meeting has strangely enough, been appointed to take place at a season when members from a distance cannot hope to be present.

There is one feature of the scheme so objectionable as to deter the writer and all the Clergy with whom he has conversed, from availing themselves of its advantages, viz., the Insurance principle. This seems indeed the great radical defect, out of which so many other defects, perhaps unavoidably, flow.

In the first place it imposes on Clergymen advanced in years a very heavy tax—£6 10 to an old man striving to live honestly on £125 per annum, is a serious thing.

Next, it ties down all who would participate in its benefits to perpetual residence within the Diocese, so that active young men must cease to think of preferment elsewhere; and superannuated old men like the late worthy Dr. Rowland, must forego the pleasure it may be of spending their old age with their children in other lands, or forfeit all the benefits of the Fund. And again, if a Clergyman from ill health or other cause should be obliged to travel or reside abroad for a season, he must not only have the leave of his Bishop, but he must beg permission of the sub-committee also, and there are some of us who are well satisfied with one Bishop, but yet who think one Bishop quite enough.

These seem to the writer to be the principal objections—there are others, but as it may contribute more to the object we all have in view, to propose amendments rather than to dwell on defects, the following Rules are submitted for the consideration of our Brethren in the Ministry, and may be so far altered or amalgamated with the Rules of the Sub-committee, as to render the scheme more generally acceptable.

Rules of the Committee for providing annuities for the Widows and Orphans of deceased Clergymen of the Church of England.

1. The Committee of the D. C. S. entrusted with the care of providing annuities for the Widows and Children of deceased Clergymen, shall be denominated "The Widow's and Orphan's Committee," and shall be composed of five Lay Members of the Church, and of all Clergymen who are or have been ordained Ministers of the Church of England ministering in the Diocese of Nova Scotia, and who shall conform to the rules and contribute to the funds of the Committee.—These funds shall arise out of interest of capital—an

annual contribution of £2 from each clerical member, legacies, donations and collections made by the direction of the Bishop, &c. &c., and the annuitants, whether widows or children, shall receive respectively the largest dividends of the annual produce of the same which a due regard to the stability of the scheme shall warrant.

2. The affairs of the Committee shall be transacted at annual meetings held in Halifax, at such times as the annual meetings of the D. C. S. take place or of tenor if requisite, fifteen members being necessary to form a quorum. And the Lord Bishop shall be ex officio President, and the Secretary of the D. C. S. Treasurer and Secretary, with an allowance of five per cent. on all monies received and disbursed by him as the Committee shall direct.

3. Every Clergyman ministering in the Diocese shall be invited to become a member of the Committee so soon as duly organized; and each Minister on being ordained, afterwards, or licensed by the Bishop, shall be similarly invited; and on signifying in writing to the Bishop his willingness to conform to its rules, shall be enrolled a member; and no Clergyman once refusing shall be allowed to become a member afterwards.

4. Any clerical member of the Committee who shall contract a second marriage, shall pay to the Treasurer a sum equal to one year's annuity, payable by the Committee at the time such marriage shall take place, —on the third marriage a sum equal to two years annuity, and so on in the same proportion for every succeeding marriage he may contract; and in case of his refusal so to do, he shall cease to be a member of this Committee.

5. Should it be satisfactorily proved to a majority of the members of the Committee convened at any annual meeting, that any marriage had been contracted by a member whilst in a state of sickness, or of debility of mind, or in apprehension of death, with the view of placing a widow on the fund, such widow shall not be enrolled as an annuitant.

6. Should any member of this Committee cease to be an officiating Minister in this Diocese, being superannuated by the Bishop, or by removal to another Diocese, he shall be permitted nevertheless to continue a member, provided his annual subscription be regularly paid within each year, and provided also that the majority of the members present at the general annual meeting be satisfied that he continues such Minister of the Church of England, and has not been guilty of any immorality which in this Diocese would have subjected him to degradation from the ministerial office.

7. Any member of this Committee who shall from immorality or any other cause be degraded from the ministerial office, shall not be permitted to continue a member of the Committee, nor shall his widow or children at his decease receive any annuity from its funds.

8. The subscription of each member shall commence on his being enrolled, and the annuity to his widow shall be payable on each 1st. of Jan'y and 1st. July next following his decease, and shall terminate on the first of Jan'y or July respectively next following her own; and the annuity to the children of a deceased member shall be regulated by the following rules.

9. When a member of the Committee shall die leaving a child or children and no widow, his child or children shall receive the annuity for a period of twelve years after their father's death; and when a widow being an annuitant, shall die before she shall have received her annuity for the full term of twelve years, and shall leave a child or children by a member of the Committee, said child or children shall continue to receive such annuity until the term of 12 full years from the death of their Father shall have been completed, or until the youngest child of deceased member shall have reached the age of 12 years.

Hoping you will excuse the length of this communication, and that it may contribute in however small a degree to the perfecting of a scheme so excellent and so much needed,

I am, &c.

Aug. 29.

CAPE BRETON.

FOR THE CHURCH TIMES.

WIDOW AND ORPHAN FUND.

DEAR SIR,—Conversing with several friends of the Church and of our Diocesan Society, on the subject of the above Fund, I have generally found them entertaining fears for its safe working, which fears have in every case yielded to a simple explanation of the details.

Impressed with the importance of this object it has occurred to me that every information should be imparted to the friends of the Church, in order to un-

rage their sympathy and aid in so good and benevolent a cause.

We will suppose that Forty Clergymen, (we hope that more) shall insure, at an average premium of Three Pounds a year each. This will yield a yearly income of £120, to which must be added £50, the annual interest of the Thousand Pounds to be previously invested. This sum of £170 will provide annually for seven cases, nearly, at £25 each. Now the deaths among our Clergy within the Five years last past, have been, I believe, but two, viz., the Revd. Messrs. Weeks and Bartlett: the former alone leaving a widow and children. Had this fund therefore been organized five years ago, with Forty Clergymen insuring in it, the demand upon it would have been but £25 for each of the last three years, Mr. Weeks having died in 1852, while the accumulations would have been five times £170, i.e. £850, the interest upon which as the sum accrued would have more than defrayed the £75 chargeable upon it, and the fund would now have been increased by £850, in addition to the £1000 invested. These facts are, I think, sufficient to assure the most timid as to the security of this important object, especially when he sees that in the last five years we have lost nearly £1000 by delay in establishing the Fund.

In the Diocese of Fredericton, the plan proposed differs from our own. I send you a Prospectus of it for publication, in order to carry out my desire to extend every information upon the subject. There, each Clergyman pays annually £1, and takes up collections in his parish amounting to at least £2 more, thereby entitling his family to the payment at his death of £300 in one Capital sum. It is well perhaps that both plans should be tried. It is important also that every Clergyman should interest himself in making the above facts more generally known, which cannot, I think, be more effectually done than by an Annual Sermon and collection in every Parish and District in behalf of this object. The writer was present last year at a Service in New Brunswick, where the handsome sum of Nine Pounds was contributed after a Sermon setting forth the importance and the claims of the Fund.

Any correction of the above statements, or information additional thereto, will I doubt not be welcome to many of your readers, as well as to Yours,

AN INTENDING SUBSCRIBER TO THE FUND.

PROPOSALS FOR THE FORMATION OF A CLERICAL MUTUAL LIFE ASSURANCE ASSOCIATION.

For the Diocese of Fredericton, Province of New Brunswick. 1855.

- 1st. The number of the Clergy of the Diocese is 55.
- 2d. The number of Deaths among the Clergy in the last ten years is Five.
- 3d. From this it would appear that a death may be looked for every alternate year.
- 4th. The terms of Membership of the Association shall be the signing of a promise and engagement to pay an Annual Subscription of £1, and to cause a Collection to be taken up every year in every one of the Churches under the Member's charge to the amount of £2 and upwards.
- 5th. Those Clergymen who have not a Parish or Mission to pay an Annual Subscription of £3.
- 6th. Each Clergyman, who from the time of the formation of the Association, his coming into the Diocese, or his admission to Holy Orders, shall have paid every year, on or before July 15th, the above named sum of £1; or having caused one or more Collections to be taken up in every one of his Churches every year, shall on or before July 14th have paid the proceeds thereof to the amount of £2 or upwards; or if having no Parish or Mission, he shall have paid the above named sum of £3 every year, on or before July 15th, shall be entitled to the sum of £300 to be paid at his death.
- 7th. The parties to whom the sum of £300 shall be deemed payable, are the Widow, or if there should be no Widow, the member or members of his family to whom the deceased Clergyman shall have assigned his Policy: it being expressly understood that this sum of £300 shall not form any part of his personal estate, nor be liable for any debts or engagements which he may have contracted in his life time.
- 8th. If all the 55 Clergymen become members of the Association at the above rates, the certain annual income will be £165, while the probable excess of the Collections in the Churches above the fixed amount of £2, will be little less than £100.
- 9th. Thus the income of each period of six years will provide for the occurrence of five deaths within that time.
- 10th. It is proposed that while the Fund of the Association and the management of it should be kept separate, there should be such a connection with the Diocesan Church Society as would make the corporate powers and perpetual succession of the Society available to the purposes of the Association.
- 11th. In order to this a detailed account of the state of the Fund and of its management should be submitted to the General Committee of the Church Society after an audit by the Society's Auditors.

12th. The Association shall be managed by a Provisional Committee to be named by the Lord Bishop, until some permanent arrangement shall be made by the Association.

FOR THE CHURCH TIMES.

At a public meeting of the Inhabitants of Ship Harbor, County of Gas, held on the 3rd inst., Mr. Daniel E. Curry being called to the chair, and Mr. Jonathan H. Jamison chosen Secretary. The chairman having first stated the objects of the meeting, then called upon Mr. Jamison to submit to the meeting a draft of a memorial to the County Members, regarding the appropriation of £1000 to be borrowed by the Government for the continuation of the Harvey road towards Sheet Harbor.

It was moved by Mr. Fanning Stoddart, seconded by Mr. Charles Dean, and carried unanimously, "That the petition now read be adopted, and that this meeting consider their rights infringed upon by any attempt that has been, or may yet be made, to induce the Government to alter the plan originated by the Honourable Joseph Howe, when Member for this County, to extend the Road from Dartmouth along the Eastern Shore to St. Mary's, and that the Chairman and Secretary be authorized to forward the petition, and watch over its interests. And if necessary, to call another meeting of the inhabitants on the subject."

Moved by Mr. J. Cowen, and seconded by Mr. A. Siteman, "That this meeting deplore the want of a Mail communication between this place and the Capital, being 17 miles from the nearest way office at Musquodoboit Harbor." *Therefore Resolved*, "That the offer made by Mr. Tracy to carry passengers and the letters from and to Musquodoboit Harbor weekly, has our cordial approval. And further, that this meeting pledge themselves to support Mr. Tracy in the undertaking preparatory to an extensive system of Mail communication from Maria Joseph to Halifax, via Sheet Harbor, Pope's Harbor, Ship Harbor, and Musquodoboit Harbor, by which means the inhabitants of all the East-Shore could have letters sent to the Capital and answered in one week, and in many places in one day, at far less expense than by the present mode. And that a Committee be appointed to draw out a petition to, and otherwise urge the advantage of this route upon the attention of the Legislature, and Post Office authorities."

Committee here named.

It was moved, seconded and carried unanimously, "That whereas much inconvenience has been felt by persons receiving communications in this place having their letters and papers sent to Sheet Harbor in Cape Breton." *Therefore Resolved*, "That the attention of the Post office authorities be called to the fact, that all communications addressed Ship Harbor, Nova Scotia, or simply Ship Harbor, should be sent here. There being no other Ship Harbor in Nova Scotia Proper. And only such letters as have Ship Harbor, Cape Breton, or Ship Harbor, Canso, or Ship Harbor, Inverness, should be sent to Plaister Cove, C. B." And persons corresponding with either of the places be respectfully requested to govern themselves accordingly.

After the transaction of business of a local nature, and tendering the thanks of the meeting to Mr. Curry and Mr. Jamison, the Chairman and Secretary, the meeting separated, gratified with the unanimity which prevailed, and the efforts for progress and improvement now evinced on the part of the people.

Editorial Miscellany.

The brig *Glide*, Ellis master, with railroad iron bound from Halifax to Windsor, is said to be a total wreck on the Murr lodges in St. Mary's Bay, where she struck on Sunday night the 2nd inst. The foregoing is the substance of information received, but as yet there is no certainty as to the vessel, and no certainty has been arrived at that all hands were lost. The brig wrecked had no boats about her, and it may be hoped therefore that the crew have escaped in them from a watery grave. The cargo of the *Glide* consisted of 5900 railway chairs, 12 casks spikes, and 867 bars of iron for the Windsor end of the railway.

A number of lots of land at Sackville, the property of —Lester Esq. were disposed of by public auction on Monday last, and realised fair sums considering the general depression that prevails in all kinds of business. Anticipations that the railroad will bring better times had a good deal to do with the transaction, and hopes of a thriving village at the Sackville depot influenced the speculators not a little. We trust that both conclusions will be realised.

The *Yarmouth Herald* comes to us now enlarged and improved. *Yarmouth* boasts two papers, and is in this respect ahead of all the country, Halifax excepted.

The *Pictou Chronicle* of Sept. 13 notices, that along the shore to the westward of the harbour, around Carriboo and Cape John, large quantities of fine herring have made their appearance; and that Pictou has been swarming with mackerel, and unusually large quantities of fine bass have also made their appearance. The visitors it would appear have not received that hearty welcome to which they were manifestly entitled.

RAILWAY ACCIDENT.—The half past ten morning train met with an accident yesterday, which might have been attended with serious consequences. Just at the sudden turn near the black settlement leading to the Three Mile House, a horse was discovered on the track, and was run into and killed, throwing the locomotive off the rails, by which the engineer was much hurt, and the fireman had a narrow escape with a few bruises. The engine also is considerably damaged. The accident we hope will lead to precautions against a similar recurrence.

FIRE AT SYDNEY, C. B.—The *Capo Breton News* details the uncommon occurrence at that place of a fire, which broke out from the house of Michael Fahoy, on the Esplanade, supposed to be the work of an incendiary—it was soon subdued with some damage to the building.

A new barque of 850 tons, owned by Geo. Lewis Esq. and named the *Miss Lewis*, was launched from the ship yard of Messrs. Archibald & Co. at the North Bar, Sydney, on the 12th inst.

The new brig *Arab* was launched from the shipyard of Mr. Connors, Bedford Basin, on Wednesday last. She is owned by Messrs. Esso & Boak, who gave a lunch to a party of friends upon the occasion. Shipbuilders are beginning to realise that there is no part of the Province better adapted for their business, than this locality.

Two destructive fires took place in St. John N. B. on the 12th and 13th inst.—the first between Waterloo and Exmouth streets, which destroyed a number of houses—the second on Friday morning, supposed to be the work of an incendiary, broke out in Germain street, rear of the stone cutting establishment of Mr. McKim, and before it was got under, some four or five dwelling houses and several out-houses were burnt down, and others damaged. The Mayor of the city has offered £100 reward for the discovery of the incendiary.

The troops encamped at Point Pleasant, returned to town on Saturday last, and again occupy their respective barracks.

ONE WEEK LATER FROM EUROPE.

(By Telegraph to Merchants' Reading Room.)

The American Steamer *Baltic* arrived at New York on Wednesday night, Dates from Liverpool to the 8th Sept.

Consols quoted at 90½ and 90¾.
Money Market tight. Bank rate of interest has been advanced ¼ per cent, making the rate 4 per cent.

Operations in the Crimea unimportant. Siege operations progressing very satisfactorily.
Russians have been defeated at Kars.

Rumour prevailed that England would shortly take hostile measures against Naples.

Russians are bridging Sebastopol harbour, and fortifying North side.

Cotton declined 1-16. Sales of week 56,000 bales. Flour in better demand—held firm, and prices will probably advance. Wheat advanced 1d. to 2d. per bushel. Corn market advanced 1s. per quarter.

Weather favorable for Agricultural purposes, and the crops secured promised a full average.

Moderate business in Provisions. Bacon advanced 1s. per cwt. Sugar Market firm with a speculative demand. Coffee in demand—held firm for advanced rates.

WHAT THE NEW YORK CITY FOLKS SAY OF DR. M'LANE'S CELEBRATED VERMIFUGE.

NEW YORK, AUGUST 25, 1852.

This is to certify that I am well acquainted with a man fifty years of age, for many years a resident of this city, who has been at times extremely ill, but could not tell from what cause, unless it was worms. He told his attending physician his suspicions, but the physician at once ridiculed the idea, and refused to attend him any longer. His son then mentioned Dr. M'Lane's Vermifuge, and asked him if he would take it, his reply was—I must take something to get relief, or die.

They at once procured a bottle of Dr. M'LANE'S CELEBRATED VERMIFUGE, and took one half the dose. The result was, he passed upwards of three quarts of worms, cut up in every form. He got well immediately, and is now enjoying most excellent health; and, like the good Samaritan of old, is endeavouring to relieve his unfortunate neighbors. He makes it his business to hunt up and select all cases similar to his own, that may be given over by the regular physicians, and induces them to try Dr. M'LANE'S VERMIFUGE. So far he has induced more than twenty persons to take the Vermifuge, and in every case with the most happy results. He is well satisfied that Dr. M'LANE'S VERMIFUGE is far superior to any other known remedy, and that if more generally known would not fail to save many valuable lives. For further particulars inquire of Mrs. Hardie, 124½ Cannon street, New York City P. S.: The above valuable remedy, also Dr. M'LANE'S celebrated Liver Pills, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but Dr. M'LANE'S VERMIFUGE. All others, in comparison, are useless.

Sold in Halifax, by Wm. Langley and John Taylor.

Secondary Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

REPORT OF THE FOREIGN TRANSLATION COMMITTEE
FOR THE YEAR 1855,

Read and adopted at the General Meeting, Tuesday,
July 3, 1855.

"When the British forces first sailed for the seat of war, while supplies of Bibles and Prayer Books and other Books and Tracts were sent by the Society for the use of our soldiers and sailors, Prayer Books in modern Greek, Turkish, Armenian, and Arabic, were granted for distribution as occasion might require. The General Hospital at Scutari had not been long established before one of the chaplains applied for a further supply of Turkish, Armenian, and Arabic books, which, he was sure, would be gratefully received by some close at hand. 'Some of us,' he wrote, 'have formed the acquaintance of the Armenian Archbishop of Scutari, and are also on friendly terms with one of the colleges of Der-ishes. The latter receive us always most kindly, and sometimes comes to see us at our quarters. This they do, knowing us to be Christian 'Papae.' They profess to be tolerant of all forms of religion but idolatry; and one of them told us a few days ago that they were suspected by the strict Mohammedans of being Giaours.' The books requested were supplied immediately.

"A Turkish version of the Archbishop of Dublin's work on the Endowments of Christianity has just been completed, under the direction of the Foreign Translation Committee, who have availed themselves of the services of Mr. Redhouse, a gentleman strongly recommended to them as the author of an elaborate and valuable Turkish Grammar, and an accomplished Turkish scholar.

"The translation of 'Agnes and other Sunday Stories,' into Arabic, stated in the Report for last year, to be in the press, was at length available for distribution. Copies of both these works have been in time supplied.

"An Armenian translation of the Archbishop of Dublin's work, carefully approved and attested at the College at Malatya, is now passing through the press under the auspices of this Committee. A version into Arabic, some time ago completed, at the expense of the Society, in Malta, of some of the Homilies, is now undergoing a final revision for publication in the form of separate Tracts, and will soon appear.

"The above works have been undertaken at the request of the Standing Committee with the view of taking advantage of opportunities offered, for the promotion of Christian knowledge in the East.

"Similar translations of Books or Tracts upon the Society's Catalogues have been made during the past year, to aid the labours of Missionaries in other parts of the world, or of religious instructors among foreigners in England. Translations of 'Faith and Duty' into the Ojibwa language by Dr. O'Meara, and into the Cree language by Archdeacon Hunter, have been printed and supplied to the translators, for the use of the Indians to whom they minister, the one on the shores of Lake Huron, and the other in the diocese of Rupert's Land. In aid of missions to the poor French and Italian residents in London, a French version of the Bishop of London's second series of Family Prayers, and an Italian translation of Bishop Wilson's 'Form of Family Prayer' have been published. A French translation of Bishop Jewel's Apology, and Italian translations of the Rev. H. Stowell's Tract 'On Infidelity,' and the late Rev. G. S. Faber's 'Rome and the Bible,' are now in press.

"The Polish translation of the Archbishop of Dublin's Tract, on the Christian Evidences published in 1852 has been reprinted. A Zulu-English dictionary, compiled by Mr. Perrin, a resident in Natal, has been printed under the direction of the Foreign Translation Committee, and the whole impression, consisting of 500 copies, has been taken out by the Bishop of Natal himself to aid the purposes of the mission to the Zulu Kaffirs.

"Extraordinary circumstances then have, this year, thrown an unusual amount of what may be deemed extraneous work upon the Foreign Translation Committee. But there has been no neglect of their more appropriate and prescribed sphere of labour. A newly-revised edition of Diodati's Italian translation of the Bible has been their most important work completed in the course of the last year. This edition, as the title announces, has been carefully revised throughout, and corrected by the comparison with original Greek and Hebrew texts; the orthography has been modernized, some few obsolete words and phrases,

no longer intelligible to ordinary readers have been exchanged for others, of the same import, now a general use; while words and expressions which now either have a vague meaning, or convey a very different sense from that which they bore in Diodati's time have been replaced by others of a more definite character, or which, to readers of the present, exhibit more clearly and correctly the meaning of the originals. That this work may be still more acceptable and instructive to Italian Bible-students, marginal notes have been supplied, Diodati's lucid summary of chapters, in an abridged form, have been retained, and well-executed maps, with chronological and other useful tables, have been added.

"Luther's German translation of the Bible has been reprinted, and such errors as have been detected and pointed out, during the circulation and use of the previous edition, have been corrected."

"The printing of the Greek Septuagint at Oxford, which has been unavocably suspended, has now been resumed, and will henceforth proceed without further interruption or delay."

"The printing of the new version of the Old Testament in Arabic is proceeding under the care of Professor Jarrett, assisted by Mr. Lucas, who still remains in London.

"In the meantime, the New Testament of this version 'is gaining favour,' we are assured, and the demand for it increases, in those countries where Arabic is read and spoken.

"The printing of Mr. Brett's Arnavak translation of the Gospels, with parts of Genesis and the Acts of the Apostles, resumed in a summer, after an interruption explained in the Foreign Translation Committee's Report for 1854, is now nearly completed. In writing on the subject Mr. Brett observes that the delay, though unpleasant, had not been unproductive of good, in enabling him to revise the work. It had enabled him also to prepare a translation for the use of the Caribbees, among whom it had been circulated with beneficial effect.

"In the last Report of this Committee, reference was made to translations of the Gospels, then in progress, in the Lochoean and Japanese languages. Although these works are not conducted under the immediate superintendance of the Foreign Translation Committee, still, as the expense of them is chiefly defrayed out of a special grant made by the Board for such purposes, and as the Committee has been the medium of communication between the Society and the Bishop of Victoria, some account of the progress made in them may be looked for in the present Report; and the information may be satisfactorily furnished in the following extracts from the Bishop of Victoria's Annual Report to the Archbishop of Canterbury, with respect to the College and Missions at Hong Kong, dated 'St. Paul's College, Hong Kong, Feb. 1855:—

"We have been busily engaged during the last three months in printing in the Lochoean language Luke, John, Acts, and Romans, which we hope to send, by an United States surveying ship, direct to Lochoan at the end of the present month, to the Rev. G. H. Moreton, in that island. I have received encouraging letters from Mr. Moreton, and am rejoiced at the present favourable prospects of that mission being sustained. I have ten Chinese printers residing in the college, and hope in another two months to have completed the printing of Luke in pure Japanese, with a Chinese version intermixed, from what is called the 'Delegation' Version (now in publication by the British and Foreign Bible Society). The Lochoean and Japanese versions are the work of Dr. Besselheim, the former missionary at Lochoan, now returned to Europe. At present we publish a small edition, and regard it as a tentative and experimental effort for possible future correction.

"A considerable portion of my remaining special funds for printing, granted me by the Society for Promoting Christian Knowledge, will be consumed by the Lochoean and Japanese printing."

"We shall be glad to procure them for any of our Lutheran friends at Lundenburg who may require the same. Also any of the above works can be procured through us.—*Publisher Church Times*

(To be concluded next week.)

To-morrow is like a juggler that deceives us; a quack that pretends to cure us, and thin ice that will not bear our weight. It is fruit beyond our grasp; a glittering bubble that bursts and vanishes away; a Wilco-the-wisp that leads many into the mire; and a rock on which many mariners have struck, and suffered shipwreck. It is an illusion to all who neglect the present hour, and a reality to those only who improve to-day.

Selections.

SKILL-EDUCATION.—The preceding years when the character is taking its bent and the constitution its tendencies, are in most families spent in the society and under the care of persons ignorant of every principle of science, whose conversation is at best idle gossip, and often something much worse; whose notions on every subject are narrow; whose attentions are confined to their own small concerns; who are incapable of answering a question if asked, and avoid the confession of ignorance by a ready reply. Thus the child leaves the nursery very little wiser in the last year than the first, knowing nothing of pleasure in intellectual exercises, and possessing in his own secret soul instruction with weariness, and knowledge with dullness. The real education of the rich man's child, then is, in fact, no other for many years than that which has been acquired by his nurses in the national school, aided by the gossip of the cottage; and the young heirs passes into the hands of tutors and teachers, with a mind as devoid of ideas, and faculties as little awakened as the persons under whose charge these invaluable years had been spent, whose misuses can never be remedied. In strong contrast to this will be seen sometimes a child left wholly to the education of circumstance, and whose mind has been awakened to observe, because there was amusement in the employment. Without going all the length of Rousseau's theory, it may be safely asserted that the child to whom everything has been taught before he sought to know it, is likely to remain an ignorant, and that the wise teacher will rather strive to excite curiosity than demand learning from the very young. If a child be set to do a day's work like a labourer, his health will suffer from the long continued exertion; for the instinct of childhood dictates a fitful activity alternating with sleep and rest. The brain is subject to the same law as the other natural organs, and, if nature be consulted, will do its work by the same irregular movements; now eager for novelty and striving to open fresh paths to novelty, now weary and unwilling to apply. If this law of nature were attended to in early youth by the parent or home teacher of the child, he would have laid the foundation of knowledge without fatigue or inconvenience, and would rather seek than shrink from the lessons of the school, if they were, as they ought to be, rational, and consequently interesting. It is with the mind as with the body;—food may be supplied, but if there be no appetite it will be useless; for if it be forced down the throat when the stomach is not fitted to receive it, the substances thus thrust in will not be assimilated, and the body, consequently, will not be nourished. The art of the tutor, then, consists, not in driving into his pupil a certain amount of acquirements, as a carpenter would drive a nail, but in awakening the faculties so far as to induce the child to seek information, and thus, in a great measure, to educate himself. But the tutor, or the schoolmaster, under whom many boys are placed, finds such an attention to character troublesome; his task is rendered more difficult by previous neglect; and he is too apt to enforce the completion of the lesson by severity, without considering whether it is duly digested so as to afford wholesome nutriment to the mind. He succeeds, at last, in carrying his point; the lesson is done, but the book is hated, and the first step in such education is thus accomplished—that of giving a complete distaste to everything that the pupil is thus compelled to learn. The House of parliament, the pulpit, the bar, all bear testimony in unmistakable language to the results of this mode of instruction; for it would be difficult to find in any one of these a single broad principle laid down, a single great and comprehensive view taken of any question in politics, in theology, or in jurisprudence. The principles advanced, instead of being taken from the eternal verities of God and nature, are patched up, like a physician's prescription, *pro re nata*; for the child who has been trained up by the "excellent servant," brought up under the eye of the clergyman in the school be superintended, grows to maturity with much the same powers of reasoning as his earliest tutress was likely to give him. And yet when we see the progress in intellectual greatness occasionally made by persons who have had scarcely any of the "advantages of education," as the phrase is, we must believe that the human mind is capable of higher flights than those cramped, drilled faculties ever reach; and if our present system was always to be pursued, we should rather say of any one who has risen above the general level, "he has done it in spite of the disadvantages of education."—*Westminster Review*.

A quaint old writer is very opinionated to be suffering the private I to be too much in the public eye.

TERRIBLE CATASTROPHES ON THE CAMDEN AND AUBOY RAILROAD.—This railroad has been singularly exempt from accidents since its formation, though it may be doubted whether the company, monopolizing, as they do, the only routes by which Philadelphia can be reached, have shown sufficient regard for the public safety, their lines being as yet but partially provided with a double track. Although nothing will avail against the delinquencies of conductors of trains, the chances of accident are thereby multiplied, and the present accident, so greatly to be deplored, may be traced indubitably to that cause. On Thursday last the horrifying intelligence was received of from twenty to thirty human beings killed and many more wounded, on the Camden and Auboy Railroad. The train that had left Philadelphia at ten o'clock in the morning, of the preceding day, when within half a mile of the town of Burlington, came in view of the 8 o'clock train from New York, whereupon the engineer of the former reversed the wheels for the purpose of regaining the station he had left. In this act, the rear of the cars came into collision with the horses of a wagon containing a physician and two ladies, the rear car being thus thrown off the rails and driven up against the embankment. The engineer, not cognizant of the disaster, still pushed back the train, causing three other cars to be smashed to pieces, and injuring or killing nearly all the passengers. The scene, exhibiting mangled corpses and mutilated bodies, was fearful, increased in its horrors by the moans and shrieks for help. The inhabitants of Burlington rendered all available aid, the Bishop of New Jersey, with his two sons, the Revs. Mr. Dgane, and the Rev. Dr. Doane, being among the number. The Bishop, after giving due assistance and needful directions, offering the hospitalities of Riverside to the wounded, engaged in fervent prayer to the Almighty. The Jury returned their verdict yesterday. They blame Dr. Heineken's crossing the line as the immediate cause of the accident,—they declare that the engineer of the backing train did not observe the rules of the Company and the laws of the State of New Jersey in reference to the blowing of the whistle in approaching the crossing at the cross roads,—but they exonerate the conductor of the train,—and, finally, they declare that by the running regulations issued by the Company, the possibility of collision between opposing trains on a single track is so great as to prove that some more efficient mode ought to be adopted to prevent the recurrence of the cause which had called this inquest together, and do thereby suggest that the life and limbs and safety of passengers is of more importance than the saving of a few minutes' time. The Verdict was signed by 16 Jurors. Three of the Jurors refused to sign the Verdict.—*N. Y. Paper, Sept. 6.*

ANOTHER FRIGHTFUL RAILWAY ACCIDENT.—Another frightful, though happily not fatal accident happened on Monday night on the Boston and Sonington Railroad, about three miles from Kingston, at a bridge, and was caused by a rail having been removed, apparently by design. Besides the engine, &c., the train comprised two second-class and six first-class passenger cars, and carried between four and five hundred passengers bound for New York. The entire train, with the exception of two first-class cars, was thrown off the track; the baggage and second-class cars were totally demolished, and ten persons were severely injured. One man had his legs so badly crushed that immediate amputation became necessary.—*Ibid.*

UNITY OF THE ROMISH CHURCH.—We are told, that, while Protestants have almost as many different confessions of faith as there are different Churches among them, Roman Catholic unity is everywhere preserved inviolable under the papal system; and that there is not an iota of difference between the adherents of the sovereign pontiff, from Ireland to Chili, from Canada to India, and China; from whence they infer that their Church is guided by the Holy Spirit, but that all who do not sympathize with it are given up to the spirit of delusion. Formidable as this argument may look at first view, it will be evident on a nearer inspection, that a weaker could hardly be constructed in support of a baseless cause. That the boasted unity does exist in the Romish Church, we may admit without giving them any advantage; for all, in fact, which is proved by it, if true, is that which Protestants have always objected to them as a reproach; that is, that, under their system, submission to authority has been substituted for faith, and uniformity of ignorance preferred to the investigation of truth. And since the right of private judgment is exercised among them as something in its very nature monstrous and impious, it is no more to be wondered that no difference of opinion subsists, where no man is allowed to have an opinion, than that the Lord should not dispute concerning colors, nor the deaf concerning sounds; and it is for want of that wholesome spirit of discussion and inquiry, which is equally consistent with sincere piety and Christian liberty, that popery has been allowed to form a stagnant pool of error, which no gale from heaven imparts motion to, and which, like the healthful current of truth and purity.—*Horne's Hampton Lectures, 1837, p. 112.*

Correspondence.

TO THE EDITOR OF THE "CHURCH TIMES."

DEAR SIR,—As it appears by your paper that an account of the Bishop's visits to all the Parishes Westward as well as those of Cape Breton and the Eastern section of the Diocese, (of the present year) have been forwarded for publication;—rather than there should be a break in the chain or a link wanting, I venture to send you a brief notice of his Lordship's visit to the District of St. Mary's, in the County of Guysboro', which, if you think worth room in the "Church Times" you will please insert it.

On Tuesday the 14th ult., two carriages driven by Dr. Elliot and one of his sons, accompanied by the Missionary, the Revd. J. Alexander, set out from the Stillwater Settlement, hoping to meet his Lordship and Clergy at or in the vicinity of the Forks of St. Mary's River, but the party arriving there before his Lordship, proceeded a mile or two in the forest towards Country Harbour, until they met. Seats were then taken by his Lordship and Revd. T. Dunn, in the Doctor's carriages, and the Revd. Mr. Jarvis, Rector of Guysboro', who had driven his Lordship from Guysboro', and Revd. Mr. Jordan's horse and wagon which had conveyed Revd. T. Dunn, returned to Country Harbour,—while his Lordship and the other party proceeded to Stillwater to Dr. Elliot's, where they arrived about 7 p. m., under whose hospitable roof they were welcomed by Mrs. and Miss Elliot and the rest of the family, where they were made comfortable for the night.

On the following morning his Lordship was driven in the Doctor's carriage 4½ miles to the Church, a little without the village of Sherbrooke, where he was received by the Missionary, Church Wardens, and Parishioners. After looking through and around the Church, the interior of which has been recently neatly painted (partly through the benevolence of several Christian friends in Halifax,) and with which his Lordship expressed himself much pleased, but disappointed on seeing the ground around it unprepared for consecration. After urging the people at once to set about fencing in the Churchyard, he was conducted to the Vestry, and shortly afterwards sat at the door by the Missionary, Wardens, and several parishioners, when a petition was read by the Revd. J. Alexander, praying for the rite of Consecration; and the consent of his Lordship having been publicly pronounced, he, followed by the Revd. T. Dunn, Revd. J. Alexander, the Wardens and others, proceeded to the chancel, reading portions of psalms appointed for the occasion. The sentences were read by the Revd. T. Dunn. The Church was set apart and consecrated by the name of St. James, in a most impressive manner, to the worship and service of Almighty God.

The Service afterwards proceeded,—the Prayers were read by the Revd. T. Dunn, and the Lessons by the Revd. J. Alexander, the Missionary. His Lordship next requested the Missionary to read the preface to the "Order of Confirmation." After which his Lordship spoke very forcibly to the candidates upon the promises and vows which had been made for them at baptism, but which they were now about to ratify and confirm in their own persons. This being the first Confirmation ever held in the interior of St. Mary's, the address on the nature of the rite was listened to with deep seriousness and attention;—nine males and eight females then came forward for the laying on of hands and invoking of the Holy Spirit. His Lordship then preached a very impressive Sermon from the pulpit, from Matt. xxi. 13.—He dwelt much upon the beauty and utility of our Liturgy, and forms of prayer generally,—indeed no subject could have been better, if so well, adapted to the present time and circumstances connected with the Church and congregation, in which were many of our dissenting brethren, who are, many of them, bitter foes to our good old prayer book. Those however who heard the whole service, generally expressed themselves to be much pleased both with the address to the candidates and the Sermon, as also the impressive manner in which they were delivered. The Sacrament was next administered by his Lordship, assisted by the Rev. J. Alexander, to I think 27 or 29 individuals, and thus ended the Services at St. James' Church, Sherbrooke East.

His Lordship and Clergy then walked down the village, and partook of luncheon, provided by Mr. and Mrs. Knodel, devoted friends of the Church; after which they were conveyed in a boat about five miles down the River to the Mission House; the residence of Revd. J. Alexander, where his Lordship and Revd.

T. Dunn were once more welcomed by Mrs. A and Mr. A's sister. His Lordship had forthwith to robe and proceed to the chapel at a short distance from the Mission House. A neat and substantial one having recently been put up, enclosing a piece of land about 180 feet square as a burial place, a petition was read by the Missionary praying the Rite of Consecration—to which his Lordship pronounced his consent and proceeded with the Consecration. The sentences were read by Revd. T. Dunn—this being ended, his Lordship was met at the Chapel door, when another petition was read by the Missionary praying the Rite of Consecration of the Chapel, which has also recently been painted in the interior through the assistance of Christian friends at a distance,) and the consent of his Lordship having again been pronounced, he proceeded slowly to the aisle, followed by Rev. T. Dunn, Rev. J. Alexander, the wardens and several parishioners, to the Chancel, reading as before several portions selected from the psalms for the occasion. The title deed of the land on which the Chapel is built was then demanded by his Lordship, which was presented to him by the Revd. J. Alexander,—the Chapel was then set apart and consecrated by the name of "St. John's Chapel", in his usual impressive manner. The Service followed—Revd. T. Dunn read prayers, and the Missionary the Lessons. After Service his Lordship gave a practical and searching Sermon, on the parable of the barren fig tree. His Lordship and Clergy then returned to the Mission House to dine, and no doubt spent a happy evening after the fatigue of the day. On Thursday the 16th the Wardens of both Church and Chapel were invited to breakfast with his Lordship and Clergy at the Mission House—thus affording them an opportunity of conversing without loss of time on several secular matters connected with the Church. After breakfast preparations were made for an onward move along the rugged Eastern Shore.—Having the day before concluded to send the luggage round the Western Cape in a boat to Liscomb, our plans were frustrated this morning by a heavy blow from S. W., but nothing daunted the Wardens and two or three other warm-hearted friends undertook to carry the luggage upon hay poles, (a very difficult undertaking through the zig-zag paths called roads on many parts of this shore,) however it was accomplished by taking a shorter route and crossing the Jeppoggin and Little Liscomb Harbours. His Lordship, Rev. T. Dunn and Rev. J. Alexander, accompanied by one of the Wardens, we carried his Lordship's robes, set out after taking leave at the Mission House, to walk the "post road" or "Queen's high way" eight miles through moss, bog, barrens and swamps, where they arrived between the hours of eleven and twelve A. M. When within about half a mile of Mr. Hemlow's, guns began to be fired in all directions, at Little Liscomb, Redman's head, Hemlow's Island, Pyc's head and Spanish Bay, &c., thus giving notice of his Lordship's arrival, and calling on the inhabitants to prepare for Service—a distance of about nine miles, the school house being in the centre. On entering Mr. Hemlow's field his Lordship was saluted with a *feu de joie*. After taking a cup of Mrs. H's best tea and an hour and a half's rest, the congregation had assembled from all quarters—his Lordship again robed and with his Clergy proceeded to the School House. The Revd. Mr. Bredding here joined the party. The Service commenced with the Hymn, "Lord of the worlds above, &c." The Prayers were read by Revd. T. Dunn, and the Lessons by Revd. J. Alexander. The Hymn "Witness ye men and angels: now", was then sung—after which the Missionary was requested to read the Preface to the "Order of Confirmation," when twenty-four Candidates were addressed in a most affectionate manner by his Lordship—after which was the laying on of hands and invoking the influence of the Holy Spirit. Then followed the Sermon, which was very impressive, urging all to "work out their own salvation with fear and trembling," shewing how "God worketh in us both to will and to do of his good pleasure." The language was so perspicuous that the most illiterate person could not misunderstand it. After the Sermon I think from 35 to 40 individuals partook of the Sacrament administered by his Lordship, who was assisted by the Missionary. After the blessing, the Doxology, "O praise God from whom all blessings flow" was sung to the "Old Hundredth" tune with great feeling and good effect by the whole congregation. Thus ended his Lordship's Ministrations in the District of St. Mary's—having consecrated two Churches and one burying ground—confirmed forty-one individuals, preached three Sermons, and delivered as many addresses. Ninety years ago, on the 17th May last, was the first

time the Lord's Supper had ever been administered in this District—at which time there were fifteen Communicants, only six of which had ever seen the ordinance performed according to the prescribed form of our Church, and only four of the fifteen had been partakers. I believe there are now on the list of communicants 107 names, although a few of those have left the district. Three years ago our Chief Pastor confirmed 75. It is a day of feeble things with us yet, but we humbly hope by the blessing of God, notwithstanding the number of the Church's enemies to the contrary, that her cords will yet be lengthened and her stakes strengthened, in this as well as in other parts of the Diocese. Let us be thankful for what he has done, and fervently pray for an outpouring of the spirit in every congregation. I would just say in conclusion, that many strange opinions respecting Bishops have been removed by his Lordship's condescending manners towards us in this District—and I may venture to say he has in a great measure endeared himself to all, especially to all of his communion. Hoping this brief notice will not be unacceptable, but interesting to your readers, I am, yours, &c.

St. Mary's East, Sept. 5, 1855.

The Church Times.

HALIFAX, SATURDAY, SEPT. 22, 1855.

ALTHOUGH the Protest of the good people of Wilmot is altogether opposed to our judgment, and we have no perception of its utility, we publish it at the request of one of our subscribers; and supposing that the parties by whom it has been drawn up and signatures have been obtained, are animated by a sincere desire of promoting the interest and well-being of the Church. We should however have been more satisfied of its real worth as an exponent of Church feeling in the Parish, had there been any sensible correspondence between the names affixed to the Protest, and those which annually appear in the Report of the Diocesan Church Society: we should then have been better assured, not only that the objectors were *bona fide* Members of the Church, but also members who would vindicate her with more than words, and would not be content to yield her a service which costs them nothing.

The Protest itself (if we except the complaint that a similar document had been rejected on the first convention of the Church in October last) being simply a string of assertions resting upon no sound foundation and supported by no legitimate argument, might have been allowed to pass for all it is worth; and it would be of no importance except to those who thereby have bound themselves hand and foot, and are pledged to a policy which, with a more enlightened judgment they will *desire*, and by an unavoidable consequence of their churchmanship they will be *compelled*, to relinquish.

Against the private right of entertaining and urging objections we have nothing to say; but, we are decidedly of opinion that a Protest made and presented under the existing circumstances ought not to have been formally received. The Parish of Wilmot had a perfect right to object to Synodical action in the Diocese, and the parishioners were kindly invited by their Diocesan to freely discuss and at their pleasure to press their objections: they might have sent their Delegates to the Assembly, who would have been respectfully heard and whose votes would have carried their proportionate weight: this was the case with two or three parishes opposed to the contemplated measure; but, instead of this, the people of Wilmot resolved at once to treat with (we will not say intentional) contempt the invitation of their Bishop; and irrespective of all the Diocese beside to establish an independent course of Church discipline; while for or against the Synod they had neither heard nor cared to hear any argument or explanation. Having thus by their own act cut themselves off from communion with their brethren in the Assembly, it was surely too much to expect that their Protest should be received and entered upon their records. And we are free to confess that having now read this document, and finding sinister motives attributed both to our Chief Pastor and to all who sustain the expediency of the Assembly, we are heartily glad that there was an indisputable objection to its being entertained.

We now refer to the several clauses of the Protest, which being supported by neither testimony nor argument, we presume that a simple denial of the premises will be all that is necessary for a reply. We might indeed fairly shut up the question by the emphatic assurance that the very ground upon which they declare their several reasons of opposition to be built is altogether untenable, since the Synod will

have no power whatever to "change the established laws of the Church;" but must according to the proposed Report of the Committee "confine its deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficacy and extension"; but we hope to be useful as well to the objectors as others, by meeting the objections in their order, and furnishing a brief categorical reply. To the 1st. and 2d., which are merely bald statements without even the semblance of a proof, we answer in our printed Declaration of Principles, that "in particular we uphold the ancient doctrine of the Church that the Queen is rightfully possessed of the chief government or supremacy over all persons in her dominions, in all causes *whether ecclesiastical or civil*, and we desire that such supremacy may continue unimpaired.

Obj. 3rd. The Church of England in the truth of doctrine is surely fixed and immutable; but, if the objectors maintain that we have every thing that is necessary for order and discipline for the Church in this Province, and that every matter connected with her is so clearly settled as to admit of no improvement, they have taken up an opinion against all experience; at present the connection of the Church with the Provincial Government is dissolved, and we have no ecclesiastical law by which order may be maintained or discipline enforced.

Obj. 4th. It seems unreasonable to fear that the Synod will give to the Bishop only that which is already possessed by him. According to the judgment of the objectors the Bishop has "an arbitrary and unlimited power," and from this they shrink, but we do not see how this is to be corrected by letting things remain exactly as they are; if the united influence of the clergy and laity have any effect, it must be to lessen and control this power, but to nullify or abridge the legitimate authority of the Bishop, would be to deface the primitive pattern and destroy the great distinctive feature of an Episcopal church. It is to keep this authority unimpaired that the assembly retains for the Bishop a separate and exclusive voice, but in virtue of which, although he may check rash and precipitate legislation, he can enact nothing new, and change nothing in the existing laws of the Church.

Obj. 5th. This reason is unintelligible to us; if it have any meaning, it proves too much, for every separate or vestry meeting must have the same effect: but, the Church in her origin is divine, and no devices of her members can reduce her to a Sect in the sense conveyed by this objection.

Obj. 6th. We meet this reason by again referring to the printed Declaration of our Principles, that "We desire the Church in this Colony may continue in doctrine and government, as it has been, an integral portion of the United Church of England and Ireland.

Obj. 7th. If by the charge of Tractarianism is meant a tendency towards the Church of Rome, it is extraordinary that the objectors should attribute to such principles, the admission of the Laity to a share in the government of the Church from which they have been hitherto excluded: but, we are not sufficiently acquainted with the meaning of the term as it is used by the gentleman and ladies of Wilmot, to tell them how much of that element enters into the constitution of Colonial Synods: but we can tell them that it becomes neither Churchmen nor Christians to assail their Bishop with unpopular names, or to ascribe to their brethren in Christ an odious tendency—when the aim of the one may be only to faithfully rule the Church of God, over which the Holy Ghost has given him the oversight,—and the object of the other to strive together with him for the faith of the Gospel,—and it might have allayed all unreasonable fear to learn, that the unsuspected Bishop of Melbourne has been one of the first to introduce Synods into his Diocese, and that the venerable Archbishop introduced and supported a measure for the establishment of such Synods throughout the Colonies. We most cordially agree with all the expressions of loyalty to the British Crown and attachment to the Reformed Church contained in the Protest, and however much we may regret its mistaken notions, and lament the uncharitable tone in which they are conveyed, we have no intention or desire to visit either with contempt or retaliation; but willingly believe that no malice enters into their design, and bear them testimony "that they have a zeal but not according to knowledge."

In the hope that we shall one day be perfectly joined together in one mind and one judgment: let us pray fervently that the Holy Ghost may preside over the impending Assembly of the Church, and that our consultations purged from the leaven of all party feeling, may be prospered to the glory of God—the Father and of his adorable Son Jesus Christ.

PROTEST.

The Parishioners of Wilmot beg leave respectfully to submit—

That at a meeting of the congregation called by the Rev. James Robertson, rector of the Parish of Wilmot, held in Trinity Church on Easter Monday, the first day of April of the present year, a Resolution to the following effect was passed:—

That Whereas at a meeting held in said Parish in September 1854, for the purpose of obtaining an expression of the opinion of the members of the Church of England in reference to the change proposed to be made in the management of the affairs of the Church by the adoption of Colonial Synods, it was resolved to protest against any such change, which protest addressed to his Lordship the Bishop of Nova Scotia was not allowed to be read at the meeting held in Halifax on the 11th of October last.

Resolved, that this Parish should again Protest against the introduction of this Synod, and that this Protest be circulated in the Parish for obtaining Signatures.

We, the undersigned, beg leave respectfully to state that we are opposed to the formation of a Synod or any other Ecclesiastical body with power to change the Established laws of the Church, for the following reasons:

1st. That this introduction will sever that link between Church and State which has long existed to the great advantage of both.

2nd. It invades the rights of the Crown.

3rd. It unsettles the Church and gives room for dangerous changes, in things which no changes could improve.

4th. As we are led to believe the power of Veto is to be vested in the Bishop, we object to it as confirming an arbitrary and unlimited power which may be exercised to the detriment of the true interests of the Church.

5th. It reduces our National Church to a mere sect.

6th. It divides the Church into as many fragments as there are Bishopsricks.

7th. The introduction of this change is at this period particularly dangerous when Tractarianism in the form of a concealed enemy is labouring indefatigably to undermine the Church, and we know the formation of Colonial Synods to be a Tractarian measure.

8th. The erection of a body with undefined and unlimited power to rule the Church, is yielding up our liberty without necessity, and without receiving any equivalent.

For this and many other reasons we hereby Protest against the formation of a Colonial Synod in Nova Scotia, and we will not submit to the Synod if formed by others, or to any other Ecclesiastical body which shall assume to itself power over the Church, but we will remain true to our principles as we have received them from our reformers, to our Country, and to our Sovereign.

[To the above is appended eighty names, only 11 of which are on the list of contributions to the D. C. S. for 1854.]

DIOCESAN CHURCH SOCIETY.

THE Annual Sermons for the Diocesan Church Society are to be preached at St. Paul's and St. Luke's in this City, on Sunday October 7th, the appointed Preachers being Rev. Messrs. Maynard, Snyder, and Forsythe. On the following Wednesday the Clergy and Representatives of the Laity will assemble at St. Paul's at 10 A. M., when a Sermon will be preached by the Rev. Dr. Shrovo, and the Holy Communion will be celebrated. At 2 P. M. the general meeting of Members of the D. C. S. will be held in the National School Room. On Thursday 11th, Morning prayer will be said in the Bishop's Chapel at half past nine, and immediately afterwards the Synod or "Diocesan Assembly" will meet for business in the large School Room adjoining the Chapel. The members of the Committee appointed to prepare a Constitution will meet at the Bishop's residence on Tuesday 9th at 11 A. M. to complete their Report.

The Ordination on Sunday 23rd inst., will be held at the Bishop's Chapel. Divine Service will commence as usual at 10 A. M. The Sermon will be preached by the Rev. F. Maturin. The Offerory Collection will be given to the fund for the relief of the Widows and Orphans of the Clergy.

7TH BYE LAW OF D. C. S.

"An annual meeting of the Society, open to all its members, shall be held at Halifax between the 15th of September and the end of October; the day to be appointed by the Executive Committee; at which meeting the vacancies in the Executive Committee shall be filled up. The Secretaries and Treasurer shall be elected, and any vacancies in the number of Vice-Presidents may be filled up at the pleasure of the Society."

The above Bye Law was passed at a general meeting of the D. C. S., Feb. 15 1855; no further business of the Society was done at that meeting than was legally necessary. All other business was by a resolution of the Society deferred to the Annual Meeting to be held under the above Bye Law, the day for which has been fixed on the 10th October, on which day all the business of the Society will be transacted.

THE COLONIAL CHURCH AND SCHOOL SOCIETY'S MODEL AND TRAINING SCHOOL.

The Children and Teachers of the above Institution were entertained on Friday last the 14th Sept. at a Picnic on the grounds of His Worship the Mayor, North West Arm. There were about 80 children present, and many visitors, including the Lord Bishop and lady, his Worship the Mayor and lady, &c. &c. The provisions were kindly contributed by the Committee of the Ladies' Association, in connection with the Society, and others. The day was fine and the children seemed much pleased with the arrangements for their amusement, and entered into them with a heartiness which reminded many of the visitors of the days when they were young.

Holloway's Pills may be taken with perfect safety by both sexes, and all ages, their effect being mild yet positive; their searching properties render them invaluable for the extermination of every disease, particularly liver and stomach complaints; bilious disorders, and indigestion. As a purifier of the system, they are unequalled, and their virtues in case of determination of blood to the head, and asthmatic complaints, cannot be too highly commended on, in short, by a perseverance with these admirable Pills, there are few complaints which can resist their extraordinary influence.

Married.

On Thursday evening, 13th inst. by Rev. J. O. Cochran, Mr. JAS. TRACKWELL, to Miss MARY ELIZA WOOD.
At Lower Horton, on the 13th instant, by the Rev. F. Smallwood, GEORGE H. STARR, Esq., of Halifax, to REBECCA A. SAWEY, daughter of James N. Crane, Esq. of the former place.
At Lunenburg, Sept. 16, by Rev. H. D. DeBlois, of Bridgewater District, Parish of New Dublin, Mr. RICHMOND TOOKER, son of Mr. John Tooker, of Yarmouth, to Miss LEONORA BEARDSLEY, of Bridgewater.
At Shore Cottage, Tatamagouche, by the Rev. Mr. Byers, Mr. HOWARD PRIMROSE, Merchant, Pictou, to Miss OLIVIA, youngest daughter of the late Hon. Alexander Campbell, of the former place.
At Newport, Sept. 3rd, by the Rev. H. M. Spike, Mr. SAMUEL CLEVELAND, of St. Martin's N. B., to Miss ANN CLINTON of Walton.

Died.

On Sunday evening last, Mr. WM. FRASER, in the 37th year of his age, leaving a widow and three children.
On Sunday last, MARY ANN, daughter of James and Christiana Riches, aged 13 years.
On Thursday morning in the 85th year of her age, Miss MARY GORHAM, an old and respectable inhabitant of this city.
At Colo Harbor, 10th inst., ELLEN SULLIVAN, the beloved wife of Charles Conrod, aged 25 years and 9 months.
At St. Margaret's Bay, on 27th August, Mr. JOHN MARVIN, in 33d year of his age, leaving a wife and 9 children.

Shipping List.

ARRIVED.

Saturday, Sept. 15th.—Brig Lucrois, Foster, Cardenas, 18 days; schrs. Active, McNab, Burin, Nfld., 7 days; Eliza Jane, Welch, Montreal, 10 days; Eutorprio, McPhee, P. E. I., 8 days; Emily, Morrell, Bay St. George, 6 days; Pearl, McNab, Burin, Nfld., 7 days; Packet Isabella, Hadley, Gufaboro', 3 days; Packet Babin, Bay St. George, 7 days.
Monday, Sept. 17th.—Brigs. Challenge, Huntly, Cadiz, 40 days; Regins, Everett, London, 40 days; Arctic, Sheldurno: schrs. Kate, Messervy, Bay St. George, Nfld., Providence, Shears, ditto 7 days; Am. fishing schr. C. W. Porter, put in for a sail; reports having experienced very heavy weather; John Wallace, Jowers, Olerio, Nfld., 12 days; Farwell, McKenzie, Ragged Islands.
Tuesday, Sept. 18th.—Packets brig America, O'Brien, Boston, 41 days; brig Naucr, Grant, St. John's P. R., 19 days; brig Malland, Hay, Ponce P. R., 19 days; schrs. Providence, Halon, Bay St. George; Packet Cornier, ditto; Catherine, Blair, ditto; Superior, Messervy, ditto.
Thursday, Sept. 20.—R. M. Steamer Merlin, Sampson, St. Thomas via Bermuda, 9 days; barque Halifax, Laybold, Boston, 4 days—55 passengers; schr. Isaac Cohen, Horiz, Baltimore, 15 days.
Friday, Sept. 21st.—H. M. S. Espeigle, 12, Sloop, Commander Edwd. H. G. Lambert, from a cruise on the eastern coast; schrs. New Messenger, Steman, Miramichi; Villager, (pkt.) Green, Liverpool, 10 hours.

CLEARED.

Tuesday, Sept. 18th.—Harriot Ann, Mason, Jamaica; General Washington, Day, Fm W. Indies, Independence, Derry, Montreal; Hope, Ozong, St. George's Bay, Nfld.; William, Bolong, ChTown, P. E. I.; Sophia, Henry, Newfoundland.
Wednesday, Sept. 19th.—Two Brothers, Blanchard, Caraque, N. B.; Catherine, Gloucester, U. S.; Brothers, Ebert, ChTown, P. E. I.
Sept. 21st.—Superior, Messervy, Bay St. George, N. F.; America, (pkt.) O'Brien, Boston; Berlin, Lett, Baltimore; Earl of Selkirk, Snelgrove, Quebec; Providence, Halon, Bay St. George, N. F.

COUNTRY MARKET.

PRICES ON SATURDAY, SEPT. 22.

Bacon, per lb.	7½d. a 8d.
Beef, fresh, per cwt.	30s. a 45s.
Butter, fresh, per lb.	1s. 2d. a 1s. 3d.
Cheese, per lb.	7½d. a 8d.
Eggs, per doz.	11d. a 1s.
Hams green per lb.	none.
Do. smoked, per lb.	7½d. a 8½d.
Hay, per ton.	£4
Homespun, cotton & wool, per yard	1s. 7d. a 1s. 9d.
Do. all wool,	2s. 6d.
Oatmeal, per cwt.	22s. 6d. a 25s.
Oats, per bus.	3s. 6d.
Potatoes, per bushel.	4s. 6d.
Socks, per doz.	10s.
Veal, per lb.	3s. a 5d.
Yarn, worsted per lb.	2s. 6d.
Canada Flour S. F.	53s. 9d.
Am.	52s. 6d.
Rye	42s. 6d.
Corn Meal	28s. 9d.

AT THE WHARVES.

Wood, per cord.	26s.
Coal, per chaldron.	27s. 6d.

WANTED.

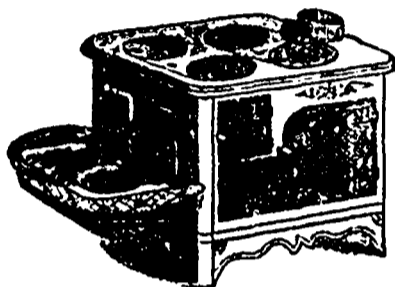
A WET NURSE, to proceed to England by the Mail Steamer, on Thursday next, 20th inst. Apply at this Office. Sept. 22.

SEAT OF WAR—WAR PRINTS.

Received by the last R. M. Steamship from England.

A PANORAMIC View of the Gulf of Finland and the Baltic Sea, with the fortified places from the Aland Isles to St. Petersburg, &c. 3s. 6d.
Panoramic Views of the Seat of War in the North of Europe, showing entrance by the German Ocean, and all other places of note now of interest in connexion with the War with Russia, &c. &c. 3s. 6d.
Complete Panoramic View of the Crimea, showing position of the Allied and Russian Armies, and every place now of interest or importance in the Crimea, &c. 3s. 6d.
The Town, Forts & Harbours of Sebastopol, &c. &c. 4s. 3d. London Copyright.
A Panoramic View of Eupatoria and its defences, Simpheropol, Baktchi-Seral and the Towus and Country North of Sebastopol, &c. &c. 3s. 6d.
Cronstadt, end of the Gulf of Finland and St. Petersburg—handsomely colored. 7s.
A Panoramic View of the Position now occupied by the Allied Armies before Sebastopol. 3s. 6d.
A Bird's Eye View of the City and Fortifications and approaches to Odessa. 4s. 3d.
The Fortifications of Swaborg and the City of Helsingfors, &c. &c. 9s.
Prints of the taking of Bomarsund, Battle of Alma, Inkermann, &c. from 6s. to 10s.
Prints of Costumes of British Army and Navy. 7s. 12 costumes each, colored to the life.
Do. French Cavalry, 23 costumes do. do. 9s.

Sept. 22, 1855. W.M. GOSSIP, 21 Granville Street.



J. M. CHAMBERLAIN,

Importer and Dealer in STOVES and GRATES,

REGS to intimate to his numerous Customers throughout the Province, Cape Breton and Newfoundland, he has received part of his Fall Supply, and remainder to arrive per "Shooting Star" from Scotland "Africa" and other vessels from Boston, New York and Portland; with a general assortment on hand of all the different and best kinds of STOVES, GRATES and CABOSES, generally used and most approved, with Stove pipes of all sizes to fit, and placed up in houses and vessels at the shortest notice, which he offers for Sale at the CITY STOVE STORE, No. 218 Hollis Street, at the Old Stand near H. M. Ordnance, on the most reasonable terms for Cash, Country Produce, or £, 0 and 9 mos. credit. Constantly on hand—Bales of new and furnace dried Bedding FEATHERS.
Orders from the Country executed with care and despatch. Sept. 22, 1855.

KING'S COLLEGE, WINDSOR.

A Special General Meeting of the Alumni of King's, Windsor, will be held at Halifax, in the National School Room, on Friday, the 12th day of October next, at 3 o'clock in the afternoon, to take into consideration the expediency of altering the Fifth Bye law, regulating the voting by proxy, and for the transaction of such other business as may be required.

By order of the Committee. P. CARTERET HILL, Secretary.

Sept. 15. 3w. Secretary.

D. C. S.

PROPOSED RULES AND REGULATIONS

For the guidance of the Standing Sub-Committee of D. C. S., upon provision for Widows and Orphans of Clergymen of the Church of England. The following is the eleventh object of the DIOCESAN CHURCH SOCIETY:

"It shall also be one of the objects of the Society to provide for the Widows and Orphans of deceased Clergymen, but no part of the Society's funds shall be appropriated to this object except such as shall be specifically given and paid into the Society therefor."

1st. In accordance with the above the Society will open a special account for this object; to be called "The Widows' and Orphans' Fund."

2nd. The Diocesan Church Society undertakes to pay, out of this special fund, for provision for Widows and Orphans, the pensions which become due under the following Rules.

3rd. Every Clergyman of the Church of England within the Diocese, shall be called upon to assure his life within one year from or within one year from taking orders, or from his admission into the Diocese.

4th. Any applicant for assurance who has not complied with this requisition, shall be allowed to assure or not at the option of this Committee, and if allowed, the Committee shall decide upon what terms.

5th. The following shall be the rate of premiums, being the amount ordinarily required by Insurance Offices to insure £100:

At the age of 28	£2 0 0
30	2 10 0
40	3 0 0
50	4 5 0
70	6 15 0

6th. If any Member assured fail to pay the amount of his premium within days after the payment becomes due, he shall forfeit all claim under his assurance. But if he desire to recover his benefit thereof, it shall be in the power of this Committee to readmit him on such terms as they see fit.

7th. Permanent removal of the Clergyman from this Diocese forfeits all claim to the pension.

8th. A temporary absence is permitted for not more than six months, unless special leave be granted by this Sub-Committee.

9th. The Widow of a Clergyman assured under the proposed scheme, shall receive a pension of £25 per annum during life or widowhood.

10th. If the Widow die or marry again before the expiration of ten years from her husband's death, the Children of her deceased husband shall receive the pension for the residue of the ten years. But no part of the pension shall be received by these Children who have arrived at the age of sixteen years, if males, or eighteen years if females—while those who are still under those respective ages will receive the full amount of the pension.

11th. If the wife die before the husband, his children shall at his death receive the pension for not more than ten years, under the above limitation as to ages.

12th. The Pensions payable half-yearly. The above Rules will be submitted to the Diocesan Church Society at the next annual meeting, and may then be amended. They are now published in order that those interested in the object may understand its nature.

The Scheme for Mutual Assurance among the Clergy is based upon a capital of £1000, and at least that amount must be collected before it can be carried into operation.

The following Subscriptions have been already made:—

The Honble. H. H. Cogswell	£100 0 0
The Honble. M. B. Almon	100 0 0
The Honble. Mr. Justice Bliss	50 0 0
The Honble. the Chief Justice	10 0 0
The Honble. Enos Collins	100 0 0
The Honble. S. B. Robie	40 0 0
A Churchman	10 0 0
Rev. E. Gilpin, r.	10 0 0
Henry Prior, Esq.	10 0 0
P. C. Hill, Esq.	5 0 0
L. Hartshorne, Esq.	5 0 0
J. W. Wilkie, Esq.	5 0 0
J. W. Ritchie, Esq.	25 0 0
The Soc'y D. C. S., being salary for 1855	30 0 0
W. Cunard, Esq.	20 0 0
N. Clarke, Esq.	10 0 0
C. D. Moynoll, Esq.	5 0 0
James Tremain, Esq.	5 0 0
J. C. Allison, Esq.	10 0 0
T. A. Brown, Esq.	3 0 0
"A Lady" annually, while in the Province	5 0 0
Henry Boggs, Esq.	10 0 0
A. M. Uniacke, Esq.	5 0 0
Edward Binney, Esq.	10 0 0
Wm. Gossip, Esq.	1 0 0
The Hon. the Judge of the Admiralty	25 0 0

The following Gentlemen have kindly consented to aid in collecting for this object immediately after the 1st. Sept. next:

Wards Nos. 1 & 2.—E. J. Lordly and W. Mettler, Esqrs.
Wards Nos. 3 & 4.—M. McCreith and W. F. Townsend, Esqrs.
Wards Nos. 5 & 6.—W. M. Brown & W. Tully, Esqrs.

EDWIN GILPIN, Jr. Secretary.

The above Scheme will go into operation at the General Meeting of D. C. S. in October next.

JUST RECEIVED.

Per R. M. Steamship from England.

A LOT of the latest and most fashionable MUSIC—Consisting of Songs, Polkas, Quadrilles, &c. &c. ALSO A Lot of Splendid PRINTS of the PRESENT WAR Sept 15.

NOTICE.

THE LADIES of Christ's Church Sewing Society, in Shelburne, intend holding a Sale of Fancy Articles, on Wednesday, 3rd October next, for the purpose of procuring Hangings, &c. for the Church. Contributions will be thankfully received by Mrs. BENTON, Miss E. WHITE, Miss SNOW, Shelburne. August 30, 1855.

D. C. S.

THE General Meeting of the Diocesan Church Society will be held (D.V.) at Halifax, on Wednesday the 10th October next.

EDWIN GILPIN, Secretary.

This Meeting is open to all members of the Society.

BILLS of LADING and EXCHANGE D. W. M. GOSSIP'S Book Old Stationery Store 21 Granville Street.

Poetry.

THE DYING MOTHER.

My children, I am passing, and I see
Upon the hill tops, lingering stay,
Just shimmering o'er life's scenery.

N. Y. Churchman.

PROFESSIONAL

LIFE ASSURANCE COMPANY.

CHIEF OFFICE—70 CHEAPSIDE, LONDON.

Admitting on equal terms, persons of every class, to all its benefits and advantages.

Capital £250,000.

Fully subscribed for by upwards of 1400 Shareholders. HALIFAX BOARD OF MANAGEMENT.

DIRECTORS.

WILLIAM PRYOR, JR. Esq. | ANDREW M. UNICKE, Esq.
WILLIAM GUNARD, " | JAMES A. MORRIS.
Medical Referee—EWD. JANNINGS, M. D.
Secretary—BENJAMIN G. GRAY.

Head Office in Halifax—No 60 Hollis Street.

SOME of the leading advantages offered by this Company are—

- I. Assurances can be effected immediately, without the delay of first referring to England.
II. Peculiar advantages are secured to Policy Holders whilst living, which are not to be met with in any former existing Company.
III. In addition to the usual business of Life Assurance, Assurances are granted against paralysis, blindness, accidents, insanity, and every other affliction, bodily and mental, at moderate rates.

IV. Policies are indisputable, and no expense whatever is incurred, by the assured, in effecting them, beyond the fixed rates of premium.
V. No charge is made to the assured for Policies, Policy Stamps, or Medical Certificates, as these are all paid by the Company.

VI. There is no extra premium or permission required for going to, or residing in, Australasia, Bermuda, Madeira, Cape of Good Hope, Mauritius, the British North American Colonies, or the Northern States of America.
VII. Annuities granted on most advantageous terms, and on every contingency of life or lives.

Detailed Prospectuses given gratis, and every information afforded on application to the local directors, the agent, or any of the following sub-agents:—
Pictou—G. A. MACKENZIE, Esq.
Sydney—E. P. ARCHIBOLD.
Annapolis—E. C. COWLING, "
Shelburne—H. W. SMITH.

Table showing rates of premium for different ages (Age 20, 30, 40, 50) and amounts (£10, £15, £20).

The following are examples of the rates of premium for securing £1000 for life:—

Age 20 £1 10 0 | Age 40 £2 13 0
Age 30 £1 19 0 | Age 50 £3 18 0
B. G. GRAY, Solicitor, &c.
No. 60 Hollis Street, Halifax,
Local Agent for Nova-Scotia.

June 2.

LANGLEY'S

EFFERVESCING APERIENT POWDER.

SUPERIOR TO SKIDLITZ—
THIS POWDER forms an agreeable, refreshing, and salutary Draught, removing Headache, Vertigo, Acidity in the Stomach, want of appetite and other symptoms of Dyspepsia. Sold only at Langley's Drug Store, Hollis Street, July 1, 1854.

DRUGS, MEDICINES, PATENT MEDICINES, TOILET REQUISITES, &c., &c., &c.
W.M. LANGLEY Respects fully announces to his numerous Patrons, that he has received from England a general supply of the above. The various articles are of the best quality and moderate in price.

LANGLEY'S DRUG STORE, Hollis Street Nov. 4.
THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MYRRH AND BORAX. Prepared with Eau de Cologne. The daily use of this Water and Tincture preserves and beautifies the Teeth, is Tartarous deposit, arrests decay, induces a healthy action in the Gums, and renders the Breath of the mouth fresh and sweet.
WILLIAM LANGLEY, Chemist &c. from Feb. 1855

ON SALE BY WILLIAM GOSSIP,

24 Granville Street.

ROBERTS' Joseph, Oriental Illustrations of the Sacred Scriptures, 2nd ed. 8vo. Lond. 1844. 7s.
Reid, Thos. D. D. Essays on the active powers of the Human Mind, with Essay by Dugald Stewart, hf. cf. 8vo. Lond. 1843. 13s.
Lifo and Works of William Cowper, complete in one vol. cloth 8vo., with Illustrations, Lond. 1851. 19s.
Burton's Anatomy of Melancholy, cloth 8vo. Lond. 1849. 11s.
Fuller's Worthies of England, 3 vols. cloth 8vo. Lond. 1840. 20s.
Langhorne's Plutarch's Lives, complete in one vol. cloth 8vo. Lond. 1833. 10s.
Lacon; complete in one vol. cloth 8vo. Lond. 1851. 7s.
Uackingham's Memoirs of Mary Queen of Scots, 2 vols. cloth 8vo. Lond. 1841. 10s.
Illustrations and other Works of William Robertson, D.D. complete in two vols. With an account of Lifo and Writings of the Author, by Prof. Dugald Stewart, cloth 8vo. Edinburgh, 1847. 14s.
Cowan's Christian Institutes, 2 vols. cloth 8vo. Lond. 1844. 15s.
Bickersteth on the Lord's Supper, hf. cf. 8vo. Lond. 1824. 8s. 6d.
James Sheridan Knowles' Answer to Cardinal Wiseman's Lectures on Transubstantiation, 12mo. Edinburgh, 1852. 2s. 6d.
The Sunday Library—a selection of nearly one hundred Sermons from eminent Divines—including Bp. Bloomfield, Dr. Chalmers, Robert Hall, Bp. Hober, Jones of Nayland, C. W. Lo Has, Bp. Malby, Bp. Mant, H. H. Milman, Dr. Parr, Archdeacon Pott, Sydney Smith, Atty. Sumner, Bp. Van Mildert, &c. &c. 6 vols. neat cloth, 12mo. with portraits, Lond. 1850. 25s.
Dr. Adam Clarke's Commentary, New Edition, with the Author's final corrections, 6 vols. cloth, imp 8vo with portrait, Lond. 1854. £5. July 28, 1855.

ARTISTS' MATERIALS.

WM GOSSIP,

No. 24, GRANVILLE STREET,

HAS Received in recent Importations, the following Artists' Materials, which he will warrant to be of the best quality—

Oil Colors.

Winsor & Newton's (London) celebrated Oil Colors in Collapsible Tubes, as follows:—

- Madder Lake, Ivory Black, Cobalt, Indian Yellow, Chinese Vermillion, Naples Yellow, Methyl, Indigo, Blumens, VanDyke Brown, Flake White, double tubes, Chrome Yellow, Burnt Sienna, London 1850. 25s. Purple Lake, Roman Ochre, Raw Umber, Indian Red, Prussian Blue, Venetian Red, Yellow Ochre, &c. &c. &c.

Oils.

Drying Oil, Nut Oil, and Poppy Oil, in Phials. Prepared Mill Boards and Canvas.

A set of Mill Boards, 24 x 18 ins.; and prepared Mill Boards for smaller finished Pictures in Oil, all sizes: Prepared CANVAS, plain and single prime—27 inches wide, of any width.

Brushes.

Bristle Brushes, flat and round, all sizes: Sable, do. Large, Medium and Small: Camel Hair, do. for Blenders, Flat and round. Do. do. Flat for Lacquering, all sizes.

Crayons, &c.

Swiss or Brochart Crayons, soft, colored—in Boxes of 24, 36 and 64 shades. Le Franc's hard pointed Cold Crayons, round boxes. Conto Crayons, Nos. 1, 2 & 3, Black Glazed Crayons, Italian Chalk, hard black, White Crayons, square, White Chalk, round, for Black Board, Porte Crayons. Leather and Cork Stumps, and Crayon Panes.

Suprino Water Colors.

Tracing Papers, various sizes, for plans, Tracing Linen Cambric for Field plans, Carbon Coping Paper, Faber's Drawing Pencils, warranted genuine. Rowno's do. do Mopping Pens, Dividers, Parallel Rulers: Superior Mathematical Instruments: Drawing Pins, Bristol and London Board: Whatman's Drawing Paper, &c. &c. Jan. 13 1854.

EAST INDIAN CURRY POWDER,

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

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

DRAWING MATERIALS, &c.

LARGE TRACING PAPER; Patent Tracing Cambric—per yard: Antiquarian, Imperial, Royal and Demi Drawing Paper: Bristol, and London Board, Crayon Paper—white and tinted in great variety. Prepared Mill Boards, for Oil Painting: Academy Boards, do: Prepared Canvas for do: Oil Colors in collapsible tubes: Drying Oil: Nut Oil: Poppy Oil: Moist Water Colors: in tubes and boxes: Liquid Colors: Liquids India Ink: Liquid Carmine: Water Color Methyl: Prepared Gum Water: Superior Sables for Oil or Water Colors; Flat Varnish or Lacquering Brushes: Camel Hair Pencils: Faber's and Rowno's Drawing Pencils: Charcoal in reeds: Drawing Pens: Parallel Rulers; Compasses: Mopping Pens; Slates: India Rubber—metallic white—true bottle—and patent: Crayons—soft in square, and hard in round boxes: Mathematical Instruments.

The above are chiefly from the London Manufacturers—and will be warranted superior articles. W.M. GOSSIP, 21 Granville Street. May 12.

FRIEND OF THE CANADIAN.

HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF ASTHMA OF AN OLD LADY SEVENTY-FIVE YEARS OF AGE. Copy of a Letter from Mr. Thomas Weston (Book Store,) Toronto, dated the 9th October, 1854.

To Professor HOLLOWAY, Sir,—Gratitude compels me to make known to you the extraordinary benefit an aged parent has derived from the use of your Pills. My mother was afflicted for upwards of four and twenty years with asthma and spitting of blood, it was quite agony to see her suffer and hear her cough: I have often declared that I would give all I possessed to have cured her: but although I paid a large sum for medicine and advice, it was all to no purpose. About three months ago, I thought perhaps your Pills might benefit her, at all events I resolved to give them a trial, which I did, the result was marvellous: by slow degrees my mother became better, and after persevering with your remedies for nine weeks, she was perfectly cured, and now enjoys the best of health, although seventy-five years old. I remain, Sir, your obliged,

(Signed) THOMAS WESTON.

REMARKABLE CURE OF DROPSY! AFTER BEING TAPPED THREE TIMES. Copy of a Letter from Anthony Smith, Esq., Halifax, Nova Scotia, dated the 26th August, 1854.

To Professor HOLLOWAY Sir,—I desire to add my testimony to the value of your Pills, in cases of dropsy. For nine months I suffered the greatest torture with this distressing complaint: was tapped three times, and finally given up by the doctors: having become in appearance as a skeleton, and with no more strength in me than a child just born. It was then that I thought of trying your Pills, and immediately sent for a quantity and commenced using them. The result I can scarcely credit even now, although true it is. After using them for four weeks, I felt much better, and by persevering with them, at the expiration of two months, I was completely cured. I have since enjoyed the best of health.

I am, Sir, yours sincerely,

(Signed) ANTHONY SMITH.

ASTONISHING CURE OF GENERAL DEBILITY AND LIVER COMPLAINT! Copy of a Letter from William Reeves, of Charlotte-Town, Prince Edward's Island, dated 17th Nov. 1853.

To Professor HOLLOWAY Sir,—I am happy to say that your Pills have restored me to health after suffering for nine years from the most intense general debility and languor, my liver and bowels were also much deranged for the whole of that time. I tried many medicines, but they were of no good to me, until I had recourse to your Pills, by taking which, and following the printed directions for seven weeks, I was cured, after every other means failed, to the astonishment of my neighbours, acquaintances, and friends. I shall ever feel grateful to you for this astonishing restoration to health, and will recommend your Pills to all sufferers, feeling it my duty to do so.

I remain, Sir, your humble servant,

(Signed) WILLIAM REEVES.

These celebrated Pills are wonderfully efficacious in the following complaints.

- The Pills should be used conjointly with the Ointment in most of the following cases:—
Ague Female Irregularities, Scirrhus, or King's Evil
Bilious Complaints Fevers of all kinds Sore Throats
Blooties on the Face Stone and Gravel
Skin Gout Secondary Symp.
Bowel Complaints Head-ache
Colic Indigestion Tic Douloureux
Constipation of the Intestines Tumours
Bowel Jaundice Ulcers
Consumption Liver Complaints Venereal Affections
Debility Lumbago Worms of all kinds
Dropsy Piles Weakness from whatever cause.
Dysentery Rheumatism
Erysipelas Retention of Urine &c. &c.

Sold at the Establishment of Professor HOLLOWAY, 241 Strand, (near Temple Bar), London, and by all respectable Drug-sts and Dealers in Medicines throughout the Civilized World, at the following prices:—1s. 1d., 2s. 9d., 4s. 10d., 1s., 2s., and 3s. each Box.

Sub-Agents in Nova Scotia.—J F Cochran & Co., Newport; Dr Harting, Windsor; G N Fuller, Horton; Moore & Chumman, Kentville; E Caldwell and N Tupper, Cornwallis; J A Gibson, Wilton; A B Piper, Bridgetown; R Guest, Yarmouth; T B Pattilo, Liverpool; I F More, Caledonia; Miss Carter, Pleasant River; Robt. West, Bridgewater; Mrs Neil, Lunenburg; B Legge, Mahons Bay; Tucker & Smith, Truro; N Tupper & Co., Amherst; R B Huestis, Wallace; W Cooper, Pugwash; Mrs. Robson, Pictou; T B Fraser, New Glasgow; J & O Jost, Guysborough; Mrs. Norris, Canso; P Smith, Port Hood; T & J Jost, Sydney; J Matheson & Co., Bras d'Or.

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

JOHN NAYLOR, Halifax.

Feb. 21, 1855. General Agent for Nova Scotia

AROMATIC PRESERVATIVE TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and its sweetness to the BREATH. It is quite free from Acids, (so destructive to the Enamel,) and all the ingredients employed in its composition, are those recommended by the most eminent Dentists. Sold in bottles at 1s. 9d. each, at LANGLEY'S Hollis Street Jan. 21.

BILLS OF LADING and EXCHANGE for sale at W.M. GOSSIP'S Book and Stationery Store, 24 Granville Street.

Published every Saturday by Wm. Gossip, Proprietor, at the Church Times Office, No. 24 Granville Street. Subscriptions will be received and forwarded by the Clergy throughout the Diocese. All Correspondence for the Paper, intended for publication, or on matters relative to its management, sent by Mail, must be prepaid. TERMS.—Ten Shillings per annum, payable in advance.