

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: /
Commentaires supplémentaires:

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

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

The Church Times.

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

"Evangelical Truth--Apostolic Order."

W. Goslop---Publisher.

VOL. V.

HALIFAX, NOVA SCOTIA, SATURDAY, APR. 25, 1852.

NO. 30.

Calendar.

CALENDAR WITH LESSONS.

Day & Date		MORNING.		EVENING.	
		1st. Les.	2nd Les.	1st. Les.	2nd Les.
S. Apr. 22	10 San. after Trin.	Ex. 2.	Mat. 27.	Ex. 18.	1 Cor. 11.
23 "	"	Mal. 4.	" 23.	Job 1.	" 12.
24 "	"	Mark 1.	Job 2.	Job 2.	" 13.
W. " 25	St. Michael, A.	Gen. 22.	Acta. 12.	Dan. 10.	Jude 7, 8
Th. " 26	"	Job 4.	1 Cor. 12.	1 Cor. 10.	" 10.
Fr. " 27	"	" 7.	" 4.	Job 6.	1 Cor. 16.
Sat. " 28	"	" 9.	" 5.	" 10.	2 Cor. 1.

Poetry.

Selected for the first No. of the New Series of the Church Times, from the "Christian Keepsake."

TO MY CHILD.

BY THE REV. J. H. CLINCH.

As ye are now, may ye be ever such,
Children, the fond, the gentle, and the pure!
Live on, unconscious of the blighting touch
Of dissipation, and the fatal lure
Of passions meteor like to lead astray,
And warn to waste the suffering heart away.

Live on as now, until your hoary hairs
Become a crown of glory, children still;
Children in blameless hopes and trusting prayers,
Children in happy ignorance of ill,
Children in meekness and confiding love,
Wise, not as serpents, harmless as the dove.

Wise in celestial wisdom, wise in all
That may the heart expand, improve, illumine;
Fools in the cunning love that would enthrall,
The spirit in a cold world's darkling tomb;
Wise to all good, to all of evil blind,
The tempter's promise from its curse disjoined.

It may not be, the paths of earth are rife
With strong temptation and besetting sin;
How can ye toll amid the thorns of life,
And all unscathed the journey's limit win?
How can ye pass life's upas tree alone,
Nor breathe the poison on all others thrown?

Yes! thou dear boy, of that small band the first,
Thou must go forth to bear a common part,
To taste that cup which cannot quench thy thirst,
And feel earth's fiery arrows sting thy heart.
O! may'st thou find a shield to quench them all,
A tree "to heal the bitter waters' gall!

And thou, fair girl, with angel brow, must feel
The blasts of sorrow on that joyous cheek,
And bitter tears from those blue eyes must steal,
Which of thine own or other's woes shall speak,
O! may'st thou choose, my child, that "better part,"
Which leaves unscathed, by grief, the faithful heart.

And thou, unconscious infant, who secure
On thy dear mother's bosom know'st no ill,
Thou too must learn afflictions to endure
Humanity's hard lot thou must fulfil;
May'st thou bethine that heavenly wisdom learn,
Which grief and pain to joyous hope can turn!

If on the journey of your lives ye find
That pearl, more rich than every earthly gem,
Which sheds celestial radiance o'er the mind,
And glows in Heaven's unsading diadem,
Again ye shall be children, heirs of Heaven,
Children of God, your sins through Christ forgiven.

Dorchester, Mass.

[We hope our esteemed Brother has not laid aside the pen, which he can use so sweetly as in the above beautiful lines, but that he will favour us with his valuable aid either in prose or verse.]—Ed. C. T.

Ecclesiastical.

WORKING OF THE AMERICAN ORGANISATION.

We take the following from the London Guardian, and think it may not be unimportant to place it on record at a time when the question of a Constitution for the Colonial Church is mooted, and must of necessity be brought to a speedy settlement.—[Ed. C. T.]

THE Rev. A. C. Cox, in his introduction to the translation of Dr. Hirscher's *Synodical Rules of the Methodist Episcopal Church*, reviewed in the *Guardian* of the 14th ult., gives the following account of the working of the Conventions of the Protestant Episcopal Church in the United States.

"1. What is a Layman in the American Church? This question is generally put with reference to the re-

presentative layman, in Synod or Convention, and has reference to his qualifications: as, for example, whether he must be a communicant, in order to have a seat. The writer must confess, that he would be happy to answer, if he could with truth, that none but communicants are eligible; such, however, is not the case.—Whether it was an oversight, or whether it was taken for granted that communicants only would be returned, it may not be possible to say at present. Certain it is, that there have been members of even the General Convention, who were not at the time habitual communicants. The greater portion however, and at all times the active and leading portion, of the laity, have been communicants. There is a growing feeling in all parts of the Church that this matter should be remedied by proper canons, and there is little doubt that it will be so in time. We are far from feeling that our system is a perfect one; all that can be claimed is, that under an imperfect system the Synod has been found to work well.

"2. How is the Synod constituted? This question may have reference either to the Diocesan or the General Synod. It shall be so answered as to explain the constitution of each. The Diocesan Convention (as our Synods are called) assemble annually, and the Bishop is president *ex officio*. Every clergyman of the diocese, having care of souls, or other similar qualification, is entitled to a seat, by virtue of the same.—Deacons, serving in a parish, under license of the Bishop, have a seat and vote as well as presbyters. So also every parish and chapel, and regular congregation, are entitled to representation: by at least one delegate, a layman, chosen at Easter, and furnished with a regular certificate of his election as a delegate. When the day for opening the Convention arrives, there is divine service, a sermon, and the holy communion; after which the Bishop calls the members of the Convention to their seats, and the roll of clerical members being read, as furnished by the Bishop and Standing Committee, a committee of clergymen is appointed to receive and examine the certificates of the lay delegates, which committee soon reports the names of delegates duly certified; and their names being called, the convention is ready for business. Certain committees are appointed for the regular business of the Convention; and among these there is one to which are referred all cases of claims to a seat not recognised in the making out of the roll. Now this Convention sits as one house, the Bishop always presiding; but when it comes to voting, then, on all matters of any importance, the clergy vote as a separate house, and so do the laity. The concurrent assent of both orders, or houses, is necessary to the carrying of any vote or measure. Sometimes a two-thirds vote, and not a bare majority, is required of each house. In general both orders are found to vote alike. When it is otherwise, it is clear that the proposed measure is, for some reason or other, one on which action would be ineffectual. At all events, as Hirscher testifies, even of the Roman Communion, it is impossible to carry a thing into effect, unless the laity concur with the clergy in willing it. What is the advantage, when the clergy enact, and the laity despise the enactment, and so render it a dead letter? There is this great difference—that they had better by far have a constitutional negative in the Synod, than a privilege of rebellion out of it. The fact is, however, that the laity generally act in harmony with their pastors, and then their co-operation ensures the efficiency of the act. The clergy cannot be forced, however, neither can they. The power of the clergy resides in their pastoral influence and office. If this is used aright, their people seldom fail to support them. When the laity are mistaken, it is, probably, because their pastors have failed to teach them better. Sometimes, as in the case of elections, the orders disagree without any intention so to do, and with entire good feeling. In closely-contested elections, where a few votes decide the matter either way, it becomes very difficult to effect a concurrence; but then this is a genuine expression of a fact—the fact that no candidate is so far the deliberate choice of the whole Church, that his election is very desirable on grounds of harmony. For supposing it were otherwise, and sup-

* But the Emperor Constantine was only a catechumen when he represented the lay power, at the Council of Nice. † A parish in America, is a thing only known to ecclesiastical law, and not very closely defined by its canons.—A town or village, in which there is one clergyman having care of souls, is the parish of the said clergyman; nor can any other clergyman officiate there, without his permission. When a new church is permitted, however, unless it be merely a chapel, it is competent to elect its own wardens and vestrymen, and so becomes a parish, sharing the territorial limits of the other, not by geographical lines, but as copartners. But all souls duly registered in one parish, and not transferred to the other, belong to that parish; and no rector is permitted to interfere with the parishioners of his brother rector, as in baptism, marriages, funerals, &c. Persons within the common limits, having no relation, by baptism or otherwise, to either parish, may look to either pastor, for spiritual services, and thereupon are reckoned parishioners. ‡ Different dioceses have some slight peculiarities; but the writer aims to give the general facts.

posing the clergy might force a Bishop, for example, upon a reluctant people; they would only drive away their flocks from him and then. Hirscher finds a similar state of things in the Roman Church, and thinks it wise to force nothing that is not already enforced by Scripture and the Creeds.

"The Bishop has an absolute veto upon his Convention, in only one or two American dioceses. But then, the diocesan can do nothing against his rights; and Diocesan Conventions have nothing to do with the doctrine or worship of the Church. In the opinion of the writer, the Bishop ought always to have some such check upon the action of a Convention; but it would be a very extraordinary case which would justify him in using it. No such case, so far as he has learned, has yet occurred in America.

"The Diocesan Convention elects delegates to the General Convention. The clergy, four representatives of their own order, and the laity, likewise, four of their order. Then there is a joint vote to ratify these elections; and the clergy can refuse to allow the choice of the laity, or vice versa. Such refusal, however, seldom or never occurs. Each order naturally selects persons worthy of the place, and enjoying the general confidence; and the vote of a diocese, in General Convention, is usually an undivided one.

"Now the General Convention, in which each diocese is thus represented by four presbyters and four laymen, consists of two distinct houses. The House of Bishops sit by themselves, apart, and not in public. The House of Clerical and Lay Deputies elect their own president who must be a clergyman; and here important votes are not only taken by orders, but by dioceses. Thus each diocese has one clerical and one lay vote; and there must be a majority of such votes in both orders to constitute a vote of the house. Then the House of Bishops meet also in secret, by the measure is lost; but, on the other hand, the vote of the House of Bishops (except in reserved cases) may be made ineffectual if the Lower House should refuse to concur. It may at first appear an evil thing that this check on the Bishops should exist. But does it not exist in the nature of things? Can Bishops, even in the Roman Communion, do anything by mere mandaments? Hirscher says they cannot, and that experience proves that attempts to do so only scatter the flocks. Is it not enough, then, that the Bishops cannot be forced to any measure by the Lower House; and that they can veto the measures which come from that House? This secures the Church from any positive action which the Bishops do not approve: and if, on the other hand, the Lower house can put a check on measures approved by the House of Bishops, is it not plain that such measures would, at all events, utterly fail of effect, even if no such timely caution existed? Nothing can be done by the Bishops without support from their clergy and laity anywhere. Their remedy is not force, but such a use of their apostolic powers of exhortation, and persuasion, and holy influence, as may make their measures heartily willed by the elders and brethren."

"How does all this work in fact? Far better, considering that Bishops, elders, and brethren are still but men—far better than could have been anticipated. All estates in the Church agree that it works well; indeed there is a general and a growing sentiment, that the admirable operation of this organisation must not be referred to the wisdom or skill of men; the Holy Spirit seems to be with our Synods, as in days of old according to the promise of the Great Head of the Church. The Bishops, of course, exercise a great influence, and no measure of theirs would be lightly rejected. In all matters peculiar to themselves they act, of course, as an independent house. And it is surprising with what unanimity of virtually three houses, the most important measures have been carried, in the past history of the Church; and that, in spite of all the difficulties incident to a new Church, surrounded by so many disturbing forces as exist in America."

"* Everything that is extorted by force is written with anathema," says the Count J. de Maistre, speaking of concessions from Sovereigns; but, he adds, "to write a law, as Demosthenes has well observed, is nothing; it is every thing to make it to be willed."—See *Third Olynthiac*. (Conclusion next week.)

Educational.

CHRISTIAN EDUCATION.

MANY Christians, whilst they feel and are ready to acknowledge the general duty of educating their children, seem not to be fully sensible, that it is a religious duty, to be discharged in a religious manner; for a religious end. When a parent looks upon his child, he beholds, not only a being of intelligence, inhabiting a mortal body, and a mind susceptible of a high degree of development and culture, and which is vitally connected with all of character and success and usefulness, which that child can ever attain to, in this world, but

no sees before him, a being, which is destined to exist forever; upon whose soul the spirit of a doubtless immortality has been breathed by its Maker; placed here, and entrusted to his especial guardianship, to be prepared, not only for the duties and the enjoyments of this life, but for happiness in that state of existence, on which it must enter, when this short life is over. In consequence of its natural depravity, it is not born to any degree of moral or intellectual excellence. It does not, and of itself it cannot rise spontaneously and unaided to those attainments, which so develop its powers and affections, as to secure for it that degree of influence and enjoyment of which it is capable.

The relation of a parent, imposes, therefore, an obligation, from which no consideration can excuse him, to develop and cultivate every faculty and affection, which God has given to his child, whereby that child may answer the great purposes of his existence, both here and hereafter. To train a child to think, and to act, with sole referenc to his success in this life, is to betray a solemn trust, and violate an obligation, which constitutes one of that class of sins of the fathers which are visited upon their children. The power to resist evil and to do good,—to aim at and strive for a high degree of moral excellence, like the power to think and reason, must be trained, and the parent is the schoolmaster, whom God has appointed to do this work of training. This duty is all the more necessary, because the natural impulses of the heart, are in an opposite direction. The natural affections are neither pure nor passive. They develop as rapidly as the faculties of the mind, and unguided, they fasten upon the forbidden, and to which, they soon wed the mind in bonds that no human power can break, drawing away the soul, from the practice of the holy and the enjoyment of the pure;—and holding the heart back from God, and keeping it in the gall of bitterness and in the bonds of iniquity.

We do not mean to say, that by education, in the ordinary acceptation of that term, a child is to be fitted for Heaven, because this is not the mode of salvation, as plainly laid down in the gospel of the Lord Jesus Christ. But every power of his being capable of development and improvement, whereby he may be made happy in himself, useful to his fellow-men, and the means of promoting the glory of God by doing His will, should be the subject of the most constant and careful attention of him to whom the guardianship of his early years is committed.

Beyond a certain point, the parent cannot be the schoolmaster. He must entrust the instruction of his children to other hands. They are to be, for the most part, beyond his control, at any rate, beyond his immediate observation. In this necessity what is he to do with his responsibility as a Christian parent? Can any circumstances whatever of convenience be allowed to dislodge this responsibility altogether, so that he is not to be answerable for the nature and character of the education, which his child is to receive from others, who undertake, as their profession, the duty of instructing the young? If we had parochial schools, in every parish, where the children of Christian parents might be under the immediate influences of religion, and where, a portion of the daily instruction which they received, would include the great principles of the doctrine of Christ, and the education of the head and heart, were not essentially separated, then this question would be relieved of much of its embarrassment. But such a system of education does not now obtain, and so far as we can judge, is not likely to prevail for some time to come. Children must be sent to public schools, or to seminaries, in cases, where it is not convenient to secure the benefits of more select and private tuition. Under this necessity, how shall the parental obligation be met? If a public school is the only alternative, where but the faintest form of instruction in religious truth is allowed, then an increased attention should be given to the inculcation of divine principles in the family and in the Sunday school. But if other schools are to be patronized, as having superior advantages, how shall the selection be made? Is the parent to consider wholly or mainly the advantages of an intellectual, literary or scientific character?—yes, if nothing but the mind is to be educated. If a parent believes that his child is a mere temporary compound of mind and body, made for this world and for no other, then he may, with a show of consistency, at least, select a godless school, for the instruction of his soulless child. But if he have, in any due degree, a sense of his obligations as a Christian parent, growing out of the immortality of his child, and its destiny as unfolded in the Gospel of Christ, then he cannot with propriety, as he certainly cannot with impunity, be indifferent, in respect to the character of

the school in a religious point of view, which he is to select for the education of his child.

Nor is it sufficient, that all infidelity is eschewed, and certain religious principles are inculcated. There are many schools, which go thus far, in the way of religious education. But it does not follow that such schools, are safe repositories, for the instruction of the young, for whose welfare we are responsible. With such negative religion, there may be and there usually is a great deal of positive error. Not a few Churchmen send their children to schools, which are under influences, that are most decidedly at variance with the faith which they regard as essential to a well-founded hope of salvation. We would not be considered as unduly exclusive in our views upon this point. The true test in this matter is this: Shall we send our children where we would not go ourselves? Shall we place them, while their characters are in a state of formation, under influences, which we believe to be sound and beneficial, and which we ourselves find it necessary to resist? For example, can a Churchman send his child to be educated where religion is nominally respected, and a sufficient regard paid to it, to create a sort of pleasing assurance, that the pupil's religious principles will be cared for, and yet the fundamental truths of the Christian Religion, are looked upon as of no importance whatever, if they are not treated, as old wives' fables? Can we do not believe to be the truth as it is in Jesus? We send our children to be educated where that form of religion is directly and indirectly inculcated, which surely cannot do this either consistently or innocently.

But in selecting schools we are not to be satisfied with what is commonly called orthodoxy, in distinction from some of the grosser heresies, which are rife in these days. If we would do our whole duty, we should seek for schools, where no religious influences prevail, except such as are closely identified with the Church of which we are members, and the truth which we profess as the faith once delivered to the saints. This rule applies as well to colleges as to institutions of less note, but not less influence and importance.

The consequences of sending boys to colleges, where the principles of the Church are openly, though covertly opposed, are anything but encouraging to Churchmen, who desire to see their sons faithful soldiers and servants of Christ in that branch of the Holy Catholic Church in which they have been consecrated to the service of their Saviour in the sacrament of baptism.

We are quite satisfied that the members of our Church need occasionally to be stirred up, by being put in remembrance of these truths, and to this end we have suggested the above hints.—*Boston Christian Witness, and Church Advocate.*

News Department.

CANADIAN PARLIAMENT.

THURSDAY, Sept 6, 1852.

Mr. Merritt moved an address for a Statement of the Provincial Revenue and Expenditure of the Province for 1850, 1851, and 1852; also, that a similar Statement be procured from each of the provinces of New Brunswick, Nova Scotia, Newfoundland, and Prince Edward Island, with the amount of their Public Debt respectively at the close of the last year.

The hon. member stated in support of his motion that he, as one of those who did not think, under the present system, the country could ever be so prosperous as it might be. It was, therefore, his desire to obtain such information as would next session, enable him to come down and show the evils which arose from the present tariffs existing between the colonies, and to recommend, if that seemed advisable, a system which would have the effect of doing away with the barriers to commerce.

Messrs. Richards and Morin opposed the address, on the technical ground that the government had no right at all to demand the information required from the governments of the sister colonies, and suggested that what was wanted might be got by a private application through the Provincial Secretary. Motion withdrawn.

Mr. Drummond, in answer to Mr. Brown, stated that ministers had no intention to introduce a general Bankrupt Law during the present Session?

Mr. Brown moved the appointment of a Committee on the subject of Sunday labor in the Post office department and on the Canals.

Mr. Morin opposed the reference of the petition as one which was not fit for the operation of a committee.

Mr. Brown was astonished at the opposition to the petition. He had a bill of his own, but he believed it very desirable that the whole question should be fairly considered by a Committee.

Mr. H. Smith thought a committee was the very best thing that could be had. There were many petitions embracing different views, and instead of Mr. Brown bringing in his own bill, it was very desirable that the general opinion should be harmonized.

Mr. Cauchon was very glad to find there was no desecration of the Sabbath in Lower Canada, at least in the seigniories, for he found there was not a man placed on the Committee from Lower Canada, except

one from the Townships. He supposed this was because the hon. member knew there was no Sabbath breaking there.

Mr. Brown had desired to have some French Canadian gentlemen on the Committee, but really he had been so laughed at, in applying to one or two that he was quite discouraged.

Mr. Cauchon would not oppose the reference to the Committee; but he would certainly oppose the bill.—He was speaking to a gentleman from Maine, the other day about the liquor law, and the reply was, "oh it does not prevent us drinking our champagne; but it is intended only to keep the poor from drinking too much whiskey." It would be the same thing he supposed here. The poor would not get their bitterns, and the rich would find some way to reach theirs.

Mr. Rose was glad the canals were mentioned as well as the Post Office, for he lived near a canal and knew the evils of the traffic. The law of God was superior to the law of man, and he knew no part of it which allowed of any man's desecration of the Lord's Day.—He knew a lock keeper, who had once preached the Gospel, and he was obliged either to neglect the privilege of divine service or to give up his post.

Col. Prince was opposed to the committee, and would vote against it. The world was very different now from what it was in the time of old Moses; for now Providence had blessed the world with a large amount of commerce and social intercourse, which did not then prevail—there were no post-offices then, and could it be believed that all those advantages were to be given up, or that the Almighty would be offended, or that it was a greater offence to God to break up all these intellectual and social benefits which he bestowed, rather than have one hour's labour performed on the Sunday? He thought not. In England the closing of the post office on the Sunday had been tried and had signally failed; so that Punch had drawn Lord John Russell and Lord Ashley, one of whom remarked to the other, "Well, my Lord, between you and me and the post we have made a pretty mess of it." He did not think the Sabbath was desecrated by keeping open the Post-office and receiving letters on business, or social intercourse; but what he did consider desecration was the exhibition of variety in clothes, on the way to Church, or the pomp of horses to carry their owners, even to the door of the temple of God. He had, after saying his prayers, last Sunday, taken his quiet, tranquil walk, and had admired the landscape; but he met there two men shooting, and two others fishing, and this he conceived to be a real desecration of the Sabbath. This was never seen in Upper Canada; but these persons were not Lower Canadians but Englishmen.

Mr. Gamble, we understood, did not regard the Sunday in a Sabbatarian point of view; but did not think it proper to read letters on business or pleasure, nor to attend to such subjects on the Lord's Day. He wished to have the committee, in order that it might be seen, perhaps not how the present accommodation afforded by the Post office might be stopped, but how the work done there might be reduced to the smallest possible amount.

Mr. Drummond explained to Mr. Brown that the Catholics of Lower Canada were not opposed to the due observance of the Sabbath; on the contrary, there was not a single priest who did not inculcate such observance on his people. At the same time, he did believe there was a slight difference in the doctrinal views which prevailed in the two sections of the Province, inasmuch as the Catholics did not conceive there was anything wrong in quiet recreation, though they did object to necessary labour. For his own part, he had no objection to the committee, if it were named by the House, instead of being named for a one-sided purpose, and to the exclusion of a certain number of members of a particular race and creed. His own opinion, however, was, that the Postal Department would be best reformed in this respect by departmental action.

Mr. Brown was astonished at the action of the Government on this question, and especially at the objection to his naming of the committee. It was desired by him, of course, to have a committee so far favorable to his views as to secure the eliciting of all the facts. Why was the Government so opposed to facts? Was it because they were afraid of facts that would compel them before the country to grant this bill? He would, if it were usual, however, consent to the House naming the committee. He must here make one observation, and that was, that he thought the question ought to be treated with gravity.

Mr. Tancorre was decidedly opposed to this attempt to get a one-sided opinion from a partial committee. If the hon. member should get a committee appointed that day to declare in favor of the abolition of the Post office labour—another day he would, in the same way, get a committee favorable to his bill for abolishing the fees of the Catholic Church in Lower Canada. He warned the House that if there was anything better calculated than another to overturn all the institutions of the country, and dissolve the union, it was just the agitation of these religious questions, which seemed so much favoured by certain sections of Upper Canada.

Mr. Sanderson, after a few preliminary remarks, said he would like to ascertain the views of the government upon the question. The Provincial Secretary stated that the matter was one which should not be referred to a Committee named by the House. The Government should be united on such a question. It was admitted on all hands that it was one of importance, and it was one on which there should be no difficulty in having it referred to a committee. Numerous and respectably signed petitions had been presented to the House on the subject, and they ought to be treated with respect. The hon. member dilated upon the im-

importance of the proper observance of the Sabbath or the Lord's Day, as it was termed, and he contended that it should be so observed by all the departments of the government.

Mr. Christie (Wentworth) did not understand that the government opposed the question as a government. He stated that he believed the Sabbath to be a natural right, and did not think that the legislature had the authority to take that right from any man—to prevent him from having that day of rest in heaven. It was in that light he viewed the question, and not as a religious one.

Mr. Drummond moved an amendment to the effect that the committee be named by the House. He took that step not because he had not the most perfect confidence in the gentlemen named in the motion, but because gentlemen from Lower Canada had been studiously excluded. He did not believe that the hon. member from Kent desired to exclude Roman Catholics from the committee, or that he desired to hold them up before the country as desertors of the Sabbath; but the effect of his motion was to do so.

Mr. MacDonald, of Kingston, remarked upon the inconsistency between the statements of the Attorney General and the Provincial Secretary, and contended that the government had saved itself from defeat by foregoing its own statements.

Some conversation followed upon a point of order respecting Mr. Drummond's amendment, in which Mr. Brown stated that according to the terms of a rule of the House read by the Speaker, he was sure that no Roman Catholic member would consent to go on the committee, who could not conscientiously support the object for which it was appointed.

Mr. Laurin stated that Mr. Brown's remarks proved what had been rumored against him in the papers, namely that he regarded the Catholics with aversion, and the Jesuits with horror and abhorrence. The hon. member spoke with much warmth, which excited laughter.

The speaker decided to the effect that after the exception taken by a member, the committee should be named by the House.

The House divided upon this decision, and it was supported by a large majority.

The Committee was then named by the House.

The hon. Mr. Hincks has introduced a series of Resolutions for an address to the Crown on the subject of the secularization of the Clergy Reserves, and informing Her Majesty that if the wishes of the Canadian Parliament are not complied with, the refusal (of the Home Government) would be viewed as an invasion of the constitutional rights of the Colonists, and would lead to wide and deep-spread dissatisfaction among Her Majesty's subjects.

Mr. Cauchon, M. P. for Montmorency, who may be considered as the organ of the Roman Catholic Clergy, is strongly opposed to the desire to take from the Home Government all control over the Clergy Reserves, and rest it entirely in the Provincial Legislature. Besides his speeches in the assembly, the articles in his paper are strongly in favour of the Church of England.

On Monday last, a highly important discussion took place on the commercial prospects of the Colony. Mr. Merritt moved an address to Her Majesty praying for the imposition of duties on the agricultural, mineral, and forest produce of all nations which continue to impose duties on the like products of Great Britain or Canada. Though some members, who do not appear to realize the exact state of politics at home, were sanguine enough to express a hope of a return to Colonial protection, the House generally coincided with Mr. Merritt, in deeming the address simply useless. The Inspector General suggested the closing of the Provincial canals to American vessels, as a far more likely method of obtaining reciprocity; and while he forestalled the opposition by acknowledging the dissatisfaction such a policy would excite, and gave no distinct pledge either way, the tenor of his remarks was such as to render it not unlikely that the Cabinet will ultimately resort to that course, as the only coercive measure within their reach. There is little doubt that the cries of Oswego, Ogdensburg, the other western ports, and the railways, would arouse Congress from its indifference; and taken in conjunction with the amicable settlement of the fishery dispute, might lead to the granting of this long wished for boon. If Congress persisted in refusing reciprocity, the suggestion of the Trade Convention at Quebec might also be acted upon, and differential duties imposed on European produce imported via the States.

The total revenue of Canada, in 1851, was £842,134 5s. 2d.; of which amount the sum of £703,700 is derived from Duties on Commerce at Montreal, Quebec, and the inland ports. The total expenditure was £634,666 6s. 8d.—leaving a surplus of £207,517 18s. 6d.; rather a satisfactory state of things, and a sufficient answer to the gentry who are exultingly shouting in our ears "roin and decay." The interest on the public debt is a main item of expenditure—it amounts to £223,651 14s. 3d.—or about twenty thousand pounds over and above the surplus at the disposal of the Inspector General—a sufficient proof that with our present taxation, which being indirect, no one feels, we could afford to borrow for public improvements as much more as we have already borrowed, did we need it. The next large item of expenditure is £85,143 for the "Administration of Justice." This strikes one as an enormous sum in proportion to the population, and some means should be devised to lessen it. —Quebec Correspondent Montreal Advertiser.

CHESAPEAKE RAILROADS. The superstructure of the Industry Railroad to Rawdon is now completed and ready for the rails, the work will therefore be opened to the public in a few weeks from Rawdon to the St. Lawrence, a distance of twenty-four miles. The Montreal Herald says that the moderate cost of its construction is something startling, and most encouraging to the projectors of branch country lines to connect with the proposed grand trunk railway.

"The 10 1/2 miles of road now nearly finished, between Industry and Rawdon, including two bridges—one across the Assumption and the other across the Red River—and the cost of the iron, will not exceed £750 per mile, and with engines, cars, &c., the expense will certainly not be over £1250 a mile. At this rate, what section of the country need to be without a railroad tapping the Grand Trunk? Their cost, where the country is favorable, will be little, if anything, more than that of a good macadamized road."

We (Montreal Courier) have just received intimation of the recall of Lord Elgin after the Session of the Provincial Parliament. The Government has been offered to Lord Harris.

We (Quebec Chronicle) know that the above news is false.

This is true, however, and now, Major General Gore has received the command of the forces in Nova Scotia. The Courier says that the Hon. D. Dal, (who is now in England on sick leave from his Governorship in the West Indies) gets the cross of the Bath, and the Governorship of New Zealand. The Chronicle says—glad to hear it.

NEW BRUNSWICK.

Pray, what can you do about it? Will you dispute the right of the Catholic equally with the Episcopalians, to have a "Bishop of Fredericton?" Nonsense.

The above is from the Halifax Sun, and is intended as a commentary upon our remarks on the recent dodge of creating Dr. Connolly "Bishop of Fredericton." In reply to the first question, we say laugh at it—the dodge is unworthy of more serious treatment. In answer to the second—we say emphatically yes, and that neither the Pope, nor any other foreign Potentate has the authority to confer any title of the kind. The Queen only is the fountain of honor. Such being the case, no Protestant or even loyal subject of any denomination, can over-assiduously recognize any other Bishop of Fredericton, than the one, who derives his title directly from the British Crown. In England, the first query would be replied to by referring to a penal clause of a good, wholesome act of parliament, and without further "nonsense."—St. John, N. B. Chronicle, Sept. 17th.

P. E. ISLAND.

The Gazette of the 20th contains the following correspondences:

H. M. S. S. "DEVASTATION,"
Charlottetown, Sept. 16, 1852.

SIR: I have the honour to intimate to your Excellency, that the American fishing vessels, driven from other parts more easily protected, are now flocking in vast numbers to the shores of this Island; no less than 110 having been seen off the North-Point alone, on Tuesday last. As, therefore, it will require the utmost exertion on the part of Her Majesty's cruisers to keep the intruders in check, my hands would be much strengthened in the performance of this very important and interesting duty, if I could leave boats, from time to time, at places along the shore most frequented by the foreign fishermen.

As the season, however, is now far advanced, the crews of such boats would require shelter; and I have to request that your Excellency will be pleased to authorize me to give orders for any trifling expense which may be incurred for the boarding of the men, to the people providing such accommodation.

From what I have seen, I feel sure that the Mackerel fishing round the shores of this Island might be a mine of wealth to its inhabitants, as well as those of the other British Provinces, and I trust if we succeed in our efforts, this will yet be found to be the case.

The water close to the shore is now absolutely teeming with mackerel, in the finest condition—and this entirely within three miles of the land; so that by keeping the foreigners at that distance, the shores become vast and valuable preserves for the fishermen of the British Provinces.

I have the honor to be,
Your Excellency's
Most obedient, humble Servant,
COLIN Y. CAMPBELL,
Commander.

His Excellency
Sir Alex. Bannerman, &c., &c.,
GOVERNMENT HOUSE,
P. E. Island, Sept. 17, 1852.

SIR: I have the honor to acknowledge the receipt of your letter of yesterday's date, the information it contains confirms the statements I have already made to Her Majesty's Government of the importance of the Fishery around the shores of this Island. If the vessels belonging to this Colony, and those from the neighboring Provinces shall, as I understand they will, reap an abundant harvest within three miles of the shore, they will be indebted to the perseverance and unceasing vigilance of yourself and the officers commanding Her Majesty's ships on the station, entrusted with a delicate and difficult duty. It affords me great satisfaction to have the opportunity of bearing testimony, not only to the ef-

iciency, but to the prudence and discretion with which that duty has been performed.

In regard to your suggestion about affording shelter to your boats' crews, in the event of their requiring it, I am most happy to authorize you to give orders for the payment of any expense which may be incurred for their accommodation by the people who may afford them lodging.

I have the honor to be,
Sir,
Your obedient Servant,
A. BANNERMAN.

COLIN YONKE CAMPBELL, Esq.,
Commander of H. M. Steam Sloop "Devastation."

PLEASURE WITHOUT STIMULANTS.—The Sons of Temperance are determined to show, that rational enjoyment and suitable relaxation of the mind at proper intervals, are not prohibited by the rules of their order, but on the contrary if not enjoined are at least highly approved of. The excursion on Friday, in the Steamer Rose, was productive of the utmost satisfaction to all parties. After steaming about four miles up the Hillsborough, listening to the music and enjoying the view of the scenery on both sides, they returned, and passing the Block-house, took a turn in the Bay until about half way between the harbour's mouth and Point Prim, when it was judged advisable to tack about and make for home, reaching the wharf a little after sun down in high natural spirits, and much pleased with their trip. It is one proof among others of the spread of the Temperance principles, that larger masses of the population can be assembled under its auspices, for the purposes of enjoyment, than under any other, owing doubtless to the security afforded by the absence of intoxicating beverages. Upwards of 250 were informed were on board the Rose on Friday, the greater proportion of the gentler sex—without the presence of which there can be no real enjoyment of any description—and of children—whose bright and joyous looks added to the hilarity of the scene and promoted the pleasure of all around.

It has been considered that as the presence of so large a number of people at one time on the deck of a vessel of limited proportions might possibly be productive of accident, the committee in their next excursion, which they contemplate making in the course of a short time, intend to issue a certain number of tickets only, in order that those, who feel a sense of greater security in diminished numbers, may be enabled to enjoy the pleasures of their excursion with increased satisfaction.—Hazard's Gazette.

ANOTHER PRIZE.—H. M. Steamship "Devastation," Com. Campbell, made a prize of the Am. Schr. Caroline Knight, of Newport, on Monday the 13th, for a violation of the treaty. The prize is a very fine Schr. of about 100 tons, and is said to be worth about \$4000. She had on board about 250 barrels of Mackerel. The "Devastation," returned to Charlottetown, on Thursday evening, having left this port on Friday the 10th inst.

The American Schooner, "Florida," seized by Lieut. Chetwynd, and condemned by the Court of Vice Admiralty, for a violation, was sold on Saturday last by the Controller of Customs, together with her materials, furniture, fishing gear, &c., and bought by her owner for the sum of £473 currency.—Royal Gazette.

ITEMS FROM ENGLISH PAPERS.

The Cunard Company's screw steamship line from Liverpool to New York, and from thence to Chagres, will commence running in December. The steamship Andes will sail in December, and the Alps in January. They will leave Liverpool every fourth Wednesday.

The London Times has an article urging the withdrawal of the grants to the Cunard and Collins' lines of Steamships, throwing open the championship of the Atlantic to free competition.

The reported marriage of Louis Napoleon with the Princess Vasa has been broken off, the father, Prince Vasa, being opposed to the offer, according to the Augsburg Gazette. The fair lady would pass the winter at the family estates in Austria.

Parliament has been prorogued to the 21st October, and the Convocations of Canterbury and York to the 22nd of the same month. It is not probable, however, that Parliament will meet till the first week in November.

The returns for proctors to Convocation, as given in the John Bull, show seventy-three in favor of the restoration of the active powers of that body, nine adverse, and five who have not declared themselves, and are classed as neutral.

IRVINGISM IN PRUSSIA.—The Supreme Ecclesiastical Council in Prussia has prohibited the Protestant Clergy from admitting Irvingites to the sacraments and other Church rites. A Protestant clergyman having in consequence refused to perform a marriage for a declared Irvingite, the Civil Court was appealed to, but declared itself incompetent in matters of a purely ecclesiastical nature. An appeal has been lodged to the Supreme Civil Tribunal.—John Bull.

THE JESUITS AT PADUA.—The Jesuits have been publicly installed by the civil and ecclesiastical authorities at S. Giovanni di Verdara, in Padua.—John Bull.

Missionary Intelligence.

EXTRACT FROM THE JOURNAL OF THE BISHOP OF MELBOURNE.

Wednesday March 10th, 1852.—Setting off at 6 o'clock in the morning, we proceeded to the gold fields by slow journeys, breakfasting at Mr. G—, fifteen miles from Melbourne, and sleeping at K— & H—'s, twenty miles further; proceeding to the J—'s, twenty miles, on Thursday; to Mr. M—'s, through Kyneton, sixteen miles (out of our way), on Friday; and to Mr. O—'s, eight miles on Saturday. It was my intention to have driven in to the goldfield very early on Sunday Morning, hold service morning and afternoon, and returned to Mr. O—'s in the evening; as Mr. Wright, the Chief Commissioner, did not recommend our sleeping on the ground, and Mr. B— had expressed a doubt of being able to accommodate us. We learnt, however, from Mr. M— that this plan was impracticable on account of the distance (sixteen miles), and the character of the latter part of the road, directly through the thickest part of the workings. We therefore determined to make a circuit, by which we might flank the mass of the miners, and arrive at the Commissioner's tent without being smothered with dust, or overturned into one of the thousand dry wells or gold pits, and then throw ourselves upon the hospitality of Mr. Wright for such accommodation as he could provide for us. To accomplish this, we set off about half-past six o'clock from Mr. O—'s, and after a beautiful morning's drive of more than twenty miles, the enjoyment of the last eight being destroyed by dusty roads, and other symptoms of our approach to the gold country, we arrived safely, about ten o'clock, at the Commissioner's camp. Here we were most kindly received by Mr. Wright, who assured us of his readiness to do all in his power to make us comfortable. During the day, I held three short services; the first, consisting of the Morning Prayer with the Litany and a sermon, at eleven o'clock, near the Commissioner's encampment; the second, of the Litany alone, with a sermon, at Forest Creek, about three o'clock, near the temporary Post-office, to which I rode, (about four miles,) and at which I was therefore obliged to officiate in my riding costume; the third, of a portion of the Communion Service—viz. the introductory prayers with the Commandments, the Confession, Absolution and following texts, the Gospel, and the prayers for the Church Militant, with a lecture on the Gospel—about five o'clock, at the same place as in the morning. At the third service, as I wished to make it short, I omitted the first lesson and the "O Venite." The congregation consisted of about 200 persons morning and evening, and about 400 in the afternoon; estimated by the conjecture of the gentlemen about me, for there was no attempt made to count them.—They behaved with perfect propriety during the service, and showed at least as much attention as an ordinary congregation in any of our churches. Before I began, I told them of what the service would consist, and I said, that as the place did not permit of their kneeling generally, we would all worship together standing, holding our hats off our heads, but still so as to shelter them from the sun, during the prayers.—I thought this better than that myself and two or three others should kneel, while the great mass of the people remained standing. As I have delivered already, I was compelled to perform the afternoon service in my riding dress, and my pulpit being a stump of a tree, which afforded rather a precarious footing, you may imagine that I did not present a very episcopal appearance; but in the morning and evening I wore my usual robes.—At the close of each service, I spoke to the people upon the importance of providing some building for public worship before the winter sets in; and it was agreed upon by them that subscription lists should be immediately open at the different stores, and a meeting held this afternoon at the "Shepherd's Hut," (the usual place of holding assemblies of the miners,) at four o'clock, to appoint a Committee, and make arrangements for the accomplishment of our object. I am not very sanguine respecting the result, for I find that there are already two Wesleyan ministers arrived, one from South Australia and the other from Van Diemen's Land, and that there is also an Independent minister from the former Colony; and I fear that the miners are of a class, of which almost all who feel an interest about spiritual things are Dissenters, and only the multitude of the careless and ungodly are professed members of our Church. The two Wesleyan ministers are at present the guests of Mr. P—, at whose house I am now writing, and I have availed myself of the opportunity of talking with them about their system and its practical operation. They certainly have a machinery admirably adapted, speaking after the manner of

man, to carry out their objects; and when we contemplate it on the one hand, and that of the Church of Rome on the other, the deficiency of the Church of England in this respect cannot but be acknowledged and deeply lamented. My own growing conviction has long been, that unless we can adopt some means for establishing some closer bond of union among our people, and enabling them to recognise and associate with one another, we shall never obtain any hold, as a Church, upon the mass of the population in the Colonies. The gentry, and those who are utterly destitute of religion among the tradespeople and labouring class, will call themselves Churchmen; but among the mass of the people, the really pious, and such as are at all concerned about their salvation, will, almost to a man, join the Methodist, or some other dissenting community.

You will perhaps think I have written, as my custom is, too strongly; but although, if I were to re-write this letter, I might modify some expressions, I should repeat the substance of what I have said as the deliberate conviction of my mind, which all my observation and reflections for several years have forced upon me. To return from this digression. On Monday morning, we walked about a little to see the men washing out their earth, which they are now obliged to cart three or four miles to water. We did not see any large amount of gold procured; but there was sufficient to show us the nature of the operation, and the manner in which the precious metal shows itself; and after our return, Mrs. P— put the process to a trial, with some earth which we carried home with us, and obtained a few grains as a specimen. This morning also, we visited the Treasury Tent, where all the gold which is brought in for the escort is deposited. Here we saw one beautiful specimen of pure ore, weighing upwards of 5 lbs. It was the only piece procured from the hole where it was found, and it bore several marks of the pick which had been used in extracting it. How great must have been the excitement of the digger when he first perceived what it was, and while he was picking it out! In the afternoon we drove to a very pretty spot among the hills, about five or six miles distant, and quite removed from the mass of the miners, where three parties of three or four men each were at work upon a vein of quartz, which runs between masses of ironstone, and which is thickly sprinkled with gold. They have dug down thirty or forty feet in the solid rock, but are now stopped by water, and are waiting for a pump to enable them to carry on their operations. Their method is, to break up the stones which contain the gold, and which they have now learnt to distinguish with tolerable certainty, into small pieces, and afterwards crush them into powder, which is washed just in the same manner as the auriferous earth. We procured several specimens, and Mrs. P— brought away some of the quartz powder, of which she washed out a small quantity, and obtained, as before, a few grains of gold as her reward. Yesterday morning we proceeded to Fryer's Creek, where there is a gold field, to a point of the Loddon where they are washing, about thirteen or fourteen miles; and thence back by Fryer's Creek, about fifteen miles, to this quiet, retired spot, which we reached about half-past five, right glad to have got away from the gold region. The great plague there at the present time is the dust, which is so thick in the more frequented parts as to make any attempt to preserve a respectable appearance altogether vain. There is nothing picturesque in the scene generally, and the feeling which it produces upon the mind is, that nothing except the love of money, or the higher motives of duty, as the love of souls, could induce any man to remain above a day there. The miners are very respectful in their manner, and for the most part orderly.

March 19th.—When I had written the above portion of my letter, I was summoned away to lunch, previously to my setting off with the Rev. Mr. Cheyne, who had joined us, and Mr. Gregory, to preside at a meeting of the miners, which was to be held that afternoon at four o'clock, for the purpose of raising a subscription for the erection of buildings for public worship, before the winter. You will see the resolutions which were adopted, in the newspaper. The meeting was not numerously attended, but there were several who seemed really anxious about the object, and the result was more favourable than I expected. After the meeting, we rode back to Mr. P—'s, a distance by the shortest way, of some fifteen or sixteen miles, so that we were prepared for a ride of some miles in the dark; but, as the road was plain after we got clear of the gold pits, there was nothing to fear. Mr. P—, however, had sent a native with us, and this man took us a short cut, which proved, as is often the case, a long round; for when we had been riding more than an

hour, we found ourselves in the midst of the Fryer's Creek workings, where we had been the day before. The light barely sufficed to show us our way through the holes, and see us fairly upon our road; and we half then ten or twelve miles still before us; but, through the good providence of God, we got safely to our destination about half-past nine o'clock; not a little cold and dirty, but without any other discomfiture.

The next morning, (yesterday,) after a long and good night's rest, we ascended Mount Franklin, better known as "Jim Crow hill," where may be distinctly observed the basin of an extinct volcano, broken on one side, but preserving its general circular shape.—The evidence of its having been formerly an active crater is also to be found in the lava with which the sides of the hill are covered. The day was exceedingly hot, and the ascent very steep, but my dear wife accomplished it with her usual energy, and with no worse result than a face rather more ruddy than usual. From the top there is a complete panoramic view, very beautiful, which alone amply repaid us for the toil of the walk. When we came down, we again set off in our cart for Mr. B—'s station, about twenty miles, accompanied by Mr. Cheyne, upon whose parish we had now entered: Mr. Gregory remaining behind as Mr. P—'s with the intention of returning to the field of his labours in the afternoon. At Mr. B—'s we were, as usual, kindly received, and, only that we had a wooden bedstead, which was tenanted by its own peculiar community, spent a very comfortable evening and night. Mr. B— was a watchmaker, and now, I believe, a flourishing settler, but lives in a perfectly simple and unostentatious manner. He has a wife and a large family, and his house presents a very favourable specimen of domestic life in the Bush. The few people about the station came in to evening service, and, with his wife and children, formed a congregation of fifteen or sixteen attentive hearers. There are great opportunities, far greater, in my opinion, than an ordinary English Clergyman has in his parish, for the exercise of his ministry, in such a journey as I am now taking. May the Lord give me grace to use them as I ought, and may He, by the influence of His Holy Spirit, make them profitable to the people. And now I am called upon to adore Him for a special instance of His providential goodness. In the course of yesterday's journey we came upon the high road from South Australia to the goldfields, and, in consequence, fell in with many scores of people, all on their way to obtain a share of the treasure. We had thus an opportunity of speaking to a great number of persons as we drove along, and distributing tracts among them. To-day our route lay along the same road, and having determined to ride part of the way, I was on horseback, when I saw a company at some distance before me, and began to look out for some tracts for them. While I was thus engaged, trotting along at the same time, my horse stumbled and fell with me, throwing me forwards on my face, and actually rolling over my back as I lay along. Most providentially the dust was very deep, and furnished a soft bed for me to fall upon; and through the special goodness of God, the saddle of the horse appears to have rested exactly upon my back; so that, although the weight made me breathless for some moments, it inflicted no other injury than a bruise in the loin, and another, a slight one, on the chest. It is the most remarkable escape which I remember to have ever experienced. Bless the Lord, O my soul! may the life which He has thus preserved, be consecrated to His service! You may imagine what a figure I was, when I rose from my sprawl in a bed of dust two or three inches deep. My appearance, as she had previously heard that I was unhurt, called forth a hearty laugh from Mrs. P— at my expense. For my part, I was quite content to be laughed at, having so great cause for thankfulness that I was able after such a fall, to resume my seat in the cart, and drive the remainder of the stage with very little inconvenience.—*Colonial Church Chronicle, Sept.*

Youth's Department.

DROWNING THE SQUIRREL.—When I was about six years old, one morning, going to school, a ground squirrel ran in to its hole in the road before me, as they like to dig holes in some open place, where they put out their head to see if any danger is near. I thought, now I will have fine fun. As there was a stream of water just at hand, I determined to pour water into the hole till it would be full, and force the little animal up, so that I might kill it. I got a trough beside a sugar maple, used for catching the sweet sap, and was soon pouring the water in on the poor squirrel. I could hear it struggle to get up, and said, "Ah, my fine fellow, I will soon have you out now!"

Just then I heard a voice behind me, "Well, my boy, what have you got in there?" I turned, and saw one of my neighbors, a good old man with long white locks, that had seen sixty winters. "Why," said I, "I have a ground-squirrel in here, and I am going to drown him out."

Said he, "Jonathan, when I was a little boy, more than fifty years ago, I was engaged one day just as you are, drowning a ground-squirrel; and an old man like me came along, and said to me, 'You are a little boy; now if you was down in a narrow hole like that, and I should come along and pour water down on you to drown you, would not you think I was cruel?—God made that little squirrel, and life is as sweet to it as to you; and why will you torture to death a little innocent creature that God has made?' " Said he, "I have never forgotten that, and never shall. I have never killed any harmless creature for fun since. Now, my dear boy, I want you to remember this while you live, and when tempted to kill any poor innocent animal or bird, think of this; and mind, God don't allow us to kill his pretty little creatures for fun."

More than forty years have since passed, and I never forgot what the good man said, nor have I ever killed the least animal for fun since. Now you see it is ninety years since this advice was first given, and it has not lost its influence yet. How many little creatures it has saved from being tortured to death I cannot tell, but I have no doubt a great number, and I believe my whole life has been influenced by it.

Now, I want all the dear little boys, when they read this, to keep it in mind; and when they see pretty birds or harmless animals playing or hunting their food, not to hurt them. Your heavenly Father made them, and he never intended them to be killed for fun. I don't think, when the blessed Jesus was a little boy, he would have killed such innocent creatures for fun, and every little boy should try to be as much like Jesus as he can. The Bible says, 'blessed are the merciful, for they shall obtain mercy.'—*Child's Paper.*

A STORY FOR LITTLE CHILDREN.—There was once a little boy who heard a clergyman preach one Sunday. The text which the clergyman read was, "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you."

After reading the text he stopped a minute and asked his hearers to consider what it was they should like most, and then to ask for it in Jesus' name, trusting to his promise that it would be given to them. At the end of the service the little boy asked his aunt if she had asked for anything; then she asked him what he had asked God to give him, and he said, "I thought first of one thing I should like and then another, but I did not know which would be best to ask, and so I said, 'Father, thy will be done.'"

VICTORIA AND HER MOTHER—THE CONTRAST.—One of the pleasantest churchyards I know of is in the Isle of Wight; and many years ago I was sauntering among its graves, when I saw a lady in deep mourning with a little girl sitting on a tomb stone. The former was reading a book to the latter, who was looking with tearful eyes into her mother's face. When they turned away from the spot, I saw they had been looking on the tomb of the "Dairyman's Daughter," whose simple epitaph was engraved on the headstone. The lady was the Duchess of Kent, and the little child was the princess Victoria, now a Queen, on whose dominions the sun never sets. Perhaps the book the lady was reading was the delightful and affecting narrative of Legh Richmond. Striking was the contrast in the condition of the sleeper and her who watched by the grave—the one a peasant's daughter, in her dreamless slumber, the other a child who, ere many years had passed over her head, was to take her place among the rulers of the nations! The humbler of the two had won her palm, and was wearing her crown, whilst the "daughter of royal line," was fated to endure the perilous splendour of dominion, and become the mother of more kings, ere she should lie down in the vaults of Windsor.—*Local Loiterings.*

THE DIFFERENCE.—As a gentleman was walking in the street, he saw at some distance ahead half a dozen men proceeding with slow and measured step to their day's work. In a minute or two he overtook them, and soon looked back upon them far in the distance. "What makes the difference?" said he to himself; "I was the son of a poor laboring man. Why am I not like these men, now plodding on in the same condition of poverty and toil? Evidently for the same reason that I have left them all behind me. From my earliest childhood, whenever I had anything to do, I have done it with my might, whether working 'by the day' or 'by the job.'—These men are working for others,—I suppose by the day.—They take a 'slow and easy' motion. They will plod on so through life, and never rise any higher. If we would win the prize we must run for it."

Correspondence.

ST. MARGARET'S BAY, 18th Sept. 1852.

At a Public Meeting of the Inhabitants of St. Margaret's Bay, held at the Victoria School, James Crocker, Esq. in the Chair, it was unanimously resolved, that an Address be presented to the Rev. JOHN STANNAGE, previous to his departure to his native land; whether he is about to proceed on leave of absence for the benefit of his health, when the following Address was unanimously adopted and presented, by a large body of the Parishioners, who proceeded to the Rectory, presented the Address, and received the annexed reply:—

ADDRESS.

ST. MARGARET'S BAY, NOVA SCOTIA,
18th Sept. 1852.

To the Rev. JOHN STANNAGE, Rector of St. Margaret's Parish:

Rev. and Dear Sir,

We, the Church Wardens, Vestry, and Parishioners, of St. Margaret's Parish, beg leave to approach you on the present occasion with mingled sentiments of sorrow and affection.

Of sorrow at the thought that we are so soon to lose you (perhaps for ever.)

Of affection for the numerous acts of kindness which for many years we have received at your hands.

Permit us to assure you, Reverend and Dear Sir, that the faithful and affectionate manner in which you have so long and so zealously fulfilled the duties of your sacred office, while stationed among us, calls for our most earnest expressions of gratitude, the recollection of which can never be erased from our memories while life endures.

We know, Reverend and Dear Sir, that it is not pleasant to the benevolent man to be reminded of his good deeds; but as we are unhappily about to be deprived of you, we trust that we shall not at this time be accused of flattery in gratefully acknowledging them.

The Poor have ever found in you a kind and liberal benefactor anxious to administer to their wants; whilst the sick, or afflicted have never wanted a friend, who could sympathize with them in their sufferings, and as far as you were able alleviate their distresses.

Permit us also in this parting Address to advert to the destitute condition of this Bay at the time of your first settlement among us, and the happy contrast which by your generous exertions it now exhibits. It is now furnished with four commodious Churches, at easy distances from each other. It is also provided with School-houses built on property secured to the Church, in convenient situations.

Were we to omit the present opportunity of thankfully acknowledging so many acts of kindness received at the hands of our beloved Pastor, the buildings would remain lasting memorials of our ingratitude.

To those kind and generous Societies, and Friends, in Jersey, and elsewhere, by whose liberality you have been enabled to effect so much good, we feel that language is too poor to express the full amount of our gratitude, that our thanks are but too inadequate a return for the substantial benefits which by your hands they have kindly conferred on us and on our children.

Allow us then, Reverend and Dear Sir, respectfully to request that you will be pleased to convey to them our warmest and most grateful thanks for the valuable contributions which they from time to time have so liberally furnished you, whereby you have been enabled to accomplish so many works of Christian charity, and to perform so many labours of love. We pray that our Heavenly Father will pour down upon them His choicest blessings while on earth, and receive them into eternal glory hereafter, for Christ's sake.

In conclusion, we respectfully assure you, Reverend and Dear Sir, that the report of your leaving us even tho' made known to us long since, filled us with grief and sorrow; but how shall we express our feelings now that the time of your departure has so nearly arrived.

The only consolation that we can receive at present, is in the conviction that God who ordereth all things well, will not suffer us to remain destitute, and that He has permitted this separation for wise purposes.

To that great and infinitely good Being then, we humbly pray for grace to sanctify this bereavement to us, and that He will be graciously pleased to bless and defend you from every danger both spiritual and temporal, now and forever.

We would also beg to offer our best wishes for your excellent and respected Lady. We respect and esteem her for her many virtues, especially for her devotion to the important duties of the Sunday School, for eleven years, where the children under her care have received Religious instruction in God's holy word, the good seed being sown, we have the hope it will bring forth good fruit to everlasting life. We appreciate her kind attention of labour and love to the sick or the afflicted, may she hereafter receive the reward laid up for all those who love the Lord Jesus, and pray that she with your daughter may be permitted to arrive at the place of your destination in safety and in the enjoyment of health, that she may have the happiness of witnessing the re-establishment of your health, and that you may long be blessed in each other's society.

Lastly, should we never be permitted to enjoy the pleasure of meeting you again on earth, may it be our earnest endeavour to meet again where there will be no more separation.

We are Reverend and Dear Sir,
Your affectionate friends, and humble servants.
(Signed by the Church Wardens, Vestry, and 379 others.)

REPLY.

To the Church Wardens, Vestrymen and Parishioners of the Parish of St. Margaret's, Nova Scotia:

My Dear Friends and Parishioners,

Gratitude is so rare, or so imperfect a virtue in this fallen state, that when it comes, as it appears to do by your very kind and affectionate Address, from the bottom of the heart, it cannot but meet with its equal in my own. It would indeed be sad if after more than eighteen years residence among you, the Word of God, which I trust I have faithfully preached, and the success which has crowned our united efforts, did not produce, on parting, reciprocal sentiments, "of mingled sorrow and affection."

I thank you most heartily, for the kind expressions your Address contains. I only wish I had deserved them better; for after doing all that is commanded us, if that could be done, what are we yet but unprofitable servants?

Something indeed has been done in this Mission, since my first coming to it, which, if properly cultivated, with your continued and increasing exertions in helping your future ministers, as you have of late years helped me, together with the kind assistance of good Societies and friends abroad, which you still greatly need, and with God's blessing over all, will make this "wilderness," some day or other "blossom as the rose." Some of you know how much I suffered here during the eight years, and how, at last, it pleased God to put it first into your hearts, and the hearts of others, to come to my relief, as well as to yours. True, little strength is left me. There is nothing more trying to the nerves of a sensitive person than the work of missions along a rough and desolate shore. But believe me, I would not have thought of leaving you if I had not hoped, by so doing, to make room for a stronger and more active man than I have been during the few last years.

One Service a week, without travelling, is even tho' much for my present state of health; and what is that among four Churches, and 2000 souls, and six schools, scattered over a shore of forty miles, some parts of which are almost inaccessible. In leaving you, then, for two years, but with little hope of ever returning, being convinced that milder winters are absolutely required for my health, I can assure you that my greatest anxiety is about the welfare of your immortal souls, that of your children, and the future proper working of this parish. Every building in this parish is indebted under God, chiefly, to the kind Societies and friends whom I rejoice to see you have not forgotten in your Address, and to whom I shall not fail to convey your thanks when I have the opportunity; but it has also cost me so much anxious thought, that it will be impossible for me ever to forget it. Each Church institution, is also so intimately connected with the welfare of your souls, that I beg of you, my dear Friends, to go on working in the spirit of true Christians, and true Churchmen, and above all, allowing the "love of Christ" so to "constrain" you, that you may never lose sight of your own soul's interest nor of the souls of your children, nor that of your neighbours. Remember my parting text on Sunday last, "Strive together, not apart, but 'together' for the faith of the Gospel, so that hearing of your affairs, both myself and the friends who have so long assisted you, may be encouraged to do all in our power to carry on the many useful works begun among you.

Much, very much remains yet to be done, as you must see. But you have only to make a proper use of your Bible and of your Reformed and Apostolic Church, and you will then, not fail in making Christ your only treasure, and for His sake, giving both yourselves and your money to the most scriptural church on earth.

Mrs. Stannage will never forget your kind mention of her, and your remembrance of her attentions to the Sunday School, the children of which will often occupy our thoughts and good wishes. She always thought the pleasure of doing good a sufficient reward.

I thank you, heartily, for your good wishes for myself and family. May we indeed so keep close to our forgiving and forbearing Saviour, "watching and praying" to the end, that we may all, after working together on earth for His Glory, meet together also in His blissful presence.

I remain my dear Friends, and Parishioners,
Your anxious and affectionate Pastor,
J. STANNAGE.

St. Margaret's Rectory, Sept. 18th, 1852.

FOR THE CHURCH TIMES.

THE Annual Examination and Festival of the Sunday School of Trinity Church, Liverpool, was held on Friday the 17th inst. This is the fifth anniversary celebrated in this way, and the eager anticipation with which the event is always looked forward to by the scholars, is abundant inducement to continue to them this means of enjoyment. Nor is the gratification of the children the only good resulting from a celebration of the kind—the public examination not only excites the scholar to renewed diligence in their studies, but also affords their parents and friends a better opportunity than they could otherwise have, to judge of the progress they have made.

Thursday was the day appointed for our Picnic; but the weather proving unfavourable it was postponed to the day succeeding, and by one o'clock on Friday the party had nearly all assembled. The scene of the day's festivities was as usual on the grounds of Mr. Sterns, Esq. about a mile from the town. The weather (as one would always have the weather in such cases) was delightful, and all after the showers of the preceding day was fresh and pleasing to the eye; but what was

the beauty of the quiet landscape, compared with the living beauty of those bright and happy faces there congregated. When assembled round their Pastor, during the examination, we thought of those beautiful lines of Keble's *where he speaks of*—

"Those bright and orient'd files,
Like spring-flowers in their best array,
As fallen and as smil'd,
Save that each little voice in turn
Some glorious truth proclaims,
What sage would have dill'd to learn,
Now taught by cottage dainties."

Truly these little ones are being instructed in those things compared with which no instruction of this world is but foolishness. O, may they grow up into that fear of the Lord which is the beginning of wisdom.

About two o'clock the examination commenced; the Rector previously praying that the Divine blessing might prevent and follow us in this as well as in every other undertaking. The result of the questioning was most satisfactory, proving that good seed had been sown; we trust that it may spring up and grow, making many of the Christian graces to bud and blossom in those youthful hearts. The number of scholars at present attending the school is one hundred and sixteen; among these many are indebted to the Sunday School for all the instruction they have ever received; who can tell the amount of benefit it may do them! How much they should prize their advantages! And let not their instructors "grow weary in well doing," for their labour shall "not be in vain in the Lord." The teachers number seventeen, the average number of pupils being seven to each class.

The examination over, the children were not slow in obeying the summons to the repast provided for them; they did ample justice to the fare, and I doubt not many a little fellow thought this not the least pleasant part of the day. But the attractions of the table could not last long, and having abundantly satisfied one sense if not more, they were soon dispersed and engaged in various sports. Some swinging, for they had two large swings suspended from the trees, others playing "fox and geese," a game which appeared to afford them much merriment; and all enjoying themselves to their hearts content.

But all good things must have an end, and so it proved in this case. They all again assembled around the Rector, and after an appropriate address from him, followed by Bishop Ken's Evening Hymn, in which many of the school united their voices, they were dismissed. In his address, the Pastor adverted to the changes made in the school during the past year, and reminded them of their cause for thankfulness to their Heavenly Guardian, that though many had since removed to other scenes who had met with them on their last Anniversary, none had yet been separated from them by death, urging upon them at the same time their duty of improving those advantages they were still allowed to enjoy. Among other changes worthy of notice was the removal of the school from the Church to a neat and commodious Schoolhouse lately erected near the Church, a subject of congratulation on many accounts, it being better arranged for the accommodation of the several classes, and there being more propriety in using it for purposes of instruction, than a building which had been consecrated for God's special worship.

After the blessing, the children, led by the Rev. Mr. Ambrose, (who has taken much pains in instructing them in singing,) joined in the National Anthem, which finished, they left under the guidance of their teachers for their respective homes. Z.
Liverpool, Sept: 18.

The Church Times.

HALIFAX, SATURDAY, SEPT. 25, 1852.

NEW ARRANGEMENT.

ACCORDING to promise, *The Church Times*, which has been under its present Clerical management since the 27th July last, appears to-day in a new, enlarged, and we hope we may add, improved shape.

We avail ourselves of the occasion, to renew our appeals for a greatly increased support, rendered more than ever necessary by the heavy outlay for Press, and other materials, which has now fallen upon the Proprietor. Taking into consideration the extreme lukewarmness, (to give it no colder name,) which has been displayed in reference to this Paper in time past—the "matter of indifference," as it seemed to be regarded by the Church at large, in this Province, whether it lived or died, it must be admitted that the faith is strong, which has led the Proprietor to embark additional means in an undertaking whose antecedents, (to use a cant term of the day,) have been far from encouraging. It remains to be proved whether that faith in the energy, the zeal, the Churchmanship of the members of our Communion has been misplaced; whether the *Thirty-six thousand* persons who call themselves of that number, will condescend themselves unable or unwilling to maintain, like other and smaller denominations, a Journal which may be the channel of interesting and important information on the affairs of their Church, and the means of religious improvement of themselves and their families. The experiment has not

to be tested, and it will soon be decided whether this publication shall continue, or whether it shall cease, to the lasting reproach of the Church. We do not like the idea of appealing in *forma pauperis*, and asking as a favour, that Churchmen shall subscribe to a Church-paper! We confidently aver that whoever does so does no more than his duty; and gets the full value of his money. And we as boldly advance the position, that the Churchman who refuses to take this paper, while he discourages those of other denominations, acts an unreasonable part; and gives us good reason to complain of his manifest inconsistency. We say this without knowing whether there are such "liberals" among us, or who they may be; but if there are such, we would just remind them of the old saying, that "charity begins at home"—and that whatever other papers there may be upon a Churchman's table, the *Paper of his Church* should certainly be of the number.

In order to meet, as far as possible, the wishes of general readers, we shall devote as much space as we can to the news of the day, the state of markets, shipping intelligence, &c., which the increased size of the paper will now enable us to do, and that without any increased subscription. If we can see any signs of corresponding encouragement on the part of the Church, it will be a stimulus to adopt larger improvements, and make the *Church Times* in every respect worthy of its position.

Finally with regard to the principles upon which the Editorial duties are to be performed, we have little to add to what we put forth in the number dated 17th July last. The Editor would avoid as far as possible all controversy, all party names, and a party cause, altho' in times like the present, this is no easy matter. But against those soul-destroying errors which called forth the "protesting" voices of our Reformers, and against all their cognate tendencies, however apparently remote, he will ever be found ready to offer the firm front of decided opposition.

If it be asked what are the principles and views of the Editor, in reference to the controverted topics of the day, and what the course he intends to pursue, he would humbly answer, that his principles are those of the Church on whose walls he has been a watchman for more than 28 years, as they are set forth in the Articles, Homilies, and Formularies of the Church.

He is a Churchman, not merely because he was born within her pale, and imbibed her principles with his early nourishment; not merely from education and association; but because in his conscience he believes that the discipline, doctrine, and ordinances of the Church are in accordance with the word of God, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone"—and because within her bosom he thinks he can enjoy higher privileges, and greater advantages for making his calling and election sure, than he can see in surrounding sects. Such being his deliberate and long cherished convictions, he can do nothing less, in the position in which he is now placed, than uphold the interests, and set forth the claims of that Church, to the very utmost of his power; believing that thus he will best sustain the great cause of Gospel truth, and advance the real prosperity of the Redeemer's Kingdom. But, in thus maintaining the Church to which he belongs, in all its integrity, and asserting her eminent sufficiency for the spiritual edification of all within her fold, he can see no necessity for a violation of that law of love which bids him say, "grace be with all them that love the Lord Jesus Christ in sincerity"—nor for a wanton denunciation of others, who "holding the Head," and clinging to the great fundamentals of the "truth as it is in Jesus," may yet differ from us in non-essentials. While, of course, it would be his ardent desire to see all walking with us, in what he believes "the more excellent way"—he yet remembers that to their own master they stand or fall, and that "in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love."

Expecting to receive from our Clerical friends full details of interesting services performed by the Bishop, subsequently to those mentioned in our last, we will only state now, that his Lordship was met at the Strait of Canso on Thursday week, by Rev. Messrs. Millidge and Morris, and was engaged on Friday and Saturday, in Episcopal duties between that place and Antigonish, where on Sunday the 19th he held an Ordination and Confirmation. Mr. William Rupert Cochran, A. B. of King's College, Windsor, and Mr. John Griffith, of St. Augustine's College, Canterbury, were then admitted Deacons. The candidates were presented by the Rev. J. C. Cochran (the father of one of them) and the sermon was preached by the Bi-

shop. His Lordship reached the Allion Mines on Monday evening, and consecrated the Church there next day, and also officiated at Pictou on Tuesday evening and Wednesday, intending thereafter to proceed via Pugwash to Amherst, &c., and not expecting to be in Halifax until the first week in October.

CANADIAN COMMERCE.

A Board of Trade Convention has been recently held in Quebec, at which several Resolutions of a very positive nature, touching intercolonial trade, and reciprocity with the United States, were reported and passed. Their substance is as follows:—

Reciprocity in natural products with all the British Colonies, either entirely free, or with such modifications as circumstances will permit.

Throwing open the St. Lawrence to American vessels, on condition that the internal coasting trade of such country is thrown open to both nations.

All duties should be specific, whenever practicable. The admission of raw material, including coal and pig iron, at duties entirely nominal.

A reduction of the duties on raw sugar and molasses was also considered, and a Committee appointed to report as to what other alterations they consider advisable in the Tariff generally.

The Convention had not concluded its business when the foregoing were passed. W. G.

PROVINCIAL PROSPERITY.

THE *Quebec Morning Chronicle* gives a graphic description of the departure from Quebec of Mr. Jackson, M. P. "representative of an Association of English capitalists, to whose skill and enterprise half the railways on the continent of Europe owe their existence." Mr. Jackson has since visited Fredericton and St. John, and is now in Halifax. It may be supposed that he will have a keen eye towards the facilities afforded by British America for the investment of capital in public undertakings, particularly with reference to the construction of Railroads; and the extension of his journey to this Province, warrants the inference, that the Halifax and Quebec line has engaged in no inconsiderable degree his attention. We dare say that Mr. Jackson has been highly pleased with Canada. It is a country of extraordinary agricultural and commercial resources, and its noble rivers give it a wonderful power of calling them into action. But these are not enough, and after all can only imperfectly develop them. Mr. Jackson has seen in that "glorious country," as he truly styles it, a wide field for that enterprise which affording means for speedy transit and travel, is of all others the best calculated to realize public prosperity, by stimulating every branch of public industry; and the golden visions of individual and national greatness, which the prospect must have inspired, will be fully realised by those who shall occupy it. We are not so far advanced as Canada in the development of the elements of public prosperity, but there is much to be admired in the disposition of the vast inert resources of this Province, placed by a bountiful Providence within a short reach of all those appliances of science, commerce and civilization, which can the readiest give them for the benefit of mankind. True, they have never been taken advantage of—they are "cribbed, confined and confined"—hampered by class interests—neglected by that country whose duty it should be to give them their widest range—and prohibited by our neighbours, from a policy that Great Britain seems willfully blind to, but which points to annexation as the only remedy. Let an interest be taken in us by the capitalists and statesmen of the Mother Country (for we need a little interference of the latter in our favour)—and a protection to our own industry, or a free interchange with our neighbours be secured—and we shall have gained that starting point, when the fault will be our own, if we are ever after distanced in the race. The great undertakings in which Mr. Jackson has been concerned are just the initiative that is required to expand our energies, and bring to light our hidden treasures, and such as he are the men upon whom depend our destinies. May we hope that they will give themselves to the mission of saving as to adorn the British sovereignty—to that mission so clearly pointed out by the finger of Providence in the natural resources of this fine Province, and which shall only be accomplished when they are brought into that activity which shall make them conduits to the welfare of the human family. W. G.

Messrs. Sykes & Brookfield, Civil Engineers, who came passengers in the last steamer from England, have been engaged to survey the line of Railway between Windsor and Victoria Beach, Co. of Annapolis.

NEW ARRANGEMENT.

We present this week The Church Times in a new form, and considerably enlarged; and in so doing take leave in fact and nominally, of all Editorial responsibility. The alteration has involved considerable expense, and has been made at the instigation of a Committee appointed by the Executive Committee of the Diocesan Church Society; and upon its success the continuance of the present undertaking will depend. This arrangement, it may not be improper to observe, involves the necessity of a Clerical Editor, and the payment to him of a yearly income, whenever the subscription list shall pass a fixed number—the income to go on pro rata until it realises a certain amount. It will thus be seen, without any occasion for further particulars, that until the specified number is attained, the Editor cannot, by the terms of the arrangement, begin to receive any remuneration. It will we think, be equally plain, that if that number is not reached, the continuance of the paper is jeopardized. It remains therefore, with the Churchmen of Nova Scotia, to decide within a short period, whether they will uphold a Periodical, the usefulness of which is unquestionable, or whether they will be content in this particular to fall below the standard of the various religious bodies of the Province, whose well sustained their separate organs, and to whom, whatever has yet to be proved of their zeal and energy, they are, to say the least, not inferior in wealth, or even in numbers.

We feel that we have done our part towards the effort to establish a Church Paper. We have risked our pecuniary means, and expended our labour and time in the cause; and no return that we have received has been anything like an adequate compensation for one half of the anxiety endured in its behalf, but we have done this cheerfully—and our best reward will be to find, that the undertaking being now more closely connected with the Church, and relying for its maintenance upon Clerical advocacy, is in consequence successful; and to know that we have been the humble instrument, under Providence, to prepare it for all the good it may yet accomplish, and all the evil it may yet prevent and subdue.

Our connection with the Paper is now limited to the pecuniary responsibility that attaches to us as its Proprietor; and to its weekly issue in its present form. Improvement in its appearance will entirely depend upon the support which it receives. If that be ample The Church Times will keep pace in dimensions, and beauty of typography; if it be circumscribed or limited, its appearance under such circumstances will be a tolerably fair index of its want of success. The attention which we shall give to the shipping list, and other useful matter, will be regulated upon the same principle.

We should have been glad with the foregoing observations, to have "cast our bread upon the waters," but we owe it to ourselves and to our future prospects, to add a few words more.

The present No. of The Church Times has been sent to all the Subscribers on the List, although we might have been justified in striking off the names of not a few, who for years have neglected to pay up their subscriptions. We would fain believe that this neglect has not been intentional, and that all do feel the religious as well as moral obligation which they assumed, when they consented to receive the Paper weekly, and to observe its terms. To such, we assure ourselves, we need say no more, to induce them to make immediate payment of their arrears, than is contained in this article. We trust that it will have its proper effect, and that there will never be reason to attribute a falling away in The Church Times, to the non-fulfilment of their obligations on the part of its professed supporters.

WILLIAM GOSSIP, Proprietor Church Times.

QUEEN'S COUNSEL DESPATCH

THE Colonist of this morning publishes a despatch from the Secretary for the Colonies, upon the right of the Executive to appoint Queen's Counsel, irrespective of the opinion of the Judges. The Colonial Secretary does not feel justified in advising the Crown to disallow the appointment remonstrated against, but lays it down as a rule, that— "In submitting therefore the name of any member of the Provincial Bar, whom you (His Excellency) may consider deserving of a similar mark of Her Majesty's favour, you will state that you do so after consultation, and with the concurrence of the Chief Justice and Master of the Rolls, and in the event of both, or either of these officers dissenting from the appointment, a statement of the reasons on which their objections are grounded should be forwarded, to-

gather with a full explanation of the grounds upon which you persevere in recommending that the honour should be conferred in opposition to the opinion of the legal authorities of the Province." W. G.

Windsor Fair. The Cattle Show at Windsor, on Tuesday, under the Patronage of Sir Gaspar de La Marchant and at which His Excellency was present, drew together from the different districts of the county of Hants, and other parts of the Province, a considerable number of persons, including many from the city of Halifax. Besides some fine specimens of stock, (which however, was not so extensive as we had expected,) the exhibition of fruit and of vegetables and other kinds of produce could not be surpassed in any farming district in North America.—Colonist.

LIST OF SUBSCRIBERS TO THE WINDSOR BRANCH OF THE DIOCESAN CHURCH SOCIETY, FOR 1852.

Table listing subscribers and amounts: Butler, Col. & family, 1 0 0; Bowman, C. D. & family, 1 0 0; Cochran, Miss F., 0 10 0; Collin Campbell, 3rd, 0 0 7 1/2; DeWolf, James L. & family, 0 10 0; Gillpin, Rev. A. & family, 1 0 0; Gray, Mrs. Sent, 0 3 0; King, John Orls & family, 1 0 0; King, Harry & family, 1 0 0; McKay, Mrs., 2 0 0; McCawley, Doctor & family, 1 5 0; Myers, Major, 1 0 0; Myers, Mrs., 0 15 0; Myers, Jane E., 0 2 0; Myers, William J. E., 0 2 6; Myers, Christopher B., 0 2 6; Myers, Mary, 0 2 6; Myers, Henry B., 0 2 6; Myers, Charles G., 0 2 6; Montavani, Mrs., 0 5 2 1/2; Maynard, Captain, 1 5 0; Metzler, William & family, 1 0 0; Murry, John, 0 5 0; Penny, Mr. & Mrs., 1 0 0; Suggate, Mrs., 0 2 6; Tonge, Misses, 0 10 0; Wilkins, L. M. & family, 1 0 0; Collection, 1 10 0; Members of King's College, for Parent Society, 5 18 1/2; Members of King's College, General End. Fund, 3 0 0; Total £27 17 2 1/2

To CORRESPONDENTS.—A Rustic has been received, but too late for this No. E., giving an account of the Bishop's visit to Antigonishe, &c. is also received.

Married.

On Thursday evening last, by the Rev. W. Hill, Mr. WENTWORTH PARKER, of Windsor, to HARRIET ANN, daughter of Mr. Robert Walker, Dutch Village. On Thursday evening, 2nd Sept., by the Rev. R. F. Untenke, Mr. JOHN C. WEST, to Miss SARAH E. COOPER, both of this city. At St. Marybone Church, on the 20th Inst., by the Ven. Archdeacon Rushton, Canon of Manchester, WILLIAM ROBERT NEWTON, Esq., of the Manor-house, Mickelover, Derbyshire, to ELIZA ANN, eldest daughter of Robert Playfair, Esq. of Marylebone, London, and the Fisliry, Herts. At Trinity Church, Digby, 23rd August, by the Rev. A. Gray A. M., Rector, Mr. JOHN HOLZ, to Miss ELIZABETH DAYLEY. At St. Paul's Church, Marshalltown, 31st Aug., by the same, EDWARD HARDWICK, Esq., to Miss H. M. MARSHALL. At Trinity Church, Digby, by the same, on 12th Sept., Mr. BENJAMIN MARSHALL, to Miss SARAH M. MARSHALL. At the same place, by the same, on 20th Sept., JOHN ELDRIDGE, Esq., to Miss M. ROSS. At St. Mary's Church, Aylesford, on the 2nd Inst., by the Rev. R. AVER, Rector, Mr. ELIAS CLEM, to Miss LAVINIA CAROLINE GOULD, both of Cornwallis. On Thursday, Sept. 17, by the Rev. Charles Elliott, Mr. JOHN McLEOD, to Miss MARGARET McKENZIE, both of Carleton. On Thursday, Sept. 17, by the Rev. Charles Elliot, Mr. KEWSETH MURRAY, to Miss MARGARET SUTHERLAND, both of Roger Hill.

Died.

On Sunday morning, SORMIA, only surviving daughter of James N. Shannon. At Liverpool, England, 27th of August, LUMA, youngest daughter of the late Major Bowden, R. M., and grand daughter of the late John Cigary, Esq.

Shipping List.

Table with columns: ARRIVED, Monda Sept 20, Tuesday, Sep 21, Wednesday, Sept 22, Thursday Sept 23, Friday, Sept 24. Includes ship names like Sir John Harvey, Brig Baltic, Brig Altior, and destinations like Boston, London, Aberdeen, Sydney, C. B., Nantius, Kaulback, Lunenburg.

CLEARED.

Monday, Sept. 20.—Brigs. Violet, Crowell, Jamaica; Ina Swain, Boston; schr. Torr, Nicholson, Charleston; P. T. &c.

Thursday, Sept. 23.—Brigs. Antoinette, McDonald, Kingston, Jam.; Arctic, Doane, Baltimore, schr. Charles, Simpson, St. John, N. B.

Passengers.

Per R. M. S. Niagara, from Liverpool for Halifax, Sept. 14.—Mrs. White, children and nurse, Mrs. Hilditch, Miss Bell, Capt. Chichester and lady, Rev. A. McKay and lady, Messrs. Murdoch, Marry, Brookfield and lady, Sykes, Crawford, Duffy, Stora, Leay, Manoyant and Hartmaud. For Boston.—Major and Mrs. Hay, Dr. Ellis, Dr. Barnstead, Messrs. Vanderhoff, Balchons, Abbot, Lawrence, Jr. and 103 others. Halifax to Boston.—Mrs. Tobin and child, Mrs. Jamieson and 3 children, Mrs. T. M. Hamilton and child, Dr. Hilditch, Messrs. James A. Moren and lady, Samuel Story, lady and 3 children, W. B. Hamilton. R. M. S. America, from Boston to Halifax.—Mrs. Garret and child, Messrs. P. Rogerson, F. N. Glahorne, F. G. Hamilton, H. Unlake, J. D. Nash and 34 for Liverpool. Steamer Sir John Harvey from Boston to Halifax.—Mrs. Taylor, Mrs. Gabriel, Mrs. Mosner, Mrs. McDougall, Mrs. Redburn, Mrs. Cutler, and 2 children, Mrs. Smith and child, Mrs. Curry, Miss Rankin, Miss Tobin, Miss Angus, Rev. Dr. McLeod, Dr. Pryor, Messrs. J. C. Lithbourne, Hathaway, Corbett, Peach, Saml. Logan, Mackie, Vail, Gabriel, McDougall, Smith, Wisawell, Aclais, Bill, Fall, McKenzie, P. Ganid, and 7 in the steerage.

Advertisements.

NOVA SCOTIA BOOK STORE, SCHOOL BOOKS.

Just Received from New York and Boston. THE FOLLOWING APPROVED WORKS, FOR THE USE OF ACADEMIES AND GRAMMAR SCHOOLS.

- HEBREW. Rodiger's Gesenius Hebrew Grammar. GREEK. Owen's Xenophon's Anabasis, Anthon's Homer; D. Greek Lessons, Valpy's Greek Delectus. LATIN. Anthon's Virgil's Aeneid Eclogues and Georgics do. Horace, Cicero, De Senectute de Amicitia, Sallust, Latin Prose do. Arnold's Latin Prose Composition; Do. Cornelius Nepos, Andrews' Ovid, Tyler's Tacitus—Germania & Agricola, GERMAN, FRENCH, ITALIAN, SPANISH. Ollendorff's New Method of Learning to read, write and speak German, Do. do. do. do. Italian, Do. do. do. do. Spanish, Do. do. do. do. French. Keys to all of the above. Graglias' Italian Dictionary, Velasquez' New Spanish Reader, Newman & Barrett's Spanish Dictionary, De Fiva's Elementary French Reader, Do. Classic Reader, Rowan's Modern French Reader, Collin's Dramatic French Reader, Sureness's French Pronouncing Dictionary, Le Brun's Telamaque, Leizac's French Grammar, Walfostoch's Recueil Choisi, Historie de Charles xii, Perrin's Elements French Conversation, Do. Fables, Do. French Spelling, French without a Master, in six easy Lessons, ENGLISH—from U. States and other sources. Reid's, Walker's, and Johnson's Dictionaries, Carpenter's, Mavor's, Murray's, Dillworth's, Fenning's and Butler's Spellings, Murray's Large Grammar; Abridgement do. with questions, by Putnam, Lennic's, McCulloch's and Seidqn's Grammars, Stewart's, Goldsmith's, Gay's, Reid's, Chambers' and Butler's Geographies, Morse's Geography & Atlas; Mitchell's do. do.; Woolbridge's do. do.; Smiley's do. do.; Olney's do. do.; Adams' do.; Mitchell's Primary Geography, Murray's English Reader; Do. Introduction to do. Mary Ann Swift's Natural Philosophy—parts I and II. Quackenbos' First Lessons in English Composition. W. M. GOSSIP, 24 Granville Street.

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

DICKINSON TYPE FOUNDRY, BOSTON, MASS. U.S. THE SUBSCRIBER NOTICES THE PRINTERS and Publishers in this Province and the neighboring Colonies, that he has been appointed Agent for the above Establishment, and will be glad to communicate with those who may need a supply of Printing Material. The superiority of the Type cast at this Foundry is generally acknowledged. The Dies of many of the kinds were cast in Scotland, and the type is sold in consequence to have the same wear as English or Scotch Type. Orders will be supplied at the lowest New York prices. Printers at a distance can be furnished with Specimens from which they can make up an order, by applying to the Subscriber; but all communications must be free of postage or other expense. The Dickinson Foundry supplies every article used by Printers upon the most reasonable terms, and small orders or material will meet with prompt attention. WILLIAM GOSSIP, 24 Granville Street.

JUST RECEIVED. 5000 PIECES PAPER HANGINGS, OF various Patterns, from 5d. per piece, upwards. W. M. GOSSIP, 24 Granville Street. Sept. 1852. EMOLLIENT OLD BROWN WINDSOR SOAP. A superior quality of English Soap, well scented and of unlighted age, for sale Cheap at DAVIDSON'S CITY DRUG STORE, 63 Halls Street. Also—Other Fancy Soaps, with a general assortment of Perfumery. Aug. 7.

Poetry.

FOR THE CHURCH TIMES.

MR. EDITOR,

IN ANSWER forward you some verses, which will serve to fill up a corner of your useful paper...

Lo I am with you always, even unto the end of the world. Amen.—Mat. 28th chap., 20th v.

Lo I am with you always—ay, even in that hour When deadliest and fiercest hath grown the tempter's power,

To guard you from each danger, to shield you with that love Which still in brightness beameth, the light of Heaven above

Lo I am with you always—to gladden and to cheer. To whisper consolation, and wipe away each tear

Lo I am with you always—where'er on earth ye tread, To give your words conviction, the Spirit's grace to shed,

Lo I am with you always—'e'en in the hour of death, To give a holy calmness to life's departing breath;

The Church which ye have founded, I ever will defend, And be to her a Guardian, a Saviour and a Friend.

Lo I am with her always—unto the end of time, Since purchased by my suffering, she is, and shall be mine.

And round her in its greatness my arm shall still be thrown, For ye are her foundation—and I her corner stone.

T. G. I.

Advertisements.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. The great popularity acquired by these Pills during the seven years they have been offered for sale...

LANGLEY'S COMPOUND FLUID EXTRACT OF SASSAPARILLA. This Extract is not brought forward as a remedy for ALL disorders to which the Human System is liable...

DEWOLF'S CITY DRUG STORE AND SEED WAREHOUSE. English, French, and Mediterranean Drugs, Spices and Perfumery, of the first quality, imported from the best sources...

EMULSION OLD BROWN WINDSOR SOAP. A superior quality of English Sosp. well scented, and of undoubted age, for sale cheap at DEWOLF'S CITY DRUG STORE, 63 Hollis Street.

MRS. KIDDER'S CORDIAL! FOR THE CURE OF CHOLERA MORBUS, DYSSENTERY, DIARRHÆA, &c. Gives immediate relief in the most violent cases.

REMOVAL. THE SUBSCRIBER BEGS TO INFORM HIS CUSTOMERS AND THE PUBLIC THAT HE HAS REMOVED HIS BUSINESS...

MACAGY & WITHROW. TAILORS. No. 136 GRANVILLE STREET.

SEEDS PER NIAGARA, MARCH, 1852. BY the above Steamer, the subscriber has received a fresh supply of Garden and Flower Seeds...

CORDIAL RHUBARB FOR THE PREVENTION AND CURE OF DIARRHÆA, DYSSENTERY, AND ALL DISORDERS OF THE STOMACH AND BOWELS...

BOOKS, STATIONERY, &c. NOVA SCOTIA BOOK STORE, 24 GRANVILLE STREET.

THE Subscriber has just received per R. M. Steamship Canada, from Great Britain...

ALSO. 5000 PIECES PAPER HANGINGS, New and Splendid Patterns, from 5d. upwards.

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

JUST Received per R. M. Steamship America. Bibles for Churches or Schools, 12mo., 1s. 6d. each.

Books of Common Prayer, with new version of Psalms, 9d. each. Do Do Do 1s. 9d. do.

Church Catechism 11 per doz., 1 each. Manners and Customs of the East, on 21 Sheets, Col'd, 2s. 6d. per set, plain, 2s. 3d. per set—for Schools.

The Bibles, Testaments and Prayer Books above noticed, will be found of an excellent quality, both as regards the typography and strength of binding...

W. GOSSIP, Depository. On HAND a large Stock of the Society's School Books, and large School Maps, also Miscellaneous Books and Tracts.

HERE IS YOUR REMEDY!

HOLLOWAY'S OINTMENT. A MOST MIRACULOUS CURE OF A BAD LEG AFTER 43 YEARS' SUFFERING.

Extract of a Letter from Mr. William Galpin, of 70 Saint Mary's Street, Weymouth, dated May 16th, 1851.

Sir.—At the age of 18 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed...

WILLIAM GALPIN, A PERSON 70 YEARS OF AGE CURED OF A BAD LEG OF 30 YEARS STANDING.

Copy of a Letter from Mr. Wm. Abbs, Builder of Gas Ovens of Lushchiffe, near Huddersfield, dated May 31st, 1851.

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

WILLIAM ABBS, THE TRUTH OF THIS STATEMENT CAN BE VERIFIED BY W. P. ENGLAND, CHEMIST, 13, MARKET STREET, HUDDERSFIELD.

Extract of a Letter from Mr. Frederick Turner, of Penrhyst, Kent, dated December 13th, 1850.

DEAR SIR.—My wife had suffered from Bad Breasts for more than six months, and during the whole period had the best medical attendance, but all to no use.

FREDERICK TURNER, A WONDERFUL CURE OF A DANGEROUS SWELLING OF THE KNEE.

Copy of a Letter from John Forfar, an Agriculturist, residing at Newburgh, near Hexham, dated May 15th, 1850.

Sir.—I was afflicted with a swelling on each side of my leg, rather above the knee, for nearly two years which increased to a great size.

JOHN FORFAR, AN INFLAMMATION IN THE SIDE PERFECTLY CURED.

Copy of a Letter from Mr. Francis Arnot, of Breachouse, Lathian Road, Edinburgh, dated April 29th, 1851.

Sir.—For more than twenty years my wife has been subject from time to time to attacks of Inflammation in the side, for which she was bled and blistered to a great extent...

FRANCIS ARNOT, THE PILLS SHOULD BE USED CONJOINTLY WITH THE OINTMENT IN MOST OF THE FOLLOWING CASES:—

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

Directions for the guidance of Patients are affixed to each Box. Sub-Agents in Nova Scotia, Dr. Harding, Windsor.

Mrs. Nich, Lunenburg. T. R. Patillo, Liverpool. N. Tupper, Cornwallis. Thacker & Smith, Truro. J. & C. Josse, Guysborough.

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

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.

TERMS.—Ten Shillings per Annum, payable in advance. Single Copies of the Paper may be purchased at Wm. GOSSIP'S Book Store, 24 Granville Street, Halifax.