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# The Church Times.

Theo. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VII. HALIFAX, NOVA SCOTIA, SATURDAY, NOV. 13, 1864. NO. 46.

## Calendar.

### CALENDAR WITH LESSONS.

SUNDAY	MORNING.		EVENING.	
	Proph.	Ev.	Proph.	Ev.
Nov. 13	Isaiah 40	John 12	Isaiah 40	John 12
Nov. 14	Isaiah 41	John 13	Isaiah 41	John 13
Nov. 15	Isaiah 42	John 14	Isaiah 42	John 14
Nov. 16	Isaiah 43	John 15	Isaiah 43	John 15
Nov. 17	Isaiah 44	John 16	Isaiah 44	John 16
Nov. 18	Isaiah 45	John 17	Isaiah 45	John 17
Nov. 19	Isaiah 46	John 18	Isaiah 46	John 18
Nov. 20	Isaiah 47	John 19	Isaiah 47	John 19
Nov. 21	Isaiah 48	John 20	Isaiah 48	John 20
Nov. 22	Isaiah 49	John 21	Isaiah 49	John 21
Nov. 23	Isaiah 50	John 22	Isaiah 50	John 22
Nov. 24	Isaiah 51	John 23	Isaiah 51	John 23
Nov. 25	Isaiah 52	John 24	Isaiah 52	John 24
Nov. 26	Isaiah 53	John 25	Isaiah 53	John 25
Nov. 27	Isaiah 54	John 26	Isaiah 54	John 26
Nov. 28	Isaiah 55	John 27	Isaiah 55	John 27
Nov. 29	Isaiah 56	John 28	Isaiah 56	John 28
Nov. 30	Isaiah 57	John 29	Isaiah 57	John 29

## Provincial Synod.

Toronto, O. W., Oct. 27, 1864.  
MEETING OF SYNOD.

On Wednesday the meeting of the Synod of the United Church of England and Ireland took place. There was a large attendance of the clergy, but a still larger attendance of the laity. All assembled on the first instance at the cathedral, where prayers were said, after which the body adjourned to the adjacent schoolhouse of St. James, when the Lord Bishop having taken the chair shortly after eleven o'clock, the proceedings were opened by prayers, which were said by the Venerable Archdeacon of York.

The various delegates having given in their credentials, the minutes of the last meeting were read. His Lordship then read an address to the clergy and laity assembled, which occupied a considerable time, and was drawn up in his Lordship's usual clear and perspicuous style. We learned from it the gratifying evidence of the spread of Church principles in the Diocese, no less than 2,675 persons having been confirmed by his Lordship in his recent tour. Considerable discussion of a conversational nature arose on the appointment of the various committees, many of them were interesting, and they occupied a greater part of the day. The result of the deliberations may be briefly summed up.

The Rev. Dr. Lett moved, seconded by the Rev. Mr. Evans, the appointment of a committee to consider and report whether any and what alterations be desirable to be made in the Church Temporalities, which after some discussion was carried, and the Rev. Dr. Lett, the Rev. A. Palmer, Geo. Allan, and Hon. G. S. Boulton were named as a committee for the purpose.

The Rev. Dr. Beaven moved, seconded by the Hon. G. S. Boulton, the appointment of a committee to consider the best means of promoting the permanent sustentation fund for the clergy. A long discussion arose as to whether the committee should be entirely lay, entirely clerical, or both. The following committee was proposed:—Rev. D. E. Hughes, Rev. T. B. Fuller, and Rev. T. S. Kennedy, Hon. G. W. Gamble, Esq., Hon. P. DeBlaquiere, Dr. Bovell, and Geo. W. Allan, Esq.

To this an amendment was moved by D. J. Hughes, Esq., but subsequently withdrawn, as well as original resolution, and one was substituted for the committee, but leaving its nomination in the hands of the Bishop.

The Rev. H. C. Cooper moved, seconded by the Rev. Mr. Oasler, That his Lordship be requested to appoint a committee to consider the views upon the Clerical and Clergy Reserve questions, as suggested by his Lordship in his address, that day read, which was carried, and the Rev. A. Palmer, Rev. H. C. Cooper, Rev. Mr. Oasler, and G. W. Allan and D. Hughes, Esqrs. were named as such committee.

### Second Day.

After some formal proceedings had been disposed of the Venerable Archdeacon Bethune presented a draft Report of the committee appointed to prepare the Constitution of the Synod, to which he stated they deemed it necessary to append a Declaration. The Rev. Secretary then read the following declaration of the principles on which the Synod is proposed to be based, and also the proposed draft of the Constitution for its government.

### DECLARATION.

We, the Bishop and Clergy, and the Representatives of the Laity of the United Church of England and Ireland, within the Diocese of Toronto, assembled in Synod, and intending under God's blessing and guidance, to consider and determine upon such measures as shall appear necessary for the welfare of the Church in this Diocese, desire, in the first place, the avoiding of all misunderstanding and scandal,

to make a declaration of the principles upon which we purpose to proceed.

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

As members of that Church, we recognize the true canon of Holy Scripture as viewed by that Church to be the Rule and Standard of Faith; we acknowledge the Book of Common Prayer and Sacraments, together with the Thirty-nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in Holy Scripture; we maintain the form of Church government by Bishops, Priests and Deacons, as Scriptural and Apostolic; and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of Church government, and to transmit them to our posterity.

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

It is our earnest wish and determination to continue our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension; and we desire no control or authority over any but those who are or shall be members of our own Church.

We perceive that the following and such like subjects may fitly come under our consideration, and lead to action on our part.

1. To frame a Constitution for the Synod, and regulate the time and place of its Meetings, and the order and manner of its proceedings.
2. To provide for the proper exercise of Ecclesiastical discipline, in regard to both Clergy and Laity.
3. To provide for the spiritual and temporal well being of the Church, and the support of the Clergy and Schoolmasters, for the maintenance of Public Worship, and the diffusion of a sound religious education.

1. To promote and regulate the building and consecration of Churches, and the erection of Parsonages and Schoolhouses.

5. To provide for the division of the Diocese into parishes, with regulations for future subdivisions.

6. To provide (with consent of the Crown where needed,) fit regulations for the appointment of Bishops, Priests and Deacons.

7. To regulate the Fees for Marriages and other offices of the Church.

8. To provide, with the consent of the Crown, for the division of the Diocese into new Dioceses, either forthwith or at any future period.

9. To procure from the Colonial Legislature any Laws, or modifications of Laws, which the circumstances of the Church may require.

These are subjects which will supply abundant employment for our Synods, and they are such as the circumstances of the Church in this Province imperatively require her Clergy and Laity to deal with. In adopting Synodical action upon such a principle, we feel that we shall not be infringing the Royal prerogative, and we are the more free to enter upon such action from having learned that a high legal authority in the Mother Country has declared that there is no real impediment to the action of Diocesan Synods, and from knowing that the Colonial Church ought to have the power of assembling for the management of its internal affairs.

Though we could have desired that an Act of the Imperial Legislature, (founded on the views of the Archbishops and Bishops, and other well informed persons, both at home and in the Colonies) should have laid down the basis of such a Constitution as should have been suitable for the action, that the unity of all parts of the Church might be completely preserved; yet the exigency of our affairs does not admit of any further delay. If, at any future period each constitution should be framed by adequate authority, we shall cheerfully modify what has been done by ourselves, so as to bring it into conformity with the decision of such authority.

Meanwhile we have reason to trust that the other Dioceses of British North America will adopt a line of conduct similar to our own, and thus enable us to

confer with them; so that, by mutual consultation, such a constitution may be adopted as will mark our unity both of principle and sentiment, and form the basis of combined action for many generations to come. We trust likewise, that by the same means, or through the action of the Crown, the whole of these Dioceses may be united into one Ecclesiastical Province under its proper Metropolitan, and with its Provincial Council, which may frame Canons for its joint action, and be a Court of Appeal, if questions should arise in any Diocese, which cannot be settled by the Synod of the Diocese itself.

In conclusion we humbly pray that the God of unity and peace may be with us, and so chasten our affections, purify our motives, and guide our judgment, that we may be enabled to contribute to the efficiency, concord and stability of the Church in this land.

The Chairman said that he would have wished that the Declaration could have been ready earlier, so as to afford them more time for its consideration, but that could not have been; but it had been drawn up with great care, and appeared to him well adapted for the object. If it required any amendments, which probably would not be more than of a verbal nature, they would have an opportunity of making them, and with that view it might be well that the Declaration were now read clause by clause.

The Rev. T. S. Kennedy having read the first clause,

Dr. Bovell moved that a committee of the whole be now constituted to deliberate upon it with closed doors.

Mr. H. B. Baker opposed this proposition. Great care had been taken in framing this document, and he hoped that it might be adopted to no material change, but unanimously adopted. He would move in amendment its being again read at length; and as to deliberating upon it with closed doors, he would at once negative such a proposition.

His Lordship said he was ready to hear their opinions upon the documents before them, but he certainly would object to their being gone into with closed doors.

Honble. Mr. DeBlaquiere seconded Mr. Baker's proposition. If over there was a subject which they should consider with open doors, this was one; and it behoved them to show to the world every thing which they might do in the name of the Church.

This being unanimously agreed to, the Rev. Mr. Geldes then read the document at full length.

Mr. Baker then moved its adoption. If there were anything overlooked by the committee in framing it, that omission could now be remedied: if any thing to suggest in amendment, they could also do it, and in the same spirit in which the declaration was framed. They would, he was sure, be adopted.

Rev. H. Cooper said there was one monosyllable only as to which he would suggest amendment. It is that paragraph in which we state our readiness to modify what has been done by ourselves on this subject, so as to bring it in conformity with the decisions of the Imperial Legislature. A word had been used by his Lordship in reference to Imperial action, which he should like to see inserted. He would modify it so that it should read "the just decisions." The word is important, as it qualifies the extent to which we should go.

The amendment was, we understood, concurred in. The Rev. Mr. Boswell asked why it was that it was omitted to acknowledge the Book of Common Prayer with the Creeds and Thirty-nine Articles? As framed we only bind ourselves to the creeds and thirty-nine articles as authentic declarations of the doctrine of Holy Scripture. He wished to know why they were excluded so carefully? It appeared a remarkable omission, and he wished to know why mention of the Book of Common Prayer was not made, equally, in a document otherwise so admirable.

Archdeacon Bethune said, the reference was certainly not careful, but if anything, accidentally excluded. The three creeds and the thirty-nine articles, as contained in the Book of Common Prayer, are declared exponents of the doctrines of the Church. He saw no objection to introducing it.

Rev. Mr. Lewis moved that the better to go into the consideration of the subject, the declaration and constitution be printed and placed in the hands of

the Synod, and their final adoption postponed to a future time, when the subject could be fully considered. The amendment being seconded.

Rev. Mr. Arlagh said, they could all see the meaning of the passage, and that the creeds and thirty-nine articles, as contained in the Book of Common Prayer, contained the doctrines of the church, and that the Prayer Book supplied us with the form of worship.

Mr. Ermatinger said he could well understand why the clergy might see the full meaning of the passage, not so laymen. The principle was important, as it might be the basis on which their future action should be framed, and it was not clear to him, but they might be called on to discuss changes in the Book of Common Prayer, and in doing so, be fettered by this declaration. By adopting it therein, they would also be called to renew former pledges at baptism; they should be careful what they pledged themselves to in this declaration. It required some reflection before they adopted the doctrines which were embodied in a form of Prayer. Attention had already been drawn to proposed changes in this book, in the British House of Commons. As to subscribing to the supremacy of the Crown in Church matters, Her Majesty acts through her advisers, who may take very different views; and he would ask, independent of that, why must we subscribe to everything adopted in the sixteenth century?

Rev. Mr. Boswell proposed an amendment, introducing a recognition of the Book of Common Prayer.

Rev. Dr. Lett seconded the amendment. It contained two our ordination forms. He would like to see by its adoption, reference to the threefold order of the Ministry, Bishops, Priests, and Deacons; and we should not, in these Latitudinarian days, do anything to lower the Episcopacy.

Rev. Mr. Evans would add the Homilies.

Archdeacon Bothuno said, they are recognized in the thirty-nine articles.

Rev. Mr. Blessdell said Mr. Ermatinger spoke as if we were at liberty to adopt or reject what we pleased. As for himself, he thought if we wished to continue in complete union with the United Church of England and Ireland, we should be guided by the opinions of that great body of the Church at home, and not by such ideas.

His Lordship thought the introduction or mention of the Book of Common Prayer would be agreeable to all, and that they would be unanimous in adopting this amendment. As to Mr. Ermatinger's remarks, he would say, they were not called on here to discuss the doctrines of the Church, but merely to declare what they believed to contain the principles of the United Church of England and Ireland. Every Minister at his ordination subscribes to the thirty-nine articles, and the Book of Common Prayer, and therefore they were supposed to adhere to them with more tenacity than the laity.

Rev. Mr. Lewis pressed his amendment for printing the document.

Rev. Mr. Boswell said surely they did not require time to consider whether they should adopt the Book of Common Prayer.

Geo. W. Allan, Esq., would say one word on the amendment proposed. As an individual he would declare it to be his firm conviction that such delay would be most inadvisable. The declaration as framed contained nothing to which he could not give his assent. If they wanted to go into doctrinal points they might do it, but delay would be the consequence, and worse, for there was no one thing any man attached to the Church felt the importance of more than avoiding subjects of discussion, which if introduced would only be throwing a firebrand in among them, and all this would be avoided by their unanimous adoption of the declaration as submitted to them.

Dr. Bovell said the amendment of Rev. Mr. Lewis connects the declaration with the constitution, which might require more consideration, but he hoped they would not separate without accepting the Book of Common Prayer in all its force.

Mr. Ermatinger again pressed his views. He said in proposing delay he had no object but to have it considered fairly. It is said that there is nothing doctrinal contained in the declaration which they could not agree to. He would ask of the clergy themselves were they unanimous on the doctrine of Baptismal regeneration. (Loud marks of disapprobation, and cries of order and question.)

Honble. Mr. DeBlaquiere said they were there that day as members of the United Church of Great Britain and Ireland, assembled to assert the principles of their future Constitution as a Synod, and he did not believe they would consider it necessary that the whole diocese should be obliged to go back to their homes to consider on the propriety of adopting this Constitution.

Mr. Baker said they must either postpone the whole question for 12 months, or make their declaration on the broad principles which it contains now. He thought the Committee would at once adopt Rev. Mr. Boswell's amendments.

Rev. Mr. Lewis said, he would ask his Lordship's opinion on the proposed delay, and be guided by it. (Hear, hear.)

The Bishop said in his opinion delay now would expose us to the ridicule of the world. He would suggest they should adopt it as a whole now, but leave its final adoption until after they had an opportunity of communicating with the other Dioceses in these Provinces, and obtaining their concurrence or opinion thereon.

The Rev. Mr. Lewis then withdrew his amendment and declaration, and the amendment of the Rev. Mr. Boswell was unanimously adopted.

Hon. Mr. DeBlaquiere said, as uniformity of action was important, he would move that his Lordship be requested to transmit a copy of the same to the several dioceses in these Provinces, with a view to elicit their opinion and co-operation. This motion was with some slight alteration agreed to.

Hon. Mr. DeBlaquiere then moved that a copy of the declaration should be transmitted to England to be laid at the feet of the throne by the Archbishop of Canterbury.

Rev. D. E. Biako objected to this course until after its final adoption.

Rev. Mr. Parry said they were not recognized yet as a Synod, and had no legal existence.

The Bishop said that in any case he would have sent it to the Archbishop for his information. He was well pleased with the motion, which would have his sanction.

Rev. T. B. Fuller said in taking this step they properly declared their recognition of her Majesty's supremacy, and their desire to remain an integral part of the British Empire.

The Bishop said it was open to any body of men to lay their opinions respectfully before the throne.

The suggestion was then agreed to, and the Synod adjourned until three o'clock.

### News Department.

From Papers by Steamship America, Oct. 28.

#### ENGLAND.

The Observer announces that Miss Nightingale, a lady who has devoted herself to the education of the more humble and struggling of her sex, has been appointed to superintend a corps of female nurses for our military hospitals, an innovation upon our old practice which the Government deserves the greatest credit for having adopted. Miss Nightingale is a lady of family and fortune. She is the daughter of Mr. Nightingale, of Emlypark, near Southampton. She is described as a lady of most remarkable accomplishments, and of a loftiness of purpose little understood in general circles of society. She left London on Saturday night for Paris. Forty nurses, selected with the greatest care—some experienced in their calling—but all devoted to their holy work of charity—will leave on Monday morning for Marseilles, whence they will sail on the 26th for Constantinople, in the Vectis, the fast steamer of the Peninsular Company, employed usually in the carriage of the Indian Mail, and in all probability will reach the scene of their labours on the 4th proximo. The Daily News states that the staff of nurses "includes a number of recruits from Miss Sellon's establishment, and others from a society of Sisters of Charity attached to a Romanist Society in London."

We last week mentioned the extraordinary passage of the *Red Jacket*, one of the White Star line of Australian packets, to Melbourne and back in 69½ days out and 73½ days returning, as the fastest on record. She has now been surpassed by the ship *Lightning*, of the rival "Black Ball" line of packets, which has made the passage out in 78 days—which is not rapid, owing to bad weather—but has come back in 63 days, altogether beating the *Red Jacket* by two days. She brings letters back in answer to those taken out by the *Great Britain*, making the course of post to Australia and back only 132 days. Her captain is Forbes, recently of the *Marco Polo*.

Our obituary announces the death of the venerable Sir Thomas Byam Martin, Vice-Admiral of the United Kingdom. "The gallant sailor has not fallen a victim to any specific disease, but has gradually sunk from exhausted nature, with his wishes all gratified, the last expressed of which was, that he might see his youngest son, Rear-Admiral Henry Byam Martin, who commanded the flying steam-squadron in the Baltic, before he died. This paternal desire (by the aid

of the Lords of the Admiralty, who had sent out intelligence of the declining state of the health of the Admiral of the Fleet to his son in the Gulf of Bonaire) was amply gratified by the arrival at eight o'clock on Wednesday morning last of the steam-frigate *Leopard*, with the young admiral on board, to hook out for whom, and hasten his arrival in port, the steam-tender *Sprightly* had been out all night. Thus, surrounded by all his family, the brave old sailor breathed his last at the age of 83, happy and contented in the bosom of his family, and conscious of all that was passing around him."

A child, aged three years, belonging to a woman named Henry, died near Toome, Ireland, a few days ago, from intoxication! The grandmother, mother and aunt of the child were all drunk at the same time.—*Northern Whig*.

There is one point on which some uneasiness is, I believe, felt by military authorities with regard to the siege; and that is with respect to the position of the allies after the town itself and the fortifications on the south side of the harbour have fallen into their possession. What is, then, to be the fate of the celebrated North Fort? The establishment of this separate command, together with the marches and counter-marches of Prince Menschikoff, and his reported visit to Perkop itself, would seem to indicate that the Russians are turning their attention somewhat from the immediate defence of the fortress to that of the Crimea in general, of which the Fort du Nord is to be made the pivot of operations. If such should be the case, the fall of Sebastopol may be but the prelude to a long and tedious winter campaign in the country beyond.

The allied armies are now supposed to number but short of 100,000 men; and so great is the confidence felt by the generals that they are reported to have expressed their wishes that no further troops be despatched to the Crimea, but that reinforcements be henceforth landed at Varna, there to await further orders.

An official announcement in the *Weiner Zeitung* delicately intimates that the youthful Emperor is in a condition which gives the hope of an heir to the throne of Austria.

The *Moniteur* publishes the general list of French killed or wounded in the Battle of Alma. One hundred and thirty-six French were killed, of whom few were officers. The wounded numbered one thousand two hundred, including sixty-one officers.

The authorities of the Greek Church, we are told, have signified to the English Generals that they will be glad for any who do not depart this life in the "Lata schism" to rest among them.

A correspondent of the *Daily News* writes from Belgrade that since the Russian consuls left Turkey, toleration makes more progress; and gives, as an example, the fact of the Prussian Government having succeeded in obtaining permission for a protestant clergyman to perform divine service publicly in Belgrade, where the "orthodox" faith of the Czar has hitherto oppressed their forms of Christianity.

The Countess of Errol writes to the mother of her husband:—"Lord Raglan has been most kind to me ever since we have been with the army, and we must regret the imperative necessity of leaving him; and when I saw him after the battle, he said, 'Thank God it is no worse with your husband;' and he permitted us to accept the hospitality of our kind friend, Captain Derriman, and to remain on board the *Catalpa* for ten days after the battle. I am now able to attend to his wound myself. There was a medical board held here upon him yesterday, which decided that, as the wound could not be sufficiently healed to enable him to do duty for the next two months, it would be useless his remaining here; consequently they recommended his going home on sick leave."

"While the work of war goes on prosperously, those who look forward to the future will be glad to learn that the more lasting strength to be derived from internal reforms does not pass unnoticed by the advisers of the Ottoman Porte. When the Russians abandoned their forts on the Circassian coast, there was a cry from their partizans, that the slave-trade which the Czar had laboured to suppress, would now be carried on with renewed vigour and deeper iniquity. This apprehension was also felt even by the supporters of the Turkish cause, who dreaded to see any success in this just war result in misery and demoralization to even an obscure and barbarous race. The Russians from Anapa to Redout Kaleh had always declared that the exportation of women was prohibited by the Czar, and the export traffic was attended with difficulties which at least retarded the numbers of the victims. All these sentiments

the country were conveyed away by false pretences or secret means, and few would have reached Trebizond but for the corruption of the Russian commanders, who received an addition to their wretched incomes by the reward of their connivance. The attention of the British Ambassador has been especially directed to this subject, and after many representations, he has succeeded in obtaining firmness, worded in the most stringent language, for the total abolition of the Circassian and Georgian slave-trade. Not only may the women be taken and set at liberty, so far as a Musulman female can be free, but the dealer will be subject to the punishment of a grave offence. Whether the extinction of a white or concubine slavery, will follow this edict, it is difficult to say. Turkey is the country of high sounding reforms never carried into practice, and imperial orders execute only where a foreign representative is present to urge on their enforcement. But no doubt the Porte and its advisers are in earnest, and the trade will cease for the present as far as Constantinople is concerned.

QUEBEC, Nov. 7.—Last night on the suggestion of Mr. Hincks, the Legislative Assembly came to an understanding to vote a sum of money, to be applied to the relief of the widows and orphans of Soldiers of the Army who have fallen or may fall in the present War.—The amount would probably be \$100,000. Private subscriptions are also making for that purpose in Canada.

Editorial.

SYNOODICAL ACTION.

We have never seen an objection to the Synodical principle that ought to weigh for a moment on the mind of a conscientious Episcopalian, desirous to assist in perfecting the ecclesiastical polity of his Church: indeed it seems to be generally conceded as one that ought to regulate not only the Church, but all government constituted upon the broad basis of securing the greatest happiness to the greatest number. The principle appears never to have been acted upon before the Apostolic age. It was left for a time when all things were fulfilled which the Prophets had foretold concerning the redemption of mankind—when all old things had passed away, and all things had become new—for the infant Church to show in the elements of her organization, an example of government adapted alike to the ecclesiastical and civil requirements of society—a type of what the nations are now aiming at as forming the just counterbalance of power, but which scarcely one, with the exception of our own favoured England, has ever attained to. It is remarkable, that when the Church departed from the primitive simplicity of her government, and it was in a great measure lost, the mercy of God raised up our nation, to attain by slow degrees, to a perfection of civil polity which of itself will mainly conduce to guide the Church back again to her original excellence. For seventeen centuries, it may be said, has the Church, by her declension into Antichristian and schismatic error, forfeited, or been deprived of the privilege, by her organization, of being a model for the best system of secular administration—a striking lesson to mankind, showing that however easy it may be to wander from the right path, and to become bewildered in devious ways, that it is difficult indeed to retrace the various complications, or to find the lost track, by the highest efforts of human wisdom. Still, the proof is extant, after the interval of ages, that Apostolic order and Constitutional Government, are very nearly synonymous terms—and that the operation of either, as it relates to Church or State, is that of a system of the greatest perfection of which our fallen nature is capable—while a departure from them, on the other hand, realises all those consequences which follow a violation of rules which unerring Wisdom has appointed for the proper guidance of the human family.

But it has been said, and arguments have been attempted in support of the assertion, that the full time has not arrived when Synods should be held in the Provincial Church. One class of objectors would wait to receive them at the hands of Her Most Gracious Majesty—although they are the inherent right of the Church in all circumstances, independent of any earthly potentate. Another, allege, that no proceedings of the body assembled to form a Synod, can be binding upon those who dissent from them—forgetting that in this respect we are in no worse position than other denominations. One would have us to wait the passing of the Colossal Church Bill—as though we ought to acknowledge the heterogeneous Imperial Parliament as supreme head of the Church, and should subject ourselves to the tender mercies of a body, nearly one half of whom may be said to be inimical to Church principles. Another, have so poor an opinion of their fellows and themselves, as to imagine that a Synod would be the mere creature of the Bishop of the diocese, and only of use to sanction his acts, however arbitrary. The most absurd, fear that Synods would bring upon us the very evils

they are intended to rectify. These, and such as these, constitute the main objections to an Ecclesiastical management, where the Bishops, Clergy and Laity, form three separate branches, and the consent of all is necessary, to make rules for the better guidance of the Church in her temporalities and discipline. Now it is time for any thing when a necessity exists that it should be done; and it is the time to supply that which is needed when it can be done to the best advantage; and we may go further and say, that it is quite time that Churchmen should assert their right, when that is opposed, or unfair obstacles are presented to its requirement. The necessity is so generally understood, that it does not need a word of observation. Our youthful condition, while we have full freedom of action, with no complicated Church interests to reconcile, no just grounds to fear any evil consequences, is certainly the best time to establish in their purity, and to take care that they are so established, those religious privileges, lay as well as clerical, which as Episcopalians we have a right to enjoy, and which we cannot possess until the Church, complete as she is in her orders, has a competent ecclesiastical organization to make their working harmonious and efficacious. With reference to the third reason, it is always time for action, when great interests are thwarted or unjustly impeded—and that time had arrived in the Colonial Church, when the State disavowing its claims as part of the Establishment, and consigning it to an equality of condition with every other Christian profession, left it exposed and defenceless. Thanks to many causes of attachment, but chiefly to the noble Societies which have sprung up in the Church of England, the bond of union has not been severed,—and it may be hoped that the Colonial Branch of the United Church of England and Ireland, is now in a condition to influence in some degree the restoration to the Mother Church of that full ecclesiastical authority, that will enable her to regulate her own household, to the satisfaction of the realm, and with benefit to every part of the habitable earth to which her ministers shall carry the glad tidings of salvation. W. G.

It is due to the Clerical Editor of the Church Times, as well as to its Proprietor, to notice, that the Paper during the last four issues, this day's inclusive, in the absence of the former has been conducted by the latter; and that the Clerical Editor is in no wise responsible (except in the Colledge articles, addressed to P. C. Hill, Esq. and an extract or so of little moment,) for either the original or selected matter.

We observe in the Colonist of Thursday last, an extract from an English paper, on the subject of Church Synods. The author apprehends confusion in the Church from their adoption, and seems to be totally oblivious of such a body as General Convocation. We need only look to their operation in a neighbouring country, for a proof of the fallacy of his reasoning. Nor does it follow that the practice would alienate the Colonial Church from that of the Mother Country; in fact, if we take again the example of the United States, we shall see in the success of the practice that it tends to promote Christian unity, and to draw more closely together their mutual relations. And so it will be in the Colonies. Its result in them will be, that in a short time they will become worthy allies instead of dependent offshoots. We regret that "A Churchman" does not entertain more enlarged and elevated views of the destinies of his Church, which would make him more earnest for the establishment of Synods, than speculative upon their influence.

We publish *Crito's* second letter, because unwilling to refuse insertion to any communication on the subject to which it refers, when the language and style is unobjectionable; but we would remind our correspondent that brevity is desired. After a careful perusal it appears to us that his argument might have been comprehended in much less space, and that it is based upon a groundless assumption. The sum of the letter is this. Every Clergyman takes the Oath of Supremacy—the Clergy cannot meet to consult about the affairs of the Church without being guilty of perjury. Is *Crito* serious in this? We would recommend a careful perusal of the said Oath. It will be found that it is only an abjuration of the power of the pope, whether in things temporal or spiritual. But perhaps he has made a mistake, and intends to refer to the Article in the 36 James, in which it is stated that the "Queen's Majesty under God is the only Supreme Governor of this Realm and of all other Her Highness's Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes as Temporal." This however is only subscribed, and no Oath is taken to it. But without insisting upon this distinction, we ask what this can have to do with

Assemblies for the settlement of our own local affairs? Why, it is equally potent to prevent any Parish Meeting, and still more any general meeting of the D. C. S. It is not proposed to interfere with the constitution or order of the Church of England, but only to supply a deficiency, so as to adapt ourselves to our particular circumstances; and with this view we believe, notwithstanding *Crito's* assertions, that what has lately been decided at Halifax may lead to very beneficial results.

We have copied from the *British Canadian* of Oct. 15, an Upper Canada paper, an account of the first and second day's proceedings of the Church Synod convened at Toronto. They will be found interesting to our readers generally.

An able document on the subject of the Clergy Reserves, by the Lord Bishop of Toronto, has just issued from the press of Upper Canada. It is also published at length in the Toronto Church of Oct. 26. We shall probably allude to it in our next number.

The Funeral of the late Hon. H. H. Cogswell took place on Tuesday last, with many demonstrations of respect, although it rained incessantly. At a meeting of the Bench and Bar on the Saturday previous, at which the Honble the Chief Justice presided, Resolutions to attend the funeral in a body, to wear crapes for one month and of sympathy with his family, were passed.

Our obituary last week announced the death of Joseph Whidden, Esq. Clerk of the House of Assembly, and a barrister of much early promise. His funeral took place on Monday last. Resolutions similar to those on the occasion of Mr. Cogswell's death, were also passed at the meeting of the Bench and Bar, the previous Saturday.

LATER FROM EUROPE.

DIGBY VIA YARMOUTH.

[By Telegraph to Merchants' Reading Room.]

The Steamer from St. John, N. B., arrived at Digby, on Wednesday evening, with the following European intelligence.

Steamship Atlantic, arrived at New York on Monday at noon.

The siege of Sebastopol was progressing favourably—two Forts had been destroyed.

A breach had been made but it was not yet practicable to storm.

Prussia had sent a Note to the Czar, requesting his acceptance of the terms of the four powers.

Flour has declined 2s. per barrel. Wheat has declined 6d. per bushel.

On Tuesday, His Honor the Judge of the Court of Vice Admiralty, in the case of the ship *Creole*, seized by Capt Campbell, for infraction of the Fishery Treaty, gave a very elaborate decision in favour of the Defendants, who clearly showed that they were British subjects, that the vessel had never lost its character as a British vessel; and that they were entitled to all the privileges of fishing on British territory. His Honor the Judge justified the seizure on the ground of the very suspicious circumstances connected with the vessel, and which could only be removed by a judicial investigation. He thought that if the matter were fully represented to the House of Assembly, they would grant the Defendants the amount of costs incurred in their defence, and such other remuneration as they might be entitled to.—*Chronicle*.

His Excellency the Lieutenant Governor, in Council, has been pleased to make the following appointments:—

William H. Rogers, Esq., to be a Commissioner for taking Affidavits and Recognizances of Bail, and for the relief of Insolvent Debtors, for the County of Cumberland.

Rev. John Stannage, to be a Commissioner of Schools for the Western District of Halifax, vice Rev W. R. Cochrane, removed.

Daniel Dimock, Esq., to be one of the Coroners for the County of Lunenburg, vice James Thomson, Esq., resigned.

Benjamin J. Cochrane, Esq., to be one of the Coroners for the County of Annapolis, vice Asa Foster, deceased.

Thomas Kenny Cragg, Esq., to be a Justice of the Peace for the County of Lunenburg.

James M. Lent, Esq., to be a Justice of the Peace for the County of Yarmouth.

James M. Lent, Esq., to be one of the Commissioners of Schools for the District of Argyle, in the County of Yarmouth.

Robert G. Halliburton, Esq. to be a Notary and Tabellion Public.

THE BISHOP thanks those persons who have kindly sent some of the Reports of the S. P. G. required to complete the Set for the Decade of Clergy, and at the same time repeats his request to the Clergy and others throughout the Diocese, to endeavor to procure and to forward to Mr. Goswaj the numbers still missing, for the years 1780, and all of earlier date, 1783, 1787, 1792, 1797, 1800, 1804, 1806, 1807, 1837-8.

## Ecclesiastical.

[From the London Guardian, Oct. 25.]

There was a large and interesting meeting of the members of the Society for the Propagation of the Gospel in Foreign Parts, held yesterday at their rooms, 79, Pall-mall, in reference to the providing religious consolation to the sick and wounded soldiers at the seat of war. The Bishop of London presided, in the absence of the Archbishop of Canterbury, who was unable to attend except at great inconvenience, but the objects of the meeting had his entire concurrence. The Bishop of London, in opening the meeting—"Would not say that the Roman Catholics had set us an example, but they had done their duty, and grieved indeed should he be if the Church of England were backward in treading in the same steps. There was no reason, however, to fear that. It was most gratifying to find that already, even in the first movements of this endeavour, devoted men were coming forward and offering their services to go out and spend their time and strength in the good work, without any reference whatever to remuneration—without looking to any other reward than the answer of a good conscience towards God, springing from ministering to Christ in the persons of his suffering servants.—They had present among them two or three persons who had come forward to dedicate themselves to this work of piety. Three or four more had offered themselves, and he believed the difficulty the society would have to encounter would not be to find a sufficient number, but to choose from those who offered themselves for the work of charity. He (the Bishop) was authorised to state to the meeting that the movement now about being commenced would receive the most cordial encouragement from her Majesty's Government, who had volunteered to do all they could, and who had expressed themselves most thankful to the society for so warmly taking up the matter. He might add that the clergymen who might be sent out by the society would go forward with the joint concurrence of the Church and the Government of this Christian country." (Cheers.)

Mr. A. J. B. Hope, in moving the adoption of the report, pointed out the necessity of succouring our fellow Christians in the East, and how wisely and well the society had met the difficulty. Mr. Hope suggested that a Bishop should be sent out:—

"Why should not the society go up to the Government and ask at once for the appointment of a Bishop? He did not know whether any of our present Bishops could undertake the duty. If the Bishop of New Zealand, for example, could delay his return to his distant diocese for a short time, his presence at the seat of war would be hailed with acclamations of delight by our soldiery, for he was indeed a missionary Bishop. (Loud cheers.) There were very few legal difficulties in the way of sending out one of the chaplains as Bishop, for there were various acts to render the consecration of Bishops more easy than formerly. The Suffragans Bishops Act of Henry the Eighth, which had been long dormant, might be revived.—The clergy in the East were peculiarly under the episcopal superintendence of the Bishop of London, who might appoint suffragan Bishops, such Bishops, on their return from the East, being eligible for preferment, although retaining their episcopal orders. This proposal might at first startle people by its apparent singularity, but would eventually recommend itself by its applicability to the present emergency. With a Bishop camping with the soldiers and labouring in hospitals, they might hope to see the triumph of the cross in connection with our political and military victories—a consummation which should be the object of their dearest aspirations."

The Bishop of London and the Chaplain-General of the Forces pointed out that the Government had not neglected their duty in sending out chaplains; never had so many been sent out with an army, but it was impossible to supply them with as many as could be wished. Mr. Gleig said further:—

"He had authority to state to the meeting that for every clergyman whom the society might send out under its auspices, whatever might be allowed him out of the funds of the society, Government would give as much. (Cheers.) He had authority to state also, that a free passage would be provided for each clergyman sent out, and that he would receive the same rank, rations, and quarters as though he was a chaplain on the Staff. He did not think the Church would expect more from the Government. He doubted whether an itinerant Bishop would be in his right place in a war. If they succeeded in evangelising the East, then would be the proper time to send out a Bishop.

"The Rev. Prebendary Murray, on the part of the Society for Promoting Christian Knowledge, offered to assist the movement by the grant of any number of books that might be required.

"The Chaplain-General to the Forces said, he had that day bought books to the amount of £70, on behalf of the Government, which would be forwarded forthwith to the Hospital at Scutari.

"The Bishop of London wished to add that St. John's House, Westminster, of which he was President, had sent out six of the number of nurses, who had come forward the moment they heard of the want that existed. They expressed great eagerness to go, without saying anything about remuneration. They would be accompanied by the Rev. C. P. Shepherd, the chaplain of the institution. The Revd. Edward Owen, Fellow of Jesus College, Oxford, and the Rev. C. E. Hadow, Curate of Crayford, who were in the room, were going out, and in the name of the Church he (the Bishop) thanked them for the disinterested zeal which had led them to encounter such great difficulties for the sake of Christ and his Church. The Rev. Mr. Dealtry, a son of the excellent Bishop of Madras, had also offered his services, if required."

## Selections.

The Christian Times gives some particulars of the Kirchentag, just concluded, at Frankfurt:—

"The assembly of the Kirchentag numbered 1,616 enrolled members who took no part in the deliberations; several hundreds more from the neighbourhood, though not enrolled as members; and, at times, above 2,000 auditors admitted, each one by ticket previously procured at the office of the local committee. All our Universities were represented by some of the most distinguished professors, and the best known ecclesiastical bodies by their chief members."

Saturday, the 23rd ult., was the chief day, when two special subjects were named for discussion:—

"First.—The Relations of the Church and the Civil Legislature in the matter of Divorce. To comprehend the reason for the selection of such a topic your readers must bear in view three particular facts in German customs and institutions. 1. The frightful number of divorces pronounced in certain countries of Germany, to the great prejudice of Christian life in the family. 2. The scandalous facilities allowed for divorce by legislation. 3. The tyranny to which the consciences of pastors are frequently subjected in this system of National-Churchism, by their being obliged to bless the marriage of persons divorced, contrary to the Word of God. The Kirchentag determined to make a spirited protest against these irregularities. An eminent theologian, Dr. Julius Müller, had been entrusted with the introduction of the subject; he did so with his usual depth of thought, and viewed the question in the light of Scripture and of morality. He was followed by a distinguished lawyer, distinguished no less for his talents than his piety, Dr. Thesmar, of Cologne, who read a thorough treatise of civil law on the question. All this had its interest as far as it went, but it was too restricted a view of the matter for so large an assembly. But while it could not be otherwise, must we not deplore the confusion of civil and religious matters that reigns in Germany, and which ever and anon produces a thousand inextricable difficulties? But our dear German brethren are unwilling to see all the faults of this system of State religion: there it is, they say, the order of things willed by God; and civil marriage, the only institution which allows Church and State each its legitimate action, is, in their eyes, an abandonment of Christianity, and all but an invention of the Evil One.

"After these two learned and distinguished persons had handled the subject, the morning being now far spent, the president put the question to the meeting as to whether a discussion should take place; they decided in the negative, content to adopt two propositions; one, to the effect that a petition should be addressed by the Kirchentag to the Governments of Germany, begging that the legislation on divorce be brought back to the principles of Holy Scripture; the other, sent to all the ecclesiastical authorities, praying them to protect pastors having conscientious scruples as to the propriety of celebrating the marriage of divorced persons.

"The other subject next in order for the second day was, 'The Justification (or defence) of Infant Baptism.' You are aware that it was intended to combat the influence of the Baptist missionaries who are at work in several countries of Germany, and whose views are opposed to those of nearly all the German nation. This subject was entrusted to Professor Stein-

meyer, of Bonn; and he managed it in an erudite, a thoroughly theological, and certainly a novel manner. That is to say, the professor, in order to apply the mysterious doctrine of Scripture on Baptism to the case of infants, could only see a negative side to the doctrine—the putting off the old man, not yet the putting on of the new; the death with Christ, not the new life which follows; repentance, not regeneration, &c. He thus called forth opposition from all quarters, as was pretty evident in the discussion which followed. Some could no more conceive of the negative side in infant baptism than of the positive; another party had no fancy for a doctrine of baptism split in two; all, or nearly all, fell into the error so common in Germany, which consists in applying to the baptism of infants those profound sayings of Scripture that apply to the baptism of believing and regenerate adults; and thus they are led either to admit a certain magical process on an unconscious being (baptismal regeneration), or to modify the doctrine of baptism and adapt it to the child. There was not a single speaker that kept boldly to the only view of the case which can justify infant baptism, the covenant of grace, which Scripture authorises the admission of infants to the Church, and in which the God of Mercies has reserved such rich blessings for them. The discussion led to nothing, notwithstanding the eminence of the men who took part in it, MM. Ball, Sauder, Dörner, Ebrard, Wichern. This might have been expected, for a question of theological dogma can never be discussed successfully before a large audience."

CHINA.—The rebel chief having achieved a sufficient degree of success, appears to be turning his attention to the foreign residents at Hong Kong, whom he threatens in the following letter:—

"I, Hung-Seu-Tsene, by the grace of Heaven bestowed in the course of time, reviving, after an interval of ages, the Prince of Peace (Ta-Ping-Wang), recognised by Heaven as Emperor (Kwangto) of a new dynasty, the Ming restored, a great (or stout) Chinese, signify my pleasure to you, barbarian slave and foreign devil, saying:—'You, ye foreign slaves, are but as fowls, apes, or dogs by kind. You are ignorant of the five relations; you are not susceptible of civilization. It was solely because the rulers of the south—faithless to China and coveting their money—fostered the men from afar, and invited you, ye slaves, to bring tribute and to trade, that you obtained authority to build houses and trade in Chusan and Ningpo, in the provinces of Fokien and Chekeang—that you were suffered to anchor at Macao and Whampoa, in Canton, and carry on your commerce. For years you have brought tribute and came as guests, you were obedient to our laws, you submitted to the influence of our people's feelings. You had been as women for 200 years, when you gradually (or secretly) became pretentious, and the imbecile governors of the 18 provinces were hand-tied as far as coming with you went.

"In 1838, when Lin burnt your opium, and Admiral Kwanz died gloriously in action with you, Jesban and Lungwan sold themselves like traitors. Keheh and Keying sold you Hong Hong and lied to the Emperor—a matter of gnashing of teeth. You usurped territory, plundered the people, defiled their women, took their houses, desecrated their graves, ruined their fields, burnt their temples, &c., with the heart of the fox, affecting the fierceness of the tiger.

"Ayya! Is not your worthlessness low even to ridicule? But you looked not for it that the wisdom of Heaven would give its clue to the virtue of man, and that the hearts of the people would resume their allegiance to China.

"I, the King, have spoken of war, and have talked of the movements of troops. We have many thousand guns of divine power, weighing millions of pounds. We have many myriad vessels a hundred chang in length, which without wind can convey themselves hence to the throu K'iang provinces. On a lucky day, which we shall select, we shall descend straight on the province of Canton, and in the autumn shall send you a challenge to fight. Our clustering standards will shade the nine heavens, and with numberless swords and spears we shall enclose the sea. Our divine fire shall consume your ships, our troops your dwellings; our divine weapons shall flash to the pole, and our divine youths and maidens shall be as thunder shaking the skies.

"Now, I hereby signify to you my pleasure that you immediately release such of our people as are in your prisons, and treat Chinese gentlemen with respect. If our horses and wealth are restored, and your foreign guns and devil ships given up to us, we will secure to you your miserable existence. But, if

you will persist in your blindness, and adhere to your former course—unremittingly vicious and violent, when the soldiers of Heaven shall come, and the winged sword shall have no eyes to see, do not charge me, the King, with a want of humanity.

“Let every one tremble and obey this decree, which is tendered for the information of the foreign daves and hairy devils.”

Nanking.—This letter is forwarded by Yang Sen Tsing, Elder of the Left Wing, King by the grace of Heaven, Minister-in-Chief of War at Home and Abroad, King of the State of Peace, &c.

MIERIKES OF WEALTH.—It is to have a subscription paper handed you every hour, and to be called a niggard if you once refuse your name.—It is to eat turkey and drink wine at a dearer rate than your neighbours.—It is to have every college, infirmary, and asylum, make a run upon the bank of your benevolence, and then call at the smallness of the dividend. It is to have sectarians contend for the keeping of your conscience, and lawyers struggle for the keeping of your purse.—It is to be taxed for more than you are worth, and laughed at when you say so.—It is to have addition of hundreds, subtraction of comforts, and multiplication of anxieties, and in division among spendthrift heirs.—It is to add interest to principal, until you have interest without principle.—It is to pay the tailor for all his bad customers, and compensate the tradesman for what he loses by knavery or extravagance.—It is never to be allowed to be on easy terms even with a coat or a shirt.—It is to have your son's steps surrounded by “mantraps,” and your daughter made a target for the selfish and speculating to aim at. It is envy gratis, and friendship bought.—It is to purchase a debtor's smile and a knave's flattery.—It is to be invited to drink poor wine, that you may give better in return.—It is to have your sleep disturbed by dreams of fire, and your peace of mind dependent on the blowing of the wind.—It is to have relations wish you a short life and a long will.—It is to contract the heart, and stretch the conscience.—It is to have greater temptations than others in this world; and to find the entrance to a better more difficult than the rest of mankind.

UNIVERSALISM.—“I am a Universalist,” said a boasting man, “and you orthodox are not fair in saying that our system is inconsistent with reason,” as he addressed one who held an opposite system. “But I will prove the irrationality of your system,” said his friend. “You believe that Christ died for all men?” “Yes.” “You believe that all for whom he died will be saved?” “Yes.” “You don't believe there is a hell?” “No.” “No punishment hereafter?” “No: men are punished for their sins in this life.” “Now put your “rational” system together, if you can. It is just this, that Christ died to save all men from nothing at all! Not from hell, for there is none—not from punishment in a future state of being, for he receives his whole punishment in this life. “Your's is the maniac effort of seeing a man on dry land in no danger of being drowned, and at an immense expense throwing to him ropes and life-preservers. What glaring absurdity! Your boasted religion is stark infidelity! If you believed the Bible you would believe as I do.”

Correspondence.

FOR THE CHURCH TIMES.

COLONIAL CHURCH GOVERNMENT.

No. 2.

In my former communication I state I, that the tendency of the present state of public affairs would ultimately render synodical action in the Colonial Church not only a matter of probability but even one of absolute necessity; at the same time expressing my conviction that notwithstanding the result indicated by the vote of the late Meeting in Halifax the time for such action had not yet arrived. One strong argument I said which led to this conviction, arose from the difficulty of dealing with the minority in a strictly constitutional manner. Other reasons tending in the same direction I will now proceed briefly to notice and discuss.

1. The time for synodical action has not yet arrived: because the constitutional and legal permission for self government has not yet been accorded to us. It may suffice with some, I am well aware, to be told that, as an intention if not a wish has been expressed on the part of civil or ecclesiastical authorities in the mother country to concede to us this permission as a positive boon, we are therefore entitled to adopt this intention or wish as the charter of our separate settlement, and the basis of our future proceedings. I confess myself to be not of this number. For it is presumed that although the Church of England in her consti-

tutional and ecclesiastical capacities has been silent for upwards of a century, yet when she does cause her voice to be heard she will speak in a clear, decided and authoritative manner: that she will for this purpose adopt the mode which of old won for her teaching her order and scriptural discipline, the reverence and veneration of Christendom; and that she will admit of no half measures—no half-suppressed or rather stifled utterance to the British Parliament, acting as if hesitation and uncertainty characterized all her movements. In a matter of such importance as the future order and discipline of the Colonial branch, it is but reasonable that she should proclaim her wishes and views in a manner becoming her lofty and prominent position; uttering her high behests not in low mutterings and equivocal whispers, but with the loudness, the clearness and distinctness of the clarion.—The action thus indicated must proceed from the whole body, constitutionally represented, and unitedly concurring with one heart and one mind in the measure looked for by the Colonial Church. It is not a chirp from Exeter, nor a matter from Toronto, nor a small squeak even from Nova Scotia, that will suffice to impart dignity and solemnity to the proceedings of the united Church of the Mother Country. No such partial walling-few and far between on the outskirts of her borders, are indications of resolute energy, isolated impulses and disunion, rather than of beautiful energy and united strength and activity. And it doubtless seems to be the part of a wise discretion to avoid them, to regard them as elements of strife and confusion, having a tendency to retard our progress and seriously to impair our efficiency.

You may probably tell me that thus to wait for the united and concerted action of the Mother Church entails upon us in the meantime immense inconvenience, that our hopes are raised without being gratified, and that promises are given without being fulfilled. Admit for a moment for the sake of argument that this patient waiting is not only an inconvenience but a positive evil—what then? You cannot escape from it except at the risk of encountering a much more formidable difficulty. For every deacon at his ordination solemnly professes his belief that he is called to the ministry of the Church “according to the will of our Lord Jesus Christ and the due order of this realm.” The due order here noted has doubtless reference to that fundamental article of our protestant constitution in Church and State, which centres the supremacy of both civil and ecclesiastical government in the person of our august Sovereign. And the deacon moreover, with the view as it were to ensure more firmly his assent to this important order, takes the oath of supremacy to the Queen against all co-ordinate powers in Church or State. Now I would respectfully ask, and I would submit the question to the serious and solemn consideration of all my reverend brethren, how is it possible for a Clergyman thus solemnly engaged to uphold the regal supremacy as absolutely paramount to every other, to give his assent or co-operation to the establishment of a co-ordinate if not a superior power that may dispute and perhaps engross the entire authority of this very supremacy? Your solemn pledge still remains in full force, strengthened and ratified by the most awful sanctions. Can you therefore consistently with the dignity of your sacred calling, turn round and enforce a measure, which will in effect nullify that pledge? I really confess my inability to perceive on what plea you can hope to prefer a satisfactory justification of any course of action that would seem to imply such apparent inconsistency. You have therefore, as it appears to my humble apprehension, the only alternative of either submitting to the inconvenience of delay, or of running counter to the spirit of a most solemn pledge. I need not say which of these should press with the heavier weight or your ultimate determination.

The evident difficulty of dealing with the Oath of Supremacy in the true spirit of our Protestant institutions, is probably after all the real cause of the delay which many regret in the matter of obtaining a British Act of Parliament to sanction the action of Colonial Synods. An Archbishop, a member of the British Cabinet, or a Solicitor General, may each in their turn give expression to their individual views or sentiments, by framing such a Bill as in their opinion would suit the particular emergency. A Bill of this nature if passed into a law might, and undoubtedly would, liberate us from any temporal inconvenience which may be supposed to result from the erection of synodical courts among us. But could an Archbishop or any number of Cabinet Ministers, satisfy the conscience in the breaking of a solemn oath? I trow not. The very pretence of assuming such authority would lead us at once beyond the pale of protestantism and lodge us securely within the vilest precincts of Romanism. We should voluntarily, impelled by an imaginary inconvenience, go back to the thralldom which we have solemnly repudiated, and sap the very foundation of the moral integrity and respect for social compacts which pre-eminently distinguish our ecclesiastical superstructure. And this it is submitted would be a more grievous and intolerable evil than any which the present position of the Colonial branch of our Church compels us to endure. Here I suspect lies the main difficulty in the way of dealing constitutionally with this question, and not as it has been asserted on episcopal authority, “that no Legislation is required.” Legislation is required and that of a very grave character. And I for one would venture to doubt whether the mode that has been proposed for offering us what is assumed by some to be a relief, is the easiest or the most constitutional. The sanction of the British House of Commons to any measure having for its

object the initiation of synodical action in the Colonies, I should be disposed to receive with great caution as a sovereign corrective to our many defects. The opinion of that branch of the Legislature cannot elude, in matters purely ecclesiastical, any prerogative right to the confidence of Churchmen, because of its woful composition. Since the repeal of the Test and Corporation Acts in 1828, and the passage of the Roman Catholic Emancipation Act in 1829, the declared opponents of the Church are admitted to a share in her legislation. How then can we receive its opinion as a safe guide for our polity, much less as a law of conscience? It is therefore submitted not only that legislation is necessary, but that it must be different and of a more friendly description than what might be naturally expected to issue from the House of Commons.

But here I may be asked, since I question the validity of any legal enactment to involve the conscience in regard to the obligation of the oath of supremacy, and since I repudiate the interference of papists and dissenters, being members of parliament, in matters that purely concern the Church—I may be asked, what mode of procedure ought, in this case, to be followed, in order to ensure for the Colonial Church, in a constitutional manner, self-direction and self-government? Viewing the question in all its bearings, more especially in its bearing on the rights of private judgment, I feel more and more assured that what has lately been enacted in Halifax is a beginning at the wrong end—a blunder—a mistake, that may possibly cause mischief, but cannot under any circumstances be productive of good. It merely displays our wishes and aspirations after power and authority, but furnishes no reasons to justify the movement, or to prove our aptitude for the important trust which it implies. It cannot therefore at present lead to any permanent good or practical result.

For my own part I should be inclined, when the time for action shall have arrived, to accept of permission to exercise self-government through a source, which of late years has fallen into desuetude; at least in so far as ecclesiastical discipline is concerned: I mean the Royal Prerogative. Let the colonial minister of the day or any member of the cabinet, who may feel more than others interested in the matter, procure for each Colonial Diocese a Missive from her Majesty, sanctioned with her sign manual, calling upon the Bishops and clergy to assemble, make regulations, and frame laws for the future guidance and well-being of the Church committed to their care. Let this exercise of the Prerogative of the Queen be used for the purpose of giving us a basis for further operations and if it might not satisfy the conscientious scruples of some in regard to the supremacy, it would at all events remove all legal or constitutional objections.—For it is to her Majesty only that the oath of fealty has been solemnly given: and it is contended that she alone can release us from its obligations.

Hence to meet in synod or convention without some such sanction is not only premature, but unconstitutional. CRTO.

FOR THE CHURCH TIMES.

MELFORD—ITS CONDITION.

No. 3.

MR. EDITOR.—I come now to a point in my plan which claims the interest and sympathy of Christians and Churchmen: I mean the Religious condition of the inhabitants of Melford. The progress of true Religion, and the advancement of the Church, are so mutually dependent upon, and indispensable to, one another, that they might well be combined under one view; but for the sake of method and perspicuity, I shall speak of the state of Religion, and secondly, of that of the Church at Melford. The former of these topics, with a few remarks of a general nature, shall suffice for the present letter.

In a community like this, destitute in a great measure hitherto, of the means of knowledge and grace, a sound religious condition is not indeed reasonably to be expected. I must confess, therefore, I have no flattering description to offer on this head. But while I can not say much for the state of Religion generally, I do not mean to intimate that no evidences thereof are any where to be found. I think I can unerringly point out individuals in our midst, who are here indeed “the salt of the earth,” and who live as becometh Christians. In point of morality however, I do not imagine our people, as a whole, worse than those of other settlements; whilst honesty, kindness and hospitality are the characteristics by which they are distinguished.

It has been too much the fashion and practice of some to stigmatise “the Stran” as the reservoir of all kinds of irreligion and evil, making no reservations whatever,—thus wantonly to depreciate the place, and to calumniate the people. How natural it is to look at the faults of others through the magnifying glass, but always to look at our own through the large end of the telescope! It would be far more charitable for such to reflect upon the fewness of privileges enjoyed by the poor Fisherman, to sympathise with him, and to do something to meliorate his condition,—duly considering too, the peculiar temptations and evils, to which by his occupation he is exposed, to counteract what little religious influence may have been vouchsafed to him. Before adverting to the latter, it may perhaps be useful to point out some of the peculiar temptations and evils which attend our Fishermen, and which are but too powerful to deter them from a Christian course, and to obstruct their religious improvement.

I may notice in the first place, that contact with

American Fishermen has been productive of much evil to our people. In point of information, or a certain worldly wisdom, it has been a benefit; but for what has been gained in this respect, much has been lost in others still more important. The Americans who visit the shores are generally of the lower class—a people exceedingly immoral and profane. Far be it from me to say this of all who have visited us; I have had the pleasure of meeting some right hearted and virtuous Americans here, and have repeatedly witnessed with pleasure the serious attentiveness and devout behaviour of many, while attending our places of worship. I do not say of all, but I do say of the generality of Americans who visit us, that they are irreligious and immoral, and as such, must be bad counsellors and unworthy exemplars, and apt to lead our people into many evil ways, both of thinking and acting. Bad company is one of the most prolific sources of evil, and the force of example few indeed appear to be able to resist.

3. The Fisherman has many temptations to intemperance, which the farmer or the tradesman does not experience. The very exposures, by night and by day, to storms, and tempest, and cold,—the very hardships attending his occupations, afford a show of reason for the use of ardent spirits. Whatever be the amount of extenuation awarded by these facts, as to moderate use, of one thing we are certain—they can not justly intemperance and excess. But so generally is it the case, that the former grows into the latter, that we can not but regard intoxicating liquor as a great evil, and the more so when we consider it not merely a source of intemperance, but of irreligion of every kind. Here the facilities are indeed many, and the restraints but too few to the obtaining of it. There is reason to believe, that the quantity brought every year to this place and consumed is immense. I regret also to be obliged to add, that there is a number of disreputable establishments here, where this life-poison is constantly sold. But how men endure with conscience and reason, can live by the sale of that which injures their fellow men in their nearest and dearest interests,—how they can consent thus to eat and drink the price of mortal bodies and immortal souls, it is difficult to imagine. The great bane of this community—the great preventive to its progress and prosperity, is alcohol, the mother of crime, and the enemy of all happiness to man. This chief of evils, it is the duty, the interest, and must be the desire, of every right-thinking man in the community, to do his utmost, by every justifiable means, to exterminate. But this evil does not exist merely here; it prevails more or less on every shore, in every hamlet and in every town throughout this Province; far and wide throughout the civilized (!) world its baneful influence is felt. What a boon to mankind would be its utter extermination! Illustrious would be that benefactor, rich and enduring the laurel Fame would wreath for him, who should solve the problem of effecting it.

3. The uneducated condition of a people is, generally, a very unfavorable one, either for their reception of the Gospel, or their immediate progress in religious improvement. This has been found to be the case at Melford, where the privileges and opportunities of education have been and indeed continue to be very few. The want of greater growth in spiritual knowledge is much owing no doubt to the want of education, which, under God, is able to open, and unfold, and prepare the mind, to receive and cherish the sacred seed of the Word. There seems to be a general apathy here, on the subject of schools, which discouragements both at home and abroad have tended much to promote. But we must have Schools—a spirit of inquiry, and a desire for information must be excited, if we hope ever to improve or prosper. It appears to me, however, that in this settlement, and in others similarly destitute, the best substitute for the former, and the best incentives to the latter, may be found in a wider circulation of our Church Paper. It is indeed matter of very serious regret, that the value and importance of this Paper, and the amount of benefit it is capable of conferring, do not appear to be, in any due measure, appreciated. The Church Times is full worthy the attentive perusal of every reader, but is thoroughly furnished for the edification of the Churchman. It affords enough of Politics, plenty of local varied information, elegant extracts and poetry for the tasteful, a word of instruction or admonition for the young, for a summary of Foreign news it is unsurpassed, it furnishes an interesting quota of Ecclesiastical and Religious knowledge, and it is the Record of the Nova Scotia Church; every Churchman should take it, if possible—it should be his sine qua non—his *rade mecum*—in an appropriate sense. He should not only take it, and read it himself, he should also strive to induce others to do so.

4. Frequent absences from home are a great hindrance to the religious improvement of our people.—The good impression received, while at home, has not time to strengthen or expand, before it has to encounter the interruption of a change of scene, a bustling occupation, and perhaps the baneful influence of evil associates. All this it does not often survive. Consequently, at the close of each successive fishing-season, when the members of his flock return to their homes, the Clergyman finds it necessary to begin *de novo* the great work of his sacred calling, to "teach again which be the first principle" of the oracles of God, and to lay again the foundation of repentance from dead works, and faith toward God. Thus, the Clergyman, on the one hand, seldom feels the satisfaction of success, nor his people, on the other, the full benefit derivable from his Ministry,—and Religion is thereby kept constantly in an incipient state.

It must then, in conclusion, be admitted, that there are hindrances and temptations, peculiar to the Fisherman, by no means inconsiderable or unimportant. These, for the most part, must account for his comparatively unhappy condition, whether in an Educational or Religious point of view, and at the same time rebut effectively the unjust reproach and bitter taunt of those, who perhaps owe their boasted superiority, more to outward circumstances, than inward virtues. Octr. 1854. RESIDENT.

FOR THE CHURCH TIMES.

#### NEW CHURCH.

At a meeting of the people at the Nine Mile River, on the Chester Road, held in Mr. Cyrus C. Boutilier's house, on the 18th of October, attended by the Revd. J. Stannage and the Revd. J. Pearson, Mr. S., the rector, informed those assembled, that as they had long expressed a wish to have the visits of a clergyman, and a small chapel built upon their burial-ground—an acre of land a few years ago conveyed to the Bishop by Cyrus C. Boutilier,—and having now an active and willing Assistant who had promised to take an interest in visiting them, he would be happy to appropriate £20 of what his friends at home had given him to do what he pleased with, if they on their part would raise £80. Whereupon, it was resolved, that Messrs. Kerby, Boutilier, and Ansel, be authorized to collect funds, (each having a separate list.) among their friends and acquaintances, towards the object.

It is believed that £100 would finish the exterior of the small building very neatly, especially as a saw-mill is quite near. About £25 in money, work, and timber, was raised among the few present at the meeting. A school-house had been first thought of, but the very great difficulty of obtaining teachers and salaries for them, was considered, while the visits of God's minister in His own house, though it were but once a month, must have a beneficial effect both in a present and future point of view.

The Rev. J. Stannage will gratefully acknowledge whatever sums are forwarded to him, through the above named persons, for the said Chapel.

The sacred edifice will stand alongside the main road, about nine miles from Halifax, about three miles from the coloured settlement of Beach Hill, and in the midst of about ten families of white people.

St. Margaret's Bay Rectory, Nov. 14, 1854.

### The Church Times.

HALIFAX, SATURDAY, NOV. 18, 1854.

COLLEGE AGENCY.

No. 17.

To P. C. HILL, Esq.

Sec'y. of the Incorp. Alumni.

Agreeably to the intention expressed in my last letter, I reached St. Eleanor's, P. E. I., on the 2d inst., where I was very kindly received by the Revd. Mr. Reid, who evinced a friendly disposition to the object of my journey, and has a young man now in training for the College. Altho' I had not time, as I had hoped, to canvas this District, I was encouraged to expect that something will soon be done in the way of contribution. After an uncomfortable voyage across the strait to Shediac, and an equally unpleasant journey of 112 miles by land, I reached St. John, N. B. at past midnight of Saturday the 4th. I officiated in Trinity Church the next day, and was treated during my stay with all possible kindness and attention by the Rev. Dr. Gray, and other friends. I found, however, as I anticipated before leaving Halifax, that a more unfavourable time could scarcely have been chosen for visiting New Brunswick, on such an errand. The awful visitation of Cholera paralyzed business for nearly two months of the past summer, and much depression remains from that cause alone. But in addition to this, a great commercial reverse is beginning to be felt, in consequence of the depreciation, at home, of the Timber and Shipping interest. I was informed, that the ships then in harbour, had suddenly decreased in value to the extent of £150,000, and a still more serious fall is apprehended. All this, of course, operates unfavourably against any attempt to raise money, even for objects more intimately connected with local interest, than that presented by me. Under these circumstances, I could not but acquiesce in the unanimous advice of Dr. Gray and all our other friends, to defer a general application, until another season, when it may be, that the difficulties I have mentioned will not stand so much in our way. I brought the case of the College to the notice of the community, by com-

munications in the public papers, and I also addressed letters and printed appeals, to persons in various parts of the Province, either immediately connected with our Institution, or supposed to be friendly to it. It is to be hoped that these efforts may not be altogether in vain. I also requested a meeting of the Alumni, and friends resident in St. John, which afforded me an opportunity for further counsel and advice, the amount of which was, that it was best to wait for a more auspicious time. The generous spirit of the Churchmen of St. John has been so often and so nobly displayed, in matters connected with the welfare of their Church, and I hear of such praiseworthy exercises of individual charities, even to the amount of thousands per annum, that I cannot doubt the ultimate success of our appeal, in behalf of an Institution which has already done so much for the Church, and for Society, in both Provinces. At this present time, the good which King's College has done, may be seen at St. John, in the Pulpit, on the Bench of Justice, at the Bar, in the Medical Profession, and in Commercial life.—Able, more enlightened, conscientious and influential men, in these various departments, than those whom our College has furnished to St. John, and to other parts of New Brunswick, cannot easily be found in any society of similar extent in the Queen's dominions. It is not to be supposed that such men, and the community over which their influence is so beneficially shed, will allow the Institution which gave them that influence, and fitted their intellectual powers for the high duties which they now so well discharge, to fall into decay, for lack of any help which they can afford. Judge Parker and R. L. Hazen, Esq., have each contributed £50, and I obtained about £100 besides from four individuals, whose names will be given in due time.

I am now at Granville, the visitation of which parish I was unable to accomplish last April. It is my intention, D. V., to endeavour to awaken an interest in the College by a personal appeal to as many as possible, from which, whether the contributions are large or small, good may be expected.

I omitted to mention, in connexion with P. E. Island, that before I left that quarter, a long and able article in favour of the College, appeared in Hazard's Gazette, with a report of our meeting, for which we are indebted to the pen of John Lawson, Esq., the Editor of that paper.

I am, yours, &c.

JAS. C. COCHRAN.

Granville, Nov. 13, 1854.

The Hazard's Gazette, P. E. I., rejoices in the prospect of Charlotte Town being not incorporated—a commendable unanimity on the measure being evinced by all parties and shades of opinion. We are paying just now, in the shape of taxation, pretty dear for our whittle.

The Cape Breton News comes to us half sheet size, owing to the scarcity of paper, a new supply of which is however daily expected. The News mentions the departure of Fort Major Sutherland, from Sydney, recalled, and passes a high compliment on his character while a resident in that place.

Hazard's Gazette advocates free seats in Churches, and recommends that the practice be adopted in St. Paul's in Charlotte Town, quoting the example of St. Paul's in Halifax. We know that our P. E. I. brethren will find the practice attended with good results. St. Paul's in Halifax is always well filled of a Sunday evening, sometimes to overflowing, and that by persons of all denominations, and it is rare indeed that any behaviour, unbecoming the House of God, is detected, that requires comment or exposure.

The Legislature is summoned for despatch of business, on Saturday the 2nd of December. Considerations connected with the Reciprocity Treaty have made this step necessary. The Members must be satisfied to spend their Christmas Holidays in Halifax—unless they adjourn for a week or fortnight.

According to advices from San Francisco, which seem plausible enough, but are not yet sufficiently authenticated, the British and French squadrons have met with a reverse at Petropaulowki, a Russian fortress in the Northern Pacific. It is said that two Russian batteries were destroyed, and two others crippled. The squadron, it is stated, were much disabled. The British admiral, Price, is reported dead, although not of wounds received at the siege. Total of English and French killed and wounded, stated at 209, of whom 111 were English. Some Russian vessels were captured, and sent to Vancouver's Island. It is supposed that the squadron would be reinforced at San Francisco, when they would again proceed north. In the meantime winter is on, when it will be impossible to keep that sea. This action is said to have taken place on the 1st and 4th of September.

Matches in the Skin, Extraordinary Cases of Malady... (Anatomical and Medical) All persons afflicted with a scurfy leprose, or other inveterate disease of the skin...

LETTERS RECEIVED.

From Rev. Mr. Pearson—the vessel had sailed before order came. From Rev. J. Stannago—directions will be attended to. From Rev. Mr. Jarvis—the parcel is awaiting a vessel. From Mr. Souter.

Married.

At Portland, on the 10th inst., by the Rev. J. Pratt, Mr. GEORGE H. STARR, of Portland, to Miss ELLEN GOODWIN, of New York, Maine. On the 15th of Oct., at All Saints, Southampton, Eng., ARTHUR JAMES HUNNERT Royal Welsh Fusiliers...

Died.

On Saturday evening, after a short illness, Mr. SAMUEL STONEY, aged 44 years. On Saturday morning, 11th inst., JAMES HENRY, son of J. H. Anderson, Esq., aged seven years. Suddenly, at Cork Harbour, on Sunday morning, in the 61st year of her age, LOUISA BISSITT, wife of the late Benjamin Bissett.

Shipping List.

ARRIVED.

Friday, Nov. 10th.—R. M. Steamship Niagara, Shannon; Boston: H. M. surveying steamer Columbia, Bay Ferry. Saturday, Nov. 11th.—Bright, Boston, Laybold, Boston; Doomer, Thorburn, Boston; Agnoris, Murphy, Pablico; schr. Emerald, Smith, Philadelphia; Resident, Brommer, New York; Export, Day, Oclrin.

CLEARED

Thursday, Nov. 10th.—Bright, Bloomer, (packet) Thorburn, Boston; schr. Harriet Newall, Parsons, Philadelphia; Illherita, O'Sullivan, Charlottetown. Resident, Herman, Newfoundland; Mayflower, Purdy, ditto; Mystery, Clutt, ditto.

Advertisements.

PER R. M. STEAMSHIP AMERICA.

August, 1854.

WILLIAM GOSSIP has received an excellent Assortment of STATIONERY, comprising Folio, Post, Foolscap, Letter and Note Papers—of superior quality—Ruled and Plain. Cream Laid and Blue Laid ENVELOPES—all sizes—Thick and Thin. Blank Books, Ledgers, Day Books, Ruled Books, Memo Books, &c. &c.

LANGLEY'S ANTIBILIOUS APERIENT PILLS. The great popularity acquired by these Pills during the seven years they have been offered for sale in this Province is a convincing proof of their value...

COUNTRY MARKET.

PRICES ON SATURDAY, NOVEMBER 18

Table listing market prices for various goods: Apples, Bacon, Beef, Lamb, Butter, Cheese, Chickens, Eggs, Geese, Hams, Do. smoked, Hay, Hops, Oatmeal, Oats, Pork, Potatoes, Socks, Turkeys, Yarn, Wood, Coal.

AFRICAN SCHOOL.

A MASTER qualified to pass an Examination before the School Commissioners, is wanted immediately to take charge of the African School lately taught by Mr. Gulliver. The Master will receive a Salary from Dr. Bray's Associates...

VALUABLE COLLECTION OF NEW BOOKS.

Just Received per latest Arrivals from Great Britain.

A VALUABLE COLLECTION OF NEW BOOKS, in Divinity, History, Ethics, and Light Literature—such will be Sold at Cost and Charges!! Books suitable for PRESENTS—Illustrated, Illuminated, and Handsomely Bound—very cheap. ONE HUNDRED SETS MAPS OF THE SEAT OF WAR...

E. K. BROWN.

NO. 1, ORDANANCE SQUARE.

HAS RECEIVED PER LATE ARRIVALS, A WELL selected Stock of HARDWARE, Bar, Bolt, Hoop, and Sheet Iron, Cast, German, Blistered, and Spring STEEL, Smith's Bellows, Anvils, Vices, Screw Plates, Files and Raps, Plough Mounting, Plough Plate, Shear and Stock Moulds, Manure Forks and Shovels, Mill Saws, Circular, Pit Cross-cut, and Hand Saws, Nails, Spikes, Latches, and Hinges, Molasses Gates, Mahogany, Rosewood, Mineral and Iron Knots for Horlice Locks, Coach Wrenches, Brass Bands, Patent Axles, Carpenters' and Lumberers' Rules, Wool, Cotton, and Catlin Cards, Cut Tacks, A general assortment of Brushes, Borax, TABLE CUTLERY, Pocket Knives, Scissors and Razors, Harness Mounting Cabinet Brass Ware, Girih, Chair and Brass Wob, Stoves, Iron Pots, Oven and Oven Covers, Tea Kettles, Boilers, Fry Pans, Preserving Kettles and Saucepans, Sash Weights Cart Boxes, Block Bushes, Ships' Compasses, Colours and Tint Glasses, BEST LONDON WHITE LEAD, Black, Yellow, Red and Green Paints, Linseed Oil, Copal and Bright Varnish, Turpentine, Window Glass, Putty, Whiting and Ochres, Gunpowder, Shot and Sheet Lead, Fish Hooks—9, 12, 15, 18 Yrd. Lines, Salmon, Mullet, Mackrel and Herring TWINES, Brunswick Black, Venetian Green, Polishing Paste, and a great variety of other articles, which he offers for Sale at the lowest rates for Cash or approved Credit. October 21, 1854.

COLLEGIATE SCHOOL, WINDSOR, N. S.

RE-OPENED.

THE PRINCIPAL of this Institution is prepared to receive Pupils either as Boarders or Day Scholars on terms recently established by the Governors of King's College, as follow: Boarders, at £35 per annum. Day Scholars, at £9. Payment in both cases to be made quarterly, and in advance. Parents intending to send their Sons at any time during the ensuing Winter, are requested to make early application. Further particulars may be known by reference, at Halifax, to the Rev. J. C. COCHRAN, Secretary to the Board of Governors of King's College, or at Windsor, to D. W. PICKETT, PRINCIPAL. N. B. Two annual exhibitions of £10 and £5 have been founded by the Alumni of King's College, and will be open for competition at the Encenia, A. D. 1855. October 11, 1854.

THIN IVORY VISITING CARDS.

JUST RECEIVED—AN ASSORTMENT OF LADIES' and Gentlemen's Thin Ivory Visiting Cards. WM. GOSSIP, No. 24 Granville Street.

MORE PAPER HANGINGS.

Per late Arrivals from New York.

JUST RECEIVED, A Further Supply of ROOM PAPER, comprising a VERY EXTENSIVE Assortment of Patterns, to suit all classes of Purchasers. To be together with remainder of previous Importations, make up a Stock not surpassed in the City for cheapness and quality. Orders for the Country carefully attended to. No charge for packing. Oct. 31. WM. GOSSIP, No. 24 Granville-street.

NOTICE.

DIRECT from Boston, and for sale head of Steam Boat Wharf, Next Door to Thomas Laidlaw's:—SUGAR, Tea, Coffee, Bread, PORK, Corn Meal, Buckets, Broom, Canvas, Candles, Soap, Flax, Rice, Tobacco, Snuff. ALSO A Large Assortment of Men's, Women's and Children's SHOES, BOOTS and RUBBERS. JOHN IRVINE, July 22.

JUST PUBLISHED.

SONGS OF THE CHURCH

BY WILLIAM BULLOCK.

Curate of St. Paul's, Halifax

To be had at the Book Store of Wm Gossip, Sept. 29.

CREIGHTON, WISWELL & CO.

IMPORTERS OF

BRITISH & AMERICAN GOODS, SLOP CLOTHING, FURS, NETTWEAVE, &c.

HAVE received their FALL STOCK, and solicit an inspection of the same from buyers who are in search of GOOD VALUE.

Warehouse, Nos. 2, 3, 4, and 5, ORDANANCE SQUARE, Nov. 1. Wm. Gossip.

RAISINS.

BOXES Prime Layer Raisins; Boxes and Half Boxes Muscatel, ditto, from Cargo of Golden Age and Eclipse, just from Malaga. For Sale cheap by WM. GOSSIP, 21 Granville Street, Oct. 28.

DRUGS, MEDICINES, PATENT MEDICINES;

TOILET REQUISITES, &c. &c. &c.

WM. LANGLEY Respectfully announces to his numerous patrons, that he has received from England a general Supply of the above. The various articles are of the best quality and moderate in price. LANGLEY'S DRUG STORE, Hollis Street, Nov. 4.

STEEL PENS.

Just Received—a Variety of WM. MITCHELL'S Celebrated Steel Pens, comprising D. O. P. and S. Pona, School Pen, good and cheap; MAP-PING PENS, Magnum Bonums, Swan Quill &c. &c. Penholders to suit the above. W. GOSSIP, June 4. No. 24 Granville-street.

BIBLES, BOOK OF COMMON PRAYER,

TESTAMENTS, CHURCH SERVICES.

ALL of the above Works sold at the Book Store of the Publisher of this Paper, generally much cheaper than they can be purchased elsewhere, being for the most part Importations from the Depository of the Society for Promoting Christian Knowledge, London, and are on Sale at their lowest rates—a privilege not possessed by any other Establishment in the City. On hand—an Assortment of the above in velvet, and superior and common bindings. WM. GOSSIP.

FURNITURE: FURNITURE!!

ENCOURAGE HOME INDUSTRY.

THE Subscriber thankful for past favours, begs to leave to intimate that he has now on hand a large and general assortment of HOUSEHOLD FURNITURE of the latest and very best patterns, which he offers at extremely low prices, and on accommodating terms. Persons on the eve of Housekeeping, and those already established, are respectfully invited to visit this establishment. Furnerals attended to at very moderate prices. ON HAND—A supply of Furniture POLISH, pronounced by all who use it to be a superior article. JAMES GORDON, 122, Barrington Street, April 22nd.

PRINTERS WANTED.

A JOURNEYMAN PRINTER who can make himself worthy of confidence, and generally useful at the Business will find constant Employment and good wages, at the Church Times Office. Wanted also—Two Boys of good Education as apprentices, who will have an opportunity, if attentive, to become good Printers. Nov. 4. WM GOSSIP

PRINTING INKS.

THE SUBSCRIBER has just received a Supply of PRINTING INK from the Establishment of Morrill, Donald & Co. This ink is in the form of 12 lbs. and upwards, is used in the Harpers' Establishment and other Printing Houses in New York, and will be warranted good at the respective prices, per lb viz from 1s. 10d to 2s. 6d. Cash. WM. GOSSIP, No. 24 Granville St., Halifax, Sept. 23, 1854.

Poetry.

TAKE CARE.

BY A. A. NICKOLSON.

There be ways besprent with brambles,  
Take care!

There be paths that end in abasement,  
Take care!

Shame results from little slings—  
Mighty ends from small beginnings,  
Take care! take care!

One false step may be retracing,  
Clasping quicksands, void and baseless,  
And a doom reviled, and graceless—  
Take care! take care! take care!

When the tempter lures to evil,  
Take care!

Though he comes with guises civil,  
Take care!

If there haunts thy spirits dwelling  
One small voice the bribe repelling,  
Take care! take care!

Do not pause to carp or palter,  
Souls are lost that yield or falter  
O'er the sacrificial altar!

Take care! take care! take care!

When the wassail-bout is loudest,  
Take care!

When the hot blood mounts the proudest,  
Take care!

When the wine cup sparkles brightest,  
When the ringing laugh peals lightest,  
Take care! take care!

As the fevered pulses quicken,  
Demons most vindictive thicken  
And thy yielding heart is stricken!

Take care! take care! take care!

Other souls embrace thy doing—  
Take care!

Choose thy good, or pluck thy ruin!  
Take care!

Of thy weak brother, thou art keeper,  
If he fall, thy hell is deeper!

Take care! take care!

By thy hopes of ripe fruition—  
By thy fears of dark perdition—  
Heed this homely admonition—  
Take care! take care! take care!

Advertisements.

AROMATIC PRESERVATIVE TOOTH POWDER.

THIS Powder cleanses, whitens, and preserves the TEETH—gives firmness to the GUMS, and sweetness to the BREATH. It is quite free from Acids, (so destructive to the Enamel,) and all the ingredients employed in its composition, are those recommended by the most eminent Dentists. Sold in bottles at 1s. 6d. each, at LANGLEY'S Hollis Street. Jan 21.

PRINTING INKS.

THE SUBSCRIBER has just received a Supply of PRINTING INK, from the Establishment of Messrs. Donald & Co. This Ink is in 17 Cans of 12 lbs and upwards, is used in the Harpers' Establishment and other Printing Houses in New York, and will be warranted good at the respective prices, per lb. viz. from 1s 10d to 3s. 6d. Cash.

WM GOSSIP, No 24 Granville St.

THE BEST PRESERVATIVE FOR THE TEETH AND GUMS. MERRA AND BORAX. PREPARED WITH EAU DE COLOGNE. THE daily use of this much admired Tincture preserved and beautifies the TEETH—prevents Tartarous deposit—arrests decay—induces the healthy action in the GUMS,—and renders the BREATH of grateful odour.

Sold only by WILLIAM LANGLEY, Chemist &c., from London. Halifax, N. S., Feb 1853

LANGLEY'S

EFFERVESCING APERIENT POWDER.

—SUPERIOR TO SKIDLITZ—

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

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J. M. CHAMBERLAIN offers for Sale, a good assortment of GULLY GRATES, Parlor, close and open grates, a variety of the best kinds of COOKING-STOVES, large close for Churches, Colleges, Cooking Ranges made to order but water through the house. Farmers' Boilers, cast stoves, Oven stoves, small coal furnaces, extra boilers, kettles, open shells, coal linings and grates to replace on cooking stoves, Bako Urns, Stovepipes, Knives and forks, Galvan caps for vessels, grate and stove finishes. Boxes of prepared new building materials, on 50 to 100 lbs weight.

Terms convenient to purchasers. Orders from the country answered with despatch. CITY STOVE STORES. Aug 24, 1851

HEALTHY GERMAN LEECHES.

JUST RECEIVED AT LANGLEY'S DRUG STORE, HOLLIS STREET. Jun 10, 1854.

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SURPRISING CURE OF A CONFIRMED ASTHMA, AFTER FIVE YEARS' SUFFERING.

The following testimonial has been sent to Professor Holloway, by a Gentleman named Middleton, of Scotland Road, Liverpool.

Sir.—Your Pills have been the means, under Providence of restoring me to sound health after five years of severe affliction. During the whole of that period, I suffered the most distressing attacks of Asthma, frequently of several weeks duration, attended with a violent cough, and continual spitting of phlegm intermixed with blood. This so shook my constitution that I was unfitted for any of the active duties of life. I was attended by some of the most eminent medical men of this town, but they failed to give me the slightest relief. As a last remedy I tried your Pills, and in about three months they effected a perfect cure of the disease, totally eradicated the cough, and restored me and vigour to the heat and digestive organs. I am, Sir, your obedient Servant.

(Signed) H. MIDDLETON.

Dated Jan. 1st, 1855. A PERMANENT CURE OF A DISEASED LIVER OF MANY YEARS' STANDING.

Copy of a Letter from Mr. Gamus, Chemist, Yovil, to Professor Holloway.

DEAR SIR.—In this district your Pills command a more extensive sale than any other proprietary medicine before me. As a proof of their efficacy in Liver and Bilious Complaints, I may mention the following case. A lady of this town with whom I am personally acquainted for years was a severe sufferer from disease of the Liver and digestive organs, her medical attendant assured her that he could do nothing to relieve her sufferings, and it was not likely she could survive many months. This announcement naturally caused great alarm among her friends and relations, and they induced her to make a trial of your Pills, which so improved her general health that she was induced to continue them until she received a perfect cure. This is twelve months ago, and she has not experienced any symptoms of relapse, and often declares that your Pills have been the means of saving her life.

I remain, Dear Sir, yours truly, (Signed) J. GAMUS

Nov. 23rd, 1852. AN ASTONISHING CURE OF CHRONIC RHEUMATISM AFTER BEING DISCHARGED FROM THE HOSPITAL INCURABLE.

Copy of a Letter from W. Moon, of the Square, Winchester.

To Professor HOLLOWAY.

Sir.—I beg to inform you that for years I was a sufferer from Chronic Rheumatism, and was often laid up for weeks together by its severe and painful attacks. I tried every thing that was recommended, and was attended by one of the most eminent Surgeons in this town, but obtained no relief whatever; and feeling that my health would be entirely broken up, I was induced to go into our County Hospital, where I had the best medical treatment the institution afforded, all of which proved of no avail, and I came out no better than when I went in. I was then advised to try your Pills, and by persevering with them was perfectly cured, and enabled to resume my occupation, and although a considerable period has elapsed, I have felt no return whatever of the complaint.

I am, Sir, your obliged Servant, (Signed) W. MOON.

AN EXTRAORDINARY CURE OF DROPSY, AFTER SUFFERING FOR EIGHTEEN MONTHS.

Copy of a Letter from Mr. G. Briggs, Chemist, Goole, dated February 14th, 1853.

To PROFESSOR HOLLOWAY.

Sir.—I have much pleasure in informing you of a most surprising cure of Dropsy, recently effected by your valuable medicines. CAPTAIN JACKSON, of this place, was afflicted with Dropsy for upwards of eighteen months, to such an extent that it caused his body and limbs to be much swollen, and water oozed as it were from his skin, so that a daily change of apparel came necessary, notwithstanding the various remedies tried, and the different medical men consulted, all was of no avail until he commenced using your Pills, by which, and a strict attention to the printed directions he was effectually cured, and his health perfectly re-established. If you deem this worthy of publicity, you are at liberty to use it.

I am Sir, yours respectfully, (Signed) G. BRIGGS.

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- Skin Gout Secondary Symp- toms
- Bowel Complaints Head-ache Tic Douloureux
- Colic Indigestion Tumours
- Constipation of the Intestines Ulcers
- Bowels Jaundice
- Consumption Liver Complaints Venereal Affections
- Debility Lumbago Worms of all kinds
- Dropsy Piles Weakness from whatever cause
- Dysentery Rheumatism Retention of Urine &c &c
- Krysipelas

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JOHN NAYLOR, Halifax.

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