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The Church Times.

J. C. Cochran—Editor.

"Evangelical Truth--Apostolic Order."

W. Gossip—Publisher.

V.

HARFAS, NOVA SCOTIA, SATURDAY, DEC. 4, 1852.

NO. 40.

Calendar.

CALENDAR WITH LESSONS.

		MORNING.			EVENING.		
Day	Lesson	Isaiah	Acts	Isaiah	Heb.	James	
Sunday	In Adv.	23	7	23	12	12	
Monday		24	8	24	13	13	
Tuesday		25	9	25	14	14	
Wednesday		26	10	26	15	15	
Thursday		27	11	27	16	16	
Friday		28	12	28	17	17	
Saturday		29	13	29	18	18	

Poetry.

GOOD TEMPER.

It's not a cheaper thing on earth,
Nor yet one half so dear;
It's worth more than distoguish'd birth,
Or thousands gain'd a-year.
It leads the day a new delight;
It's virtue's firmest shield;
And adds more beauty to the night
Than all the stars may yield.
It maketh poverty content;
To sorrow whispers peace;
It is a gift from heaven sent
For mortals to increase.
It meets you with a smile at morn;
It lulls you to repose;
A flower for peer and peasant born,
An everlasting rose.
A charm to banish grief away,
To snatch the brow from care,
Turns tears to smiles, makes dullness gay—
Spreads gladness every where;
And yet 'tis cheap as summer dew,
That gems the lily's breast;
A talisman for love, as true
As ever man possess'd.
It smiles the rainbow through the cloud
When threaten'ing storm begins—
As music mid the tempest loud,
That still its sweet way wins—
As springs an arch across the tide,
Where waves conflicting foam.
So comes this seraph to our side,
This angel of our home.
What may this wondrous spirit be,
With power unheard before—
This charm, this bright divinity?
Good temper—nothing more!
Good temper,—'tis the choicest gift
That woman homeward brings,
And can the poorest peasant lift
To bliss unknown to kings. —CHARLES SWAIN.

Religious Miscellany.

BAPTO AND BAPTIZO.

The Lexicons on Bapto. 1. Hedericus, To immerse, to plunge, dye, to wash, &c.—2. Scapula, To immerse, to plunge, also to stain, dye, color, also to wash. 3. Ursinus, To immerse, to dye, to cleanse. 4. Ursinus, To dip, to dye, to wash, to sprinkle. 5. Scriverellius, To dip, to dye, to wash, to draw water. 6. Groves, To dip, plunge, immerse, to wash, to wet, moisten, sprinkle, to steep, imbue, to dye, &c. 7. Donnegan, To dip, to plunge into water, to submerge, to wash, to dye, to color, &c.

Lexicons on Baptizo. 1. Scapula, To dip or immerse, also to dye, as we immerse things for the purpose of coloring; also to plunge, submerge, to cover, with water; also to cleanse, to wash. 2. Hedericus, To dip, immerse, to cover with water, (2) to cleanse; to wash, (3) to Baptizo in sacred sense. 3. Stephanus, To dip, immerse, as we immerse things for the purpose of coloring or washing, to merge, submerge, to cover with water, to cleanse, to wash. 4. Schluessner, Plunge, immerse, cleanse, wash, purify with water. 5. Parkman, To immerse in, or wash with water in token of purification. 6. Robinson, To immerse, to sink, for example, spoken of ships, galleys, &c., in the New Testament. To wash, To cleanse by washing, to wash oneself, to bathe, perform ablution. 7. Scriverellius, To Baptize, to immerse, to cleanse, wash. 8. Groves, To dip, immerse, immerse, plunge, to wash, cleanse, purify. 9. Bretecheider, Often to dip, often to wash, then (1) apply to wash, to cleanse; in the middle voice, I wash and cleanse myself. 10. Saïdas, Sink, plunge, immerse,

to wet, wash, cleanse, purify. 11. Wahl, To wash, to perform ablution, cleanse, (2) to immerse. 12. Greenfield, To immerse, immerge, submerge, sink, New Testament, To wash, perform ablution, Cleanse.—Cantbell & Rico's Debate, pages 68 and 69.

The Lexicons above named are the best, and they are both ancient and modern; and they show the incorrectness of that common and oft-repeated assertion, viz that Bapto, and Baptizo mean immerse only. The truth is that they mean immerse, moisten, sprinkle, and a great many other definitions are given to them. So these words furnish as good authority for the Sprinkling or Pouring as Immersion.

Next come the Classics; we will hear them. 1. Hippocrates used the word Bapto to denote dyeing a garment by dropping upon it the coloring fluid. When it drops upon the garments, (Baptetai) they are dyed, —Here it is dyeing; and dyeing by dropping—not by immersing.

2. Carson, a learned Baptist writer quotes the following sentence from Arrian's Expedition of Alexander the Great; Nearchus relates that the Indians (Baptetai) dye their beards; and he remarks, that it will not be contended that they dyed their beards by immersion. 3. Elian, speaking of an old coxcomb who endeavored to conceal his age by dyeing his hair, says: He endeavored to conceal the hoariness of his hair by dyeing it. (Baphe.) Baphe, Carson, (a Baptist writer,) says, denotes dyeing in general, for hair on the head is not dyed by dipping. 4. Homer, in his Battle of the Frogs and Mice, says: Ho breathless, fell and the lake was tinged with blood? (ebapteto.) Was the lake immersed in blood? In this case it cannot mean Immersion. 5. Aristotle, speaks of a substance which if it is pressed, dyes (Baptei,) and colors the hand. 6. Plutarch, relating the stratagem of a Roman General, a little before he died of his wounds, says: He set up a trophy on which, having baptized (Baptisas) his hand in blood, he wrote this inscription, &c. Did he immerse his hand in blood? Hypocrates, directs, concerning a blister plaster, if it be too painful, to Baptize or moisten it with breast-milk, or Egyptian ointment. Do physicians immerse blister plasters to moisten them? 8. Carson says, a word may come to enlarge, so as to lose sight of its origin. This fact must be obvious to every smatterer in Philology. Had it been attended to, Baptists would have no necessity to prove that Bapto, when it signifies to dye, always properly signifies to dye by dipping, and their opponents would have seen no advantage by proving that it signifies to dye in any manner. Again Bapto signifies to dye by sprinkling, as properly as by dipping, though originally confined to the latter. Again, nor are such applications of the word to be accounted for by metaphor, as Gale asserts. They are as literal as the primary meaning, it is by extension of literal meaning, and not by figure of any kind, that words come to depart so far from their original signification. Bapto and Baptizo, signify the same thing, according to the Baptists. We have examined the meaning of the original terms. Bapto and Baptizo, from the Lexicons and Classics, and it is certain that they are not confined to immersion.—Western Recorder.

NEW ZEALAND.

The Lord Bishop of New Zealand has issued the following circular to the members of the Church of England in that diocese, which concludes as follows:

"I therefore submit to you the following statement of a few fundamental principles which, with our approbation, might be made the basis of an application for a charter of incorporation, to be granted to our branch of the English Church. It would be reserved for the Convention itself to decide upon all the minor details of our Church constitution, so far as we may be left free to legislate for ourselves.

"Commending you to the guidance of Him who is able to give you right judgement in all things.

"I remain your affectionate friend and pastor.

G. A. NEW ZEALAND.

"General principles proposed as the basis of a Constitution for the Church in New Zealand.

"1. That the bishops, clergy and laity shall be

three distinct orders, the consent of all of which shall be necessary to all acts binding upon the Church at large.

"2. Subject to the foregoing principles that each order be at liberty to conduct its deliberations separately, or to unite with the others at its own discretion.

"3. That provisionally till a definition of Church membership shall have been agreed upon by a general convention every person shall be deemed a member of the Church of England, who shall make a written declaration to that effect to the clergyman of his parish or district.

"4. That every adult Church member who shall have been duly registered be entitled to vote at the election of lay representatives to the first general convention.

"5. That it shall rest with the general convention to decide how and by whom all patronage shall be exercised, and in what manner all persons holding Church offices shall be removable from the same, and also to fix the amount of all salaries, fees and other allowances.

"6. That it is necessary that a Church body, constituted as above, should be legally incorporated; and that all sites of churches, burial-grounds, schools, and lands for endowment of the Church, &c., should be vested in the general incorporation.

"7. That in order to maintain the Queen's supremacy and union with the Mother Church, a draft of the Constitution proposed for the Church in New Zealand be submitted to Her Majesty's Secretary of State for the Colonies, and to the Archbishop of Canterbury, through the Metropolitan Bishop of Sydney, with a Petition that Her Majesty would be graciously pleased to direct the necessary steps to be taken, whether by act of Parliament or by Royal Charter, to secure to our branch of the English Church the liberty, within certain limits, of framing laws for its own government.

"8. That neither the doctrines nor the ritual of the Church of England, nor the authorized version of the Bible, shall in any way object to the decision of the general convention.

"9. That the Bishop of New Zealand be requested to embody the above Resolutions in the form of a Petition, and to take such steps as may be necessary for carrying into effect the wishes of the memorialists.

"Signatures appended to approbation of the above propositions."

INTERVIEW BETWEEN THE FRENCH PRESIDENT AND THE PROTESTANT PASTORS.

SOUTH OF FRANCE, OCT. 9, 1852.

The majority of the population here have, unhappily, imbibed extreme political opinions, and are generally considered as Red Republicans of the deepest die.

It can easily be imagined how the enemies of Protestantism will have profited by this unfortunate circumstance, to inspire the government with feelings of distrust, and of dislike toward the Protestant cause.

It has been often thought that they had well nigh succeeded, and that famous decree of the 25th of March, for instance, which virtually places Protestant Nonconformists meetings on a level with prohibited revolutionary clubs, was the natural result of the influence just alluded to.

Others thought not. They doubted whether the Prince President intended such a construction to be put in his decree, and demurred to the opinion that in this, as in other arbitrary measures, unhappily but too frequent among us, Louis Napoleon should be made responsible for the intolerant and Popish acts of his subordinates.

His late visit to the South, has shown, to all appearance at least, the truth of this latter opinion. The Prince himself has had more than one opportunity of speaking his mind on the question, and he has done so in such a manner as to re-assure the most timid friends of our Protestant liberties, and, at the same time, to cause vexation and almost dismay to enter the camp of Priests and Jesuits. Of this your readers will best judge by the following well authenticated facts.

On the arrival of the Prince President at Nismes, on

Thursday, 30th September.—and after of course, the usual visit to the Cathedral,—his first business was to receive the several deputations, civil, judicial, ecclesiastical and military.

Among others were representatives of the Protestant churches of the department of the Gard, of which Nîmes is the chief town. This deputation consisted of no less than eighty-three Ministers, all in full canonical, and having as their spokesman M. P. Tachard, the Pastor President of the Consistory of Nîmes. Of course an address had been prepared for the occasion, and you may well imagine that the opportunity had been embraced of making a favourable impression on the mind of the *chef de l'état*, in favour of the Protestant cause, and of openly expressing natural fears on the general aspect and tendency of religious matters.

Of this the Jesuit party were well aware, and by all means the address must not be read. Just then, as the Pastors were drawing near the Prince, it was whispered, by order of the Prefect to the Pastor-President:—"There is no time for an address: there must be no speaking; move on." Of course this was neither the time nor the place for discussion, and after a few hurried words of congratulation, pronounced by the spokesman, the deputation of pastors moved on. The Jesuit party was in high glee: the scheme had succeeded; the Protestants had not been heard; and no impression had been made unfavourable to their schemes. But their triumph was of short duration, as the sequel will show.

The Prince, seeing this long file of Protestant Ministers looked at first astonished, and then, as if by a sudden impulse, addressing one of the Ministers who was passing at that moment, he said:—"Sir, are you not from Montauban?" The question seemed to imply that the Prince had before him a gathering of all the Protestant forces of the South, rather than those of one single centre. So, doubtless, he had been untruthfully informed. The procession of course stood still, while the Pastor addressed replied, with admirable presence of mind:—"No, Prince, you see before you eighty-three Pastors of the department of the Gard, representing 400,000 Protestants. They would fain have assured your highness that their most fervent prayers and their best wishes were tendered to you, had they been favoured with an opportunity of so doing."—And what has prevented?" inquired the Prince.—"It has been intimated, Monseigneur, that you were desirous of not being detained, and our President has not had an opportunity of expressing our sentiments of christian loyalty."

"I never intimated any such thing. We shall meet again, gentlemen," said the Prince, addressing the deputation.

In the evening of the same day, a banquet was prepared at the Hotel de Ville, or Mansion-house, to which, all principal functionaries were of course invited. It so happened that the Pastor-President of Nîmes was seated on the opposite side of the table, but nearly opposite the Prince. Louis Napoleon was observed scanning over the guests with his piercing eye, till it met, at length, the Pastor. He was evidently the person whom the Prince was in search of.

After dinner, Louis Napoleon came to the Pastor, and drawing him towards a distant part of the room, there expressed his regret at the misunderstanding through which the Protestant Ministers had been prevented from expressing their sentiments and wishes.—The Pastor replied:—"Fortunately, Monseigneur, the remedy is at hand: I have the address with me, and if your highness feel so disposed, it would soon be perused." Suiting the action to the word, he handed the address. The Prince accepted it and drawing nearer the window,—for the shades of evening had already appeared, he read it over attentively. "Not one word did he omit," related the Pastor, who stood watching the passage of his eye from one line to another. On returning to the Prince remarked:—"To such sentiments I cordially respond. I love religious liberty, and I shall maintain it."—"Since you have, Monseigneur, so condescendingly allowed me to speak thus much, might I further make bold to say that I would some confidential matters to communicate, and would esteem it a great favour to be honoured with an hour's interview in the morning?"—"Ah! that is difficult," replied Louis Napoleon:—"could you not state at present what you have to say?"—"Not easily, Monseigneur, we might be overheard; and besides, a prolonged conversation here might be misinterpreted."—"Well," said the Prince, "call to-morrow at eight."

Meanwhile, according to the official programme, the morning was to be fully taken up. Among other matters there was the laying of the foundation-stone of

a new Catholic Church. The Prefect was sent for.—"The programme must be altered, *Monsieur le Prefect*, said the Prince, as this functionary approached, I cannot spare time to be at the laying of the foundation stone of the Church. "The fact is," he immediately added, "at that hour I expect here the Pastor-President of the Protestant Consistory of Nîmes."

Judge of the consternation of the priest-ridden functionary. He remonstrated, besought, and finally, finding all to be in vain, retired to change the order of the day's proceedings, and appointing another hour for the laying of the foundation-stone.

At eight, the Pastor arrived at Louis Napoleon's apartment, and was received by the *aides-de-camp*, who gaily said:—"Monsieur le President, the Prince expects you." On the Pastor's entrance Louis Napoleon advanced to meet him, and handing him a chair sat down near him.

For nearly one hour the Prince and the Pastor were in close conversation. The details of all that passed between them will, probably, never transpire. The Pastor says:—"none but ourselves and our Maker will ever fully know it."

It must have been a solemn interview; and it is to be hoped that the Minister of Christ faithfully expressed his fears and his hopes, and acted the part of a faithful witness for the truth. Who knows what influence such an interview, brought about by a series of such providential circumstances, may have on the heart, the life, and the political career of our chief ruler!

Only a few particulars, relating to the general questions spoken upon, have been told:—"The Protestants of the South," said the Pastor, "have always been the friends of the Emperor, your uncle, for he was the friend of religious liberty, and they will be your friends likewise, *Monsieur le Prince*, if you also befriend their religious rights and liberties. They care for little beside; but to deprive them of that is to rob them of what they esteem as their birth-right."

"Assure your friends, *Monsieur le President*," replied the Prince, "that from me they have nothing to fear in that respect. And if ever you are disturbed or aggrieved in the exercise of your religious and just rights, let me know it. You need not write to my Ministers, but address yourself to me directly."

"Now, is this mere policy, or the expression of real good will?" enquires your readers. I make no reply; but this much is evident that the barrier erected by Popish intrigue is broken down; that party has been made to feel that in him who under God, holds the destinies of France, it has a master and not a slave.

Your correspondent has other interesting particulars on this subject, which must be left for future communications.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

NO. II.

In my first letter to you, which you kindly inserted in your paper of the last week, I endeavoured to show that we need a more general and varied system of Education in our University at Windsor. The deficiencies and faults of that Institution were as kindly and lightly as possible exposed. More, much more, might have been said; and, perhaps, it would have been the most friendly act one could have performed, to have laid bare the whole system as it now is, and its workings. Had this been done, however, many would have exclaimed, that an enemy was seeking the destruction of the College. It may be that even now, some may think, that what has been already written was the suggestion of some mind warped by prejudice or ill feelings, or, perhaps, the very injudicious, though well-meant production of a professing friend. Never was there a greater mistake: the unknown writer is only influenced by the purest wish to raise still higher, an Institution that for years has ranked high and now needs elevation, not be as it has sunk, but because the tide is in the flow, and he longs to see the ship maintain her buoyancy, and rise with it.

Having thus attempted to disarm my readers of anything like suspicion, let me say a word or two with respect to what the College might be. If it were possible, for its sake, to establish a Professor of Modern Science, or rather of Science as adapted to the Arts, and I open his classes to all who might wish to attend them, how instantly it would make the College an object of attraction. A young man has a taste for engineering, he is the son of a respectable farmer—a man who would delight in gratifying the wishes and natural bent of his child's mind. But what can he do? It is true, he has a good farm, he works hard, he lives comfortably, and with honour to our yeomanry he it said, he lives hospitably, and entertains by night and by day many a friend; but here the catalogue of his temporalities comes to a close: of money, he has, at the best, very little; of money to spare, he literally has none. He turns over the subject, but at last decides that all notion of educating his son to be an engineer must be given up, because it is too expensive to

send him abroad, and within the Province there is no place where he could obtain merest elementary knowledge of his desired profession. Suppose, however, lectures, sound practical lectures, on this, amongst other subjects, were delivered in the halls of King's College, and these lectures were open, upon the payment of a certain fee, to all who desired to attend them, without its being compulsory to attend all the other lectures, and thus the student at liberty to devote his whole time to the engrossing subject of his thoughts, how gladly would the opportunity be seized by both father and son. Not that the would-be engineer was to complete at College his education for that profession, but that he would not be obliged to spend so long a time in Great Britain or the United States in acquiring a thorough knowledge of that branch of Scientific art—may I that with a little previous idea of what he was learning he might be slightly useful, and obtain from his employers some remuneration. In like manner, a lad wishes to be a chemist; what an encouragement to an honest countryman, that he could send his son to a place where he might learn enough to entitle him to sufficient wages from his master when he came to town, to pay his board, to say nothing of the public being freed from the unpleasant danger of being poisoned through the ignorance of a tyro in a drug store.

It surely would not be impracticable to have such a professorial chair as that alluded to, and I would most respectfully suggest that efforts, strong and vigorous efforts should be made at once to establish it. Let the lectures be open to, not only the student's passing through a regular course, but to all who might wish to attend them alone, provided these latter paid some specified fee—let men have the privilege of residing with their friends and in the cheapest way they could during the winter season, in the country around, that they might be in attendance on one series of lectures. Let the modern languages be open in the same way, and instead of some dozen or fifteen young gentlemen pursuing the even tenor of their way, you would have crowded halls, ambitious students, working officers. Why is it that there are not more under graduates? Because every man who would wish to send his son cannot afford to pay the Steward, and the fees, and the expense of furnishing a room and fuel and candles, and constant going to and fro. Many a merchant would like his son to learn the modern languages, that he might send him Supercargo, and feel sure from his knowledge of Spanish, French and German that his business would be conducted aright—he is told that there is a Professor at Windsor and advised to send his son—but he very naturally and wisely replies, that as his son cannot learn there without regularly "going to College" and being adorned with a cap and gown, and spending most of his time at Latin and Greek, he will wait a further opportunity. In a new Country like this, surely it would be wise to adapt ourselves to its circumstances and wants, and not make ourselves ridiculous by trying to graft Old Oxford upon Young Windsor.

A BACHELOR OF ARTS.

Halifax, December 1, 1852.

FOR THE CHURCH TIMES.

MR. EDITOR.—In the columns of your paper of the 16th October, there is a communication signed *Metsaphel*, which reflects rather too severely, on a statement made by the Bishop of Melbourne, which had been copied into a previous No. of your paper.

Too severely, because severity of criticism ought only to be applied, where there appears to be obliquity of the heart as well as the head, in the person whose productions are criticised; or else when those productions however proceeding from a good intention, appear likely to result in disastrous consequences.

But in neither of these particulars does the Bishop's statement seem at all to deserve any severity of remark.

That the heart is in the right place in that estimable Prelate, seems very manifest from the account of his labours and exertions, in his sphere of duty; and that the aim and the results of his communications, are likely to be beneficial, rather than otherwise, to the Church, seems not incapable of sufficient proof.

For, upon a careful perusal of your correspondent *Metsaphel's* communication, the assertion may be hazarded, that he has not exactly hit the real point of the Bishop's statement, and therefore much which he says, though very well said, is not precisely appropos.

The Bishop of Melbourne's communication, as your correspondent has quoted it, is thus:—"My own growing conviction has long been that unless we can adopt some means for establishing some closer bond of union among our people, and enabling them to recognize and associate with one another, we shall never obtain any hold as a Church upon the mass of the population of the Colonies."

At least, this is the principal part of the communication, the point to which it tends; the rest is merely incidental, as conducing to that point; all which your correspondent's query why the Bishop did not send clergy-men before to the place to which he alludes, is perhaps susceptible of perhaps too ready an answer, when the difficulty, of obtaining, in many cases, the men and the means, is remembered. The Bishop states his "growing conviction," that there is a decided want of "some means, by which a closer union" and more real fellowship may be produced among the members of the Church, otherwise he fears that the church may not obtain the hold which it should have, upon the mass of the population.

Now this is a point which your correspondent does not appear fully to meet.—From any thing which the Bishop has said, he would probably quite agree with

“Metaphical” in his estimation of the beneficial influence which the Church of England has upon the English nation, of the excellent works which have proceeded from many of those who serve in her ministry, and of the piety of individuals within her pale.

But all these things pleasant though they be to think of, are not precisely the point under consideration, which is, whether there be not a want of some closer union and fellowship, between the members of the Church, a union which is necessary, in order to increase and retain her hold, upon the mass of the population in the Colonies.

The Bishop's opinion, founded, as he intimates, on experience and observation, is, that such a want decidedly exists, and is the chief bar to the more rapid progress of the Church.

In this opinion there are probably many, who entirely coincide.

It has often been a subject of regret that the principles of many Churchmen hang so loosely about them, that while the members of each Dissenting body take an active and zealous interest in their affairs, and the progress of the body to which they belong, and make it their business, so to speak, a regular part of their own, and are closely united in its extension and advancement, the lay members of the Church seem to be, with some honorable exceptions, deficient in warm, spontaneous, and constant interest in her concerns.

To what cause is this deficiency to be attributed? Not to any want of Divine truth, authority, or purity in the Church itself, for that the Bishop does not intimate, and he would probably assent to all that your correspondent says in its praise, but he suggests that the means which the Church possesses, of producing brotherhood and union, among its members, should be more fully brought out, into actual practice, and be manifest to all, as really existing and influential in the Church, that, in the words of the Bishop “some closer bond of union among our people should be established, enabling them to recognize and associate with one another.”

“Metaphical” seems to think that the piety of a Christian is between himself and his God, which in the main sense of it, is unquestionably true, but in the connection in which it is placed, the fair inference seems to be, that he deems it not necessary that there should be any practical recognition of his fellow members of Christ's body, any real warmth of brotherhood between them, or at least any manifestation of it in ordinary life.

Whether such a theory (which is, however, probably acted upon to some extent) comes up to the ideal of Christ's Church on earth, or satisfies the spiritual wants and sympathies of human nature, may very reasonably be doubted.

Take for instance, the circumstance, or, shall it be rather said the possibility, of a number of persons members of the same Church, assembling together in the same house of God, for, it may be many years successively, and yet that there would be no actual practical bond of union between them, no recognition of each other, as brethren; would it not follow that such a deficiency would fetter and hinder the Church in her endeavors to disseminate her tenets among mankind, even though those tenets be true?

And if the ground of examination be still farther narrowed so as only to include the Communicants in a church, and it be found that those who kneel together to receive the precious body and blood of their Redeemer, may be, and continue to be strangers to each other, always, without any practical recognition of one another as members of Christ's body; would not this deficiency, and the manifestation of more real and practical union in other bodies of Christians, be a very great hindrance even to a pure branch of Christ's Church to extend its influence among the great body of mankind.

We believe such a want in the spiritual body would operate like an atrophy in the natural body. But it may be urged that such a practical recognition, and bond of union, and even association, as the Bishop suggests, would be entirely contrary to the laws and usages of society, and therefore is impracticable.

To this, it may in the first place be answered, that if the usages of society do really interpose an insuperable barrier, to the establishment of some closer bond of union among our people, enabling them to recognize and associate with one another, it would then become a very grave question, to the sincere follower of Christ, whether such usages of society do not contain in them something that is wrong, and amenable to that sentence of Holy Writ which says that “the pride of life is not of the Father, but is of the world, the love of the Father is not in him.”

But it is believed, that a bond of practical union may be established, which shall not interfere with any proper usages or distinctions of society. Two things that really are duties, very seldom clash together, and if it should be found that there is a constant and thorough antagonism between them, it may be shrewdly suspected that one of them is no duty at all; or else that it is one of a very inferior kind, and which should be considered as secondary and subordinate.

St. Peter enunciates the principle of action in such a case by his reply to the Jewish rulers in Acts iv, 19.

The suggestions of the Bishop however probably refers to the measures tending to produce a closer union among the members of the Church without infringing any proper social usages or customs.

And what shall these measures be? The question is one of some difficulty, and the Bishop while he points out and laments the deficiency which presented itself so painfully to him, has not yet pointed out the remedy.

But it is something to know what the deficiency is, for if it be once generally and fully perceived that it exists, it may be that some true-hearted son of the

Church, may, by directing his attention toward it, be enabled in the course of Divine Providence to suggest the remedy.

That the want suggested by the Bishop does really exist, few persons perhaps who are practically acquainted with the working of the Church in the Colonies would venture entirely to deny, but it is much easier to perceive the evil than to suggest the cure.

It is much however that a prelate is found, who not only directs his attention to the internal life of the Church, as well as its external order, but also is sufficiently earnest and singleminded to point out the spiritual wants that may exist in it, in order that if possible, those wants may be supplied.

The writer of this brief communication has, in common with the Bishop felt and lamented the want alluded to, and altho' he cannot pretend to offer a perfect remedy for it, yet he may perhaps in some future No. of your paper if it should be deemed desirable, suggest some palliations or partial remedies.

And perhaps Metaphical also, remembering that a watchman should look, not merely at the awkwardness as he may deem it, of his brother watchman, but at the dangers which threaten the citadel itself, may turn his earnest attention to this point, and aid the Bishop in building up the breaches in the walls of Zion, that she may be as “a city that is at unity in herself, and thus become “the joy of the whole earth.”

ALPHA.

Ecclesiastical.

CHURCH IN CANADA WEST.

We find in the *Canadian Churchman*, an interesting account of a Special Meeting of the D. Church Society, held on the 10th November, to consider an Act of the Legislature, in reference to the Rectories of the Province, and particularly the question of Presentation. This right, it is proposed, to vest in the Diocesan Church Society, instead of in the Crown, on the recommendation of the Bishop. His Lordship delivered a long and able address, giving the whole history of the matter, and arguing the propriety and the benefit of still continuing to make the Bishop the Patron. As some portions of his address have a bearing on our present position in Nova Scotia, we make a few extracts, which we hope will be acceptable to our readers, who ought to feel an interest in what affects the welfare of their fellow Churchmen, wherever found:—

“A considerable portion of the land which forms the endowment of the Rectories was set aside at the first settlement of Upper Canada, during the time of General Haldimand, Lord Dorchester and General Simcoe, and the remainder was made up of Clergy Reserves.—At that early period the waste land of the Crown had acquired no money value, and while bestowed gratis on all applicants, they continued at a mere nominal price. In 1798 only ninepence per acre was offered for school lands, and so recently as 1818 lands might have been purchased in the shape of Military and U. E. rights, at about one shilling per acre—so that a quantity of land equal to the whole endowment of Rectories, might have been obtained for less than a thousand pounds, and, although the colony has greatly prospered since that period, and lands are much enhanced in value, this sum exceeds all that the Rectories can with any plea of justice be said to have cost the public.

Such is the true estimate of the property belonging to the 14 rectories about which so much clamor has been raised.

These Rectories are scattered over the whole Province of Upper Canada, an area of more than 30,000 square miles, some of them having been more than half a century in possession of the Church are much improved, and have churches and houses built upon them.—A few still remain a wilderness, but the greater number have been partially cleared at the expense of the incumbents and their congregations.

From the constitution of the Protestant See of Quebec in 1791 to 1833, our Missionaries were all appointed at the recommendation of the Bishop. In 1833 the parliamentary grant for the support of the Church in the Colonies was withdrawn, and the Society for the Propagation of the Gospel assumed the support of the Church in Canada.—Since that time the Bishop under their instructions has made all the appointments, and although reference was sometimes had to the Government in regard to such as were still supported from the Crown Revenue, no obstacle was thrown in the way of the Bishop in filling up vacancies. Nor after the erection of the rectories was there any change or interference with the Bishop in recommending the vacancies, because the Government well knew that a land endowment of 400 acres in a great measure unproductive was of little use, till the Bishop stepped forward in behalf of the Society for the Propagation of the Gospel in Foreign Parts to supply the stipend. In fact the recommendation of the Bishop, even when required, seemed a matter of form, for the Government never stood in the way of his nomination, not even with respect to the appointment of Archdeacons.—Thus all such matters went on in the greatest harmony. Nor indeed in my simplicity did I anticipate any change in the mode of appointment, notwithstanding this offensive law—although a meeting of the Society was necessary to sanction its continuance.

The statute under consideration enacts an entirely different mode of filling up a vacancy from the former practice, so far as the Rectories are concerned, but

offers no reason for the change, and yet its provisions cannot be carried out without the assistance of the Propagation Society and the Bishop.

And who, it may be reasonably asked, is so well acquainted with the merits and demerits of his Clergy as the Bishop, and who is prepared to deal with them so tenderly and considerately. With no one else can the responsibility of appointments be more safely lodged, for if the responsibility be divided among many it ceases to be felt. Who can judge so accurately of the claims of each individual Clergyman as the Bishop—and who so anxious to give weight to the long tried and successful services of the aged Presbyter, or so ready to attend to the just expectations of the people, when not frivolous but of a substantial character.

It must not be forgotten that the Rectories are not yet benefices in the true meaning of that term, nor will many of them be for a great number of years. Only one or two can at present support the Incumbent in common decency and comfort. The rest of the 44 must depend, as they have always done, on the Society for the Propagation of the Gospel for their maintenance, dispensed through the Bishop of the Diocese.

Were the Rectories rich or comfortable livings, there might, perhaps, in this calculating age, be some show of reason for changing the manner of appointment; but when there is in truth little or nothing to give away, contention about the nomination becomes unseemly, and for the present in some degree ludicrous.

It may perhaps appear to some that I am pleading for myself, but there is no one present more free and independent in this respect than I am. The appointments to Parishes and Missions have been to me as they must be to any one, an anxious and onerous duty; it is a power not to be coveted by any who have experienced the many perplexities with which it is accompanied. Moreover, I have had no relatives or friends to provide for, or promote merely as such, and I fearlessly challenge any one to bring forward a single instance of my preferring an applicant except from long and faithful services, superior acquirements, or a necessary regard to the peace and well being of the Church. But even were I of a grasping disposition, surrounded with expectants and flatterers, and sufficiently weak to yield to their solicitations, I have, in truth, almost next to nothing to give, and were it otherwise my time is too short to work much evil. A very few years at the most will terminate my labours and separate me from all earthly cares, and thus among the rest. It would not, therefore, be worth my while to contend on my own account for any particular line of action; but feeling that the office of Bishop has been overlooked, and his acknowledged rights interfered with, not merely by this statute, but in the various plans which our obliging, but, I fear, inconsiderate friends, have without solicitation, offered for our adoption, it is due to my function and character, and that firm integrity of purpose, which I hope ever to maintain, to appeal from and oppose any course which may in the slightest degree infringe the undoubted rights of our holy Catholic Church and her Ministry; for it shall never be said that the first Bishop of Toronto permitted, without decided remonstrance, the curtailment of privileges which our Prelates in Canada have always exercised, because from a false delicacy he was ashamed to defend them.

In all my appointments I have proceeded without fear or favor, weighing with an honest mind the just claims of my Elder Brethren, who have served faithfully, and paying due regard to the upright feelings and opinions of the people of the Parish, who being now called upon to assist the support of their Clergymen, have acquired the title to increased consideration.

The truth is our livings are so poor that our respectable families decline to bring up their children to the Church, and hence it frequently happens that we cannot, till after long delay, fill vacancies or open new Missions.

I am at this moment writing to the Society for the Propagation of the Gospel in Foreign Parts, urging upon them to send me four Clergymen to fill stations of importance.

Were the different Parishes to do more for their Ministers, and to consider it a pleasure—as it is certainly their duty—to support them in decent comfort, our students in Divinity would increase, and the pressing and embarrassing wants of the Diocese would be more promptly remedied. Now, it is to be desirable for a Parish to require a just influence in the nomination of their Minister under such regulations, as the peace and order of the Church render necessary, that congregations has only to provide wholly for his maintenance, and enable the Parent Society to transfer his salary to some of the remote settlements where the inhabitants are yet struggling with the forest for their daily bread. To pursue this course is not merely duty of every respectable congregation which at present the sent draws assistance from the small public fund at the disposal of the Society for the Propagation of the Gospel in Foreign Parts, and which may soon be swept away, but imperative upon every Christian who sincerely prays for the extension of the Church to the waste places of the Diocese.

In regard to an advisory council to keep the bishops in order, it is hoped that they will have their deans and chapters, their legitimate advisers, long before the patronage of this poor missionary church can produce either suspicion or inconvenience.

His Lordship having concluded, the Resolutions published in the *Church Times* last week, were read and passed,

Missionary Record.

PITCAIRN'S ISLAND.

The following despatch from Admiral Moresby, has been received at the Admiralty:—

"Portland, at sea, 25 25 S., lon. 126 29 W.
August 12, 1852.

"We made Pitcairn's Island on the morning of the 7th inst.

"It is impossible to do justice to the spirit of order and decency that animates the whole community, whose number amounts to 170, strictly brought up in the Protestant faith, according to the Established Church of England, by Mr. Nobbs, their pastor and surgeon, who has for twenty-four years assiduously and successfully, by precept and example, raised them to a state of the highest moral conduct and feeling.

"Of fruits and edible roots they have a present abundance, which they exchange with the whalers for clothing, oil, medicine, and other necessaries; but the crops on the tillage ground begin to deteriorate, land-slips occur with each succeeding storm, and the declivities of the hill, when denuded, are laid bare by the periodical rains. Their diet consists of yams, sweet potatoes, and bread fruit; a small quantity of fish is occasionally caught; their pigs supply annually upon an average about 50lb. of meat to each individual; and they have a few goats and fowls. Their want of clothing and other absolute necessities is very pressing, and I am satisfied that the time has arrived when preparation, at least, must be made for the future, seven or eight years being the utmost that can be looked forward to for a continuance of their present means of support. The summary of the year 1851 gives—births, 12; deaths, 2; marriages, 3. On their return from Tahiti they numbered about 60, of whom there were married 13 couples; the rest from the age of 16 to infancy.

"Mr. Nobbs was anxious to avail himself of my offer to convey him to Valparaiso, and thence enable him to proceed to England, for the purpose of obtaining ordination. At a general meeting of the inhabitants their consent was given, provided I would leave the chaplain of the Portland until Mr. Nobbs returned; the advantage is so obvious that I feel confident their lordships will approve my consenting. From the anxiety which has been expressed by high authorities of the church for Mr. Nobbs's ordination, I anticipate that it will be effected with so little delay that he will be enabled to return to Valparaiso by the middle of January. I enclose a copy of the memorandum given to the Rev. Mr. Holman.

"I was unable to comply strictly with the list of articles which their lordships authorized me to give the Islanders. I enclose a list of what we supplied; they were greatly wanted and gratefully received. The crew of the Portland also requested permission to give a portion of their allowance, and also that they might be allowed to send them a whale boat, with other stores, from Valparaiso.

"Captain Chads and the officers were most generous. I was fortunate in procuring at Borobora a young bull and heifer, also, a ram, accidents having befallen those previously sent.

"The Adeline Gibbs, American whaler, Mr. Weeks, master, was there during our visit. Mr. and Mrs. Weeks were living on shore. It would be a happy circumstance if a person like her could be found to reside among them.

FAIRFAX MORESBY.

"Rear-Admiral and Commander-in-Chief."

The following letter from Rear-Admiral Moresby, Commander in Chief of H. M. Fleet in the Southern Pacific, addressed to the Rev. T. B. Murray, dated "The Portland," Valparaiso, August, 1852, was read to the Meeting:—

"This will be conveyed to you by Mr. Nobbs, the pastor of Pitcairn's Island. It was not until after our departure from thence that I found he had received a letter from you, dated the 29th Nov., 1850, which I confess has relieved me of much anxiety on the responsibility I have taken upon myself of sending Mr. Nobbs to England. I can most conscientiously assure you, that the state of society at Pitcairn has not been too highly described. The Bible and Prayer Book of 'the Bounty,' as handed to Mr. Nobbs from John Adams, has been and continues the object of their study, and has enabled them to withstand the innovations that too servid imaginations in America and elsewhere have thought, by their correspondence, it was their calling to effect.

"The affectionate attachment of the islanders to

Mr. Nobbs (who, in the triple capacity of pastor, surgeon, and teacher, is as necessary to them as their food) created some little difficulty in his leaving; it was overcome by the arrangement made for leaving with them our chaplain, Mr. Holman, and my assurance that I would return their pastor to them with as little delay as possible.

"Having written to the Duke of Northumberland and the Bishop of London respecting Mr. Nobbs, I have only to request you will give him your earliest consideration. At Valparaiso the crew of 'the Portland' will be attended to by the resident chaplain, but I shall be anxious to have our own again. I hope I am not wrong in supposing that if Mr. Nobbs is found worthy of being ordained, only a short time will be required to prepare.

"I think I did not mention to the Bishop of London the way in which Mr. Nobbs reached Pitcairn; it disproves the malignant stories which have been circulated; and the success of twenty-four years' labour is an abundant proof that, under the blessing of God, he has educated in the principles of our Established Church, as one united family, a community whose simple and virtuous lives are so pre-eminent. In 1826 Mr. Nobbs left England for the purpose of going to Pitcairn. For nearly two years, by the way of the Cape of Good Hope, India, and Australia, he sought a passage; finally, at Callao, in Peru, he met the owner of a launch who, on the condition of Mr. Nobbs sitting her out, agreed to accompany him to Pitcairn. Mr. Nobbs fitted her himself, and expended what little money he possessed. The owner was in ill health, nevertheless these two left Callao by themselves, on a voyage of 3300 miles, which they accomplished in forty-two days.—The owner died soon after their arrival. The launch was hauled on shore, and the materials used to build a house for Mr. Nobbs.

"I was four days on shore at Pitcairn, in constant discourse with the Islanders. I am convinced that the time and the opportunity have arrived for giving them a minister of our Church; and that Mr. Nobbs is the person they wish and the person at present best adapted for them."

SOCIETY PROMOTING CHRISTIAN KNOWLEDGE.

Mr. Rochfort Clarke called attention to a paragraph in the sentence passed at Florence on Francesco Madiati, and Rosa his wife, which he said, connected this Society, (Soc. Promoting C. Knowledge,) with the sufferings of those two Christians. He stated that one of the acts of alleged impiety and crime for which the husband was sentenced to fifty-six months, and the wife to fifty-five months' imprisonment and forced labour, was as follows:—

"This latter person (one of their servants) the Madiati took the trouble to teach to read, and thus rendered her capable of understanding the books which they supplied, namely, the Bible by Diodati, and another entitled 'The Book of Common Prayer,' printed in London, in 1848, by the Society for Promoting Christian Knowledge, in which were found recorded the same maxims and doctrines condemned by the Catholic Church, doctrines which expressly assert that the existence of purgatory, and the worship of images, are foolish inventions; that in the sacrament of the eucharist there is no real transubstantiation, and similar notorious heretical pravity indicated above."

Youth's Department.

OUR LITTLE BOY.

When the evening shadows gather
Round about our quiet hearth,
Comes our oldest born unto us,
Bending humbly to the earth!
And with hands clasped tightly,
And with meek eyes raised above,
Thus the prayer he offers nightly
To the Source of light and love:

'Bless my parents, O my Father!
Bless my little sister dear;
While I gently take my slumber,
Be Thy guardian angels near!
Should no morning's dawn e'er greet me,
Beaming brightly from the skies,
Thine the eye of love to meet me
In the paths of Paradise!

Now a glad 'good night' he gives us,
And he seals it with a kiss;
Nought of earthly sorrow grieves us,
In an hour so full of bliss!
Now our arms about him wreathing,
One fond kiss before he sleeps;
Soon we hear his gentle breathing,
In a slumber calm and deep!

IMPORTANCE OF LOST HOURS.—One person rises in the morning at half-past nine, another at six. If each live to be fifty years old, the one will have enjoyed sixty-three thousand eight hundred and seventy-five hours, or two hundred and sixty-one days, more than the other. Let us suppose that there are, throughout Great Britain, one million five hundred thousand persons, who rise at quarter-past nine, or later. Of these, perhaps, nine hundred and fifty thousand would, if they rose at six, be usefully employed. At this rate, fifty-six thousand three hundred and forty-six millions eight hundred and seventy-five thousand hours, or six millions four hundred and thirty-two thousand two hundred and ninety-two years of individual improvement are lost to society every half-century. This is supposing that those nine hundred and fifty thousand get up at quarter-past nine, whereas thousands do not leave their beds till eleven or twelve. All this is uninterrupted day, and composed of hours in which the intellect is far clearer and more fit for study than the rest of the day. It must be remembered, too, that nothing conduces more to health, and consequently to longevity, than early rising. Suppose, out of the above number of persons, five hundred thousand, should live four years longer than they otherwise would have done, viz: fifty-four years instead of fifty; according to the ratio above, here are two million more years of actual existence utterly wasted.

EXTRAORDINARY BIBLICAL KNOWLEDGE.—In a school in Edinburgh, in which the intellectual exercises were conducted in a most efficient manner, the teacher put the New Testament into my hands, and requested me to select any passage I might choose from any one of the four Gospels or from the Epistles to the Hebrews, and read it to a class of about eighty boys and girls, who were from eleven to thirteen years of age. Accordingly, I opened the book at random, and read the first verse upon which my eye fell. Before I had finished reading it, a large number of the class had turned to it, and announced the book, chapter, and verse that I was reading.

Astonished at this, I repeated the text, turning backwards and forwards promiscuously, again and again; and in no case were they at fault. In every case, before, or as soon as I had finished the verse I was reading, a considerable number of the class, often a majority, held up their Testaments, and showed or mentioned book, chapter, and verse. I then tried them by beginning in the middle of the verse, selecting verses whose conclusion was such that the clause presented a substantial idea. This made no difference, so complete had they committed of memory not only every verse, but the order of all, and the place where every one was to be found.

Selections.

PHYSICAL RECREATION.—Bodily exercise is one of the most important means provided by nature for the maintenance of health, and in order to prove the advantages of exercise, we shall show what should be exercised, and the modes by which it may be adopted.

The human body is in reality a machine, the various parts of which are beautifully adapted to each, so that if one suffers all must suffer.

The bones and muscles are the parts on which motion most depends. There are 400 muscles in the body, each performing a specific duty. They assist the tendons in keeping the bones in their places and put them into motion. Whenever we run, walk, or sit, or stoop, bend the head, arm or leg, or chew food, we may be said to open or shut a number of hinges, or ball and socket joints. It is a provision of nature that, to a certain extent, the more the muscles are exercised, the stronger do they become; hence mechanics, labourers, farmers and others, are stronger and more muscular than those whose lives are passed in easy light, and professional duties. Besides strengthening the limbs, muscular exercise has most beneficial influence on the circulation of the blood and on respiration. The larger blood vessels are generally placed deep among the muscles, consequently when the latter are put into motion, the blood is driven through the arteries and the veins with much greater rapidity than when there is no exercise; it is more completely purified; as the action of the insensible perspiration is promoted, which relieves the blood of many matters taken up in its passage through the system, and thus diffuses a feeling of lightness and cheerfulness over body and mind.

Recreation should be taken which will exercise all the muscles. Most of our city employments compel the workers to stand or sit in unnatural positions, using only few of their muscles, while the others remain comparatively inactive. Tailors, sawyers, shoemakers,

engravers, watchmakers, and many others, such as cotton spinners, dress-makers, present either awkward movements in limbs, or eyes, or are sickly or yellow looking. Such parties are commonly affected with indigestion, giddiness, headache, diarrhoea. Merchants, storekeepers, lawyers, writers, &c., pass weeks without exercise in the open air, and when opportunity offers, they have lost the inclination. These parties suffer from indigestion, costiveness, cancer of the stomach, and stagnant circulation of the blood and all its attendant maladies. Now there is no remedy for the evils referred to, but taking advantage of the summer, and enjoying as much bodily exercise and out-door recreation as possible. It is quite a mistake to consider the labours of the day as equivalent to exercise. Work of any kind is a more routine process, carried on with but little variety of circumstances, and a mere change of scene and air are beneficial. To derive the greatest amount of benefit from exercise, it should be combined with amusement, and thus a botanic and rural hunt is both pleasurable and recreative. If this important fact was borne in mind by parents, teachers, and employers, fewer would be the victims to licentiousness, drunkenness, and disease. Athletic sports, and out-of-door exercises of every description, are no less conducive to the perfect health, of the young of both sexes. Wherever there is physical depression, there must be a disposition to resort to mental, moral, or injurious physical stimulants.—*Farmer and Mechanic.*

FRUITS OF EARLY RISING.—The Rev. Albert Barnes, in the preface to his last volume, "Notes on the Revelations," has the following highly instructive and valuable remarks:—

Having at the time when these Notes were commenced, as I have had ever since the charge of a large congregation, I had no leisure but I could properly devote to these studies, except the early hours of the morning, and I adopted the resolution—a resolution which has since been invariably adhered to—to even writing precisely at nine o'clock in the morning. The habit of writing in this manner, once formed, was easily continued, and having been thus continued, I find myself at the end of the New Testament.—Perhaps this personal allusion would not be proper, except to show that I have not intended, in those literary labors, to infringe on the proper duties of the pastoral office, or to take time for those pursuits on which there was a claim for other purposes. This allusion may perhaps also be of use to my younger brethren in the ministry, by showing them that much may be accomplished by the habit of early rising, and by a diligent use of the early morning hours. In my own case, these Notes on the New Testament, and also the Notes on the Books of Isaiah, Job, and Daniel, extending in all to sixteen volumes, have been written before 9 o'clock in the morning, and are the fruit of the habit of rising between four and five o'clock. I do not know that by this practice I have neglected any duty which I should otherwise have performed, and on the score of health, and, I may add, of profit in the contemplation of a portion of a divine truth at the beginning of each day, the habit has been of inestimable advantage to me.

It was not my original intention to prepare Notes on the Book of Revelations, nor did I entertain the design of doing it until I came up to it in the regular course of my studies. Having written on all the other portions of the New Testament, there remained only this Book to complete an entire commentary on this part of the Bible. That I have endeavoured to explain the Book at all is to be traced to the habit which I had formed of spending the early hours of the day in the study of the Sacred Scriptures. That habit, continued, has carried me forward until I have reached the end of the New Testament.

THE BIBLE'S MYSTERY NOTHING AGAINST ITS CREDIBILITY.—If, then, philosophy cannot discover a perfect religion, it certainly cannot modify and improve the one already given us by God. Like the sun, this may have its obscurities; nay, it may be dark from excess of brightness. But this is no more than might have been expected. Indeed, this very circumstance is one of the most striking evidences of its divinity. A religion from God must have its aspect of mystery and difficulty. It belongs to the Infinite, it runs into eternity. Its truths are the stars of a boundless expanse, and are set in a firmament of gloom. All nature is mysterious; but who would think of improving it? Can any one give sweeter hues to the rose of Sharon or the lily of the valley? Can he whiten the driven snow, or impart a deeper blue to the arch of heaven? Can he give a nobler curve to the neck of the war-horse, or add a more beautiful green to the

grass of the fields? Can he dispose the stars above him in more perfect order, or add a deeper lustre to their silvery light? What, then, can speculative philosophy do for the Christian religion? What can reason add to the power of God and the wisdom of God? Above all, shall philosophy dare to remove a single tint, or single leaf or flower, not to speak of a branch or limb, from the great Christian tree? Shall we permit it to tarnish the glory of God manifest in the flesh, the word of Christ's atoning sacrifice, or the beauty and perfection of the new-born soul? No! It has nothing to do with religion but to adore it; to fall prostrate at the feet of the Son of God, and crown him Lord of all.—*Rev. Robert Turnbull.*

Correspondence.

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

SONGS OF THE CHURCH.

SECOND SUNDAY IN ADVENT.

He comes! He comes with pow'r divine,
Midst direful portents He descends;
The moon and stars refuse to shine,
And earth its solid basement rends.

The waves of ocean swell and roar,
And quailing hearts confess their dread;
The nations fail to rise no more,
And the last Trump awakes the dead.

He comes! He comes! Behold the sign
Emblazoned on the beaming sky;
Lift up your heads ye satins and shloe,
For lo! redemption draweth nigh.

In thrall we lift our hearts to Thee,
Who erst for our transgression died;
Thy welcome Presence sets us free,
O Saviour Christ, THU CRUCIFIED!

W. B.

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

NO. V.

My last concluded with a cursory statement of what we actually do, and of what we ought to do in support of the Diocesan Church Society, as a means of evoking and concentrating the missionary element in our system. In the presence of much temptation to pursue this subject, and to follow it into that vast field of usefulness and improvement which circumstances have laid open for its occupancy, I am yet compelled to repress my inclination by the original plan and scope of these papers, and therefore hasten to carry back the attention of the reader to the further consideration of the Revised Statute.

The first clause has already been sifted, and its very grave and glaring deficiencies pointed out for the reflection of all whom it may concern. The second appears to challenge no special remark, as it merely enunciates a particular condition, which under the contingency it contemplates, no Bishop would be unwilling to observe. It is rather ominous however, that the Legislature should think it necessary under the circumstances, to condescend to instruct a Christian Bishop in his duty. But the principle which is tacitly acknowledged, and recognized in this clause, is substantially correct, and evidently of a character tending to harmony and united action in the Church. For should a license be, under any circumstances whatever, refused to an applicant for the solemn and honoured office of a Preacher of the Gospel, the Church corporate may be said to possess an inherent right to know the cause, with a view to be able and ready to justify the motives of its Chief Pastor, and to receive a reflex influence for its edification from his reasoning and instruction. A refusal of the nature contemplated, however painful and annoying it might prove to the applicant, could not fail, when justified on rational grounds, to exercise a wholesome and direct influence on the qualifications, whether doctrinal or moral of future aspirants. Let the second clause therefore by all means stand as it is.

The third clause, however, deserves a very different fate. It is almost inconceivable that in this age of boasted enlightenment and civilization, any body of men, far less any number of Churchmen, should find it in their conscience to assent to the enactment of this part of the Revised Statute. But so it is, and I am very sure that the framers or compilers of the Act never contemplated in their most zealous fit of legislation, the great evil and injustice to certain individuals, which, by every rule of sound interpretation, it approves and sanctions. Either inattention or an oversight, excusable perhaps under the circumstances, has misled them so far as to leave completely out of view the "orders and constitution of the Church of England" which are so prominently acknowledged in the first clause. But that I may not speak without a text, let me quote in its length, and breadth, this notable enactment. It says: "The Parishes already established shall remain as heretofore, and when any Church shall be erected for divine service, according to the rites of the Church of England,

the Bishop of the Diocese may allot a district which shall be the parish of such Church, and may divide and subdivide any parish now established or hereafter to be allotted; but no parish shall be divided or subdivided by the Bishop unless on the application of a majority of the Parishioners of the Parish proposed to be divided or subdivided, or by a majority of parishioners expressed at any public meeting of the parish, called for the consideration of such a measure." There!

It has been thought by many, myself among others, that an immenso advantage was to accrue to the Church from the operation of this clause; inasmuch as it concedes clearly and distinctly to the Bishop of the Diocese, a power which had heretofore been a subject of contention, and for the exercise of which it was decided by his legal advisers, the Lieut. Governor himself possessed no competent authority. Of course I allude to the division of Parishes. All earnest Churchmen have reason to remember "the Parish Bill," as it was called, and the excellent capital which it furnished for many a day to the political opponents and detractors of our Church. It was introduced into the Legislature with the single object of deciding clearly and definitively, a point which it was thought had been left doubtful in the instructions of the Lieut. Governor from home, and which was supposed to affect His Excellency's political position in reference to the Church being then the theoretical Establishment of the land. The Bill provided that he should have power to divide a Parish already established,—was very short, and interfered with no privileges or immunities which are enjoyed by other denominations in this Province. Yet its presentation in the House of Assembly seemed like the throwing down of the apple of discord. Members flung it in each other's faces, with much apparant zest; editors threw it to distant parts of the country; there ever political club and coterie tossed it and tore it to shreds, to their hearts' content. The result is so far as it could be gathered from the surface of public opinion, was anything but favourable to the interests of the Church. It was industriously circulated and asserted, and reiterated, with a degree of assiduity deserving a better cause, that we sought not freedom for the development and more efficient working of our system, but ecclesiastical ascendancy. By this and such means, the Parish Bill was rejected by the Legislature, and we all felt that we had receded rather than advanced, through our unsuccessful attempt to obtain its enactment.

Every thoughtful Churchman however, felt that some measure of the kind was necessary—that the advancement of the Church was materially impeded by the cumbrous nature of its exterior defences, and that although he would not wish for the entire removal of its legislative bulwarks, he would still desire to see a power existing somewhere, that might be competent to modify, to alter, to arrange, and even to perforate them in such a manner, as the exigencies of the Church seemed to demand. All more or less were impressed with the idea that if all this could be effected without the noise and turmoil and confusion, which generally attend the enactment of any legislative measure, our position would be both more secure and better adapted to the due accomplishment of the work we have in hand. For this reason the clause of the Revised Statute now under discussion was hailed by us as a real and substantial benefit. We received it at the hands of the Legislature as a positive boon. And I am free to confess that with some grave exceptions which will shortly be noticed, I for one consider the privilege here conceded as some compensation for the defects and inconsistencies of other parts of the Statute. For the Church is thus put in possession of full authority to deal definitively with the arrangement and adjustment of its parochial boundaries. It is henceforth competent to divide and subdivide, subject to certain conditions, any parish within the Province, in such a manner as may be desirable for the welfare and better convenience of its members.

Connected with this privilege and flowing from it as a necessary consequence, there is another of very great practical importance. Taking the status assigned to "Churchwardens and Vestries" by the fifth Section, in conjunction with what is enacted in the third, in reference to the division of parishes, we shall discover, that practically the Bishop and the majority of any Parish have it in their power to create or make bodies corporate competent to discharge all the functions of actual proprietors and managers of the Parish. This is doubtless a great privilege, and the Church ought to be proportionately grateful for the possession and enjoyment of it. If used with discretion and with a single view to the general interests of the Church, its beneficial effects will be felt by future generations in the greater readiness and facility with which it enables us to render of immediate avail the local resources of the respective parishes.

It really is most grateful to my feelings to be able to deal out any measure of approbation however modified to the enactments of the Revised Statute. But here the language of approval must end. Along with the wholesome provisions and ample powers, above pointed out, there has been introduced into the third clause much that is defective, and highly reprehensible. *Audite alteram*, and you will be in a better position to judge of its usefulness and tendency as well as of the total disregard, which it exhibits of principles and privileges, that are fully recognized in a former Section. The defects which I am about to animadvert upon, and which I would earnestly exhort all influential Churchmen if possible to get remedied, are of such a character as, in my humble judgement, must render the whole law inoperative. These I will endeavour to specify in my next. CRITO.

The Church Times.

HALIFAX, SATURDAY, DEC. 4, 1852.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

WE have lately obtained from a friend, the Report of this Venerable Society for 1852, which altho' not as voluminous as those of former years, is full of most interesting matter, touching the Society's operations in the four quarters of the world.

Upwards of thirty pages are occupied with accounts of the Jubilee Celebrations in the Parent Kingdom, and throughout the Colonies. Among these Nova Scotia does not hold a very distinguished place. On page 63, eight lines suffice to tell our story:—

"NOVA SCOTIA.—In compliance with a notice from the Bishop of Nova Scotia, Sunday, May 23d, 1852, was fixed on for the celebration of the Jubilee in this diocese. The Bishop himself preached at Halifax. In a letter dated May 21th, his Lordship writes:—

"Jubilee sermons were preached yesterday throughout the diocese. The sums collected will be small, and are to be applied at the discretion of the *Diocesan Church Society*. Our celebration is late, but it was not possible to select an earlier day under the circumstances."

Nor do we shine much more brilliantly, in reference to the fund for supporting our own Bishop, for all time to come. If he will have nothing more to look to than the ENDOWMENT (?) fund, the candidates for the See may be acquitted of being "*given to filthy lucre*."

"The local fund for the Endowment of the Bishopric* has not yet reached any very considerable amount. The sum of £1,364 Halifax currency, or £1,021 sterling, has been invested at Halifax by the Treasurer.—The returns from the country come in but slowly.—The number of members of the Church of England in Nova Scotia was reckoned in the last census at 36,000, and it has been roughly calculated that the sum of £10,000 per annum is raised in the Diocese for purposes connected with the Church. Yet the income of the *Diocesan Church Society* cannot be accounted at above £800, one fourth of which may be withdrawn by the contributors."

In regard to the labours of the Clergy, we have no reason to be ashamed. A table of Missionary Statistics for the year 1851, is given on p. 78, and is thus introduced:—

"The Society has received the usual returns from every Missionary in the diocese, with only two exceptions. The following abstract will sufficiently attest the great diligence with which the Clergy connected with the Society are, in most instances, fulfilling their duty."

The table shows the amount of travel reported, to be 56,859 miles; Communicants, 2,328; Divine Service performed 4,860 times; Pastoral visits, 10,173; Visits to sick persons, 2,996; Missionary visits to distant places, 1,542. This is certainly within the mark, as we observe several of those items have not been reported where we know the Parishes ought to have credit for them.

The following statement of the progressive extension of the Society's operations may be generally acceptable:—

1701.—Total income 1,537*l.*, including 1,332*l.* donations. The first two Missionaries arrived at Boston June 11th, 1702. From the First Report (1704) it appears, that the Society's attention was then directed to the Iroquois, New England, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina, the Yammonsea Indians, Newfoundland, Rhode Island, Long Island, Jamaica, Antigua, Meitserrat, Moscow, and Amsterdam. Some assistance was given also to the Danish Mission at Tranquebar.

1751.—Total income, general and special, 3,719*l.*—Missionaries and schoolmasters, maintained wholly or in part, 82. Field of labour:—New England, New York, New Jersey, Pennsylvania, Carolina, Georgia, Bahama, Newfoundland, Nova Scotia.

1801.—Total income, general and special, 6,457*l.*—Missionaries and schoolmasters, 78. Field of labour:—Nova Scotia, Newfoundland, *Cannala* (1784), *New Brunswick* (1785), *Bahama, Guinea* (1752), the *Gold Coast* (1766), *Florida* (1768), *Australia* (1795). The Society also became trustee for Debritzen College, *Hungary*; and for the *Vaudois Pastors in Piedmont*. The first two colonial bishoprics had been founded; and the episcopates given to the United States.

1851.—Total income, general and special, including part of Jubilee and Royal Letter Collections, and balance, 147,476*l.* Number of Missionaries, lay teachers, and students, 1,160. Field of labour:—*Danish North America, West Indies, Guinea, South Africa, India, Ceylon, Borneo, Australia, Tasmania, New Zealand, Seychelles, Tristan*. These countries are now the seat of 22 Dioceses.

We may have recourse to the Report in future Nos. as we think every member of the Church ought to be interested in the doings of that Society, to which, under God, we and our fathers have been so long and so largely indebted.

MR. GLADSTONE'S BILLS.

SEVERAL letters have lately been published in the City papers, containing statements with respect to Mr. Gladstone's Bills. We think it may be interesting to our readers to have them printed in parallel columns, which we shall do in our next. As the assertions of "Senex" have been contradicted by "Nemo," who has again been charged with quibbling by a "Layman," we add without any comment a brief history of these Bills.

In the Session of 1850, it was proposed in the House of Commons to insert some clauses with reference to the Church, in an Australian Bill then under consideration. This however was not done, and in the next Session, July 19, 1851, Mr. Gladstone, after pointing out some of the disadvantages under which the Church in the Colonies suffers, said,—"This was a case for which he hoped Her Majesty's Government would provide some remedy. Nothing could be easier than for the House to provide such a remedy, because it only required the House to say, that the Colonial members of the Church of England were *lib. free to exercise the powers of a religious community, in the members of other religious denominations*. If Her Majesty's Government did not take the matter in hand, and no more competent person interfered, it was his intention to propose to Parliament next Session, some enabling bill which would give the Colonial Clergy and laity, that freedom which other religious communities enjoyed."

Accordingly in the next Session, on February 20, 1852, he introduced his Bill, stating that its object was "simply to relieve members of the Church in communion with the Church of England in the Colonies, from certain supposed legal disabilities, which prevented them from taking those measures for the local management of their own affairs that other religious bodies in the Colonies were in the habit of exercising. *He did not propose to give them any Legislative power.*" (Mark this.) The Bill was then ordered to be printed, and when it had been before the public above two months, the second reading was moved, April 28, when after some speeches, the debate was adjourned until May 19th, on which day, in consequence of the unexpected opposition of the Secretary of State for the Colonies, the Bill was withdrawn.

The Colonial Secretary and others, who objected to this first Bill, having expressed a decided opinion that "some legislation was required," Mr. Gladstone introduced the subject again, and on June 23, in Committee of the whole House, the following resolution was passed without a division, that "the Chairman be directed to move the house that leave be given to bring in a Bill to explain and amend the Laws relating to the Church in the Colonies." Accordingly the amended Bill, (as published in our paper of Oct. 9.) was introduced and ordered by the house to be printed, June 25th. The principal alteration in the second Bill is stated by Mr. Gladstone, to be as follows:—

"The main reason for which he had been anxious to have an opportunity of correcting the reprint of the bill was this:—There was nothing to be altered which, in his view, touched the principle of the bill; but he admitted that both the right honourable gentleman the Secretary of State and the learned gentleman the member for Aylesbury (Mr. Bethell), who approached this subject in a spirit of great fairness and candour, had alleged that the bill would place positive legislative power in the hands of the Church in the colonies. Now that was a question turning entirely upon the force and effect of certain words. His (Mr. Gladstone's) object would be to preclude any such effect, and for that reason he had altered the form of the first clause of the bill, which contained the substance and principle of the whole measure, and, instead of saying that it should be lawful for the Bishop, with the clergy and laity, to make such and such regulations, he proposed to enact that no statute, law, usage, or other authority of the United Kingdom should be construed to extend, or should extend, to prevent any such Bishop of any diocese in the colonies from doing the same things which were contemplated by the former clause of the bill. His object was simply that this should be a relieving and a permissive bill, and he therefore very willingly agreed to the alteration to what he had alluded. Though it seemed to him but a trivial change, yet there were others who thought that legislative power was conveyed to the Church by the former words, and who looked upon this as a very important change in the phraseology.—Another change suggested was one making a distinct reservation as to the powers of the colonial legislature."

NOTICE OF ORDINATION.—The Lord Bishop proposes (D. V.) to hold his next Ordination at Halifax, on Sunday, December 19. Persons intending to offer themselves as Candidates for Holy Orders upon that occasion, are desired to notify their intention to His Lordship without delay.

OLD SCENES.

There are few greater pleasures in life than to revisit the haunts of early days, and trace out the many well known spot, with which memory will connect associations of varied and affecting interest. Who has not felt this, when after the lapse of a course of years, and after having mingled largely in the cares and turmoils of active life, his footsteps have been turned to the home of his childhood, and those scenes with which he was familiar when as yet no care had disturbed his breast. Who has not thus felt a thrilling interest in again treading the old ground, gazing on the well known fields, marking the same old trees, searching out the well remembered (if not much loved) school-room, or sitting again in the same old church, so often entered in bygone days. The familiar faces may indeed be found no more, the friends of youth may have passed away—but still, numerous objects remain which awaken the soft feelings of the heart and renew as it were, the years that are past.—And if this be so, in the ordinary way, how much more intensely must such tracings be felt where the pastoral connexion has subsisted between the visitor and the scenes visited.

How delightful to renew the intercourse which belongs to that hallowed relationship—to exchange the greetings of warm affection—to stand once more where for years perhaps, he dispensed the Word and Sacraments of the Lord—to behold before him and around him, the well known faces of old and young, again turned towards him, listening to the old tones, and the still welcome tidings—to step into the oft frequented Sunday School, where years of interesting work had been done—to pass round from house to house, where many a time he had entered before, as partaker of the joys and sorrows of the dwellers within—to find indoors and out, a hearty welcome from men, women, and children—rich and poor, learned and simple—this surely, must be ranked among the sweetest enjoyments which a Minister can have here below—as one "green spot," at all events, in the waste of a dry and barren land—for which he will not fail to be thankful to the Great Mover of all hearts—the God of love.—Such has doubtless been the happy experience of many a clerical brother, who has been separated from, and has afterwards revisited the scenes of his former labours.

And such the writer found it to be, when lately, not after years, but months only, of separation from a beloved flock, he had the pleasure of being once more among them, and of standing up again in the old pulpit to speak, (alas! how inadequately!) on the well known theme of a Saviour's love. May that love be abundantly shed abroad in the hearts of all that Congregation, which on that day thronged the Courts of the Sanctuary. May they ever feel, as we all felt then, and as the Psalmist felt when He said "I was glad when they said unto me, Let us go into the House of the Lord." It was, indeed, pleasing to find all going on well—good singing—good responses—and a full Sunday School, with additional Teachers. May they remember and digest the text given them—"Be not weary in well doing."

A correspondent from P. E. Island, in last week's paper, seems to hint that we do not say enough about Church affairs in that quarter. We can assure him, that we will always be happy to publish any interesting information as to the progress of the Church in that beautiful Island, but as yet we have not been favoured with much support in any way, from our fellow Churchmen there. During a short visit to Charlotte Town in September, we were much gratified by many things which we saw and heard. Certainly one of the most pleasing objects was the Sunday School, numerously attended and well conducted. And in that School we were much struck by two features of the always interesting scene. One was, the sight of a gentleman whose head was well whitened with the frost of years, busily engaged in the good work of a Sunday School Teacher. We found upon enquiry that he was the Postmaster General of the Island. It is too seldom that the aged members of the Church feel it to be their duty, thus to bring the weight of years to bear on the training of the younger portion of the flock. The other gratifying feature was to find the Chief Justice of the Island, sitting also among the Teachers, with many little ones around him, waiting his instructions in the things pertaining to the "kingdom of heaven." It was indeed delightful to behold one in his exalted position thus engaged, not merely for a Sunday either, now and then, but regularly in his place, twice in the day. We mention this for the encouragement of those elsewhere who are similarly employed, and as an incitement to others who still hold back when solicited by their Pastors to come and help them in this important part of their labours.

THE CEMETERY.

It is matter of surprise that while all are made to feel occasionally the want of a Chapel at the Cemetery of this City, wherein to perform with decency and effect, the last solemn rites over the departed, no effort has been made to accomplish it.

FOR THE CHURCH TIMES.

In looking over the pamphlet put out about a month since by the Alumni of King's College, Windsor, I find in pp. 13 to 16 under the head "Names subscribed to the permanent fund of £2000," a list, which I suppose is intended to be a complete and perfect list of all those who have subscribed anything towards the College funds.

There are sundry omissions in the list which require some little explanation. In page 18 of the tenth Report of the proceedings of the Diocesan Ch. Society, 1847-48, the "fund" paid over to John Halliburton, Esq. in aid of the funds of K. C. from the Yarmouth Committee £15, and from Dr. Farish £10; making altogether from the local society at Yarmouth £25.

The only parish which has credit for having contributed to the College funds is Aylesford; other parishes have done the same, and why is not mention made of them.

An explanation of the above would very much oblige one who contributed to the fund, and who is A CHURCHMAN IN YARMOUTH.

Nov. 23d, 1852.

[Our correspondent is quite right to look after the funds, which he and those around him may contribute to the College or any other object. We have made enquiry in the proper quarter, and find that the four individuals whose names are given in the last Report of the Alumni, are the only contributors to their funds from Yarmouth.

The £25 mentioned above has become part of the funds of the Governors of the College, who do not, like the Incorporated Alumni, publish annually their proceedings and their receipts and expenditures; which however many think would be a decided improvement.

In fact, if we expect the public to come down with pecuniary aid in behalf of the College, it will be absolutely necessary to make its necessities appear in figures, and to give a candid exposé of all its affairs.] -Ed. C. T.

ERRATA.—In Songs of the Church, third stanza—for, "braming real flaming."

LETTERS RECEIVED.

Rev. Mr. Sumner. Thanks for exertions.—Hope they will be more successful. Rev. Mr. Reid, P. E. L. with 20s.

Married.

On Monday, 22nd Nov., by the Venerable Archdeacon Willis, Mr. WILLIAM MERRITT, of Shelburne, to Miss ELIZA HAYBOLT, of Marie Joseph.

On Tuesday the 23rd ult., at St. Margaret's B'r., by the Rev. W. E. Cochran, Mr. JAMES RUDER, to Miss ANN ELIZA BAKER.

Died.

On Friday, the 20th inst., MARY, widow of the late James Holly, Esq., formerly of H. M. Customs, at St. John, New Brunswick.

Shipping List.

ARRIVED.

Sunday, Nov. 28.—By Emma Adeline, Porto Rico; brig Ranger, Panama, New York. Monday, Nov. 29.—Steamers Levantine, Hunter, Bermuda, 9 days; Oceanic, Glasgow and Newfoundland, 15 days from New York; schrs. Nancy, Crown, New York, 15 days; Jarius Hart, Kenting, New York, for New York; Hector, Crowell, Boston, 15 days; Liverpool Packet, M. Leary, Liverpool, N. S.; Harriet, Simpson, St. John, N. B.; Newfoundland Packet, Woodin, Boston.

CLEARED.

Nov. 21.—Brigt. Express, Kingston, Jam. Nov. 20.—Brigs. Amethyst, Crancher, New York, Griffin, Webb, Bermuda; schrs. Melway, Day, New York, N. B.; Geener, St. John, N. B.; Three Sisters, Allen, Georgetown, P. E. Island.

Passing over.

Per Schrs. General Washington, from Boston to Halifax, Nov. 30.—Mrs. Bayfield and daughter, Misses Ann O'Connell, A. Baker, Roach, and Dimpsey, Mrs. Baker, Capt. Patterson, Messrs. Wm. Gill, Thos. Hoag, Geo. Fisher, D. Buckley, wife and three daughters, George Bayfield, John M. Dowell, Baker, Burdell, Charles Burdell, Edw. Power. In the Steerage.—Jno. Johnston, Jno. Dunbrack, Robert Kaulback, Fred McKenna, Jas. Huley, Robt. Higgins, Jas. Watson, Jno. Cowley, Peter Jenkins.

COUNTRY MARKET.

PRICES ON SATURDAY, DECEMBER 4.

Table with 2 columns: Item and Price. Items include Apples, Butter, Cattle, Cows, Eggs, Geese, Hams, Hops, Mutton, Oatmeal, Pork, Potatoes, Socks, Turkeys, Yarn, Ducks, Coal, and Cord Wood.

AT THE WHARVES.

Table with 2 columns: Item and Price. Items include Coal and Cord Wood.

Advertisements.

ST. PAUL'S LOCAL COMMITTEE OF THE DIOCESAN CHURCH SOCIETY.

ON WEDNESDAY EVENING NEXT THE 8th inst. at 7 o'clock, a 3d Sunday Lecture will be delivered at the Church of St. Paul, by the Rev. F. MATTHEWS, and a Collection taken in aid of the Funds of the Diocesan Church Society.

Immediately after which the ANNUAL MEETING will take place at the National School House, at which all the friends of Missions are notified to attend.

W. M. GOSSIP, Secy. St. Paul's Com.

COLONIAL CHURCH AND SCHOOL SOCIETY.

MEMORIAL on behalf of this Society, will be preached on Sunday 12th Dec. inst., at St. Paul's Church, in the morning by the Rev. Geo. W. Hill and in the evening by the Rev. Dr. Twinn; at the Chapel of Ease, in the afternoon by the Rev. F. Matthews; and at Dartmouth Church, in the morning by the Rev. T. Daun, on which occasions Collections will be taken.

This ANNUAL MEETING of the Halifax Association in aid of the C. C. and S. Society, will be held at TEMPERANCE HALL, on TUESDAY EVENING, 14th instant, at which the Public are invited to attend.

The Lord Bishop of Nova Scotia, one of the Patrons of the Association, will preside. Chair to be taken at 7 o'clock, precisely. A Collection will be made in aid of the funds.

WILLIAM HOWE, Secy.

MONSIEUR CHAUDELEO will Re-open his FRENCH CLASSES on the 1st December, at his Residence, Gratton Street.

For Terms, &c., application may be made at the Book Store of Mr. Wm. Gossp, 21 Granville Street, where names for the Class may also be left, or at M. Chaudeleo's Residence.

NOTICE TO THE PUBLIC.

GENERAL POST OFFICE, Halifax, 3d December, 1852.

HIS Excellency the Lieutenant Governor, in Council, having been pleased to approve of an sanction, an agreement entered into by the Postmasters General of the United States and Nova Scotia, for the interchange of Mails by Steam Packet between Halifax and Boston, notice is hereby given that Letters posted to be forwarded under this arrangement must, until further notice, be specially addressed, per Steam Ship John Harvey.

The Postage on a Letter to the United States by this conveyance, will be 1d. currency the 1/2 ounce, prepayment optional. Newspapers will be forwarded free of charge. Letters for HAVANA, CUBA, CHAGUAS, and PANAMA (New Grenada) will also be forwarded at the following rates, viz. —

To Havana 21 Cr. the 1/2 oz. To Chaguas 18 3/4 Cr do do. To Panama 18 3/4 Cr do do. Newspapers to do, 1/4d. each.

A. WOODGATE, P. M. General.

ANNUALS FOR 1853, AND GIFT BOOKS FOR CHRISTMAS PRESENTS. NEW TOYS IN GREAT VARIETY.

A LARGE AND ELEGANT ASSORTMENT OF THE above, well suited for Tokens of Remembrance, and Gifts at Christmas.

ALSO,

YANKEE COMIC ALMANACKS for 1853. Nugent's, Belcher's and Cannabel's Almanacks—by the gross, dozen or single, at the cheapest rates.

Orders from the Country for any of the above, promptly attended to, on the most favourable Terms.

All kinds of SCHOOL BOOKS, and WRITING PAPERS, and Plain and Fancy STATIONERY of every description, constantly on hand at the NOVA SCOTIA BOOK & STATIONERY STORE, No. 21, Granville-Street, which the Nova Scotia Public are respectfully solicited to patronize.

November 27.

JUST PUBLISHED.

And for sale at the Depository, S. P. C. K. No. 21, GRANVILLE STREET.

A SELECTION OF PSALMS AND HYMNS FOR THE DIOCESE OF NOVA SCOTIA.

SANCTIONED BY

THE LORD BISHOP OF NOVA SCOTIA.

Single Copies of the Book will be sold at 1s. 4d. A small discount will be made to Country Parishes, when twelve or more are ordered. Sold for Cash only.

Nov. 13, 1852

W. M. GOSSIP, Deputy.

UNIVERSITY OF WINDSOR.

ENGLISH PRIZE ESSAY.

The subject for this Year is—"The advantages of a liberal education for all persons, whether intending to devote themselves to one of the learned professions or otherwise."

The Essays are to be sent in to the President of the College on the day of Meeting after the Easter Vacation, 1853, and the Prize will be delivered to the Successful Candidate at the ensuing Encenia, when he will read his Essay in the Hall.

The Prize is open to the competition of all Members of the University who have completed their 12th, and have not entered upon their 25th Term at this date. Each Essay is to be distinguished by a Motto, and to be accompanied by a sealed paper, bearing the same motto, and containing the name of the writer.

October, 1852.

BETTER THAN THE BEST!

BELCHER'S FARMER'S ALMANACK.

FOR THE YEAR OF OUR LORD, 1853.

FOR SALE BY THE SUBSCRIBER, No. 8, HOLLIS STREET, and at all the Book Stores in the City, containing a large amount of useful INFORMATION FOR THE PEOPLE, forming a complete DIRECTORY TO THE NEW YEAR.

Halifax, Nov. 20. C. H. BELCHER.

The above Almanack can also be had bound and illuminated, embellished with an ENGRAVED VIEW OF A SCENE IN THE BAY OF ANnapolis. BELCHER'S FARMER'S ALMANACK—This time honored Annual is just out of the Press. It shows for the last decade in the quality and usefulness of the contents, through which it has attained the widest celebrity of any similar publication in Nova Scotia. The materials of Belcher's Almanack are so skilfully arranged, that the work presents a vast amount of information, needful to every body, in a very compact and neat form, and the price is considerably under its intrinsic value.—Academy Reviewer.

IN THE PRESS.

And will shortly be Published.

SHADES OF THE HAMLET, AND OTHER POEMS, by Rev. ARTHUR GRAY, Rector of Digby. Subscriptions received by Nov. 12. E. G. FULLER.

A BOARDER can be accommodated in a private family in a central situation. Apply at the Church Times Office. Oct. 23.

MACAGY & WITHROW. TAILORS No. 136 GRANVILLE STREET.

Poetry.

A KINDLY GREETING TO JACK FROST

BY J. H. A. DONE.

Welcome, old friend, thou art here again
In thy ornaments of spotless white;
I saw thy face at the window pane
As I greeted the morning light.
And my fingers felt thy hearty grasp,
And my face felt thy chilly kiss;
Thou givest thy friends a pinching clasp,
But I would not thy greeting miss.

Welcome, old friend, I saw thou hadst been
Once more on thy nightly round,
For thy fingers had whitened the bushes green,
And thy footstep had marked the ground;
In the roadside pool thy feet had dipped
And touched in the sluggish stream,
At the dew laden bud thy lips had slipped
Before the morning gleam.

Thou'rt a sad old fellow, Jack Frost, I fear,
And playest full many a trick,
Thou pullest the nose, and pinchest the ear,
Though defended by comforters thick
I saw thee but now meet a pretty miss
When thou fanciest none else was nigh,
And give her fair cheek so close a kiss
That she blushed like a sunset sky.

Jack Frost, thou art sometimes a little too keen,
And too careless of fingers and toes,
And sometimes we'd rather thou hadst not been
So inclined to punish the nose,
Yet whilst we can build up the roaring fire
From thy fiercer moods to defend,
Of such a true comrade we scarcely can tire,
So welcome again, old friend.

Advertisements.

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

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

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

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

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

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

MEXICAN MUSTANG LINIMENT! FOR SALE at **DEWOLF'S CITY DRUG STORE, 63 Hollis Street,** Nov. 27.

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

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

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

This preparation of RHUBARB, combined with valuable aromatics, antacids and carminatives, acts as a corrective of acidity. (The frequent cause of bowel complaints)—removes irritating obstructions, and when its use is persevered in, imparts tone and vigor to the digestive organs. Sold only at **LANGLEY'S DRUG STORE, Hollis Street** July 29.

MRS. KIDDER'S CORDIAL! FOR THE CURE OF CHOLERA MORBUS, DYSENTERY, DIARRHOEA, &c. Gives immediate relief in the most violent cases. Its effect is to quiet, heal, strengthen and perfectly regulate the stomach, and bowels. It also assists digestion. It checks vomiting, and has proved an excellent remedy in Sea-sickness. **CHILDREN THAT ARE TEETHING** are greatly benefited by it. **CERTIFICATES** from persons of the first respectability who have used this medicine accompany the directions that are put up with each bottle. The above is sold Wholesale and Retail at **DEWOLF'S CITY DRUG STORE, 63 Hollis Street,** in bottles containing nearly a quart, at 5s. each. Sept. 18.

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No 24, Granville Street.

JUST Received per R. M. Steamship America. Bibles for Churches or Schools, 12mo., 1s. 3d. each, New Testament, 6d. and 7d. ea. Books of Common Prayer, with new version of Psalms, 6s. each. Do Do Do 1s. 6d. do. Do Do Do 2s. 6d. do. Do Do Do 3s. 6d. do. Do Do Do 5s. 6d. do. Com Prayer Pearl & Co. Elastic Tracts on Confirmation &c.—Reflections on Confirmation, 2d. per doz. Meaning of the Answer "I do" 1d. ea. Village Conversations on Confirmation, 9d. per doz. Subjects for Meditation, and Prayers for the Day of Confirmation, 1d. Meditations and Prayers for Sick Persons, 2d. Poor Man's Wealth, 1d. Davies' Conversations on the Liturgy, 2d. Teachers' Friend in 6 Parts, per set, 5d. Hymns for Sunday Schools, 1d. each. Sunday School Lessons on Sheets, 6 sheets, 1d. per set. Lewis' Church Catechism Explained, 5d. Arithmetical Table Books 1d. New Series First Reading Book, parts 1 & 2 and 3 & 4. 1d. each. Church Catechism, 4d. per doz, 1d. each. Manners and Customs of the East, on 21 Sheets, Col'd., 5s. 6d. per set, plain, 2s. 3d. per set—for Schools. The Bibles, Testaments and Prayer Books above noticed, will be found of an excellent quality, both as regards the typography and strength of binding, and are it is believed, cheaper than or before offered, all the other Books will be found equal of their kind, and remarkably cheap. The School Books are well worthy the attention of Teachers and Parents. July 24, 1852. **W. GOSSIP, Depository.**

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

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

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- Keble's Poems,
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Wainright's Book of Church Music—the latest selection—which we confidently recommend as a superior Publication for the use of Churches and Choirs. Look particularly for **W. GOSSIP, 24 Granville Street** Oct. 2, 1852.

GENUINE DRUGS, CHEMICALS, MEDICINES, &c. &c. **WM. LANGLEY** has received from England his **FALL SUPPLY** of the above, together with a Variety of other Articles usually sold by Druggists. They are all of the best quality, and are offered for sale at moderate prices. **Langley's Drug Store, Hollis Street.** Oct. 9th, 1852.

HERE IS YOUR REMEDY!

HOLLOWAY'S OINTMENT. A MOST VALUABLE CURE OF BAD LEGS AFTER 45 YEARS SUFFERING.

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

SIR.—At the age of 19 my wife (who is now 61) caught a violent cold, which settled in her legs, and ever since that time they have been more or less sore, and greatly inflamed.—Her agonies were distracting, and for months together she was deprived entirely of rest and sleep. Every remedy that medical men advised was tried but without effect; her health suffered severely, and the state of her legs was terrible. I had often read your Advertisements, and advised her to try your Pills and Ointment, and, as a last resource, after every other remedy had proved useless, she consented to do so. She commenced six weeks ago, and strange to relate, is now in good health. Her legs are painless without scum or scur, and her sleep sound and undisturbed. Could you have witnessed the sufferings of my wife during the last 45 years, and contrast them with her present enjoyment of health, you would indeed feel delighted in having been the means of so greatly alleviating the sufferings of a fellow creature. (Signed) **WILLIAM GALPIN.**

A PERSON 70 YEARS OF AGE CURED OF A BAD LEG OF 30 YEARS STANDING. Copy of a Letter from Mr. Wm. Allen, Builder of Gas Ovens of Keston, near Huddersfield, dated May 31st, 1851. To Professor Holloway.—

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

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

A DREADFUL BAD BREAST CURED IN ONE MONTH Extract of a Letter from Mr. Frederick Turner, of Pesham Road, dated December 13th, 1850. To Professor Holloway.—

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

A WONDERFUL CURE OF A DANDELION SWELLING OF THE KNEE. Copy of a Letter from John Forfar, an Agriculturist, residing at Newborough, near Hexham, dated May 13th, 1850. To Professor Holloway.—

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

AN INFLAMMATION IN THE SIDE PERFECTLY CURED. Copy of a Letter from Mr. Francis Arnot, of Breilhouse Letham Road, Edinburgh, dated April 2nd, 1851. To Professor Holloway.—

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

The Pills should be used conjointly with the Ointment in most of the following cases:—

Bad Legs	Cancers	Scalds
Bad Breasts	Contracted and Stiff Sore Nipples	
Burns	Joint	Sore throats
Bacilons	Zoonchastias	Skin diseases
Bite of Mosquitoes	Fistulas	Scurvy
and Sand-Flies	Gout	Sore-heads
Coco Bay	Glandular Swellings	Tumours
Chilblains	Ulcers	
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Cor. (soft)	Rheumatism	Yaws

Directions for the guidance of Patients are affixed to each Box.

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

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