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The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. VI.

HALIFAX, NOVA SCOTIA, SATURDAY, DEC. 8, 1853.

NO. 490.

Calendar.

CALENDAR WITH LESSONS.

Day & Date	MORNING	EVENING
1. Dec. 1	Isaiah 5	Isaiah 24
2. " 2	Isaiah 6	Isaiah 25
3. " 3	Isaiah 7	Isaiah 26
4. " 4	Isaiah 8	Isaiah 27
5. " 5	Isaiah 9	Isaiah 28
6. " 6	Isaiah 10	Isaiah 29
7. " 7	Isaiah 11	Isaiah 30
8. " 8	Isaiah 12	Isaiah 31
9. " 9	Isaiah 13	Isaiah 32
10. " 10	Isaiah 14	Isaiah 33
11. " 11	Isaiah 15	Isaiah 34
12. " 12	Isaiah 16	Isaiah 35
13. " 13	Isaiah 17	Isaiah 36
14. " 14	Isaiah 18	Isaiah 37
15. " 15	Isaiah 19	Isaiah 38
16. " 16	Isaiah 20	Isaiah 39
17. " 17	Isaiah 21	Isaiah 40
18. " 18	Isaiah 22	Isaiah 41
19. " 19	Isaiah 23	Isaiah 42
20. " 20	Isaiah 24	Isaiah 43
21. " 21	Isaiah 25	Isaiah 44
22. " 22	Isaiah 26	Isaiah 45
23. " 23	Isaiah 27	Isaiah 46
24. " 24	Isaiah 28	Isaiah 47
25. " 25	Isaiah 29	Isaiah 48
26. " 26	Isaiah 30	Isaiah 49
27. " 27	Isaiah 31	Isaiah 50
28. " 28	Isaiah 32	Isaiah 51
29. " 29	Isaiah 33	Isaiah 52
30. " 30	Isaiah 34	Isaiah 53

Poetry.

(From the Nova Scotian.)

ON THE LOSS OF TWO YOUNG LADIES ON THE LATE ILL-FATED STEAMER FAIRY QUEEN.

FAREWELL sweet girls the dream of life is o'er,
And Nature's beauties now can charm no more;
The glorious Sun, the Moon and starry skies
Are faded, lost to death's unconscious eyes,
The morning dews that maidens love to seek,
The playful breeze that kisses beauty's cheek,
The mellow rays of evening's setting sun,
Appear to weep a race so early run.

What prospects bright and cheering to the heart,
Such soothing vision that might peace impart,
Hung o'er their pillows and to slumber gave
Such happy dreams as innocence might crave.

Young rose health ran mantling thro' the veins,
And hope, dear hope, had told in softest strains
Of joys to meet in Albion's favour'd lae,
Where virtue dwells, approv'd by beauty's smile.

The morning dawned with every vision bright—
That evening fell 'neath ocean's angry might;
And wild was heard 'neath ocean's angry rave,
The shriek expiring on the distant wave.

O! where was manhood when those beings fair,
With outstretched arms implored protecting care;
Where were the hearts that seamen love to boast:
Those fearless hearts that brave our stormy coast?

Ah! they were not, and a meaner race,
By dire mishap usurped the sailor's place;
The cry for mercy 'neath life ebbing pain,
Was heard by dastards, but the cry was vain.

While all is pale beneath the startling keel,
And friendly breasts with deep emotion swell;
While memory bleeds with young companions dear,
A stranger turns and drops the painful tear.

Pictou, October, 1853.

It is said that most of the crew abandoned the party in the sinking vessel.

Religious Miscellany.

From Blackwood's Magazine.

THE PARADISE IN THE PACIFIC.

THE MUTINY.

ARTHEMUS BLIGH had been for several years sailing-master in the *Resolution*, of the celebrated circumnavigator, Captain Cook; and in the year 1787 was promoted to the command of his Majesty King George the Third's armed ship the *Bounty*, on the interesting expedition to the South Sea Islands—namely, on the suggestion of Sir Joseph Banks, who had visited Otaheite with Capt. Cook in 1769—to try the experiment of introducing plants of the bread-fruit tree, which supplied their food to the Otaheitans, into the West Indies. The *Bounty* set sail from Spithead on the 23d December, 1787. Mr. Bligh was then in a very prime of life—about thirty-three years of age. He returned to England and landed at Portsmouth on the 14th of March, 1790; having experienced during the brief interval, such a disastrous adventure as will, in all incidents, always associate his name with one of the most painfully interesting passages in our naval history. How little he thought of it as he issued in his spirits from Spithead! The *Bounty* was of a burthen, and including Bligh, a botanist, and other crew, carried forty-six persons. On the 26th of October, they reached Otaheite (now called Tahiti) and met with a very friendly reception from the natives, who supplied them in abundance with bread-fruit during a delightful stay of six months, during which Mr. Bligh succeeded in procuring upwards of a thousand plants of the bread-fruit tree. With these they quitted Tahiti in

the spring of 1789, on their way to the West Indies. Mr. Bligh, though an able commander, seems to have been of a somewhat hasty temper; and it is possible that he and his master's mate, Mr. Fletcher Christian, lived not on the best terms together. The latter was a young man, only twenty-four years old, of respectable family, of talent in his profession, and possessed of a daring and adventurous spirit.

On the evening of the 27th of April, 1789, the commander invited him to supper, but he declined; having, doubtless, by that time conceived the audacious purpose which he afterwards so quickly carried into effect. This memorable night was one distinguished even in the tropical regions for its tranquil loveliness; and we may conceive the commander of the *Bounty*, as his vessel softly cleaves the sparkling waters, and his sails glistened in the silver moonlight, pacing the deck, and enjoying the beauty of the hour. But who can tell what an hour may bring forth? He was woken out of sleep at break of day by a startling vision—his cabin, full of men armed with pistols and cutlasses, headed by Mr. Christian! On his calling out to know what they meant, a voice sternly exclaimed, "Hold your tongue, sir, or you are dead this instant!" With oaths and great violence they tied his hands behind his back, without giving him time to dress; and then, hurrying him on deck, forced him, with eighteen persons, chiefly officers, superior and petty, into the ship's launch, flinging to them about 32 lbs. of pork, 150 lb. of bread, 28 gallons of water, 6 quarts of rum, 6 bottles of wine, 4 cutlasses, a quadrant, a compass, and a small quantity of canvas twine and cordage. The heartless mutineers then sailed away, leaving their unfortunate commander, and almost all his officers—nineteen persons, in a boat on the Pacific Ocean, only 23 feet long, and 6 feet 9 inches broad, heavily laden, and without any awning! Could the mutineers have foreseen what was in store for them, they would not have dared a retributive Providence, and might have reflected a little on an old English maxim—"Begin nothing of which you have not well considered the end." Which fared worse, the mutineers or their victims, remains to be seen. We shall rapidly follow the course of each.

THE BOAT ADRIFT.

Here is scope for the imagination, and for sympathy. What will be thought of a slight open boat, thus crammed with human beings, performing a voyage across the ocean of nearly four thousand miles! Well indeed, and often, might they have exclaimed on their lonely and perilous voyage.

"Ye gentlemen of England, that dwell at home at ease,
Ah! little do ye think upon the dangers of the seas!"

The ship left the hapless boat's crew at about thirty miles distant from Tofoa, one of the Friendly Islands, and the first thing the latter attempted was to land at the island, to procure bread-fruit and water. The savages, however, received them barbarously, attacked them with stones, and beat them off the island, where they left dead one of their number, who had gallantly remained last on shore to push the boat off. The savages surrounded and killed him on the spot, and others pushed off in canoes to attack the unfortunate boat's crew, who, it must be remembered, had not been vouchsafed a single piece of firearms for their protection. Some cloths thrown into the water to amuse their pursuers, however, diverted their attention; and Mr. Bligh and his friends escaped massacre. But what was now to be done? Whither were they to direct their course?

"The world was all before them, where to choose
Their place of rest, and Providence their guide!"

After much consideration, Mr. Bligh obtained his companions' concurrence in a proposal to make for a Dutch settlement on the Island of Timor, (of which they knew nothing but the name), a distance of 3618 miles! The gunwales of the boat were only six inches above the water, and it is easy to imagine the misery to which eighteen people were to be so long consigned, even regarding only their cabin, cribbed, confined condition: they were to traverse the ocean by day, by night, in all weathers, over a space of comparatively unexplored ocean, equal to a sixth of the entire circumference of the globe. They started upon their voyage on the 2d of May; all Mr. Bligh's company having solemnly promised him to be content with one ounce of bread and a quarter of a pint of water per day apiece. One half of them were to be on the look-out, while the others lay down in the boat's bottom; and not having room to stretch their limbs, and being exposed to constant wet and colds, they suffered, poor souls! quickly and severely from cramps, which almost disabled them from moving a limb. What a look-out by day and by night! One can imagine them often gazing down into the depth beneath them—within a few inches from its surface, and watching the dark shadows of the sharks flitting around them, waiting for a banquet, which any sudden caprice or accident might bring them. After five days' sail, they were

startled to find two large canoes, filled with cannibals, making toward them at top speed from the Feejee islands. The canoes continued the chase till within two miles' distance, when they gave it up. Sharks beneath, cannibals behind, storms above and below!—what sources of fear and misery! what long hours of loneliness and terror must have been theirs? They encountered tremendous thunder storms—by one of them, shortly after starting on their voyage, they were nearly swamped; yet these brave and good souls placed their hopes in God, to whom they often addressed a devout prayer, composed for them by their commander, partly from his recollection of the Prayer-book. He wrote it in a small blank signal-book, now extant; and it contains a humble confession of sins on the part of those suffering under the Divine chastisement, invokes the protection of the Almighty in their misery and danger, and returns thanks to him who spared their lives from day to day. Poor Bligh tried as long he could to note a few observations, chiefly of places he passed, in this book; and this blotted and weather-stained document, an affecting relic, is now in the possession of his daughters.—"It is with the utmost difficulty," he says, "that I can open a book to write; and I feel truly sensible I can do no more than point out where these lands are to be found, and give some idea of their extent." It was fortunate, indeed, that no quarrels or dissensions seem to have broken out among the crew. Had it not been so, what might have been the consequence? As early as the 8th of May, the allowance of food to each was necessarily reduced to one and a half ounce of pork, half a pint of cocoa-nut milk, an ounce of bread, and tea-spoonful of rum, Bligh measuring out the allowance very accurately, by means of a pair of scales which he made out of two cocoa-nut shells, while a pistol bullet (of twenty-five to the pound) served as a weight to fix the allowance of bread to each. The half pint of cocoa-nut milk, however, was further reduced to a quarter; and as for the bread, wetted and decayed as it was, and doled out thus by bullet-weight, it was eaten with the utmost relish. A fearful storm of thunder and lightning drenched them to the skin, yet proved a timely god-send, for it produced them twenty gallons of water. This was doled out three times a-day in a small horn cup two inches deep and two in diameter, and round it was written by Bligh, "Allowance of water three times a day." He took his own meal out of a small gourd, round which he also wrote, "The cup I eat my miserable allowance out of." The bullet was afterwards set in a metal plate, on which Bligh inscribed, "This bullet, 1-25th of a lb., was the allowance of bread which supported eighteen men for forty-eight days, served to each person three times a-day, under the command of Captain William Bligh, from the 28th of April, 1789 to the 14th of June following." All these deeply interesting relics are now in the hands of his daughters. From the 11th of May they encountered a succession of storms, with frequent thunder and lightning, the sea constantly breaking over the boat, and nearly filling it with water, which they had to bail out as quickly as possible to prevent being swamped; yet most of them were seriously weakened and ill, from cramp and spasms. They gained some slight relief by adopting a suggestion of that thoughtful commander—viz: they all took off their clothes, steeped in rain-wet, and wrung them in the salt water, which produced some little warmth to their shivering limbs. What a sight these unfortunate beings, thus engaged on the lonely ocean, must have presented to a pitying beholder! To aggravate their disastrous position, their little store of bread had become soaked in the salt water, which had broken over them incessantly: and even of their sorry fare, their pittance, by the 24th of May, was reduced to 1-25 of a lb., for breakfast, and the like quantity for dinner, omitting supper! On the 25th they succeeded in capturing one or two sea-fowl that came so near the boat (which must have been indeed a novel sight to them,) as enabled the mariners to catch them with the hand! They were of the size of a pigeon, and each was cut into eighteen pieces, and eaten, of course, uncooked.—About this time the heat of the sun became so intense that it caused a languor and faintness which made them weary of life. On the morning of the 29th they found themselves within a quarter of a mile of rocks of which the sea was breaking furiously, but they contrived to haul off, and so escaped from instant destruction. They were able to steer through an opening in the reef, and found a small island within it, which Bligh named "Island of Direction." "We had," said he, "returned God thanks for his gracious protection: and with content took our miserable allowance of a 25th of a lb., of bread, and a quarter of a pint of water [with which they had been furnished, it will be remembered, by the thunder storm.] At length they began to near New Holland, and landed on a fine sandy bay in an island near the main, where they luxuriated on oysters, water and berries, and slept

comfortably all night: but as they were preparing in the morning to leave, they found a large party of natives armed with spears, hallooing and running towards them—whether friendly or not, Mr. Bligh and his companions did not pause to ascertain, but put off safely to sea. On the 31st they landed at another little island, where they again found oysters: and it may be said, in a sad way, that they indeed 'astonished the natives,' on whom they supped heartily. On the evening of the 3d June they succeeded in threading their way through a most difficult and dangerous passage (the Endeavor Straits), and were again in the open ocean: but here again they had to encounter long-continued wet and stormy weather, from which their exhausted frames suffered very severely. Incessant fatigue, and exposure to cold and wet, overpowered the strongest among them, and several seemed at the point of death. During all these terrible trials, the noble spirited commander contrived to support their sinking spirits by every exertion to distract and amuse their attention, he himself all the while as exhausted as themselves. At length, however, his fortitude and constancy were rewarded, for behold! at 3 A. M. of the 12th June, their eyes were ravished with a sight of their long wished-for point of destination! Timor! Timor!—the Island of Timor was in sight! Ah, who shall tell the thrill of ecstasy that shot through the hearts of the weather-beaten and all but prostrate boat's crew, as they first saw the island, and found themselves nearing it! What pious gratitude filled them towards their good God, in whose hands are all the waters of the earth, and who had conducted them through such unexampled perils.

On the 14th of June they landed at the Dutch settlement of Coupang, after having been forty-eight long days and nights in this open boat on the ocean, and received a most hearty and hospitable welcome from the governor and all the other residents. On the 30th of August Mr. Bligh sailed with his surviving crew (for one died of fever at Timor), taking with him the launch in which they had crossed the ocean, for Batavia; and afterwards homeward with eleven out of the original eighteen, the others having died or preferred remaining in Batavia. He landed safe at Portsmouth on the 14th March, 1790. His cruel case was instantly made known, and attracted universal sympathy.—He was quickly promoted, served with great distinction at the battles of Camperdown and Copenhagen, at the latter of which he commanded a ship under Lord Nelson; and was afterwards appointed governor of New South Wales, and ultimately became a vice-admiral. Thenceforth he lived happily in the bosom of his family, and died in London, in the year 1817, aged sixty-three.

COMMITTEE OF THE JERUSALEM DIOCESAN FUND.—His Grace the Lord Archbishop of Canterbury, the Lord Bishop of Lichfield, the Lord Bishop of Manchester, the Hon. and Rev. Montague Villiers, the Worshipful H. Raikes, (Chancellor of Chester), the Rev. Henry Venn, the Rev. W. Jowett, the Rev. Geo. Fisk, the Rev. C. J. Goodhart, the Rev. E. Auriol. His Excellency Chevalier Bunsen, the Right Hon. the Earl of Chichester, the Hon. Arthur Kinnaird, M. P., Sir Robert H. Inglis, Bart., M. P., R. C. L. Bevan, Esq., Robert Trotter, Esq., Captain Trotter, Captain H. D. Trotter, R. N., J. M. Strahan, Esq., J. M. Norman, Esq., Chairman of the Committee—The Right Hon. the Earl of Shaftesbury, Secretary—Rev. W. Douglas Veitch, chaplain to the Anglican Lord Bishop in Jerusalem. Bankers—Messrs. Strahan, Paul & Co., 217, Strand.

At a meeting of the Committee of the Jerusalem Diocesan Fund, held the 11th of October, 1853, the following reply was adopted:—

I. That Bishop Gobat's proceedings have the full sanction of the late and present Metropolitan, before whom they have been laid, in his annual letters, according to the terms of A. D. 1841.

II. That if by the term used, "proselytising practices," is meant an aggressive system of polemical efforts to detach members from other communions, and to unite them with his own, no such efforts have been made. But the Bishop has given support to schoolmasters and to Scripture-readers, who have been able and willing to read and explain the Bible in the vernacular language, irrespective of the dogmas of any particular Church. He has, on the same principle, allowed inquirers to have free access to himself: and their number has been very considerable in consequence of his high character and his facility of conversing in Arabic. Through these and similar means members of the Greek and other Oriental Churches have been led by conscientious motives, as far as the Bishop can judge, formally to separate themselves before the constituted authorities of the land as "Protestants." In the Turkish empire all Christians must place themselves under the protection of some recognised head. Upon this principle many of the "Protestants" have claimed the protection of the Anglican Bishop, and he has provided them with ministerial superintendence. Had the Bishop refused to receive

them, they would have joined some other Protestant community, or even the Roman Catholic Church, rather than return to their own. One whole village went thus over to Rome, because the Anglican Bishop hesitated to receive them. Those who quit the Oriental Churches are gladly received by the Church of Rome, and henceforth protected by the French ambassador to the Porte. The nature of the Bishop's proceedings is thus described by himself in two letters.—

The first extract is from his primary annual letter, which was laid before the late metropolitan: the second is from one of his latest communications:—

"1. The same friendly intercourse which formerly existed has been maintained with the heads of the Armenian and Syrian Churches: whilst, I am sorry to say, the Greek Patriarch and his clergy keep aloof from us as much as they can. The Patriarch does not even return common civility. On the other hand the people—i. e., the lay members of the different communions—are upon the whole civil, and even friendly towards us. They seem to recognise, more and more, the superiority of our spiritual Church over the superstitious communities of which they are passive members. There is a spirit of enquiry abroad amongst the different Christian denominations. People, who a few years ago used to meet and spend their evenings playing cards or hearing tales, now come together to hear the word of God or to discuss some religious subjects. I have, therefore, appointed a very intelligent and well read individual as a Bible reader, who although still in connection with his Church, knows and loves the truth, to foster such a spirit of enquiry, and to lead the people to the truth of the Gospel, without interfering in Church matters, or seeking to make proselytes. His reports are very encouraging. The spirit of enquiry is not confined to this city, for I have already had several applications for religious instruction from different parts of the country. The other day I had a deputation from a large village, requesting that I would send them a teacher, and promising that if I did they would immediately build a schoolhouse. But as I have not the means to grant their request, I merely represent the case to the conscience of the Christian public."

"2. We have neither the right nor the power to prevent them (the Oriental Christians) from declaring themselves Protestants. And when they have once declared themselves as such, we have no right before God to repulse them; on the contrary, it is then our duty, before God and man, to do all we can for their spiritual and eternal welfare. Thus during the course of last year a goodly number of individuals and families have joined our Church, although only thirteen or fourteen are communicants with us. But all meet every Lord's-day, and two or three times during the week, to hear the word of God simply read and expounded, and to pray together, with the help of the Arabic version of our edifying Liturgy, which they all, Latins and Greeks, like very much. Indeed they like it so much, and its dissemination in this country has had such an effect, chiefly on those who had previously been led to read and study the Bible, that I do not hesitate to attribute the chief cause of the formation of several Protestant communities in this country from the Greek and Latin Churches, to the well-timed efforts of the Christian Knowledge Society, which during the last two years has circulated—though not through my hands—a great number of copies of their Arabic version of the Liturgy of our Church. You know that from the beginning my single object has been to teach the children, and to induce the adult people of this country seriously to read the word of God with humble prayer: leaving it, as much as I could, to the Spirit of God to direct their further steps according to the light of the word. But since the Christian Knowledge Society stepped in with the Prayer Book, the form of Christianity which those people want was given, and nothing could prevent them from leaving the Greek and Latin Churches, and forming themselves into the Protestant communities of the Church of England, and thus placing themselves under my care."

III. That such proceedings do not "transgress the injunctions which limit his authority," and are not "repugnant to the compact, ratified A. D. 1841."—The parties to that compact were the King of Prussia, who has contributed half the endowment of the bishopric, her Majesty's Ministers, and the late Archbishop of Canterbury, acting with other bishops.

From the documents it appears that, while the immediate objects of the bishopric were the care of the European Protestant congregations and the conversion of the Jews, one of the results contemplated in establishing friendly relations with the Eastern Churches was the "preparing the way for their purification

in some cases from serious errors, in others from those imperfections which now materially impede their efficiency as witnesses and dispensers of Gospel truth and grace." And again, the bishop is spoken of as "presenting to their observation, but not forcing upon their acceptance, the pattern of a Church essentially scriptural in doctrine and apostolical in discipline." (Statement, &c., p. p. 5 and 6).

The Queen's license for consecration also recites that the Archbishop of Canterbury had petitioned her Majesty "to assign Syria, Chalkis, Egypt, Abyssinia, as the limit within which the said bishop might exercise spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant congregations as may be desirous of placing themselves under his authority" (Statement, &c., p. 15.) And another document of the compact A. D. 1841—namely, the King of Prussia's instruction to his Minister, referred to in the "Statement" (p. 4)—proves that these terms "other Protestant congregations," contemplated not only German congregations, but Oriental Christians. For therein as a reason for the establishment of the bishopric, reference is made to the fact that "a number of natives, some of them persons of high consideration, residing in Armenia, as well as at Beyrout and Jerusalem, have expressed a desire to embrace Protestant Christianity, or to allow their children to be educated in its principles. But the majority have been held back because the missionaries had no means whatever of ensuring protection and safety to them" ("The Protestant Bishopric in Jerusalem," by H. Smith, Esq., p. 43.) By the establishment of the bishopric, this protection and safety have been accorded to them.

IV. Upon this commendatory of the Archbishop, upon which so much stress is now laid, the committee make these remarks:—That the letter was drawn up after the consecration of Bishop Alexander, and consequently cannot be said to "limit his authority," which had already been defined in the Queen's license for consecration and other documents of the compact of 1841. That the letter was never accepted, or acknowledged, by the highest authorities of the Greek Church, who have not only treated the Anglican Bishop in Jerusalem with disrespect, but, as the protest itself admits in the first edition of it, "so ignore the Church which is in England as not even to acknowledge her baptism."—That no such letter commendatory was repeated in the case of Bishop Gobat. And, lastly, that it cannot be maintained with any shadow of reason that it could bind the conscience even of the first bishop, much less of any subsequent bishop, in the exercise of their office as ministers of the Gospel of Christ and bishops of a Protestant Church.

V. That Bishop Gobat has ever acted in a mild, conciliatory spirit towards the prelates, as well as the people, of the Oriental Churches: and has shown a readiness to give up into their hands schools which he had established when they were willing to conduct them on principles which he could approve.—He has won the respect and confidence of some even of the ecclesiastical superiors of the Oriental Churches. The Abyssinian Abuna has appointed him protector of the Abyssinian Christians at Jerusalem: and Bishop Gobat has ever looked forward to the time when a reformation may, through God's mercy, take place in these Churches, so that Christians well instructed in the truths of the Bible, can conscientiously remain in communion with them.

VI. That the present depressed, feeble, and unlettered condition of these ancient churches may well claim at the hands of the Protestant Church, rich in all the means of supplying scriptural truth, such offices as the Anglican bishopric affords. Should the labours of our Church be withdrawn, the Oriental Christians in Syria would not only be left in a hopeless state of mental and religious depression—they would be virtually consigned to Romish proselytism—unless rescued by zealous missionaries of other Protestant but non-Episcopal Churches. The Committee of the Jerusalem Diocesan Fund have thus vindicated, they trust, the proceedings of Bishop Gobat, as being in conformity with the compact A. D. 1841; as being recognised and sanctioned by the proper authorities of the United Church of England and Ireland: and as being condemned in a truly Christian and enlightened Protestant spirit, and they therefore, take this occasion to appeal to the Church of England to strengthen his hands, in the blessed, yet arduous work in which he is engaged.

OUR STATION.—Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.

Correspondence.

FOR THE CHURCH TIMES.

LIBERALITY OF THE CHURCH.

It is, oftentimes, painful to discover the ignorance and liberal feeling which exist in the minds of many persons towards our beloved Church. They think of her as intolerant, and they will speak of her Ministers and the members of her Communion, as exclusive and uncharitable. To Churchmen they attribute the selfish opinion of thinking that there is no other church; and so other body of christians besides themselves, and hence, they conclude that we expect to meet none hereafter in the kingdom of God above, but those of our own denomination. Should there be one such narrow minded Churchman in our body, his views and his opinions are not to be taken as the religious standard of the Church. By such an uncharitable opinion he clearly manifests his ignorance of the sentiments and teaching of his Prayer Book, and evidences that he has neither read nor heard aright those noble and heavenly strains, which are offered up by the whole body of the Church throughout the world every Lord's day. Those, too, who take the opinion of such members of the Church, will necessarily do us a very great injustice; and except they examine for themselves the truths contained in our public standard, they will continue to have their minds filled with prejudice, and never come to a right knowledge of the truth.

According to the sentiments and doctrines contained in the Prayer Book, I maintain that neither the Ministers nor the Members of the Church can justly entertain the narrow views and exclusive doctrines attributed to them. Our Church is liberal and charitable towards those who differ from her. She takes a comprehensive view of Christ's "household the Church", and embraces all mankind in her supplications at the throne of Grace. She looks not only to the spiritual welfare of her own members, but offers up her solemn petitions for that of others also. She considers all true Christians as drinking into one spirit, and enjoying that "Communion of Saints" which in the end will prove that there is but one "Lord and one God, and Father of us all"; and which will assemble us into "one fold," under "one shepherd."

To correct the wrong opinion of those who think uncharitable, I will place before them some of the sentiments contained in the daily services of the Church. They are not passages from the holy scriptures, which abound in the Prayer Book, but they are words and sentiments uttered by the Church herself. Such extracts since they agree with the tenor of God's word, must convince all who will read them that these are the views of the Church, and what were the opinions of her chief members who compiled the Book of Common Prayer.

That beautiful and scriptural piece of composition Te Deum Laudamus, introduced into the worship of the Sanctuary as early as the fifth century, the doctrine of the Holy Trinity is acknowledged, and the same work and offices of the Triune God are proclaimed. There the Church teaches her members to look upon others as the followers of Christ, and all who are in him as his true disciples. She there declares "When He hath overcome the sharpness of death opened the kingdom of heaven to all believers." In words the Church excludes none who are born upon earth; she considers all such as christians, and as having a right to the benefits of Christ's death; and says also in the same place to the Lord Jesus in words, "Help thy servants whom thou hast redeemed with thy precious blood."

In the Litany the most charitable feeling is displayed, and the very spirit of her great spiritual head extended for every one in whatever state or condition may be placed. She thus beseeches God to "keep the Magistrates; to bless and keep the people; to comfort the weak hearted; to succour all that are in danger, necessity or tribulation; God is besought in behalf of "all that travel by water; for all sick persons, for young children, prisoners and captives, and for all that are poor and oppressed." When such unbounded liberality and good will are expressed, it is difficult to suppose how the charge of bigotry or uncharitableness is laid at our door; and more especially so, when in our very Litany we are taught to pray God "for all uncharitableness." The best evidence for such accusations is prescribed in the Litany, "forgive our enemies, persecutors."

The passages already quoted from the Prayer Book may be called the religious sentiments of the Church. They exhibit the aspirations of her heavenly mind for the welfare both temporal and spiritual of the whole mystical body of Christ. They are not uttered in behalf of our people, or our sect, or our nation; but go up to the throne of Grace for blessings upon all persons without distinction of name or creed. They embrace all the people of God, and are uttered in behalf of "all men". This proves that the Church, as well as her divine Head, will have all men to be saved; and that she entertains the same mind which was in Christ her Lord, that the "true worshippers are they who worship the Father in spirit and in truth."

If we examine the doctrines contained in the daily prayers of our Divine Service, we shall see the same charitable and heavenly sentiments displayed. This shows the unity of thought, and the harmony of the doctrines that run through the Prayer Book. It nowhere contradicts itself; but expressions used in one part will frequently explain the meaning of the same words contained in another part. By comparing the religious sentiments contained in the Lauds and Anticles, with the doctrines embodied in the prayers, we shall discover that they perfectly coincide. In the prayer for "All conditions of Men" we are taught to "pray for the good estate of the Catholic Church." By the Christ throughout the world. This Catholic Church must embrace christians of various opinions and of various creeds. It must necessarily include all true believers, whatever be their sectarian names or their mode of worship. That this is the idea to be gathered from the expression, we infer from the unlimited and liberal assertions contained in another part of this prayer, which is that "all who profess and call themselves christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace and in righteousness of life."

In the collect for 5th Sunday after Epiphany, supplication is made that God's "Church and household" may be "kept in his true religion": and that "they who do lean only upon the hope of his heavenly grace may evermore be defended." Those who "lean only upon the hope of His heavenly grace" are not surely confined to one body of christians, and only found in one Church? The secret ones of the Lord are scattered throughout the world, and can be known only to him who seeth the heart. The collect for 3d Sunday after Easter, which is supposed with many others to have been composed by St. Ambrose, contains this sentiment: "Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession." The same charitable doctrine is expressed likewise in the collect for 18th Sunday after Trinity: "Lord, grant thy people grace to withstand the temptations of the world, the flesh and the devil."

If at any time the Church would show herself charitable, and manifest a good will towards all, it would certainly be when she gathers her children around the table of their common Lord. And we rejoice to find that in the prayer for the "whole state of Christ's Church, Militant on earth," this liberal feeling towards all others is exhibited, the contrast being rendered all the greater by the exception made in favour of those participants give thy heavenly grace, and especially to this congregation here present." Let us turn to her more mournful and pathetic office for the burial of the dead, and we shall still find the same charitable doctrines carried by her into the world unseen. In one of the prayers there used we beseech God to grant "that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss both in body and soul in thy eternal and everlasting glory."

Such are the religious and liberal sentiments entertained by our Church; and which she endeavours to instil into the minds of all her children. From the way in which she expresses herself in the words of her truly scriptural prayers, it is plain that she confesses that Christ the Lord has other sheep which are not of this fold. She certainly recognizes other believers as being the disciples of the Lord Jesus, and plainly confesses that "whosoever believeth in Him shall not perish."

But while she is thus liberal and charitable towards all, and prays for their spiritual well being, her members cannot but feel that they have good reasons for preferring to receive the rites and ordinances of religion at the hands of her duly appointed ministers. As Churchmen we would certainly choose as preferable to all others our mode of public worship; our manner of

administering the holy Sacraments; and our ordination to the ministry. And until a more scriptural way can be pointed out let every member of the Church hold fast the form of sound words contained in the Prayer Book; while at the same time they imbibe the spirit of Charity it entertains; and exercise that charity freely towards all others who differ from them. November, 1853.

FOR THE CHURCH TIMES.

"Not forsaking the assembling of yourselves together." AMONG the many discouragements against which a Minister has to contend in the performance of his duties, none perhaps is greater than to see his people neglect his ministrations. So long as they continue to do this there is very little hope of doing them much good. They remove themselves from one of those essential means of grace committed to the servant of Christ, by which he is to win souls to God. They exclude themselves from the word preached, whereby they may be made wise unto salvation; and they almost effectually deprive themselves, by their negligence, of one of the best means of obtaining the precious gift of faith. By the indulgence of such negligence in their more public duties, we may conclude, without much fear of judging severely, that their private and family duties are neglected also. If the former were conscientiously discharged, the latter we might feel assured, would not be wholly omitted. The true worship and service of God may be compared to a chain complete in every link; and so closely united and dependent upon each other, that neglect of one known duty is as the breaking of a link, and then the whole chain becomes useless. To offend in one point makes the sinner wholly guilty in the sight of God. And likewise to neglect one important duty renders a man wholly culpable, and is a certain indication that he is equally indifferent in other religious duties. For persons to neglect the assembling of themselves together to hear the word of God, is then the sure way to render the mind obtuse to the effects of private admonitions; such conduct places them beyond the influence of a necessary means of grace, and by so doing they resist the strivings of the Holy Spirit, they refuse to meet God in one of those ways by which he promises to bless them! And they so deaden the religious susceptibilities of the soul, that all the exhortations of the man of God become useless. With sorrow of heart, and with deep concern for their deathless souls, he sees those for whom his bowels of mercies are enlarged, hopelessly sinking into the grave of the impenitent and unbelieving. Their miserable end is indeed a source of unfeigned grief to his mind. He hoped, under God, to have plucked them as brands from the burning; his desire was to win them to Christ; and his fondly cherished expectation was to have them, at the last great day as the seals of his ministry, so that he might present them to God as the spiritual children whom He gave him. But instead of this anticipated happiness, he will be raised up as a condemning witness against them, to see them standing on the left hand of their Judge, and driven away for ever from his presence into outer darkness.

The following striking incident may prove a salutary warning to those who neglect the sanctuary of God, and the preaching of his word. It must convince them that God knows all their ways and their thoughts towards Him. It also proves with what displeasure He must look upon their negligence. It shows clearly that He approves and sanctions the efforts used by his faithful ministers, and that their very exhortations and warnings will one day take hold of the sinner; and that God will cause him to realize the full force of those godly exhortations, which he too often neglects and despises.

The pious Fletcher once mildly and affectionately expostulated with one of his congregation who always refused to hear him preach; and who would not even enter the Church. Failing to make any impression on the man, he left him with those solemn words, 'I am clear of your blood! henceforth it is on your own head; you will not come to Church on your legs; prepare to come upon your neighbours' shoulders.' This interview took place in the Church-yard after the burial of a corpse was over, which the young man had attended. From that time his health failed, and he rapidly wasted away. Mr. Fletcher visited him in his sickness. At the end of three months he was brought to the Church on his neighbours' shoulders, and buried on the spot on which he stood while listening to the expostulations of the man of God. The narrative says, Mr. Fletcher expressed a wish rather than a hope, that God may have made him a subject of saving grace in his last moments.

Manchester, November, 1853.

Missionary Intelligence.

NEWFOUNDLAND.

VISITATION OF THE LORD BISHOP—1853.

Sunday, August 21.—In the morning service at Fogo the Bishop preached, and assisted by the Rural Dean administered the sacrament to twenty-two communicants. In the afternoon four children were brought for Baptism, and forty-eight persons (the males and females exactly equal in number) were confirmed. After the Service the Bishop, not expecting another opportunity, visited the forsaken Parsonage, and then returned with his companions on board; and, for the first Sunday in the voyage, the psalm and chants were set aside, and the voice of joy and praise was not lifted up.

Monday, August 22.—The Bishop and his party were kindly provided with a boat by the agent of Messrs. Slade & Co., and conveyed to the Barred Islands; where, in the morning, the newly finished Church was consecrated, and the Holy Communion administered; and in the afternoon thirty persons were confirmed, and a spacious Church-yard consecrated. The day was beautifully fine, and the Church was crowded at each service. It was the first time of a Bishop ministering in that place.

Tuesday, August 23.—The Church-Ship cannot wait for fair winds. She sailed from Fogo (where by the agents of both the establishments, and by many others much attention and kind hospitality had been shown to the Bishop and his friends) with the prospect of a dead beat to the Change Islands; but arrived in time for Morning Service in the Church: and though many of the people live at a considerable distance, they made such good haste, on seeing the Church-Ship approaching, that nearly all were present. The Bishop preached. Notices was given of Service with Confirmation in the afternoon and of Service on the following morning (being St. Bartholomew's Day) with the Holy Communion. After the morning Service Mr. Boone met and addressed the candidates for Confirmation, who had received their tickets from Mr. Sall; and presented them to the Bishop, to the number of twenty, in the afternoon. Several children were baptized.—Here as at the Barred Islands, the people are mainly indebted to a worthy schoolmaster for supplying the Clergyman's lack of Service.

Wednesday, St. Bartholomew's Day.—The Congregation in the Church at 9 o'clock this morning was nearly as large as yesterday. Twenty seven persons thankfully and devoutly availed themselves of this, alas, rare opportunity, of partaking of the Lord's Supper.—Immediately after this Service the Rural Dean (Mr. Boone) took leave of the Bishop and sailed in a boat for Twillingate, from which place Mr. Welsh had returned to the Church-Ship the previous day. There was Service again in the evening, at which Mr. Welsh preached; and several families were visited by the Bishop and his friends at their own houses.

Thursday, August 25.—A dead beat to Seldom-come-by, where, in an excellent harbour, the Church-Ship remained for the night. Divine Service was celebrated on board in the afternoon, (there being neither Church, nor School nor Store in that place), and all the inhabitants at that time in the harbour, gladly attended. Several children were brought for baptism.

Friday, August 26.—Left Seldom-come-by with a light wind, which altogether died away when off the Wadhams, and in consequence the Church-Ship did not reach Greenspond (fifty-six miles) till 6 o'clock in the morning of *Saturday, August 27*, where the Bishop was received by the Revs. Messrs. Moreton and Dyer.

Sunday, August 28.—The Bishop examined the Sunday School, which is a very large and apparently successful one. More than one hundred and fifty children were present, well dressed and well behaved; improved in all respects since the Bishop's last visit.—At the morning service there were sixty-three communicants, and in the afternoon thirty-five young persons were confirmed.

Monday, August 29.—After contending against a strong head wind and heavy swell for nearly five hours in an open boat, the Bishop and his friends reached Pinchard's Island about 2 o'clock. A new and very handsome Church is in progress in this settlement, but in such an unfinished state (the first floor not being yet wholly laid) that it was intended to hold the Service in the School-room. It was found however, after making the attempt, that the congregation could not all gain admittance, and a request was made to the Bishop that he would allow them to remove to the new building, and would celebrate the Confirma-

tion there. To another and subsequent request, that he would allow a picture of the Crucifixion which was an occasion of offence to some of the inhabitants, to be covered, the Bishop willingly acceded; and the congregation was removed, and the Service conducted accordingly. Great credit is due to all the inhabitants for the exertions they have made and are making for the completion of this very handsome and spacious Church; the design and working drawings for which were kindly furnished by the Rev. Mr. Grey. The Bishop and his party did not leave till half-past 6 o'clock, but being happily provided with an experienced and careful pilot, they passed safely between and among the numerous rocks of this dangerous shore, and reached the Church-Ship, at 9 o'clock.

Tuesday, August 30.—In the same good whale-boat, and with the same kind pilot as on the preceding day, the Bishop visited the settlements and Churches of Swain and Fool's Islands, and held Service in each, and in the latter Confirmation also.

Wednesday, August 31.—The Church-Ship sailed from Greenspond at 9 o'clock for Fair Islands, but meeting a strong head wind did not arrive in the harbour till 1 o'clock. The Revs. Messrs. Moreton and Dyer, however, had landed on the outer side of the Islands, and prepared the candidates and other inhabitants for the Bishop's arrival. Divine Service was celebrated in the afternoon, with Confirmation, &c. The Ship then sailed to the Gooseberry Island, (ten miles,) and came to anchor about 10 o'clock. Messrs. Moreton and Dyer went immediately on shore to prepare the inhabitants for Service on the following morning.

Thursday, Sept. 1.—There being no Church at Gooseberry Island, Morning Service with Confirmation was conducted in the School-room; after which the Clergy were conveyed in a fishing-boat to the Flat Islands (six miles), and held Evening Service, with Confirmation, in the School-room of that settlement. A respectable planter (an Englishman) came twenty miles in his boat to meet the Bishop at this place, and was confirmed with one of his daughters.—It was again dark night before the Clergy returned to the Church-Ship. The Bishop here took leave of the extensive mission and indefatigable Missionary of Greenspond, having held public Services on seven different islands of this mission in four days.

Friday, Sept. 2.—Crossed Bonavista Bay and arrived at King's Cove about noon. On this and the following day, so services in the Church were attended by very considerable congregations.

Sunday, Sept. 4.—A cold stormy night was succeeded by the usual bright and warm Sunday of all this voyage. Large congregations both in the morning and afternoon at King's Cove. Holy Communion in the morning and Confirmation in the afternoon. The candidates and many inhabitants of the neighbouring settlement of Keels took advantage of the fine day to attend at King's Cove. Unfortunately many of the men and some candidates for confirmation were gone to St. John's. The practice of psalmody was continued this evening on board.

Monday, Sept. 5.—The Bishop had arranged to walk to Keels (six miles) and after morning Service there, to be taken up by the Church-Ship and proceed to Openhall. It rained however, so heavily, with such plain indications of an approaching gale, that it was thought more prudent to sail at once, in the vessel for Openhall, which was happily reached, with reefed sails, soon after 11 o'clock. In the afternoon the Bishop walked to Tickle Cove, and Evening Service was performed in the School-room with a crowded congregation. It was the first visit of the Bishop in this settlement, and he was welcomed by repeated discharges of sealing-guns by the planters and fishermen, and by the offer of refreshment and all other hospitality by the resident merchant.

Tuesday, Sept. 6.—Confirmation was given this morning to the Candidates from the three neighbouring settlements of Tickle Cove, Red Cliff Island, and Openhall. The Service was conducted in an unfinished Church at Red-Cliff, which from want partly of means and partly of a skipper competent to guide and direct, has remained without much, if any, advance for many years. It is hoped that the late wonderful and bountiful supply of the "pot heads" or black fish, so mercifully thrown upon these shores, may remove or relieve the pecuniary hindrance;—the other is too likely to remain till these too extensive Missions can be divided. Afternoon Service was performed in the School-room at Openhall.

Wednesday, Sept. 7.—The Church-Ship sailed up-

ward a salute from the sealing-guns of Openhall for Barrow Harbour, and in the afternoon the Bishop, with Messrs. Welsh and Froer, walked across the Island to Salvage, (Mr. Smith having gone before in a boat,) and held Service with Confirmation in the Church. They were rowed back in the dark, and through a very rough sea and heavy swell, by six stout-hearted and stout-handed fishermen.

To be Concluded next week.

Selections.

NORTH WEST PASSAGE.

The following letter from Commander McClure to his sister, Mrs. Thomas E. Wright, of Dublin, has been communicated to a Dublin paper by Mr. Wildo:

H. M's. Ship Investigator, Bay of Mercy, Polar Sea, April 10th, 1853.

"Communication by post from this region of the globe is rather unprecedented, but nevertheless I hope it will arrive at its destination and be the means of allaying for the present any apprehension for our safety. I sent a letter to you, with my despatches, from Cape Bathurst, by the way of the M'Konzie river, in August, 1850. A skin-clad chief of the tribe fishing at the Cape was the emissary, and I hope he proved faithful to his trust. Since that period I may say that we have been the inhabitants of a living tomb, for, with the exception of a few natives we saw for about an hour upon Prince Albert's Land, in the summer of 1851, and from whom we obtained some interesting information, not a strange face have we seen. It is unnecessary to enter very largely into our proceedings during this most anxious, difficult, and most dangerous voyage, as most probably my despatches to the Admiralty will be published, by which you will learn everything, and a most dry production you will find it; I shall therefore briefly mention that we succeeded in the discovery of the long sought-for North-West Passage, which has baffled maritime Europe during the last 400 years, thereby adding another laurel to Old England's name and glory, and a memorable event to our dear little Queen's Reign.—We have circumnavigated a very large island, its northern extreme being the cliffs of Bank's Land, separated from the main land of America (I think it is, and set an island,) which part I have called Prince Albert's Land, as we have connected it with Victoria and Wiljeston Land, with the Prince of Wales' Strait, through which, on the 26th October, 1850, was the important discovery of the passage established, by the waters of this straight with those of Barrow, which was accomplished by a travelling party with a sledge, consisting of six men, an officer and myself, and bitter cold was it was at that advanced period of the year, particularly as the ice we had to sleep on was not sufficiently covered to keep us dry, which, during the usual time of travelling in these regions in the spring, is always the case, of which we have now ample experience, and is then warm and comfortable under the tent.

"Our expedition was short, and that certainly was an advantage, only occupying ten days going over 150 miles of ice. I nearly made a bad termination of the otherwise interesting trip. The last day, I left the sledge for the purpose of getting on board some provisions to the party, that a few comforts might be prepared upon their arrival; we had about 15 miles to go. Shortly after it came on a thick mist, but as long as it continued daylight, and I could see my compass, I got on pretty well; but at five o'clock darkness set in, and I very soon lost my way, got entangled amidst bergs of ice rough and uneven as a stonemason's yard, being much snow through which I was tumbling and treading at the risk of breaking my legs, arms or neck, so of necessity I was obliged to stop, and being exhausted, having had nothing since a scanty six o'clock breakfast, I made myself a comfortable bed under the lee of a large piece of ice, burying my feet up to the knees to keep my toes from being frozen, soon fell into a doze, and about midnight was aroused by a bright meteor flashing across the heavens, so got up and found a fine star-light night with a brilliant aurora, and, starting in the direction of the ship, was in hopes of getting on board. However, having expended all my ammunition, could not attract the attention of those in the ship, and so, to make a long story short, I wandered about until daylight, when I had the extreme satisfaction of finding I had passed but a few miles. In proceeding to her I came across several footprints of bears, but arrived safe at half-past none the worse, although the thermometer was 15 degrees below zero, having been 45 hours without anything to eat. For this and many other mercies I intended to us all during this most perilous voyage, heartfelt thanksgivings and praise are due to the

divine Providence, whose protecting finger alone could have directed our path in a way through whose ice-embowered surface the power and ingenuity of man could not move the ship one yard. Surely one month's reflection, when contemplating those mighty works of Nature, brings conviction on the mind, that the same arm that sustained the first ark of gopher-wood as it floated over the waters of an engulfed world, has guided this ark of British oak; and that its inmates will return in safety to enjoy the blessings of their native land, which will be another miracle of divine mercy. I often say with Manoah's wife, "If God had intended to kill us he would not have shown us so many mercies."

In 1850, being not able to find a harbour, we wintered in the pack, a very dangerous thing, as we found in the *Terror*, but received no damage. In April, 1851, several travelling parties were despatched in different directions, but no tidings whatever of poor Franklin; and learning by the return of one which went towards Woolsten Land, that a party of natives had been seen, but from only being able to communicate by signs, no information was obtained, I started with the interpreter, who was a Moravian brother belonging to the Labrador mission, and being only seventy miles off, we soon found them, and a most intelligent and interesting tribe they were, but they were very much frightened at us; when at some distance they made signs for us not to approach, shouting frequently, "Oh! we are very much afraid." These people never quit this desolate land, and are the furthest north. They mentioned that along the coast there are many Esquimaux, and that those furthest south trade with the people which inhabit a large land opposite, of course the north shore of America. Now, is it not shameful that the Hudson's Bay Company know nothing of this people, and that their charter should retain a dead letter, for their title to it mainly rests upon their exertions to civilize the *Aleutics*; but it appears very evident that, provided they obtain "peltries," little is thought of the rest. Surely such should not be tolerated. Intelligent missionaries from Greenland or Labrador of their own countrymen would very soon bring these kind and simple people—for those upon this land being uncontaminated by intercourse with civilized man, are in their primitive condition—would soon lead them to embrace the truths of the Gospel, for which they are certainly half prepared. I hope our coming this way may be the means of compelling the Hudson's Bay Company to pay some attention to the necessity of Christianizing these simple people.

The ice broke up in July, but finding we could not get into Barrow's Strait, from N. E., winds setting fresh in upon us, I determined in August to try the passage through the Polar Sea, and came into the above strait to the west of Melville Island, in which transit we had to contend with many dangers; but arrived here safe on the 21st September, by running upon Mud Bank during the thick snow storm, where we have since remained—not, however, on top of the Bank. On the west side of this Island about 500 feet above the level of the sea, and a little inland we discovered a range of hills composed of trees in all states—from the petrification to a chip that would burn, and a large bivalve, large as an oyster, but of the description of a cockle, the most perfect fossil. I take this as a further proof, if any more are required, of the universal deluge; for surely such lumber or such shell-fish do not belong to those regions, our largest timber at present being the dwarf willow, whose stem is about the size of a tobacco pipe, upon which the deer feed. These animals are in great abundance, having killed nearly 120. This providential supply of excellent fresh meat has kept us in perfect health, besides killing many hares and ptarmigan, with wild fowl, during the summer. In April, 1852, I went to Melville Island, about 150 miles, in hopes of meeting some ship from Capt. Austin's expedition, and was sorely disappointed, as I had calculated upon it, or else finding stores. The only notice met with was a few lines left upon a large block of sandstone at Winter Harbour, by my friend McClintock, of S. Gardiner's place, Dublin. It is curious that two Irishmen, one coming round the world by the east and the other by the west, should leave a notice on the same stone.

The summer of 1852, being only a mollified continuance of winter, the ice has not broken up, so we remained firmly fixed. It is therefore necessary this year to send half the crew home—some by the whalers in Baffin's Bay, and others by the McKenzie river, to meet the contingency of another year's residence in this land of desolation, as otherwise our provisions would run out. I hope this measure, which I have adopted solely upon my own responsibility to endeavour saving the ship, as well as perhaps a little pardonable

vahity in wishing to bring her as a trophy to England, will be approved of by the Admiralty. If we do not get out this year it will be then our fate to quit her next April, when I shall go direct to Port Leopold, where there are good supplies, and a boat capable of carrying us to the whalers, or the Danish settlements, should a man-of-war be not sent for us. In event of the latter, my friend McClintock will most probably be selected to command her, by whom you may send out a few lines.

The health of the crew has generally been most excellent, although this has been a trying winter to all, the thermometer falling to 65 deg., below zero, a temperature never before known, and very unlike our two preceding years, when 52 deg. was the lowest. However, we have only had five cases of scurvy of any consequence, and now all are rapidly recovering, so that when the travellers leave I expect to have only one case upon the sick list. Nor have we lost a single man either by disease or accident—a degree of health and exemption from accidents, I say unequalled by any society consisting of the same numbers in any part of the world. Why these blessings should be bestowed upon one so unworthy and so undeserving as the writer of this, often causes much reflection, and can only feel that "He will have mercy upon whom He will have mercy;" and moreover endeavour feebly indeed to put in practice the words of the wise king, "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and He shall direct thy path."

You can observe by the address of this that it was written before I had any idea of receiving any communication from England, or indeed if ever I should revisit my native land. Now a wonderful and overruling Providence has directed a party detached from the ship of our countryman, Captain Kellet, to this Bay (Meroy.) The officer, Lieutenant Pim, appeared amongst us as an apparition; having advanced some distance before his sledge, he came close to the ship unnoticed, being taken for one of our own people. When the mistake was discovered I cannot even faintly convey to you the sensation experienced by my crew; from despondency they were at once raised to the very height of exultation and delight. We now, God be praised, consider ourselves saved. The next day, April 6, I proceeded across the Strait, to visit our preserver, and the reception given me, I need not tell your warm heart, has amply compensated for our deprivations and miseries. I still continue on board the *Resolute*, and shall not return for another week to Meroy Bay.

Your ever affectionate brother,
ROBERT MCCLURE.

Correspondence.

"THOU ART THE MAN!"—*IL Sam. XII. Chap.*

"I have an errand unto thee, O King, From God the Lord."—Thus spake the holy seer. With ear attent, bare brow, and humble mien, The Monarch sat, the while the sage poured forth Words not his own—the Spirit by him spake.

"Listen, O king! In the same city dwelt Two men, whose lots were cast far wide apart, Though near their dwellings. One was passing rich In worldly wealth. To his proud mansion's top He oft at eventide would climb to view His countless flocks, dotting the mountain's sides In snowy pride, and herds of lusty kine, Fatter than Basban's bulls, descending slow In tortuous line, the welcome wells to gain. Nor were these all his wealth, chambers he had Piled to the roof with bars of massy gold. And baser silver—raiment, precious stones, And countless slaves, possessed this favored one.

"Hard by his princely dwelling stood the hut Of a poor man, of mud and wood and stones, By his own hands erected. He was poor Almost to misery; for his only wealth Was a contented heart, and one ewe lamb Which dwelt among his children, and whose food He shared from out his own too meagre store. He did so love it that it oft times lay Within his bosom, nestling nursing like— As babes are wont upon their mothers' breast.

"It chanced upon a certain holy-tide, A Traveller journeying on to pay his vows At the high sanctuary of Israel's God, Passed, on his weary way, the rich man's house, Whose portals, open wide, suggested rest, And hospitable cheer. Straight entering in, The Traveller demanded—in the name Of Him who, in their dire necessity, Gave to His chosen people bread from heaven And water from the rock—food and repose. 'Twas granted; yet his host forbore to take A lamb from out his own abundant store. But stole his needy neighbour's pet ewe lamb, And dressed it for his guest."

Up started then The listening King, his anger flashing eye

With justice fraught. "And breathes there still the man, Within my kingdom's bounds, that thus dare use His fellow mortal! By the High Living God, He shall restore fourfold that he hath taken, And die ere sets the sun!"

But whence this change, Swift and unlooked for, in the monarch's mien? His eye, late sparkling with indignant ire, Pales in its fires; dejection rules his brow; And his stern frame shakes as if ague struck. 'Tis conscience, echoing in his inmost soul, The seer's latest words—"Thou art the Man!"

FOR THE CHURCH TIMES.

A VISIT TO GLACE BAY, C. B.

ABOUT sixteen miles from Sydney on the Eastern shore of Cape Breton, is an inlet of the sea, called Glace Bay, which derives its French name from the accumulation of ice, which at times in winter is drifted into the Bay. Sometimes the water is quite free from it; and at other times it is seen on the horizon, in a long line of extreme whiteness, rapidly brought on by the north easterly winds—and soon fills the whole extent of the Bay—often glistening in the bright rays of the sun. To this portion of the parish, (usually attended by the travelling Missionary, I made a journey on Saturday, Oct. 15th, for the purpose of officiating there the next day.

On first leaving Sydney for this place, a fine view is obtained of the town and the neighbouring country.—The road leaves Sydney on the left or south west, and takes you along the edge of a deep inlet of the sea, called Muggab's Creek. Between this inlet and the beautiful harbour of Sydney, formerly called Spanish River—runs a long peninsula, sloping gently to the water on both sides. On this peninsula is built the town, with the Barracks near the extreme eastern point. From this point of view Sydney appears to great advantage, and presents altogether a very fine prospect.—On the left, beyond the town—you catch a glimpse of the Crescent-shaped Harbour, running for three miles like a broad river into the interior, bordered on one side by the well-cultivated fields, and on the other by wooded hills, until the eye rests upon the high land of Coxheath in the distance. Immediately below you, on the other side of the Creek, Sydney appears, with its houses and trees, crowning the ridge of the peninsula, and particularly distinguished by the fine tall spire of the Church, which is a prominent object in every view of the town. In front the harbour opens into a wide Estuary, bordered in the distance about 7 miles off by North Sydney and the elevated land of the Mines, whose tall smoking chimnies, and the pretty houses along the Cliffs, make a striking termination to the view. Nothing can be finer than this whole view which is seen to more advantage by extending the ride several miles along the shore towards Low Point, on which the Light House stands. Long before you reach this, however, the road turns off into the woods, and you see nothing worthy of notice—till Bridgport Bay appears in sight. The south side of this bay was formerly a more bustling scene than it is now, having been for some years worked by the Mining Association.—Most of the buildings still remain, although in rather a dilapidated state. A long circular bar divides this into an inner and an outer bay, with a narrow outlet. The opposite side of the bay with its dark lofty cliffs, called Lingan Head, contains superior coal, which it is said, the Association will shortly open. The road between Bridgport and Glace Bay (about six miles) runs over a continual succession of table land, which distinguishes this portion of the eastern coast of Cape Breton, elevated at a moderate height above the sea, and scarred and darkened with strata of coal, which gives this whole coast a peculiar appearance. The land near the edge of the cliffs is mostly bare of trees, with the exception of a few stunted spruce and fir; and which tell by their ragged and blighted look, of the cold wintry storms from the ocean to which this coast is exposed.

Glace Bay like Bridgport Bay, is divided by a semi-circular bar of white sand into an inner and an outer bay, and ten miles perhaps may be the distance between the furthest headlands in view—although the Bay itself is much less extensive. There is some good land upon the surface, and Mines of fine coal beneath. A remarkable fact connected with farming here is, as I was told, that the weevil does not affect the wheat grown upon the land, of which, from one farm in particular, very fine crops are produced. Kelp is a good deal used as manure. The water here at times, driven in by the northerly and easterly winds, foams upon the sandy beach with terrible force, and this place is not unfrequently, therefore, the scene of shipwrecks. But

when the water is calm and the day fine, as it was during part of my visit,—the scene is very pleasing, as the air too is generally pure and healthy; and the charm, which a bold shore and an extensive sea view, always gives, makes it at such moments, in spite of its wildness, a delightful spot.

I found very comfortable accommodations and a friendly reception at the house of Mrs. Hillier, who with her whole family are attached members of the Church. In this house, on Sunday morning, I held Service at 11 o'clock, and preached from 1 Chron. xxviii. 9th.—The place being thinly settled the congregation only amounted to 25. In the evening, at 3 o'clock, we walked over to the other side of the Bay, 2 miles distant, upon the sandy Bar, which at low water forms an excellent smooth road, and crossed the narrow outlet by a rough primitive bridge, formed of rough logs, raised high above the stream, just wide enough to walk upon, and provided with a rail. Cattle were browsing upon the coarse grass, and wild rose-bushes, which grow behind the high rampart-like sand bank which runs along the shore, and behind which the path partly leads. Service was held in a private house, where 24 persons were present. I preached from 1 Peter. iii. 12th. After Service we looked at the site provided for a Church in the neighbourhood. It contains 2 acres, given by Mr. William Boutilier, a steady churchman, and is well situated. On Monday morning, at ten o'clock, I held service again at the house of Mrs. Hillier, where a small but attentive congregation of 18 assembled. The text was Psalm cii. 8th. After which I returned to Sydney.

The settlement of Glace Bay, although situated upon an exposed shore, and with a thin population, who are for the most part very poor, has interest, nevertheless, for those who love to see the Redeemer's Church planted even in the most unpromising spots, and holding forth the word of life to the ignorant and obscure. Those who assemble at the monthly visits of their Missionary in private houses, and who are mostly simple fishermen, unacquainted with any of the refinements of life, and without the decencies of a House of Prayer, are yet anxious to have the sound of the Gospel amongst them, and are ready to exert themselves as far as they can, for the erection of a proper place of worship, in which their children, now growing up, may one day form a larger assembly. A building, perhaps, which would combine the purposes of a school-house and a Church would be adapted to their case, and could easily be built; and the work would be readily engaged in by the people. May this spot then soon be added to the number of those places, which are gradually being recovered from their destitute state to the comfort of Christ's religion, and the blessings which are dispensed from the Word and House of God!

This is the last of those stations along the shores of this part of the island, lying within this mission, which had not until now been visited by me. Their first impressions have been pleasing, and in many respects have presented something new, which has in some measures impelled me to bring them to the thoughts of those, who like sometimes to take a glance over the field in which the Church of England is labouring to promote the honour of the Redeemer's name, and the salvation of men. May the Holy Spirit water the seed of the Word wherever it falls, and make all its hearers in this place lively and faithful members of the Church,—adorning the doctrine of God their Saviour in all things.

Sydney, Oct. 28, 1853.

The Church Times.

HALIFAX, SATURDAY, DEC. 3, 1853.

ADVENT.

We are once more permitted by the good Providence of God, to enter upon this interesting season of preparation for the due celebration of the first coming of the blessed Redeemer, and for that other and second appearing which is yet before us all: but how far before us is known, not even to the angels of heaven, but to the Father only. This however we all know, that practically, the hour of death will be the same to us as the final day, since there will be no change in the moral fitness of the soul between those two solemn periods—no repentance in the place of the departed—no farther choice whose we shall be, or whom we shall serve. Hence the importance of immediate and equal preparation for the one as for the other—by all who feel that “in the midst of life we are in death.” And thus, our Church leads us at this

season, day by day, to pray for grace to “cast off the works of darkness, and put on the armour of light.” Now in the time of this mortal life—there is much in the aspect of the world around us, to quicken the devotions of our souls in the use of all the means of grace. The “shaking of the nations” is manifest and portentous. “Wars and rumours of wars—earthquakes and pestilence in divers places—distress of nations with perplexity—men's hearts failing them for fear”—these are among the ‘Signs of the times’ in which we live, and they should lead every Christian to searchings of heart, to thoughtfulness, and continual supplication to Him “who sitteth between the cherubims by the earth never so unquiet.” Above all, should we be led to seek a clearer and a firmer faith in that Saviour whose kingdom shall never be moved, and in whom whose- ever believeth shall never be confounded.

In addition to the article in our columns from the Jerusalem Committee we extract the following dignified declaration by the Metropolitans of England and Ireland, which we should suppose must make the “Protestants” feel rather small. They have thought it necessary to come out with a rejoinder, expressed in a very different tone from their first effusion:—

THE EASTERN CHURCHES.—The Metropolitans of the United Church of England and Ireland, have issued the following declaration, relative to a Memorial which has been addressed to the Patriarchs and others of the Greek and Russian Churches, protesting against the proceedings of the Bishop of the United Church of England and Ireland in Jerusalem:

“Whereas certain clergymen have addressed a memorial to the Oriental Patriarchs and Synods, in which the Anglican Bishop in Jerusalem is accused of having exceeded the proper objects of his mission, and of introducing schism into the Eastern Churches:

“And whereas some of the names affixed to the said document are the names of persons who hold official stations in the United Church of England and Ireland, and it might be supposed, at least in foreign parts, that a censure of the bishop, as having acted without due authority from his Church, would not be made by persons who were themselves acting without such authority:

“Therefore we, the Metropolitans of the United Church of England and Ireland, deem it expedient to make this public declaration that the said Memorial does not in any manner emanate from said Church, or from persons authorized by that Church to pronounce decisions.

“We are induced to take this step, first, in order to guard against the danger which might arise in our own Church from the example of the irregular and unauthorized proceedings of the memorialists; and, further because we sympathize with our brother, the Anglican Bishop in Jerusalem, in his arduous position, and feel assured that his conduct, under the circumstances in which he is placed, will be guided by sound judgment and discretion.

J. B. CANTUAR.

T. EBOR.

JOHN ARMAGH.

RICHARD DUBLIN.”

Nov. 1, 1853.

ST. GEORGE'S, HALIFAX.

“The thirteenth Annual Report of St. George's District Visiting Society,” has just made its unobtrusive entry into the habitations of the parishioners. It tells a modest story of much good, quietly done, of many wants relieved,—or much attention bestowed upon the poor, “whom we have always with us,”—of the judicious encouragement of industrious habits, in those to whom aid has been given, all which justly entitles this noble Institution to the liberal support of those who would entrust their charities to safe and prudent hands. It appears, by the account annexed to the Report that the District Society have received during the year £99 6s. 5d., and have expended in employment of poor, nourishment, fuel, &c., £99 11s. 3d. The “Ladies Branch of the Society” have also received during the year £35 3s. 3d., and have expended the whole except 4s. 3d., so that both Societies have done just what they ought to do—emptied their treasury into the lap of the Lord's poor, and they are therefore now in the right position to claim new contributions for another year's work. We heartily commend these useful Societies to the enlarged patronage of our citizens in general, and of the wealthy in particular, knowing from personal observation, how much good they have done.

One excellent branch of charity in this Parish, which has for many years been conducted by one who is too well known to require to be mentioned, is merely noticed in a single line of the Report, but deserves to be held up to the imitation of all who would help the poor in the right way. The needy women of the Parish are every year employed in making up shirts, which are afterwards sold, and the proceeds reinvested in material for the work of another year. The in the course

of the last 12 months 1,500 shirts have been made up by the hands of poor widows and others, to whom £50 17s. 6d. has been paid for their labour. An urgent appeal is made in the Report, for additional aid, in consequence of the high prices of bread and fuel at the present time, and we will only add that we hope the appeal will be suitably answered.

A late Yarmouth paper has the following item, which is wound up with the taunting expression of “Let us now see what is doing in the city of Halifax, the grand Metropolis of Nova Scotia”:—

“During the past season about 5000 tons of new shipping have been added to the fleet belonging to this port. At the present moment there are building or contracted for to be immediately commenced, for parties in this place, a number of vessels, chiefly of the largest class, the aggregate cost of which will amount to from £90,000 to £100,000. One of these vessels will be between 1800 and 1400 tons, and another upwards of 1000 tons.”

The Grand Jury, on Monday presented two Bills for murder against Thomas Murphy and John Gordon, as principals, and David Parsons, (colored), and Mary Ann Kennedy, as accessories after the fact, in the case of Alex. Allen, late of H. M. Ship Cumberland. Mr. Robt. Haliburton, counsel for the prisoners, moved that the Indictment be quashed, on the ground of informality in the Grand Jury list. A rule was granted, and the prisoners were remanded until Easter Term.

The accessories were directed to be discharged on bail.

FISHERMAN'S CHURCH, TURN'S BAY.

“TO THE POOR THE GOSPEL IS PREACHED.”

“O Lord our God, all this store that we have prepared to build Thee an house for thine holy Name, cometh of thine hand, and is all thine own.”—1 Chron. xxi. 16.

THE friends of the destitute in things temporal and spiritual, have kindly extended their aid during the week, and I heartily thank them all, respectfully soliciting continued help.—

Messrs. Bards & Harris,	£1 0 0
Creighton, Wiswell & Co.	1 5 0
Mr. Joseph Robinson,	1 0 0
Mr. Alex. Neal,	1 0 0
M. G. Black, Esq.	1 0 0
A Friend,	1 0 0
J. C. Haliburton, Esq.	0 70 0
A. G. Fraser, Esq.	0 12 6
Misses Miller,	0 10 0
Mr. McNeal, 5s. R. Marshall, 6s.	0 10 0
John Stairs, Esq.	1 0 0
D. Starr, Esq.	1 0 0
Mrs. Jacobs, Lunenburg,	0 5 0
A Female Friend, by Mrs. U.	0 5 0
Hon. W. A. Black,	1 0 0
Messrs. Black & Brothers	0 10 0
B. C.	0 2 6

J. C. COCHRAN, Treasr.

We are glad to notice that Sir Alexander Bannerman, Governor of P. E. Island, has appointed a day of Thanksgiving to Almighty God, for the various mercies of the year. This is as it should be.

We have often pointed out the propriety of such a recognition of the Providence of God, on the part of the Rulers of the country, and we have remarked on the unfavourable contrast which, in this respect, our thankless land presents, to the regular observance of such a season by our Republican neighbours. Surely a mere glance at the manifold plagues which have visited, and are still afflicting other portions of the earth, but have not “come nigh” our favoured country, is sufficient to point out the numerous causes of thankfulness, for which it is becoming to offer our united tribute of praise to our gracious Benefactor.

We are glad to find that some progress is making in collections for the House of Refuge, and we hope that they will result in the obtaining a sufficient sum for carrying out that benevolent project, the crying necessity for which the experience of every day renders more manifest.

WHAT OTHERS THINK OF US.—We cut the following from a Toronto paper, in the hope that some heed may be given, by all concerned, to the good advice it contains:—

NOVA SCOTIA.

“The Patriot of the 26th ulto. contains a short notice of the Grand Provincial Exhibition, held at Halifax, N. S., on the 12th and 13th Oct. Since that we have received our Halifax papers, and are glad to perceive that the whole affair was highly creditable to the Blue Noses, and we hope that it will prove a common ground on which all parties may meet for the promotion of the welfare of that truly magnificent Province. If they can only lay aside party politics and pull

ther, Nova Scotia will soon be what her geographical position, her splendid harbours, and her agriculture and mineral wealth point out she should be, the first and most important of the British Provinces in North America.

We have pleasure in transferring to our columns from the Church Witness, the following extracts from a very good Sermon recently preached at Charlotte Town, P. E. Island, by the Rev. Mr. Fitzgerald, Curate, in reference to the Jubilee of the B. & F. Bible Society, from Gen. i. ch. 3 v. "Let there be Light and there was Light."

"It is this blessed book,—the transcript of the divine mind,—the revelation of the will of God to fallen man, whereby he may know him that is true, worship him that is holy, and love him that is love itself. It is this light from on high which can make wise unto salvation, through faith in Christ Jesus—sanctify the soul through the teaching of the Holy Ghost, and prepare it for a place in the habitation of the just—that the Society circulates both at home and abroad, and calls upon us to aid it in diffusing throughout the world.

"Let but the Bible, in its native majesty and unadorned simplicity, find its way among any people, there you may be sure ere long to witness sin hiding its deformed head, and true Gospel liberty taking the place of licentiousness and immorality. Let but its soft and golden rays, its rich and resplendent beams of living light pierce the dark masses that cover the earth, and quickly will ignorance give way to knowledge, sin to holiness, poverty to plenty, and war to peace.

"Tyrannical rulers may well tremble before the truth, and spiritual despots quail wherever the light of that Holy Book, the charter of man's liberty, finds its way. One and the other may strive to resist the onward march of truth, and seal up the fountain of light, but their efforts will be of no avail. Gospel truth has come from heaven to men and it will prevail, and a flood of living light is being poured out on the nations of the earth, and who, my brethren, can stem its progress.

"Can that little despotic state called Tuscany, where British subjects are at this time suffering in her prisons for the so called crime of reading the Bible and giving a copy of it to a fellow sinner—can that state shut out the light of eternal truth from her subjects, or frustrate the will of God when He says "Let there be light?" No, my brethren! Her subjects have caught in their mental and more moral and spiritual darkness, a glimmering of the light: they are thirsting for more, and they cannot in the order of God's providence be long kept from enjoying both its life and heat. Can Spain, who, in her bigotry to that very country which has expended its blood and treasure in her deliverance, denies to its subjects who reside in her dominions the use of either church or chapel, or the right of christian burial—can she place an eternal barrier between her people and the light of the living God? No, brethren! The time will come, and may God hasten that day, when the dark clouds of Popery which hover over that unhappy and ungrateful land, will flee before the light, and the sun of Righteousness will come with healing on his wings, to a people now trained up in all the moral pollution of a degrading and enslaving superstition. Can Tuscan prisons, or Spanish bigotry, or the opposition of old Rome herself, with her mighty arm of Jesuits, and friars, and priests, and cardinals, and popes, prevent the entrance of light even into one soul, when God has said "Let there be Light?" Assuredly not, brethren. Spiritual potentates may rage, and cardinal princes may take counsel together against the anointed of the Lord, and the spread of his liberty—friendship and soul saving Gospel, but vain will be their united and most potent efforts. He whose word is as a fire and hammer, to break the rock in pieces, will scatter their vaunted decrees to the four winds of heaven, and burst asunder the bonds with which they are too long ensnared the nations of the earth. The majority of us will never again witness another Jubilee of this Society, and it is very doubtful if any of us ever will. Now then is our time to give, as the Lord has prospered us.

"Oh if we love the Bible ourselves. If we love the Lord who gave it and sent it to be a light to our eyes, as well as to those of the nations of the earth.—we love the souls of those that are sitting in darkness and in the region of the shadow of death. If we are the friends of liberty and of those free institutions which arise out of the knowledge of the Bible, and we would delight to hear the whole earth vocal in praise to God, having cast off the yoke of bondage, sprung forth to light and liberty, we will give as Christian men.

What signifies the little we have already given, if we give as much more, and this with what has been collected from private individuals, will enable the congregation worshipping in this Church, to send thousands of Bibles to their benighted brethren; would be a gift worthy of us, and such as the world demands. Ourselves give one and all cheerfully, and present ourselves to God, saying at the same time, "Lord here are a few Bibles, but what they among so many," take them, and do thou bring them where thou pleasest, and bless the result to the salvation of many souls, and to the praise and the glory.—Amen.

The weather has been very severe in New Brunswick. At Richibucto the mercury was 18 degrees below zero and ten inches of snow on the ground.

THE Rev. Dr. Gray, of St. John, N. B., is to deliver a lecture in the Mechanics Institute of that city, on the 16th inst. Subject, "The importance of giving early the right direction to the intellectual powers and moral affections of the young."

LETTERS RECEIVED.

From Rev. J. M. Campbell, with remittance and two new Subscribers, with payment half in advance. From Rev. Mr. Untarke, Sydney, C. B.—shall write by mail.

SHIPPED.

At the New Church, Hubbard's Cove, on the 26th ult., by the Rev. J. S. Smith, Assst. Missy. Mr. EDWARD DORRY, to Miss NANCY WESTHAVEN, both of the same place.

On the 13th Nov., at Marie Joseph, Eastern Shore, by the Rev. James Bredding, Thos. W. SAMYSON, widower, of Plymouth, England, to JANE WATKINS, widow.

On the 22nd November, at Country Harbour, by the Rev. A. Jordan, Mr. JOHN LEVI HARRIS, to Miss MARGARET WALSH.

At Christ's Church, Lower Granville, on 22d Novr. by Rev. J. M. Campbell, Mr. STEVEN QUINLAN, to Miss ANN NORAH QUINTIN.

Shipping List.

ARRIVED.

Saturday, Nov. 20th.—Brigt. Boston, (now) Laybold, Port Medway; schrs Allee Rogers, (pkt) Laybold, Boston, 5 days; Ellen Maude, Richard, Lunenburg, 8 hours.

Monday, Nov. 25th.—Brig Nancy, Grant, Porto Rico, 15 days.

Tuesday, Nov. 26th.—Brigts. Violet, Sturmoey, Sav. la Mar, 25 days; Bloomer, (pkt) Purdy, Boston, 4 days; Queen of the Isles, Fougere, P. E. I.

Wednesday, Nov. 30th.—Schrs Haselcott, Lunenburg, Zebina, Burke, Boston 5 days; Kato, Bollong, St. John. N. B. Helen Hoben, Edridge, New York 6 days; Fanny, Finlayson, P. E. Island 8 days; Government schr Darling, Daly, Sable Island 1 day.

Thursday, Dec. 1.—Brig Belle, (pkt) Meagher, Boston; Schrs. Good Intent, Smith, Newfoundland, Liverpool, (pkt) McLearn, Liverpool, N. S.

Friday, Dec. 2.—Schr. Margaret Ann, McVean, P. E. Island.

CLEARED.

Saturday, Nov. 26th.—Brigts. Harriet Ann, Ellinger, Jamaica; Contest, Griffin, B. W. Indies; Transit, Paynter, St. John N. B.; Noble, Chambers, Nfld; Tory; Nicholson, Ch'town.

Monday Nov. 28th.—Brig Florence, Inuis, Jamaica; schr Rob Roy, Alleck, Bermuda.

Tuesday, Nov. 29th.—Barque Saragossa, (Am.) Tarlov, Philadelphia; brig. Sworidish, Green, St. John, N. P. Almyell, McKay, P. E. Island.

Wednesday, Nov. 30th.—Schrs. Betsy, Bearsto, Charlottetown; Brothers, Gray, St. Pierre, Arrow, Hanson, B. W. Indies; Lucy Ann, Simpson, St. John, N.B.

Thursday, Dec. 1st.—Ship H. M. Robinson, St. Stephen's, N. B., schrs. Allee Rogers, (pkt) Laybold, Boston; Billow, Hall, Boston; Damsel, Campbell, Charlottetown, Kent, Arsenau, Magdalen Isles.

COUNTRY MARKET.

Table with 2 columns: Item and Price. Includes Apples, Beef, Butter, Catsup, Cheese, Chickens, Eggs, Geese, Hams, Hay, Homespun, Bacon, Oatmeal, Oats, Pork, Potatoes, Socks, Turkeys, Yarn.

AT THE WHARVES.

Table with 2 columns: Item and Price. Includes Wood, Coal.

Advertisements.

COLONIAL CHURCH & SCHOOL SOCIETY.

THE ANNUAL MEETING OF THE ABOVE SOCIETY will be held (D. V.) at the Temperance Hall, on TUESDAY EVENING, the 13th inst. The Choir will be taken precisely at 7 1/2 o'clock, when the Report will be read, and several Gentlemen will address the audience, after which a collection will be made in aid of the Society. Also—Sermons will be preached in behalf of the Society on Sundays, the 11th inst., in the morning at St. Paul's, by the Rev. J. T. TWISING, D. D., and in the Evening by Rev. T. DUNN; in the afternoon at St. Luke's Church, by the Rev. Geo. HILL, M. A.; and at Dartmouth Church in the Morning by the Rev. E. MATURIN, M. A. and in the Evening by the Rev. J. C. COCHRAN, M. A. A Collection will be taken up after each of the Sermons on behalf of the Funds of the Society. Halifax, Dec. 3, 1853.

CHURCH SERVICES & BOOKS OF COMMON PRAYER.

JUST RECEIVED BY R. M. STEAMSHIP CANADA, CHURCH SERVICES, in Plain and Elegant Bindings; Books of Common Prayer, do

ALSO—ON HAND, A Large Assortment of BIBLES, TESTAMENTS, and RELIGIOUS BOOKS and TRACTS, suitable for all Denominations. WM GOSSIP, Dec. 3, 1853. No. 24 Granville Street.

TEMPERANCE MEETING.

A PUBLIC MEETING OF THE "HALIFAX TEMPERANCE SOCIETY" will take place in the Basement of Salem Chapel, Argyle Street, on MONDAY EVENING NEXT, when Addresses will be delivered by the President, W. C. Silver, Esq., and Mr. A. Ross. Chair to be taken at half-past 7 o'clock. Admission free. A Collection will be taken towards defraying the expenses of the Meeting. Dec. 3.

UNIVERSITY OF WINDSOR.

ENGLISH PRIZE 1853.

THE Subject proposed by the Lord Bishop for this year, is— "The Propagation of Christianity compared with that of Mohammedanism, proves that, although the latter may be accounted for by human causes, the former can be attributed only to a Superhuman agency."

The Essays are to be sent in to the President on the day of meeting after the Easter Vacation of 1854, and the Prize will be delivered to the successful candidate at the ensuing Examinations, 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. Oct. 1853. 4v.

READY FOR THE PRESS. Songs of the Church.

BEING A SERIES OF ONE HUNDRED AND FIFTY SACRED SONGS COMPOSED AND ARRANGED FOR all the Sundays, Holy-days and Sacred Offices observed in the Church, and adapted to the Service of Private and Domestic Worship.

By WILLIAM BULLOCK, Curate of St Paul's, Halifax. This Volume will be published by Subscription, Bound in cloth and lettered. List of Subscribers with the Author, and at the Office of the Church Times. Nov. 19th 1853.

NOTICE.

THE following PEWS in ST. PAUL'S CHURCH are vacant, and will be let on application to the undersigned, viz:

- No. 30, 50, 81. East Gallery—No. 6, 14, 19, 20, 24, 26, 27. West Gallery—No. 20, 25, 26, 27, 29, 30, 32. Also—the following in St. LUKE'S. No. 4, 5, 10, 14, 17, 18, 19, 20, 21, 28, 29, 30, 31, 43, 44, 58, 59, 62, 66, 67, 81, 83, 94, 95, 97, 98, 101, 105, 112, 121, 122, 125. East Gallery—No. 1, 2, 3, 6, 7, 8, 9, 10, 11, 14, 16, 17, 18, 19, 21, 22, 23, 24. West Gallery—1, 2, 3, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. Halifax, Nov. 11, 1853. P. C. HILL, } Church Wardens. P. LYNCH, }

LAW BLANKS.

IN accordance with the New Practice Act, viz: SUMMONSES, CAPTASSES, REPLEVINS, ATTACHMENTS, EJECTMENTS. For sale by WM GOSSIP, Nov. 5. No. 24 Granville Street.

JUST PUBLISHED.

CUNNABELL'S NOVA SCOTIA ALMANAC.

AND FARMER'S MANUAL FOR 1854. CONTAINING (BESIDES THE USUAL AMOUNT OF) Nautical and other appropriate information, &c. an Appeal to the Farmers of Nova Scotia, on the AGRICULTURAL INTERESTS OF THE PROVINCE. For sale at the Office of W. Cunnebell, 37 Granville Street, above the Electric Telegraph Office. Sold also at the Store of Morton & Co., and may be had at the City Book Stores.

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CUT NAILS, CUT NAILS. 200 TONS OR 4000 KEGS OF THE ABOVE FROM 3Dy. to 40Dy. OF SUPERIOR QUALITY—For Sale by ALBRO & CO. Cut Nail Manufacturers, Iron, Hardware & Leather Merchants Nov. 26th 1853.

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BOXES SOFT PASTE, CRAYONS, BEST QUALITY. DRAWING PAPER (Whatman's best.) various sizes CRAYON PAPER—Tinted and White—received by English Steamer. WM GOSSIP August 6th, 1853.

ALMANACKS.

ORDERS for all the Almanacks printed in Halifax received by WILLIAM GOSSIP—24 Granville Street, and promptly attended to. Novr. 5.

Poetry.

THE SLAVE'S DREAM.

BY PROF. H. W. LONGFELLOW.

BESIDE the ungathered rice he lay,
His sickle in his hand;
His breast was bare, his matted hair
Was buried in the sand,
Again, in the mist and shadow of sleep,
He saw his native land.
Wide through the landscape of his dreams,
The lordly Niger flowed,
Beneath the palm trees on the plain,
Once more a king he strode;
And heard the tinkling caravans
Descend the mountain road.
He saw once more his dark-eyed queen
Among her children stand,
They clasped his neck, they kissed his cheek,
They held him by the hand—
A tear burst from the sleeper's lids,
And fell upon the sand.

And then at a furious speed he rode
Along the Niger's Bank;
His bridle-reins were golden chains,
And, with a martial clank,
At each leap he could feel his scabbard of steel
Snuffing his stallion's flank.

Before him, like a blood-red flag,
The bright flametoes flew,
From morn till night he followed their flight,
O'er plains where the sunbird grew,
Till he saw the roof of the Caffre huts,
And the ocean rose to view.

At night he heard the lion roar,
And the hyena scream,
And the river horse, as he crushed the reeds,
Beside some hidden stream,
And it passed, like a glorious roll of drums,
Through the triumph of his dream.

The forests with their myriad tongues,
Shouted of liberty,
And the blast of the Desert cried aloud,
With a voice so wild and free,
Till he started in his sleep and smiled
At their tempestuous glee.

He did not feel the driver's whip,
Nor the burning heat of day:
Death had illumined the Land of Sleep,
And his lifeless body lay,
A worn out fetter, that the soul
Had broken and thrown away.

Advertisements.

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FROM THE ECONOMICAL ARRANGEMENT IN REGULATING expenses arising from the combination of Fire and Life Insurances, this Company is enabled to effect Insurances on Lives at very reduced rates of premiums as will be made evident by a comparison of their Tables with those of other Offices. Attention is called to Tables of premiums for Insuring a sum of money at the age of 10 or at death—and Table of premiums to secure a sum on a child arriving at the age of 21 years—both which modes of Insurance are coming into more extensive use. The Company's Almanac for 1853 containing Tables of Premiums and a variety of general information supplied gratis.

HUGH HARTSHORNE,
AGENT.

Halifax, Nova Scotia, 19th February, 1853.

DEPOSITORY, S. P. C. K.

AN INVOICE of BIBLES TESTAMENTS, BOOKS OF COMMON PRAYER, &c. having come to hand by last Steamer from Liverpool, England, I shall now be able to supply to Clergymen and others who may need them as follows—

- BIBLES for Schools, large, 1s. 3d.
- Do. smaller size, 1s. 1 1/2d
- TESTAMENTS, School large, 7d.
- Do. smaller size, 6d.
- BOOKS OF COMMON PRAYER 6d. and 9d.
- Small Emb. Gilt Edged do. 9d. and 1s. 1 1/2d.
- Church Catechism (broken) 1 per doz.
- Hymns for Sunday Schools, 3d. per doz.
- Crossman's Introduction,
INSTRUCTOR, No. 2, 2s. 3d.
- Gastrell's Faith and Duty of a Christian,
Outlines of English History, for Schools, 1s. 3d.
- Monthly Review S. P. C. K. 2s. 1 1/2d.
- Outline of the History of the British Church, to
the period of the Reformation, 1s. 3d.
- The Gospel Miscellany, 1852, 1s. 1 1/2d.

WM. GOSSIP,
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Age 20

HINDI CURRY POWDER. THIS
POWDER IS CAREFULLY PREPARED WITH INGREDIENTS of the choicest quality according to a formula brought from India by an Officer of the British Army, who was long a resident there. Curries made with it are pronounced excellent; and when the accompanying Receipt is strictly followed, cannot fail to please those who are partial to this kind of condiment.
For Sale at LANGLEY'S DRUG STORE, Hollis Street, Oct. 15th, 1853.

HEALTH FOR A SHILLING!
HOLLOWAY'S PILLS.

EXTRAORDINARY CURE OF LOSS OF HEALTH, DISORDERED STOMACH, INDIGESTION AND DETERMINATION OF BLOOD TO THE HEAD.

Copy of a letter from Mr. John Lloyd of Ermine, near Harlech, Merionethshire.

To Professor HOLLOWAY,
SIR,—I avail myself of the first opportunity of informing you, that for a very long period I was afflicted with a dangerous giddiness and frequent swimings in the head, attended by loss of appetite, disordered stomach, and generally impaired health. Every means had failed to give me any permanent relief, and at length it became so alarming that I was really afraid of going about without an attendant. In this melancholy condition I waited personally upon Mr. Hughes, Chemist, Harlech, for the purpose of consulting him as to what I had better do; he kindly recommended your Pills, I tried them without delay, and after taking them for a short time I am happy to bear testimony to their wonderful efficacy. I am now restored to perfect health, and enabled to resume my usual duties. You are at liberty to publish this letter in any way you may think proper.
I am, sir, your obedient Servant,
(Signed) JOHN LLOYD.

June 6th, 1852.

MIRACULOUS CURE OF DROPSY.

Extract of a Letter from Edward Rowley, Esq. of India Walk, Tobago, dated April 8th, 1852

To Professor HOLLOWAY,
DEAR SIR—I deem it a duty I owe to you and the public at large to inform you of a most miraculous recovery from that dreadful disease, DROPSY, and which, under God, was effected by your invaluable Pills. I was tapped five times within eight months, and skillfully treated by two medical practitioners, but could not get cured, until I had recourse to your remedy and notwithstanding all I had undergone, this miraculous medicine cured me in the course of six weeks.
(Signed) EDWARD ROWLEY.

INFALLIBLE CURE OF A STOMACH COMPLAINT WITH INDIGESTION AND VIOLENT HEAD-ACHES.

Extract of a Letter from Mr. S. Gowen, Chemist, of Clifton near Bristol, dated July 14th, 1852.

To Professor HOLLOWAY,
DEAR SIR—I am requested by a Lady named Thomas just arrived from the West Indies, to acquaint you that for a period of eight years herself and family suffered from continual bad health, arising from disorders of the Liver and Stomach, indigestion, loss of Appetite, violent Head-aches, pains in the side, weakness and general debility, for which she consulted the most eminent men in the colony, but without any beneficial result: at last, she had recourse to your invaluable Pills, which in a very short time effected so great a change for the better, that she continued them, and the whole family were restored to health and strength. Further she desires me to say, that she has witnessed their extraordinary virtues in those complaints incidental to children, particularly in cases of Measles and Scarcitina, having effected positive cures of these diseases with no other remedy.
(Signed) S. GOWEN.

A DANGEROUS LIVER COMPLAINT AND SPASMS IN THE STOMACH EFFECTUALLY CURED.

Copy of a Letter from Mr. Bostock, Druggist, of Ashton under Lyne, dated July 31, 1852.

To Professor HOLLOWAY,
DEAR SIR,—I have much pleasure in handing to you a testimonial of the efficacy of your Medicines. A person in this neighbourhood with whom I am well acquainted was afflicted for a long time with violent spasmodic pains in the stomach and liver arising from frequent colds, smelt of paint, and the effects of a stooping position which he was obliged to assume in his business. The spasms were of an alarming character, and frequently left him in a weak and debilitated condition. At length he heard of the salutary effects of your invaluable Pills, and was induced to give them a trial. The first dose gave him considerable relief, and by following them up in accordance with your directions, they have acted so wonderfully in cleansing the liver and stomach, and strengthening the digestive organs that he has been restored to the enjoyment of good health. I remain, dear Sir, yours faithfully,
(Signed) WILLIAM BOSTOCK.

These celebrated Pills are wonderfully efficacious in the following complaints.

- | | | |
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| Ague | Female Irregularities | Scrofula, or King's Evil |
| Asthma | Fleas | Sore Throats |
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| Blisters on the Skin | Fits | Secondary Symp-toms |
| Bowel Complaints | Gout | Tic Douloureux |
| Colic | Head-ache | Tumours |
| Consumption of the Bowels | Indigestion | Ulcers |
| Consumption | Inflammation | Veneral Affections |
| Debility | Jandice | Worms of all kinds |
| Dropsy | Liver Complaints | Weakness from |
| Dysentery | Lumbago | whichever cause, |
| Erysipelas | Piles | &c. &c. |
| | Rheumatism | |
| | Retention of Urine | |

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N.B.—Directions for the guidance of patients in every disorder are affixed to each Box.
JOHN NAYLOR, Halifax,
February, 1853. General Agent for Nova Scotia.

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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.

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JUST RECEIVED FROM SCOTLAND, PER THE M. Steamship Canada, from Liverpool, G. J. Libraries of 100 vols. of Miscellaneous and other Books, for £6.
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Together with a great quantity of small Books, suitable for Sunday Schools, for sale by WM. GOSSIP, 24 Granville Street, October 15, 1853.

COMPASSES, ASSORTED, DO. STEEL JOINTS
3 joints, 6 inches.
Do. Loose Leg, 3 joint, 6 inch
Pen Compasses
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May 18, 1853.

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Halifax, February 19th, 1853.
Halifax, July 28 1853.

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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.
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ALMANACKS.

ORDERS for all the Almanacks printed in Halifax received by WILLIAM GOSSIP, 24 Granville Street, and carefully attended to.
Nov 15.

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