

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

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

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

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

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

The Church Times.

Rev. J. C. Cochran—Editor.

“Evangelical Truth—Apostolic Order.”

W. Gossip—Publisher.

VOL. V.

HALIFAX, NOVA SCOTIA, SATURDAY, OCT. 30, 1882.

NO. 44.

Calendar.

CALENDAR WITH LESSONS.

Day & date		MORNING.	EVENING.
S. Oct. 31	21 Sun. after Trin.	Hab. 2	Luke 17
M. Nov. 1	All Saints' Day.	Wis. 8	Luke 11
Tu. " 2		Ecol's 19	Luke 18
We. " 3		18	19
Th. " 4		20	21
Fr. " 5	Papists' Consp.*	2 Sam. 22	Acts 27
Sat. " 6		Ecol's 24	Luke 22

a To ver. 10. b Begin ver 33, and chap 13 to ver 7. c To ver 17
d To ver. 17. e To ver. 13.

Poetry.

THE CHURCH.

FROM what a small source springing,
The mightiest river flows,
Its arms on all sides flinging,
Increasing as it goes.
A streamlet from a fountain
May water all the plain.
As winding down the mountains
It stretches to the main.

That tree its branches spreading,
So lofty and so wide;
Where beasts in shade are treading,
And birds in covert hide.
Was once, when first transplanted,
A tiny, branchless shoot;
Till heaven its influence granted,
And rained upon its root.

Even so the Church, arising
From Abram's lowly race,
Stands, every eye surprizing,
A wonder work of grace.
A stream, its waters sending
To irrigate mankind,
A tree its boughs extending,
Where all may shelter find.

And as the world is growing,
That tree shall onward grow;
And long as time is flowing,
That stream shall ceaseless flow—
Till in heaven's crystal river,
And life's fair tree on high,
It spreads itself for ever
In vast eternity.

Clericus.

Religious Miscellany.

THE POWER OF ABSOLUTION

To sum up, then, these remarks upon the form of absolution, which has been retained for the special comfort of the sick in special cases, it is only in extreme cases that this strong form of absolution is to be resorted to at all, as is evident from the rubrics. The sick person is not to be moved to make a special confession of his sins, except "he feel his conscience touched with any weighty matter."* And, even when he has so confessed, the sinner's own earnest and expressed desire for the assurance of ministerial absolution is the sole ground upon which a priest is warranted in pronouncing it—"if he humbly and heartily desire it." Not even then is the minister bound to the use of this exact form of words, but, "if he be a preacher," may exercise his own discretion in some degree as to the best mode of conveying a comforting assurance of forgiveness to the penitent but distressed sinner. Here then, there is no authority claimed for the priest of the Church of England, but such as every minister, as a minister of the gospel, must sometimes exercise, in some way or other, for the comfort of penitent sinners under a deep sense of guilt. But, if the sick person can be comforted in any other way, or should not require such strong assurance, this form need not be used, as is evident from the 67th canon. For such a reason as there was for its occasional use in the reformation age, as has been pointed out in the Bishop of St. Asaph's history of the Church of England, s. 407, p. 233, note and in Rev. C. Benson's discourse on the absolution, pp. 50-52, and 174, 175 (viz., as a "declaratory consolation" to penitent sinners in such a form of words

* In archdeacon Cox's "Notes and Explanations" on the office for the visitation of the sick, is a good hint against "extorting" confessions, if the sick do not choose to confess of their own accord (p. 21). At pp. 25, 26 he explains the absolution to be declaratory and conditional.

as some people of that period might from their early prejudice happen earnestly to desire), does not now exist. But even if need should ever seem now to require its use, it is carefully guarded and limited in its application. For it expressly limits and restricts the power "to absolve" (that is "to pronounce remitted"—"to declare and pronounce forgiveness to") the cases of "all sinners who truly repent and believe in" Christ; and all such, every protestant will admit, are pardoned, and therefore may safely be pronounced absolved; and then the act of forgiveness itself is ascribed to Christ, and set forth as a thing to be prayed for. So that it is not the minister who forgives the person's sins; he only pronounces them forgiven, upon the supposition that the sick sinner truly repents and unfeignedly believes the gospel. "I absolve thee from all thy sins;" that is, "I pronounce thee remitted from" them—"I declare and pronounce to thee, truly repenting and coming unto Him by faith the forgiveness of all thy sins." So then it is nothing more than an individual application of the general authority to "declare and pronounce" to "God's people, being penitent, the absolution and remission of their sins." For a fuller discussion of the subject the reader must be referred to the Church of England Magazine, vol. xix. No. 554, p. 323, and the Christian Observer, May, 1849, p. 322.

The Exhortation to the Communion. It has been supposed by some that the Romish practice of "auricular confession" is sanctioned by these words: "Therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's holy word he may receive the benefit of absolution together with ghostly counsel and advice, to the quieting of his conscience, and avoiding all scruple and doubtfulness."

But here the party is invited to come only if, he cannot quiet his own conscience; and even then for "further comfort or counsel" only. Nor is it to the "priest" but to some "discreet and learned minister of God's word" that he is (not commanded or even urged, but) invited to come, in order that (not by any "authoritative absolution or sentence of the priest or by any liturgical form of absolution, but) "by the ministry of God's holy word"—by a close and individual application of gospel truth contained in the Bible, such as 1. John ii 12—to the heart and conscience, by some discreet and learned minister, he may "receive the benefit of absolution" in the comfortable sense and assurance of remission of sins. That this is the true meaning by the words, and that which was intended by the compilers, has been proved by Wheatly (c. xi. s. v., § 6, pp. 437-8), and by Jenner, pp. 15, 16, and pp. 24, 25.* See also an able article in the Christian Observer, January, 1851, p. 11, &c., and pp. 35-6. Indeed the homily on repentance, pt. ii., pp. 478-481, expressly condemns the practice of "auricular confession."

DEACONS.

The Omission of the Absolution in the Daily Services by Clergymen in Deacons' orders. It has been inferred from this that our absolution is a popish form. But it is a remarkable fact that this absolution was not

* In the liturgy of 1549 the exhortation was worded thus, "Let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of God and of the Church) he may receive comfort and absolution." &c., and there was an admonition not to be offended with them that used "the auricular and secret confession to the priest" (Keeling, p. 179). At the same time the rubric, prefixed to the absolution in the visitation of the sick, contained this clause: "and the same form of absolution shall be used in all private confessions" (Keeling, p. 319). The omission of this clause, and the alteration of the communion to nearly its present form at the revision in 1552, are striking facts, from which both Wheatly and Jenner (in the passages referred to above) rightly argue that the meaning here assigned to the particular clause which is under consideration, is the true and proper meaning. The 13th canon also uses this language; "If any man confess his secret and hidden sins to the minister, for unburdening of his conscience and to receive spiritual consolation and ease of mind from him"—not absolution.

derived from any Roman form, but was composed by the reformers in 1552, "with the advice of foreign, and even Presbyterian Protestants" (Mant's prayer-Book, p. 14). It appears to have been taken from Calvin, Pollanus, and "the liturgy used by John a Lasco, one of the most influential of the foreign reformers in the German church" (Jenner, pp. 7, 8). And it is nothing more than a particular and official form of preaching the gospel. But as the deacon does not preach *ex officio*, like the presbyter, but only by virtue of the bishop's license—"if thereto licensed by the bishop"—the license is withheld from preaching this particular form as a test of submission, as significant mark and intimation of his subordinate and probationer, who has not yet purchased to himself the "good degree" (1 Tim. iii. 16) of a fully accredited ambassador of Christ, and therefore has not yet received full preaching powers "in the congregation." While his pronouncing this form on his admission to the higher order of priesthood,* at once proves him to have been duly invested with full authority as a minister of Christ. Such appears to be a simple and satisfactory reason for the omission of the absolution by the deacons of our Church.† For, while a presbyter receives authority "to preach the word of God, and to minister the holy sacraments," a deacon being a probationer, is allowed to preach only "if thereto licensed by the bishop;"‡ in the absence of the priest to baptize infants—not adults, and to "assist" at the holy communion "in the distribution" of the same, viz., by delivering the cup (see the rubrics). The examination of adult candidates for baptism is properly assigned to the more experienced minister.

The probation of the diaconate, before any person is intrusted with the full authority of a Christian minister (and consequently before he can hold a benefice), is a wise and salutary regulation, founded on scripture (see 1 Tim. iii. 16). Now, if the deacon were permitted to perform every ministerial act, than there would be no distinction; while on the other hand, if his authority were too limited, inconvenience would frequently arise in employing deacons as curates, in which capacity they are intended to learn the ministerial duties. Now the prominent ministerial acts of a gospel minister are the preaching of God's word and the administration of the sacraments. And in each of these sacraments the deacon's authority is somewhat limited—just enough to prove the probationary nature of their office, and to render it anomalous to leave them in sole charge of a populous parish, yet not enough to cause any ser-

* In the absolution of the daily service, as also in that of the communion service, the priest declares God's pardon and forgiveness to all penitent believers; and therefore, in making this declaration, every minister of the Church is actually, and apostolically, binding on earth what is bound in heaven, and loosing on earth what is loosed in heaven" (Dr. M'Nelle's Lectures on the Church, ii. pp. 93, 94). And the fact that deacons do not pronounce these forms of absolution until they have received authority according to the form of ordination which has been before discussed in an additional argument in favor of the interpretation of that form which was there advanced, Hooker too speaks of "sermons as keys to the kingdom of heaven" (b. v. c. 22 s. 1).

† The most simple course for the officiating deacon to pursue in the absence of the priest is, perhaps, to make a slight pause, and then to proceed at once to the Lord's prayer. If any prayer be used in this place, that which may be said after any of the former, viz., "O God, whose nature and property is ever to have mercy," &c., seems the most suitable (see Bishop Mant's prayer of the communion service.) "The Lord bless us and keep us," &c.—seems a more suitable substitute for the benediction—"The peace of God," &c. for the use of deacons, than "The grace of our Lord Jesus Christ," &c., which is always used in the course of divine service, and which therefore needs not to be repeated when there is choice of another prayer. That "the Lord bless us and keep us," &c., is a prayer and not a benediction, may be proved by Wheatly's arguments on the prayer, from 2 Cor. xiii. 14, "the grace of our Lord Jesus Christ," &c., in c. iii. s. xxvi. p. 160, all of which are equally applicable to it, though he seems to forget this, and calls it a "blessing," i. c. xiv. p. 496.

‡ It may at first sight seem as if the deacon were to preach as well as baptize only "in the absence of the priest;" but as the bishop afterwards gives him authority to preach the gospel with no other limitation than the bishop's license, it is clear that when so licensed he is at full liberty to preach as well in presence as in the absence of the priest.

ious inconvenience to resident incumbents in employing them as curates. And surely it is seemly in their public ministrations to exert in some way and to give some proof of their inferior office. What part of our public services, then, can best be omitted to serve this purpose and to answer this end? On investigation we shall find none at once so obvious, so simple, and so appropriate as the omission of the form of absolution, sanctioned as it is by custom, which is very significant of their limited authority as to publicly preaching "in the congregation."—*Ch. of Eng. Magazine.*

THE CURSE OF FRANCE.

Rev. Leon Pilatte, at a public meeting in London in May, said:—

"It has been said Popery does not reign any more in France; and it is true that the people do not believe in Popery.—More than ten years spent in the Missionary career in France has shown me clearly, that Popery has lost its hold on the minds of the people—that it has fallen below the level of the public conscience. But there is something worse, if possible, than Popery, and that is, the moral stain which it leaves behind it when it departs from a nation. Sometimes it is the case, that a disease which attacks the body is not so bad as the effects which it leaves. I believe this is so frequently in typhus fever. And let me say, the typhus is far from being so bad a thing physically as Popery is morally. We are not Roman Catholics now as a nation, but Popery has made us what we now are. We have not yet washed away the mud with which it has covered us. My language is perhaps strong when I speak of Popery; but it is far from being so strong as my feelings about it. I was once held in the chains of Popery. I remember it. I have been under the grinding, iron rule of the priests. But my soul has escaped from the net of this destroyer of souls, and I am therefore authorized, perhaps, to speak of Popery as an accursed system, which has made France a nation of infidels.

"My experience as a man has been very much like the experience of the nation itself. When a child, I was sent to the priests as to the highest Divine authority which was to teach me my duty. I went, listened to them, bowed before them, and believed everything. But I could not help reading, thinking, hearing, talking, looking about me, and seeing what was going on in the world; and when I detected falsehood in Popery, and not thinking that Christianity was different from Popery, but believing that Christianity and Popery was all the same thing, I gave up Popery and Christianity too, and became a thorough infidel. This is the history also of the French language. When a child, France fell into the hands of the priests, receiving Popery in the place of Christianity, and grow up in it; but the nation has detected falsehood in Popery, and given it up altogether; and guided by Voltaire and the Encyclopedists, become a nation of infidels. What do we want? The Gospel! Of revolution we have had enough—indeed, too much. In these fierce struggles much of the best blood of France has been shed, and the noblest hearts have been broken. Of glory in industry and the fine arts, we have had plenty. It is generally the share of heathen nations to have such glory also. The Greeks had had plenty of it. Of military glory we have had enough—indeed, too much. I hate it, and cannot bear the thought of it. What do we want, then? We want the Gospel. Oh, I wish I could communicate to every heart in this assembly the desire which I feel in my own to have the Gospel preached throughout France."

News Department.

From Papers by R. M. S. Niagara, Oct. 27.

ARCTIC EXPEDITION IN SEARCH OF SIR JOHN FRANKLIN.

"Admiralty-in-Waiting, Oct. 9.

"SIR—I beg to inform you of my arrival with the Prince Albert from the Arctic seas, having reached Aberdeen on Thursday evening, at six p. m.

"I left the North Star, Captain Pullen, at Beechy Island, taking up her winter quarters; all well on board.

"Dr. McCormick had just launched his boat in open water, with a party, I think, of four men, and was proceeding to Baring Bay, to ascertain if there was any opening to the eastward into Jones' Sound, and with a view of examining the cairn and cooking-place seen by the Prince of Wales in 1848.

"I arrived at Beechy Island on the 19th of August, and quitted on the 24th.

"Sir Edward Belcher, with one tender, the Pioneer, Lieut. Sherard Osborn, had proceeded up the Wellington Channel, in open water, a few days previous to my arrival, while Captain Kellett, with Captain McClintock,

had gone in clear water up Barrow Straits, towards Melville Island.

"The Prince Albert wintered in Batty Bay, Prince Regent's Inlet.

"In January, accompanied by Mons. Bellot, of the French navy, I proceeded with a sledge and three men, alike to visit Fury Beach, and form a first depot.

"Returning to the ship, we again started in February, myself in charge of an advance party of five men, and M. Bellot, the week following, in charge of a party of seven men, having left Messrs. Hepburn and Leask in charge of the ship.

"On M. Bellot coming up with me at Fury Beach I found it necessary to send him back again to the ship in order to bring down further supplies, and it was not until the 26th of March that we were enabled to proceed on the extended journey. A fatigue party accompanied us as far as Brentford Bay. Here we found an opening running in a general course of about south-west and north-west of about fifteen miles to Cape Bird. On attaining Cape Bird crossed a bay of some twenty five miles in width, when we struck a low lying beach, and pursued our course on it, over gentle undulations, in a direction due west, to the estimated distance of 100° west longitude.

"On the third day we got on a flat table land, until the latitude of 73° north, when we turned east, and struck the inlet west of North Somerset.

"Our course was now generally along the sea coast until we reached Cape Walker, where our provisions compelled us to retreat to the ship, round North Somerset and Leopold Harbour.

"Her Majesty's ship Resolute.

Beechy Island, Aug. 14.

"SIR—I have the honor to inform you that on the 11th inst. Messrs. Domville, Alaston, and myself walked to Caswell's Tower. At the foot of it, facing the south-east, and about 300 yards from the beach, we found the remains of an old Esquimaux encampment, consisting of about 30 ruined huts. One of Edwards' small potato cases attracted our attention, and on searching we discovered several of Goldner's preserved meat canisters, seven or eight wine bottles, a fire-place, and a small well, the bottom of it was lined with small stones. A pathway of large flat stones led to the well. No cairns nor documents were found. These articles evidently belonged to some of Sir John Franklin's parties, most probably a shooting party. I then ascended the tower, which is about the same height as Beechy Sound, but much steeper. Neither cairns nor documents were found. Five bears were seen during our walk, one of them was severely wounded by Mr. Domville. The land was very barren, a little moss and sorrell was the only vegetation seen.

"I have, &c.

"R. VESRY HAMILTON
Lieutenant, R. N.

"Henry Kellet, Esq., C. B.
Captain of Her Majesty's
Ship Resolute"

"THE FRANKLIN EXPEDITION.—The safe return of Lady Franklin's private expedition, with the glorious news of open water up the Wellington Channel, which was supposed by some to be for ever blocked with a barrier of ice, is a matter of no small moment to those who are deeply interested in the subject, and to Capt. Penny it must indeed be a source of the highest satisfaction. It will be remembered that it was his conviction that Sir John Franklin had gone through the strait leading northwest out of Wellington Channel, (which for the present he had named Queen Victoria Channel), and that he had gone off in clear water, and was beyond their reach." That this will now prove to be the case there seems to be a most reasonable prospect, as Sir Edward Belcher and Lieut. Sherard Osborn have proceeded in "clear water" into the Queen's Channel, with the Assistance and Pioneer, steam-tenders. That they have passed out of the Queen's Channel, and through Penny Strait, to the north-westward, is more than probable. If so, we may fairly hope that before they hoist in for the winter, they will have come upon the second winter quarters of Sir John Franklin. Mr. Kennedy's voyage is altogether so remarkable that it will take its place amongst the foremost of any. A solitary little vessel, of some 90 tons, manned by a few gallant men, dauntlessly proceeds to brave all the dangers of a frozen sea, trusting to the guiding hand of Providence to protect them on their mission of humanity. Alone in that vast solitude of eternal ice and snow no fears disturb them—no dangers appal. The hazy labyrinth of ice is threaded with the utmost patience and indomitable perseverance till the vessel gets into the open waters of Barrow's Straits, and happily finds a secure harbour in Prince Regent's Inlet to pass the winter, which is now rapidly coming in upon them. Preparations are at once commenced to search for our missing countrymen. The noble John Hepburn and Captain Leask are left in charge of the ship, and, for the first time in the annals of Arctic history, a journey, unexampled in every respect, is commenced in the depths of winter to explore an unknown portion of the Polar regions. These brave men, guided by their brave leader, Mr. Kennedy, and his no less brave companion M. Bellot, of whom Mr. Kennedy says in his despatch "he cannot find words to express his admiration," are absent from their ship for five months, sleeping in snow huts, frequently confined to them for days together by stress of weather, and travelling at night over the dreary wilderness of snow by aid of moon-light, and eating snow and ice in the morning as a substitute for cocoa or tea! having little or no fuel; yet all undergone with the utmost cheerfulness. The noble conduct of M. Bellot, a young French officer, in going out in this little craft, from the purest and loftiest

motives, will, we are sure meet with the universal admiration of our countrymen. We cannot now expect to hear any further tidings from Sir Edward Belcher's squadron till this time next year, unless, indeed, his passage through the Queen's Channel and Penny Strait was unobstructed, and he should have come upon further important traces of such moment as to induce him to detach a party to the North Star, and thus, with the Mary Jacht, to endeavour to communicate with the whalers in the west waters. This is only an idea which occurs to us as just possible, and no more. Our next Arctic news will probably be from Behring Straits in December, when the frigate which has gone up with supplies for the Plover may be expected to have returned with despatches; and we anxiously await the intelligence we may hope to receive from Captain Maguire and from Captain Moore (who is coming home by her), as we have little doubt Captain Collinson will have left some notice of his proceedings at Point Barrow, which we hope will have been visited this summer.

SIR E. BELCHER'S SEARCH FOR SIR JOHN FRANKLIN.—Intelligence has been received from the squadron commanded by Sir E. Belcher, and led by him up the Wellington Channel, to the effect that, from what they discovered floating down the Channel—remains of whales, bears, and other animal substances—the party have been led to the conclusion that not only is there food for mankind in that direction, but that the floating portions of whales and bears form the relics of what have been actually consumed by human beings. Sir E. Belcher has by this time most probably explored the regions pronounced to be accessible by Capt. Penny, but injudiciously abandoned, and has thus confirmed the truth of Penny's testimony. It is fearful to contemplate the consequence of a year's delay in following the track presumed to have been taken by Franklin, as of course hopes of effectual succour must be diminished by the year's postponement of that search which Penny so warmly suggested on the spot, and which he so nobly volunteered to undertake on his return to England last autumn.

THE BISHOP OF EXETER ON "CONFESSION"—The following letter has been sent by the Bishop of Exeter to the Rev. G. R. Fryne:—

"Dear Sir,—When I acknowledged the receipt from you of a copy of your 'case' appended to a report of the recent inquiry, I told you that I had been unable to give to it more than a cursory reading, on which reading I added that I had been pleased with it. I have now read it again, and with more attention. On this second reading, while I do not withdraw my approbation of it in general, I find one passage on which I think it necessary to remark. It occurs in the second paragraph of the second column in the last page, where you deal with Mr. Nantles' objection to your assertion, that the Church of England does not discourage the general habit of confession. You say, 'it is surely for him to show that the Church of England does discourage this practice by some authoritative statement in some of her authorized documents.' This would doubtless avail you, in answer to the charge, if it were made a part of a criminal proceeding against you. But in discussing it on the broad grounds of propriety, the answer seems to me by no means satisfactory. Our Church, so far as I recollect, nowhere says anything expressly which recognises such a practice, whether to encourage or to discourage it. But on the other hand in the exhortation to be used in giving warning of communion, it assumes that persons in general may be expected to satisfy themselves of the sincerity and fulness of their repentance by 'examining their lives and conversation by the rule of God's commandments,' and it is only 'if there be any who cannot by this means quiet his own conscience herein, but require further counsel and advice, that the Church recommends special confession to a priest. In short the Church earnestly impresses on the party the duty of doing all that he can himself in the way of self-examination, self-judgement, self-correction, in order to attain to repentance not to be repented of,' and it is only when he has himself done all he can towards quieting his own conscience, in vain, that he is instructed to have recourse to private confession and private absolution. In my opinion this is virtually to discourage the general habit; for such general habit would seem to show either that the party adopting it did never honestly and earnestly strive to do all that he can for himself, or that, having once received private absolution, he is so unstable, so light-minded, so utterly incapable of all self-control, that, after such absolution, he is continually relapsing into sin, and sin of such malignity that he cannot of himself attain (by the ordinary grace of God) to due repentance. Surely we must believe that such cases, if there be any such, are very rare. I say, therefore, now, as I have more than once publicly said before, as well as privately told my candidates for holy orders, that the Church of England appears to me to discourage confession as a general habit.' You state 'I have invited our people to have recourse to this ministration of our Lord's most merciful authority, whenever the spiritual necessities of any of them shall need it, in accordance with the advice contained in your lordship's pastoral letter of last year.' When you thus referred, very correctly, to my advice as your authority in one particular, I must express my regret that you did not at the same time give equal weight to the authority of that same pastoral letter, in the very passage from which you were quoting, where it 'condemned the habit of going to confession, as a part of the ordinary discipline of Christian life.' What I deprecate is, that this should be made a regular observance still more that any priest should advise it as such.—I am, dear Sir, yours sincerely, H. EXETER."

"EQUALITY" NOTIONS OF SPIRITUAL FREEDOM.
 The advocates of "religious equality," in the Irish and special sense of the phrase, have encountered an awkward opponent on the very threshold of the committee-room. The other day they ordered a series of resolutions, to the effect that spiritual freedom was the genuine birthright of all the people and that "the first step towards securing the blessing of secure homes and safe dwellings must be the destruction of everything in the shape of privilege, precedence, monopoly, or unfair advantage on the part of the Established Church." This notification met the eye of Sir Culling Eardley, who for years had been labouring in the work of religious equality and evangelical freedom all over the world, and he applied the discovery to prompt and practical use. A poor man and woman in Tuscany of the name of Madian, had been sentenced to four years imprisonment and hard labour for having read the Scriptures, and worshipped God out of the Church of Rome. The public prosecutor frankly declared at the trial that the prosecution was wholly and avowedly for the religion of the Established Church of Tuscany. Sir Culling, in concert with many other benevolent persons of this and other countries, was then compassing the rescue of these unhappy prisoners, and in furtherance of this charitable object a deputation was proceeding to solicit their pardon from the Tuscan Court.—Now, if the Irish confederates, being of this very Tuscan religion, would but concur in suggestively recommending to their brethren at Florence some of these maxims which they are proclaiming so clamorously at home, what a catch it would be for the deputation!—So thought Sir Culling, and he addressed himself to Mr. Frederick Lucas, an active promoter of the "Equality Movement," and public expositor of the cause. And what did Mr. Lucas say? Why, he first took Sir Culling roundly to task for presuming to expect an answer to so impertinent an application!!! True, the popish religion is established in Tuscany and the Protestant in Ireland; but Protestantism in Tuscany is "a crime in the sight of God, and an injury to society," whereas Popery in Ireland (as we must infer by antithesis) is a real and genuine blessing to the State. The Tuscan Government, again, is Catholic, and the country is "exclusively Catholic," and therefore, in repressing dissent, its rulers may use any means they think expedient. But the Established Government of Ireland and the established Church of Ireland are both as truly Protestant as the Tuscan establishments are Popish, and why may they not act accordingly?—We have only to terminate all toleration, and then we shall no longer be chargeable with intolerance. Such doctrines are dangerous at the present moment.

GOVERNMENT EMIGRATION TO AUSTRALIA.
 Notwithstanding the great number of emigrants who have been sent out by Her Majesty's Colonial Land and Emigration Commissioners to our Australian colonies during the present year, the applications at the office, in Park-street, Westminster, from persons soliciting to be sent out under the Government regulations are more numerous than can possibly be complied with.—The persons applying are chiefly agriculturists, mechanics, and women (needlewomen, servants, &c.). The Commissioners have, however, decided upon sending out a few more this year (exceeding 2,000) of the above classes, the most required in our colonies; and the next ship appointed to sail is the *Hope*, 600 tons, to be followed by others that have been contracted for for that purpose by Government. With respect to "fortune-seekers" to the "gold diggings," although now in the middle of October, there are no less than 40 ships getting ready in the St. Katharine's, London, West and East India docks, ranging from 400, 500, 600, 800, to 1,500 tons each, appointed to sail during the present month to Port Philip, Geelong, Melbourne, Western Australia, Adelaide, Sydney, New South Wales, &c., and from Liverpool 10 first-class ships with adventurers to the "golden regions."

AMONGST recent emigrants to Australia are a son of the Bishop of Exeter, who is gone out as a settler near Melbourne; and the Hon. and Rev. Baptist Noel's son, who is gone out to practise at the Australian bar.

FOREIGN.

IMPERIAL SPEECH OF THE PRINCE PRESIDENT.
 The following is the speech of the Prince President at the dinner at Bourdeaux:—

"I accept with eagerness the opportunity afforded me by the Bourdeaux Chamber of Commerce for thanking our great city for its cordial reception and its magnificent hospitality, and I am happy at the end of my journey to communicate the impressions I have received.
 "The object of my tour, as you are well aware, was to make myself acquainted, by personal observation, with the beautiful provinces of the south, and to ascertain their real wants. It has however, led to a far more important result.

"I may say, indeed, with a candour as far removed from pride as from false modesty, that never did a people more directly, more spontaneously, more unanimously testify a determination to free itself from all uncertainty respecting the future by placing in the same hands as heretofore a power which sympathises with its feelings. (Applause.)

"The people has now at last learned to value at their price the false hopes with which it has been cajoled, and the dangers with which it was threatened. It seems, then, that in 1852 society approached its dissolution, because each party consoled itself with the belief that amid the general wreck it might still plant its standard on the floating fragments. (Sensation, and cries of 'Vive l'Empereur!')

"Now that its eyes are opened to absurd theories, the people has acquired the conviction that those pre-

tended Reformers were mere visionaries, inasmuch as there has always been a disproportion, and a want of consequence between their expedients and the promised result. (Loud applause, and cries of 'Vive l'Empereur!')

"At present, the nation surrounds me with sympathies because I do not belong to the family of the Ideologues. To promote the welfare of the country it is not necessary to apply new systems, but the chief point, above all, is to produce confidence in the present, and security for the future. For these reasons, it seems France desires a return to the Empire. (Yes, yes! prolonged applause, 'Vive l'Empereur!')

"There is one objection to which I must reply—Certain minds seem to entertain a dread of war, certain persons say, the empire is only war, but I say the empire is peace (sensation), for France desires it, and, when France is satisfied, the world is tranquil.—[These words uttered in a firm voice, and with strong emphasis, produced a magical effect, Enthusiastic bravos were heard from all sides.]

"Glory descends by inheritance, but not war. Did the princes, who justly felt pride that they were the grand children of Louis XIV., recommence his wars?"

"War is not made for pleasure, but through necessity; and at this epoch of transition, where by the side of so many elements of prosperity spring so many causes of death, we may truly say,—We be to him who gives the first signal to a collision, the consequences of which would be incalculable. (Long and profound sensation.)

"I confess, however, that, like the Emperor, I have many conquests to make. I wish, like him, to conquer, by conciliation, all hostile parties, and to bring into the grand popular current those hostile streams which now lose themselves without profit to any one. (Applause.)

"I wish to restore to religion, morality, and opulence, that still numerous part of the population which, though in the bosom of the most fertile country in the world, can scarcely obtain the common necessaries of life.—(Sensation.)

"We have immense waste territories to cultivate, roads to open, ports to dig, rivers to render navigable, a system of railroads to complete; we have opposite to Marseilles a vast kingdom, which we must assimilate to France; we have to bring all our great western ports into connexion with the American continent by a rapidity of communication which we still want; lastly, we have ruins to restore, false gods to overthrow, and truths to be made triumphant. (Prolonged applause.)

"This is the sense which I attach to the empire, if the empire is to be restored. (Cries of 'Vive l'Empereur!')

"Such are the conquests which I contemplate, and all you who surround me, and who, like me, desire your country's welfare—are my soldiers! ('Yes, yes'—prolonged applause.)"

THE TITLES OF THE COMING EMPEROR.—It is reported that the title Louis Napoleon is to take is that of Napoleon III., Empereur des Francais et Roi d'Algerie. It appears certain that he has determined to adopt the title of Napoleon III., so that the Empire about to be re-established is to be considered as a portion of the former imperial dynasty. This determination, though not particularly important to the world in general, is of great interest to the Bonaparte family. The first effect of it is that the hereditary settlement of the Emperor continues in full force, and that the line of succession will remain undisturbed. Louis Napoleon's original plan of adopting the second son of the Prince of Canino as the heir of the Empire, in the event of the failure of direct succession, may therefore be considered as abandoned. The Senatus Consultum of 1804 allows the Emperor Napoleon to adopt a member of his family as his successor, but limits his choice to one who has completed his 18th year, whereas the son of the Prince of Canino is only 12. Besides this, the Senatus Consultum declares that none of the successors of the Emperor shall have the privilege of adoption. The consequence of this change is greatly to alter the prospects as well as the attitude of the members of the Bonaparte family. The ex-King Jerome now hopes that his right to the succession will be acknowledged. He is to be at the head of the Senate when it goes to receive the President at the railway station, while his son, Prince Napoleon, has been invited to the Tuileries. On the other hand, the Prince de Canino is thrown aside. He has not been invited to take any part in the ceremonies of Louis Napoleon's reception, and when he waited upon M. de Persigny, that gentleman refused to receive him.

GREECE.

CONSECRATION OF A GREEK BISHOP.—ATHENS, SEPT. 27.—An important event took place on Sunday last in the principal church of Athens, viz. the consecration of the first bishop since the emancipation of Greece. This is the act of ecclesiastical independence of the Church of Greece, and consequently setting the seal to the treaty just passed with the mother Church of Constantinople.—The ceremony was performed with the utmost pomp, the whole clergy of the town assembled, and we also remarked that the two Protestant clergymen, at present in Athens, were admitted into the Hieron, or sanctuary, along with the Greek priests. The Queen was present, with the whole court, the diplomatic corps, and all the authorities, civil and military. The person thus chosen to occupy the first and the most considerable of the eighteen bishoprics which have to be filled up, that of Achaia, or Patras, is the same Father Missael who was sent to Constantinople to negotiate with the Patriarch, and afterwards to Russia, to announce the treaty to the Emperor.

PERSIA.

ATTEMPT TO ASSASSINATE THE SHAH.—We learn by letters from Constantinople that, in consequence of a rumour that the Shah had been assassinated, the Kurds and other mountain tribes were in open insurrection. It is added that the Shah is fast recovering from his wounds, and intends to appear in public in Teheran as soon as possible. We also learn that Hajee Subman Khan, accused as the instigator of the crime, was seized, his body carefully drilled with a knife in parts which would not at the moment cause death: pieces of lighted candles were then introduced into the holes, and thus illuminated, carried in procession through the bazaar, and finally conveyed to the town gates, and there cleft in twain like a fat ram. The Kurro-Ain, better known as Bab's Lieutenant, or the fair Prophetess of Kazoen, who since the late religious outbreak has been kept a close prisoner at the capital, has been executed with some dozen others. His Majesty received three slug wounds in the shoulders, but all of a very slight nature.

UNITED STATES.

THE LATE BISHOP CHASE, OF THE AMERICAN CHURCH.

The following letter, from the Rev. Dudley Chase, son of the late revered Bishop, will, we are persuaded, be read with interest:—

THE LATE BISHOP CHASE.

JUBILEE COLLEGE, Sept. 29, 1852.

To Dr. B. C. Cutler.

REV. AND DEAR BROTHER:—I know you and others are anxious to learn the particulars of my father's illness and death.

On Tuesday, the 14th of Sept., he was riding with my mother in his "buggy," himself driving. A few steps from his own door some part of the harness gave way, the shafts of the vehicle fell down, the horse started forward and separated from it. The sudden turn (the reins being still grasped) pulled him forward, and Mrs. Chase rising at the same time, the seat gave way, and he fell on his right side and shoulder. The reins kept his head from striking, and the horse remained quiet; no injury was sustained but the shock and general bruise; no bones were broken. He was immediately conveyed to the house, and the best medical aid procured. He suffered very much on Saturday, and till then no serious apprehensions were felt by his family. Sunday he suffered less, but became wandering in his mind, with high fever. He sank rapidly and on Monday, 20th. at 9 A. M. he calmly and gently expired.

Ten years ago, the injury which he sustained would have been felt only a few days, but now, though he fell on the soft grass, his age and frequent injuries in a similar manner caused it to be fatal.

The first words my dear father uttered were, "You may order my coffin. I am glad of it." He gave precise directions how he should be moved. Some eight or ten men students bore him to his bed, and he said to them, as they laid him down, "Thank you! thank you! You will have to carry me once more only." He could only be turned by moving the sheet.

Friday and Saturday the visitation service was said at his request, by Dr. Chase, in which he seemed able to join fully.

Sunday morning he knew the day of the month—said it was the day of prayer, and desired the family to go to Church. At his request, Mrs. Chase read portions of the service, prayers and psalms to him. During the day he said, "I shall die to-morrow." Sunday afternoon a consultation of physicians was called: about that time he fell into a stupor, and so continued to the last.

While conscious (after his injury) the language of scripture, prayer, and praise, was constantly on his lips.

The past and present state of the Church occasioned many expressions—some sorrowful, some joyful.

He seemed very anxious that all his plans concerning his college should be carried out, and the sacred trust faithfully executed by those into whose hands the direction of its affairs should fall.

Six of the nearest clergy were present at his funeral. The Rev. E. B. Kellogg officiated, and delivered a funeral discourse, hastily prepared the evening before, to be published in the *Motto*. Five or six hundred people assembled at the chapel from the neighborhood.

The Bishop was interred in the shady spot chosen by himself, near the graves of some little children. He always had the most humbling sense of his own unworthiness, joined with the most unshaken trust in his Redeemer's righteousness. He said it was sinful to doubt of the blessedness of the faithful, since God had promised it so clearly. The past summer he was able to preach once on Sunday, and in the afternoon he took great pleasure in teaching a Sunday-school, in a building near his own dwelling. His house had been set in order while in full health. Every arrangement had been fully made for securing the property of Jubilee College to the Church. He had the satisfaction of leaving it free of all embarrassment, and in a flourishing condition temporarily and spiritually—a precious legacy!

We may say of him as of Moses, "His eyes were not dim, nor his natural force abated." He had always wished for a short summons. "Memento mori" was always his motto. The joyful resurrection a constant theme. He was ready to be offered: he had finished his course; he had kept the faith. D. C.

Missionary Record.

SIXTEENTH ANNUAL REPORT OF THE COLONIAL CHURCH AND SCHOOL SOCIETY.

THE Report gives copious details of the work carried on by the various Missionaries and other Agents of the Society, from which we make some extracts. In reference to Canada, there is the following notice of the Romish Church in that quarter:—

"As to the number of the Romish priests, to say that they exceed the whole of the Protestant denominations, including the Church of England, would be far beneath the truth; their name is legion; whosoever you go, in whatever direction you travel, you are certain to cross a priest, a Jesuit, or a nun. They are to be found in every direction, and the Popish places of worship are conspicuous everywhere, with nunneries, convents, and schools innumerable. They are said to be built only six miles apart on each side the banks of the St. Lawrence. The Romish Church is richly endowed, and some of the best estates and property in the province belong to that body. Some idea of its power and influence may be formed from the fact, that the greatest part of the common school fund, voted by Government, and to meet which an equal sum must be raised by the people, falls into its hands. Yet, it is openly stated, that these schools are, in most cases, in a wretched state, both as to acquirements and discipline; and that, in many of them, persons are placed as teachers who cannot even read, but who spend their time in teaching the children the Romish Catechism by rote. Some of the nunneries are exceptions to this, and the secular education is so good, that many nominal Protestants are tempted to send their children, by which means several have become perverts. A painful case of this kind was related to me by a member of the Canadian Legislature. It was that of the daughter of a naval officer, who was sent to a nunnery school at St. Hyacinth, and who returned to her parental roof a zealous Papist. On his remonstrating with her, she consulted the priest, who, to his shame be it spoken, gave her the means of quitting her home for ever. The people of the place were so enraged at this, that the priest had to leave the place for personal safety."

"January 1.—Attended Church in the morning; inspected the Romish Cathedral in the afternoon, a building which will, I am told, contain 20,000 persons, and with which 200 officiating priests are connected."

In Nova Scotia, it appears that 3 Clergymen, 6 Catechists and Schoolmasters, and 4 Female Teachers are employed:—

"On the appointment of the Right Rev. Dr. Binney, as Bishop of NOVA SCOTIA, in the spring of last year, your Committee urged the claims of the Society on his Lordship's patronage and support. Reserving his answer until he had had an opportunity of personally testing its working in his own Diocese, it is the more satisfactory to report that, shortly after his arrival at Halifax, his Lordship testified his approval by accepting office as Vice-President of the Parent Society, and as President of the Corresponding Committee in the Colony. His Lordship has further manifested his interest in the Society by an annual subscription to its funds, and by ordaining its long-tried Agent, Mr. Alexander."

"With these prospects of increasing usefulness, your Committee readily acceded to an application from the Rev. A. Jordan to be transferred to this Colony. He had been sent to NOVA SCOTIA as a Catechist ten years ago, and was removed from thence to MALTA on account of his health, the restoration of which created a desire to return to the original scene of his labors in connexion with the Society. Mr. Jordan was cordially received by the Bishop, and has been stationed at Country Harbour, one of the most destitute districts on the eastern shores."

"Thus, in this Colony in which, for so many years, its operations have been confined to lay agency, the Society has now two ordained Missionaries."

"In a letter received from the Bishop, his Lordship states.—'This Diocese is indeed very much in need of additional aid, and I shall be thankful for any truly zealous men whom the Society may be able to send.'"

"Arrangements are in progress for establishing a Model School at Halifax, which may be the means of training an effective body of Teachers."

Rev. Mr. Alexander, of the Eastern Shore, thus writes of the fruits of his labours:—

"June 18th.—Held Divine Service again at half-past nine, A. M. The congregation consisted chiefly of females and children, only four being men. After service, visited, catechised, read, and prayed with two families. In one family which I visited, I perceived a wonderful change since my visit last autumn. The man and his wife were sorely afflicted during a great part of the winter, so that they could not assist each other. The woman thought death was drawing near, when she began to despair of salvation, and for several weeks was out of her right mind, took no notice of any one, not even of her small children. However, it pleased the Lord, after many weeks, to restore her to her right mind. She was directed to the Word of God, not by any individual, but by the Spirit of God. She read, she prayed, and finally obtained a calm and peaceful mind. During the sick interval in her mind, her children became much distressed about 'their mammy.' When she came to herself, she immediately, as it were on a sudden, commenced instructing her children, six in number. Of these, four can now read, and repeat their catechism. This has been effected, I think, since last March. Indeed, a greater change in a family of

children, I have seldom, if ever witnessed. When I visited this family last autumn, the children would scarcely approach me, and if they did, it would be with heads hanging down, and perhaps crying aloud, and with difficulty I could sometimes get them to speak; but to-day when I entered the house, I saw cheerful countenances; books were produced, lessons read, questions answered; and all done in so pleasing a manner, that it astonished me. A new nature appeared to possess the whole. Father, mother, children, all happy! Nothing less than the grace of God could have effected this. May He preserve and keep them all from the power of the enemy, and carry on the good work which He has begun."

Rev. Mr. Jordan speaks of a visit to a secluded Christian:—

"November 25.—Went down this morning to the mouth of the harbour, about two miles, to visit a poor woman who was very ill. She is about seventy years of age, and appeared to be a humble Christian. Her whole soul seemed to be absorbed in contemplating the mercy and love of God. She is well acquainted with the Scriptures, and has clear views of the way of salvation. I was surprised to find a person of so much scriptural information in such a desolate place. No one, she said, had called upon her to give religious instruction for three years, and the increasing infirmities of age had prevented her attending service, when held in the Harbour; but a Bible and Prayer-book, which had been her father's, had been her constant study, and God had blessed her while thus engaged. I was much encouraged and profited by my visit to this poor Christian."

Mr. Yewens, Schoolmaster & Catechist, at Shubenacadie, thus writes:—

"I am truly pleased to be able to mention one beneficial effect that has flowed from these services here, namely, that some kinds of Sunday labor, that used to be not uncommon among the people who attend, have now quite ceased."

"During the last three months I have held over fifteen services, and have distributed 1,497 tracts. On one occasion, as I was going to hold a service, a young man came to meet me, wanting to buy one of the tracts I had previously lent him. Of course I told him to keep it without paying for it."

"August 17.—Left home early this morning for Five Mile River, a distance of fourteen miles; in the church at which place I read the morning service and a sermon. The congregation, numbering about ninety, were very attentive, and responded pretty well. In the afternoon went to Rockville, four miles, and held a service, at which eighty persons were present."

"Monday, August 25.—A year having passed since I commenced the Day-school, a meeting of subscribers was held this evening at the School-house. All expressed themselves highly gratified with the progress of the children in the school. One, a very decided Presbyterian, also spoke in commendation of the Sunday-school. The Day-school is but small, and has been so for a long time, a great part of the young people being often kept at home to help in farm work."

Youth's Department.

DEPARTED INFANTS

"In their mouth was found no guile."

FORTH, as the birds of spring they come,
Around our hearts they twine,
With all their growing, winking charms,
Like tendrils of the vine:

Yet oft, while wrapp'd in cloudless joy,
They feel the morning ray,
And feeding on the dews of love,
They fleet like dews away:

Sweet, hissing tones were on their lips,
Affection's tenderest sigh,
The simple want, the cherish'd name,
But not the sound of guile:

So, all unharm'd by falsehood's snares,
That haunt our earthly race,
Before the Great White Throne they stand,
And see our Father's face.

And in His Temple, day and night,
Do serve Him, void of tear:—
Oh, Mourner! let thy infant's bliss
Check thy repining tear.

POWER OF A MOTHER'S NAME.—A Young Man entering Prison.—A writer in the Boston Times describes the following sketch of an interview between Mr. Scattergood, the humane warden of the prison, and a young man who was about to enter on his imprisonment. Few will read it without deep emotion.

We passed on to the ante-room again, where we encountered a new comer, who had just reached the prison as we entered. He had been sent up for five years on a charge of embezzlement.

He was evidently attired in the latest style of fashion, and possessed all the nonchalance and careless appearance of a genteel roving. He twirled his watch chain, looking particularly knowing at the couple of ladies who chanced to be present, and seemed utterly indifferent about himself, or the predicament he was

placed in. The warden read his commitment and addressed him with:

"Charles, I am very sorry to see thee here."

"It can't be helped, old fellow!"

"What is thy age, Charles?"

"Twenty-three."

"A Philadelphian?"

"Well, kinder, and kinder not!"

"Thee has disgraced thyself sadly."

"Well, I an't troubled, old stick."

"Thee looks not like a rogue."

"Matte' of opinion."

"Thee was well situated?"

"Yes, well enough."

"In good employ?"

"Well, so, so."

"And thee has parents?"

"Yes."

"Perhaps thee has a mother, Charles?"

The convict had been standing during this brief dialogue perfectly unconcerned and reckless, until this last interrogatory was put. Had a thunderbolt struck him, he could not have fallen more suddenly than he did when the name of "mother" fell on his ear! He sank into a chair—a torrent of tears rushed from his eyes—the very fountain of his heart seemed to have burst on the instant! He recovered partially, and said imploringly to the warden:

"Don't you, sir, for God's sake, don't call her name in this dreadful place! Do what you may with me, but don't mention her name to me!"

There were tears in other eyes besides the prisoner's, and an aching silence pervaded the group which surrounded the unfortunate convict.

The black cap was drawn over his eyes; he was led to an adjoining apartment and stripped, and shortly afterwards he reappeared on the corridor.—He passed silently in charge of a deputy-keeper to a lonely cell in a distant part of the prison, the door creaked on its hinges, he disappeared, the chain dropped from the outside bolts, and Charles was a close prisoner for five years to come.

We left the prison with heavy hearts, relieved, however, by the reflection that this was one of the best devised institutions of its kind in the world, (notwithstanding the libels of Charles Dickens,) and that its administration in the hands of Mr. Scattergood exacted its unfortunate inmates the most "equal and exact justice."

A QUEER KIND OF REVENGE.—There was once two boys in the same class at school, who were so far as scholarship was concerned, pretty nearly matched.—We will call one of the boys Thomas, and the other Isaac. Thomas got to the head of his class; for some reason or other—history does not inform us what—Thomas got angry with Isaac, and kicked him harshly and severely. At first the injured boy thought he would strike his school-fellow in return. But he checked his angry feelings, and hit upon another plan of revenging the insult. "I will study as hard as I can," thought he, "and get to the head of my class, and keep there, and look down on Thomas, and punish him in that way." Well, the lad carried his plan into execution. He applied himself so closely to study, that he not only got ahead of the boy who had injured him, but of the whole school. And that is not the whole story. He became in after years, one of the great scholars that the world ever saw. Reader, that was Isaac Newton. What do you think of the way he took to revenge the insult he received? Don't you think he showed more wisdom in this course, than he would have done, if he had struck his school-fellow a hard blow?

Selections.

DUKE OF WELLINGTON.

"But, as we have said, the leading and pervading idea of the Duke's mind was the sense of duty. In the common meaning of the word, the Duke was not a man of prejudice. He might have a distinct and very impregnable personal sense of what was right and reasonable, but he always accepted facts and a changed position, and worked in deference to them. He might think the bargain a bad one, and he might say so in language idiomatic and intelligible to a fault; but he always made the best of the bargain. He was just as likely to have served under Richard Cobden, had the Queen's service demanded it, as he did serve with the worthless indigenous Generals of Spain. He asked, and with no little bitterness, the famous question, How was the Queen's Government to be carried on? and yet he knew it to be right and honest, and loyal to help to carry it on, and to keep in office the very men whose

principles had, as he considered, made all government an impossibility. And shallow talkers think this an evidence of inconsistency; or they point to it as a proof of the Duke of Wellington's selfish desire to appropriate power. The nobler, and we believe the truer, view—the reconciling and the mellowing estimate—is to believe that, in all such cases, Arthur Wellesley saw but a plain intelligible duty. If the University of Oxford deemed him likely to be a good and useful Chancellor, he accepted the office, because it was, or because he thought it was his duty. So with his Premiership—so with his various offices and commands, subordinate or paramount. He would have defended London against the Chartist, or have taken an Afghan command, or have mustered the Kentish Fencibles, or have bored through the drudgery and foppery of the Trinity Board, or have presided at an uncongenial Oxford *Bucania*—or, if nobody else had been ready, he would have sailed in the Channel fleet, or have become a poor-law guardian—all on the same simple, if unenquiring, principle of duty. He fought the Spanish campaigns, not because he had confidence in Downing-street, or in his commissariat, or in his recruits or allies, but because it was his definite personal work. He went to the chapel royal in the grey morning, because he knew it to be right: and he was present at every levee—and was ever the earliest and the foremost at every ceremonial and pageant, at drawing-room, and at opera and wedding—because it was expected of him, and he thought it his duty not to disappoint legitimate expectation. In others, this apparent love of the *monstrari digito* would have easily degenerated into the common-place passion for distinction; but in the Duke of Wellington it was sustained by a high and elevating principle. The Duke was above vulgar vanity. One who recognises duty in minute particulars, and who answers all calls, however trifling or onerous, on that true-hearted, self-devoting sense of duty, must obviously make himself prominent, and fill the public eye. And never did he fill it too largely. Never were those grey hairs unwelcome to any assemblage of Englishmen. Never was that stately presence, even when overcast by the shadow of toil and anxiety, seen in public, but it was cheered as that of our common friend, and councillor, and defender. Can those who witnessed it ever forget his ovation at the opening of the Great Exhibition? And it is no small praise to recollect that, to flattery as to misunderstanding, his iron character was alike invulnerable.

Such solidity and singleness of aim in the Duke of Wellington were eminently happy in securing popular appreciation. If the Duke did not win the lower and the common feeling of love, he commanded the very highest universal respect and reverence. The character we have attempted to analyse, so rigorous and large in its own appreciation of personal calls for exertion and work, was not likely to be other than imperious and exact in demanding duty from others. A worker will admit no standard of excellence but work. He can sympathise with but a single order of character—but that the most generous. A disciplinarian does not attract the mere affections. The Duke was too inflexible, too severe, too exacting, to be, in the vulgar sense, popular. The conqueror of Napoleon could afford to move in a somewhat solitary sphere. And, as years did their inevitable work, and gnarled what was always angular in the Duke of Wellington's mental and moral conformation, the British public had the good sense and the good feeling to go below the surface and to view that great inner heart of the true man beating and animated with patriotism, and beneath the ice of character to detect the fires of genuine and self-sacrificing principle.—*Morning Chronicle.*

VEGETATION OF THE FROZEN REGIONS.—We take the following from a review in the London Literary Gazette, of Seaman's "Botany of the Voyage of H. M. S. Herald, under the command of Captain Kellet." The Herald was one of the ships engaged from 1845 to 1851 in exploring the Arctic regions, and in search of Sir John Franklin. Among the more remarkable features of this unvisited region are the ice-chills crowned with soil and luxuriant vegetation. The following account of them will be new to most of our readers:—"The soil is always frozen, and merely thaws during the summer, a few feet below the surface. But thawing is by no means uniform. In peat it extends not deeper than two feet, while in other formations, especially in sand or gravel, the ground is free from frost to the depth of nearly a fathom, showing that sand is a better conductor of heat than peat or clay, and corroborating the observation of the accurate J. D. Hooker, who, after a series of experiments in India, arrived at the same conclusion. The roots of the plants, even those of the shrubs, do not penetrate into the

frozen subsoil. On reaching it they recoil as if they touched upon a rock through which no passage could be forced. It may be surprising to behold a vegetation flourishing under such circumstances, existing independently, it would seem, of terrestrial heat. But surprise is changed into amazement on visiting Kotzebue Sound, where on the tops of icebergs, herbs and shrubs are thriving with luxuriance only equalled in more favoured climes. There, from Elopehant to Eschscholtz Point, is a series of cliffs from seventy to ninety feet high, which present some striking illustrations of the manner in which Arctic plants grow. Three distinct layers compose these cliffs. The lower, as far as it can be seen above the ground, is ice, and from twenty to fifty feet high. The central is clay, varying in thickness from two to twenty feet, and being intermingled with remains of fossil elephants, horses, deer, and musk oxen. The clay is covered with peat, the third layer, bearing the vegetation to which it owes its existence. Every year, during July, August and September, masses of ice melt, by which the uppermost layers are deprived of support, and tumble down. A complete chaos is thus created; ice, plants, bones, peat, clay, are mixed in the most disorderly manner. It is hardly possible to imagine a more grotesque aspect.—Here are seen pieces still covered with lichens and mosses, there a shoal of earth with bushes of willows; at one place a layer of clay with senecios and polygons, at another the remains of the mammoth, tufts of hair, and some brown dust, which emits the smell peculiar to burial-places, and is evidently decomposed animal matter. The foot frequently stumbles over enormous osteological remains, some elephants' tusks measuring as much as twelve feet in length, and weighing more than 210 pounds. Nor is the formation confined to Eschscholtz Bay. It is observed in various parts of Kotzebue Sound, on the river Buckland, and in other localities, making it probable that a great portion of extreme Northwestern America is, underneath, a solid mass of ice. With such facts we must acknowledge that terrestrial heat exercises but a limited and direct influence upon vegetable life, and that to the solar rays we are mainly indebted to the existence of those forms which clothe with verdure the surface of our planet." A curious fact is stated respecting the condition of the vegetable world during the long day of the Arctic summer.—Although the sun never sets while it lasts, plants make no mistake about the time, when if it be not night, it ought to be, but regularly as the evening hours approach, and when a midnight sun is several degrees above the horizon, drop their leaves, and sleep even as they do at sunset in more favoured climes. "If man," observes Mr. Seaman, "should ever reach the Pole, and be undecided which way to turn, when his compass has become sluggish, his time-piece out of order, the plant which he may happen to meet will show him the way; the sleeping leaves tell him that midnight is at hand, and that at that time the sun is standing in the north."

The Cholera in central Europe seems to have almost disappeared. The last accounts from Silesia, Posen, and the province of Prussia, are satisfactory. It was everywhere decreasing.

Correspondence.

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

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

NO. II.

In my former communication I endeavoured to point out the very vague and unsatisfactory manner in which provision is made in the Revised Statutes for the appointment of Ministers to vacant parishes. It was there stated and I think proved, that according to the orders and constitution of the Church of England, induction without institution is an imperfect act; leaving the position of the Clergyman exposed to doubt and cavil, and his obligations incomplete. I will now proceed to offer a few observations on the concluding words of the first clause or section of the said Statute.

Our Legislature has enacted that a clergyman "shall be inducted into any Parish which may make presentation of him." Very well. It follows then that no clergyman can be legally inducted without such presentation. Now before writing one word more I would beg leave to ask the Churchmen of Nova Scotia if they are really aware of the complete change which these few words have effected in their position, more especially in the relation which they had hitherto sustained to their Bishop and the Society at home? Can you realize the fact, that you thus by your own act and consent have divested the Church of England in this Province of its missionary character, and offered a direct affront to the Venerable the Society for the Propagation of the Gospel in Foreign Parts, by assuming a right,

to which you are not entitled by your profession or contributions? Or, are you prepared to justify this enactment, and still continue as formerly, the recipients—the willing recipients of the Society's bounty? Justification in such a case is altogether out of the question; you have been parties to an act, the consequence of which I will venture to predict the present generation will not see terminated.

In order to make this appear, let us first of all ask, and ascertain what is meant by "presentation" being made of a clergyman.

With a view to this it must be observed that in order to connect ecclesiastical privileges with civil rights, it has been the uniform practice of the Church of England since the Reformation, to concede the nomination of a clergyman to any living, vacant, or about to be vacant, to the party or parties, who directly or indirectly provided for his support. This principle was well understood and applied by those who were concerned in that remarkable emanation of the Royal Prerogative in the reign of Edward the Sixth, "the Royal Court of Augmentations." Their Church property was extensively confiscated to the Crown, and re-distributed to laymen, who not only hold it as their own, but as a consequent right and privilege claimed and obtained the nomination of a Minister to the living at a miserable pittance. "This is the case of the English vicarages, the patrons of which uniformly present the clergyman for induction and institution at the present day; and this because they either directly or indirectly pay for his support.

Indeed this principle is so well understood and so uniformly practised in the mother country, that we seldom hear of a deviation from it except under peculiar circumstances. For instance, if some liberal and generous member of the Church is moved by sentiments of piety and benevolence to devote part of his substance to the service of God, by the erection and permanent endowment of a place of worship, not only would his right to "present" be unquestioned, but would universally be acknowledged as a just and necessary consequence of his act of generosity. Persons of large means and liberal hearts, whose very actions attest their sincerity and attachment to the Church, may very safely be entrusted with this responsibility. It is their undoubted right by virtue of their liberality, and without such liberality neither custom nor justice could claim it for them.

In Scotland this right of presentation to a living is called by way of pre-eminence, "patronage." In that country it is, generally speaking, vested in the hands of the heritors or landed proprietors or proprietor of the respective parishes; for the just and evident reason that the clergyman is supported by a certain assessment on the land. And all who have studied the history of the Church of Scotland, for the last century and a half, will readily admit the vast importance of the patronage or presentation element in its system of discipline. The exercise of this right by heritors or patrons who were not of the Presbyterian communion, has been always a fertile source of much strife and contention among its members. In the last century it gave rise to the great schism which was led by the celebrated Dr. Erskine and his friends, and which may be stated as the origin of the Secession Church of the present day. Within the last dozen years it shook the Scotch establishment to its very foundation, and eventuated in the erection of a distinct and separate communion under the name of "The Free Church." So great is the importance which Scotchmen attach to the right of presentation.

The right of presentation or patronage may therefore be defined as a claim which arises out of certain donations, present or prospective, for religious purposes, and which the laws of Great Britain sustain and justify upon the evident grounds of reason and equity. Where the claim is total and undivided the support of the clergyman is so too; and where the claim to "present" is exercised by more than one, the support of the Minister will be found on examination to have proceeded from various sources at the first institution of the parish.—But in no case was patronage ever originally exercised independently of maintenance.

Now how, let us enquire, does our Revised Statutes deal with this right? From the united wisdom of the land, in parliament assembled, we might imagine that nothing should emanate but what was founded in justice and proved to be conducive to the interests of the community. Do we find the influence of these principles recognized in the enactment under discussion? By no means. Our Legislature has given the right of presentation to "any parish," irrespectively of any obligations or conditions, indifferent as it would appear whether "any parish" was able or willing to make the very considerable sacrifice which such a privilege implied; careless whether the right so conferred is deserved or not. A right is thus created for which no value has been given; a privilege acquired without any specified obligation attached to the exercise of it. Now call you this fair? Could you permit the same latitude in legislating in cases of real estate, without infringing deeply on the rights of some one or other? Or can you establish a right of possession to any article of the most trifling value, without shewing that you obtained it on just, rational and established grounds? I trow not. And therefore I hold that our Provincial Parliament in creating a right and a privilege without stipulating for contingent obligations, has been guilty of an act of gross injustice; an act fraught with the most direful consequences to the interests and future prospects of the Church of England in Nova Scotia.

For consider, there is not a Parish in the Province whose Minister is not, either wholly or for the most part, supported by the Society for the Propagation of

the Gospel. The Society therefore, according to the principles above stated, and according to the custom of the Church from time immemorial, ought to exercise the right of patronage or presentation to every such parish. Even the greatest legal or philosophical nicety could not withhold from it more than a share of this right, which could readily be ascertained by discovering the amount of support obtained within the parish. This share would in most of our parishes be very small indeed. Yet the law as it now stands tells you that the whole of this right belongs to "any parish." And what is the consequence? Of course the Society feels that its rights have been invaded, that its privileges have been disregarded, and that where it planted principles of love and benevolence, it reaped the fruits of ingratitude and contempt. Does it upbraid you for these things? The sentiments which actuate its wailors are too lofty, and the feelings which breathe in their every act are too pure and christian to permit them to condescend to anything like acrimony or bad taste. But they have withheld their hand. Their late resolutions in reference to this Diocese tell you plainly, "you have assumed the patronage of your several parishes; we take it for granted that you are prepared in future to support, wholly, your own Pastors. Go on and prosper." This is the true reason, if I am not very much mistaken, why this Diocese did not participate in the Jubilee Fund, in England, although I believe every other in this continent, within British jurisdiction, was more or less a recipient.

Churchmen of Nova Scotia, you have fairly bent your backs to the burden. By your own act and consent you have assumed a responsibility, from which you cannot, with honour, recede. You have passed the Rubicon; you have disconnected yourselves with the Society at home. You have assumed the responsibility of supporting your Pastors, in all time coming. Issue nothing that you can do but either to get the revised statute altered, or to quadruple your subscriptions for church purposes, or perhaps both. CRITO.

ADDRESSES.

The following addresses were presented to the Rev. P. J. Filleul, late Missionary at Mahone Bay, on his removal from that mission to Weymouth.

Address of the Inhabitants of New Germany, County of Lunenburg.

New Germany, 27th Sept, 1852.

TO THE REV. P. J. FILLEUL,

Rev. and Dear Sir.—We the undersigned, residents in New Germany, and living within the limits of your Pastoral charge, have heard with deep regret that you have decided on removing to another portion of this diocese, and of thus terminating the connection between you and ourselves as Pastor and People, which has happily existed for the last 8½ years.

We gladly bear our testimony to the zeal and affection with which you have sought our Spiritual good for that long period. You have proclaimed to us faithfully the word of the Lord, as well in the holiness of His law, as in the Grace of the gospel. You have trained and instructed us in the rules and ordinances of our excellent Church, and have always encouraged us to bring up our children in the same doctrines and rules, by helping us to keep up our Sunday School, which could scarcely have continued without your watchful care and assistance. Living, as we are, in a young and poor Settlement, dependent on crops, which have in a great measure failed for several years past, it has not been in our power to requite your faithful services as we ought, or otherwise would have done; but this has never caused any failure of duty on your part, and we feel the more pained lest our unfulfilled duty may have contributed, in some measure, to your departure.

Wherever you may reside be assured, Rev. and Dear Sir, your name and your memory will be affectionately cherished in our hearts. May the blessing of God ever accompany your labours, and with our best wishes for yourself, for Mrs. Filleul, and your family.

We remain,

Your obliged and faithful friends.

WILLIAM NICHOLS,
ADAM FEINDEL,
JOHN TRETHEWEY,
JOHN FEINDEL,

And others residents in New Germany, and parts adjacent.

REPLY.

To Mr. William Nichols, Adam Feindel, and others inhabitants of New Germany and parts adjacent.

Mahone Bay, Oct. 6th, 1852.

My Dear Friends and Brethren,—I have received your kind and affectionate address.

While it cannot but be gratifying to learn from yourselves that my labours among you have not been altogether in vain, yet I cannot forbear saying that you speak too indulgently of whatever efforts I have made to advance your spiritual good. Although I have expressed no sentiments, which I hope I have not deeply felt, yet I am painfully sensible that I have done immeasurably less than I ought to have done, and my only hope of finding mercy and forgiveness is by looking in common with you, to that blood that "cleanseth from all sin," ministerial as well as personal.

As a minister of the Church of England, I have ever felt it my duty to call your attention to her services, and to set before you her pre-eminent claims to your attachment and regard. She is respectable from her great antiquity, her services breathe the purest evangelical doctrines, and in these she loves to exhibit

and exalt the Saviour, as the only One through whose intercession and grace our unworthy services find acceptance on high. It affords me satisfaction to know that you have appreciated my efforts in this respect, and it is my earnest prayer that you may all continue "in unity of the Church," and that through her ministrations your souls may be edified, until at length you are admitted into communion with the Church of the first-born in heaven.

I rejoice to resign you to the care of an esteemed brother who will watch tenderly over your souls, and whose vigorous health will enable him to work the extensive parish of which you form a part, as I desired, and as it ought to be worked. In the distress that has pressed upon you during some years, I have deeply sympathised, you do me justice in saying that this has not abated my anxiety for your good. Whatever toil however I have undergone has been greatly sweetened by the attention with which you have waited upon my ministry, and by the affectionate manner in which my visits have ever been received at your homes. This leads to the belief that whenever God in his Providence shall see fit to cause the earth to yield her fruit in her season, you will be ready according to your ability to minister to those who minister to you the word of life.

I appreciate your kind expressions towards Mrs. Filleul, and my children. I also reciprocate the concluding portion of your address. The temporal and spiritual advancement of the flock at New Germany, (believe it) will be the subject of my heart felt joy.

Your affectionate pastor,
P. J. FILLEUL.

Address of the members of the Church of St. James, Mahone Bay.

Mahone Bay, Sept. 28th, 1852.

TO THE REV. P. J. FILLEUL,

Rev. and Dear Sir.—We the undersigned, residents of Mahone Bay, and living within the limits of your parish, having heard with deep regret that you have decided on removing to another portion of the Diocese, and of thus terminating the connexion between you and ourselves, as pastor and people, which happily has existed for the last eight and a half years, We cannot permit you to leave the parish without expressing our feelings towards you for the zeal and affection with which you have sought our spiritual welfare for that period. You have proclaimed to us the gospel truths faithfully. You have trained and instructed us in the rules and ordinances of our excellent Church, and have always encouraged us to bring up our children in the same pure and Apostolic doctrine and rule, by training up our children in a Sunday School where those pure truths were instilled into the minds of youth. We regret that in many instances we did not render that assistance we ought, owing to the pressure of the times, which, however, did not slacken your zeal towards our spiritual welfare. Wherever you reside, be assured Rev. and dear sir, you have our best wishes for your spiritual welfare. May the blessing of God ever accompany your labours, and with our best wishes for Mrs. Filleul, and your children,

We remain your obedient and faithful friends.

BENJ. ZWICKER,
FRS. ZWICKER,
FRED. ERNST,
TILLY M. SPEARWATER,
LEWIS KNAUT.

Signed also by the members of St. James's Church, and other inhabitants of Mahone Bay.

REPLY.

To B. Zwicker, Esq. M. P. P. Frs. Zwicker, Frederick Ernst, Tilly M. Spearwater, Lewis Knaut, and others, inhabitants of Mahone Bay.

Mahone Bay, Oct. 6th, 1852.

My Dear Friends and Brethren.—While the Minister of God cannot but be painfully sensible that much imperfection attaches itself to his best services, it is yet gratifying to know that they have been thankfully received by the people among whom his Ministry has been exercised.

You speak kindly of whatever exertions I have made during the period of my labours among you, yet it behoves me to say, that they are very imperfect in my own eyes. Although I am conscious of numerous short comings, yet, I think, I can sincerely say that I have laboured, and studied, and prayed that God would make me an instrument of bringing many among you to glory.

Convinced that our Church approaches more closely than any other to the Apostolic model, and that a regular attendance on her scriptural services will eventually command much blessing from God, I have endeavoured from time to time to set before you her claims to your regard and love. I do not, however, think that I have given these points more prominence than I find for them in the word of God, and have been careful that the Church should not obscure, but reflect the light that irradiates from the Sun of righteousness.

It is a satisfaction to believe that during my labours among you much good seed has been sown, particularly, upon young and tender ground, in the Sunday School. May the dew of God's spirit continue abundantly to descend upon those who teach, as well as upon those who are taught.

It would be ungrateful not to acknowledge thankfully the numerous acts of kindness which I have received at your hands. According to your means you have desired to support the Ministry of God's word, and when you are more completely organised (as you soon shall be) as a separate parish, your numbers and

your inclination lead to the belief that, in this respect, you will not be behind other churches.

Mrs. Filleul, feels grateful for your kind wishes for our future welfare. Whichever I may be after labour, rest assured dear brother that the flock of my first care, the church of my first love will not be forgotten, and that each and abundant blessing upon yourselves and families will form the subject of my supplications at the Throne of grace.

Your affectionate Pastor,
P. J. FILLEUL.

FOR THE CHURCH TIMES.

CLOSE OF THE BISHOP'S FIRST VISITATION OF THE EASTERN PORTION OF HIS DIOCESE.

Oct. 5. The Lord Bishop of the Diocese arrived in Lower Stowiacke, where he was met by the Rev. Jas. Dixon, Assistant Missionary, from Shubenacadie. The sky was grey and dreary during the morning, but it brightened up at noon. The Rev. T. C. Leaver followed from Truro. Divine service commenced at 2 o'clock, p. m., in Trinity Church, Lower Stowiacke.—After prayers—read by the Assistant Missionary—seven persons were confirmed. The Bishop proceeded the same evening to the residence of the Assistant Missionary, at Shubenacadie.

Oct. 6. His Lordship proceeded to Christ Church, Gay's River. Divine service commenced at 11 o'clock, a. m. Prayers concluded, nine persons, chiefly Germans, from a Settlement five miles distant, came forward for Confirmation. After luncheon at the house of Mrs. Miller, the Bishop accompanied by the Assistant Missionary, proceeded to Middle Musquodoboit, and passed the night at the house of Lieut. Col. Gladwin.

Oct. 7. Divine service commenced at 11 o'clock, a. m., in Trinity Church, Musquodoboit. On which occasion his Lordship administered the rite of confirmation to seventeen persons. On the close of the service the Churchwardens presented an Address to his Lordship in the Vestry-room, in behalf of the congregations in that District. To which he returned a satisfactory and encouraging reply. His Lordship appeared to be gratified by the earnest and kindly feeling manifested by the Churchwardens of Musquodoboit.

In each of the aforementioned places, the Bishop dwelt with expressive earnestness on the preparation necessary on the part of those who come forward for confirmation. His words led to "great searchings of heart" amongst the few in each place who presented themselves. We almost trembled lest those who had most deeply deplored to us their unworthiness, who had been aided by our counsel and led forward by our helping hand, should be discouraged, intimidated, and make that tragical withdrawal at which his Lordship hinted, and for which he even paused to afford the opportunity. The Bishop's sermons were impressive, and enriched by remarkably appropriate and well set scripture quotations. His Lordship's zealous and faithful endeavours, have the honour and reverence of Churchmen in this mission. We all have a confidence that the Diocese so ably governed, cannot fail to prosper. After duty at Musquodoboit, his Lordship pursued the Guysborough road towards Halifax, accompanied by the Assistant Missionary, as far as Pollock's Hotel.

Shubenacadie, Oct. 12, 1852.

FOR THE CHURCH TIMES.

MR. EDITOR,

In your paper of the 23rd inst., as likewise in several other papers received by the mail of last evening, I perceive sad and distressing accounts of the loss of life and property from the effects of the severe gale of wind on Friday the 15th of the present month. The vessels at anchor in our safe harbour, experienced, as far as I could learn, no inconvenience from it, but the loss of life from our little community will long be deeply felt by the lonely widow and the fatherless children, and by the aged and affectionate parents and others who have to mourn from one small neighbourhood the loss of no less than four of their friends. It appears that at a late hour a vessel belonging to the fishing establishment of Robert D. Clarke Esq. of this place,—at a Bay near Prospect harbour, was drifting from her moorings—a boat with seven men put off to prevent her getting on shore,—by some accident the boat was overturned and filled. Three of the men being good swimmers reached the shore in an almost exhausted state; while, it is distressing to add, four met with a watery grave. Their bodies having been found a few days after, very nearly together, were brought to this their native place to be interred by the side of each other in the burial place of their forefathers. On Friday the 22nd a melancholy sight indeed was presented to the inhabitants of this town!—the silent bodies of four of their fellow townsmen, borne on the shoulders of their living friends, and followed by weeping relatives and others, walked in solemn procession to the Parish Church, where the appointed very appropriate service for the burial of the dead was read by the Rector, the Rev. Dr. Shreve,—from thence they were taken to the burial ground near the church, and interred side by side in the same graves—two in one, and two in another grave. As such a sight had never before been witnessed here, it appeared to make (and we most earnestly hope it may so have done) a deep impression on all present.

On the Sunday following the 24th, a sermon was preached on the melancholy occasion in the parish church, by the Rector, from Gen. 3rd chap. and part of

19th verse.—“Dost thou art,” &c. which was listened to by the large number present, with deep attention. The humble prayer of every sincere Christian ought indeed to be, that the solemn ceremony may induce all while yet time and opportunity are kindly granted them, to follow the whole-some advice of Solomon, “Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor knowledge, nor wisdom in the grave, whither thou goest,”—and may, with earnest sincerity, “prepare to meet their God,” through Jesus Christ. I add the names of the four persons thus suddenly called into eternity. The first and eldest was, Jacob, son of Daniel Rafuse, aged 80 years—he has left a widow and two small children to lament the untimely loss of a husband and a father. The second was James, son of Frederick Rafuse, in his 22nd year. The third, Gabriel Anthony, aged 28 years. The fourth, George Frederick, son of Gabriel Anthony, and nephew of the above, aged 19 years.

A CORRESPONDENT.

Chester, Oct. 26th, 1852.

The Church Times.

HALIFAX, SATURDAY, OCT. 30, 1852.

EPISCOPAL SERVICES.

On Friday, the 22nd inst., the Lord Bishop, accompanied by the Archdeacon, the Rev. W. Bullock, and the Rev. J. C. Cochran, proceeded to Turn's (or Terrence) Bay, the next harbour east of Lower Prospect, where his Lordship consecrated a Burial Ground, which had been recently presented to the settlement by Mr. Charles Lordly of Chester, who has a large fishing establishment at the place, and who at the same time has been doing his best, for the spiritual interests of the inhabitants.

An interesting congregation is now regularly served from Halifax, every second Sunday, the various ordinances of the church are duly administered, and instruction is imparted to a large number of young persons hitherto running wild. The prayers were read on Friday, by Mr. Bullock, and the Lessons by the Archdeacon, who also read the Petition and sentence of Consecration, and the Bishop preached the Sermon. A tent was erected on the ground for the accommodation of the officiating Clergy. The whole scene was impressive. The old and the young were there—the barefooted and bareheaded, as well as the forms protected by road cloth and furs—the Roman Catholic and the Protestant surrounding the white-robed ministers of God. Around were the frowning rocks which line our rugged shores, and against which the rolling waves of the broad Atlantic were at the moment lashed in foam, mingling their angry roar with the solemn sounds of prayer and praise which ascended to Heaven from the spot then consecrated as the resting place of the dead.

May all who were there gathered be partakers of the resurrection of the just!

After enjoying the hospitalities of Mr. and Mrs. Lordly, the Bishop and party were conveyed three miles in a boat (for lack of a road) and thence returned by land to town, gratified that they had been able to minister to “those few sheep in the wilderness.”

We understand that his Lordship has proceeded today to Three Fathom Harbour, to hold a Confirmation there to-morrow, that he will afterwards go on to the Mission of the Rev. Mr. Jamieson on the Eastern Shore, and thus complete, as we believe, the visitation of all the Churches in the Diocese, several of them having indeed been visited twice during his residence among us of 15 months.

THE BLIND.—A Concert of Vocal and Instrumental Music, in behalf of Miss Bolman, has been notified to come off on Friday next, the 5th of November, at the Temperance Hall, under the distinguished patronage of Lady LeMarchant, and with the kind co-operation of several ladies and gentlemen of musical taste and talent, aided gratuitously by the Band of the 97th Regt., the proceeds of which Concert are to be devoted to the prosecution of her studies at the Asylum for the Blind, in Boston. Six years ago Miss Bolman, (who is the daughter of the late Dr. Edward Bolman, of Lunenburg, and has the great misfortune of being blind), was placed at that excellent Institution, where she has been since supported by the generous contributions of a number of charitable persons in this city and elsewhere, who have repeatedly responded to the calls made on them by the writer, for that purpose. They can now have the satisfaction of seeing that their labour of love has not been thrown away. The object of it has been taught to read her Bible, and her mind has been stored with other useful knowledge, while particular attention has very properly been directed to the cultivation of her talent for music, vocal and instrumental, with a view to her future support.

Dr. Howe, the devoted and philanthropic head of the Institution for the Blind, having encouraged the hope that another year's tuition may qualify her to earn her own living, and all the funds hitherto raised for her being exhausted, the present attempt has been suggested by kind friends, as a probable method of attaining the necessary means, to sustain her while completing her education. It is to be hoped that substantial proof of sympathy may be given on the occasion. More particular notice as to time, place, &c. will of course be given.

The Grand Division of the Sons of Temperance in Nova Scotia, held its annual session in this city on Wednesday and Thursday last, when there was a respectable attendance from various parts of the Province.

The proceedings were interesting and harmonious. An address was presented to His Excellency the Lieutenant Governor, who assured the G. Division of his approval of their object, and his best wishes for their success.

The “Maine Law,” came up for discussion, and it was resolved to petition the Legislature for the adoption of a similar enactment in Nova Scotia.

NEWS OF THE WEEK.

The R. M. Steamship *Nagara* arrived on Wednesday last from Liverpool.

Important intelligence has been received from Capt. Belcher. The arctic expedition under his command, has proceeded up the Wellington channel. The information from thence makes it possible that Capt. Franklin is yet alive. See under the head of News Department.

Her Majesty, Prince Albert, and the junior branches of the Royal Family, left Balmoral for England on the 12th inst. proceeding via Warrington, Chester and Bangor. The reception at these places was most enthusiastic.

Louis Napoleon in his tour of the Provinces, has been received every where with applause, as the saviour of his country, and its future emperor. The grand event will only be delayed until the preparations are completed. We have copied the speech of the Prince President at Bordeaux, and further intelligence relative to the future destinies of France.

THE MEETING OF PARLIAMENT.—The general impression in official quarters is that Parliament will meet about the 5th or 6th of November, but that the Queen's Speech will not be delivered until about the 11th of that month.

NEW BRUNSWICK.—The New Brunswick Legislature met at Fredericton, Oct. 21. His Excellency in his opening Speech invited their immediate attention to the consideration of the propositions for securing the speedy and complete construction of the European and North American Railway. The addresses in both Houses, in answer to the Speech, were carried unanimously.

The Railway Bills in accordance with the above propositions, passed both branches on the 28th—in the Assembly 33 to 7, and in the Legislative Council 19 to 2. The Governor's assent would be given and the Legislature prorogued at 2 p. m. Oct. 29.

The Hon. Joseph Howe went passenger in the last steamer to England. Also Mr. Jackson, Railway Contractor and M. P. Both are, we presume, much interested in the Nova Scotia Railway. Previous to leaving Canada Mr. Jackson had completed and signed the several contracts entered into by him for the construction of Railroads in that Province.

The Hon. Daniel Webster, one of the greatest statesmen and most celebrated orator of the United States, died at Marshfield, New Hampshire, on Sunday, Oct. 24. Great preparations were making throughout the Union for the celebration of his obsequies. The burial was to take place at Marshfield, on Friday, 29th inst.

The Highland Society of Nova Scotia have voted twenty-five pounds in aid of our Industrial Exhibition, to be expended in prizes for articles of utility and taste, to Scotchmen, their wives and daughters, or their immediate descendants.

A school of mackerel passed up the harbour yesterday.

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

Our space being limited we respectfully request that all communications may be condensed as much as possible.

LETTERS RECEIVED.

From Rev. Mr. Dixon, Rev. W. Stewart, George Town, with remittance and subscribers, Rev. J. Robertson thanks for promised exertion.

TO CORRESPONDENTS.

“Modesty” is received, calling in question “Rustic's” criticism on the pronunciation of “Tabbanti,” but as that matter has been disposed of by a previous hand, we do not insert his communication. We must defer “Juvenis,” “A Churchman,” and other favours, until our next. We are happy to see the pens of our friends at work, but our pleasure would be nothing less if each communication was accompanied by the names of some new subscribers. Has the repeated request been yet complied with in any one Parish, viz. Let each subscriber strive to add one name to the List. Many might do much more, but even this effort, if perseveringly made, would set the paper beyond the danger of extinction.

Harried.

At Ship Harbour, Strait of Canso, on the 24th inst. by the Rev James A. Shaw, Rector of St. John's, Arichat. Mr. ANOUS GRANT, to Miss MANY ANN, youngest daughter of William Philpot, Esq., of that place.

Died.

At his Residence, Mount Unlace, on Tuesday, 26th inst., in the 69th year of his age. CHRISTOPHER MACACRE, Esq., second son of the late Honorable Richard John Unlace. On Thursday, THOMAS W. HUNT, Barrister at Law, after a long and painful illness, aged 32.

Shipping List.

ARRIVED.

Monday, Oct. 25.—Brig Brooklyn, Dolby, Malaga; schrs. Providence, Shiers, St. George's Bay, N. F.; Nautilus, Marshall, St. John's, N. F.; Telegraph, McDani'l, Burin, N. F., 11 days; Emily, McPhee, Burgeois, N. F., 11 days; Marie, Arsenau, Magdalen Islands; Zelle, Norrey, do.; John, Arsenau, do.; Meru de Famille, Burke, do.; Sophia, Granpe, do.; Marie Louisa, Cornier, do.
Tuesday, Oct. 26.—Steamer Sir John Harvey, Boston, 48 hours; barque Metora, Liverpool, G. B., 30 days; Jane Eliza, Placatin, 4 days; Ellen, Burin; Elizabeth, Burgeois, N. F.; Nelson, New York, 15 days.
Wednesday, Oct. 27.—R. M. S. Niagara, Stoue, Liverpool, G. B., 10 days; schr. John Thomas, Doyle, Placatin, 9 days.
Thursday, Oct. 28.—Ship Celestial, Shanghai, 146 days; brigts. Fumo, Crooked Island; Kaloolab, Sheburne, 10 hours; General Washington, Boston, 5 days; Providence, Boston, 5 days.

CLEARED.

Oct. 23.—Schr. Sophronia, McPadyen, Charlottetown, P. E. I.; Providence, do.
Oct. 25.—Schr. Aurora, Cr. Tell, New York; Three Brothers, LeBreaux, Quebec; N. A. Mcintosh, Souris, P. E. I.; Eliza, LeCoste, Charlottetown, P. E. I.; brig. Emerald, F. W. Indies.
Oct. 26.—Steamship Sir John Harvey, Bascom, Boston; brig. Harriet Ann, Taylor, Jamaica; schrs. Pursuit, Burdock, Boston; James Fraser, McKenzie, Charlottetown, P. E. I.; John Esson, Curry, St. John's, N. F.; Only Son, Chambers, Burgeois, N. F.; Margaret, Vigneau, Magda. Iles.
Oct. 27.—Schr. St. Lawrence, Bonlett, Gaspe, Canada.

Passengers.

By Sir John Harvey, from Halifax, to Boston, Oct. 27th—Miss Archibald, Miss McKay, Miss Fogarty, Miss Godfrey; Mr. & Mrs. Gabriel, Mr. & Mrs. McDonald, Capt. Dousley; Messrs. Emery, Platt, Chas. McDonald, George Moir, M. Wallace, Miller, Morrison, C. M. Smith, John Williams, Accney, Wm. Power, Jas. Sym, John Williams, G. Roy, Fisher and child, Hadley, J. C. Wilcox, Donovan, E. Keating, A. McDonald, Fliun, Lect. Warner, McAdam, Dodson, Burvers, A. Murray, G. Swain and W. Murray.
Per Steamship Niagara, from Liverpool, to Halifax, Oct. 26th.—Messrs. Ridley, Smith, Unlace, Robertson, Reid and Wier.
For Boston.—The Hon. Abbot Lawrence, late American Minister to the Court of St. James', Mrs. Lawrence, Miss Lawrence and Maid, Col. J. B. Lawrence, and 81 others.
From Halifax, to Boston.—Captain Woodhouse, Messrs. Smith, Nathan, Hill, Bennett, Dormes, and Belir.
By General Washington, from Boston, to Halifax.—Mrs. Rafter, Miss Connely, Miss Crawley, Mr. Baitor, and John Doherty.

COUNTRY MARKET.

PRICES ON SATURDAY, OCTOBER 30.

Apples, per bush.	2s. 6d. a 3s.
Beef, fresh, per cwt.	20s. a 50s.
Butter, fresh, per lb.	11d. a 1s.
Catsup, per gallon.	none.
Cheese, per lb.	5d. a 6½d.
Chickens, per pair.	1s. 6d. a 2s.
Eggs, per doz.	8d. a 8½d.
Geese, each.	1s. 3d. a 1s. 9d.
Hams, green, per lb.	none.
Do. smoked, per lb.	none.
Homespun, cotton & wool, per yard	1s. 7d. a 1s. 9d.
Do. wool.	2s. 6d.
Mutton, per lb.	2½d. a 3½d.
Oatmeal, per cwt.	12s. 6d.
Pears, per bushel.	none.
Plumbs, per bushel.	none.
Pork, fresh, per lb.	4½d. a 4¾d.
Potatoes, per bushel.	2s. 6d.
Turkies, per lb.	5d. a 7d.
Yarn, worsted, per lb.	2s. 6d.

AT THE WHARVES.

Coal, per chal.	26s.
Cord Wood,	15s. a 16s.

UNIVERSITY OF WINDSOR,

ENGLISH PRIZE ESSAY.

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

The Essays are to be sent in to the President on the day of Meeting of the College after the Easter Vacation, 1853, and the Prize is open to the competition of any Member of the University who has completed his 12th Term, and has not entered upon his 21st year at this date. October, 1852.

Poetry.

THE DISENTHRALLED.

By J. G. WHITTIER.

He bowed down to drankennes,
An abject worshipper;
The pulse of manhood's pride had gone,
Too faint and cold to stir,
And he had given his spirit up
Unto the humblest trial;
And bowing to the poison cup,
He gloried in his fall,

...
The light of intellect again
Along his pathway shone;
And reason, like a monarch, stood
Upon his golden throne;

Advertisements.

E. K. BROWN,

NO 1, ORDINANCE SQUARE,

HAS RECEIVED PER LATE ARRIVALS, A WELL
selected Stock of HARDWARE,
Bar, Bolt, Hoop and Sheet Iron,
Cast, German, Blistered and Spring STEEL,
Smiths' Bellows, Anvils, Vices, Screw Plates, Files and
Rasps,

TABLE CUTLERY.

Pocket Knives, Scissors and Razors, Harness Mounting,
Cabinet Brass Ware, Girth, Chair and Brace-Web,
Stoves, Iron Pots, Ovens and Oven Covers,
Tea Kettles, Boilers, Fry Pans, Preserving Kettles and
Saucepans,

MRS. KIDDER'S CORDIAL! FOR THE

CURE OF CHOLERA MORBUS, DYSENTERY, DIAR-
rhoea, &c. Gives immediate relief in the most violent
cases. Its effect is to quiet, heal, strengthen and perfectly
regulate the stomach, and bowels. It also assists diges-
tion. It checks vomiting, and has proved an excellent re-
medy in Sea-sickness. CHILDREN THAT ARE TEETHING

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

NOVA SCOTIA BOOK STORE.

22, Granville Street.

THE SUBSCRIBER HAS FOR SALE AT THE
cheapest rate at which they can be imported, the fol-
lowing **SACRAGIOUS AND MISCELLANEOUS PUB-
LICATIIONS**, to which he invites the attention of his
Friends and the Public.

- Rev. Thos. Scott's full Commentary, 6 vols. 8 vo. £3
Do. do. do. 5 vols. quarto, £3 10
Riddo's (large) Critical Latin and English Lexicon.
Knox's Parkhurst's Greek Lexicon,
Pearson on the Creed,
The English Pulpit, (Sermons of Eminent English Di-
vines of different persuasions.)
Pulpit Cyclopaedia,
Melvino's Select Discourses, 2 vols.
Ec-clesiastical History, (Council of Nice.)
Bradley's Practical Sermons,
Wilberforce's New Birth of Man's Nature,
Buxton's Parish Sermons,
Goode on Baptism,
Constitutions and Canons of the Holy Apostles, with a
Prize Essay, by J. Chaso, D.D.
Murdoch's Translation of the Syriac Testament,
Select Christian Authors, 2 vols.
Trench's Notes on the Miracles,
Ives' Sermons,
Bishop Lee's Life of the Apostle Peter,
Readings for every Day in Lent,
Living or Dead—Style,
Wheat or Chaff—do.
Lewis' Confession of Christ,
Miss St. Clair's Modern Accomplishments,
Do. Modern Society,
Kip's Jesuits in America,
Do. Early Conflicts of Christianity,
Do. Double Witness of the Church,
Taylor's Christmas at Old Court,
Do. Earnestness,
Do. May you Like it,
Do. Angel's Song,
Gresley's Treatise on Preaching,
Do. Bernard Leslie,
Do. Portrait of an English Churchman,
Color's Mass and Rubrics of the Roman Church,
Cummings' Christ receiving Sinners
Do. Message from God.
Bonar's Night of Weeping,
Do. Morning of Joy,
Do. Story of Grace,
A World without Soul—Cunningham,
Velvet Cushion, do.
Noble Army of Martyrs—Edw. J. Fox,
Near Home—by Author of Peo. for Day,
Bunyan's Pilgrim's Progress—illustrated,
Bogatzky's Golden Treasury,
Bedell's Ezekiel's Vision,
Do. Renunciation,
Do. Pay thy Vows,
Do. Is it Well,
Do. Way Marks,
Tupper's Proverbial Philosophy,
Manual of Matrimony,
Useful Letter-Writer.

POETRY.

- Cowper's Poetical Works,
Campbell's do.
Scott's do.
Burns' do.
Mrs. Hemans' do.
Butler's Hudibras,
Tasso's Jerusalem Delivered,
Tupper's Poetical Works, complete.
Pollock's Course of Time,
Keble's Poems,
Do. Christian Year,
Wainwright's Book of Church Music—the latest selection—
which we confidently recommend as a superior
Publication for the use of Churches at Choirs.
Look particularly for W.M. GOSSIP
Oct. 2, 1852. 24 Granville Street.

DEPOSITORY

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

JUST Received per R. M. Steamship America.
Bibles for Churches or Schools, 12mo, 1s. 3d. each,
New Testaments, 6d. and 7d. ea.
Books of Common Prayer, with
now version of Psalms, 9d. each,
Do Do Do 1s. 9d. do.
Do Do Do 2s. 6d. do.
Do Do Do 3s. 0d. do.
Do Do Do 5s. 0d. do.
Coin Prayer Pearl 3 vo. Fx-size 1s. 6d. do.
Tracts on Confirmation &c. 2d. per doz.
Reflections on Confirmation, 1d. ea.
Meaning of the Answer "I do" 1d. ea.
Village Conversations on Confirmation, 9d. per doz.
Subjects for Meditation, and Prayers for the Day of Con-
firmation, 1d.
Instructions for them that come to be Confirmed, 1d.
Benedictions and Prayers for Sick Persons, 2d.
Poor Man's Wealth, 1d.
Davies' Conversations on the Liturgy, 2d.
Teachers' Friend in 6 Parts, per set. 3d.
Hymns for Sunday Schools, 1d. each.
Sunday School Lessons on Sheets, 6 sheets: 1d. per set.
Lewis' Church Catechism Explained, 5d.
Arithmetical Table Books 1d.
New Series First Reading Book, parts 1 & 2 and 3 & 4, 1d.
each.
Church Catechism, 4d. per doz, 4d. each.
Manners and Customs of the East, on 22 Sheets, Col'd.
5s. 6d. per set, plain, 2s. 2d. per set—for Schools.
The Bibles, Testaments and Prayer Books above noticed
will be found of an excellent quality, both as regards the
typography and strength of binding, and are it is believed,
cheaper than ever before offered; all the other Books will
be found excellent of their kind, and remarkably cheap.
The School Books are well worth the attention of
Teachers and Parents.
July 21, 1852.
W. GOSSIP,
Depository.
On Hand a large Stock of the Society's School
Books, and large School Maps; also Miscellaneous Books
and Tracts. W. G.

HERE IS YOUR REMEDY!

HOLLOWAY'S OINTMENT. A MOST MIR-
ACULOUS CURE OF BAD LEGS AFTER 43 YEARS'
SUFFERING.

Extract of a Letter from Mr. William G... of 70
Saint Mary's Street, Weymouth dated May 10th, 1851.
To Professor Holloway.

Sir.—At the age of 28 my wife (who is now 61) caught
a violent cold, which settled in her legs, and ever since
that time they have been more or less sore, and greatly
inflamed.—Her agonies were distracting, and for months
together she was deprived entirely of rest and sleep. Every
remedy that medical men advised was tried but without
effect; her health suffered severely, and the state of her
legs was terrible. I had often read your Advertisement, and
advised her to try your Pills and Ointment, and, as a
last resource, after every other remedy had proved in-
cess, she consented to do so. She commenced six weeks
ago, and strange to relate, is now in good health. Her
legs are painless without scab or scar, and her sleep
sound and undisturbed. Could you have witnessed the
sufferings of my wife during the last 43 years, and con-
trast them with her present enjoyment of health, you would
indeed feel delighted in having been the means of so great-
ly alleviating the sufferings of a fellow creature.

(Signed) WILLIAM GALPIN.
A PERSON 70 YEARS OF AGE CURED OF A BAD LEG
OF 30 YEARS STANDING.

Copy of a Letter from Mr. Wm. Abbe, Builder of Gas Ovens
of Rushcliffe, near Huddersfield, dated May 31st, 1851.
To Professor Holloway.

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

(Signed) WILLIAM ABBS.
The truth of this statement can be verified by W. F.
England, Chemist, 13, Market Street, Huddersfield.

A DREAFUL BAD BREAST CURED IN ONE MONTH
Extract of a Letter from Mr. Frederick Turner, of Pettsbury
Kent, dated December 13th, 1850.
To Professor Holloway.

DEAR Sir.—My wife had suffered from Bad Breasts for
more than six months, and during the whole period had
the best medical attendance, but all to no use. Having be-
fore healed an awful wound in my own leg by your un-
rivalled medicine, I determined again to use your Pills and
Ointment, and therefore gave them a trial in her case, and
fortunate it was I did so, for in less than a month a per-
fect cure was effected, and the benefit that various other
branches of my family have derived from their use is really
astonishing. I now strongly recommend them to all my
friends.

(Signed) FREDERICK TURNER.
A WONDERFUL CURE OF A DANGEROUS SWELLING OF
THE KNEE.

Copy of a Letter from John Foster, an Agriculturist, residing
at Newborough, near Hexham, dated May 15th, 1850.
To Professor Holloway.

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

(Signed) JOHN FORPAR.
AN INFLAMMATION IN THE SIDE PERFECTLY CURED.

Copy of a Letter from Mr. Francis Arnott, of Breachin,
Lothian Road, Edinburgh, dated April 20th, 1851.
To Professor Holloway.

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

(Signed) FRANCIS ARNOT.
The Pills should be used conjointly with the Ointment
in most of the following cases:—

- Bad Legs, Cancers, Scalds
Bad Breasts, Contracted and Stiff Nipples
Burns, Joint, Sore throats
Rauions, Elephantiasis, Skin diseases.
Bites of Moschetoes, Fistulas, Scurvy
and Sand-Flied, Gout, Sore-heads
Coco-Bay, Glandular Swol- Tumours
Chiego foot, Ulcers
Chilblains, Lumbago, Wounds
Chapped hands, Piles, Taws
Corn (soft), Rheumatism

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

Sub-Agents in Nova Scotia, Dr Harding, Windsor
Mrs. Niel, Lunenburg, T. B. Pattillo, Liverpool, N. Tupper,
Cornwallis, Tackler & Smith, Truro, J. & G. Joist,
Guysborough, F. Cochran & Co., Newport, G. N. Fuller,
Horton, B. Legge, Malton Bay, S. Fulton & Co., Wal-
lace, J. F. More, Caledonia, T. & J. Joist, Sydney, J.
Christie & Co., Bras d'Or, P. Smith, Port Hood, Mrs.
Robson, Pictou, E. Stern, Yarmouth.

Sold at the Establishment of Professor Holloway, 244
Strand, London and by the most respectable Druggists and
Dealers in Medicine, throughout the civilized world.
Prices in Nova Scotia are 1s. 0d., 4s., 6s., 3d., 1s. 6d.,
3s., 4d., and 5d., each Box. There is a considerable say-
ing in taking the larger sizes.

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

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