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The Church Times.

Rev. J. C. Cochran—Editor.

"Evangelical Truth--Apostolic Order."

W. Gossop—Publisher.

Vol. V.

HALIFAX, NOVA SCOTIA, SATURDAY, DEC. 23, 1853.

No. 61.

Calendar.

CALENDAR WITH LESSONS.

Day	MORNING	EVENING
Monday	Isaiah 53	2 Pet. 2
Tuesday	Isaiah 53	2 Pet. 2
Wednesday	Isaiah 53	2 Pet. 2
Thursday	Isaiah 53	2 Pet. 2
Friday	Isaiah 53	2 Pet. 2
Saturday	Isaiah 53	2 Pet. 2
Sunday	Isaiah 53	2 Pet. 2
Christmas Day	Isaiah 53	2 Pet. 2

For the year ending—Morn. 10, 45, 60.—Even. 60, 110, 112. The American Creed to be used. To ver. 8. To ver. 15. To ver. 10 to ver. 17. To ver. 10 to ver. 17.

Poetry.

GOOD NIGHT.

DAY is past!
Stars have set, their watch at last.
Founts that through the deep woods flow
Make sweet sounds, unheard till now,
Flowers have shut with fading light—
Good night!

Go to rest!
Sleep all dove-like on thy breast!
If within that secret cell
One dark form of memory dwell,
Be it mantled from thy sight—
Good night!

Joy be thine!
Kind looks o'er thy slumbers shine!
Go and in the spirit land
Meet thy home's long parted band,
Be their eyes all love and light—
Good night!

Fence to all!
Dreams of heaven on mountains fall!
Exile o'er thy couch may gleams
Pass from thine own mountain streams;
Bards! away to worlds more bright—
Good night! —Mrs. Hemans.

Religious Miscellany.

NAUVOO ON ICHABOD.

A writer says that the widow of the great Mormon leader—Joe Smith—is married to a tavern keeper, who keeps his rum-mill in Smith's old residence, in Nauvoo; that one-half of the houses built by the Mormons are torn down, and the other half are tenanted; and that out of the former 20,000, there are now only about 200 Mormon population left. About 100 French Socialists own a great part of the city, including the ruins of the temple.—*Exchange paper*

The Cincinnati Atlas adds:—"The rum-mill" is the old hotel that Joe Smith kept in his day. For Joe had so many visitors to entertain that he found it rather expensive, and opened a large hotel, where in his lifetime he furnished "entertainment for man and beast." After his death his widow, who by the way, was never a very devout Mormon, kept the hotel on her "own hook" till she married her present husband, and handed him over the keys of the Establishment.—The last time we visited Nauvoo, some time last winter, it was the very picture of desolation. The long table at the hotel had but some half-dozen guests seated at it; and as we rambled the deserted streets, and gazed upon the tenantless houses and dilapidated temple, we could not but pity the poor infatuated Mormons, who have been persuaded and driven from their houses, not being sorry to say, in every case without cause. The city of Nauvoo is the most beautiful on the Mississippi, and had the great Yankee Mahomet and his followers were prudent, it might now be the loveliest and most flourishing city in the Far West, instead of the desolate and deserted place it is at present.

In March, 1829, fourteen months prior to the appearance of the Book of Mormon, the following startling words were published by Sontley in the second volume of his "Colloquies":—"America is in more danger from religious fanaticism, than the government there not thinking it necessary to provide religious instruction for the people in any of the States, the prevalence of superstition, and that, perhaps, in some wild or terrible shape, may be looked upon as one likely consequence of this great and portentous mission. An old man of the mountain might find

dupes and followers as rapidly as his Abfriend Jemima; and the next Aaron Burr, whose aim to carve a kingdom for himself out of the overgrown territories of the Union, may discover that fanaticism is the most effective weapon with which ambition can arm itself; that the way for both is prepared by that immorality which the want of religion naturally and necessarily induces; and that camp-meetings may be very well directed to forward the designs of a military prophet.—Were there another Mohammed to arise, there is no part of the world where he would find more scope or fairer opportunity, than in that part of the Anglo-American Union into which the elder States continually discharge the restless part of their population, leaving laws and Gospel to overtake it if they can; for in the march of modern colonization, both are left behind."

Fourteen months after these remarkable words were published, their fulfillment came. The Book of Mormon appeared; Joseph Smith, junior, arose as prophet, seer, and revelator; ambition armed its self with fanaticism, and Joseph Smith became "a military prophet," a "second Mohammed."

THE CHURCH OF ENGLAND AND THE BRITISH ARMY.

A correspondent of the Presbyterian, writing from Montreal, gives the following account of a spectacle which attracts the attention of most travellers.—Making due abatement for the prejudices of the writer, there is much in his representations and comments which our readers will peruse. With all the censures lavished upon the religious services of the English Establishment, it is pleasing to find occasional attestations to their usefulness. In this country we are free from the admitted evils of an establishment, but we have been more ready to condemn and discard them, than secure in our own way, the benefits with which they are associated.—*Southern Churchman.*

ENGLISH SERVICE FOR THE SOLDIERS.

At half-past one o'clock in the afternoon, we attended one of the Church of England churches, where service is regularly held at that hour every Sabbath, for the benefit of the regiment stationed here. There are about 800 or 1000 men in the regiment. They were marched to the church in military order, but without music, and tolerably well filled the church, there being no other persons present but a few strangers. With their scarlet uniforms and white belts they made a gay-looking congregation. The band of the regiment, consisting of probably some thirty persons in white uniforms, was stationed, at a set of music stands in the middle aisle as the choir. They had no instruments, except a single trombone and a clarinet, which were not used, however, except during the prayers, to play two notes, to which the "Amen" was ever and anon responded.—How devotional this particular part of the exercises was, I will not stop to say. The choir or band seemed to do all the responding, and, accompanied by the organ from the gallery, all the musical part of the services. The voices of the boys, and of one or two of the men, were very fine. The whole exercises were interesting—the sermon having been quite evangelical—and I was once more impressed with the sound policy, and, in many respects, good sound sense of England. Wherever she sends her soldiers, she sends with them provisions for religious services. I could not but think, that with all the unnecessary formality, and the want of adaptedness in many respects, of the kind of service to such a class of men as these soldiers, how salutary must be the effects of gathering them together from Sabbath to Sabbath, from their indolent and dissolute life, that they may be reminded that, in common with the rest of mankind, they are travelling to the grave and eternity, and have souls that, unless washed from sin in Jesus' blood, must perish for ever. After the service was concluded, the regiment re-formed in the street in front of the church, and marched back in silence to the barracks, apparently attracting but little attention.

ATTACK ON CAPT. PAKENHAM IN ITALY.

A correspondent of the Journal of Commerce states that Capt. Pakenham, the zealous friend of the Vaudois, recently got into trouble at a little town on the hill above Spezzia:

Having made a halt at Spezzia on his journey in that direction, he walked to a neighbouring village to get a view of the bay. Seeing some children there he called them around him, and talked with them about Christ and the Apostles and the holy Scriptures, and also read to them from the gospels, gave them several copies of the Epistle to the Ephesians, translated by a worthy monk, and printed at Florence, also several copies of a tract called the Brazen Serpent—a simple explanation of faith in Christ, promising to come to see them again on his return that way. On returning through Spezzia, he lost no time in climbing up to the village again, with a friend. But no sooner did he make his appearance in the village, than several women rushed towards him and commenced abusing him. The school happened to be let off just at this moment, and the children also all came crowding around him, and it was not long before the whole village turned out to see the heretical intruder. One furious Amazon took the lead in railing accusations against the poor Captain. He tried to argue and to pacify, but in vain. No matter if the book was a part of the word of God—"If the Apostle Paul himself should come here," said this woman "and tell us anything contrary to what the priest says, we would not listen to him!" The women now commenced burning the tracts and Epistles which he had distributed on his former visit, lighting them with matches and waving them blazing in his face. One woman went so far as to seize hold upon the light summer coat which he wore, and attempted to burn that also!

The Priest now came up with a band of men, and rushing into the crowd, confronted the Captain with the most menacing air—demanded to know his business there, and how he had dared to distribute bad books among his people. Captain P., waited very calmly until the priest got through with his first burst of rage, and then asked how he dared to call a portion of God's word a bad book. An Epistle of Paul a bad book. The priest at first attempted to evade the charge by abusing the translation—but there the Captain had the better of him again, as the translation was approved by the Archbishop of Florence! The Priest then fell upon the tract; but here he was worsted also; for he could find nothing in it but faith in a Saviour crucified for our sins!

Finding that he lost ground, and that the Captain was making a favorable impression on some, the priest resorted to abuse, and insisted that the Captain was a minister of the Church of England, and paid for coming here to disseminate heresy. In vain the Captain denied this—in vain the gentleman from Spezzia remonstrated with the priest for asserting what he knew nothing about. The priest was determined to raise a riot, and get the heathen Captain out of the village by the fanaticized people. He got upon some steps, and calling his parishioners to hear, and beating upon his breast each time, shouted, "I swear! I swear! I swear!" that this man is a minister of the Church of England, paid to come here and disseminate damnable heresies. The Captain however turned the tables upon him by saying to the now excited men, "My good friends, I am no minister of the Church of England, but an old sailor like many of you, and I take no pay for distributing the word of God among my poor brethren." This caused a division among them, and the priest had no other argument left but violence, to which he endeavored to instigate the people.

The Captain, advised by one of the authorities, now turned to go down to Spezzia, and was followed out of the village by a mob, who hooted and gave him a shower of sticks and stones. At Spezzia he was advised by the governor to leave the place as soon as possible, as the priest was a notoriously malicious person, and would be sure to have revenge in some way. The Captain, whose arrangements were already made to leave the next day, declined to hurry at all; as he insisted that the laws of the country were clearly on his side, and that the priest was the disturber of the peace. That, the Governor told him, was of no account whatever. The religious sentiments of the country were against him, and that was enough. That evening six young men from the village on the hill, called on the Captain, to say that if he would come up there again

hey and some others would stand by him, and that they could throw stones as well as the other party. The Captain however, declined this resort to carnal weapons, and took the occasion to enlighten his friends upon the nature of the pure gospel, for which they thanked him, and retired very much pleased with their visit. On reaching Genoa, the Captain found that a process had been commenced against him, and his passport was refused him to continue in Switzerland. It may be some time yet before the case is decided.

Correspondence.

FOR THE CHURCH TIMES.

KING'S COLLEGE, WINDSOR, December 10, 1852.

REV. SIR,—I enclose a copy of the Questions proposed by me at the Terminal Examination just held. Since some remarks of a rather disparaging nature, as I think, relative to the Mathematical instruction given here, have appeared in the columns of the "Church Times," I must beg you, as an act of justice, to insert them, either the whole of them, or such as the type you have will allow, in the next number of the paper.

The manner in which the Examination is conducted is as follows. The young men attend in the Hall, where the questions are proposed to them, each one having a copy, and they give in their answers to them in writing. The whole is carried on under the eye of the Professors, and the time allotted is from ten to two.

I am, Rev. Sir, very faithfully, yours, J. BALNBRIDGE SMITH, M. A. Prof. Math. & Nat. Phil.

REV. J. C. COCHRAN, Editor of "Church Times," &c.

TERMINAL EXAMINATION, Dec. 1852.

1st Year. Euclid, I. II., Arithmetic, Algebra.

- 1. The st. lines which join the extremities of equal and parallel st. lines, are themselves equal and parallel.
2. The complements of the parallelograms which are about the diameter of any parallelogram are equal to one another.
3. If a st. line be divided into any two parts, the rectangle of the whole, and one of the parts, equals the rectangle of the two parts together with the square of the aforesaid part.
4. In every triangle the square of the side subtending an acute angle is less than the square of the sides containing it by twice the rectangle contained by either of those sides, and the st. line intercepted between the acute angle and the perpendicular from the opposite angle.
5. If 144 men dig a trench 40 yds. long, 1 1/2 ft. broad and 4 ft. deep, in 3 days of 10 hrs. each; how many would dig a trench of 60 yds. long, 5 ft. deep and 2 ft. 6 in. broad, in 15 days of 9 hrs. each?
6. In England gunpowder is made of 75 parts nitre, 10 sulphur, and 15 charcoal. In France, of 77 nitre, 9 sulphur, and 14 charcoal. What weight of each ingredient would there be in the compound where half a ton of each kind are mixed?
7. [Omitted by the Printer, for want of Algebraic characters.]
8. [Omitted by the Printer, for want of Algebraic characters.]
9. A cistern is filled in 20 minutes by three pipes, one of which conveys 10 gals. more, and the other 5 gals. less than the 3rd., per minute. The cistern holds 320 gals. How much flows thro' each pipe, per minute?
10. A man rows with the tide, 18 miles in 1 1/2 hours, and back against it in 2 1/2 hrs. What rate per hour does the tide run?
11. [Omitted by the Printer, for want of Algebraic characters.]
12. The Arithmetic mean between two numbers exceeds the geometric by 13, and the geometric mean exceeds the harmonic by 12. Find the numbers.

2nd Year, Euclid VI., Plane Trigonometry, Statics.

- 1. The sides about the equal angles of equiangular triangles are proportional.
2. Similar triangles are to one another in the duplicate ratio of their homologous sides.
3. In right-angled triangles the rectilineal figure on the side opposite the right angle, equals the similar and similarly situated rectilineal figures on the sides containing the right angle.
4. Find the perimeter and area of a regular polygon described about a circle. Thence find the circumference and area of a circle showing that — = 1.
5. When P = 3.1416 is used as the measure of two right angles, what is a like measure of 25° 30'?
6. Find the true weight on a false balance. Ex.—One pound is placed in the pans of a false balance and the sum of the apparent weights is 2 1/2 lbs. what proportion do the arms of the balance bear to one another?
7. Shew how [1st] the Roman Steel Yard [2nd] the Danish one are graduated.
8. When two forces act on the same side of the fulcrum the y will balance each other if their moments are equal, prove this [1st] when the forces are parallel, [2nd] when they are not so.
9. Find the ratio of the power (P) to the weight (W) on a single movable pulley, when the strings are not

parallel. Then from this that a heavy material string cannot be held in a perfectly horizontal position by any assignable force.

10. In the first system of pulleys, prove that there will be equilibrium when the power, the weight and each pulley are all equally heavy.

11. Find the ratio of P. to W. on a smooth inclined plane.

Ex. Two planes have a common altitude and are inclined at 60°, 45° to the horizon respectively; two weights attached by a string passing over the common vertex keep each other in equilibrium; find the ratio of the weights.

12. Find the centre of gravity of a triangle, and thence find the point in a vertical section of a lock-gate above and below which the water pressures are equal.

3rd Year, Astronomy and Spherical Trigonometry.

1. Prove that the arc between the zenith and pole, equals that between the equator and the horizon, and that the elevation of the pole at any place equals the latitude.

Explain by a figure how the change of seasons is effected on any place of the earth's surface, mentioning the greatest and least inclinations of the sun's rays to the earth's axis.

2. Describe Hadley's sextant fully. If the limb be divided so as to read to 10' how will the Vernier be graduated so as to read to 10" ? and explain why.

3. What is the common method used at sea for finding the latitude?

4. It being given that twilight continues while the sun is not more than 18° below the horizon, shew that there will be twilight all night when the latitude of a place and the sun's declination are together not less than 72°.

5. V. and v. being the velocities of light and of the earth respectively, at what angle must the axis of a telescope be inclined to the line of sight from a star so as to render it visible to the observer? What is the error in observation arising from this caused? and show how the real place of the star may be found.

6. Explain by a figure the circumstances attending a lunar eclipse, also shew how the duration of an eclipse can be calculated.

7. Prove the properties of the polar triangle and find the values of cos. A. and cos. a. in terms of the cosines of the sides and angles respectively in a spherical triangle.

8. [Omitted by the Printer for want of Algebraic characters.]

9. Prove and show how when the latitude of a place is given: [1st] a horizontal dial [2nd] an erect direct dial facing south may be constructed.

10. In a latitude of 51° 30' what will be the angle between the 4 and 5 hour lines on a horizontal dial?

11. Find how the latitude of a place may be obtained by two observations on the same day of a heavenly body of given declination. How may this be rendered useful at sea when the ship has changed her position between the observations?

12. Find the real distance between the moon's centre and a known star, and prove Borda's theorem. How will this be instrumental in finding the longitude of the place of observation?

Ex. The apparent distance of the moon's centre and the star's was 29' 20" the apparent altitude of the star's centre was 11° 14' of the moon's 9° 39'; the moon's correction was 51' 30", the star's 4' 40", required the true distance of their centres.

TO THE EDITOR OF THE CHURCH TIMES.

KING'S COLLEGE.

NO. IV.

SIR,—It was never my intention to ask for the insertion of more than four letters in your much improved paper, and to this original design I believe it will be for many reasons, wise to adhere. Allow me then to conclude the unaltered remarks which have been already made, by offering a few simple propositions to those who profess a friendship to the College.

If we are all contented with that Institution as it now is, and believe it to be perfect in its organization and its practical working, it would be foolish to attempt a change. But we are far from being satisfied; we are exceedingly dissatisfied; we see glaring faults which not only weaken our respect and affection, but are fast destroying them altogether. Some few there are, we know, who think otherwise, and from an excess of admiration are blind to the errors which the Church public clearly behold. While, however, a very small minority of Churchmen can sit content, and look with pleasure upon the feeble attempt of an infant Colony to imitate the venerable University of the greatest nation of the world, there are hundreds who see how inappropriate, how inapplicable, the whole system is to the wants of the country. Ask any respectable farmer in Nova-Scotia to send a promising son to Windsor, he answers you with so long a catalogue of reasonable objections that you feel it would be idle to press the matter further; and if through your arguments he is induced to educate his child, at your next visit you find the absent boy has gone to some better school, or perhaps some other College, but rarely, scarcely one in a hundred, to Windsor. The Church University, the title with which its royal Charter honors it, is kept up at an expense of some twelve hundred pounds per annum, and what for? to educate ten or fifteen idle the sons of gentlemen, chiefly residents in towns, and occupants of public offices. Why call it a University? Why drag the name or so improve the Institution as not to provoke smiles at the tale. Believe this, my fellow Church-

men, that the countrymen of our Province, members of our Communion, have at this moment a strong feeling of opposition to King's College, and that it will never be a University where their sons will gather from an every county, until some decided reformation is effected. It is said that means are wanted, that no improvement can be made without additional money. This we know, and in addition to this we also know, that if a subscription list was opened to-day for funds to support the College as it now is, not five hundred pounds could be raised in the country, whatever might be done in the town. The fact is established, the College does not live in the hearts of the people. But the case would be different if a solemn promise of remodelling the Institution, or at least of adding some advantages to it, were made; if the modern sciences were taught, and the sons of poor parents might be initiated into their future callings; if a Professor of Pastoral Theology were there, to counsel and to guide the young, if pious mothers need not to tremble when their children left their fire-side, knowing that all human means were used for their preservation from sin; if every effort was made, under God, to instruct the head and keep the heart, we might reasonably hope for a helping hand, and sure I am, that if you gave the country what it wants and asks for, it would be willing to pay liberally in return.

We are not, however, so badly off as it is. The funds of King's College, Windsor, we believe to be as follows:—

Table with 2 columns: Category and Amount. Rows include Building fund (£5157 6 11), Library (1679 10 7 1/2), Visitors (1415 16 2 curcy), General (1000 9 0), and Total (£9,253 2 8 1/2).

There is over £10,000 currency, safely lodged in the hands of the Institution, which, invested at 5 per cent., would bring annually £500. Perhaps this money or the larger part of it, may be so tied up, as not to be capable of being removed from its present place of investment; but an effort, at least, might be made to render it more useful. Then again there is £400 per annum, provincial grant, and some £200 from the treasury of the Alumni. Supposing the present Professors to receive their salaries as now, if this money was put out to better advantage, there would be a surplus of some £150. Here is at once, an income for another Professor, or a good share of it. And suppose further, that the extravagant salary given to the Steward of £60 were withdrawn, here is the nucleus of another salary. At the lowest we might have for the really useful purposes of the College £200 more, a year, than we have at present.

This, however, is not all that might be done. Let the College hold forth some superior advantages. Let its Governors be all members of our own Communion. Let there be a watchfulness on the part of the officers over the spiritual interests of the Students, and then let the country be asked during the next Summer, to raise £5000 in much the same way as has been done by the friends of Acadia College. Many a man would be found quite ready to subscribe £100 if he were allowed to send one Student free of fees, and when his own children were educated, to transfer his privilege to his neighbour.

So confident am I, Sir, that if the authorities were to do two simple things, promise to the country that if means were given, then they would establish a chair for Modern Science and a chair for Pastoral Theology, and secondly, that they would open the lectures on Science and Modern Language, to all, upon the payment of a public fee, that the country would immediately respond, and that two agents would in three months collect the sum proposed, and ever more.

I must not, however, enter into detail; the hundred difficulties that may arise upon reading a bold scheme could not be answered in letters of this kind, and I must reserve further communication to a future day. Let me, in conclusion, beg every friend of the College not to withdraw his interest or support from it, until some more effort is made to place it in such a position as to gain the confidence of the great majority of Churchmen. Let us put the College in such a position as to demand the respect of every member of our Communion, and morally compel them to send their sons to Windsor, instead of seeking for them an education beyond the seas; this is in our power to do, and if some change be not effected, believe it, that many a voice will be heard echoing the words of old "Meibainmen enteulien."

A BACHELOR OF ARTS

FOR THE CHURCH TIMES.

SIR,—I beg to offer the subjoined, in reply to "Oppidanus" communication in Church Times, of Oct. 25. Absence from home and a little more business than usual, has prevented me from before answering it.—"Oppidanus" tells us what has been the invariable rule of pronunciation and accent, in certain words, of his Clergyman, and gives us as an instance of it, the first o in Prochorus long; this is wrong, all the o's in Prochorus are short ones. "Oppidanus" has fallen into the mistake of confounding accent with quantity, two things which are quite distinct from each other.—I desire to state, that I did not say a word in my communication about accent. I merely spoke as to the improper sound given to certain well known letters of the Greek language. "Oppidanus" then refers to the words Ratiōni, and tells us that his clerical friend, after listening to all he had to say, &c., quietly directed him (some people are in the habit of taking things too quietly,) to turn &c. to John, 20, 16, where he would find the word translated so, which is a Latin Hebrew, but formed from a Chaldaic word, spelt with a

diphthong Rabbouni, which causes the accent to be placed on the second syllable." A learned decision on the matter, certainly. I wonder if "O's" might not be the cabalistic letters of a degree attached to his name. "O's" friend also cites Johnson & Walker, in confirmation of his view, and winds up with a recommendation to "Rustic" to consider, &c. After this mass of evidences in favour of the long sounding of our Rabbouni, I hope it may not be considered presumptuous in my attempting to show cause why it should be sounded short. Fortunately, neither Johnson nor Walker, or even our quiet clerical friend, are infallible in these matters.

The word in question is found in Mark x. 51, as well as in John, xx. 13, and in the former place is written in very many Greek Testaments with the short o Rabbouni, and not Rabbouni. In Bloomfield's G. T. (Lond. 1847), at that place in Mark, he tells us in the notes, that he reads Rabbouni, because Gesenius and some others have so called the word, but that it is put however for Rabbouni (o ueron). In Greenfield's G. T. founded as he tells us upon the readings of Gesenius, he sticks however to Rabbouni in Mark, and tells us in his lexicon attached, that Rabbouni is only a Galilean patois for Rabbouni (omer-on). And finally in Rose and Major's edition of Parkhurst's Lex. for G. T. we have the word regularly put down as Rabbouni with Rabbouni added: all these clearly showing that Rabbouni is the regular word, and the proper contraction and pronunciation for Rabbouni. These three authorities I array against Oppidanus's three, viz. his clerical friend, Walker, and Johnson. The word is of similar import with Rab, Rabb, Rabbin, Rabban, Rabbani, Rabbouni. As to the authority of Johnson and Walker, these writings are found in some of their rules of pronunciation to differ from each other, and from many other lexicographers; Walker himself has laid down in different places, contrary to the pronunciation of words derived from the Latin and Greek, nor does it follow that if he says the word *Maister*, should be pronounced, as we sometimes hear it, *Muister*, or *Muister*, or *Maska*, that it must necessarily be so because he said it. The celebrated Dr. Cary in his preface to Dr. Owen's Virgil. (Lond. 1819.) allows the correctness of the rules laid down by Walker, for the pronunciation of classical names, and particularly instances in correctness in words ending in *us*. He says "I do positively and distinctly assure such of my readers as may need the information, that his (Mr. Walker's) assertion is unfounded; and I can give this assurance without the slightest fear of contradiction from any real scholar, acquainted with the rules of Latin versification"; and in a note, he adds "of Mr. Walker's fallibility I have in my practical English Prosody and Versification noticed some curious specimens from his large pronouncing dictionary, as *aloes*, *satellites*, *quittance*, &c." So much for Walker.

"Oppidanus" must also excuse me if I decline to be bound by the dicta of his quiet clerical friend, simply because I remember at present, no rule by which *o's* in Greek, (omeron and upsilon) when they come together are to be at once transmogrified into *Omega*; and further with the exception perhaps of His Lordship the Bishop, and one or two more of our Oxford or Cambridge men among us, I do not think any of our Clergy are sufficiently versed in the Syro-Chaldaic to authorize them to lay down so summary a rule for the pronunciation of the vowels of that language, the dicta of our aforesaid quiet clerical friend to the contrary, notwithstanding.

I remember his Lordship the Bishop of Fredericton, in a charge published in the *Church Times* about three years ago, urged upon his clergy the necessity of reading over the lessons for the day, privately in the originals; because he thought they could not read our English translations properly in public, without having certified themselves from the originals, where and how the accents and inflexions should be placed.

In my first communication I alluded to the subject of inaccurate pronunciation, because I had often observed instances of it; and I merely mentioned the names I then gave as a few of the examples of it. I had no intention, because I have not the capability of acting the critic. I am content to hold my opinion as first stated, and think that I have adduced good classical authority for so doing.

Dec. 2, 1852.

FOR THE CHURCH TIMES.

THE ANNUAL MEETING OF THE DIGBY COMMITTEE OF THE DIOCESAN CHURCH SOCIETY.

SIR,—As brevity is so often and strictly enjoined on all the Correspondents of the *Church Times*, I will give as short an account as possible of the above meeting.

It was held on 30th Nov. in the Sunday School House which was full to overflowing.

The substance of the first Resolution was an expression of satisfaction that the Diocesan Church Society had been incorporated, and a desire that its funds might be sufficient not only for the present but future wants of the Church.

This was moved in a lucid and interesting speech by Rev. W. M. Godfrey, and seconded by Henry Stewart, Esq.

The purport of the second was that this Society having the same cause to promote as the church of Christ, members of the Church should support it by every means in their power.

This was ably moved by J. A. Dennison, Esq., and seconded by Daniel Burnham, Esq.

The third Resolution stated that while the Church in this Province owes a deep debt of gratitude to the

Society for the Propagation of the Gospel in Foreign Parts, this Institution has been formed to relieve the Parent Society of as much of the burden of our support as possible.

This was moved after some appropriate remarks, by Charles Budd, Esq., and seconded by John K. Viets, Esq.

I trust you will afford me a little additional space to say that the excellent choir of Trinity Church sang during the Evening, the hundredth Psalm, the Missionary Hymn and an Anthem. And that the absence of the Rev. Messrs. Fillet and Griffiths, who were fully expected to be present, was much regretted.

FOR THE CHURCH TIMES.

ELEGY ON THE DEATH OF THE DUKE OF WELLINGTON.

Oh say not, "He's departed,"—
Say not that "He is gone!"—
The sage, the brave, wise hearted,
Heroic, valorous one;
Fair England's prop and pride,
Her noble gifted son!
Oh say not, "He hath died,"
Breathe not that, "He is gone!"

Oh no; we're not persuaded,
Tho' fourscore years have flown,
That vigorous mind is jailed,
That iron frame broke down;
Still fresh his glory gleameth
To our admiring eye,—
Impossible it seemeth
That Wellington should die:

Impossible, that ever
The dauntless one should bow;
That aught his life should sever,
Or bring his spirit low:
The life, that eye was guarded
By Providence on high,
Which thousand dangers warded,
Drove thousand perils by:

Which from his youthful morning
Its chosen one had saved,
Whilst foemen's weapons scorning,
Each daring deed he braved;
As if 'midst cannon's rattle,
And death's flashing roar,
And ruthless strife of battle,
A charmed life he bore.

Far India saw his glory,
On field of bright Assaye;
Hispania writes the story
Of many a well-fought day;
Whilst Belgium's Land the crowning
Of his lofty honours knew,
All Europe grateful owning,
The Prince of Waterloo!

Then say not, "He's departed,"—
Oh say not that "He is gone!"
The sage, the brave, wise hearted,
Heroic, valorous one;
Fair England's prop and pride,
Her noble gifted son!
Oh say not, "He hath died,"
Breathe not that "He is gone!"

And when war's poisonous blighting
At length dispersed away;
Its gloom, so soul-benighting,
Gave place to brighter day;
With choicest gift of healing,
When Peace o'er Europe rose,
And her holy influence feeling,
Glad nations sought repose:

Then of fiery flash divested,
Calm was the hero's eye;
And in its glance there rested
A mild complacency:
With his battle-cry of thunder
The air no longer rung;
War's angry tones kept under,
Soft peace employed his tongue.

His ample mind, capacious,
Now sought for Europe's weal;
By councils wise, sagacious,
Her direful wounds to heal;
Great statesmen mutely listening,
Sate reverently around,
With heart and hand assisting
His plans of wisdom sound.

High monarchs too, delighted
Their deliverer to own,
With rarest gifts united,
His trophied head to crown;
Yet tho' jewelled honours wearing,
In loftiest pride of place,
Twas his meek and modest bearing
Lent to all their richest grace.

Oh! Britain dearest feeling
Of warm affection bore
To her hero, that was dealing
Her fame to every shore;
Whose splendid feats of glory,
And statesman views profound,
Bright records of her story
Had spread the wide world round.

Then say not, "He's departed,"
Oh say not, "He is gone!"
The sage, the brave, wise hearted,
Heroic, valorous one;
Fair England's prop and pride,
Her noble gifted son!
Oh say not, "He hath died,"
Breathe not that "He is gone!"

But ah! earth's things of gladness
Must surely pass away;
And clouds of mournful sadness
Obscure each brightest day;
Love's cords of strong affection
Asunder must be broke,
Each sweetest dear connexion
Yield to the spoiler's stroke!

And yet, so long was spared
To our admiring gaze,
And to lengthened days had shared
A grateful nation's praise;
Till locks of silvery whiteness,
His brow that covered o'er,
Like a diadem of brightness,
But stirred our love the more!

And our fond hearts, unheeding,
For him still counted years;—
When to the shaft was speeding,
Our hope should quench in tears:
With amazement and surprise
Our stricken souls should stun,
When the patriot hero lies,
By its lightning force struck down!

Yet in our minds there springeth
A thought that gives relief,
That soothing comfort bringeth
And calms our burning grief;
No sore and racking anguish
Had borne his body down;
He was not called to languish
With ceaseless pining moan:

No struggle dire, conflicting,
His spirit wore in pain,
His weeping friends afflicting
When mortal help was vain:
E'en to his latest hour,
He felt no mind's decay,
Serene and calm its power,
As in its brightest day:

No drivelling scene appeared,
O'er which a veil to cast;
The sage, so long revered
Was revered to the last,
Death seemed th' bars but freeing
From his prison house of clay,
To give its heaven-called being
Freedom to pass away!

Then grieve not, he's departed,
Mourn not that he is gone;
But rejoice, that the wise hearted,
His course of duty run,
From earth's vain gauds of lightness
Hath tranquil sped his way,
To share the nobler brightness
Of Heaven's eternal day!

J. B. SMITH

Martin Rectory, Horncastle, Oct. 11, 1852.

The author of the above, who had a ticket of admission to "The seats for Wellington friends," in St. Paul's, and in consequence had a place assigned him immediately under the dome of the Cathedral, "within," as he says, "half a dozen yards of the Bier" writes an account of the solemn scene, as follows:—

"It was a gloriously imposing spectacle, both physically and morally. Never will it pass away whilst memory holds her seat in my brain. The pealing of the solemn requiem—the plaintive wailing of the trampot,—the united voices of 250 choristers, as all surpliced they slowly moved chanting a dirge, in a minor key, followed by the dignitaries of the Church—and the elite of England and indeed of all Europe—and then the Bier with its gorgeous yet appropriate, decorations, supported by his old fellow companions, in arms—heroes like himself—and having on its top his Marshal's hat and plume, that waved mournfully now and then when stirred by a passing breath,—afforded such a soul touching sight, that the silent tears trickled down our cheeks irresistibly. The noble funeral service was read by Dean Milman, in a style that could not be surpassed, emphatically, touchingly, and in so clear a voice withal, that not an ear was there that heard not. The Anthem and Psalms were finely sung. But the most impressive of all was, when the Lord's Prayer was joined in *cloud*, as it was by that vast congregation of 18,000 people! Oh it was grand! But what at the lowering of the Coffin, which was done imperceptibly and by unseen machinery, till in a sort of magic way, it disappeared by slow and slow degrees, when the great and the mighty that stood around—the Prince of all the land, and the Veteran heroes with their jewelled orders and their blanching and silvery locks, next—aye all of them wept silently—and all of us too joined in the tearful scene. When this was taking place the scene was indeed deeply affecting."

J. B. S.

Selections.

[We cut the following notice of Labrador from a Canada paper, and publish it as information which will be interesting in reference to a portion of this Continent very little known:—]

LABRADOR.—A petition has been presented to the three branches of the Legislature, from a merchant of Labrador, on behalf of himself and others, interested in the Trade and Fisheries of Labrador, praying that, as the produce of Canada pays no duties there, the produce of that country may be admitted here on the same terms. Labrador is a large and extensive territory, having a sea coast of 1000 miles, indented by extensive bays and studded with innumerable islands, with a settled population of over 10,000, and a transient population of more than 20,000, who visit that coast for the catching of salmon, herring, whale, seal, and cod-fish. Though the exports of Labrador are from £800,000 to £1,000,000 annually, but little is known here of its valuable trade and fishery, our Government, unlike the American and Nova Scotia, have, by the imposition (within the past two years) of a duty of 12½ per cent, on all articles the produce of that country, nipped in its bud a valuable trade, which would have afforded employment to our vessels, and have given us a large market for our produce, taking in exchange fish, oil, furs, &c. Our neighbours the Nova Scotians, taking advantage of the unwise policy of our Government, have, it appears, more than 70 trading vessels, who receive the produce of Labrador, and send it as their own into Canada duty free, whilst a cargo coming direct is made subject to duties. Labrador has no direct government; though nominally under the jurisdiction of the Governor of Newfoundland, no duties can be collected there. Being a neutral territory, the Americans have the same rights of fishing as British subjects, and even the privilege of drying and curing their fish. (Nova Scotia, New Brunswick, and Prince Edward's Island, admit the produce of Labrador duty free. Labrador thus presents a wide scope for an enterprising and profitable trade, and a large market for Canadian produce, as the inhabitants, importing all the provisions they consume, must if the duty be removed, be supplied wholly by Canada, from which they are separated merely by an imaginary boundary. No other North American province imposes a duty on the produce of Labrador, and thus these Provinces and the States enjoy a trade which has been driven from its direct and legitimate channel by the imposition of duties. It is to be hoped, therefore, that our Government will accede to a request so fair and just, that while the produce of Canada is admitted into Labrador duty free, the produce of that country shall be admitted into Canada on the same terms—a request for that which is not merely just to the people of Labrador, but which, if not granted, takes away from ourselves the means of prosecuting a valuable and lucrative trade, and one that must be continually on the increase.

HABITS OF THE EMPEROR OF RUSSIA.—A German journal has the following on the habits of the Emperor of Russia:—

"The Czar frequently rises in the middle of the night from the iron camp bedstead on which he sleeps, and getting into a droschki, drawn by a single horse, goes to inspect the public schools. Sometimes he leaves his palace on foot, and gets into the next hackney carriage that he meets with. In one of his nocturnal excursions the snow was falling in heavy flakes, and an isworstchik took him to one of the most distant parts of the city. The sledge waited for him a long time, and when the Emperor returned, he wished to pay the coachman before he got again into the vehicle, but he found that he had no money. The driver replied that it was no consequence, and when the Czar was seated, he said without thinking "Na doma" (home). The man whipped his horse into a gallop, and drove to the winter palace, where he stopped. The Emperor surprised, asked the man if he knew him. He replied, No, and on the following night received a royal gift—not for his veracity but his discretion. In his nocturnal visits to the schools, the Emperor examines carefully the thermometers in the corridors, to see if the persons charged with the fires keep up the prescribed degree of heat. He then inspects all the rooms, to see if they are in good order, and examines the beds of the pupils, their linen, and their bodies, to ascertain if they are kept in proper cleanliness. Sometimes, in order to know of their physical strength, he provokes them to a wrestling match. The remark made by Henry IV. to the Spanish ambassador—"Are you a parent? then I may continue my play"—has filled all the roads secure of tales, more or less true; but nothing is more laughable than to see schoolboys fighting with the powerful Czar.

In his most intimate circle he laughs with pity at all the improbable tales which are circulated against him, and which come to his ears. One day he said to the Marquis de Custine, in presenting to him several children of these public schools, whose flourishing health astonished every one, "Here are some of these children whom I visit from time to time."

A WONDER OF SURGERY. A NOSE CONSTRUCTOR.—A late number of the Pittsburgh Journal describes one of the wonders of Surgery, in shaping and fixing a perfect nose, where before there was nothing but a cavity. The subject of this extraordinary operation was Edward Clark, a master roller at the Kensington Iron Works, in Pittsburgh, a skillful workman, and a man of sterling worth of character. About fifteen years ago, he lost his nose by a mercurial disease, resulting from the bilious fever. A single cavity only was left. Hearing that there were means of restoring the long lost member, he resolved to try them, and accordingly he proceeded to Philadelphia for the purpose. The operation was performed and he has returned to Pittsburgh, with a nose perfect in all its functions, natural in its appearance, as sensitive to the touch, and conly to the eye, as any other plain man's nose. The operation was performed by Joseph Pancoast, M. D., professor of Anatomy in Jefferson Medical College, Philadelphia, assisted by Dr. Charles P. Turner; and the account is so curious, and so eminently creditable to the professional gentlemen, that we cannot refrain from copying the material parts of Mr. Clark's statement:—

"On the 4th day of February last, at the College, in the presence of Dr. Charles P. Turner, House Physician, and all of the students there assembled, Dr. Pancoast operated upon me. He began the operation by detaching from my forehead a portion of flesh of sufficient size to make the nose; he then pared down the edges, and sewed the flesh taken from the forehead into the orifice left by the destruction of the original nose, the cheeks in a kind of groove, and dressed the same much after the manner of a common cut or wound. I had tubes of gold made from the nostrils to enable me to breathe; these were removed immediately, when the Dr. thought the healing far enough advanced. I had also a mould made of gutta serena, modelled on my father's nose, which was fastened over the new nose with straps, giving it exactly the shape I wished. On the fifth day the stitches were removed, and in little more than seven weeks I was discharged from the Infirmary, needing no further treatment.—And now I have a new nose, round and well formed, with all the sense of feeling a—feeling equally fine and perfect as I ever recollect possessing previously.—The new nose, I should mention, is the exact counterpart of my father's, so that even the shape of the nose is under the control of Dr. Pancoast, in this operation.

I am thirty-five years of age, in full health, and feel greatly rejoiced and thankful that I look my former self again."

THE CHRISTMAS TURKEY.—A clerical friend of ours was seated over a grateful and appreciative congregation on Long Island. Along in October, one of his parishioners, not of the most liberal reputation, stopped after the morning service, and taking the pastor aside, whispered in his ear, that he must not buy a Thanksgiving turkey, for he had a fine one that he was fattening especially for his use. Our friend expressed the gratitude he felt, for it was relieving him of quite an item of expense, and then it showed that his unmitigated were not unacceptable. Several times, on passing his benefactor's house he was stopped, and the noble bird, whom the children all knew was the "minister's gobbler," pointed out. The last time the farmer told him, that he believed he must invite himself and family to dine with the minister on Thanksgiving-day, and have a good time together over the delicate fowl; the fowl would furnish; which invitation, of course, our friend cordially pressed, though he could not help thinking, when he remembered the number of young mouths thus suddenly called in to assist in despatching the plumb-puddings and mince pie, that the financial motives of gratitude, in view of the arrangement, had appeared. The long locked-for Thursday morning came at last, and Farmer Tight came with it, turkey in hand. Isn't it a fine one! Isn't it plump and tender too! I assure you there will be fine eating here," was his self-satisfied assurance, more than once repeated. To which our friend tried to match expressions of admiration equally enthusiastic.—"He must weigh eight or ten pounds, Mr. Tight." "Ten pounds—ten in the note, I weighed him myself, and he'll come to just a dollar, Brother Edgar."

Brother Edgar paid the dollar, insisted on having them all to dinner, and made an excellent friend of Mr. Tight.—N. Y. Times.

"THE WORLD OWES ME A LIVING."—No such thing, Mr. Roll-up-your-hands; the world owes you not a single cent! You have done nothing these twenty years but consume the products earned by the sweat of other men's brows:

"You have ate, and drunk, and slept; what then? Why ate, and drunk, and slept again?" And this is the sum total of your life. And the world "owes you a living!" For what? How came it indebted to you at that amount? What have you done for it? What family in distress have you befriended? What products have you created? What miseries have you alleviated? What errors have you removed? What arts have you professed? The world owes you a living! Will you never was there a more absurd ideal. You have been a tax—a sponge upon the world ever since you came into it. It is your creditor to a vast amount. Your liabilities are immense, your assets are nothing, and yet you say that the world is owing you. Go to! The amount in which you stand indebted to the world is greater than you will ever have the power to liquidate! You owe the world the labor of your two strong arms—and all the skill in work they might have gained;—you owe the world the labour of that brain of yours—the sympathies of that heart—the energies of your being;—you owe the world the whole moral and intellectual capabilities of a man! Awake, then, from that dreamy-do-nothing state of slothfulness in which you live, and let us no longer hear the false assertion that the world is owing you, until you have done something to satisfy the just demand to which we have referred, and begin by joining the total abstinence society.

Fourth's Department.

SELECTED FOR THE CHURCH TIMES.

THE DAILY LIFE OF THE CHRISTIAN CHILD.

Come hither little Christian
And hearken unto me:

I'll teach thee what the daily life
Of a Christian Child should be.

When a Christian child awaketh,
He should think of God in Heaven,
And softly say, "I thank thee Lord"
For the sleep which thou hast given."

He must say when he ariseth,
"From evil and from harm
Defend thy little child, O Lord,
With thine everlasting arm."

Then dressing very gently,
The Christian child should say,
"With thy spotless robe of righteousness
Lord clothe my soul, I pray."

He reverently kneeleth,
To pray beside his bed—
With closed eyes and humble voice
His holy prayers are said.

And as he thus approacheth
The God of Heaven above,
He looketh down, and smiteth on
This little child in love.

He goeth from his chamber,
To his work or to his play,
But the prayers that he hath prayed
He must keep and mind all day.

He hath asked to be obedient,
And so he must fulfil
His parents bidding cheerfully,
With a glad mind and will.

In all his daily duties
He diligent must be:
And say, "Whatever I do Lord,
I do it unto Thee."

When the little Christian prayeth,
He must use no angry words:
For his little fellow Christians
Are members of the Lord.

If a playmate take his playthings,
He must not rudely try
To snatch them back, but mildly ask
Or meekly pass them by.

He hath asked to be made holy,
So he must strive all day,
To yield his will to others' will,
His way to others' way.

No greedy thoughts dishonor
The Christian child at meals,
He eateth what God giveth him,
And ever thoughtful feels.

When no human eye can see him
He knoweth God is nigh,
And that darkness cannot cover him
From His all-seeing eye.

When in a fault he falleth,
He must not hide the same—
Repentance and confession
Must yield a healing pain.

No more kneel then in his chamber,
Compass what he hath done,
And ask to be forgiven
For the sake of God's dear Son.
Again when evening cometh
The Christian child will pray,
And praise the Lord for blessings given
To him throughout the day.
Then his soul to God committing
He quietly may sleep,
God and his holy angel hosts—
Will watch around him keep.
God bless thee little Christian,
Do holy, humble, mild,
Obedient, thoughtful, diligent,
A truly Christian child.
God bless thee, little Christian,
And bid thee God bless me,
I've taught thee what the little child
Of a Christian child should be.

EXHIBITING EFFECT OF FICTION.—There is food for thought in the following extract from Isaac Taylor's "Natural History of Enthusiasm."

"Every one knows that an artificial excitement of all the kind and tender emotions of our nature may take place through the medium of the imagination—Hence the power of poetry and the dreams. But every one must also know that these feelings, however vivid and seemingly pure and salutary they may be, and however nearly they may resemble the genuine workings of the soul, are so far from producing the same softening effect upon the character, that they tend rather to inarduate the heart. Whenever excitations of any kind are regarded distinctly as a source of luxurious pleasure, then instead of expanding the bosom with beneficent energy, instead of dispelling the sinister purposes of selfishness, of shedding the stiffness and warmth of generous love through the moral system, they become a pre-ying centre of solitary and unsocial indulgence, and at length displace every emotion that deserves to be called virtuous. No cloak of selfishness is in fact more impenetrable than that which usually envelopes a pampered imagination. The reality of woe is the very circumstance that paralyzes sympathy; and the eyes that can pour forth their floods of commiseration for the sorrows of the romance or the drama, grudge a tear to the substantial wretchedness of the unhappy.—Much more often than not, this kind of luxurious sensitiveness to fiction is conjoined with a callousness that enables the subject of it to pass through the affecting occasions of domestic life in immovable apathy: the heart has become, like that of Ishmael, "firm as a stone, yea, hard as a piece of the nether millstone."

NOT ASHAMED OF HIS RELIGION.—Dartmouth College, on the Connecticut river, at Hanover, New Hampshire, is one of the oldest and most respectable Colleges in our country. It was named in honor of Lord Dartmouth, an English nobleman, who gave a large sum of money to endow it. There is a fine picture of him in one of the College halls. He was young, and handsome, and rich, and accomplished; but he had something far better than all these—he had piety. He loved and honored his Saviour, and although at the time when he lived it was the fashion to mock at serious things, he was never ashamed of his religion. The king and some noblemen agreed, on one occasion, to take an early morning ride. They waited a few minutes for Lord Dartmouth. On his arrival, one of the company seemed disposed to call him to account for his tardiness. "I have learned to wait upon the King of kings before I wait upon my earthly sovereign," was Lord Dartmouth's answer. No matter what he had to do, or who wanted him, reading the Bible and secret prayer were duties which he never put off. Let us remember his example, and be faithful to God as he was.—Child's Paper.

FIRST STEP TO RUIN.—My first step to ruin, exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of his prison house, "My first step to ruin was going fishing on the Sabbath. I knew it was wrong; my mother taught me better; my minister taught me better; my master taught me better; my Bible taught me better. I didn't believe them, but I didn't think it would come to this. I am undone! I am lost!"

Perhaps he said, "It is too unpleasant to be cooped up in a church. What harm is there in taking a stroll into the woods? What harm in carrying my fishing-tackle and sitting on the banks to fish?"

What harm! Why, the harm is that God is disobeyed, who says, "Remember the Sabbath-day to keep it holy." The moment a youth determines to have his own way, choosing his own pleasures before God's will, that moment he lets go his rudder, his compass, his chart; nothing but God's word can guide you safely over the ocean of life. Give that up, and you get bewildered; you are drifting; you will be lost.—Child's Paper.

Correspondence.

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

SONGS OF THE CHURCH.

FOURTH SUNDAY IN ADVENT.

No. 5.

Watt, Zion wait, Thy Saviour King,
Has now in triumph poised His wing;
And hosts of angels round Him throng,
To lead His path, and chant His song.

The Great Archangel's trumpet blends
With the restful voice of God;
'Midst shouting thousands He descends,
To tread the earth that once He trod.

O make us at this dreadful day,
On Thee, Incarnate Lord to stay;
That when we hear Thy well-known voice,
We may with fearless hearts rejoice.

Watt, Zion wait! Thy saints who cry,
Beneath Thy altar-steps shall wake;
To meet the Lord enthroned high,
When th' eternal day shall break.

W. B.

No. 6.

ORDINATION.

Thy holy Church, O gracious Lord,
From age to age we trace,
The keeper of Thy precious word,
And treasure-house of grace.

From earth withdrawn Thou still art near,
Thy saints to bless and teach,
And still Thy gentle voice we hear,
Whene'er Thy servants preach.

On these, look down, O Prince of peace,
In mercy from Thy throne;
And make their ministry of grace,
Effective as Thy own.

Once more upon this chosen band,
O breathe Thy grace divine,
That by Thy inspiration fired,
Their light may burn and shine.

O send them forth, Thy Ministers,
With messages of love,
And give them souls redeem'd to Thee,
To fill Thy Church above.

W. B.

No. 7.

ST. THOMAS THE APOSTLE.

Assail'd by doubts, to Thee, O Lord,
We fly for sure relief;
And lest Thy Gospel we deny,
"Help Thou our unbelief!"

Our ears are deaf, our eyes are dim,
Our hearts are hard and cold;
Then let the promised Paraclete,
Thy mysteries unfold.

We crave no surer word to teach,
No surer sign to prove
The truth divine, Thy saving grace,
And everlasting love.

"We walk by faith," th' infallible word
From age to age endures,
And to the sightless who believe,
Thy blessedness ensures.

W. B.

* Mark, ix. 24. † John, xx. 29.

FOR THE CHURCH TIMES.

OUR PRESENT POSITION.

NO. VII.

HAVING in my last pointed out what seem to me to be very serious defects in Clause 3rd, of the Revised Statute, I come now, in the course of regular order, to discuss the merits or demerits of the fourth section, which points out, in rather an elaborate and precise manner the mode of electing Churchwardens and Vestrymen.

On a careful perusal of this clause, a person who has been accustomed to the operation of our Church system elsewhere, must be particularly impressed with the novel character which it is made to assume by the present enactment. Novelty ought not to be countenanced or introduced into any operative code of discipline, without the most serious and mature consideration of all the possible bearings of the contemplated modification or change; more especially is this extreme caution necessary in regard to the adoption of any novelty, which may affect religious interests. It was much to be wished that the framers of the Revised Statute had been duly impressed with the vast importance of this necessary circumspection, when they penned the clause under consideration. They ought to have consulted and weighed well the "constitutions and canons Ecclesiastical" of the Church, for which they were legislating, with a view to ascertain the measure of extent to which any modification of her system could safely be carried, without verging on the almost invisible line, which divides orthodoxy from schism.

This preparative to the discharge of their important trust, appears to have been the more necessary in consequence of the distinct recognition, with the first clause enunciated, of "the orders and constitution of the Church of England." But in order to form a just conception of the extent, to which a departure from the order of the Canon has been affected, I will here place in juxtaposition the 89th Canon and the 4th Clause of the Statute under discussion:—

89th Canon. Revised Statute, 4th Clause
"All Churchwardens or "The Churchwardens
Quorum in every Parish and Parishes of every
shall be chosen by the joint Parish shall meet annually
consent of the Minister and Parishes, if it may be, on
the Parishes, on the Monday next after Easter-day, or the
be: But if they cannot agree, and place of meeting, hav-
grew upon such a choice, ing been first given by the
then the Minister shall Rector or official or Minis-
choose one and the Parishes, at which meeting the
towers another; and with Parishes shall choose
out such a joint or several two Churchwardens and
choice, none shall take upon the Vestrymen, to whom
them to be Churchward- the Clergyman officiating
ens." as Rector in the Parishes
shall be added."

Here a vast discrepancy between the Canon and the Statute at once presents itself. The former recognizes an important status as belonging to the minister, in virtue of his office, and of course as a matter of right. His consent is necessary to the validity of a joint election; and should any difference ensue between himself and the Parishes, in reference to any point of minor detail or convenience, he has the sole right of appointing one Churchwarden. Our statute differs toto caelo from all this. It completely ignores the position of the Clergyman, as a controlling or guiding influence in his own Parish. It treats him merely as a tool—a servant—to give notice of the time and place of meeting, and then, as if in derision, compensates him for all this stated amount of labour, by assigning him the honour of being added as a unit to the number of Vestrymen! Neither is there a word said as to his share, in the proceedings of any parochial meeting; no privilege as chairman, no eligibility to the chair at all is mentioned; so that he might be compelled to call a meeting at which a chairman hostile to his interests might preside, and at which, in terms of the concessions accorded to the Parishes by Clause 3rd, his stipulated fees and part of his parish might be forever alienated from his power, by a single vote.

Surely this is a very humiliating position to be occupied by any Rector or Minister. From the spirit of unkindness if not of hostility which the clause under discussion displays towards the influence and position of the parish clergy, one might be led to infer, that they have hitherto been acting a very tyrannous part—that they have been tampering either with the liberty of their people, or with the rights of the Church in such a grievous manner, as to render them henceforth incapable of holding any trust, beyond that of mere vestryman. Or perhaps it was thought that their sentiments ought to be so ethereal, and their disposition so sublimated above the influence of the vulgar contaminations of earth, that it might be considered a mark of disrespect to trouble them at all with the mere temporalities of their parishes. In either case the status which the law assigns to them, in their parish meetings, is by no means flattering to their vanity; much less is it expressive of that degree of grateful feeling and mutual confidence, which, by every rule of correct reasoning, the laity of Nova Scotia owe to their clergy. The privileges of the Rector, as specifically defined by the canons and constitutions of his Church, are here totally disregarded, and another arrangement introduced and actually imposed upon him, under the solemn sanction and authority of a law, without his consent or approval being ever asked. Would any other class of her Majesty's subjects in this Province, submit passively to a similar treatment?

Would any denomination among us consent, for the sake of some supposed convenience to have their original platform—to use a technical term—altered or tampered with—to have their articles of discipline quietly set aside—to have their rules of order rendered inoperative, by the collective wisdom of any number of laymen; however high their authority or powerful their influence; would any denomination among us consent to all this, without any evident cause being assigned for such a sweeping change? I am very sure none would. A system of agitation and excitement would be at once adopted and pursued with unwearied pertinacity from one end of the Province to the other, until the obnoxious enactment was either modified or cancelled. A vast grievance, too heavy and oppressive to be borne, would at once be manufactured out of such materials. It would be represented in all its odiousness and deformity with persevering industry, and brought to bear on other interests, until every one of the body felt satisfied as to the present safety and future security of his religious privileges. And yet the clergy of the Church are expected as a matter of course to submit passively to any enactment which the Legislature, in its wisdom, may see fit to pass for their guidance, although their views or their wishes had never been consulted in the matter. And if they attempt to make any effort for the redress or modification of any legislative grievance, they hazard not only their well known reputation for obedience and submissiveness to the powers that be, but their very usefulness with the people. The truth is they have been so long in the habit of viewing these powers, in the light of their legitimate protection, that they find themselves placed in a novel and forced position, when

alled upon by the agencies of passing events, to defend personally their rights and their privileges.

The marked attention however to existing interests, which generally characterizes the acts of our Provincial Legislature, leads naturally to the conclusion, that, in the present instance, they did not mean, by taking from us the title of an Establishment, to abridge our privileges or to trench upon our rights, as a denomination. Yet that our internal discipline has been seriously infringed upon, and our position rendered contradictory and therefore untenable, will further I think sufficiently appear from the following startling question. *Are we certain that, by accepting this enactment at the hands of the Legislature, and under all the circumstances connected with the case, we are not at this very moment verging on a state of alienation and schism from our mother Church, which has hitherto nurtured and sustained us with the care and tenderness of a very parent.*

The question here propounded is of too much importance, both in its tendency and effect, to be asked or considered without the deepest concern. It deserves, in my humble opinion, the profoundest attention which it is in the power of earnest churchmen to bestow upon it. Permit me therefore to dwell on it for a few moments.

Theologians tell us that there are three modes by which persons may become separated from the communion of the true Church, and thus depart from the unity of the spirit and the bond of peace.

1. The first mode consists in the adoption of some erroneous doctrine, tending to improper or inadequate views of Scriptural truths. This is heresy.

2. The second mode of departure consists in overlooking or disregarding those principles or axioms of order, by which the Church is fenced round externally from the world, and defended as a united whole. This is schism.

3. The third and most hopeless mode consists in throwing off all connection with the visible Church, and living without God in the world. This is apostasy.

Now, of the first and third modes, we of this Church are entirely guiltless, because neither the purity of our faith nor our steadfastness in professing it can possibly be impugned. But with all the deference which is compatible with a correct enunciation of the truth, I would submit to every thoughtful mind within the precincts of our Zion.—*Whether under all the circumstances of the present case we can be said to be altogether free and clear of all blame in regard to the second? Have we not by our silence consented to an enactment detrimental to those principles by which the Church is externally defended by its discipline? This I think cannot be denied. It is written in our public annals. And therefore, as it appears to me, the inference is inevitable. We have by our negligence or remissness, or some other cause, consented to an act of the Legislature, which exposes us as a body, to the hazard of being counted in the category of schismatics. And we must continue, as I think, in a state of open exposure to this extreme peril, while the Revised Statute shall remain unrevoked or unmodified.*

It is submitted that the interference with their rights and privileges, which the clause under discussion sanctions and enforces, places the clergy more especially, in a most critical position. Their source of complaint is no imaginary one. Their conscience and their sense of duty are involved in the issue. For our standard as ritualists, one and all, from the good Dean Comber down to the learned Bishop Muir, behold "that the canons of the Church are binding upon the Clergy as a general rule, by virtue of their own authority." Drs. Burne and Browne are of the same opinion. "Glad obedienter," to the canons is understood, by these expositors, to be implied in the ordination vow. The observance of them, therefore, where they apply, becomes a matter of conscience with every Clergyman.—But the Revised Statute not only ignores this solemn obligation, but also authorizes the minister and parishioners to act in a direct opposition to it. Which is the Clergyman to obey—the canon or the statute? If the former, he may be guilty of contumacy; if the latter, he will not only do violence to his conscience, but trespass upon the very confines of schism. CRITO.

The Church Times.

HALIFAX, SATURDAY, DEC. 18, 1852.

THE LORD IS AT HAND!

The season of Advent is drawing to a close, and before another number of our paper shall meet the eyes of our readers, the joyous anniversary of the Saviour's first coming for the ransom of a captive world, will be upon us. How strikingly appropriate to the closing week of this preparatory season, are the Epistle and the Collect chosen for to-morrow. The former, calling upon us to "rejoice in the Lord always,"—that Lord whom the eye of faith now beholds, as it were, bringing "peace on earth and good will to men"—to let our moderation be known unto all men, since "the Lord is at hand,"—and to seek in believing and filial prayer, that freedom from carefulness, and that complete reliance on a Saviour's pardoning love, which will fill the heart with the peace of God which passeth all understanding."

And in the beautiful Collect for the day, we find

words, than which none better can be used by the Christian, in the church and in the closet,—whether his prayer be, for the greater spread of the Redeemer's kingdom, and the plainer manifestation of His power in the bringing in of Jew and Gentile, to own, with heartfelt submission, His spiritual dominion. Or, whether his prayer be, for more of the fulness of Divine peace and love to be imparted to his own soul—that the Lord Jesus may come, and "dwell in his heart by faith," so that he "may be one with Christ, and Christ with him."

In either case, how suitably a manual has the Church provided for him in this Collect for the fourth Sunday in Advent. When indeed under an awakening sense of eternal things, we survey the prevailing carelessness and ungodliness around us—the open transgression of the Divine laws, and the lukewarmness and indifference as to vital religion—or as to any thing but the things of a perishing world—then surely, all who have in their own hearts the love of Christ, will be constrained to pray, "O Lord, raise up thy power and come among us!"—"Novitately work in the midst of the days!"—"Beat down Satan under our feet!"—"Turn the hearts of the disobedient to the wisdom of the just."—"Cast out the legion of evil spirits, (with foul intemperance as their foremost leader) from our land, and let all classes be taught to know and serve Thee, in spirit and in truth, from the least to the greatest.—And who that individually feel, as every true Christian must feel, that "through his sins and wickedness he is sore let and hindered in running the race that is set before him," can fail likewise to implore the same Almighty Lord, to draw near, and with "great might to succour him," that His "grace and mercy may speedily help and deliver him" in all time of his need. May the impression left on all hearts, by the services of Advent, be such that they may be in tune for such supplications as these, and for the holy exercises of Christmas day, and not only so, but may they be "looking for and hastening unto the coming of the Day of God," which, if regarded (as virtually it may) as of the same import with the hour of death—is indeed at hand to us all!

ANOTHER IMPARTIAL WITNESS.—In a late No. we gave a pleasing extract, showing the opinion of a Presbyterian Minister of the services of our Church, as performed by the celebrated Dr. McNeill, of Liverpool. We take now from the Toronto "United Empire," a remarkable testimony to the prosperity and efficiency of the Church of England, furnished, as it appears, by an eminent Wesleyan Minister, which may serve to allay the fears and refute the Statements of those who would make it out that semi-Romanism has taken large possession of the Establishment, and that it is tottering on its foundation.

PROGRESS OF THE CHURCH OF ENGLAND, IN ENGLAND.—Zion's Herald contains a very interesting letter, dated "England, 23d July, 1852," and supposed to be written by the Rev. Dr. Hanna, one of the most able and eloquent Wesleyan Ministers in England. It is republished in the Christian Guardian of this City, under date of the 22d September; and may therefore be relied upon as authentic. The information it conveys, of the progress of the Established Church in England, must be truly gratifying to the heart of every true son of the Church, who views the rapid strides she is making to evangelize the world, and to preserve unbroken and unparalyzed, the glorious spirit of life and vitality, which animated "the noble army of martyrs," in the darkest hours of their agonies and suffering, and the brightest for the triumph of their glorified spirits. After alluding at considerable length, to Macaulay in his youth—to the character of the new Parliament—to the Non-Conformists, and the Irish Brigade, in the House; the writer goes on to speak of the Dissenters, and the Established Church in the following language.

"We have adverted to the introduction of a larger number of Dissenters into the Legislature than usual. On your side the water some curiosity may be felt as to the probable influence of this on the Establishment principle, and on the Established Church itself. We are of opinion that this larger infusion of Dissenters will not have the least effect on the question. In the past years, we should say that the church has doubled, or trebled its strength in the nation. This has taken place by various causes and agencies. A vast number of new churches have been built, in every part of the country, and especially in our large towns.—so that the populations which were only pervaded by Methodist and Dissenting places of worship, are now filled by "Churches." This has been done partly by voluntary subscriptions. These new Churches are now counted by very efficient clergymen, as a general rule; they are evangelical in their doctrines; are good men as to their lives;—many of them are able, popular and attractive preachers, and they are eminent in the pastoral care of the people. There exists in this country a Society called "The Pastoral Aid Society," supported by voluntary subscription. Out of the funds of this Society assistance is offered to these and other Churches, so that the incumbent is often able to keep

two or three curacies in connection with one congregation. This gives to such centres of religious influence vast advantages. Besides assisting in the duties of the pulpit, these curates, with their Vicar at their head, have time and opportunity to pervade constantly the whole district, and gain over the whole population to the Church. Near the spot where this is written there is a case of this sort. The Church was so crowded, though there was service three times on the Sabbath, that it was found necessary to add a fourth, in order to lessen the pressure and give the people an opportunity of attending. This is only a sample of what is going on elsewhere. In addition to preaching, the clergy and laity as well, have become exceedingly assiduous in their attention to the education of the rising generation; so that the Church fills the country, and now can compete with them.

Thus by the increase of churches, schools, pastoral care, evangelical preaching, and the multiplication of means together with the moral influence of the whole, the Church commands itself to the public approval.—We should say, that by far the greater number of the poor of the community, who attend public worship at all attend the service of the Church. The olden Dissenting bodies are chiefly made up of the middle classes; this is now the case very much with the Wesleyan connexion; the New connexion, and the association; branches from the old stock are much in the same state; and the only Methodist body which does much amongst the poor is the Primitive Methodist Church. From this it will be seen that the relative strength of the religious parties in this country, has, during the period referred to, been very much changed; the church having, in that time, gained much ground; and if the non-conformist bodies have not actually lost ground, they have relatively done so, by the growth of their rival."

This is one of the reasons appointed by the Church of England for holding Ordinations, and accordingly, to-morrow, (D. V.) will witness the admission of hundreds, at home and in the Colonies, into the sacred ranks of the Ministry of Christ. How appropriate the prayers appointed, in reference to this subject, and how earnestly should these prayers be offered up by all, who tender the welfare of souls and the advancement of the Redeemer's kingdom,—*"That at this time the Lord may so guide and govern the minds of His servants the Bishops and Pastors of His flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of His Church, and for the candidates for that holy office, that he would give them His grace and heavenly benediction; that both by their life and doctrine they may set forth His glory, and set forward the salvation of all men."*—Such prayers we trust, will be fervently offered by the thousands in this Diocese, in reference to the solemn duties to be performed in St. Paul's Church on the morrow, when we understand seven Deacons will be admitted to the order of Priests, and two will be ordained Deacons.

May that presence of the great Head of the Church which has been promised always even unto the end of the world, be largely vouchsafed on that interesting occasion, and may each of these on whom Episcopal hands are now to be laid, prove himself a faithful minister of the Lord Jesus Christ.

We understand that the Rev. Mr. Roddle, who has passed the year of his Diaconate as Assistant at St. Margaret's Bay, is now to take charge of Puzwash, which has been vacant since the removal of the Rev. Mr. Avery to Aylesford.

COLONIAL CHURCH & SCHOOL SOCIETY.

The annual meeting of the Nova Scotia Branch of this Society, was held in the Temperance Hall on the evening of Tuesday last. The Lord Bishop of the Diocese presided. The attendance was small. His Lordship delivered an interesting address touching the affairs of the Society, and bearing ample testimony to the good which has been effected, especially on the Eastern shore, through the instrumentality of its Agents. A Report was read by the Secretary, W. M. Howe, Esq., a large portion of which consisted of detailed accounts of the missionary labours of Messrs. Alexander and Jordan, and others. This document will shortly be published, and thus speak for itself. We gathered from it, that the funds are increasing, and the Agents in this Province decreasing, and that the chief difficulty now is to procure qualified teachers. Nearly forty different stations, from which applications for aid have come in. There are however three Missionaries now paid by the Society in this Diocese. The want of a Normal School, for the purpose of training an effective band of Teachers, was dwelt upon by the Bishop and other speakers. An affecting tribute was paid to the memory of Mr. Wilson late Teacher at Three-mile-house, in the Parish of St. George, whose labours appear to have been greatly blessed. It will be strange indeed if this time should be selected for withdrawing

from that station, the allowances hitherto enjoyed, especially as the funds are not required elsewhere. The speakers in the course of the evening, were Rev. Mr. Maturin, P. Lynch, J. W. Ritchie, P. C. Hill, C. Allison, T. Brown, Esq. Mr. Yewins and Rev. Mr. Dunn.

COLONIAL ADVOCATE.—We beg to acknowledge the receipt of a specimen number of a newspaper to be printed in this City, under the above title, and, as we understand, under the editorial management of Matthew Ritchie, Esq., Barrister at Law. A Journal, free from party violence, and disgusting personalities and vulgar abuse, is certainly a desideratum; and we doubt not will receive a welcome support from the moderate and right thinking portion of the community. That the new publication will not only be thus chaste in its character, but also instructive and elevating in its tone, we may confidently infer, from the specimen before us, and from the already acknowledged talents and attainments of its Editor.

We therefore cordially welcome this addition to the City Press, and wish it a more worthy patronage than is accorded to some of its neighbours.

We are happy to hear that the subscription list for Mrs. Miller's forthcoming edition of the Wild Flowers of Nova Scotia, presents a large and respectable array of names.

We have had the pleasure of seeing the original drawings, which, without pretending to much skill in such matters, we think may safely be pronounced BEAUTIFUL. It cannot but be gratifying to all but those who will admire nothing except what is "abroad," to see native talent thus successfully employed in bringing to the notice of the British and American public, our native flowers, which have hitherto "blushed unseen" in the wilds of our forests, but which may well rival those of sunnier climes.

We see in the last Church Witness, an affectionate address from the people of Sackville and Dorchester, N. B., to their Clergyman, the Rev. T. N. Dowle, (a native of Windsor,) presented at a time when he had resigned his mission, and was about to leave them. It appears by his appropriate reply that he had acceded to their earnest request that he should remain as their Pastor. This result must be alike honorable and gratifying to both parties.

The last No. of the Church Witness is accompanied by a rather un-... on this side the Atlantic, an Extra, containing a full report of the proceedings at the St. John Church meeting referred to in our last. The speeches on both sides of the question then discussed are excellent, especially the calm and dignified and truly Christian exposition given by Judge Parker of the whole case, his judgment being, that more time and information are wanting before any proper decision can be arrived at on the matter at issue. This seems to have been the general sense of the Meeting.

On Monday, the 13th instant, a deputation consisting of the Church Wardens, Vestry, and several other Parishioners of the Parish of St. Margaret's waited on Rev. T. D. Ruddle, at the Rectory, and presented him with an address and received his reply as follows:— ADDRESS.

To the Rev'd. T. D. RUDDLE, Assisting Minister of the Parish of St. Margaret, St. Margaret's Bay.

REV. AND DEAR SIR. We the Church Wardens, Vestry and Parishioners of the Parish of St. Margaret, have heard with deep regret, that you are to be removed from among us, and that your departure is now at hand. We cannot suffer you to leave us without expressing to you our sincere regard and esteem. During your brief sojourn both as a Clergyman and Gentleman, your ministrations in this Parish have been satisfactory and acceptable to us. From you we have received spiritual comfort and pleasure in declaring to us the whole counsel of God; and we sincerely pray He will, of His love and goodness, grant you His choicest blessings, keep you in health and strength and in His gracious protection, and comfort you under whatever trials, troubles, and difficulties, He may in His good providence be pleased to call you to, and grant that His work may prosper in your hands. Though we are sorry to part with you, yet it is gratifying to hear that you are to be removed to another, and we trust, a better Parish, there to declare to our brethren, the spiritual instructions that we have been blessed with, and we request to be remembered in your prayers to the Throne of Grace, which we shall not fail to offer for you. With our best wishes for your future happiness and prosperity, We remain,

Your Affectionate and attached friends, PETER DAWSON, Church Wardens, JAMES REDMAN.

[Vestry and a large number of the Parishioners of St. Margaret's Bay, 10th December, 1852.]

REPLY. To the Church Wardens, Vestry and Parishioners of the Parish of St. Margaret.

MY DEAR FRIENDS. During my sojourn among you for the last twelve months, I have invariably experienced so much kindness, that I am not surprised at the affectionate tone of your address. Be assured I highly value that address, for in it I see the unfeigned and genuine expression of your friendship and kind feeling.

The Missionary who has placed a hemisphere between himself and his father-land, and is cut off from the daily sympathy of faithful and long tried friends, is liable, perhaps above all others, to feel "the heaviness of heart that makes him sleep," and will often be necessarily forced to feel that he is a stranger in a foreign land. Under such circumstances an assurance of esteem from those who have had full opportunity of knowing him, is indeed a grateful tribute.

From my heart I reciprocate your wishes for my future happiness. I shall not fail as you request to bear you in mind in my approaches to the Throne of Grace, and I thank you for your assurance of a similar remembrance.

And now Dear Brethren, farewell. May the Saviour become each day more and more precious to you.— May you ever rely on Him and His finished work as your souls' anchor. May you daily be renewed in the spirit of your minds, so that finally you may obtain "an inheritance among them that are sanctified."

Among you were and my first effort as a Minister of the Gospel, and the indulgent approval, ever as on the present occasion, accorded to those feeble efforts, has oftentimes amid the depressing consciousness of many imperfections, led me to "thank God and take courage."

From these considerations you will ever be remembered with feelings of peculiar interest, by

Your affectionate friend in Christ, T. D. RUDDLE.

We omitted to notice in our last the well merited tribute of respect recently paid to the Venerable Chief Justice of Nova Scotia, by the gentlemen of the Bar, on the occasion of his 79th Birthday.

We imagine the instances are rare of nearly half a century passed in active judicial life with the ability remaining, both physical and mental, to discharge them still. When that period shall arrive, as come it must ere long, in which the venerated individual who now presides over the jurisprudence of the country, shall do so no more, we are persuaded the regret will be as universal, as the satisfaction now felt, that he is yet permitted to adorn and dignify the Bench of Nova Scotia.

CARD. The Rev. J. C. Cochran, in the course of his Missionary visit to some of the hours within 20 miles of the City, has met with several cases of great poverty and distress in consequence of the failure of the fisheries. Some whole families are destitute of food and clothing, with no means of procuring either until Spring returns. He takes this method of intimating to those who "remember the poor," at this important season of the year, that he will gladly receive donations in money, provisions, or cast off clothing of any description for men, women, or children, which he will be happy to apply to the necessities of these poor people. His residence is Brunswick Street, opposite St. George's Church. Dec. 18, 1852.

Table with 3 columns: Rec'd. Nov. 20, D. C. S., and amounts. Includes entries for St. Paul's Halifax and Mr. Tupper, Aylesford.

ORDINATION.—The Lord Bishop of the Diocese will hold an Ordination in St. Paul's Church on Sunday morning, the 19th inst. The Rev. Dr. McCawley, President of King's College, Windsor, will preach the Ordination Sermon. Morning service will commence a half past ten, instead of at eleven o'clock, the usual hour.

Married. At St. Luke's Church, on Wednesday, the 15th inst., by the Venerable the Archdeacon JAMES SOMERVILLE LITTLE, Esq., Surgeon, Royal Artillery, to ELIZABETH daughter of the Rev. Dr. Porter, of Abington, Exeter, Devon, late President of King's College, Nova Scotia. At Round Hill, Annapolis, by the Rev. E. Gilpin, on the 7th inst. Mr. CHARLES B. WHITMAN, to Miss J. CHAMMAN. On the same day, by the same, Mr. JACOB ZINK, to Miss HANNAH WILSON. In the afternoon of the same day, by the same, at the Western Shore, Mr. JAMES WINTER to Miss MARY ANN LANGSB, all of the Parish of St. Stephen, Chester. On Sunday the 13th inst. in St. Paul's Church, Margaret's Bay, by the Rev. S. D. Ruddle, Mr. DAVID BURGONE, of Mulhous Bay Lunenburg, to MARY ANN BOUTRIER of St. Margaret, Bay. At the House, New Glasgow by the Rev. John Stewart, CAPTAIN WILLIAM ROSE to JANE, second daughter of Mr. Donald Ferguson, Pictou. At Pictou, on Thursday, 25th inst., by the Rev. Mr. Buchanan, Mr. BENJAMIN BOWEN, Merchant, to JANE, eldest daughter of James Colclough, Esq. At Chester, on the morning of Thursday the 9th inst., by the Rev. Dr. Shuter, Mr. JOHN NOBLE, to Miss ELIZA WINTER.

WED. On Friday morning, Dec. 10th, Passed your youngest son of Mr. George Coombs, aged 14 years.

Shipping List.

ARRIVED. Monday, Dec. 13.—Bright, Swift, Underwood, New York. 9 days. Pamela, Pictou bound to Boston, schr Mary, Canada. Tuesday Dec. 11.—schr Phoenix, Arichat. Wednesday Dec. 13.—schr Susan, Suez, Suez, Sydney. C. B. 15 days; Active, do. Lark, Pope's Harbour, Mary Ann, Bar Chalcourt, California, Griffin, Ragged Islands; Bright Halifax, O'Brien, Boston. CLEARANCES. Tuesday, Dec. 14.—Bright, Underwood, Banks, Jamaica, Lord Layat, Just B. W. Lohes, Laura Day, Boston, Joseph, Allen, Georgetown, P. E. Island. Wednesday, Dec. 15.—Zealots, Crowley, St. Andrew, N. B.

COUNTRY MARKET.

Table listing prices of various goods on Saturday, December 1. Includes items like Apples, Beef, Butter, Catsup, Cheese, Chickens, Eggs, Geese, Hams, etc.

Advertisements.

CUT NAILS! CUT NAILS! 150 TONS OR 3000 kecs of the above, from 2 1/2 to 4 1/2, of superior quality, domestic manufacture, for sale at \$19 per ton. We strongly advise our friends to purchase at the present price. In the coming Spring this article cannot be manufactured and sold under £21 £22 per ton, in consequence of the recent rise in the price of iron. Samples sent to the country by Coach free. Apply to EDWARD ALBRO & CO. Dec. 11 1852.

JUST PUBLISHED. And for sale at the Depository, S. P. O. R. No. 24, GRANVILLE STREET. A SELECTION OF PSALMS AND HYMNS FOR THE DIOCESE OF NOVA SCOTIA. SANCTIONED BY THE LORD BISHOP OF NOVA SCOTIA. Single Copies of the Book will be sold at 1s 4d. A small discount will be made to Country Parishies, when twelve or more are ordered. Sold for Cash only. W. M. GOSSIP. Nov. 13 1852.

BETTER THAN THE BEST! BELCHER'S FARMER'S ALMANACK, FOR THE YEAR OF OUR LORD, 1853. FOR SALE BY THE SUBSCRIBER, No. 8, HOLLIS STREET, and at all the Book-Stores in the City, containing a large amount of useful INFORMATION FOR THE PEOPLE, forming a complete DIRECTORY TO THE NEW YEAR. Halifax, Nov. 20. C. H. BELCHER. The above Almanack can also be had Bound and Embellished with an Engraved view of A SCENE IN THE BAY OF ANNA-POLIS. BELCHER'S FARMER'S ALMANACK.—This time honored Annual is just out of the Press. It shows not the least decline in the quality and usefulness of the contents, through which it has attained the widest celebrity of any similar publication in Nova Scotia. The materials of Belcher's Almanack are so skilfully arranged, that the work presents a vast amount of information, needful to every body; in a very compact and neat form, and the price is considerably under its intrinsic value.—Acadian Recorder.

ANNUALS FOR 1853; AND GIFT BOOKS FOR CHRISTMAS PRESENTS. NEW TOYS IN GREAT VARIETY. A LARGE AND ELEGANT ASSORTMENT OF THE above, well suited for Tokens of Remembrance, and Gifts at Christmas. ALSO. YANKEE COMIC ALMANACKS for 1853; Nugent's Belcher's and Cunneen's Almanacks—by the gross, dozen or single, at the cheapest rates. Orders from the Country, for any of the above, promptly attended to, on the most favorable Terms. All kinds of SCHOOL BOOKS, and WRITING PAPERS, and Plain and Fancy STATIONERY of every description, computed on hand at the NOVA SCOTIA BOOK & STATIONERY STORE, No. 21, GANES STREET, which the Nova Scotia Public are respectfully solicited to patronize. W. M. GOSSIP. November 27.

Poetry.

THE GOLD FINDERS.

(FROM THE BRITISH JOURNAL.)

The blithe mislummer time brother,
The primo all the year,
Is shining on our Irish hills,
And you are waiting here;
Wat hing base to me night and day
On this wild southern woe-ll.

Advertisements.

E. K. BROWN,

NO 1, ORDANOE SQUARE

HAS RECEIVED PER LATE ARRIVALS, A WELL

selected Stock of HARDWARE,
Bar, Bolt, Hoop and Sheet Iron,
Cast, German, Blistered and Spring STEEL,

TABLE CUTLERY,
Pocket Knives, Scissors and Razors,
Harness Mounting,
Cabinet Brass Ware, Grub Chair and Brass Web,

Stoves, Iron Pots, Oven and Oven Covers,
Tea Kettles, Boilers, Fry Pans, Preserving Kettles and

Saucepans,
Sash Weights, Cart Boxes, Black Brushes,

Ships' Compasses, Colours and Time Glasses,

BEST LONDON WHITE LEAD,

Black, Yellow, Red and Green Paints,

Linsed Oil, Copal and Bright Varnish, Turpentine,

Window Glass, Putty, Whiting and Ochres,

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Fish Hooks—2, 12, 15 18 Thd. Lines,

Salmon, Mullet, Mackerel and Herring Twines,

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a great variety of other articles, which he offers for sale

at the lowest rates for Cash or approved Credit.

LANGLEY'S ANTIBILIOUS APERIENT

PILLS. The great popularity acquired by these Pills
during the seven years they have been offered for sale in
this Province is a convincing proof of their value, as no

These Pills are gently recommended for Bilious
Complaint, or morbid action of the Liver, Dyspepsia, Con-
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numerous symptoms indicative of derangement of the Dis-
gestive organs. Also, as a general Family Aperient. They

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selling at the very lowest market
prices an Extensive Assortment of New and Seasonable
DRY GOODS.

Comprising every article generally needed for the City and
County Trade. Good Welsh Flannels, heavy Winter
Blankets, a large assortment of Worsted Stuffs, for Win-
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CORDIAL RHUBARB FOR THE PREVENTION
and Cure of Diarrhoea, Dysentery, and all Disorders
of the Stomach and Bowels arising from debility, or loss
of tone.

This preparation of RHUBARB, combined with valuable
aromatics, antacids and emmenatives, acts as a corrector of
acidity, the frequent cause of bowel complaints;—re-
moves irritating obstructions, and when its use is per-
sisted in, imparts tone and vigor to the digestive organ.

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WAREHOUSE. English, French, and Mediterranean
Drugs, Spices and Perfumery, of the first quality, imported

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CURE OF CHOLERA MOROSA, DYSENTERY, DIAR-
RHOEA, &c. Gives immediate relief in the most violent
cases. Its effect is to quiet, heal, strengthen and perfectly

MONSIEUR CHAUDELEC will re-open his
FRENCH CLASSES on the 1st December, at his
Residence, Granville Street.

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CURE OF CHOLERA MOROSA, DYSENTERY, DIAR-
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cases. Its effect is to quiet, heal, strengthen and perfectly

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typography and strength of binding, and are it is believed,

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Leeches for sale at LANGLEY'S DRUG STORE.

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

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purity.

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HERE IS YOUR REMEDY!

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

Extract of a Letter from Mr. William Galpin, of 70
St. Mary's Street, Weymouth, dated May 14th, 1851.

Sir,—At the age of 18 my wife (who is now 61) caught
a violent cold, which settled in her legs, and ever since
that time they have been more or less sore, and greatly
inflamed.—Her agonies were distracting, and for months
together she was deprived entirely of rest and sleep. Every

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

Sir,—I suffered for a period of 30 years from a bad leg
the results of two or three different accidents at Gas
Works, accompanied by acrobatic symptoms. I had re-
course to a variety of medical advice, without deriving

THE TRUTH of this statement can be verified by W. P.
Enslant, Church St., Market Street, Huddersfield.

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 her

A WONDERFUL CURE OF A DANGEROUS SWELLING OF
THE KNEE.

Copy of a Letter from John Forfar, an Agriculturist, residing
at Newborough, near Huddersfield, dated May 16th, 1850.

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

AN INFLAMMATION IN THE SIDE PERFECTLY CURED.

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

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

THE PILLS should be used conjointly with the Ointment
in most of the following cases:—

Bad Legs, Cancers, Scalds,
Bad Breasts, Contracted and Stiffened Nipples,
Burns, Sore throats,
Bunions, Elephantiasis, Skin diseases,
Bite of Mosquitoes, Fistulas, Scanty,
and Sand-Flies, Gout, Sore-heads,
Coco Bay, Glandular Swel- Tumours,
Chilgo foot, Ulcers,
Chilblains, Lumbago, Wounds,
Chapped hands, Piles, Yaws,
Corn (soft), Rheumatism.

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Box.

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