

same amount had been promised by the king in a Declaration issued October 25th, 1660. A friendly settlement of the whole controversy appeared therefore close at hand. Had the force of law been given to the Declaration the ejection would not have taken place, and the Church of England would have retained the services of hundreds of men, by whose labours her spiritual influence on the population would have been wonderfully increased. It had been determined beforehand, however, to yield nothing. Parliament refused, as was anticipated and planned, to ratify the royal Declaration. A number of minor alterations, not touching the great points at issue, having been made in the Prayer Book, under colour of meeting the views of objectors, a new edition of the book was ordered to be prepared, and its use was made obligatory by the celebrated Act of Uniformity, which went into operation August 24, 1662.

To be continued.

[ERRATUM.—Since our first page went to press, we have discovered a typographical error in the title of this lecture. It should have been 1662 not "1862."]

For the Christian Messenger.

Opening of the Normal School.

MR. EDITOR,—

The fifteenth Term in the history of this Institution, was formally opened on Wednesday, the 19th inst. The Principal delivered an earnest and solid address, touching the End, the Means, and the Agent of Education,—dwelling at length upon the *time* when the agent could best ply the means for the accomplishment of the end in view. In unfolding this part of his subject, the speaker adduced and eloquently applied several reasons why the Almighty showed, in His Word, such solicitude for the welfare of the young.

Seldom has the Normal School opened with better materials or larger numbers. Every seat in the Institution is full,—there being upwards of 70 enrolled.

Everything connected with the School is fairly in harness; and the harmonious activity of all, betokens, I judge, a most successful session.

ONE PRESENT.

Turo, Nov. 22nd.

Christian Messenger.

HALIFAX, NOVEMBER 26, 1862.

EDUCATION is a matter of so much importance, and affects so deeply the well-being of society and every individual of whom it is composed, that we hardly know whether we need offer any apology for allowing so much of our space of late to be occupied with the discussion concerning the Provincial Normal School. When the question was first broached to us, we knew it would elicit quite a variety of opinions, and hesitated in giving insertion to the first article sent. We have refrained from offering our own views on one side or the other, or expressing any dissatisfaction with the communications of our friends, or desire to restrain them from writing, as we believe it to be a question "on both sides of which much may be said." We would, however, take the present opportunity of congratulating our readers on the ability and good feeling which have been displayed in the correspondence on either side, and would take the discussion as another indication of the spirit of free enquiry which has ever characterized our body. We would consider the discussion also as a proof of the deep interest felt by our readers in the extension of education throughout every branch of society. We would further claim on behalf of our patrons, that they desire to see the Common Schools of our country what they ought to be, and the education given in them what we believe nearly all parties admit that it should be,—equally free for all churches, denominations and sects.

Whatever defects there may be in our School law, we believe it has this excellency,—that it recognizes no partiality; and in this respect, we trust, that in any future amendments or new laws on the subject, this feature will be preserved in both its letter and spirit.

On reviewing the discussion, we think the subject has been pretty well ventilated, and although we would not state positively that it must now be closed, yet we would have our friends bear in mind that long communications, except they are unusually interesting, are tiresome to those for whom they write, and where the same things in substance have been said before, we shall feel that our duty to our readers demands that we shall abridge their communications, or withhold them from publication, as the case may require.

1862. 1863.

TO OUR AGENTS AND SOME OF OUR PATRONS.

We need not remind our friends that the present year is rapidly drawing to its close. We find it necessary to look forward, and prepare for the year 1863, so as to protect the interests of our patrons.

The financial affairs of the paper must occasionally occupy the attention of our subscribers, or they will not fail to suffer the consequences. A goodly number of those who receive our weekly visits give us no trouble in keeping our accounts with them, but, regularly as the year comes round, send on their subscription, either direct to our office or to one of our respected agents. But unfortunately there are others who are not blest with such good memories, or are not disposed to deal so honorably with us, and have allowed more than one or two years to pass by without making any payment. As we should only destroy our own credit, bring ourselves into hopeless embarrassment, and damage the cause we desire to serve, by sending the paper to such persons, we are preparing to remove a number of those unprofitable names from our list of subscribers as a preliminary step towards enabling them to settle their accounts.

Any of our Agents who have received payments which they have not reported, will oblige us by sending on as soon as possible, so that we may be under no mistake with those who have paid up.

We would, however, make one further appeal to such as are indebted to us, before withdrawing our friendly visits, and proceeding with the collection of the amounts due us. We desire to cherish feelings of respect for all who have been our readers, and would fain believe that those whose names are on our books are all honest men, and that they respect themselves for honorable dealing. We have no means, however, of judging of this, except by what our books reveal; we therefore hope that you, gentle reader, if amongst those who are making use of our money, will not allow 1862 to expire and leave your account unsettled. The sum you owe is greatly needed by us. As all masses are made up of individuals, and what is done by the whole is the aggregate of that for which each is responsible, we attribute all our anxiety on this score to you who fail to meet your engagements. You may have other claims, but remember, if you please, that such important interests are involved in this, that no other should take precedence of it.

We promise you more profit from the paper, improved rest, and a greater degree of self-respect, in addition to our thanks, for an early settlement of your account up to Dec. 31, 1862; or, if you prefer, up to Dec. 31, 1863.

Uniformity not Union.

Christian Union and Church Fellowship are not secured by Uniformity. This remedy has been repeatedly tried as a remedy for disaffection, but has been the fruitful source of hypocrisy and infidelity, from the earliest days till now. A Bishop of the Church of England is even now publishing a work which eclipses the notorious "Essays and Reviews" for its unblushing attacks on Divine Revelation. Whilst the famous Act of Uniformity of 1662, ejected Baxter, Owen, Charnock, Flavel, and a host of the most godly men that ever lived, from their livings, it fails to remove from the Established Church of England men of every shade of error and false doctrine. Heterodoxy is not excluded by demanding subscription to Articles of Faith. Where the great characteristics of the Christian Church are violated, and personal religion is not made a requisite to church membership, the body is continually liable to become a mere engine of political power and priestly domination. The lecture, commenced on the first page of our present issue, will give our readers a glance at one of these efforts of this world to subdue Christianity, and bring it into subservency to its designs, but what was meant for evil was the means of conferring vast good. By a review of our forefathers' experience, we and all future ages may be saved from similar unholy alliances and taught the price paid for our present "freedom to worship God." The preparation of the Lecture, and the request made for its publication, will manifest that the subject which has secured so much attention in the mother country during this year, has not failed to interest some in this land. We commend it to the careful attention of all our readers.

THE LANCASHIRE FUND.—A public meeting was to have been held at Kentville on Thursday, the 20th, in aid of this benevolent object, but we are sorry to learn that in consequence of the unfavorable weather, it proved a failure.

A meeting at Wolfville is expected shortly. Yarmouth and Liverpool and all the principal towns are busy trying to help in this good-Samaritan work.

W. Wynter, Esq., delivered his lecture on "China and the Chinese," at Windsor, on Friday evening, to a large audience.—Dr. McCauley in the chair. The sum of \$50 was realized for the above Fund.

Band of Hope.—This juvenile branch of the Micmac Division of the Sons of Temperance gave a public entertainment in Temperance Hall, on Wednesday last, for the same object. They were assisted by a number of the pupils of the National School, under the direction of their able teacher, Mr. J. R. Willis. The weather was somewhat unfavorable, which probably prevented many from attending. Mr. Selden occupied the chair, and briefly addressed the meeting. The Rev. Messrs. Lathern and Gunnison made addresses on the occasion. Vocal and instrumental music, recitations and dialogues formed an agreeable repast to the audience and the young people on the platform. The sum of \$20 was realized for the suffering operatives in Britain.

A repetition was called for, and was to be given last evening. We trust that a larger sum may be forthcoming for the same object, as a reward for these philanthropic efforts of the Micmac Band of Hope.

We call attention to the "Notice" in our Advertising columns respecting contributions in kind for the Lancashire Relief Fund. The Railway Department has granted free carriage for all such contributions. The following are given as the conditions for this privilege.

That they shall be put up in sound well coopered casks, not less than barrel size, or in boxes of sizes equal, or about equal to barrel measurement; to be laden by persons appointed for that purpose, when names are given. Each parcel or barrel to be distinctly and legibly directed by a printed label, or card, descriptive of the object for which it is intended, and the address of the party to whom consigned; and the whole to be laden and unladen without expense to the department.

Registration of Marriages.

VALUE OF NEWSPAPERS.—Old newspapers are often deemed of but little value, and the insertion of Marriages and Deaths in them is sometimes thought a trifling matter, but their importance is occasionally found to be very considerable. A case occurred during the past week which will need no comment:

A widow living at Chelsea, near Boston, whose husband volunteered into the United States Army and was killed recently, applied to the authorities there for the amount due her late husband for wages, bounty and pension. She was refused payment until she could present a certificate of her marriage. Having been married by the Rev. W. Hobbs, at Pugwash, she sent to her friends in that place to endeavour to secure the required certificate; but Mr. Hobbs having emigrated to Australia, her friends sought information at the Provincial Secretary's Office in Halifax. Here they could find no record,—the papers, if there were any, not having been returned and registered. The case seemed hopeless; but remembering that Mr. Hobbs might have sent a notice of the marriage to the *Christian Messenger*, the friend of the widow called at our office to learn if we had the copies of our paper for May 1851 and 1852, believing it to have taken place in one of those two months. We examined our file, but finding no record in the papers of those months, we looked a little further, and in the number for July 2nd, 1852, we found the following:

On the 16th ult., by the Rev. W. Hobbs, Mr. Ellet Betts of Amherst, to Miss Levina Ackley, of Pugwash.

and of course felt much pleasure in giving a Certificate to the fact there recorded, which we doubt not will be all-sufficient.

As the case of this widow may be that of many others, we have felt it our duty to make it known; and in doing so have asked ourselves: What are the lessons that should be learned from this circumstance? The reply to this would appear to be something like the following, to which we believe our readers will give their ready assent.

1st. That a Law providing for the Registration of Births, Marriages and Deaths, is much needed in this Province; as we have continued to urge upon our Legislature for the past five or six years.

2nd. That in the absence of an efficient Registration Law in this Province, a record of Marriages and Deaths should invariably be made in a newspaper,—such a newspaper as is likely to be preserved.

3rdly. That the weekly family newspaper is part of our social arrangements of which, at the present time, we know not the full value to ourselves or others.

4thly. That every good citizen in town or

country, who is able, should feel himself under obligation to patronize and support such paper.

The Lecture season of the Young Men's Christian Association was opened on Tuesday the 18th, by a lecture from the Rev. Mr. Sedgwick. His subject, "Models and motives for young men," was illustrated by a reference to the early life of the Rev. Mr. Bickersteth, at present a clergyman of the Church of England. He (Mr. B.) commenced his life as a clerk in the General Post Office, and from that went to the study of the law, and afterwards to the practice of his profession before entering the ministry. Mr. S. vividly portrayed the sterling integrity, personal piety, and christian activity of the model he proposed for imitation. At the close he exposed several of the various forms of chicanery in matters of trade, the numerous shams in society, and deceptions, practised by even professing christian people, and shewed that they indicated a low state of morals and the absence of high motives in men of business.

The Rev. Mr. Lathern was announced as the next lecturer on Tuesday, Dec. 2nd; Subject, "A man's a man for a' that."

OUR ALMANACKS FOR 1863.—BELCHER'S ALMANACK, with its usual amount of useful matter, has again made its appearance, and is heretofore, will doubtless find a place at the desks of merchants, mariners, mechanics, miners, militia men, and men generally, and may be useful even to matrons and maidens. It is unnecessary to specify its contents, they are so numerous and well known.

THE PROVINCIAL WESLEYAN ALMANACK, adapted to Nova Scotia and New Brunswick, is also before us. Its contents are very similar to those of its more advanced contemporary and got up in good style.

A slight change has been made in this Almanack, in the order of the names of clergymen. Hitherto the "United Church of England and Ireland in Nova Scotia," have had the precedence, and have been followed by Presbyterians and then Wesleyans, Roman Catholics, &c., but now the Wesleyan Methodist Church takes precedence. Of course this is of no consequence, like all matters of precedence. But for this, one would not know it to be "Wesleyan," except that the name is on the title-page.

The old-fashioned weather prognostications are retained by both of our Almanacks; often with but one or two sentences running through a whole month. The oracular wisdom for the first week in January sagely predicts "Appearances of snow!" and for the last week "Appearance of more snow!" On February 20th, Belcher says "more snow," but the *Provincial Wesleyan* for the same date says "more pleasant!" Perhaps they both mean the same thing, as they may have some reference to good sleighing, &c.

The first week of March, Belcher says there will be "appearance of fine weather," whilst the *Prov. Wes.* says "Rather unpleasant." These are but some specimens of the contradictions. It may be unnecessary to say that the information given on these matters is somewhat apocryphal, from whatever source it maybe derived.

OUR EXCHANGES.—We have lately missed several of our exchanges. Since the notice in the *N. B. Baptist and Visitor* of the 30th ult., that the New Series would commence, it possible, the next week, we have not received a number. We want to know what is passing amongst our brethren in New Brunswick, and hope to welcome our contemporary again shortly.

Some of our Boston papers have failed to reach us. We have wondered whether they have been purloined in any way, but cannot suppose that any one could do that to obtain such papers as the *Watchman and Reflector*, &c. It surely cannot be that hostility to Britain and British people would induce the publisher to refuse to exchange, after so many years of fraternal intercourse.

News Summary.

The astute and versatile Emperor of the French seems to have enough to do to manage the knotty question of the temporal power of the Pope. There exists in France a strong antagonism between enlightened Christianity and infidel philosophy on the one hand, and blind and grovelling superstition on the other, which has frequently taxed all Louis Napoleon's cleverness, and it is not small, to restrain from coming into open collision. He has again been shifting the materials of his Cabinet, on account of his Foreign Secretary being averse to the further occupation of Rome by French Troops. The great body of the clergy, who govern the masses of the peasantry of the country, are too powerful to