

## The Church Times.

HALIFAX, SATURDAY, FEB'Y. 9, 1856.

THE CHURCH WITNESS CORRESPONDENT.

In our last we replied to a gratuitous unfounded attack by the Editor of the *Church Witness*. Our article on which it was based did not allude to him, or to New Brunswick affairs, directly or indirectly, and as he went out of his way to assail us, we had no choice but to reprobate his conduct and repudiate his inferences. We now turn with more pleasure to another page of the same paper, which we were unable to notice last week, where the Editor introduces another letter from "*Cura*" with some fair and appropriate remarks, which induce us to notice the letter; although we must protest against the supposition that we are bound to notice all the correspondence of every newspaper that may admit a series of letters upon Nova Scotia affairs, and we had not intended to take any further notice of "*Cura*", who if we are not much mistaken has a habit of writing long letters, and has previously furnished the public with a series upon the same subject.

The *Church Witness* then, fairly enough, allows the right to hold the opinions consistently advocated in this publication by its late Editors as well as by ourselves, and desires "a calm, temperate, candid discussion of the subject." We agree that the subject treated by "*Cura*" admits of the honest maintenance of opposite views, and have no idea of adopting the "scolding system," or of "putting down discussion by denunciations and a sneer." But if a man writes nonsense, we can scarcely be expected to argue with him seriously, and especially where the uninitiated are likely to be dazzled by an ostentatious display of learning, and a multitude of words which are naturally supposed to convey a proportionate quantum of meaning, we cannot refrain from exposing the weakness and fallacies of the writer.

We are called upon to meet the arguments of "*Cura*", but we beg to say that we have already done so. His first letter was altogether based upon his representation of the 139th and 140th Canons, and if these will not bear the interpretation proposed by him, his superstructure falls to the ground. In our issue of Decr. 15th, we answered him in the most matter of fact way, by printing these Canons *verbatim*, together with his own paragraph. Nothing could be more fair and straight-forward. If this involved a reflection upon his honesty because his statement could not be reconciled with the fact, he must blame himself, and until he can prove that he was right we must consider his first letter to have been as completely as it was "easily demolished."

In his second letter he objects to the distinction between National and Diocesan Synods, asserting that the same authority is necessary for the legality of the one as of the other; but he is bound to prove this; since common sense would lead us to the conclusion that the Diocesan Synod should be summoned by the Head of the Diocese, and the National by the Head of the Nation, and that inasmuch as the subjects with which the former may deal are much less important than those proper to the latter, an inferior authority may suffice for assembling them.—He then attempted to prove that Diocesan Synods are illegal in consequence of the Act of Submission of 25 Henry VIII., and this is the sum and substance of his long letter, which we, without pretending to follow him through his long string of sentences, answered very briefly, but relying on very high authority. We do not wish to puzzle but to instruct, plain people, and therefore contented ourselves with Lord John Russell's statement in 1852, that he had ascertained from the Law Officers of the Crown, that "although Diocesan Synods had fallen into desuetude they were not illegal", and with the still higher authority of the opinion given by the present Solicitor General, with Messrs. Fitzroy Kelly, J. Napier and A. S. Stephens in 1854, that Diocesan Synods in the Diocese of Adelaide (and therefore in any Colony) are not prohibited by the Act of 25 Henry VIII. c. 19. We are informed that these gentlemen are very eminent in their profession, and (shall we confess it?) we are so weak and prejudiced as to be more influenced by their brief opinion than by "*Cura*'s" long argument. And we still think that such authority as this, upon a point of law, is more than sufficient answer to all his arguments however strong they may appear, and that we are by no means relying on "a mere flourish of trumpets to bring them to the ground."

We will now however endeavour to answer his 3d letter more in detail. He begins by assuming that he has already shown the "Papistical consanguinity of our Diocesan Assembly," and proceeds to prove that it is "actually going more than half way to meet the Presbyterian system." Is not this blowing hot and cold with the same mouth. Does

not the one assertion refute the other? or to speak seriously, can we have a better proof that we are acting in strict conformity with the spirit and character of our Church? We know that the truth is generally to be found in the mean between two extremes, and that, when regarded from either of them it will appear to be in the other. This has been considered one of the tests of the truth of our own Church system, that the ultra-Protestant charges us with Romish error, and the Romanist believes that we have denied the Catholic faith. And if our Assembly is liable to similar contradictory charges we may regard it as thus in strict harmony with our Church system. At all events "*Cura*" will assist in securing for it the support of all parties;—of the extreme low Church because of its approach to Presbyterianism, of their opposites on account of its "Papistical consanguinity", and of the moderate, whom we believe to constitute the great majority, because these contradictory accusations afford a strong presumption that it is exactly the right thing.

We hope to resume the subject next week. And yet we cannot allow our readers to be longer ignorant of the great secret disclosed in this 3d letter. The snake in the grass is no longer concealed. The admission of the laity is the dreadful novelty that has excited all this wrath. We do not wonder that the Editor of the *Church Witness* has claimed a right to differ from his correspondent here, for "*Cura*" must be a jesuit who after endeavoring to excite prejudices by insinuations of Popery and tyranny, now shows that his real object is to maintain an Ecclesiastical oligarchy, debarring us poor laymen from any part in the management of the affairs of our Church, because, as he says, our admission would be going more than half way to meet the Presbyterian system, and because "there is an essential antagonism between Episcopacy and Presbyterianism." We leave the opponents of our proposed Assembly to settle matters with their champion, but we very much doubt whether they will thank him for such support as this.

## ST. MARGARET'S BAY.\*

WHEREVER we find the distinctive principles of the Church properly instilled, and her doctrines wisely inculcated, we always find a willing, a zealous and a truly Christian people. And whenever the people "care for none of these things," the laxity, if it do not speedily cause a schism, and separation, introduces into the Church all the evils which make up their nature—contempt of rituals, division of opinion, impatience of wholesome discipline, and other manifest offences. In the one instance the people, united in sentiment, are ever ready at the suggestions of their clergy, to do all that may approve itself to their judgment, for religion or their Church—in the other they soon over more ready to cooperate with those outside the pale, than to indulge in fraternal feeling within their own communion.

The good Churchman, earnest as he may be in the cause of religion pure and undefiled, finds it more congenial when adorned with the ceremonial which his Church teaches as befitting the proper celebration of public worship. The constitution of Episcopacy, the rubrical observances, the Liturgy, are to him in the place of all those stringent articles and covenants and rules and regulations which are found so necessary in the bond of union amongst other religious bodies. They are the distinctive features of the Church—the ordinances that separate him from the rest of the religious world—the form of her worship, consonant with Scripture and approving itself to his conscience as the best mode in which he can approach his Maker in the great congregation.—With such feelings kept alive and warm, he will ever be zealous for her prosperity, jealous of her honour, abiding in her faith. When these grow weak Churchmanship becomes nominal and careless, and pastors, as well as people cold in her behalf. The downward progress is in most instances easily traced—the bond is first loosened and then broken—just as the rules of other religious bodies being broken, their elements are scattered abroad.

The people of St. Margaret's Bay, whose exertions in behalf of religion we noticed last week, evidently place the true value upon the services of their Church. We say it with no desire to praise them above others, for there are parishes where Church feeling is manifested as strongly—while again there are others where it is weak by comparison. There can however be no harm in bestowing upon their exertions a meed of commendation, and in holding them up as worthy of imitation. Much has undoubtedly been done for them by their zealous Pastor, and to whom much is given of them shall much be required. We hope they will ever continue an example and an encouragement to the Diocese at large.

\* Written for last week, but crowded out.

We regret to learn that the Revd. J. Ambrose, of Petit Riviere, met with a serious accident on the 30th ult., which had very nearly deprived the Church in Nova Scotia of the services of that valuable Missionary. It will show the hardships and dangers to which our rural Clergy are exposed in the discharge of their parochial duty. We thank God that he has been mercifully preserved still to labor as a soldier of the Cross in the cause of Christ's Church militant. He thus writes to the Secretary of the D. C. S.:

"I enclose the form of application for the W. & O., and it is by the good providence of God alone that my wife and little children do not immediately participate in this compassionate fund. Having had occasion yesterday to visit a sick woman at Vogler's Cove, I set out, after the visit, to call on a number of families residing on Great Island, in order to obtain subscriptions for the D. C. Society. Great Island is situated at the mouth of Fort Medway harbour, and is separated from the Eastern Shore, on which my sick parishioner resides, by a deep and rapid channel about three quarters of a mile wide. This channel being frozen over, I attempted to cross on foot, without a guide, as a man had crossed the evening before, but the ice had been thawing, the tide was rising, and a southerly wind was throwing in a rolling sea. However, I had almost reached the Island, when suddenly the ice gave way, as salt-water ice always does, without warning, and down I went. Finding no bottom, I placed my watch in my cap, so as to keep it dry, and laying the pole which I had in my hand across the ice before me, attempted to draw myself out, which after some time I accomplished. My heavy Whitoxy overcoat and other clothes being now completely saturated, and my long thick boots filled with water, however, my weight was so considerably increased that in retracing my steps the ice which had before carried me, gave way. In falling I lost my pole, and was obliged to swim round until I found it, when again, after much struggling, I managed to get out. It now occurred to me that it would be best to go on my hands and knees, in order to distribute my weight as much as possible, but I had only proceeded a short distance in this way when again the ice broke under me, and now almost exhausted by previous exertion—my clothes filled with the small ice, I felt that my chance for life was small, and fervently thanked God who had put it into the hearts of His people to provide for the Widows and Orphans of the Clergy. But struggling and swimming, I at last got out for the third time, and finally, through God's great mercy, escaped. Help from man was impossible, as I was not in sight of any house but that of the sick woman, in which there were but two women and two small children, as the men were at a couple of miles distance, drawing sea-weed. There is no inhabited house within a mile of that in which the sick person resides.—I feel no evil effects from the adventure as yet, further than a good deal of soreness across the breast and in the arms, from struggling in the ice, and consequently have been able to collect for the D. C. S. all day to-day."

The United States House of Representatives have at length elected a Speaker—Mr. Banks.

THE GREAT RESTORATIVE,  
FEVER AND AGUE CURED BY DR. M'LANE'S  
LIVER PILLS.

Mr. Jonathan Houghman, of West Union, Park County, Illinois, writes to the proprietors, Fleming Bros. of Pittsburgh, that he had suffered greatly from a severe and protracted attack of Fever and Ague, and was completely restored to health by the use of ten Liver Pills alone. These Pills unquestionably possess great tonic properties and can be taken with decided advantage for many diseases requiring invigorating remedies; but the Liver Pills stand pre-eminent as a means of restoring a disorganized Liver to healthy action; hence the great celebrity they have attained. The numerous formidable diseases arising from a diseased Liver, which so long baffled the skill of the most eminent physicians of the United States, are now rendered easy of cure, thanks to the steady and perseverance of the distinguished physician whose name this great medicine bears—whose name shall do credit to posterity as one deserving of gratitude. The invaluable remedy should always be kept within reach, and on the appearance of the earliest symptoms of diseased Liver, it can be safely and usefully administered.

Purchasers will be careful to ask for Dr. M'LANE'S CELEBRATED LIVER PILL, manufactured by FLEMING BROS. of Pittsburgh, Pa. There are other Pills purporting to be Liver Pills, now before the public. Dr. M'LANE'S genuine Liver Pills, also his celebrated Vermifuge, can now be had at all respectable drug stores. None genuine without the signature of

FLEMING BROS.

Sold in Halifax by Wm. Langley and John Naylor

A certain remedy for sick headache and bile.—The most prevalent disorders to which the human frame is subject, is, perhaps, sick-headache and bile, suffered by both sexes and all ages, and which are the ground-work, nay, the very foundation of some of the worst of disorders. Amongst the many remedies brought before the public, there is nothing which can equal Holloway's Pills for the cure of these distressing complaints, their effects are prompt and certain, and as they strike at the very root of the disease, they leave the sufferer in the enjoyment of health, after every other means have failed. These Pills will also cure all Liver and stomach complaints.