

them be found faithfully discharging their mutual obligations; the pastor in feeding their flock, the people in receiving their instructions and providing adequate resources for them that are over them in the Lord.

2. Subsidiary to this provision, another mode of relief suggested and has been sanctioned by the Convention.

That each annual Thanksgiving-day be hereafter regarded by the parishioners, and by the laity generally throughout the diocese, as a DONATION DAY FOR THE PARISH CLERGY, on which day a collection shall be made in church, and contributions be sent, in private, to the clergyman, to add to the means of his support.

Here is a mode of relief which you may all adopt, in the church or in private by contributions, each of you, young or old, communicant or non-communicant, anonymously or in your name, in money or in provisions, in sums small or large, not by constraint but willingly, may fulfil the obligation imposed by Christ upon us all to aid in the sustenance of His appointed Ministers.

Behind all action in this matter is the great principle which should regulate the conscience of Christian men in appropriating their means to religious objects. What is the amount of the claim of God upon your incomes? I have no hesitation in naming now again, as I have done heretofore, that the Christian tenth—the tenth of your income—is the measure which, in my judgment, God prescribes upon this subject for our adoption and practice. The tithe was the rule of Abraham, of Lot, of Moses. It was the national law of the Jews. It was the law under which our Saviour lived. It was the voluntary principle of the early Christians. It has prevailed in some form among many Christian nations from the beginning. Let it be willingly adopted by us. Let each one consider himself bound to act upon it for the future. Let each one regard his past deficiency in this respect as a debt still due from him to the cause of God, and commence its payment, and at once, the parishes, the clergy, and the institutions of the Church will, with God's blessing, emerge from poverty, depression, and want, to comfort, usefulness, and usefulness.

My brethren of the Laity, let me invoke your liberality on these occasions to them who are your ministering servants in Christ. I appeal to your hearts and judgments in their behalf. The need is urgent, the obligation clear, the mode easy, the means abundant. Let all give as God has blessed them. On these days your hearts swell with gratitude—your hands open with beneficence. Let the Ministers of God share of your love, and partake largely of your beneficence.

The "Veto" at Toronto.—We take the following statement of what occurred on this subject at the late Synod, from a late Canada paper.—

Rev. Mr. Geddes read No. 14. "No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the Clergy and of the Laity present and voting at the meeting, excepting in the election of a Bishop, when the nomination shall proceed from two-thirds of the Clergy, and shall be confirmed or negatived by a majority of the laity, consisting of two-thirds reckoned by parishes."

Mr. H. C. Baker said, as the first part of this question referred to a point upon which His Lordship had before spoken very decidedly, and as it had been framed somewhat in opposition to the rough draft which, he understood, had received His Lordship's sanction, he would be gratified to hear His Lordship state to the Synod his own opinion upon that point. He referred of course to the veto which His Lordship desired to retain.

His Lordship said he had read the draft hurriedly, and had consented to the 14th section and to all the others. The principle contained in them was sound, and he was satisfied that the Synod would make any verbal alteration that might be necessary. In regard to the vetoing of any resolution that might be passed by the Synod, Mr. Baker had misunderstood a title. He would never think of pertinaciously objecting to any resolution of the Synod. If a matter vetoed was again taken up at a future meeting of Synod, and again passed by a majority, he would consider himself bound not further to oppose that particular measure. But in justice to him he expected that such a measure should not be again taken up at the same session at which it was vetoed. It was a great protection to any public meeting to have such a check, because every body knows that large meetings are subject to be carried away by the agitation or excitement of the moment.

Mr. Baker said, provided free discussion was left to the members of the Synod, they were willing to leave everything claimed by His Lordship as his rightful power in the hands of the Bishop. The language of the section differed from the draft, and he (Mr. B.) having in committee objected to the clause, as presented, considered himself bound to take the same to the Synod upon the question. He was quite safe in His Lordship's hands, but at some future time it might be desirable that this rule should be altered.

His Lordship said he was not making concessions which he would expect the Synod to make in return. He looked upon himself as standing in the same light to the Synod as a father does to his children. There might be differences of opinion, and they might not agree upon some measure, but they would after a little time, and therefore in the event of the Synod differing with him upon any important matter, all that he claimed was the right of preventing that measure being adopted until a further consideration, after the lapse of a reasonable time. The great object of all

this was to produce harmony, and delay in cases of differences was harmful. He had the fullest confidence in the Synod, and he hoped that he would so conduct himself that the same amount of confidence might be put in him. The remarks of Mr. Baker were no doubt correct, but he (the Bishop) was unwilling that any remarks should be recorded against even any future Bishop.

It was amusing to observe the anxiety that was felt by certain parties on the subject of the Veto. Bishop Hopkins' letter on the subject, in pamphlet form, was liberally distributed among the members, and piles of the redoubtable documents loaded the tables in the rooms of the Church Society, and in the place where the Synod met. We knew not at whose expense this demonstration was made, but the Bishop's virtual renunciation of all that was objectionable in the Veto rendered the pamphlet unnecessary.

STRONG TESTIMONY.—Sir John Ross, the arctic navigator, gives the strongest testimony in favor of cold water under the severest privations to which man can be exposed.

In his apprenticeship, while sailing in all climates, north and south, he never drank strong drinks, and was sometimes the only one of the crew who returned alive,—being never sick. In the frozen regions of the North where he was ice-bound for four years, the 30 years older than many of his companions, (except three who were 20 years his juniors) he could stand cold better than the rest who indulged in tobacco and spirituous liquors.

In their last effort to escape from those dismal regions, they had to abandon everything but absolute necessities of life, and so left wine and spirits behind them, and tho' they had to drag their baggage 400 miles to Fury Beach, the men worked better than ever. Arrived at that depot of provisions he "thanked God" that there was no strong drink to be found. His cook who had been intemperate and therefore diseased, became quite cured by total abstinence, but on his return to England after receiving his pay, drank himself to death.—What Nova Scotian will contend, after this, that these stimulants are necessary in our mild climate, or that they conduce to bodily strength and endurance of labour. In this conviction we would invite public attention to letters in the Halifax Morning Journal, on the Wines of Scripture, in which the misapprehensions on that subject are cleared up, and the question calmly, candidly and ably discussed.

PERSECUTION.—We have seen an account of shameful personal violence, of a most brutal character, offered in a place called Ellesworth, Maine, to a Rev. Mr. Bapt. a foreigner, of the Roman Catholic Church. He was dragged through the streets, stripped of his clothes, and finally tarred and feathered—and all this without any alleged provocation, or any assigned cause but that he was a Priest. If this be a specimen of the liberty indulged in by our enlightened neighbours, save Nova Scotia from it, say we. We are opposed to Roman Catholic errors, as any one can be, but this is not the way to vindicate the cause of truth; and every true Protestant should visit the actors in that, and similar scenes of persecution, with the strongest condemnation. If it were possible that such disgraceful conduct could take place in the streets of Halifax, we trust that every Protestant of whatever creed would at once be found a Police-man, ready, with an indignant spirit, and a strong arm, to put down such an unchristian violation of the precepts of his religion, and the example of his Divine Master. We presume this outrage is one of the mischievous fruits of the "know nothing" organization, of which so much has been said. If it be true, that in its operation it places a ban upon all who are not natives of the Republic, Colonists should beware how they award to it their approbation. At all events, there is something in the very darkness and secrecy which enshrouds its beginning, its constitution and all its deeds, which is abhorrent to the nature and the principles of Englishmen. When men "love darkness rather than light," it does not augur well for their "deeds."

The Supreme Court has been busily occupied with Criminal business during the week, and that of the deepest dye.

Syde, the Sapper, charged with the murder of his comrade, was found guilty, and received the awful sentence of the Law—the plea of insanity not being sustained. The culprit seemed quite unmoved by his solemn position. On Wednesday the trial of McDonald for the murder of Becky Langley on the Eastern road was concluded, by an acquittal on the ground of insanity. The unfortunate deceased who resided 7 miles from any house on one side and 14 on the other, was alluded to in one of the reports read at the meeting of the Colonial Church Society, on Tuesday evening—the Rev. Mr.

Jordan, having visited her not long before, addressing her closely on religious subjects. She had a Bible and could read it. A little girl who lived with her, of about 10 years of age, was the principal witness against the accused, and excited much interest.

We understand that a very large number of cases are on the Docket, enough to occupy the Court for several weeks to come.

It is pleasing to see the noblemen of England exerting themselves for the amelioration of the working classes. Lord Palmerston has lately been delivering lectures in various parts of England. He tells them to avoid the two great rocks on which so many suffer shipwreck—the beer shop and the tobacco shop,—thus showing his discernment by striking at the root of the evils which disfigure society.

A Sermon in Aid of the Funds of the Colonial Church, and School Society, will be preached at Dartmouth Church to-morrow morning, Sunday, Dec. 17.

The mail for England by barque Circassia will be closed on Monday evening at 8 o'clock.

LEGISLATIVE.

On Monday the House passed the Reciprocity Bill by a majority of 81 to 10. Resolutions of indignant reprobation prepared by Mr. Johnston and Mr. At Wilkins, were rejected by a similar majority. Other resolutions of similar import were then proposed by Mr. Howe, which were rejected on a subsequent day. It is not often that the hon. gentleman has found himself voting in a minority. On Wednesday the subject of the R. Road was brought into discussion, by certain Resolutions introduced by Mr. Howe, touching the Commissioners with more discretionary power (as we understood) both as to the choice of particular routes, and as to the mode of carrying on the work. The scene seemed to be unusual good humour on both sides of the house, and the Resolutions were passed.

On Wednesday the Lieut. Governor came down to the Council Chamber, and gave his assent to the Reciprocity Bill, which had passed the Legislative Council in double quick time, by a large majority.—Hon. Messrs. Harris and Fairbanks being the only dissenters. On motion of the Financial Secretary, the Governor in Council is authorized to issue a Proclamation, admitting duty free from 1st Novr. to the time to which the Legislature may adjourn, the productions of the United States enumerated in the Treaty. The Legislature has adjourned to the 26th January next.

TELEGRAPH DESPATCH

To the Merchants' Exchange Reading Room. The Am Steamer Union, from Havre and Southampton, arrived at New York, on Sunday—English dates to 22nd. ult. Consols quoted at 91½ to 91¾. Accounts from Sebastopol to the 14th, bombardment continued. It is reported that Russia is willing to negotiate, but the Times doubts the rumour. The Arabia, taken to convey troops to the seat of War. Collins' Steamer Pacific, would not leave Liverpool, for N. York until Saturday, instead of Wednesday. Flour Market easier, holders inclined to press sales. Wheat slightly declined. Sales of Corn had been made at a reduction of one shilling per quarter.

Arabia is not coming out. The first steamer will be the America, for Halifax and Boston, on the 9th Dec. The next, Asia, for Halifax and Boston, on the 23rd. Collins' takes intermediate weeks for New York. E. CUXARD.

(From the Daily Sun.)

TELEGRAPH DESPATCH.

BOSTON, Dec. 13, 1854.

The Pa. k' B. America, arrived to-day from Halifax. The American Steamship Pacific arrived at New York this afternoon from England. Fifteen thousand Russians killed and wounded, and four thousand Allies, on the 5th. Battle of the 13th false. The utmost alacrity in England and France. Reinforcements of three Ships of the Line, and eighteen Transports greatly damaged in a gale, on the 13th, in the Black Sea. Supplies and Reinforcements, spite of weather, arriving.

The Allies have refused to treat on the only terms. CONSTANTINOPLE, 20th.—Fifteen thousand men (Allies) have gone to the Crimea. Western Flour 40s and 42s. 6d. Consols 91½.

The Ceremony of consecrating the Rev. Dr. H. Potter, D. D., as a Protestant Bishop of the diocese of New York, took place in Trinity Church, New York, on the 22nd. ult., in the presence of a large assembly of people, among whom were clergymen from several of the adjoining states and also from Canada. The sermon for the occasion was preached by the Right Rev. Dr. Ruford Lord Bishop of Montreal.