

union among the family. It is to be regretted that all husbands are not *house bands* in reality as well as in name.

CORRESPONDENCE.

FOR THE CHURCH TIMES.

TO THE LEGISLATORS AND LAWYERS OF NOVA SCOTIA.

GENTLEMEN,

Will some one of you be good enough to inform me by what Imperial Law or Provincial Statute the Legislature of this Province was constituted a Court for the settlement of Disputed Titles. I have searched in vain to find it. The reason I make the enquiry is, because there is a certain Block of Land in this Town, on which the English Church has been standing for 104 years, which Land has passed from the Crown by Two Grants, each under the Great Seal of the Province; the First, in 1785 to 7 Trustees, their heirs and assigns, none of whom ever acted, and the last of whom died in 1814, without heir or assignment. The Second, in 1820, to the Rector and Churchwardens of St. John's Church, and to their respective successors in the said offices, who have all along acted, and who have held and still hold the said Land enclosed for 24 years, no adverse Trustees remonstrating. The first of these Grants is affirmed by two of the Lunenburg members and their legal adviser to be alone in force; and by a Bill now before the Country they are asking the Legislature to declare the old Grant valid; and thereby to vitiate the Church's Grant, good or bad, and its long possession, right or wrong. The Church Trustees and their Legal Advisers, on the other hand, hold the Grant to the Church, and its possession, as alone valid under our Laws. Some say, 20 years possession itself is nine points of the Law. I am no Lawyer, &c. I do not know. But, Gentlemen, as I am of the opinion that all things relating to *this* world as well the next should be done "decently and in order," your indicating, through the columns of the "Church Times" or the "Morning Journal," the Law or Statute authorizing the Legislature to take the side of one party in the case of a disputed Title, rather than impartially leaving both parties alike to the operation of the Courts of Law created by the Legislature itself, with Barrister licensed to discuss, and Judges solemnly appointed and paid to examine and decide, exactly such cases as this, will much oblige others, as well as the Trustees of

THE OLD CHURCH SQUARE.

Lunenburg, April, 1857.

The Church Times.

HALIFAX, SATURDAY, APRIL 11, 1857.

EASTER.

We hope to be able to lay before our readers in our next paper, a particular account of the services of the Church of England in this city, during the Holy Week, which had not concluded when our paper went to press.

We do not know that we can better improve the occasion, than by making some extracts from an excellent work "Nelson's Fasts and Festivals of the Church" relative to the celebration of Easter Eve and Easter Sunday, in the primitive time, accompanying it with some reflections of the same author. In doing so we shall omit the Catechetical style, and present his observations in a connected form.

EASTER EVE.

The fast which the Church this day celebrates, is "The great vigil of our Saviour's resurrection, when He lay in the grave and descended into the state of the dead; when there was a real separation of His soul from His body, whereby He was properly and truly dead, which state of His lowest humiliation the primitive church always observed with rigorous fasting, even in that age when Saturday was otherwise kept as a festival, and, in respect to the Jewish converts, honoured with all the solemnities of religion, over all the Eastern Church, as well as in some parts of the Western."

"As the day was a strict fast, so the vigil continued at least till midnight, the congregation not being dismissed till that time; it being the tradition of the Church, that our Saviour rose a little after midnight. But in the East the vigil lasted till the cock-crowing, the time being spent, say the apostolical constitutions, in reading the law and the prophets, in expounding the holy Scriptures, and in baptizing the Catechumens."

EASTER SUNDAY.

The festival which the Church this day celebrates is

"The great festival of the anniversary commemoration of our Saviour's resurrection, which for its antiquity and excellency challenges the precedence of all other festivals." It is "as ancient as the very times of the Apostles, as is clear to those that are conversant in the affairs of the primitive Church. In those purer times the only dispute being not about about the thing, but the particular time when the festival was to be kept." "The Asiatic Churches kept their Easter upon the same day the Jews observed their Passover, viz. the fourteenth day of their first month, chiefly answering our March; and this they did upon what day of the week soever it fell. And from hence they were styled Quarto-Decimans; keeping Easter upon the fourteenth day after the appearance of the moon. The other Churches, especially those of the West that kept Easter upon the Lord's day following the Jewish Passover. These latter pleaded Apostolical tradition, the Asiatics, the practice of the Apostles themselves." This controversy was determined—"In the great Oecumenical Council of Nice, assembled by the Emperor Constantine; wherein it was ordained that Easter should be kept upon one and the same day throughout the world, not according to the custom of the Jews, but upon the Lord's Day; which decree was ratified and published by the imperial letters to all the Churches."

Christians are obliged to believe concerning the resurrection of Jesus Christ—"That the eternal Son of God, who was crucified and died for our sins, did not long continue in the state of death; but on the third day by His infinite power did revive and raise himself, by re-uniting the same soul to the same body which was buried, and so rose the same man."

The proof and testimony of the Resurrection are found in the Gospels, the Acts of the Apostles, and the Epistles, and the event is confirmed by the testimony of sufficient and credible witnesses, by men and women, disciples and followers of the Saviour, by the Soldiers who watched at the sepulchre, and by the evidence of the angels who rolled away the stone from the door of the sepulchre.

It was necessary that Christ should rise from the dead—"To show the debt He died for was discharged, and that His satisfaction was accepted. 'If Christ be not raised, ye are yet in your sins.' And moreover, to prove himself to be the Messiah, and to evidence the truth and divinity of His doctrine, He had appealed to it as a sign of His being a true prophet; and therefore, by the way of trial, which God prescribed the Jews, viz. the accomplishment of predictions, He had appeared to be a false prophet had He failed in it. So that "if Christ be not raised, your faith is vain." God having raised our Saviour from the dead, after He was condemned and put to death for calling himself the Son of God, is a demonstration that He really was the Son of God; and if He was the Son of God, the doctrine He taught was true and from God."

From the commemoration of our Saviour's resurrection, we may learn—"To establish ourselves in the belief of His holy religion, which receives the utmost confirmation by His resurrection. To quicken our repentance, since we are now assured that He hath made full satisfaction for our sins, and that by believing in Him we may obtain remission of them and the justification of our persons. To rise from the death of sin to the life of righteousness, that, being qualified with the graces of God's Holy Spirit, we may be meet to be accounted 'children of the resurrection.' To live under a lively sense of that happiness He hath completely purchased for us by rising from the dead. To set our affections upon things above; to breathe after that state of unspeakable and endless joy, that perfect freedom from sin and misery."

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The closing Lecture for the Season was delivered by the Revd. Professor Tomkins, in Temperance Hall, on Tuesday evening, the 31st. March. The subject of the Lecture was—BISHOP BUTLER—and the character of the illustrious Prelate was treated in an able and interesting manner by the learned Professor. He first gave a general sketch of the life and times of the Bishop, the circumstances of his education as the son of a Presbyterian linen draper, his conscientious decision in becoming a member of the Church of England, and the progress of his subsequent promotion, interspersed with anecdotes of some of the most distinguished men of the age. He then proceeded to give an instructive analysis of the principal Writings of the Bishop, which he divided into three parts. 1. The Durham Charge. 2. Sermons at the Rolls. 3. Analogy of Religion. Under each of these three heads, the Professor delivered a clear and concise exposition of the Bishop's views and principles, which he ably

vindicated against all objections. He dwelt particularly on the Durham Charge, from which he quoted copious extracts, relating chiefly to the importance of external religion, and which, taken in connexion with the circumstance that the Bishop had erected a Cross in his private Chapel at Bristol, gave occasion to the suspicion of his inclination to Romanism.—From this suspicion the Lecturer satisfactorily defended the Bishop, and referring to other portions of the charge, entered into an explanation of the true principles of church architecture, in opposition to the popular opinion, that "a church consists of four walls, with a roof." He strongly maintained the propriety of erecting noble and costly edifices for the public worship of Almighty God, and dwelt emphatically on the duty of keeping them in constant repair, and of opening them for frequent services, whenever a congregation can be assembled, and fully showed the utter fallacy of the opinion that spiritual religion can be promoted by the neglect of all outward forms and ceremonies. He then proceeded to give a brief, but luminous view of the system of Ethical Philosophy held by Bp. Butler, with especial reference to his sermons on Human Nature. Passing on to the subject of the "Analogy" he expounded the general nature of the argument, and the particular aspects of Natural and Revealed Religion, as illustrated in that wonderful book, but as it would be impossible to convey any adequate idea of its contents to the minds of those who had never read it, he strongly recommended the study of this and the other original works of that great Divine, to the attention of his audience. He concluded with an excellent practical address to the young men of Halifax, exhorting them to improve the opportunities afforded to them by the Association—to cultivate their intellectual powers by a diligent course of study, to resist the temptations of the world, and to live with a constant view to a future life of eternity beyond the grave.

A Royal Gazette extra announces the appointment by His Excellency the Lieutenant Governor by the advice of the Executive Council, of the Hon. James McNab, to be one of the Commissioners and Chairman of the Railway Board, in the place of the Hon. Joseph Howe resigned; and of Mr. Alpin Grant to be Queen's Printer in the place of William Annand, Esq., resigned.

We would recommend the attention of our scientific men to the notice of a mineral discovered by Professor How, of Kings College, Windsor, in the gypsum quarries of that vicinity.

ST. GEORGE'S CHARITABLE SOCIETY.

The annual meeting of the St. George's Charitable Society of Halifax, was held at the Masonic Hall, on Tuesday evening last—Henry Pryor, Esq., (the President) in the Chair—Edward Binney, Esq., (Vice-President) in the Vice Chair. Reports from the various Committees showed that the affairs of the Society were in a prosperous condition. Candidates proposed at the previous Quarterly meeting, were duly elected; and a number of others proposed for subsequent admission to Membership. There will be a procession to St. Paul's on St. George's Day, (23d inst.) where a sermon will be preached suitable to the occasion. A Committee was appointed to make arrangements for the further celebration of the day.

The following Gentlemen were chosen office-bearers for the ensuing year:—

President—First Ballot—Edward Binney, Esq., who, however declined to serve in any office during the present year. Second Ballot—Henry Pryor, Esq. Vice-President—Henry C. D. Twining, Esq. Asst. Vice-Presidents—Joseph B. Bennett and Wm. Gossip, Esqrs. Treasurer—Robert Woodill, Esq. Asst. do.—E. J. Lordly, Esq. Secretary—Jno. R. Willis, Esq. Asst. do.—W. A. S. Blewitt, Esq. Chaplains—The Ven. The Archdeacon, Rev. W. Bullock, Rev. R. H. Bullock. Physicians—Dr. Almon; Dr. B. Gilpin. Marshal—Mr. Shean.

Committee of Management.—The Marshal, J. Crosskill, sen., Edgar Dodson, W. Ackhurst, R. Davis, W. Pallister.

Committee of Clarity.—Joseph Darby, J. T. Edwards, Lemuel Morion, Wm. Coombs, Geo. T. Waterfield. Standard Bearer—J. B. Smithers, G. Payne—St. George's Banner—Wm. Humphrey, A. Adams, Queen's Arms. R. T. Roome, Royal Standard. Wm. Murray, St. George's Colar. Wm. Johns, Welch Arms. G. Crosskill, National Ensign. R. Allison, St. George's Ensign. G. Bossom, British Ensign. Geo. Nichols, Union Jack. Messenger, Henry Vaughan.

LETTERS RECEIVED.

Rev. Mr. Hudson—no enclosure came to the Archdeacon, and we do not know exactly what you require, or we should send the Mug's.—Have no other Registers on hand than before stated, and have no present intention of printing more. Rev. Mr. Brine—will send your order first opportunity. Rev. Mr. Gelling—attended to. Rev. Mr. Elliott—attended to. Rev. Mr. Forsythe—Hook's Dicty sent to Truro. Rev. Mr. Pickett—with order, which has been presented. Mr. Fowler—your enclosures have been received and attended to.

GOOD FRIDAY.

Thursday Evening, April 9, 1857.

We have taken advantage of the mail closing on Thursday evening to send our paper to the country—to-morrow being Good Friday, when no work will be performed in our office.