

you will persist in your blindness, and adhere to your former course—unrenewedly vicious and violent, when the soldiers of Heaven shall come, and the winged sword shall have no eyes to see, do not charge me, the King, with a want of humanity.

"Let every one tremble and obey this decree, which is tendered for the information of the foreign daves and hairy devils."

Nanking.—This letter is forwarded by Yang Sen Teng, Elder of the Left Wing, King by the grace of Heaven, Minister-in-Chief of War at Home and Abroad, King of the State of Peace, &c.

MIENLKE OF WEALTH.—It is to have a subscription paper handed you every hour, and to be called a niggard if you once refuse your name.—It is to eat turkey and drink wine at a dearer rate than your neighbours.—It is to have every college, infirmary, and asylum, make a run upon the bank of your benevolence, and then call at the smallness of the dividend. It is to have sectarians contend for the keeping of your conscience, and lawyers struggle for the keeping of your purse.—It is to be taxed for more than you are worth, and laughed at when you say so.—It is to have addition of hundreds, subtraction of comforts, and multiplication of anxieties, and in division among spendthrift heirs.—It is to add interest to principal, until you have interest without principle.—It is to pay the tailor for all his bad customers, and compensate the tradesman for what he loses by knavery or extravagance.—It is never to be allowed to be on easy terms even with a coat or a shawl.—It is to have your son's steps surrounded by "mantraps," and your daughter made a target for the selfish and speculating to aim at. It is envy gratis, and friendship bought.—It is to purchase a debtor's smile and a knave's flattery.—It is to be invited to drink poor wine, that you may give better in return.—It is to have your sleep disturbed by dreams of fire, and your peace of mind dependent on the blowing of the wind.—It is to have relations with you a short life and a long will.—It is to contract the heart, and stretch the conscience.—It is to have greater temptations than others in this world; and to find the entrance to a better more difficult than the rest of mankind.

UNIVERSALISM.—"I am a Universalist," said a boasting man, "and you orthodox are not fair in saying that our system is inconsistent with reason," as he addressed one who held an opposite system. "But I will prove the irrationality of your system," said his friend. "You believe that Christ died for all men?" "Yes." "You believe that all for whom he died will be saved?" "Yes." "You don't believe there is a hell?" "No." "No punishment hereafter?" "No: men are punished for their sins in this life." "Now put your 'rational' system together, if you can. It is just this, that Christ died to save all men from nothing at all! Not from hell, for there is none—not from punishment in a future state of being, for he receives his whole punishment in this life. 'Your's is the maniac effort of seeing a man on dry land in no danger of being drowned, and at an immense expense throwing to him ropes and life-preservers. What glaring absurdity! Your boasted religion is stark infidelity! If you believed the Bible you would believe as I do.'"

Correspondence.

FOR THE CHURCH TIMES.

COLONIAL CHURCH GOVERNMENT.

No. 2.

In my former communication I state I, that the tendency of the present state of public affairs would ultimately render synodical action in the Colonial Church not only a matter of probability but even one of absolute necessity; at the same time expressing my conviction that notwithstanding the result indicated by the vote of the late Meeting in Halifax the time for such action had not yet arrived. One strong argument I said which led to this conviction, arose from the difficulty of dealing with the minority in a strictly constitutional manner. Other reasons tending in the same direction I will now proceed briefly to notice and discuss.

1. The time for synodical action has not yet arrived: because the constitutional and legal permission for self government has not yet been accorded to us. It may suffice with some, I am well aware, to be told that, as an intention if not a wish has been expressed on the part of civil or ecclesiastical authorities in the mother country to concede to us this permission as a positive boon, we are therefore entitled to adopt this intention or wish as the charter of our separate settlement, and the basis of our future proceedings. I confess myself to be not of this number. For it is presumed that although the Church of England in her consti-

tutional and ecclesiastical capacities has been silent for upwards of a century, yet when she does cause her voice to be heard she will speak in a clear, decided and authoritative manner: that she will for this purpose adopt the mode which of old won for her teaching: her order and scriptural discipline, the reverence and veneration of Christendom; and that she will admit of no half measures—no half-suppressed or rather stifled utterance to the British Parliament, acting as if hesitation and uncertainty characterized all her movements. In a matter of such importance as the future order and discipline of the Colonial branch, it is but reasonable that she should proclaim her wishes and views in a manner becoming her lofty and prominent position; uttering her high behests not in low mutterings and equivocal whispers, but with the loudness, the clearness and distinctness of the clarion.—The action thus indicated must proceed from the whole body, constitutionally represented, and unitedly concurring with one heart and one mind in the measure looked for by the Colonial Church. It is not a chirp from Exeter, nor a matter from Toronto, nor a small squeak even from Nova Scotia, that will suffice to impart dignity and solemnity to the proceedings of the united Church of the Mother Country. No such partial walling-few and far between on the outskirts of her borders, are indications of resolute energy and united strength and activity. And it doubtless seems to be the part of a wise discretion to avoid them, to regard them as elements of strife and confusion, having a tendency to retard our progress and seriously to impair our efficiency.

You may probably tell me that thus to wait for the united and unopposed action of the Mother Church entails upon us in the meantime immense inconvenience, that our hopes are raised without being gratified, and that promises are given without being fulfilled. Admit for a moment for the sake of argument that this patient waiting is not only an inconvenience but a positive evil—what then? You cannot escape from it except at the risk of encountering a much more formidable difficulty. For every deacon at his ordination solemnly professes his belief that he is called to the ministry of the Church "according to the will of our Lord Jesus Christ and the due order of this realm." The due order here noted has doubtless reference to that fundamental article of our protestant constitution in Church and State, which centres the supremacy of both civil and ecclesiastical government in the person of our august Sovereign. And the deacon moreover, with the view as it were to ensure more firmly his assent to this important order, takes the oath of supremacy to the Queen against all co-ordinate powers in Church or State. Now I would respectfully ask, and I would submit the question to the serious and solemn consideration of all my reverend brethren, how is it possible for a Clergyman thus solemnly engaged to uphold the regal supremacy as absolutely paramount to every other, to give his assent or co-operation to the establishment of a co-ordinate if not a superior power that may dispute and perhaps engross the entire authority of this very supremacy? Your solemn pledge still remains in full force, strengthened and ratified by the most awful sanctions. Can you therefore consistently with the dignity of your sacred calling, turn round and enforce a measure, which will in effect nullify that pledge? I really confess my inability to perceive on what plea you can hope to prefer a satisfactory justification of any course of action that would seem to imply such apparent inconsistency. You have therefore, as it appears to my humble apprehension, the only alternative of either submitting to the inconvenience of delay, or of running counter to the spirit of a most solemn pledge. I need not say which of these should press with the heavier weight on your ultimate determination.

The evident difficulty of dealing with the Oath of Supremacy in the true spirit of our Protestant institutions, is probably after all the real cause of the delay which many regret in the matter of obtaining a British Act of Parliament to sanction the action of Colonial Synods. An Archbishop, a member of the British Cabinet, or a Solicitor General, may each in their turn give expression to their individual views or sentiments, by framing such a Bill as in their opinion would suit the particular emergency. A Bill of this nature if passed into a law might, and undoubtedly would, liberate us from any temporal inconvenience which may be supposed to result from the erection of synodical courts among us. But could an Archbishop or any number of Cabinet Ministers, satisfy the conscience in the breaking of a solemn oath? I trow not. The very pretence of assuming such authority would lead us at once beyond the pale of protestantism and lodge us securely within the vilest precincts of Romanism. We should voluntarily, impelled by an imaginary inconvenience, go back to the thralldom which we have solemnly repudiated, and sap the very foundation of the moral integrity and respect for social compacts which pre-eminently distinguish our ecclesiastical superstructure. And this it is submitted would be a more grievous and intolerable evil than any which the present position of the Colonial branch of our Church compels us to endure. Here I suspect lies the main difficulty in the way of dealing constitutionally with this question, and not as it has been asserted on episcopal authority, "that no Legislation is required." Legislation is required and that of a very grave character. And I for one would venture to doubt whether the mode that has been proposed for offering us what is assumed by some to be a relief, is the easiest or the most constitutional. The sanction of the British House of Commons to any measure having for its

object the institution of synodical action in the Colonies, I should be disposed to receive with great caution as a sovereign corrective to our many defects. The opinion of that branch of the Legislature cannot elude, in matters purely ecclesiastical, any prerogative right to the conscience of Churchmen, because of its moiety composition. Since the repeal of the Test and Corporation Acts in 1828, and the passage of the Roman Catholic Emancipation Act in 1829, the declared opponents of the Church are admitted to a share in her legislation. How then can we receive its opinion as a safe guide for our polity, much less as a law of conscience? It is therefore submitted not only that legislation is necessary, but that it must be different and of a more friendly description than what might be naturally expected to issue from the House of Commons.

But here I may be asked, since I question the validity of any legal enactment to involve the conscience in regard to the obligation of the oath of supremacy, and since I repudiate the interference of papists and dissenters, being members of parliament, in matters that purely concern the Church—I may be asked, what mode of procedure ought, in this case, to be followed, in order to ensure for the Colonial Church, in a constitutional manner, self-direction and self-government? Viewing the question in all its bearings, more especially in its bearing on the rights of private judgment, I feel more and more assured that what has lately been enacted in Halifax is a beginning at the wrong end—a blunder—a mistake, that may possibly cause mischief, but cannot under any circumstances be productive of good. It merely displays our wishes and aspirations after power and authority, but furnishes no reasons to justify the movement, or to prove our aptitude for the important trust which it implies. It cannot therefore at present lead to any permanent good or practical result.

For my own part I should be inclined, when the time for action shall have arrived, to accept of permission to exercise self-government through a source, which of late years has fallen into desuetude; at least in so far as ecclesiastical discipline is concerned: I mean the Royal Prerogative. Let the colonial minister of the day or any member of the cabinet, who may feel more than others interested in the matter, procure for each Colonial Diocese a Missive from her Majesty, sanctioned with her sign manual, calling upon the Bishops and clergy to assemble, make regulations, and frame laws for the future guidance and well-being of the Church committed to their care. Let this exercise of the Prerogative of the Queen be used for the purpose of giving us a basis for further operations and if it might not satisfy the conscientious scruples of some in regard to the supremacy, it would at all events remove all legal or constitutional objections.—For it is to her Majesty only that the oath of fealty has been solemnly given: and it is contended that she alone can release us from its obligations.

Hence to meet in synod or convention without some such sanction is not only premature, but unconstitutional. CRITO.

FOR THE CHURCH TIMES.

MELFORD—ITS CONDITION.

No. 3.

MR. EDITOR,—I come now to a point in my plan which claims the interest and sympathy of Christians and Churchmen: I mean the Religious condition of the inhabitants of Melford. The progress of true Religion, and the advancement of the Church, are so mutually dependent upon, and indispensable to, one another, that they might well be combined under one view; but for the sake of method and perspicuity, I shall speak of the state of Religion, and secondly, of that of the Church at Melford. The former of these topics, with a few remarks of a general nature, shall suffice for the present letter.

In a community like this, destitute in a great measure hitherto, of the means of knowledge and grace, a sound religious condition is not indeed reasonably to be expected. I must confess, therefore, I have no flattering description to offer on this head. But while I can not say much for the state of Religion generally, I do not mean to intimate that no evidences thereof are any where to be found. I think I can unerringly point out individuals in our midst, who are here indeed "the salt of the earth," and who live as becometh Christians. In point of morality however, I do not imagine our people, as a whole, worse than those of other settlements; whilst honesty, kindness and hospitality are the characteristics by which they are distinguished.

It has been too much the fashion and practice of some to stigmatise "the Stran" as the reservoir of all kinds of irreligion and evil, making no reservations whatever,—thus wantonly to depreciate the place, and to calumniate the people. How natural it is to look at the faults of others through the magnifying glass, but always to look at our own through the large end of the telescope! It would be far more charitable for such to reflect upon the fewness of privileges enjoyed by the poor Fisherman, to sympathise with him, and to do something to meliorate his condition,—duly considering too, the peculiar temptations and evils, to which by his occupation he is exposed, to counteract what little religious influence may have been vouchsafed to him. Before adverting to the latter, I may perhaps be useful to point out some of the peculiar temptations and evils which attend our Fishermen, and which are but too powerful to deter them from a Christian course, and to obstruct their religious improvement.

1. I may notice in the first place, that contact with