

the heart and eye be—we will not say so much, but so (almost) a thing, as to consist with a religious object; and will funds so procured deserve to be solemnly offered on the Holy Altar of the Church? We very much doubt it.

POWERS OF KING WORDS.—So no little readers may ask, What are we to do when our companions provoke or tease us? Let me tell you about an old coloured woman, who was walking along the streets of New York on an errand, with her tobacco-pipe in her mouth, quietly smoking. A jovial sailor came along, and when opposite good old Phillis, he crowded her off the pavement, and with his hand knocked her pipe out of her mouth. He then stopped to hear her fret and complain at his trick. But what was his astonishment when she meekly picked up the pieces of her broken pipe, and giving him a look of mingled sorrow, kindness, and piety, said: "God forgive you, my son, as I do." It touched a tender chord in the sailor's heart, and brought tears to his eyes, and giving her a handful of money, he exclaimed, "God bless you, kind mother! I'll never do it again."—*The Child's Paper.*

ROWLAND HILL'S CALVINISM.

As Mr. Hill was an educated man, so his talents were very superior to what many may imagine. He had an uncommon quickness of apprehension, which will account for the great fund of general knowledge which he possessed; though he never seemed to study anything, or to read any book attentively through,—yet there was no subject upon which he seemed unable to speak; though in discourse he could never be kept long to any one point. His sentiments were Calvinistic, but his Calvinism never ran to seed. He was not so high in doctrine as his brother, Sir Richard; nor so low as his brother, the Rev. Brint Hill. He was not afraid to address sinners; and when, in a particular place, as he was leaving the vestry to go into the pulpit, one officiously hinted to him, that they preached there only to the elect: "Well," said he, "neither will I, if you will go and set a mark upon them."

ONE OF HIS PULPIT ILLUSTRATIONS.

In one of his sermons he was speaking of the value of the Gospel from its relative aim and influence. "It makes," says he, "husbands better husbands, and wives better wives; parents better parents, children better children; masters better masters, and servants better servants; in a word, I would not give a farthing for that man's religion whose cat and dog were not the better for it." Every one could not have uttered this, but I received it from no less a person than Mr. Wilberforce, who heard it himself, and who remarked that, while probably everything else he said that evening was long ago forgotten, no one would ever forget this.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions of our correspondents.

FOR THE CHURCH TIMES.

COLONIAL CHURCH GOVERNMENT.

No. 5.

I would urge immediate action in this direction on the ground, that there are other British Dioceses on this continent, which may be supposed on some considerations to possess a higher claim to the distinction in question, than this Diocese. And experience has taught us, at a very heavy expense, that expediency and not just claims and unquestioned right, guides the policy of the imperial Secretary of State for the Colonies, towards these North American dependencies. We may obtain if we ask: but we are very sure that if we do not ask we shall be overlooked and forgotten.

But it may possibly be asked of me—what are the peculiar duties you would assign to the proposed Archbishop as the proper functions of his office? Would you make him superior to the other Bishops, grant him a court of appeal, and render his decisions final in all matters and causes ecclesiastical? No: I would not. I would merely accord to him the authority of calling an archiepiscopal visitation, or general assembly of clergy and laity, of presiding in the chamber of Bishops, and of deciding on the nature of the subject or subjects, which might be submitted for discussion. It is but right too that as a necessary concomitant privilege of his high position he should be empowered to be the sole judge of the time and the occasion, on which the whole Church under him should thus be called upon to meet together by its representatives. These functions recognising the principle of unity are not of course so onerous or of so frequent occurrence as to interfere, in any material degree,

(*Continued from last week.)

with the regular discharge of the ordinary duties of a Colonial Diocese.

An Archbishop whose power and authority should be circumscribed within these reasonable limits, would be the means under Divine Providence, of securing the efficiency and unity of our system; of extending the borders of our Zion in all the beauty of her scriptural order to places, where otherwise her voice and her teaching could have never been heard; and of preserving in peacefulness and harmony, amid the elements of surrounding strife, that purity of faith and carefulness of discipline which have ever distinguished her progress. These results it is contended are of sufficient importance to justify any effort that may be put forth for their accomplishment. They seem to be synonymous with usefulness and diligence in bringing souls into everlasting salvation, through the knowledge of the truth, as it is in Christ Jesus; with perseverance, through good report and evil report, in making known to all, who are ready to listen, the exceeding riches of divine grace; with success in promoting good will, love, charity, and brotherly kindness amongst mankind; with patience in circumstances of trial or difficulty; with moderation in the measure of success that may attend the perpetual struggle between good and evil, always going on in this imperfect world; and generally with the growth and regular increase of those virtues which spring from the renewed heart and richly adorn the Christian character. In short, the results that may reasonably be anticipated from the erection of the power I am discussing, are identical with the very end and object of all our Missionary exertions. Let us spare no pains therefore in our efforts to obtain what promises effects so favourable to the best interests of our Zion. Let the proper method be adopted at once to bring the subject under the notice of those who are competent to deal with it, in an authoritative manner. And probably those, who wish to obtain our united sentiments in regard to synodical action, in the Colonies, may in their very zeal give immediate effect to our desires in the matter of an Archbishopric.

For if it be the deliberate design of the imperial ministry to unite all these North American Provinces under one government, as frequent reports aver, they could not more effectually attain their object than by establishing this authority, as an auxiliary antecedent. Ecclesiastically it ought surely to precede synodical action.

No. 6.

Hitherto I have argued in these papers that before the adoption of synodical action in this Diocese we ought to make strong efforts to obtain the regular legal authority and the establishment of a North American Archbishopric as antecedent or preliminary measures which the circumstances of our present condition appear to render imperatively necessary; and that, until such efforts had been crowned with a reasonable degree of success, our synodical assemblies are not only premature, but even worse than useless. I will now mention and discuss a third subject, which seems to my humble apprehension not only to be a necessary preliminary to self-government, but to be also even a requisite foundation for the intended superstructure.

8. This is self-support. Indeed the connection between self-government and self-support is discoverable in the nature of things, and in all moral and constitutional relations. A rational man never dreams of procuring a domestic establishment until he has means and resources, in proportion to its extent, for its continued sustentation. And the immediate result of Responsible government, so called, in the British dependencies was self-support—that from the governor downwards all civil officers should receive their salaries from the Provincial chest. Truthfully it is very possible that the latter was an indispensable condition of the former, and that, what appeared to be a vast political concession on the part of the mother country, was in reality a great relief to the consolidated fund of the Empire. Be this as it may, I think it is not at all irrelevant to consider whether a principle, which appears to be of such universal application to all the relations of life, can be safely overlooked in any arrangement, which may seriously affect the future prospects of the Church in this Diocese. Is it just to overlook this principle? Is it just to those missionaries who derive their support from the bounty of the Society for the Propagation of the Gospel, or from other sources, extraneous to the Diocese—is it just to treat them as if the respective congregations supported them, when in fact such support is confessedly beyond the ability of almost every congregation amongst us? I think not. I think that the concession of authority, more especially in ecclesiastical matters, to those who are either careless or unable to observe the conditions universally implied in that concession would be attended with the most serious inconvenience, and might possibly constitute an insurmountable obstacle to the progress of our missionary work.

It is clear then that self-sustainment is a necessary preliminary to self-government; and that in order to become possessed of the latter we must begin our operations, by affecting the former. We must begin by obeying to the very letter those apostolic exhortations, which have a special regard to the principle "that they who preach the gospel should live of the gospel;" and that they who have had spiritual things shown unto them should, in grateful return, give abundantly of their worldly things. We must adopt such measures as may seem best calculated to make every member of the Church, throughout the length and breadth of the land, feel it to be a privilege and an honour to give their tithes toward the support of the ministry. In

short, we must have the voluntary system in full operation, that system, which has become the theme of so much discussion, and caused so much animosity among certain denunciations of late years.

(To be continued.)

FOR THE CHURCH TIMES.

MELFORD—ITS PROSPECTS.

No. VII.

MR. EDITOR,—In my last communication, I endeavoured to show, that our fishermen as to their existing occupation, stood in absolute want of some new and more adequate field for their subsistence and prosperity, and that such a field the adoption of the Treaty would surely afford; some arguments in its defence were adduced, and some in its support were entered upon. I beg now to resume, and to add a few of the latter class, yet remaining.

4. The adoption of the Treaty would tend much to promote the Agricultural interests of this Township. Those that object, that it would be a great evil, because it would deprive the fisherman of his present means of obtaining a livelihood, must necessarily admit this: for supposing the all-forebodings of such objections to be correct, Agriculture would be the only remaining source, to which the fisherman could look, with any hope of success. But then it is questioned, whether the tilling of the soil is as remunerative, as fishing in the sea, and what a much real wealth may be drawn from the former, as the latter branch of industry. It is questioned; but it appears to me, neither question nor doubt ought to exist on a subject, which should, by this time, be thoroughly understood. It must be admitted, that no business could be more money-making, than that of fishing, under propitious circumstances. Its employment, in former times, has enriched a few, and but very few in comparison with the number engaged in it. This, however, is as much as may be said in its favour. For it is true that expensive outfits have sometimes led to profitable voyages, it is also true that they have been very often followed by disastrous failures; entailing debts upon the ventures, only solvable by the hard earnings of many subsequent years. For the last ten years, failure has followed failure in quick succession, so that those engaged in the Fisheries, at the large expenditures they ever require, with but few exceptions, have become at last well nigh ruined. The fishing business may flatter with hopes which soon prove delusive, but it can offer no certainty of future success; it is but a lottery, but a game of chance; and it is only surprising, that upon such an uncertainty, so large a portion of our fellow countrymen have so long depended solely for their means of support. Though by the Farmer, on the one hand, no unlimited success may be anticipated, yet a degree of success, and a reward of labour may be looked forward to with considerable certainty. It is only necessary to contrast the main features of the two branches, of farming and fishing, in order to discover which is to be preferred for individual benefit, and for social good. When we come to compare them in point of labour, expenditure, hardship, anxiety, and really resulting gains, we find the tilling of the soil is the more independent, the more really benefitting, and the more truly happy occupation. Hence, whatever would tend to enhance or promote it on our shores is to be ardently longed for, and if possible, should be eagerly embraced.

But it is not from any anticipated diminution in our fishing privileges, that I maintain that the adoption of the Treaty would tend to promote our Agricultural interests; but from the ample market it would open up for our produce of every kind. The great generator and promoter of Agriculture, as well as of Commerce and Trade to a country, has ever been a market for its industry; so we may rest assured, it will prove to be to this Province, nay even to this township. Soon as our fishermen find that a market is opened for them, by which they may obtain a handsome remuneration for their labour, they will not only fish more industriously, but the many will readily turn their attention to farming, as to a newly-begotten source of wealth and prosperity. Agriculture has not generally prospered around our shores, because it has been ever unremunerative, and unremunerative because unprovided with a sufficient market. The soil of Melford is naturally rich and productive; at present it especially excels in its produce of hay, oats and potatoes; but under the hand of the skillful cultivator, nay of a good Nova Scotian farmer, could be made to rival that of any other part of the Province, in the produce of crop, of perhaps every kind. And it is not for a moment to be supposed, that, should the proposed Treaty be confirmed, our agricultural resources and capabilities would be allowed to continue long disregarded or unprofitably.

5. But there are other resources and capabilities besides those of a strictly agricultural nature, which are only waiting to be called forth. Of these, I shall only mention, that we have excellent timber in abundance—plenty of mill streams—and every facility for ship-building. In this business, Americans in their own country could not possibly compete with us; and if we should not be permitted American registry for our vessels, we have this consolation, that that world keep in our own hands a coasting trade, becoming more and more profitable. There is here, also, abundance of sand wood, of which large quantities are constantly sold to vessels calling in. One man alone, at Sheep Creek, sells between two and three hundred cords every year.

(To be continued.)