

Correspondence.

FOR THE CHURCH TIMES.

MR. EDITOR.—To those who read the *Church Times*, and have seen likewise the correspondence that has appeared, firstly in the *Morning Chronicle*, and secondly in the *Colonist* under the signature of *Evangelicus*, it will be matter of astonishment, that so much mendacity can be conceived and perpetrated under a cloak of religion. I do not believe in the first place, that the writer in the *Chronicle* is a Churchman at all—rather I suppose him to be one of those who take every opportunity that offers to assail the Church, (and they do it often at the expense of inflicting injury upon other institutions,)—like the pious individual who penned the shabby editorial notice of the Revd. Mr. Maturin's lecture, which appeared in the *Presbyterian Witness*. I am led to this supposition from the simple fact, that no Churchman would have adopted a channel for his communication, which has always, whenever opportunity served, done its utmost to create prejudice against the Church. The argument of his communication is not worth a thought—since the *Church Times*' editorial on the subject of bequests, was written evidently with a view to stir up the thoughts of Church people to good works, that not only might those who have it in their power during their life to do something, do it, but that all who die in the faith, able at their death to dispense of a part of the substance which would have been willingly bestowed in their lives, might not have their judgments warped and their motives thwarted by those who like *Evangelicus*, care little perhaps for the spiritual welfare of the departed, so long as they can secure the "temporal prosperity of their own household" by their death. It is commendable to practice good works during life—it is commendable also to give back to God at death, of that of which we have no further need, and with which His bounteous hand has supplied us, beyond our deserts. Let not the *Evangelicus*es be mistaken. Show us your works gentlemen, and we will estimate your faith. You know not what spirit you are of. A close fisted race of a sects, are some of you who make pretension to extraordinary gifts and graces, and your actions are not at all to be measured by your professions either of good will or extreme piety. The day is at hand, perhaps, when all that some of you have done in this life for the service of God, may stare you in the face. The writer who calls himself *Evangelicus*, tries to do your paper an injury, and in a manner as shabby as the *Presbyterian Witness*. Never mind. Those that be for you are far more than those who are against you. The sentiments of your Editorial will find a response in the hearts of all true Churchmen, "orthodox and evangelical."—*Evangelicus* is not more of a Churchman than the *Chronicle's* correspondent, or he would well know what the terms meant. Go on. There is not one of them, do his best, that can impugn with any success, the management of your paper, since under your care, without betraying either his own ignorance or his own vindictiveness. I do not wish to reflect upon its former management, but the general voice is strongly in its favour now. Go on and prosper. I wish you God speed!

Yours truly,

AMICUS.

The Church Times.

HALIFAX, SATURDAY, APRIL 7, 1855.

THE NORMAL SCHOOL.

THE severe reflections upon the appointment to the Superintendence of the Provincial Normal School, in the Papers of the City, have caused us to search our own mind upon his important matter. It is a subject not irrelevant, and we would desire to express a candid opinion upon it, feeling that whatever may be the evil which party legislation has inflicted by the measure, that the Church to which we belong, has at least a claim to the merit of having proposed a plan infinitely more economical, less likely to cause strife and division, and one that would have been quite as beneficial in its results, as that to which the Province has committed itself through the recent action of its Legislators.

As retrenchment in public expenditure, is the order of the day, it is difficult to imagine how the loud professions on that head, are to be reconciled with the practice pursued in this particular instance. The Colonial Church Society's Model and Training School, had been established. A Master, proficient in the Normal system, was at its head, and an offer

was made from that Society to the Legislature, to train teachers. Irrespective of denominational tenets, provided a grant of £200 per annum was made to cover the expense. Here was a great goal to be accomplished at a very small cost. Here was all the country wanted, offered for the very small sum of £200 a-year; and if the object was not effected, it would have been very easy to stop this payment, and try some other experiment. Compare this plan with a Provincial Normal Institution—the buildings to be erected at a cost of probably £1000—a superintendent sent on his travels to learn a system, which he might, if he had put himself for a while under the training of Mr. Marriott, have been perfected in at home, the Province paying his travelling expenses of course,—his yearly salary double, we suppose in amount, the generous offer made by the Society above named—the Normal School erected in the midst of a community attached to the Presbyterian Church of Nova Scotia, as if with the express design of making a diversion there in favor of the new section of Presbyterianism, to which the Superintendent belongs,—and a certain yearly expense entailed, whether success do or do not follow the scheme. Will the Province generally, like this comparison? Will the people, who are to pay for the Normal Institution, not calculate what they are to lose by it—and what might have been gained had a proper advantage been taken of existing educational resources? It is said that Romanist influence was brought to bear against the offer made by the Colonial Church Society—if so the outcry made by the organ of that religious body at the insult offered to 70,000 Roman Catholics, by the appointment of their Reverend Free Church opponent, shows that they have not, at all events, been consulted upon the course which has been pursued. So it is with other prints which may be supposed to express the sentiments of religious bodies, but speak more certainly the opinions of the loosely religious portion of the population of the country—they condemn the appointment, and augur no good from the Institution.

We do not know if the project of the Normal School be so far advanced, that it cannot be delayed altogether. Had it been the design of the Legislature indirectly to endow a College for a particular denomination, they could not have adopted a better plan to effect that object. That it will be attended with a great expense to the Province cannot be doubted—indeed under its most satisfactory operation, what each particular Normal teacher may cost the country, will be a curious item of Provincial expenditure for many years to come. Heart burnings and jealousies will usher its existence, and are likely to prevail largely in its growth and continuance. One thing is plain enough—that begun in public dissatisfaction, it will have to show a large amount of good in a very short time, to dispel the prejudice which has been created. For ourselves, we see nothing in its inception as we understand it—or in the plan of its completion, so far as we expect it to be carried out,—to make us believe that it will ever command public confidence, or be an enduring benefit to the country.

PASSION WEEK.—The Services during the past week in St. Paul's Cathedral, have been well attended. Monday evening the Rev. Heber Bullock delivered an able Lecture on "Humility." On Tuesday evening the Church was crowded to hear the Rev. G. W. Hill, Theological Professor at Windsor—subject of discourse, "Diligence and zeal."—The Rev. Mr. Maturin delivered an admirable Lecture on Wednesday evening on the subject of "Prayer." Revd. Dr. Shrover ably delineated Christian "Meekness" on Thursday evening. The Ven. the Archdeacon preached an excellent Sermon on Good Friday morning, and in the evening the Lord Bishop delivered a Lecture on the necessity and duty of "Obedience." The Rev. E. Gilpin will Lecture this (Saturday) evening on the Forgiveness of Injuries. The subjects of the above Course merge into the general design of the Services for the Holy Week, which was to present to the congregation—"Christ our Pattern, with reference to particular graces and duties."

The Lord Bishop will preach in St. Paul's to-morrow morning (Easter Sunday).

We acknowledge the receipt from the Honorable General Gero, of a Sovereign, in aid of the fund collecting by the Rev. Mr. Ruddell for the repair of Sherbrooke Church. Further favors will be thankfully received in behalf of this object, at the Church Times Office, No. 24 Granville Street.

The City Council have passed a Resolution, 10 to 14, requesting the Railway Company out of the money required by law to be contributed by the City to railways, to construct such tram ways or extension of the railway as may be deemed expedient and proper.

We are obliged to our correspondent *Amicus* for his good wishes. We at the same time thank our friends in the country for their adoption of the plan which we proposed a short time since, of becoming contributors to the paper editorially or otherwise. The continued Editorial on Posthumous Liberality to the Church, is one of the first fruits of that plan. We have much reason to believe that it has given great satisfaction, although some lurking dog without the pale have assailed it. It is such a tried effusion that we think will do good, by exciting attention, and these are not the days when Churchmen should be nearly-muzzled in silencing up each other to good works. A writer in the *Colonist* imagines that our Editorial impugned the doctrine of justification by faith. This we think is a poor argument to bring against the desire of English Churchmen to give of their substance, either in the body or out of the body—and the "shabby" questions, (we borrow the word from our kind correspondent,) which this *Evangelicus* propounds, with so amiable a desire not to believe it of us—are altogether superfluous. Churchmen generally, at least those that we met of, do exercise their liberality without any hope that they will reach heaven through such offering—especially in this country. They all know the difference between the doctrine of the great Apostasy and their own in this particular. In conclusion, without saying more upon the subject, we may be allowed to state that the writer of the Editorial in question, is about the last man in the Diocese, who would be suspected of a leaning towards the Romish doctrine; and if *Evangelicus* but know him, he would for once, we have no doubt, if any better than we suspect, strain a point to make "auricular confession" of his sin against him, and ask his pardon.

The Annual Meeting of St. George's Society was held on Tuesday evening, at the Waterfield House. There was a large attendance of members, and the various Reports prove that the Society is prospering. It was resolved to have a procession to St. Paul's, to hear a sermon, on St. George's Day, and the Society will probably dine together in the evening.

The following are the officers for the ensuing year: President—Henry Pryor, Esq. Vice President—Edward Binney, Esq. 1st Asst. V. P.—H. C. D. Twining, Esq. 2nd Asst. V. P.—W. Rennels, Esq. Treasurer—Joseph B. Bennett, Esq. Asst. Treasurer—W. Willis, Esq. Secretary—W. Gessip, Esq. Asst. Secretary—Joseph W. Marriott, Esq. Chaplains—The Ven. the Archdeacon; the Rev. W. Bullock. Asst. Chaplain—Rev. R. H. Bullock. Physicians—Dr. B. Gilpin; Dr. Allen. Committee of Management—The Marshal, James Crosskill, S. Sanders, R. Woodill, Chas. Silver, E. Goudge, R. Davis. Marshal—Mr. John Sheau. Committee of Charity—Capt. Darby, J. Brown, J. T. Edwards, Wm. Coombs, Wm. Ackhurst.

St. George's Banner—J. B. Smithers, G. Payne. Queen's Arms—Wm. Humphrey, A. Adams. Royal Standard—J. W. Yoomans. St. George's Colour—J. B. Oxley. Watch Arms—W. Johns. National Ensign—Geo. Crosskill. St. George's Ensign—R. Allison. British Ensign—G. Bosman. Union Jack—G. Nichols. Messenger—John Williams.

The American Steamship *Union*, 17 days from Havre and Southampton, short of coal, put into this harbor on Saturday last. After being supplied, she sailed again on Sunday morning for New York.

The Militia Artillery Company turned out to salute the Lieut. Governor at the ceremony of closing the Legislative Session, on Wednesday afternoon. They made a very creditable appearance in their new uniform, and went through their duty admirably. After the prorogation, they were inspected by His Excellency, who expressed himself highly pleased with their appearance and discipline.

Placards have been posted up throughout this city calling for volunteers for H. M. Service, of able bodied men from 19 to 40 years of age, to form Regiments for the British Army. Application to be made at the office of the Hon. Provincial Secretary.—*Chron.*

THE PROVINCIAL STUD HORSES.—All these splendid animals have left this city for the several counties for which they were drawn, during the past week. They are in excellent condition, and have commanded the admiration of every judge of horsemanship since their arrival in the Province. Scarcely, if ever, have parties served the public with a greater amount of success than the gentlemen who selected these noble animals. The "Messenger," colt, only two years old, weighed in Martin's scales one thousand one hundred and four pounds, (1104 lbs.)—*Chron.*