

FOR THE CHURCH TIMES.

D. C. S.

A meeting was held at Hubbard's Cove on the evening of the 14th inst., in behalf of the Diocesan Church Society. The Rev. C. J. Shrove, Rector of the Parish of St. Stephen, Chester, occupied the chair, and after the usual prayers were offered, and Heber's Missionary Hymn sung, addressed the meeting at length on the object for which they were assembled, and dwelt on the scriptural teaching and doctrines of the Church, whose handmaid the Society had hitherto been, and solicited in its behalf the aid of all present.

The Rev. R. Payne, Curate, addressed the meeting in a very earnest and affectionate manner, and pointed out the benefits which had followed in the train of kindred societies wherever established, and the strong claims they had upon Churchmen for their warm countenance and support.

Mr. M. B. Desbriay followed, in support of a resolution moved by him, to the effect that a more liberal support is now required of Churchmen in this Province, in consequence of the increased demands made upon the Societies in England, from distant Colonies, and for enlarged exertions among the Heathen, and the necessary withdrawal of aid to the Church in this Diocese. The resolution was seconded by Mr. Thomas Whitford, and passed unanimously.

A collection was made amounting to £2 16s. and collectors were appointed to solicit further subscriptions. After singing and prayer and a satisfactory examination of Church accounts presented by R. Fox, Esq., the meeting adjourned. The party from Chester with the exception of the Rev. R. Payne, who remained to hold service on Saturday and Sunday, reached home after a pleasant drive by moonlight at one o'clock a. m.

Similar meetings have lately been held in other parts of St. Stephen's Parish, with the same good results.—Com.

Collegiate.

KING'S COLLEGE, WINDSOR, Easter, 1856.

The Terminal examinations, which occupied the whole of the last week of Term, have resulted in the following tabular arrangement deduced from the oral and written answers of the Students in the respective departments:

Table with columns for 'COLLEGE EXAMINATIONS' and 'LENIX TERM—1856'. It lists students in various departments: In Theology, In Divinity, In Classics, In Latin, In Greek, In Hebrew, In Arabic, In Mathematics, In Natural Philosophy, In Natural History, In Agriculture, In Veterinary, In Medicine, In Surgery, In Anatomy, In Botany, In Zoology, In Mineralogy, In Geology, In Chemistry, In Astronomy, In Cosmography, In Navigation, In History, In Geography, In Law, In Music, In Drawing, In Painting, In Sculpture, In Architecture, In Engineering, In Mechanics, In Metallurgy, In Agriculture, In Veterinary, In Medicine, In Surgery, In Anatomy, In Botany, In Zoology, In Mineralogy, In Geology, In Chemistry, In Astronomy, In Cosmography, In Navigation, In History, In Geography, In Law, In Music, In Drawing, In Painting, In Sculpture, In Architecture, In Engineering, In Mechanics, In Metallurgy.

Mr Andrew James Cowie from the Collegiate School, was examined and matriculated at the close of Term.

The subjects for the Prize in Hebrew and Biblical Greek for 1856, will be The Life of David in Hebrew Bible and Septuagint.

The Gospel of St. Luke and the Epistle to the Galatians.

Easter Term, will commence on 31st. March and end on 1st. July.

George M. Cowie, President.

The Church Times.

HALIFAX, SATURDAY, MARCH 22, 1856.

DIOCESAN ASSEMBLY.

A writer in the Colonist of Tuesday last who signs himself "A Parishioner," gives as a reason for his article, that our editorial of the week previous was calculated to mislead with reference to the true intent and object of the Diocesan Assembly. We are quite willing that our fair and open advocacy of Synods, based upon their legality, their sufficiency and their necessity in this Diocese, should be contrasted with the lame conclusions and sophistical reasonings of their opponents, as they have been exhibited in the Church Witness of St. John and the secular papers which have been pressed into the service, and in such an unseemly manner made the vehicles of discussions of an ecclesiastical nature, foreign to their intention and purpose. We shall not fear the judgment of impartial Churchmen as to who the parties are that are attempting to mislead, or the motives by which they are influenced,—and upon that judgment we confidently rely, against individual efforts, to bring to a desirable consummation the work which with a single eye to the good of the Church, has been so well begun.

A Parishioner shows himself quite deficient in the necessary candour and honesty which should be brought to the discussion of so important a subject, when he attempts to prove the illegality of Synods by a vile supposition, for it is nothing more, that the Bishop has admitted the illegality in his correspondence. Has he lost all respect for himself as well as for the Bishop, that he charges the latter upon such insufficient grounds with so much inconsistency. In what way could Diocesan Assemblies be pronounced illegal? Have they not been held in England and in the British dependencies, and can any law be enforced against them? Is it not indisputable that their legality has been admitted in Parliament by Her Majesty's ministers, and acted upon by the authorities of the Church? That the best lawyers of the Mother Country admit their legality to the extent of giving them greater powers than are sought in this Diocese? Are they not as legal as was the Diocesan Church Society before it received its Act of Incorporation? Are they not just as legal as the Presbyterian Synods, or the Baptist Association, or the Wesleyan Conference? And what a pretty condition would the Church of England be in, were it not so; if bereft of all State protection as she is in the Colonies, she had not as much religious liberty as dissenters. Would "A Parishioner" think it an honor to belong to a Church so fettered that its members could not meet to frame rules and regulations for its discipline and government? Yet this must be the condition of the Church of England in the Colonies, if this, her first attempt at free action, could be proved to be illegal.

"A Parishioner" tries to be witty, but is not correct, in his observations upon the Bill introduced by ministers and carried through the House of Lords. He makes us state "virtually," that "an act which never passes has as much authority as one which does." We think we may fairly retort his question, "Can the force of stupidity go further?" If he will put on his spectacles and look again, he will see that our argument was not at all based upon the support obtained for the Bill in either House, but upon the simple and undoubted fact that it was introduced with the consent and approval of the responsible advisers of the Crown. If an act of Parliament were necessary to authorize Synods, then we should admit that no action could be taken, until the Bill formally passed: but it so happens that "none deny that Synods held with the consent of the Crown are lawful and constitutional," and "we have not that can be required by Churchmen in the sanction of the Queen, whose right to authorize every kind of Synod is unquestioned, and of the Archbishop, both of which were decidedly given; and we are so far from being compelled in support of our argument to infer the passing of an act from its rejection, as asserted by this writer, that we maintain that no act is required, and that those who are most doubtful about the legality of Synods have quite enough to satisfy them in the sanction of the Crown, conveyed through the ministers. That the Bill did not pass was we believe less owing to any feeling of opposition to the measure than to an impression, that if legislation were required the Colonies themselves were the parties interested. But nothing of the kind is necessary to the formation of Synods. The natural right of the subject is the best authority for the exercise of this ecclesiastical privilege.

It has also been alleged that the parishes of St. Paul's and St. George's, were unanimous in their re-

jection of the Synod, and "A Parishioner" alleges this in proof of a want of veracity on our part, inasmuch as we have stated that there be many among us who desire its operation. Now the test of this unanimity is very far from being satisfactory. We do not mean to assert that Parish meetings are not the legal mode of getting at the sentiments of the Parishioners, but we do know, that the sentiments of large bodies of people are sometimes made known by having nothing to do with proceedings in which, or parties in whom, they have not an entire confidence; and we do think the apathy of Churchmen in all that concerns the best interests of their Church in this City, may be attributed to some feeling of this kind. Of the numbers which attend the Parish Meetings of St. George's, or the motives which influence those who stay away, we have no knowledge, but we have always heard that the powers that be in that Parish are as absolute as the Pope himself, in all that concerns the regulation of its affairs. Of the seven or eight hundred Parishioners of St. Paul's, besides the Churchwardens and Vestry, we have never on any occasion, seen more than eight or ten present, and these generally the same persons. The unanimity therefore, as it is evidenced by attendance at Parish Meetings, is not very striking. We wish it were otherwise, and feel assured that when the Synod is fairly in operation, and the laity know that their free action is unfettered by either individuals or oligues, they will give a better attention to Church affairs than under the old and exclusive system of management.

We lately stated that, if any alterations were to be made in the Bishop's Patent, the Draft would be communicated to those concerned, before the completion of the Instrument; and we are now authorized to announce that the Colonial Secretary has decided upon constituting Prince Edward's Island an Archdeaconry, by a separate Patent; that the Bishop's Patent will not be touched; and that, so far as relates to this Province nothing whatever is to be done. We hope this will satisfy the alarmists; and those who are seeking to stir up strife, and to excite unfavourable prejudices, must now look out for some other subject on which to exercise their ingenuity.

A discussion interesting to the City, on the supply of water, took place in the Legislative Council, March 14, when on the Bill to increase the capital stock of the Water Company, from forty to fifty thousand pounds, Hon. Mr. Almon moved that it be referred back to Committee for the purpose of adding clauses that should make the Company responsible for damages occasioned by an insufficient supply of water, if the fault of the Company; and making it unlawful for the Company to insert in their agreements to supply water, clauses whereby any person shall be liable to pay the Company for the period specified, although the supply of water may not have been furnished; and to prevent the liability of any persons to the Company for the time during which a full supply of water shall not have been received. The introduction of water into the City is a great blessing, and to its full supply we think may be attributed the absence of cholera and disease, and the general good health of our community. On the other hand, the evils of monopoly are to be guarded against, and those who have brought into public notice the power of the Water Co. to protect itself at the expense of the water takers, have done an acceptable service. We hope it will result in a good act, giving every facility for improvement, but careful at the same time that the cost of so necessary an article of consumption, and the freedom of its use, are placed within the reach of every individual.

A GOOD EXAMPLE.—The last Wesleyan notices with appropriate commendation, the liberality of the Wesleyan body in this city, in contributing to the contemplated enlargement of the Brunswick street Chapel. John H. Anderson, Esq., has subscribed five hundred pounds, and another five hundred has been contributed, making one thousand pounds within a week. We trust that this will have a good effect in stirring up the liberality of other Churches for the proper repair of their sacred edifices. St. Paul is sadly in want of an expenditure of five hundred pounds, to enable it to maintain a decent appearance, alongside of the liberality of its Wesleyan contemporary.

A government amendment to the Educational Bill, in the shape of additional clauses, providing separate schools and teachers for Roman Catholics, has been distributed amongst the members of the Legislature. It presumes two religious bodies in the country, Roman Catholics and Protestants; as if each of the denominations that come under the latter term had no distinctive features in its religious teaching, that entitled it to as much consideration as the