

Correspondence.

The Editors of the Church Times do not hold themselves responsible for the opinions of their Correspondents.

FOR THE CHURCH TIMES.

MR. EDITOR.—Will you be so good as to inform your readers whether it is true that the Lauenburg Confiscation Bill has been read a second time and referred to a Committee? I cannot believe the Legislature has sunk so low as to sanction such a measure, and I hope that this reference, if it has been made, is merely in order to enquire whether the facts stated on behalf of the Old Church Square can be substantiated, with a view to the final rejection of the Bill. I was pleased to find that the *Halifax Catholic*, notwithstanding its usual opposition to you, has supported the cause of justice and equity, and several friends agree with me in regretting that you appeared to insinuate questionable motives for an act which may fairly be attributed to a sense of justice, and which is the more creditable because none of the Editors of the other Papers have had courage or good feeling enough to induce them to notice this wicked and barefaced attempt to rob the Church. The whole of the community are as much interested in this matter as we are, for nothing will be safe if the principle of "might makes right" is allowed to prevail.

It is pleasing to see that in the Town of Lunenburg all differences of Creed have been merged in the determination to resist this villainous attempt, and it is to be hoped that the Members who have sought to gratify a few ill-disposed persons, may be taught a useful lesson at the next Election. At all events we may suppose the new Government will adopt a different course from the last in these cases. The Attorney General ought to be the protector of the rights of all who are unjustly assailed, but it is well known that the late holder of that office refused to oppose this and other acts of injustice when perpetrated by his own supporters. However we expect better things from the gentleman who has succeeded him, and who although perhaps not particularly favorable to our Church, is not likely to be guilty of dishonorable conduct.

The Church of England was doubtless at some time more favored than other denominations, and received many gifts from those in authority; but that is no good reason for treating us unfairly now, when we ask for nothing and are content to be on an equality with others. What was once given cannot be taken away, without violating the first principles of society, and we must maintain our right to fair treatment. We cannot submit to be trampled upon, and we must be prepared to fight to the death for the preservation of property of which we are only Trustees. Whether these grants ought originally to have passed is not the question, (although it would not be difficult to defend them on that score) unless the reasons for all private grants are also to be investigated, and I suspect that in many cases they will be found less defensible than ours. Whether originally right or wrong, they cannot be now ignored or annulled, without injury to public credit; and there can be no doubt that Government will find the good old rule as applicable to themselves as to private individuals, that "honesty is the best policy," and they should not forget that even those who are most disposed to be quiet and peaceable may at length be aroused to a determined opposition by a continued course of injustice.

A CHURCHMAN.

Rawdon, March 19, 1857.

A Meeting of the Local Committee of the Diocesan Church Society, was held in St. Paul's Church, Rawdon, on Wednesday, March 18th.

The day was favourable beyond the expectation of the most sanguine, and such a one as blustering March seldom favours us with. The time appointed for the Meeting was eleven o'clock, and it was pleasing to see a goodly assemblage collecting, anxious to learn the merits of the Society, and willing to contribute their quota towards the extension of its operations. About 12 o'clock the various knots that were lasking in the sunshine about the picturesque and extensive graveyard, were summoned to attend inside the Church to the business of the meeting. Having all joined in singing the 100th Psalm, and the Rev. Thomas Maynard having said the appropriate prayers, the President explained at some length the objects of the Society, and read such parts of the report of the Executive Committee as he deemed would be interesting to the members present, and having requested all to take an active part in enforcing the resolutions, without waiting for a special invitation, he resumed the chair, making way for those speakers who being comparative

atangers were more likely to engross the attention of the meeting.

The first Resolution was moved by the Revd. Thos. Maynard—

Resolved, That it is the opinion of this Meeting, that while we are commanded to pray for the establishment of Christ's Church and kingdom upon earth, we are also expected to do our utmost for the support of those means which our Lord has pleased to make use of for that purpose.

At the voice of the Reverend mover resounded through the Church, which he had been mainly instrumental in creating, and reminded those around him of the lapse of years and of the great portion of the short span of life that had passed since he before addressed them, and forcibly pointed out to them the necessity of making some exertion to support the Church to which they belonged, it seemed to rivet the attention of his hearers, like the accident of a once loved but almost forgotten melody.

This Resolution was seconded by W. Mumford, Esq. of Newpo., who in a short but pathetic speech expressed his best wishes for the parish, in whose welfare, next to that of his own, he felt the deepest interest.

The second Resolution was moved by the Revd. H. M. Epke, who in a neat and appropriate address pointed out the excellencies of our authorized version of the Scriptures, of our beautiful Liturgy as mainly taken from the Bible, and invariably agreeing with it.

Resolved—That the Translation of the Bible now in use, and so extensively circulated throughout the world, is sufficiently accurate to afford all necessary instruction in that knowledge which maketh wise unto Salvation through Faith which is in Christ Jesus, and that in the opinion of this meeting, the Attempt lately proposed to introduce a new version would tend more to confusion than to edification.

The Resolution was seconded by the Rev. Chas. Bowman; and the full tone of the Ayes, when it was put to the meeting, showed that the subject was not an uninteresting one.

The third Resolution:—

Resolved—That in consideration of the Providential care of the Almighty during the past year, the members of this branch of the Diocesan Church Society, feel it to be their duty to make a substantial acknowledgement of their gratitude by contributing through the channel of this Society, to the spread of the Gospel of Christ.

Was moved by Benj. Smith, Esq., who in his usual straightforward and impressive style, exhorted his Christian brethren to contribute liberally to the support of that Society; upon their bounty we must some day expect to be in a great measure dependant for the ministrations of the Gospel.

This was seconded by Edwd. Murphy, Esq., who in doing so favoured us with a few short but forcible and acceptable remarks on the subject.

When the business of the meeting was concluded, subscriptions amounting to more than £6 were handed in, giving an average increase of one-eighth on the last year.

To the Editor of the *Church Times*.

The Church Times.

HALIFAX, SATURDAY, MARCH 28, 1857.

CLERICAL LIFE ASSURANCE.

We received some time since, from a friend, a copy of the "Constitution of the Clerical Mutual Life Assurance Association, for the Diocese of Fredericton, New Brunswick." It differs in principle from that adopted in this Diocese, inasmuch as the plan is that of Life Insurance generally—while that in Nova Scotia provides a yearly relief during life for the widows and orphans of the clergy. Our plan also leaves it with the people to make it very easy to the Clergyman desirous to take advantage of it—and in many instances his payment will be nominal. That of New Brunswick appears to go directly to his pocket, and in the majority of instances, he will have with a large family out of a straitened income, to pay a considerable premium, if he live to the age allotted to man. We dare say, however, that the Table has been carefully calculated, but it strikes us that if it give only the same comparative advantage to the Insurer, at the age of 23, that it offers to the Insurer of 70, and the latter live five years, then families will not be much benefited after the mourning and funeral expenses are paid. The Nova Scotia plan provides that £25 per annum shall be the minimum allowance—to be enlarged as the fund itself increases. We are sadly in the dark with reference to the authorized proceedings of the Church in New Brunswick; and perhaps the above is not the only plan for the relief of the families of deceased Clergy. If some clerical friend in that Diocese would take the trouble to enlighten their brethren of this Diocese through our columns, we should deem it a favour, and it might prove useful besides:—

CONSTITUTION OF THE CLERICAL MUTUAL LIFE ASSOCIATION FOR THE DIOCESE OF FREDERICTON, NEW BRUNSWICK, JANUARY 22d, 1857.

I. The object of the Association is to provide a sum of money to be paid at their death, to the families of those Clergymen respectively, who may, at the time of their death, hold the Policy of the Association.

II. The sum of money in the case of those who now hold a Policy shall be £300.

III. In the case of others, it shall depend upon the age of the person when he shall take out his first Policy.

IV. The year on which he entered on his last birthday, shall be deemed the age of this person, and of this the Committee may require reasonable proof.

V. If any person shall allow his policy to lapse, and at a subsequent period shall renew the same, the sum of money to which his family shall be entitled shall be that which is set opposite to his age at the time of such renewal.

VI. A Policy shall not be given to any person who by degradation or otherwise, shall have ceased to be a Clergyman of the Church of England, and if he be the holder of a Policy it shall become void on such cessation.

VII. A Policy shall not be given to any Clergyman residing out of the Diocese, except by order of the Association passed at some Annual Meeting.

VIII. A Policy shall not be given to any Clergyman who shall have attained the age of over seventy years when he applies for his first Policy.

IX. It shall be at the discretion of the Committee to pay the above named sum either wholly or in part, interest being allowed for such part thereof as may remain, and for so long as it may remain unpaid.

X. It shall be competent to the Committee to insert in the Policies any customary conditions, restrictions, and stipulations they may consider necessary.

XI. All policies shall expire on the 15th day of July, and must be renewed within thirty days, any policy not renewed within that period shall be deemed to have lapsed.

XII. The payment of each person taking out his first or his next Policy shall be that sum which is set opposite to his age in column B of the annexed table, and his subsequent annual payments shall every year be increased one shilling.

XIII. In addition to this sum those Clergymen who have Churches under their charge shall pay to the Association the proceeds of a Collection, to be taken up every year in one of their Churches, such Collection to amount to at least £2 in each mission.

XIV. Should any such Clergyman wish to dispense with a Collection, he shall pay in lieu thereof in addition to his annual payment, such sum as may be agreed upon between the Committee and himself.

XV. Those Clergymen who being Curates or Assistant Ministers, have not a Church under their charge, shall pay in like addition 50 per cent. on the amount of such annual payment.

XVI. Should any Clergyman holding a Policy be or become a "Retired Missionary," he shall pay annually that sum which is set opposite to his age on the table, and in addition thereto the sum of £2, or in lieu of paying such a like annual sum, £4 shall annually be deducted from the sum assured.

XVII. The parties to whom the above named sum of money shall be deemed payable are the Widow and Children of the deceased Clergyman, or if there should be no Widow or Children, the member or members of his family or other person named to and approved of by the Committee to whom he shall have assigned his Policy.

XVIII. This sum of money shall not form any part of the Clergyman's personal estate, nor shall it be liable for any debts or engagements he may have contracted during his lifetime.

XIX. The Officers of the Association shall be a President, a Vice President, a Secretary, a Treasurer, and a Committee of Three, the Officers being *ex officio* members of the Committee of Management.

XX. The Lord Bishop of the Diocese shall be the President, and the Archbishop the Vice President.

XXI. The Secretary, Treasurer, and Committee shall be elected at the Annual Meeting of the Association.

XXII. The Annual Meeting shall be held at the same time and place as the Diocesan Church Society holds its Annual Meetings.

XXIII. No Article of this Constitution shall be reformed, altered or amended, except with the concurrence of two thirds of the members of the Association present at an Annual Meeting, and notice of any motion shall be given at the previous Annual Meeting.

A course of Lectures will be preached in St. Paul's on each evening of Passion Week as follows:—
Sunday, April 5th—The attraction of the Cross, by Rev. J. Madrin.

6th—Endurance of the Cross—Rev. R. H. Bullock.

7th—Power of the Cross—Rev. E. Gilpin, jr.

8th—Obedience of the Cross—Rev. T. Crisp.

9th—Glory of the Cross—Rev. J. C. Cochran.

Good Friday—Death of the Cross—The Bishop.

Fastor Eve—Peace by the Cross—Rev. W. Bullock.

The Service will commence at half past seven, except on Sunday and Friday, when it will be at the usual hour, 7 p. m.