

D. C. S. RECEIPTS.		
Feb'y. 8	Sackville	£ 17 6 3
9	Pugwash	5 14 8
	Guyaboro	7 9 2
	Halifax, St. George's	70 0 0
	Rev. J. Alexander	1 0 0
	Annapolis	2 2 0
10	Weymouth	11 5 0
	Westport	8 6 3
	Mahono Bay	11 3 1
	St. Margaret's Bay	11 15 0
	Newport and Walton	15 0 4
	Collection at Annual Meeting	23 2 9
11	Clements	4 15 0
14	Beaver Harbor	1 11 9

EDWIN GILPIN, Junr., Sec'y.

At the Annual Meeting of the D. C. S., Feb'y 10th, 1853, notice was given that at the next Annual Meeting, the following would be proposed as a Bye-law of the Society:

"That at the Annual Meeting of the D. C. S. the five first on the Committee shall go out of office, but that all or any of them shall on having a majority of votes be eligible to be re-elected, and shall be placed at the bottom of the list."

A year's notice of the above is given according to a rule of the Society.

EDWIN GILPIN, Jr. Sec'y.

The Secretary of the Diocesan Church Society of Nova Scotia has great pleasure in acknowledging a subscription of £10 from the Honble. the Master of the Rolls, toward liquidating the debt of the Society. Another subscription of £2 10 has also been received toward the same object.

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

DEAR SIR.—My attention has been arrested by an extract in your last No. from the pen of Bishop Dehon, beautifully illustrating the "Communion" that has existed in all ages, and in all places, among the "Saints of God." But are we to take this as an explanation of that article of the Creed, "the Communion of Saints?" The only theological work in my possession, which touches upon the point, explains it in this way. As I cannot, however, altogether satisfy my mind with its propriety, I would feel much obliged to you, if, after hearing my difficulties, your superior judgment and learning would set me right with regard to the true interpretation.

Do not suppose that I am raising the slightest objection to the belief in the close communion and fellowship of love which Christians have towards one another, but is this of such a primary nature, as to require to be prominently brought forward in a Creed? If entitled to a place there, why not also mention, "the peace which passeth understanding." This surely is a doctrine equally true, and to the individual more than equally important.

A Creed I have always looked upon as a concise compendium, dealing only in fundamentals, and not entering upon details. Ought we not rather to refer the expression "Communion of Saints," to that indwelling of God's Spirit, "the fellowship of the Holy Ghost," which exists in the breasts of all true believers, and which, though the last, may be justly considered one of the most precious gifts of Christ to men: the possession which alone entitles them to the appellation of *Saints*—without which Christianity would become a dead letter, and salvation beyond our reach.

If I am not intruding too much upon your patience, would you favour me with your counsel, to clear away from my mind all obscurities with respect to another part of the Creed, viz: "the only begotten Son of God, begotten of his Father before all worlds." I can readily acquiesce in the eternity of the Son, and of his being, since his advent upon earth, properly called "only begotten;" but how are we to understand, "begotten of his Father before all worlds?" If you think these remarks suitable for your paper, and will kindly correct my misapprehensions, and resolve my doubts, you will be conferring a favour upon your obedient servant,
Jan. 9th, 1853. AN ENQUIRER.

We shall be happy if we are able to answer our Correspondent satisfactorily, but we should think he might have found a solution nearer home. In regard to the first point, we cannot do better than give him the following extracts from *Pearson on the Creed*, a standard work in the Church.

First, The saints of God living in the church of Christ, have communion with God the Father; for the apostles did therefore write that they to whom they wrote might have communion with them, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us" (saith St. John), and did at the same time declare, that their communion was with the Father. As "Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God;" (Jam. ii. 23.) so all which are heirs of the faith of Abraham are made partakers of the same relation. Nor are we only friends, but also sons; for behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (I John iii. 1.)

Secondly, The saints of God living in the church of God have communion with the Son of God: for as the apostle said, "our communion is with the Father and the Son" (I John i. 3.) and this connexion is infallible, because "he that abideth in the doctrine of Christ, he hath both the Father and the Son;" (2 John 9.)—and our Saviour prayed for all such as should "believe on him through the word of the apostles, that they might be one, as the Father is one in him." What is the fellowship of brethren and co-heirs of the bridegroom and the spouse; what is the communion of members with the head, of branches with the vine; that is the communion of saints with Christ. For God "hath called us unto the fellowship of his Son Jesus Christ our Lord."

Thirdly, The saints of God in the church of Christ have communion with the Holy Ghost; and the apostle hath two ways assured us of the truth thereof, one rhetorically, by a seeming doubt, if there "be any fellowship of the Spirit;" the other devoutly praying for it. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all." (2 Cor. xiii. 14.) The saints are therefore so, because they partake of the Holy Ghost; for they are therefore holy because they are sanctified, and it is the Spirit alone which sanctifieth. This is the communion which the saints enjoy with the three persons of the blessed Trinity: this is the heavenly fellowship represented unto entertaining Abraham when "the Lord appeared unto him, and three men stood by him;" (Gen. xviii. 1, 2.) for our Saviour hath made us this most precious promise, "If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." (John xiv. 23.) Here is the soul of man made the habitation of God the Father, and of God the Son; and the presence of the Spirit cannot be wanting where these two are inhabiting; for if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.) The Spirit therefore with the Father and the Son is habiteth the saints; "for know ye not (saith the apostle) that ye are the temple of God, and that the Spirit of God dwelleth in you?" I Cor. iii. 16.

Fourthly, The saints of God in the church of Christ have communion with the holy angels. They who did foretell the birth of John the forerunner of Christ, they who did announce to the blessed Virgin the conception of the Saviour of the world, they who sung a glorious hymn at the nativity of the Son of God, they who carried the soul of Lazarus into Abraham's bosom, they who appeared unto Christ from heaven in his agony to strengthen him, they who opened the prison doors and brought the apostles forth, they who at the end of the world shall sever be wicked from among the just, and gather together the elect of God, certainly they have a constant and perpetual relation to the children of God. Heb. i. 14, Luke xv. 10, Matt. xviii. 10.

Again, Sixthly, The saints of God living in the church of Christ have communion with all the saints living in the same church. "If we walk in the light we have fellowship one with another;" we all have benefit of the same ordinances, all partake of the same promises, we are all enclined with the graces of the same mutual love and affection, keeping the unity of the Spirit in the bond of peace, all engrafted into the same stock, and for receiving life from the same root, all "holding the same head, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." (Col. ii. 19.)

Lastly, The saints of God living in the church of Christ, are in communion with all the saints departed out of this life and admitted to the presence of God. Jerusalem is sometimes taken for the church on earth, sometimes for that part of the church which is in heaven, to show that as both are represented by one, so both are but one city of God. Wherefore thus doth the apostle speak to such as are called to the Christian faith: "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." (Heb. xii. 22, 23.)

For an answer to the second query we would refer the writer to Colossians 1, 15-19 verses. Bloomfield in his commentary on the expression "first born of every creature," or "of all creation" observes, the most natural and best founded view is that of almost all the ancient, and most eminent modern commentators, who assign as the sense "begotten before every creature," i. e. before any created being had existence, corresponding to what is said in Proverbs viii. 25. "Before the mountains were settled, before the hills, was I brought forth." So also Bp. Pearson on the Creed explains it to mean, "begotten by God as the Son of his love, antecedently to all other emanations, before any thing proceeded from Him, or was framed and created by Him." An "Enquirer" is no doubt fully persuaded that these epithets applied to the persons of the Godhead are only used in accommodation to our limited capacities—and that to understand completely the nature of that relationship subsisting between each person of the Trinity, is beyond the comprehension of man. Sufficient for us if we can find what we are called upon to believe, declared in Scripture, or proved thereby.

News Department.

THE PERVERTED BISHOP IYRS OF N. CAROLINA.—As in a late number we questioned the correctness of the rumour of this event, and deprecated "haste in telling bad news," we are constrained now to express our fears that it is too true. We have seen a long article on the subject, in the Boston *Christian Witness*, detailing the downward steps which have led to this sad consummation. It would appear that Bishop Iyrs's early training was not in the Church,—that he was first a Congregationalist minister—that he was, (rather hastily) after joining the E. F. Church, made a Bishop—that soon after the appearance of the "Tracts for the Times," he became shaky,—that for several years he has been "tossed to and fro"—erring and recanting his errors—under alleged imbecility or disease of mind—and that his latest performance, has been throwing himself into the arms of "the Mother of Abominations."

How long it will be before he takes another jump, or in what direction that may be, it is not easy to "calculate." One thing is pretty certain, that his Church has lost but little, and his new Mother gained less, by the aberration of such a "double minded man, unstable in all his ways."—He has acquired the unenviable distinction of being the first occupant of the Episcopal Bench who has deserted his high and honorable post. Ed. C. T.

ITEMS.—Bishop Boone of China, has recently arrived at New York, in 115 days, re-erented in health. The P. E. Church in Vermont, now enjoys a yearly income of £750 from lands once owned by the Society for Propagating the Gospel in Foreign Parts, confiscated at the Revolution, but afterwards recovered, by suits in the Courts.

The news by the R. M. Steamship *America*, is interesting rather than important.

The Civil or State ceremonial of the marriage of the Emperor of France, took place on Saturday, Jan. 29, at the Palace of the Tuilleries. The religious ceremonial at the Church of Notre Dame on Sunday, 30th, according to the solemnities of the Romish Church, and accompanied by all the pomp of Imperial *prestige* and royal tradition.

The *North British Mail* has the following.—A gentleman in this city (Glasgow), who was for many years very intimate with Mr Kirkpatrick, of Malaga the grandfather of Napoleon's bride, informs us that the current reports respecting the family are, in some particulars, incorrect. Mr Thomas Kirkpatrick was the Swedish Consul at Malaga, and not the British. Mrs Kirkpatrick was a Swedish lady by birth, but her parents were British, and she was universally allowed to be the handsomest lady in Malaga. A sister of Mrs. Kirkpatrick's married Lieutenant-Colonel G. Thompson, Royal Engineers. Mr. Kirkpatrick had several children, one of whom married the second son of a Spanish Duke, who on the death of his elder brother, succeeded to the family honours, and is the father of the French Empress. It thus appears that, except through her father, there is no Spanish blood in her veins; and this will account for her fair complexion and blue eyes.

There has been some hard fighting between the British forces and the Burmese.

Shortly after the arrival of General Godwin's Pegue dispatches at Calcutta, a rumour became prevalent in the bazaars that the Burmese had succeeded in recapturing the town; and from the last accounts from Rangoon it appears that such a disaster was really rendered imminent by General Godwin's extraordinary want of caution in establishing at Pegue, 60 miles from his head quarters an outpost only 400 strong and ill provided with ammunition, within easy reach of the 10,000 or 15,000 Burmese known to have been at Shogygn, under the command of the king's brother-in-law, Mounk Krouk Loung, and in taking no precautions for keeping up the communication with Rangoon by parties sufficiently strong to encounter the opposition that might be naturally expected in traversing sixty miles of an enemy's country. On returning from Pegue, General Godwin left 400 men and two guns under the command of Major Hill, of the 1st Madras Fusiliers, posted on the terrace of the pagoda.—They had little ammunition, but some was to be sent immediately from Rangoon.

A supply of ammunition subsequently despatched up the river to Major Hill's assistance, was captured, with the loss of several of the Sepoys who had it in charge. The gallant officer however, maintained himself until the arrival of reinforcements from Rangoon, commanded by General Godwin in person, when Pegu was again relieved and the Burmese although in great strength, defeated with heavy loss.

The R. M. Steamer *Canada* arrived from Boston yesterday morning. We extract the following item of news.

By a despatch from New Orleans, we learn that Mexico is completely revolutionized. The new President, Cevalos, put a final quietus to the imbecile Congress by routing the members at the point of the bayonet. This coup d'etat was undoubtedly necessary, in order to prevent the overthrow of Cevalos himself. The citizens had declared in favor of the revolutionists, and there was no other alternative. Cevalos immediately issued a proclamation, calling for a National Convention, to reform the constitution, elect a President, and legislate for the benefit of the people. He also ordered a cessation of hostilities on the part of the troops against the revolutionists.

Accounts from Mazatlan, via California, state that a battle had been fought between the Mexican troops and the National Guard, in which the latter were victorious.