

"Whereas, owing to the suspension of ecclesiastical discipline as regards the laity, every inhabitant of England, whatever his religious persuasion or manner of life, is recognized in law as a member of the Church of England, and admitted to a full participation of its rights and privileges; and whereas Dissenters have contended both in Parliament and out of it that Dissent ought not to involve the forfeiture of such privileges, or of a voice and vote in the management of the Church, it is neither, just nor expedient to entertain the question of the admission of laymen to the councils of the Church, until by the enforcement of ecclesiastical discipline, or by some other method, effectual means are taken to determine what constitutes a *bona fide* member of the Church of England.

The Ven. Archdeacon Denison seconded the amendment.

Mr. Chancellor Martin, with a view to afford an opportunity of discussing the matter fully and deliberately at a future and more convenient period, moved the previous question.

The Rev. Mr. Fendall seconded the motion.

The House divided, when the numbers were—

For the previous question	29
Against it	18

Majority 11

The motion of the Rev. Canon Seymour was therefore postponed to future day.

DIOCESAN SYNODS.

The Rev. Canon Wordsworth moved the following resolution:—

"That the House, fully recognizing the importance of the question now before it, concerning the association of the laity with the bishops and clergy in Convocation or provincial councils of the Church, is of opinion that the safe, orderly, and regular method of proceeding in this momentous matter would be to test and ascertain in the first instance the expediency of lay association and co-operation in diocesan synods; and with this view this House do hereby agree to present by the Prolocutor a respectful address to his Grace the President and their lordships the bishops, in the Upper House, earnestly requesting them to avail themselves of the organization already existing from time immemorial for this purpose in the office of churchwardens and 'testes synodales' or sidesmen, and to associate with the clergy for deliberation at their visitations or diocesan synods such persons from the laity as may be invested with this ancient office, and as to his Grace and their lordships may seem best and as by the laws and usages of the realm they may now be empowered to do."

The Rev. F. G. Massingberd seconded the motion.

At the close of the rev. gentleman's speech,

The Prolocutor announced that the House stood adjourned to Friday, the 26th of June ensuing.

The Church Times.

HALIFAX, SATURDAY, MARCH 14, 1857.

ORDINATION.

An Ordination was held in St. George's Church by the Lord Bishop of Nova Scotia, on Sunday last, when the following Gentlemen were admitted into Holy Orders:

PRIESTS.

Rev. James J. Ritchie, Assistant Minister of Annapolis.

Rev. Joseph Alexander, Missionary at St. Mary's River.

Rev. Thomas Crisp, Curate of St. George's.

DEACON.

Mr. John H. Drumm, of Bridgewater, for the Mission of Sackville.

Morning Prayers were read by the Rector of St. George's, after which the Bishop ascended the Pulpit, and preached an appropriate Sermon from Rom. x. 14, 15—"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written—How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." In the Sermon, which occupied fifty minutes in the delivery, his Lordship took occasion to prove the necessity of a divine commission for the office of the Christian Ministry, which could only be conferred either by a direct authority from heaven, or through the ordinary channel of Apostolical Succession. He showed from Scripture and from analogy, that the latter was the appointed mode of transmitting the sacred office to the end of the world; and he then proceeded to

establish the truth of the statement made in the Preface to the Ordination Service—"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." He pointed out the various intimations of these distinctions to be found in the New Testament, and dwelt strongly on the fact of the universal prevalence of the Episcopal form of government in all the Christian Churches in the world in the early ages, as a conclusive evidence of its Apostolical origin. Following the instructions prescribed by the Rubric, in declaring "how necessary that Order is in the Church of Christ," the Bishop proceeded to show "how the people ought to esteem them in their office"—and concluded with an earnest practical address, first, to the Candidates for Holy Orders, and then to the assembled congregation. After which, the Candidates were presented to the Bishop by the Rev. Edmund Maturin, A. M., in the absence of the Archdeacon; the Litany was then read, and the Communion Service conducted according to the special arrangement of the Church appointed for the solemn occasion. The Bishop was assisted in the "laying on of hands" by the Rev. R. F. Uniacke and the Rev. E. Maturin, and a considerable number of the Parishioners remained to partake of the Holy Communion with the Clergy.

We would earnestly call upon all the true members of the Church to remember those who have been now ordained, with all their other Ministers, in their secret supplications at the Throne of the heavenly grace, and to join more earnestly in the public prayer, that God would "send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful Spirit of His grace."

We noticed in the last *Halifax Catholic* allusion to an article in *The Church Times*, on the attempt to deprive the Church at Lunenburg, of a right of possession based upon a tenure of 100 years. The *Halifax Catholic* is not much given to sympathy with the Church, in any attempt upon her temporalities—it is something however, that while its motives in noticing the circumstance are questionable at the present time, that the facts as stated in the *Church Times* are not so, and ought to command the attention of all her friends,—and it certainly affords a striking contrast, that while the assistance of the Church is asked to form a Protestant alliance, to resist Roman Catholic domination, it would have to be joined under the impression that her allies would be those who are striving to deprive her of her possessions in various parts of the country, and that any sympathy in her cause would be from her open and avowed enemies.

L. SLATIVE, &c.

The Legislative proceedings of the past week have not been of a very important nature, except that the large sum of £42,000 has been voted for the road service of the country. This has given occasion to the opposition to taunt the Government with striving to create a false impression with respect to the financial difficulties entailed upon them by their predecessors. If there had been any ground for belief that such difficulties exist, they argue, the Government would never have ventured upon such a large appropriation. They have this advantage at least in their argument, that they are relieved of the presence, for a while at least, of those members of the Government who are best able to reply to it.

The Legislative Council have passed a Resolution by 14 to 6, disavowing the intention of that body as a whole to accede to the plan of a Protestant Alliance. The Resolution is as follows:—

"Resolved, That this House have seen with great regret a document entitled "An appeal to the people of Nova Scotia," published in the Morning Chronicle Newspaper of the 7th inst., purporting to have been prepared by a Committee drawn from both branches of the Legislature,—the object of which is to stir up religious strife in this Province, and to excite different denominations of Christians at variance, in order to serve the Political views of a few disappointed individuals. Resolved, That this House has not sanctioned the formation of such committee, and indignantly repudiate the attempt to give the document its sanction; and while this House will not recognize the right of any one religious body to interfere with the privileges of others, it abhors the idea of a combination of the many to proscribe one, and deprive it of its just rights as citizens and fellow subjects."

Out of the House several important matters have been agitated. A sort of manifesto has been largely circulated, setting forth a variety of reasons why Protestants should form a Protestant Alliance, and calling upon them to unite for such a purpose. A meeting of the clergy to consider its propriety has been held, and those of them not present have been waited on, and an expression of their views obtained upon the subject. The substance of this we believe is, that the movement may be rather premature, and

that there would be serious objections to any alliance that would have proscription for its basis. We cannot say that we are enamoured of the term "Protestant Alliance," which of itself implies proscription. But we are much less inclined to suffer the domination, political and religious, of Romanism.—This is the danger we have at present to fear—we would therefore rejoice over any movement that would resolve such fear, by affording a sufficient guarantee that religious belief shall no longer be the guide in forming an administration or political combinations; but that the government shall in all cases be administered irrespective of class or creed, so long as the "right man was put into the right place." Any alliance, therefore, that did not imply proscription, but would place all religious bodies on the same footing in the Legislature, and with reference to political power, might be justifiable. This is the point up to which the public mind is sadly in need of being educated. If they understood their true interest, the people would always know when to combine to prevent anything like religious domination, from whatever quarter. There are times when the people ought to place less dependence upon those whom they have been accustomed to look upon as leaders than upon themselves. We believe we are fallen upon such times, and hope they will do their duty.

FRENCH TREATY AND BRITISH FISHERIES.

Our brethren of Newfoundland, as well as ourselves, have great cause to complain of the action of the British Government. They have been despoiled by an Imperial treaty with France of their fisheries, in like manner as we by the treaty with the United States, have been despoiled of our Fisheries. There is this difference, however, that it has been permitted to us to enter into competition on equal terms with those who have been allowed by our natural protector, to usurp rights which every Novascotian believed he was born to—while the Treaty with France will effectually annihilate the fisheries of Newfoundland, as a source of profit or prosperity to its British inhabitants. The Lord Bishop of Newfoundland, as our readers will perceive, takes a warm interest—that of a patriot—in this important subject. A deputation from Newfoundland (Messrs. Carter and Kent,) to the Provinces, to solicit their cooperation in averting the evil, arrived in Halifax by the last Mail Steamer from Newfoundland, and were allowed to address the Assembly on the subject of their mission, on Wednesday. These gentlemen intend to proceed also to New Brunswick in fulfilment of their object, to lay their case before the Legislature of that Province. We wish them success in their patriotic endeavors.

AWFUL CATASTROPHE BY FIRE.—A highly esteemed correspondent at Cornwallis, (Edward J. Ross, Esq.,) furnished us with the subjoined particulars of the recent awful catastrophe, by conflagration, at that place:—

On the morning of Thursday, the 6th inst. the house of Mr. Allan C. Barnaby, near the Steam Mill in Cornwallis, was totally consumed by fire and dreadful to relate four of his children perished in the flames. His family consisted of six children, one of whom was providentially absent. The eldest a girl in her fourteenth year, was sleeping with her mother, who was confined to her bed by illness, in a bed room on the first floor. Mr. Barnaby slept on the flight above, and the first intimation of danger he had was the screams of his wife. When he arose the staircase was in flames, and he rushed down to the rescue of his wife, calling upon a servant man who slept in an adjoining room to open their bed room door and call the children; but he, in the confusion of ideas naturally attendant upon such an awful moment, threw open a shutter in the gable and leaped a distance of twenty feet to the ground, wounding himself severely. Mrs. Barnaby rushed to the staircase and succeeded in grasping two of her children, but, alas! the raging element overpowered her,—she was forced to relinquish her grasp and fell senseless to the foot of the stairs, from whence she was rescued from the flames at the imminent peril of his life by her agonized husband, who had in the mean time by smashing in the bed room windows succeeded in rescuing his eldest daughter. The children lost are a daughter aged eight years, and three sons of the respective ages of ten years, two years, and three months. The whole family had a narrow escape from destruction, for the lateness of the hour—it being between two and four o'clock in the morning—prevented the possibility of aid being at hand. The survivors are dreadfully scorched,—Mrs. Barnaby's life being almost despaired of. It is not known how the fire originated.—*Chron.*