

gato also very discreetly asked—What is a layman of the English Church? We are well satisfied with the omission of the word *beneficed* from the 6th clause. It is very possible that unbeneficed clergy of experience might be very useful members of such a commission, especially as the system of patronage in our Church can hardly be said to be governed by merit only.

### Correspondence.

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FOR THE CHURCH TIMES.

St. Margaret's Bay, May 2d, 1856.

MR. EDITOR,—

I am induced to take this mode of explaining my views upon a question which has lately greatly agitated my hitherto quiet and peaceful Parish. For some time past the most unfounded and malicious reports have been set on foot concerning the doings of the clergy of this Mission. All these I have traced to persons who were well known as bitter enemies of the Church, or to some dismissed school-teacher, and others, who had taken offence at my honest endeavours to set them right, or to benefit my Parish in my public capacity. Such people are naturally very glad to have something to say to give vent to their ill nature, and to find others, such as just now abound in the city, ready to listen and to spread their slanders. I can only say that I pray God to lead such evil-minded individuals to a more Christian course of conduct.

But among the many accusations against me, there is one that is true, and that one I am not ashamed openly to confess. I am accused of having the Cross upon one of my Churches, and embroidered upon the Altar-cloth in each of the four Churches in this mission. Such a cry has been raised about this—the most appropriate symbol of our faith—that I am represented everywhere among my people as a Papist in heart, the Cross is called Popery, and there has been no other talk all along this shore for several weeks past. The Building Committee of St. Andrew's Chapel, on the Halifax road, which had agreed to let me have the planning of the edifice altogether—the condition upon which I promised to help them largely—have all at once informed me that they will not allow the Cross to be placed upon the Chapel.

All this noise and agitation about a thing which, even some of those who talk most on the subject, admit to be innocent in itself, has led me to consider the question as involving a very important principle of the Church of God in all ages, and therefore, in my opinion, it is worth fighting for, and it may very properly be made the occasion for conveying information to the unprejudiced and uninformed. The principle I allude to is this:—The Church, in all ages, has made the sign of the Cross the "banner" under which every "soldier of Jesus Christ" was called upon "to fight unto his life's end." I say the Church has declared this to be its banner—or the banner of Christ—which is the same thing. Every time the Baptismal Service is performed, the congregation must hear it plainly enough; though I regret to find that the word *banner* is not understood by many people in these parts; and it is equally to be regretted that the rule of the Church in requiring Baptism to be administered publicly, is not more rigidly enforced where it can be done. It is, no doubt, on this account that the true meaning of the Cross, as used by the Church, is not generally known. The Cross, then, is the banner or flag of "Christ crucified." I have seen it all my lifetime on, and in, the Churches of my native country, in stone, in brass, in wood, and embroidered upon pulpit, or altar-cloth. I have had it more than twenty years in, and on, the Churches of this Bay, and I have never changed my views about it. I have always remained as firm a Protestant as I ever was—protesting, however, against both Popish and Protestant errors, whatever they may be,—and my people must know that I have never asked any of them to worship the Cross, or kiss it, or to bow before it, or to see Popery through it. Happily, there is a large number among them who are not so foolish as to do so against their Church or clergy on this account; and it is for their sake that I feel bound to let them see that what I am doing in this out-of-the-way place, I am not afraid to publish to the world. They are told, or led by much noise to believe, that the cross is Popery. In the same manner, they may also be led to believe that the Baptismal Cross is Popery, or that the Surplice is Popery, or that bowing at the name of Jesus is Popery, or that even kneeling down to say our prayers, or to receive the Holy Sacrament, which has been also objected to by certain per-

sons, is Popery. I am not, therefore, afraid to declare that if the right use of the Cross is Popery, I am a Papist. If there were nothing worse than that in Romanism, I should be a Romanist at once. Nay, but I must confess my firm belief that Protestants generally do not know what they do when they oppose Popery in this manner. They, I fear, talk a great deal, and show a vast amount of hatred of Popery, but it is often from the hatred they have to some good rule or custom of their Church, which they misunderstand, or even to the persons of some of her faithful clergy; and I have found a lamentable ignorance, almost in all classes in Nova Scotia, upon the true nature of the unscriptural doctrine of Rome. Truly innocent, and primitive and Catholic practices and usages, which were ever intended for a good purpose, and might still be used as such, are constantly set before the eyes of Protestants as Popery, and nothing but Popery, while the real objectionable points, for which our Reformers bled and died, are not even noticed.

It is, therefore, with the hope of leading my people to view the Cross in the right way, and to distinguish between the right and wrong use of that or any other form; and, above all, to lead them to the great and only Sacrifice once offered upon it for true penitent sinners—for those who are "not ashamed of the Gospel of Christ," and unto whom "the Cross is not become of none effect," that I have made up my mind never to build another Church without "the banner of Christ" upon it.

It may not be amiss to remind your readers that the Cross is not only on Churches and Meeting-houses at home, built before and since the Reformation; but it is on the Queen's Crown and in the British Flag, and it has not yet tarnished our national glory, nor made the Queen a Romanist.

The Cross on St. Luke's, Halifax, was also put there by the late much beloved Mr. W. Cogswell. I had it from his own lips, and heard him complain bitterly of those who found fault with it. Some people have lately told me—*Oh! let us have the Cross in our hearts, and that is enough.* But how would it do, I ask, to tell a soldier—you must no longer display your colours in the face of your enemies—have them only in your heart! Would such language be understood by a gallant and brave soldier? And are the soldiers of Jesus Christ to be greater cowards than those of an earthly monarch?

I remain, Mr. Editor, yours, very truly,  
J. STANNAGE.

FOR THE "CHURCH TIMES."

### NEWS FROM LUNENBURG.

**AGRICULTURE.**—After a long, cold and monotonous winter, our farmers are busily engaged sowing their seed, encouraged by the hope of an abundant harvest in due time. Success to Agriculture.

**FISHERIES.**—Our Fishermen are also actively employed fitting out their fine crafts for fishing voyages. Our hope also is that they may cast their nets on the right side of the ship, and return with full cargoes. Success to the Fisheries.

**CHURCH BAZAAR.**—The Bazaar for the purpose of raising a fund towards the purposes of an Organ for St. John's Church, in the town of Lunenburg, was held at Temperance Hall on Thursday, 1st inst. There was a very handsome supply of fancy and useful articles, and the refreshment tables were highly creditable to the community. The active and zealous Committee of Ladies deserve the greatest credit for their unwearied exertions, and gave another convincing proof that no good work can prosper without their invaluable aid. They realized the handsome sum of Sixty Pounds. Some donations were kindly presented by Church friends in Halifax and elsewhere. Well done Lunenburg again.

A CHURCHMAN.

Lunenburg, May, 1856.

### News Department.

From Papers by Steamer America, April 26.

ENGLAND.

There was a banquet on Thursday at the Masonic House, given by the Lord Mayor, to welcome Mr. Dallas, the new American Minister. His reception was most enthusiastic. In returning thanks, his Excellency said that since he had landed he had met with nothing but a series of the most flattering demonstrations of welcome and hospitality, not addressed, he felt sure, to the individual, but they were a profuse and generous tribute to the nation whose messenger he was.

There are some subjects on which it would be ill-timed, and more enterprising than wise, for me to touch on this occasion and in this presence. Indeed, my arrival is so recent that I scarcely can pretend to

know the subjects which would be most acceptable to you. I dare say, however, I shall incur but little hazard if I venture according to a provincialism natural to a western tongue, to 'guess' that the spirit and purpose of a new comer may have excited at least some little curiosity. (A laugh.) Well, my lord, let me say that I am not authorized to feel, and do not feel, any desire other than that of giving my exertions and energies unreservedly to the restoration of the most harmonious sentiments and friendly relations. (Cheers.) Animated by this spirit, and aiming at such a purpose, if I fail—and I may fail—it will be because of some inexorable overruling state policy, or some foregone conclusion not to be undone by uniform, steady, persevering, frank, and honourable conciliation. (Renewed cheers.) My lord, permit me, in conclusion—for my object is to be exceedingly brief—to tender to your lordship and the guests assembled here my congratulations on the great event consummated since my arrival among you—the restoration of peace to Europe. (Cheers.) War, although undoubtedly accompanied by its moral benefits and alleviations, is at best an evil; and the vast powers of this empire, although for a time, and however gallantly, enlisted and ably directed, will find more genial and more fruitful employment in those channels, agricultural, commercial, and manufacturing, and those pursuits which have hitherto so signally illustrated the exertions of her people. (Loud cheers.)

Lord Stanley's name, as the son of a peer, was associated with the House of Lords. Replying, his lordship said—

He thanked the Lord Mayor for having given him that opportunity—an opportunity of which others had availed themselves—of expressing aloud that which is in the thoughts of all—namely, their deep, earnest, and almost passionate desire that, be the chances and changes of political events what they might, England might retain inviolate that national alliance of which they had among them at that moment the living representative—an alliance which had its root in no consideration of temporary or political expediency, but which rested on the surer basis of the common origin, the common language, the common laws, the common energies, and the common aspirations of one mighty empire, and even in that which they must all acknowledge—a common family likeness in common faults and failings. (Cheers, and a laugh.) Upon the union of these two nations depended the hopes of mankind and the peace of the world; and if they went on as they had done for a long time past, within a century from the present time the earth would be inhabited by 300,000,000 of the Anglo-Saxon race—the most energetic, industrious, and enterprising people that ever tilled its soil. It was upon the cordial union of that vast multitude of men, our descendants, that the future hope of mankind rested—a future of rational progress and well-earned freedom, in which the knowledge of man should be extended, his power over nature increased, and his command of the appliances of civilization multiplied; and it rested with England and the United States to act on that principle. (Cheers.)

The Right Hon. E. Cardwell, speaking for the Lower House, said he was sure the Commons of England would not fail to reciprocate those fraternal feelings which had been expressed by the American Minister on behalf of a people who with ourselves spoke a common language and enjoyed the blessings of a common Christianity.

Lord Dalhousie's departure from India is like the abdication of a great sovereign. There is something fine in the description of the farewell—the free, respectful, unexaggerated expression of feeling on the one side—the moist eyes, the broken cheer—with the dignified simple response on the other. It is true that the English in India are a dominant caste whose empire Lord Dalhousie has extended and consolidated; but what they feel towards him is just what any people might feel for a man who, without popular arts or attaching qualities, with a reserved and somewhat severe temperament and a strong will, had visibly devoted himself to the duty of ruling them, and discharged it powerfully and well. His reign, in its faults as well as in its virtues, is the nearest approach that we have to show to that ideal of vigour, determination, and ability for which it is a fashion of the day to crave. He comes home, he says, a worn-out man; but the exhaustion of toil and anxiety may be cured by repose, and from the time that he lands in England he will hold a chief place among the statesmen in reserve to whom public expectation habitually turns.

The Overland Mail arrived on Thursday, with advices of which the chief feature is the leave taking of the Earl of Dalhousie, who quitted India on the 6th. The inhabitants of Calcutta presented an address the day before. Though "faint and weak with work and suffering," Lord Dalhousie stood up to receive the deputation, and read to them the following highly interesting reply:—

"Mr. Sheriff and Gentlemen—I receive the sentiments which you have addressed to me on the part of the inhabitants of the city of Calcutta with the deepest feelings of gratification and pride; of pride, that an administration which has been prolonged through more than eight years should command at its close so general a tribute of approbation and applause; of gratification, that the inhabitants of the capital of the Indian empire should have framed their judgement of me in terms so honourable to my name, and should have pronounced it in tones of such manifest cordiality