

more especially now that the reciprocity treaty comes into operation. It would facilitate the education of the people (says the Report) by introducing into schools a method made easy to the humblest capacity. Some persons are said to object to the proposed currency to acknowledge the Halifax Currency. This is absurd; the Currency differs as much in reality from the British as the American does; the reputation of the same named with different values attached to them serves only to excite the greater confusion. The Commission, therefore, were right in boldly declaring that it is inexpedient to recognize and encourage two distinct currencies, that of Halifax and that of the United States; and that the United States currency dollars and cents should be adopted as the only money of account. Notwithstanding the greatness of the change and benefit, we do not think there can be much opposition occasioned on its introduction. British shillings and silver currency at present almost entirely the silver currency of Canada, and until substitutes are supplied (M. R. Kingdon thinks) they may be allowed to remain current at their present value. A copious supply of the proposed Florin or Victoria would be highly serviceable. This latter introduced coin (which however is said to be called in again) is equal to the tenth part of the Pound Sterling, and therefore very nearly equal in value to a half-dollar. The Report is to be followed by an Appendix containing copies of about sixty answers from gentlemen in different parts of the Province to whom the Committee had forwarded a Circular of queries. Altogether the Report is an interesting document, and gives ample proof of the industry and research of the Committee, and doing no small credit on the activity of the Chairman (W. L. M. Kenzie) who through his makes the committee pay dearly for a superabundance of extraneous oratory, has shown in the present instance that he can act as well as talk. Bankers, Merchants, Business-men generally, and all concerned will doubtless prepare themselves for the expected change, earnestly desired by the country, and which cannot fail to prove very beneficial—Quebec Chronicle, May 7.

NEW BRUNSWICK.

THE RAILWAY.—We are gratified to be able to state that letters received by the last mail brought the pleasing intelligence that the slight misunderstandings concerning our Railway matters—which some of our contemporaries have taken much pains to magnify—are removed, and that no difficulties need be apprehended. Mr. Giles returns by the next Halifax steamer, leaving Liverpool to-day, and it is our opinion that shortly after his arrival the whole road will be let out to sub-contractors in 20 miles sections, to be finished within the time fixed in the contract. Of one thing the public may be assured, that our Railway affairs are, all things considered, in the most satisfactory position, and that the road will be completed within the time specified in the contract.—Freeman.

Correspondence.

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

WHITSUNTIDE.

And the Spirit and the Bride say come: and let him who hears say come. and let him who is athirst, come, and whosoever will, let him take of the water of life freely.

REV. XXXI. 17.

HARK! 'tis the Spirit and the Bride, Whose voices wake our Whitsuntide; And call th' elect of Christ to greet; The advent of the Paraclete.

Beneath the Dove's outspreading wings The Church her song of welcome sings; And all her children catch the strain, To echo back its sounds again.

Come to the Fountain open'd wide: Come to Emmanuel's pierced side; From whence the water and the blood, Pour out, and stream their mingled flood.

Ho! all that thirst, come, freely come, No more in parched deserts roam, Come drink the stream with healing rife, The well-spring of eternal life.

The panting heart and aching breast, Shall on its brink refreshed rest; Who come, shall never come in vain, Who drink shall never thirst again.

W. B.

FOR THE CHURCH TIMES.

CATECHETICAL INSTRUCTION.

It is no wise man who, in taking measures for the erection of a superstructure, does not in the first place, take every precaution to lay well the foundation, and reasoning by analogy from things material to things intellectual, the same continues to hold good. If there is any neglect, during the period of youth, in settling the rudiments, it is useless to attempt the higher branches of learning.

We cannot but think that the substance of the above reflections must, in some way or other, have forced itself upon most clergymen who are called upon to

teach in rural and distant parishes, when they look round upon their congregations, and, ere, and feel, spite of all their attempts at simplicity of diction, they do not fully understand each other. And, indeed, this is one of the most painful trials a clergyman has to encounter.

And without this community of ideas, and feelings, and principles, it is impossible that any just intercourse can be maintained. Just as a community of language is necessary, to enable two persons to converse with each other, so it is necessary that there should be an identity of knowledge—distilling—of course in degree—in order to enable the teacher to convey to those taught, the facts which he is anxious to impress upon their minds.

It seems to have been the intention of the English Church to procure this community of thought, by the systematic course of Catechetical Instruction which she recommends. And it is much to be regretted that various causes have hitherto combined—at least in this new country—to prevent the Clergy carrying out this most useful practice: at the same time it cannot be doubted, but that in the case of those who have to establish a Church, and as it were to give a tone to future generations, there was even a greater necessity for this elementary instruction. The following are the injunctions of the Convocations of England upon this matter: "The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism."—And all Fathers, Mothers, Masters, and Doctors, shall cause their children, servants, and apprentices (which have not learned their Catechism) to come to Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they shall have learned all that is here appointed for them to learn.—Rubric after Catechism.

With this agrees the 39th Canon, where there is actually an excommunication threatened both against the minister and people if they fail herein. But among the clergy, at least, there will be, there must be, a unanimity of feeling upon this subject. The reason why the practice has been discontinued is of another kind than contempt of the Church's laws.—Doubtless, there are practical difficulties; but those may be overcome; they have been overcome. Many persons would object to catechising, as interfering with the sermon. But fulfil the Church's intention, and rather shorten the sermon to a quarter of an hour or twenty minutes, and make it bear upon, and drive home, the instruction given by the catechising. It is of no use to preach, unless "first principles" are understood.

We must know that had Catechetical instruction been persevered in, we never should have had to lament the many sinful divisions which now distract Christendom. We must know that owing to the lack of this teaching many of the pulpit exhortations fall to the ground. Words and phrases are not properly understood: and it is only by clearly and concisely explaining the elements of religious knowledge; by defining theological terms in the simplest manner; and giving an accurate outline of the Christian system; that we can ever hope to make the pulpit instruction really of avail. By catechising, a child is prepared to profit both by public and private teaching, and the foundation being rightly laid, all knowledge falls rationally into its right place. And certainly, if the rudiments are not properly implanted, a child cannot comprehend even the ordinary terms, "grace," "faith," "justification," "sanctification"; and hence result those confused, ill-assorted, crude, and one-sided views so often met with, both within and without the pale of the Church.

By this means the clergyman is brought into personal contact with the young of his flock; and is enabled to exercise a great influence in the direction of their minds, and formation of their principles. He will have an opportunity of guarding the little ones of his parish against the vices of youth; and by a judicious course of proceeding, will train up an enlightened, intellectual, and godly generation of followers in the faith and Church of their fathers.

Now is the instruction lost upon the adults. Just as the public baptism of an infant is intended by the Church to remind men of their own regeneration: so is public catechising intended to continually keep before Christian men the elements of their Christian faith. And how easy is it to reprove parents by speaking to children of sins to be avoided, and evil tempers to be checked! More than once has it been our lot to see the tear of sorrow steal down the furrow of cheek, when listening to the simple instruction and advice given to children.

Doubtless, it is remembered that it is one of the special duties of a Deacon to "instruct the youth in their catechism." And surely, it is a duty in which all ministers would take pleasure, and feel, that in properly discharging it, they were most effectually preaching the Gospel to the lambs of Christ's flock. Surely a subject which drew from the pen of St. Augustine the "De Catechizandis Rudibus" cannot be unworthy men's attention now. Wise and good men in all ages have given it their serious attention. St. Augustine, of Hippo, St. Cyril, of Jerusalem, Archbishop Cranmer, Bishop Beza, Bishop Nicholas, and Dr. Bellarmine, are the authors of Catechetical treatises which will never be lost to mankind.

Here is need to the clergymen's mind, as yet so simply in itself, but capable of a great deal. Why do we make use of it? It is said also that a new scheme of Provincial Education is about to be presented to the

Legislature, totally opposite in its character. How important, then, for the Church to have, in a free operation, a system which will at any rate, keep pace with the irreligious tendency of the pseudo-liberalism of the times.

It is only by thus using our weapons that we can hope to retain the affections of the rising generation, and keep them from wandering into strange paths, and keep them in their allegiance to their Mother Church, and her ancient, pure, catholic, and scriptural faith. S. A. C.

Editorial Miscellany.

Our readers will find in this day's paper, a letter from Major Worsford of the 17th Regt. now before Sebastopol, to the Rev. O. Elliott of Piou, which they will peruse with interest. We copy from the Piou Mechanic & Farmer.

Our Poetical Corner is this week graced with a very beautiful paraphrase of a Psalm, by a talented contributor from Shelburne. The allusion throughout is significant of a recent event which startled the world, and taught it to reverence the judgments of the Almighty.

FATAL ACCIDENT.—An accident of a most melancholy nature occurred in the Gold River, Lunenburg County, on Friday morning last. Several men were employed in repairing a Mill Dam situated at the head of the Falls, one of the most dangerous rapids in the County. By some fatal mismanagement, two young men were precipitated into the water and were at once engulfed in the falling torrent. The rest of the party were panic-stricken, and rushed down the hills which surround the rapids, uttering loud shouts, which fortunately fell on the ears of the Indians, and attracted the attention of Captain Charnley and an Indian named John Pennal, who were Salmon fishing in the still waters below the Rapids. The keen eyes of the Indian instantly perceived that no man had gained the shore and was struggling to ascend the bank. He at once pushed across the stream in his canoe and then conveyed him to the camp of Captain Charnley, where he was instantly divested of his clothing, rubbed, and clad in a dry suit. Cheered by a roasting fire, warm blankets, and cordials, he speedily recovered. The alarm was spread at once throughout the neighbourhood of the loss of the other poor fellow, and a large concourse of the neighbours assembled and recovered the body. The name of the youth lost is Joseph Elliot of Beach Hill (unmarried) that of the one saved so miraculously, Archibald Gray, brother-in-law to the deceased. No young man was more highly respected by all who knew him than he who has been called so suddenly from among us to meet his Maker.—Chronicle.

It is gratifying to learn that the fisheries on the western shore have been very successful in halibut and codfish. Large numbers were taken last week. Fresh fish sales high in Halifax just now.—Chron.

It is rumoured that several hundred men, Germans, French, &c., have been engaged in New Orleans, and that they may soon be expected to arrive in Halifax, to serve in the Foreign Legion.—Ibid.

TWO INCORRIGIBLE THIEVES CAPTURED.—Two young fellows named Duncley and Noonan, both of whom had previously been before the police for stealing a Port Mone from Margeson's Daguerrin Saloon, were again taken into custody on Monday last. They were captured by officers Gardner and Kraser. There can be no doubt that these scamps have been the perpetrators of numerous robberies in this city during the past few months, including the breaking into cabins of several vessels, stealing money from Messrs. Young and Hart's office, and finally burglariously entering the store of Alderman Bennett. For these enormities, they will doubtless receive their reward, in the penitentiary.

The Eastern Chronicle says:—"Improvements are going on at the Loading Ground, the work at the Millers is progressing most favorably, a larger amount of coal having been brought to the surface during last winter than in any similar period in past years, and at the present time they are raising at the rate of not less than twelve thousand chaldrons of coal per month equal to one hundred and forty-four thousand chaldrons a year."

By next steamer from England, Rev. Dr. Beaman, a Wesleyan of note, is to come to this Province. He is to organize into an independent self-sustaining Conference the Districts of Nova Scotia, New Brunswick, P. E. Island, and Newfoundland. It is expected that under this new regime the Wesleyans of these Provinces will be independent of all further pecuniary aid from their brethren at home, who will then be in a position to carry on still more effectively their undertakings in China and India.

Dr. Beaman expects to be in Halifax on or before the 23rd inst.—four days before which the Wesleyan ministers of this Province are to open their Conference.—The Witness.

Table with 2 columns: Name and Amount. Includes entries for D. C. S., Westport (Mrs. Lau), Cornwallis (property of St. John's), Cape Breton (W. & O.), and others.

EDWIN GILTS, JUNR. Secretary.