

attendance of our supporters and friends; amongst others were present, Col. Gladwin, Dr. Harrison, T. Jameson Esq. W. Scott Esq. The Rev. Mr. Dickson was called to the chair, and Dr. Harrison, appointed Secretary. After an address from the Chairman the following verbal resolutions, were offered.

1st. *Resolved.* That to mark our sense of the obligation we are under to the Diocesan Church Society, and our appreciation of the Ministerial Services, rendered by our Missionary, we make a collection in aid of the funds of said Society.

Moved by T. Jameson, Esq. seconded by Dr. Harrison, and supported by Col. Gladwin.

2nd. *Resolved.* That the thanks of the meeting be given to the Chairman for his excellent remarks on the "principle and obligation of christian benevolence, as displayed especially in a regard for the welfare of the Church in this Province," and for his conduct in the chair. Moved by Col. Gladwin, seconded by W. Scott, Esq.

A collection was made at which £19 4 was obtained, in addition to £210 8 previously subscribed.

W. HARRISON,  
Secretary and Treasurer.

Missquodoboit, Oct. 16, 1852.

FOR THE CHURCH TIMES.

### OUR PRESENT POSITION.

THE writer of the following remarks believing that the Church in this Province is now passing through a remarkable crisis in its history, takes this mode of calling the attention of his fellow Churchmen to a few of the circumstances which seem to affect its present position and consequently its future prospects. He would invite them in the spirit of love and charity to approach the subject with all earnestness and solicitude, and to view it in some of its prominent bearings with all fairness and candour. He would premise that it is very possible he may not succeed in placing the matter in a clearer or more interesting light than that in which it has already appeared to the thoughtful and reflecting among us,—far less probable that he should bring forward any thing of a novel character and tendency. If any should be disposed to cavil at this avowal, and to say—why invite our attention to what is confessedly neither new nor very interesting—he would reply that it is no inconsiderable part of his duty to put mankind constantly in mind of what mankind are constantly forgetting, and to recall men from the bye paths whither they turn in thoughtlessness or folly, to that bright and shining path of salvation which all know but few tread. This he solemnly believes himself bound to perform, and to be always ready for its performance, both in season and out of season.

Consider then, first of all, the present position of our Church, as it stands affected by the Laws of the land. Formerly it was theoretically the Established Church of Nova Scotia, recognised as such on the Statute Book, and supposed to enjoy certain privileges and immunities in consequence of this distinction. But all Churchmen I believe were well persuaded that, whilst this state of things continued, the advantages which resulted from it were more ideal than substantial. They were well persuaded that our connection with the State, whilst it protected us in no privilege unenjoyed by other denominations, actually exposed us to much violence and angry opposition from parties who imagined that they were less cared for than ourselves, and who, generally speaking, were actuated rather by worldly than spiritual motives. This very circumstance in times past made our humble Zion the watchword of party strife, and an object of most venomous attack by numbers of our Provincial journals. By every fair and rational deduction it led to the inference that every person within the Province who belonged to no other denomination must necessarily be a Churchman; be he infidel or nothingarian, indifferent or profane, if he outwardly belonged to no other denomination, the law very coolly assigned his spiritual interests to the care and keeping of our Church. Hence in former times we had station without preeminence, numbers without co-operation, without zeal, without unity; we had responsibility without adequate support, a name without authority. All of us I believe are agreed that any change which liberated us from this anomalous position, and placed the action of the Church as a body more within the controul of its real members, was a boon of no ordinary description. We felt that there were insurmountable impediments to the carrying out of our "orders and constitution;" that we were attached to the car of State rather in the character of a respectable captive than in that of a worthy and respected associate. And therefore we desire a separation, as a sort of relief from State trammels.

This relief was at last obtained by the action of our Provincial Legislature, in the Session of 1851. An Act was then passed, revising and consolidating previous

enactments, omitting what was irrelevant, and superadding what was thought desirable, and now forms a part of the laws of the land. It is printed at length in the Revised Statutes, page 148. The compilers of this enactment were, we are willing to believe, actuated by no other motive than the good of the Church and the promotion of its true interests. But we take leave to say, that the result of their efforts fully proves how very inadequate the best wishes and desires are to the accomplishment of a very great object, without that wisdom and foresight which only experience can impart.

Take for instance the very first clause of the Act in question, and you will discover a looseness of expression, a shadowy vagueness of meaning, which I am willing to attribute rather to haste or inattention than to design or ignorance, but which nevertheless involves the relation of the Church with her members in inextricable confusion. It is there very coolly enacted that a qualified clergyman "shall be inducted into any parish which shall make presentation of him." Inducted: by whom? And yet there is not a word said about Institution. It has often been observed that a coach and four could be driven through most of the Laws on our Statute Book; but it appears to me that there is a sufficient opening in the Act to admit a coach and any number of horses.

The practical result of this enactment would amount to the following, if carried out to its full and permissible extent. A clergyman might be inducted by some one, it is immaterial, it appears, by whom, into a Church. This I presume, would entitle him to call the Church his own—to look upon the desk and the pulpit and the space about the building, as his own exclusive property for the time being; and yet not one word is said about the obligation to care for the souls of those assembling for the purpose of divine worship. He would be under no obligation whatever to read the service of the Church, or to preach to the people; and still his induction must be a sufficient bar to the legal appointment of any other. Such a result I freely admit was never contemplated by the framers and compilers of the Revised Statutes; but following "the orders and constitutions of the Church of England," which I am glad to perceive are acknowledged to be active principles in the clause under discussion, I cannot well conceive how the consequences just specified could possibly be avoided.

The fact is, a grave error has been committed in the wording of the first part of the Statute, and it has evidently arisen from some misapprehension and mistake in reference to the meaning of the term "inducted;" or possibly from some very culpable inattention to the difference between induction and institution. By the ecclesiastical law of England, which although not in force here is still a very good guide in matters of great nicety, Institution refers solely to the cure of souls, and is granted by the Bishop or some one acting by his authority, as the chief Pastor in the Diocese. "The Clerk, by institution has the cure of souls committed to him, and is answerable for any neglect in this point."—"But he cannot grant or let titles, nor sue for rents." Vade Mecum, vol. i. p. 81. Induction on the other hand, has reference solely to the temporalities of the Parish or Church. Induction gives a Clergyman full and bona fide possession of all glebes and lands, parsonage house and grounds and premises, and all other properties connected with or under the controul of the congregation. Hence the act of Induction has hitherto been very properly performed in this Province by the Lieut. Governor, or some one acting under his mandate, because he is the Representative of Her Majesty, who as the temporal head of the Church, is the legitimate trustee and conservator of all church property within her jurisdiction. Hence therefore a Clergyman in order to be an efficient and responsible Rector of any Parish ought to be *instituted*, as well as *inducted*, both are absolutely necessary. I conceive the oversight of this important fact to be a very grave and serious omission in the Revised Act. It may in future lead to results which are not even dreamed of now, but which circumstances of time and place may represent as the natural and necessary consequence of a regular succession of cause and effect. I would therefore strongly urge upon influential men among the laity the necessity of making the requisite alteration in the Statute, and to make its provisions as far as possible, conformable to the orders and constitution of the Church of England.

"*Shall be inducted*,"—these words seem to imply a tone of authority or command addressed by somebody to somebody else. If taken in connection with what has been just explained above, they must mean that any congregation who shall choose a clergyman may peremptorily call upon the Lieut. Governor to induct

him, and that His Excellency has neither the choice of approval nor the power of refusal. He must comply. This, to say the least of it is not a very respectful attitude to assume towards the Representative of our Queen; although at the same time it must be admitted that the Church has always considered it an advantage to have it in her power to induce persons in authority to do their duty. If the mode of effecting her purpose is not in this instance in the best possible taste, I submit that the Lieut. Governor has himself to blame for it, for he was a party to the passing of the Act under discussion. And who can blame a man for passing an Act to compel himself to do his duty? Many more besides His Excellency would find this to be an advantage.

CRITO.

## The Church Times.

HALIFAX, SATURDAY, OCT. 23, 1852.

### COLONIAL CHURCH AND SCHOOL SOCIETY.

WE have been favoured with a copy of the Sixteenth Annual Report of the proceedings of this Society, embracing interesting details of its operations in the North American Colonies, East and West Indies, Africa, Australia, China, and the Continent of Europe. The Agents of the Society are—

23 Clergymen,  
80 Catechists and Schoolmasters,  
28 Female Teachers. Total, 131

The Day and Sunday Schools are 81; the Sunday, only, 40. Total, 121.

"The income of the Society for the year ending March 31st, 1852, derived from the following sources, has been as under:—

1. HOME RECEIPTS.—Associations, subscriptions, donations, &c.	£3,212 10 6
2. REMITTANCES from the Colonies,	275 7 3
3. COLONIAL FUNDS, raised and expended in the Colonies,	2,671 6 6
	£8,160 4 5

"When it is remembered that the home receipts of the year 1850-51, amounting to 5,717*l.*, included upwards of 1,300*l.* in special donations for effecting the union of the two Societies, it will be evident that the ordinary resources of the Society are considerably enlarged. Another feature worthy of attention is the increase of proportion which the funds raised in the Colonies bear to the contributions from the mother country, a sure proof that the work of the Society is more fully appreciated by our colonial fellow-countrymen.

"On the whole, the position of the Society is such as to warrant a conviction, that its cause is taking deeper root in the affections of the Christian public, and that a more extended knowledge of its claims is alone needed, to secure an increased measure of support at home, and a progressive enlargement of its missionary operations in the British Colonies."

It appears by the Report, that the Society is resolved, with God's help, to enter vigorously upon the wide field open before it. While we can never cease to feel, and thankfully to assert, the vast obligation under which these Colonies lie, to the Venerable Society F. O. F. P. (the mother of all other Missionary Societies) for the fostering care of a century and a half; and while we have always thought it a pity, that one Treasury and one Management could not be made to answer for the offerings of the whole Church to the cause of Missions,—still, if this cannot be so, and the labourers are all to work under one head, so that there be "no strife between the herdmen of Lot and those of Abraham,"—then, surely, we may welcome fresh hands into that field, where, after all that both Societies have done, or can do, it still remains true that "the harvest is plentiful and the labourers are few." For such harmonious action, Episcopal patronage, and supervision, would seem to be a sufficient guarantee. There is, however, one sphere of most important usefulness, especially open to the new Society, and of necessity abandoned long since by the old, (after much good had been accomplished,) namely, the establishment of Schools, along our destitute shores. In this department incalculable good has already been done by the Colonial Church Society, and the most pressing demands are daily made for the continuance and the increase of its exertions. Many of the schools heretofore established are without teachers, and many new applications must, for the same cause, remain ungranted. There never can be a due supply of proper teachers without a TRAINING SCHOOL, which it will be seen it is the desire of the Society to establish. Such an institution has been repeatedly urged upon the Legislature of the Province, by Mr. Dawson, the enlightened and talented Superintendent of Education, and it forms a prominent part of that improved system for the training of the youth of our country, which, like other in-