

was carried into an arena, where the low Churchman denounced the high Churchman, and some of the Bishops were placed in vivid contrast with others, and this where the room was crowded with dissenters—and, on my complaining to the President of the Auxiliary, I was told that all this was allowable, and that people might say what they choose on such topics—proving what "Vigilante" means when he speaks of the freedom of action, and liberty of speech which is the birthright of every Englishman. Now, Sir, my belief is that such license of speech from the platform is unnecessary for the advancement of the Bible cause, and I felt myself debarr'd, on a future evening, when a renewal of the same language was to be expected, from attending the meeting of the Jews' Society—and as long as it is persisted in I shall feel myself excluded from the meetings of the Bible Society in this place.

While "Vigilante" sets aside the force of Ordination Vows when the Bishop's objections are adverted to, I am not elsewhere that these vows render it imperative on a Clergyman to drive out error—or, in other words to denounce the High Church before a meeting principally composed of dissenters!—and again that every one who does not support the Bible Society is worthy of public condemnation.

Such extreme views I believe to be injurious to the true interests of the Bible Society, and highly unchristian, simply doing what is felt to be party work, and tending to separate, more widely, Members of our Apostolic Church who, but for such appeals to the evil passions might "live in unity and godly love." There are some members of the Church of England who think proper to give all their support, as regards the printing and circulation of the Scriptures to the Society for Prom. Chr. Knowledge. That they are right in not extending their hands also to the Bible Society may be a question for our consideration; but surely we are not justified in holding them to public contempt, and perhaps hatred, because they do not give their £5 or their £1 where we give ours.

I cannot but altogether disagree with "Vigilante" when he implies that the Bishop has denounced those who endeavour to make a reality of the prayer "that all who do confess Thy holy name may agree in the truth of Thy holy word and live in unity and godly love." Surely the method of doing even a good work is to be considered, and people may agree in the truth, and live in unity, if they be guided by christian principle, without joining in all those "movements" which, in the letter referred to, are deemed "so essential to the welfare of man." That some of these movements, conducted in a christianlike manner, tend greatly to the welfare of man, I fully agree—but it is not compulsory on christians to join them. As the Editor of the "Church Witness" well quotes,—"Let every man be fully persuaded in his own mind"—where they are multiplied it becomes impossible to attend upon them all, and all that the Bishop has required of me is that, while joining in any such movements, I occupy what he conceives to be my proper place. I am not aware that any other Clergyman in the Island has been addressed on the subject by his Lordship, and, therefore, whom he has denounced it is hard to say. He has simply prescribed to myself a course of action in official matters. Virtually, this prevented my standing on the platform at the Bible Meeting, but it is not at all clear that his Lordship intended it to do so.

I remain, Sir, &c. &c.

CHARLES LLOYD,

Rector of St. Paul's Church, Charlotte Town.

THE EDITOR OF THE CHURCH TIMES.

Your impression of April 5th contains the legal opinions of two eminent Counsel on the right of the Rector of a Parish to preside at all parish and vestry meetings; and this right is founded, we are told, in one opinion on the following points:

- As an incidence of office:
- From usage in this Province:
- As the understood law in England.
- By analogy:
- By provincial legislation.

In the other opinion we are told "that no Act of Parliament exists which creates this right," but that it is founded in England,

- On ancient and established usage:
- By Burns' Ecclesiastical law:
- By decision Wilson v. McMath:
- By decision Queen v. Doyley:

And in this Province

By usage:

One may reasonably doubt whether the above are sufficient to stamp a Rector's claim to the chair with the impress of law. Some other Judge may have ruled the reverse of Sir J. Nichol and Lord Denman on the above Cases; and were the question to come before the Courts in these days of Church agitation, it is more likely that the claim of the parishioners to appoint their own Chairman, would be so urged before the Court, as to obtain a different, or at least a qualified, decision to those above alluded to.

The ruling of one Judge only appears to hold good until another rules differently. Look at the beautiful example of judicial unity of opinion, recently afforded to us in the discussions in the House of Lords on the Wensleydale peerage. Four or five learned Judges in their places in Parliament tell us, that the patent then under their consideration is both illegal and unconstitutional: four or five more Judges equally learned, tell us on the contrary, that the creation is both legal and constitutional, some again contend that it is legal but not constitutional, and vice versa, while all of them, quote precedents and authorities, in support of their opinion.

The same may be the case on the question of the right of a Rector to take the chair at parish or vestry meetings. If the so-called examples are worth any thing, it would appear that the law in England is not so positive and decided on the subject as the opinions of legal counsel would seem to imply, for in the account given of vestry meetings in the London Observer, of the following dates, laymen were in the chair:—

Marlborough Vestry

Oct. 1st, 1854. F. H. Bridgman, Esq. in the chair.

The Rev. Mr. Gurney, Rector of St. Mary's, present.

Oct. 8, 1854. Clement George, Esq., Ch. Warden, in the chair.

The Rev. Dr. Spry, Rector of St. John's Wood, present.

May 13, 1855. Clement George, Esq. in the chair.

May 20, 1855. General Bagnold was elected to take the chair.

May 20, 1855. Sir John James Hamilton, crown Ch. Warden, in the chair.

St. Pancras Vestry.

Oct. 8, 1854. Henry Farrer, Esq. Ch. Warden, in the chair.

These may help to show, that the right of the Rector to take the chair even in England, is not absolute, is not an office, nor by "analogy," nor by established usage, nor by an understood law, nor by Burns; and in that country, his right if any, could be advanced by a greater show of reason, than with us. There the Rector and Vicar contribute their regular proportion of all Church dues, assessments and expenses; and according to Burns they are to be at the sole charge of keeping the church in repair: with us they are not called upon to contribute to any parish charge, church expenses, or assessments. This difference may tend to weaken the right by analogy, &c.

Usage, can hardly claim ago enough in this province, in its support.

It is difficult to see on what grounds this right is founded among us; but suppose the right is perfectly clear, is it judicious to insist upon it? Parish and Vestry Meetings are convened only for temporal business purposes, at which the people meet together to regulate the expenditure of their own funds, and a Clergyman's duty is, or ought to be, purely spiritual. He can lose nothing by not even attending such meetings: a parish or vestry meeting cannot touch his vested interests against his will, as the law of the province has made his *separate consent* necessary to the sale of any glebe. How much better then would it be for every Clergyman to leave the parishioners alone to settle their business affairs, and their disputes too, without mixing himself up with either: let him cleave to his spirituals and leave the temporals to the people.

It was this very question, the management and control of the temporalties, which gave rise to one of the first serious murmurings in the early days of the Church, against the Apostles:—on the matter being plainly stated, they saw the expediency of relinquishing the attempt to manage two antagonistic duties. At once they gave up the care of temporal matters, and expressed their determination of confining themselves for the future, only to the sacred duties of their office.—Acts 6. Doubtless this event was recorded for edification and warning; there cannot be any great hardship in the successors of those persons following their example.

J. W. H. R.

Yarmouth, April 12, 1856.

[We publish the above letter at the request of one of our Subscribers, but we cannot agree with him. His arguments would prove too much, for according to his view there would be no possibility of discovering what is Law in any case. But we believe that, in this case, there is no ground for supposing, that "some other Judge may have ruled the reverse of Sir J. Nichol and Lord Denman," and in Burns it is stated that the Law is unquestioned.]

We have enquired, and have obtained the following explanation of the instances mentioned above as contrary to the opinions of Counsel. If our Correspondent will look at them again, he will see that they do not in any degree countenance his view, for the Rector does not appear to have been present on any one of the occasions referred to, and no one disputes the right of the Parishioners to elect their own Chairman if the Rector is not present. The Clergymen mentioned in the first two instances were only Ministers of District Churches, of which there are many included in the Parish of St. Marylebone, and could have no claim to the Chair. Whether it is expedient that the Rector should occupy the Chair is a different question.—We think that it is his duty as well as his right to do so; but we will say no more at present.]

The Church Times.

HALIFAX, SATURDAY, APRIL 19, 1856.

THE MOTHER CHURCH.

It is something to be desired by Churchmen in the Colonies, that they could have placed before them a concise explanation of measures affecting the mother Church, whether emanating from her friends or foes, and any journal that would attend to this, and in such a way as to bring it within the grasp of the Church press of the Colonies, to be transferred to its pages, would be doing a great service to the people, who generally are as ignorant of such matters as if no Church existed in England at all. While not one in a thousand would care to wade through a lengthy debate on church matters, or a laboured essay on any of the more prominent questions by which she is agitated, there is none but would read and lay to heart just so much as would give him a correct idea of what is doing that can effect her welfare. In this way would a more ardent sympathy be excited between the Church in the Mother Country and her Colonial offspring, and the reformation that is so eagerly desired by many of her members, in her government and discipline, and which in the Colonies can neither be retarded by open foes, nor the intemperate zeal of parties within herself, we mean the restoration of her synodical functions, and the admission of the Laity to a share of Church government, according to primitive usage, would be hastened at Home by the influence of Colonial example and practice.

The *Literary Churchman* comes as near to what is desired, in the way of a summary of Church intelligence, as any thing we have yet seen, although it is not exactly what is wanted, inasmuch as it is the comment, without the substance of the thing commented on.

We extract the following from its pages as an interesting announcement, if it be a confirmation of all previous action on the part of Her Majesty's Government, although we demur to the term "concession" as therein used. The principle of synodical action in the Colonial Church, has been fully acknowledged, and while it is satisfactory to know that it has not been sought either in opposition to the desire and intention of Her Majesty who is on earth the supreme head of the Church, or of the Mother Church, we at the same time know, that as a right the Government of the Church is inherent in herself and in all her people, and cannot be separated from her constitution whenever it is desirable that it should be exercised for her benefit. We think according to the comment of the Editor of the *Literary Churchman*—that "It is the Church's own fault if she do not now do great things for 'a spiritual edification of the people.'" It is to be hoped, that in this Diocese at least, "the great things" that may be done, will not be hindered by division or dissension among her children, on points of comparative unimportance.

"THE COLONIAL CHURCH."

"Mr. Labouchere has announced that the Government has consented to allow to the Colonial Church the privilege of synodical action. It is an important concession, which the Dissenters struggled long to prevent. It is the Church's own fault if she does not now do great things for the spiritual edification of the people."—*Lit. Churchman*, March 22.

THE R. M. Steamship *Cambria*, arrived on Monday last, after a very long passage of 16 days from Liverpool. The news by this arrival had been nearly all forestalled by telegraphic despatches from New York. We have made some extracts from the papers.

A telegraphic despatch from New York on Thursday evening, announces the arrival of the U. S. Mail Steamship *Baltic*, which has brought news of the treaty of peace having been signed. The great rejoicings in France, and the coolness of public feeling in England, show, that the moral influence of the struggle, has been all in favor of our natural enemy, and that Napoleon with that tact for which he is distinguished, has made and will continue to make the best possible use of his position. Through his alliance the best disciplined army that ever left the shores of Britain has been annihilated, and now when the national resources have been brought into play with great exertions, and England had begun to assume her right place in the contest, a sudden stoppage of all the effort to be derived has been made; and the people instead of victory and Russian humiliation, will have to contemplate for some time to come the extravagance of a useless expenditure, and feeling its consequences in increased taxation, will be led to indulge in reflections not over pleasing either to themselves or to their rulers. War is however, under any circumstances, an unmitigated evil, and altho' it is a condition of things that the Great Ruler of the Universe has permitted, for wise purposes, yet it is to a time of peace that the arts and science will feel indebted for their cultivation, and the Christian must hope for its universal diffusion, as the best preparation for that period when "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Information has been received by the steamer *Cambria*, from Liverpool, of the death of Sir Rupert D. George, Bart., formerly Provincial Secretary of this Province.

SUPREME COURT.—The Easter Term of the Supreme Court commenced last Tuesday morning.—Present—Chief Justice, Judge Bliss, Dodd, and Desbarres. The Grand Jury were in attendance. There are two criminal cases, viz: Moses Johnston for larceny, and Mrs. Peters for murder. The long list of continued cases was called—nearly all of which are for trial. A number of rules were granted and the Court adjourned until Wednesday, at 10 o'clock. A. M.—*Chron.*

LATER FROM EUROPE.

(Per Telegraph to Reading Room.)

The Steamship *Baltic* has arrived at New York. Liverpool dates to 2nd April.
Treaty of Peace actually signed.
Great demonstrations in Paris.
English demonstrations comparatively cool.
Consols 98 to 98 1/8.
Breadstuffs Market dull with a declining tendency.
Provisions unchanged: Small demand. No other News.