

worthy member of our congregation, we should have had much difficulty in reaching our haven. At last, however, pretty well covered with mud, we reached the house, when we met with a cordial welcome from Mr. and Mrs. Carman, late of Halifax, with whom we were to reside for a time.

I fear I have trespassed too much already on your valuable space; but I cannot close without a few remarks about my present position.

Emerson has about 2,000 in population. It is only of three years' growth, and is advancing at a rapid rate. All the leading professions and trades are well represented, and business is always brisk. It has two weekly papers and two banks. Its churches are six, which represent a cost of \$20,000. A wooden bridge across the Red River, just approaching completion, has cost \$30,000. Owing, in a great measure, to the labour of the late Incumbent, Rev. Mr. Armstrong, our Church is too small for the congregation. We shall probably build a brick Church next summer. Since my arrival, a nice Church has been begun and finished at St. Vincent, which I serve in Sunday afternoons. We shall also, in a few months, have a Church at West Lynn, on the other side of Red River, one mile distant. This is a very encouraging field for Church work. I attend three services and two Sunday Schools each Sunday, and soon shall have another service; but such is the salubrity of the climate that I do not get very tired.

For two months we have had most beautiful weather, clear and sunny, with the thermometer from 10 to 40 degrees below zero. Yet we do not mind the cold much. In walking about the town, except on the coldest days, I wear only a light fall overcoat. There is only snow enough to make excellent sleighing. I have suffered much more from cold in Nova Scotia than here. I am perfectly delighted with the climate and country so far. I have not for one moment regretted coming here; but I am exceedingly thankful that Providence has directed my steps hither. Missionaries are much wanted, and the Church cannot expect to successfully wave the banner of truth with its present force. It appears to be time, now, for the older and wealthier Dioceses of the Dominion to show their gratitude for the assistance so long received from England by maintaining of their abundance, missionaries in this vast country. Numerous settlements scattered over the country, ready to be gathered into the Church, are without spiritual ministrations for want of men and money.

I took a short run to the wonder of the North West, Winnipeg. Its growth is marvellous. Large and elegant stores, of brick, were rising in every direction. I took a special interest in visiting St. John's College. This is a very flourishing Institution, conducted by the Bishop, assisted by a very efficient staff of Professors. As the Bishop is a graduate of one of the oldest Scotch Universities, and also a graduate in high honours, and a fellow of famous Cambridge, St. John's School and College offer advantages for a thorough education, second to none in the Dominion. The Cathedral is largely endowed with land, which has been selling for \$800 per acre. All the clergy and people fully appreciate the blessing of being presided over by so able, kind and good a Bishop as is the Metropolitan of Rupert's Land.

Hoping to be able to write to you again at no very distant time,

I remain yours faithfully,
CHAS. J. BREXTON,
Incumbent St. Luke's, Emerson.

NOVA SCOTIA CHURCH ACT.

(Continued.)

6. The Rector, Church Wardens and Vestry of each parish, shall together be a body politic and corporate, with the style of "The Rector, Wardens and Vestry of the Parish of _____," with power to sue and be sued, to receive grants of real and personal estate for the use of the church and all parish purposes, to improve the same and receive the rents thereof for the like use, and with the approval of the Bishop to sell and convey such real and personal property, and to have a common seal, and to make bye-laws and regulations consistent with the laws of the Province, for the management of the temporalities of the Church, and the due and orderly conducting of their affairs. Provided, nevertheless, that if, at any time, the parish be without a rector, the same

rights and privileges shall be vested in the Wardens and Vestry until the appointment of a rector, except so far as relates to the permanent alienation of any property. All the real and personal property belonging to any Parochial corporation, shall hereafter be and become vested in the Rector, Wardens and Vestry of that parish in their corporate capacity, subject to any existing rights or trusts, therein.

7. The outgoing Wardens of each parish shall prepare and submit to the annual meeting of parishioners a return of the property of the parochial corporation, whether real or personal, and of all moneys that may have been invested by or on behalf of the corporation during such year, and a schedule of the securities and the rate of interest upon which such investments have been made, which return the incoming Wardens shall within three weeks forward to the Registrar of the Diocese. And if at any time the Bishop has reason to believe, in consequence of information received, that the property of any Parish is not rightly administered, he may institute legal proceedings against the corporation, or any officers, of the said Parish, through whose default or neglect any loss may have been occasioned.

8. The following persons shall be entitled to vote at all meeting of Parishioners of any Parish of the Church of England:

(1.) Men of full age who are, and who have been for not less than six months, communicants in the said Parish.

(2.) Men of full age, who are members of the Church of England, habitually attending the services thereof, within the parish for which they claim to vote, except when temporarily hindered by absence from their ordinary residence or any other unavoidable impediment, such attendance having commenced not less than three months previous to the day of meeting, being pew holders, or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church of England, in any Church or Chapel, subject to the control of the corporation of the said parish, and who are not more than six months in arrears in respect to such contributions.

Provided always that any person, before voting, may be required by the chairman of the meeting, or any parishioner present, to sign the following declaration:—"I do declare that I am a Member of the Church of England, and belong to no other religious denomination, and am qualified, as required by clause 2, section 8, of the Church Act." And also, when not voting as a communicant, to produce a receipt or certificate from the Church or Chapel Wardens, or one of them, or the Vestry Clerk, showing that he is such pewholder or contributor, and that he is not more than six months in arrears, as aforesaid.

The parishioners may, from time to time, at any regular annual parish meeting, define what contribution shall be deemed necessary to qualify a person not a pewholder to vote at any subsequent meeting, and the mode and time of payment of such contribution, provided that such definition of qualification shall not take effect at any meeting held within six months.

9. The Rector, or Clergyman officiating as such, and the Church Wardens and Vestry, may meet for the transaction of business as often as occasion may require at the instance of the Rector, or of the Church Wardens, or on the requisition of the majority of the Vestry made to the Rector or Church Wardens, a majority of the whole number of members of the Corporation being a quorum for the transaction of business; and the Rector, or Clergyman officiating as such, Church Wardens, Vestry and Parishioners may assemble for all business connected with the Parish, as often as it may be considered necessary, either at the instance or upon the application of the Rector, or Clergyman officiating, as such, or the Church Wardens, or the Parishioners, provided that ten at least of the latter sign a requisition to that effect, notice of such meeting and of the business to be transacted thereat having been given during Divine Service, in the Parish Church on some Sunday, at least three days previously, by the minister of the Parish, who shall give the required notice whenever called upon, as aforesaid; provided that such notice shall be placed in his hands in writing at least three days before the time of giving notice.

10. All engagements for the salary of

a minister, or for the temporary performance of Divine ministrations shall be made by the Church Wardens and Vestry, and any subscriptions towards the payment of such salary, or other engagements, may be sued for and collected by said Church Wardens.

11. No conveyance by lease or otherwise of any personage held by a Minister of the Church of England shall be valid for a longer period than his own incumbency, and no such conveyance of any property belonging to any Parish or held by any Rector in virtue of his office shall be valid for a longer period than as aforesaid, unless with the concurrence of the Church Wardens and Vestry expressed in writing under their common seal, and in no case for a longer period than twenty-one years; but with the concurrence of the Bishop, the Rector and the Church Wardens and Vestry, full and absolute sale and conveyance may be made of any glebe land or other real estate belonging to the Parish, if the same be thought for the interests thereof.

12. No person shall be elected a Church Warden or Vestryman who is not qualified to vote at a Church meeting under Clause eight.

13. The Lord Bishop of Nova Scotia may grant a license to officiate as a Clergyman of the Church of England in this Province to any person who shall have been admitted to the order of priest or deacon by any Bishop of the Protestant Episcopal Church, in the United States of America, anything in the Act of the Imperial Parliament of the 26th year of his late Majesty King George III, cap. 84, to the contrary notwithstanding.

14. Cap. 25 of 4th Series of the Revised Statutes is hereby repealed.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

B. H. M., NOVA SCOTIA.

(To the Editors of the Church Guardian.)

DEAR SIRS,—I am not sorry to see the letter signed "Thos. Brown" in this week's issue of your valuable paper. Any thing that will awake the people of the Diocese from their lethargy to do more for the Church of the Living God, will be of good service, and help forward the great work; and any correspondence which will turn the eyes of parishes or individuals in upon themselves, or create a friendly rivalry as to who will do the most for God, will no doubt tend to this end. Though it is frequently urged that figures cannot lie, there is yet a way of manipulating them so as to cause them to convey false impressions, and it is just such an impression that the letter of Mr. Brown is apt, though probably not intended, to convey. If the B. H. M. formed the only medium for the contributions of Churchmen, which it does not, the conclusions at which Mr. B. arrives might be approximately true; but besides this is requisite a knowledge of the means of each Parish by way of endowment, or in other words, how much each individual must, and does, pay on the average to keep his own Church doors open! but to this the B. H. M. Report affords no clue.

Had Mr. B. not thought it necessary for the sake of his argument to speak of "Horton and Wolfville" in a way to leave an erroneous impression, this letter would not have been called for; but since a comparison is demanded, why let us see to what it will lead us. Now, it is true, the Parish of Horton only paid last year into the funds of B. H. M. about \$40, but though the sum should be much larger, compare it with the sums given by such Parishes as St. Paul's Halifax, or Annapolis or Parrsboro', which are known to possess such large endowments, that but little has at any time been required from the parishioners.

In Annapolis the interest of monies invested amounts to about \$230 annually, the whole of which is paid to the clergyman, and as \$225 in addition to all this is paid from the C. E. Fund to the Incumbent, how much is the sum paid by each of the large number of families which that Parish is known to possess toward all Church purposes! I venture to say, not \$1.00, and in lieu of the \$225 credited to that Parish last year, the sum should be some hundreds. The same remarks will apply in a greater or

less degree to Parrsboro' and St. Paul's aforesaid.

And now to compare with those the Parish of Horton, of which Wolfville forms a portion, and to which Mr. B. refers, I would remind him that there are only about 100 whole families in the Parish—less rather than more—and these are scattered over a district of 300 square miles—a large proportion, too, in very dependent circumstances. And as the whole amount of glebe rent and funds invested is but a little over \$100, it is evident that very large sums must be paid by that 100 families to support the ministry and pay the current expenses of the Church. As a matter of fact, the parishioners here annually make up \$500, besides the contributions to the B. H. M., being a far greater sum than is contributed by most other Parishes, and by all others of equal numbers and wealth. So that I have no hesitation in saying—though I would that our contributions to the B. H. M. were ten times what they are—this Parish pays more largely to the funds of the Church than any one with which I am acquainted. The Report of the B. H. M. apparently to the contrary, notwithstanding.

The conclusion then to which a close comparison of the figures in our possession would bring us, is that while the Parish of Horton pays to Church objects not less than \$6.00 per family, the Parishes of Annapolis and Parrsboro' do not pay more than \$1.00; and the whole city of Halifax, with its, say 2,500 families—with its great wealth and ample endowments, its large Churches and compact population, contributes about 50 cents per family to the funds of the B. H. M., and perhaps twice that amount to the Ministry and other local wants. If Halifax itself yielded as largely as even our poor Parish of Horton does per family, the Halifax parishes would run up an amount not of \$1,466.18 for which they are credited in the Report, but of \$10,000. If such an amount were contributed by our Metropolis, what a blessing she would receive from a hundred poor communities, that in this very Diocese, contain one or dozen families without the means of grace, who are calling to the Church for the heavenly Manna and the Water which flows from the Rock.

May Mr. Brown's letter be pondered by the many, and may Churchmen generally be led seriously to weigh their privileges and duties.

Yours in the faith of Christ Jesus,

WOLFVILLE.

January 8th, 1881.

MR. DALE IN PRISON.

(To the Editors of the Church Guardian.)

SIR,—Church Bells of the 25th Dec. lay before me when your paper with "Student's" questions in it was brought in; and an editorial article which I had been reading seems to be so pertinent, and so satisfactory to my mind, that I must beg of you to let "Student" see it through the columns of your admirable paper.

AN ELDER.

SPIRITUAL AUTHORITY

There is one point which seems very often to be overlooked by those who speak and write on this subject—namely, that the Courts of Law cannot help interfering in all cases in which disputes arise where property is concerned. In view of this very obvious principle we have read with no small astonishment some utterances of Canon Liddon at St. Paul's last Sunday, in which he commends the conduct of Gallio, and by implication censures every civil judge who does not dismiss all religious cases brought before him as Gallio did. The answer to this kind of criticism is so obvious, that we are inclined to believe that the distinguished preacher has been reported wrongly.

For, in the first place, Canon Liddon and all other clergymen have declared that the Queen of England is over all causes, ecclesiastical as well as civil, supreme—a thing which St. Paul had not admitted with respect to the Roman Emperor. This, however, is a comparatively small matter. When St. Paul was brought before Gallio, it was to be tried for his opinions; when Mr. Dale was brought before Lord Penance, it was to obtain a decision whether he had a right to minister in a particular building. In truth, in one case, both of the accused men were tried with reference to the same question; and both were dealt with on the same principles by the judges before whom they appeared.

The question was: Had they broken the laws of the State? In the case of

St. Paul, Gallio declared that the laws of the State had nothing to do with him. We may be quite sure that Lord Penance would have said exactly the same thing to Mr. Dale, if he had been accused merely of promulgating strange opinions or practising strange observances. But that was not the accusation. Mr. Dale was accused of breaking laws of the Church which were also laws of the State. He was accused, in fact, of violating the contract by which he was empowered to officiate in the church of St. Vedast, and Lord Penance had no more right to dismiss such a case than Gallio had to try such an one as was brought before him. It must be clear, then, that not only in the case of an established Church, but in that of every community which holds property, the Civil Courts may be invoked to decide whether this or that person has a right to hold any particular property.

Coming, however, to the present state of the law in England, we ask whether any substantial injury is inflicted upon the Church. Now, we are no advocates of Erastianism. We can imagine cases in which the Church would be oppressed by the State. They would be such as these:—(1.) If the State by itself attempted to alter the doctrines or the ritual of the Church. (2.) If the State were to appoint a machinery for the trial of ecclesiastical causes in disregard of the protests of the Bishops of the Church. (3.) If decisions of Courts of Appeal were promulgated in defiance of the expressed protest of the spiritual rulers of the Church. Has this, or anything like this, taken place? Has any attempt been made by the State, in any of these ways to override the Church as represented by her Heads? There can be few persons who need answer to these questions. Yet we will answer them once for all, and we will ask our readers to point out any other way in which the Church has been injured by the action of the State.

(1.) No English Court has pretended for one moment to make any change in the accepted doctrine or ritual of the Church.

(2.) No machinery has been set up in opposition to the wishes of the Church, as expressed by her Bishops or by her Clergy in Convocation. As regards the Court of Final Appeal, it was instituted in accordance with the expressed wish of the High Church Party, and without any protest from the Bishops. That it would be difficult to give satisfaction by any alteration in its Constitution may be inferred from the disagreement on the subject between two such men as Dr. Liddon and Dr. Littledale. As regards the Public Worship Regulations Act, whether we like it or not, it was passed by the Legislature at the request of what was virtually the united English Episcopate. It would be monstrous to speak of such a measure as overriding the spiritual authority by the temporal.

(3.) Have any of the decisions of the Privy Council been promulgated in defiance of the disagreement or protests of the English Episcopate? This would certainly be a very serious crisis, if it occurred. But it has not occurred. Undoubtedly the late judgements were given with the concurrence of the Episcopal Assemblies; and we are not aware that our Bishop has expressed his disagreement with them since their promulgation. How can it then be said that the spiritual authority is overridden by the temporal?

We must repeat that we are no advocates of Erastianism. If any attempt were made by the State to change the doctrines or ritual of the Church by its own authority, we should say at once, let the Church go forth, with her property or without it. She must not sacrifice her reason and her conscience for the worldly advantages which she might retain by such sacrifice. It was by her possession of the truth that she obtained her place of supremacy; she can never retain that by the sacrifice of truth. But we see no sign of any such attempt being made, nor any prospect of its being attempted hereafter. So long as the Bishops are consulted—so long as nothing is decreed apart from their consent—whether our forms are the best or not, it cannot be said that any material injury is inflicted by the State upon the Church. If any one shall say that the Bishops themselves are all in the wrong, then we have only two words to add—first, that those who think so can have no true place in the Church of England; and secondly, that we cannot consent, under the pretext of maintaining the rights of the Church, to treat as heretics the divinely-appointed Heads and Representatives of the Church.