

and a wary life, and a diligent circumspection, we cannot mortify our sins, or do the first works of grace. I pray God we be not found to have grown like the aneews of old age, from strength to weakness; from thence to dissolution, and infirmity and eath.—*Jeremy Taylor.*

The Church Times.

HALIFAX, SATURDAY, OCT. 7, 1854.

THE VISITATION.

BEFORE another number of our paper will be issued, this interesting meeting will have been convened. Some of the Clergy are already in town, and we suppose that by Tuesday, the most of them will be here. We shall be glad to see their faces once more, and we anticipate much pleasure in again taking sweet counsel together, "and walking in the house of God as friends." It is our prayer, and we trust will also be that of every member of the Church, that this meeting may tend to the glory of God and the welfare of our Zion, and we earnestly hope that our people may, in public and in private, unite in fervent supplications for the Divine Blessing upon all our deliberations. Most important subjects are to be taken up, and we trust, in no party spirit, but with the sincere desire to arrive at such a conclusion as will be for the real prosperity of the Mother of us all.

Happily, we have in this Diocese been very free from differences, such as have appeared elsewhere, and we trust that so it will continue to be, without any restriction of that individual freedom of opinion, on controverted points, which our Church allows, and which it is our unquestionable right to maintain. How the main question for consideration in the approaching Assembly, will be decided, it is not easy to say—but to decide it at all, unless with a full representation of the laity of the Diocese, would be improper; and such a representation we are not likely to have on this occasion. If such should be the case, a postponement of the question will probably be the result.

DELEGATES.—The following notice of the proceedings in the Mission of Musquodobit, Gay's River, and Stewiacke, has been communicated to us:

In accordance with the Bishop's Circular, a meeting of the parishioners of the Musquodobit portion of this Mission, was held on the 18th inst. It was opened with prayer, and the Bishop's circular was then read;—after which Col. Gladwin replied to the various objections to the holding of Church Assemblies in this Diocese, that had appeared in some of our Provincial papers, and showed their groundless nature. The Act of Parliament referred to in the Bishop's Circular was then read to the meeting: after which it was moved, seconded, and carried unanimously, that the holding of periodical Church assemblies was admissible and proper: that the meeting should choose a Delegate to represent its sentiments: that in future its Delegates should be sent at the expense of the parishioners: and that Col. Gladwin should be chosen Delegate on this occasion, who was therefore then duly elected in the manner prescribed by his Lordship's Circular.

"On Monday last, the 25th inst., a similar meeting having been duly summoned, was held at Lower Stewiacke by the parishioners of the Stewiacke and Gay's River portion of this Mission; but in consequence of the very small number of persons present, and other circumstances, the meeting thought it advisable not to elect any Delegate for the ensuing Assembly, though decidedly approving of the principle of the election of Lay Delegates, and with the intention of putting it into effect should another Assembly be hereafter called."

We have been told that there will be no Delegates from Annapolis, Granville, Wilmot or Bridgetown, chiefly we suppose owing to the difficulty of obtaining persons willing to leave their business. Windsor has elected Col. Myers and C. Bowman, Esq. Aylesford has appointed Abraham Van Buskirk, Esq. and Mr. William Morton. At Weymouth two Delegates were duly elected, but it is feared that they will not be able to attend owing to the distance and other causes. Cornwallis has chosen C. W. H. Harris, Esq. and Mr. Warner Lunenburg, Hon. W. Rudolf and H. S. Jost, Esq. Liverpool, F. Collins and Robt. Roberts, Esq. From Arichat we believe there will be none.

THE ARRANGEMENTS FOR THE VISITATION ARE AS FOLLOWS:—On Wednesday the 11th at 11 a. m. full service at the Cathedral, with Sermon by Revd. T. H. White and celebration of the Holy Communion. At half-past three on the same day Prayers,

after which the Bishop will deliver his charge. The Clergy will attend these two Services wearing gowns and bands. On Thursday, Friday and Saturday, there will be Prayers at 7. 45 a. m. and at 4. 30 p. m., the Afternoon Service being followed by a Sermon each day.

On Thursday morning the Clergy and Lay Delegates will assemble at the National School House, at a quarter before 10 a. m.

A Special General Meeting of the Members of the D. C. S. will be held on Saturday 14th inst. at 2 p. m. precisely.—*Com.*

CONSTITUTION OF THE AMERICAN CHURCH.

WE give below a brief abstract of the above as taken from the work of the Rev. H. Caswell, an English Clergyman, but for some years exercising his ministry in the United States.

At the present juncture, when the attention of our Clergy and Laity is turned to the subject of the organization and internal regulations of our Church in this Diocese, we have thought it seasonable to bring forward this sketch of that system which has been tested by the experience of some seventy years, and under which the number of Bishops and Clergy had multiplied more than thirty-fold within that period. Although not stated in this work, we believe the fact to be, that instead of an absolute veto being allowed the Bishop, the rule in most Dioceses is that where a majority in favour of any measure is less than two-thirds or three-fourths of the whole, the Bishop may exercise his veto, but not otherwise.—[Ed. C. T.]

Extracts from Revd. Henry Caswell's Work, on the American Church.

"A Parish consists of all who, in any given place, prefer the Episcopal form of government and worship—when formed, apply for admission as a constituent part of the Diocese. It possesses the advantage of incorporation. On Easter Monday, male Pew Holders assemble, open with prayer, choose Vestry—10 in No. Clergyman nominates one Warden, Vestry the other; the Wardens and Vestry elect a Treasurer, Secretary, and a delegate or delegates for Diocesan Conventions. The Wardens and Vestry manage all parochial affairs, and fix salaries of Clergymen, Sexton, Organist, &c.; all lands in their charge; and they fix the tax on pews. The right of presenting the Clergyman rests with them, and they may or may not receive a nomination from the Bishop; have charge of Communion and Vestments, and providing everything for decent performance of Divine Worship. The Wardens are generally aged and respectable persons, and are re-elected year after year. Pew rent varies from \$100 to \$200, and sometimes as low as \$20, or even \$5.

"A Diocese consists of all Episcopalians in a State. When organized applies for admission into union with the general Convention. The business of a Diocese is conducted in a Convention, consisting of its Bishop, Clergy and Lay delegates appointed by the Parishioners, some sending 3, 2, or 1. The Convention meets once a year, or oftener if required. When assembled, the Bishop sits within the rails of Communion, the Clergy and Laity occupying front pews. After prayers and a sermon, names are called, Secretary appointed, and a Committee to examine testimonials of Lay delegates. The Clergy then present written reports of the state of their parishes, the Bishop delivers his Annual Address, gives an account of his Episcopal acts during the past year, parishes visited, and their condition, Ordinations, Confirmations, Churches, &c.; state of Colleges and Theological Institutions, &c., &c.

"On the second day, the Convention elects 4 Clergymen and 4 Laymen, to represent the Diocese in General Convention. Reports of Clergymen read; account of Baptisms, Marriages, Funerals, Communicants during past year; Sunday and Day Schools; amount of money raised for religious objects—missionary, charitable, &c. Members of Convention are entertained by the inhabitants of the place. The Diocesan Convention is legislative in its character, and empowered to pass any canons and regulations not conflicting with those of the General Convention. The Clergy and Laity vote together,—may vote by orders if required; in that case the Bishop and Clergy give their votes separately from the Laity, and the majority of both sides is necessary before the canon or resolution can pass.—Thus the Clergy can take no important step without the concurrence of the people, and the people are in like manner kept in check by the Clergy. In some Dioceses the Bishop is allowed a negative upon any of the acts of the Convention, but the Episcopal veto is generally unpopular in the Church, and seldom exercised.

"The canons for the election of a Bishop vary a little in the different Dioceses. Generally it is by a nomination of a majority of the Clergy in the Diocesan Convention; and if such nomination be confirmed by a majority of the Laity in the same Convention, the person chosen is duly elected. But no Diocese can elect a Bishop unless it have contained during the past year at least 6 officiating presbyters, regularly settled in a Parish, and 8 Parishes represented in the Convention electing. A Diocese containing a similar number of Clergymen and Parishes may obtain a Bishop on

application to General Convention, in that case the election is made by the Bishops, subject to approval of General Convention, or during recess majority of standing Committees.

"The GENERAL CONVENTION is the tie by which 22^d Dioceses, covering an extent of a million square miles, are bound together in one fellowship. It assembles in the Church what Congress does in the Commonwealth. The General Convention is divided into two Houses, the consent of both of which is necessary before any canon or resolution can pass. The Upper House consists of all the Bishops,—22 in number,—of whom the senior in point of consecration is President, while a Presbyter acts as Secretary. The Lower House is composed of Clerical and Lay Delegates from every Diocese, not exceeding four of each order, who appoint a President and Secretary of their own body. The General Convention assembles once in three years, and commonly in one of the Churches in Philadelphia. A special Convention may also be called by the presiding Bishop, whenever a majority of the Bishops may deem it expedient. The General Convention, like those of the several Dioceses, is exclusively legislative, and in its character independent of all civil government. It enacts canons in regard of public worship; provides for uniformity in that respect throughout the Dioceses; makes alterations in the Prayer Book when necessary; declares how the Sabbath may be observed; and appoints the mode of publishing the authorized editions of the Bible and Prayer Book, and allowing every Bishop to compose forms of prayer for his Diocese on extraordinary occasions. It defines the duties of Bishops, Priests, and Deacons, and the conditions under which Candidates are to be admitted to Holy Orders, and the course they are to pursue during their probation; fixes the age of Ordination; amount of learning and testimonials required; requires the Clergy to prepare their people for Episcopal visitations; to instruct the young, and keep Registers of Baptisms, Confirmations, Communicants, Marriages, Funerals, &c. It forbids Clergymen to officiate in the parochial cure of another, and provides for the settlement of differences between Ministers and congregations; it defines the offences for which Clergymen may be brought to Ecclesiastical trial, and the nature and extent of their degradation; it lays down the nature of procedure against an offending layman, and the grounds on which he may be expelled from the Holy Communion; it makes it the duty of the Bishops to address charges to their Clergy and Pastoral Letters to the Laity; to visit to Parishes in their cure."

THREE NEW BISHOPS FOR NEW ZEALAND.

WE take from the Philadelphia *Episcopal Recorder* the following remarks and extracts on this interesting subject. It is pleasing to find the Record bearing testimony to the character of Bishop Selwyn, and the Church Missionary Society co-operating with him in the extension of the Episcopate, to which three of their Missionaries (no doubt evangelical men) are to be raised. Another pleasing part of the matter is a deviation from the old plan of appointing these Bishops. There seems to be no reference to the Colonial office in the matter, and we trust the day is at hand when such reference will be at an end, and Bishops will be elected by the Clergy and Laity over whom they are to be placed:—

The nomination of Mr. Ryan as Bishop of Mauritius is not the only sign of promise in the Colonial Church. The zealous Bishop of New Zealand, (Selwyn), who, despite some faults and indiscretions, one of which we lately alluded to, is one of the most "apostolic" indefatigable, and self-denying of his order, having lived to see his diocese almost wholly christianized, and assuming the character of a thoroughly civilized community, has proposed to the Church Missionary Society to change the character of the Church organization there and to place it on a permanent basis. That this prelate has had grace to renounce so handsome a portion of his income, and to propose the consecration of three men from whom he differs so widely in theological opinion is surely a matter of ardent congratulation to every lover of gospel truth. The extracts which we append from the *Recorder* show the wonderful work of God in the New Zealand Mission, and the plan proposed for the permanent organization of our infant Church there. We hope at an early day to be able to review more at length the state of the Church of England Missions in the Colonies.

"The following wonderful and well authenticated accounts of the results of the proceedings of the Church Missionary Society in New Zealand must at once silence the cavillings of all prejudiced objectors, and while filling them with astonishment, make them feel thoroughly ashamed of their opposition to works of pity and charity, which constitute the chief glory of British Christianity in the present age. We have said well authenticated accounts, for they are not taken from the Society's Reports, but from the testimony of Sir George Grey, late Governor of New Zealand, who describes 'the results of the labours of the Church Missionary Society in that island as the noblest works of modern days.'"

The following extract from an unpublished statement, circulated among the friends of the Society, contains a correct and very interesting narrative of the progress of the New Zealand Mission:

"By the abounding grace and compassion of our God, the people of New Zealand have been almost entirely converted to Christianity. Of the entire popu-