

the Minister's life, it is not supposed to be complete till it is followed by the fervent and united voice of the congregation, "blessed be," the fulfilment of those petitions. Let every one then, who is in earnest in his devotion, act in accordance with this intention, and stir up his heart to rise in the spirit of humility and faith, and complaints would no longer be made of the tediousness of this solemn service. The power and beauty of the whole service would then be appreciated as it deserves.

It is true indeed that the attainment of this like every other excellency of the Christian Church, will not be at once secured. It will only be gradually brought to perfection. Until the spirit of religion is generally diffused, and until the hearts of men are possessed with greater measures of faith and piety, we must not expect to see carried out, either the spirit of our Liturgy or the high and holy purposes of the Divine Redeemer, in all that belongs to the peace, and unity and prosperity of his Church. In proportion as men grow in grace, and are influenced by the Spirit of the Gospel, each beautiful arrangement of the Divine Founder of the Church will receive its full accomplishment; proclaiming his glory more and more, and gradually building up his Church in all its perfections, and making his people seek more and more for everlasting life. The outward worship as well as the outward unity of Christ's Church will only be attained in its true power and beauty, when the inward spirit and graces of the Gospel shall flourish in abundance in the hearts of men.

But in the meantime it is still our duty to strive that full force may be given to all the means of grace so wisely devised for the ultimate attainment of this glorious and happy end. And amongst the subordinate arrangements of the Church, executed by men almost inspired for this purpose—is the general and earnest use of the public services of our Church, accompanied by the voice of the people in its devout responses.

RICARDUS.

August 31st, 1854.

The Church Times.

HALIFAX, SATURDAY, SEPT. 9, 1854.

THE APPROACHING VISITATION.

THE time fixed by the Lord Bishop for his primary Visitation of the Clergy, draws on apace.

In little more than four weeks, the Brethren will be wending their way to the Metropolis, where we trust they will meet a hearty welcome, and all such attentions as those who love their Church will feel ready to bestow upon its Clergy. We have always highly relished those occasions, on which the fellow labourers in this portion of the Lord's vineyard, have been brought together, whether in the large, and more formal meetings convened by the Bishop, or in the humbler and more familiar gatherings of smaller numbers, such as were produced by the meetings of our Clerical Societies. We have never attended such meetings, without finding it good to "take sweet counsel" with our Brethren, and "walk in the House of God as friends."

In those "conferences" we have ever felt that something was "added unto us." The spirit was refreshed by the interchange of brotherly communications—we mutually aided each other in solving some doubt, smoothing some difficulty, lightening some burden, or in various ways contributing to cheer each other on in our respective fields of labour. Of course we sought for all comfort and edification, in the use of the appointed means of grace—in prayer public and private—in searching the Word in its original language, and in the devout reception of the Supper of the Lord. Having tasted the pleasures of such intercourse, in various forms, in the years that are past, we hail with pleasure the prospect of their renewal, held out by the calling of the coming Visitation.

It is more than EIGHT years since such an assembly met in this Diocese—a period far too long, we think, for the comfort and edification of the Clergy, and the well being of the Church. Several of the Body have not seen Halifax, nor met with many of their Brethren since 1846, and not a few are entire strangers to each other, altho' serving in the same band, and bound together by the same ties. It is high time they were better acquainted, and at least able to call one another by name when meeting in the street.

But the expected Assembly will have one feature, at least, which will distinguish it from all former Visitations, namely, that two Laymen are to accompany each Clergyman, as delegates to represent their respective Congregations, and to unite in Council for the general good of the Church—a feature not less important than novel. It appears that the first question to be discussed at the approaching meeting, will be, whether such gatherings shall be periodical? If that is decided in the affirmative, they will proceed to business, and frame regulations for future Convocations, Synods, or whatever else they may be called.

There are some who entertain fears as to the practical working of such a body, in the present circumstances of the Colonial Church. We confess we do not share in those fears, provided the Constitution of the Assembly be guardedly, and suitably framed, giving a legitimate weight to the Lay element, and undue preponderance to none.

It has been objected, that the power of Bishops is likely to be strengthened by such Convocations, inasmuch as the Clergy are in a great measure dependent upon them, and that the Lay members will be only nominees of the Clergy. If such were likely to be the effect of these meetings, we would be sorry indeed to say a word in their favour. But our notion is, that their effect will be just the reverse, and that they will interpose a salutary check to the Episcopal power, restraining its undue or despotic exercise, and protecting the weak against the strong. We do not admit that the Clergy are likely to prove as servile or cringing as some apprehend. True, it may be sometimes in the power of Bishops, if so perversely disposed, to annoy. But as to the salaries of the Clergy, they cannot be withheld without such cause as would justify the Act before the tribunals of the country, to which of course an appeal would lie. A writer in a late paper is in error in supposing that the Bishop's signature is necessary before a Missionary's bills on the Society can be paid. They are drawn without reference to him, after the party is once established on the Society's list.—Hence the independence of the Clergy in this respect, is greater than that writer imagines.

But even if the case were otherwise, we have a better opinion of "our order" than to suppose that they would truckle to power, or trim their sails, and help to forge chains for their people, for fear of a stoppage of their pay. Yet supposing them capable of this, will not the presence and support of the Lay members of Convocation, men of talent perhaps, and wealth and standing, who are under no such influence, screw up their faltering courage, and keep them straight? We think it will. But it is said again, these very laymen will not be independent, they will be the Clergymen's nominees. We answer, it will be the people's fault if they are. They have freedom of choice and can send their best and boldest men. And it is unquestionably their duty to see to this point, and to take care that the attendance of lay members be secured, by paying their expenses if necessary, as has already been resolved on by at least one Parish, and ought to be done by all. Undoubtedly the Laity must be justly represented, or else it will be only a half Church assembly, and thus unqualified to legislate for the whole Body.—Our advice, therefore, to the Laity would be the very opposite of that recently given them, namely, "to take no part" in the proposed Convention, and we on the contrary would earnestly urge upon them, as they tender the welfare and efficiency of their Church, to be on the spot in order to assist in measures which may materially affect its prosperity for generations to come.

The following are the Clauses of the Bill referred to in the Circular lately issued by the Lord Bishop, containing the regulations and restrictions applicable to the proposed assembly:—

A Bill [as amended on Report on Re-commitment] intitled—"An Act to enable the Bishops, Clergy, and Laity of the United Church of England and Ireland in Her Majesty's Foreign and Colonial Possessions to provide for the Regulation of the Affairs of the said Church in such Possessions."

Whereas by reason of the Laws in force for restraining and regulating Assemblies of the Clergy of the United Church of England and Ireland, and other Laws and Usages having special Reference to the Authority and Privileges of the said Church as established in England and Ireland respectively, Doubts are entertained whether the Members of such Church in Colonial Dioceses are not disabled from assembling for the Management of their Ecclesiastical Affairs: And whereas it is expedient that the Bishop of any Diocese of the United Church of England and Ireland within Her Majesty's Foreign or Colonial Possessions, together with the Clergy and Laity of the same, should be permitted, under certain Restrictions, to make Regulations for the Management of their Ecclesiastical Affairs: Be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:—

1. No Law, Usage, Rule, or other Authority in force in the United Kingdom, or in England and Ireland, or either of them, shall be construed or shall extend to prevent the Bishop of any Diocese, in any of the Foreign or Colonial Possessions of Her Majesty, and his Clergy, and the Lay Persons of such Diocese, being in communion with the United Church of England and Ireland, from meeting together from Time to Time to make or from making at such Meeting by com-

mon Consent, or by a majority of Voices of the said Clergy and Laity, severally and respectively, with the Assent of the said Bishop, any such Regulations as Circumstances shall in their Judgment render necessary for the Management of the Affairs of the said United Church within such Diocese, or for the holding of Meetings for the said Purpose thereafter: Provided always, that no such Meeting shall be lawful unless in accordance with and subject to the Provisions and Restrictions hereinafter contained; (that is to say,)

II. Provided, That where any such Assembly shall be holden for any Diocese the Bishop, or in his Absence a Commissary appointed for this Purpose by the Bishop by Writing under his hand and seal, shall preside in such Assembly; and upon all Questions arising in such Assembly the Votes of the Clergy and the Lay Representatives shall be separately taken; and no Act or Resolution of such Assembly shall be valid unless with the Concurrence of the Majority both of the Clergy and the Lay Representatives, or of such of them respectively as may be present and vote in such Assembly; nor shall any Regulation made by such Assembly be valid under this Act without the Consent of the Bishop, whether he shall or shall not be present in the Assembly at the making thereof.

III. And provided, That no Regulation, Act, or Resolution of any such Assembly shall be binding on any person or persons, other than the Bishop of the Diocese and his successors, and the Clergy and Lay Members of the United Church of England and Ireland residing within such Diocese; nor upon such Bishop, Clergy and Lay Members, except so far as such Regulation, Act or Resolution may concern the position, rights, duties and liabilities of any Minister or member of the said united Church, in regard of his ministry or membership; and it shall not be lawful, by any such Regulation, Act, or Resolution of any Assembly, to impose any temporal or pecuniary penalty or disability other than such as may be consequent upon suspension from or deprivation of an ecclesiastical office or benefice, or to deprive any person of any civil right to which he is by law entitled.

IV. And provided, That no Regulations of any such Assembly shall have legal force or validity as against the Acts or Ordinances for the time being in force of the local Legislatures of the Foreign or Colonial Possession in which such Assembly shall be holden.

V. And provided, That no such Regulation shall alter the standards of faith and doctrine, or alter or be at variance with the Book of Common Prayer or the Thirty-nine Articles of Religion, or alter the oaths, declarations and subscriptions by Law required to be taken, made, and subscribed by persons to be consecrated, ordained, collated, instituted or licensed within the said Church.

VI. And provided, That no such Regulation shall affect any right of appeal to Her Majesty in Council, or to the Archbishop of Canterbury, or the subordination of the said Bishops, Clergy and Laity to the See of Canterbury, shall be valid unless the consent of the Archbishop of the said See thereto be previously or thereafter signified by him under his hand and Seal nor unless such Regulation be confirmed by an Order of Her Majesty in Council.

The Circular of the Bishop, in reference to the Visitation, assures the Clergy that arrangements may be made for their entertainment free of expense, during their sojourn in the city, if timely notice be sent to E. Gilpin.

We hope to see this extended to the lay delegates also, to whom it will be a strong inducement to bear their post, if they can be sure of free accommodation. We doubt not that the wardens and vestry of the city Parishes would gladly undertake to provide for this, if apprized in time of the names and number of those requiring such attention. In another place we alluded to the importance of each Parish providing for the other expenses of the Clergyman and his Co-adjutors, in their journey to Halifax. Those charges will form a serious burden to most of the Clergy and lay delegates if they fall on them, but will scarcely be felt by the Parishes if defrayed by general contribution.

SOLDIERS WIDOWS FUND. FAST DAY COLLECTION. Weymouth—£4.

TO CORRESPONDENTS.

"A Parent" will appear in our next.

LETTERS RECEIVED.

From J. Smith, Esq. Amherst, with £3—viz. for Mr. Keilior £2, Mrs. T. Seaman 10s. Mr. J. C. Blackley 10s. From Rev. E. E. B. Nicholls—directions attended to. Mr. J. P. Ward, Sydney—3s.—lat. due 17s. 1d.—a supply of cheap varietals. Rev. T. H. White—directions attended to. Rev. H. L. Owen, do. From Antigonish—expected a cash remittance instead of a scrap of poetry—and shall feel obliged by payment of arrears.

Holloway's Treatment and Pills have effected an Astonishing Cure of an Abscess that the Faculty pronounced incurable. Robert Parlett, mariner, of Walsoken, near Wisbech, was afflicted with a dreadful Abscess in the arm. He had been two years in a Hospital abroad, and for a considerable time in one at home, without receiving the least benefit, and at last was given up by the faculty, who pronounced him to be incurable; but after using Holloway's Treatment and Pills for a short time the wound was completely healed, and his health permanently restored. This can be attested by Mr. Abraham Catlin, and other respectable inhabitants of the Parish of Walsoken.