

The Church Times.

HALIFAX, SATURDAY, NOV. 1, 1856.

THE DIOCESAN ASSEMBLY.

We can never hope to accomplish an important object without meeting opposition, and it is no sign of its insolvency that active means are used to defy or defeat it. A good cause may be safely left to its own merits, and all misrepresentations allowed to pass for what they are worth, and upon this conviction we have left the controversy upon the Synod to be determined by its acts. We have never indeed entertained a doubt upon its necessity, or a fear of its abuse. We have always been persuaded that the unblamed judgment of the Clergy has been its favor, and that if some vague suspicions existed among the Laity, it only required time and a fair development of the system to banish them altogether. We have retained all this in the First Session of the Diocesan Assembly, characterized as it has been for wisdom and moderation and unanimity.

It is now not only true that the principle of self-government is established, but, that it is recognized as a benefit and a privilege by all orders in the Church: it in no manner alters the case that here and there a Clergyman is unfavorable to its constitution, or a parish gives to it an active resistance, and we have only to make a fair comparison to conclude that its acceptance is general: at most, there are but 8 out of all the Parishes of Nova Scotia, which have not given their adherence to the Assembly, while the voluntary and well-timed Address of the Clergy to their Bishop is undeniable proof of their concurrence. This Address with its appropriate reply, we publish in our paper of to-day; both of them have become public documents, by their official entry upon the records of the Diocese, and will stand for a lasting memorial of "the one mind and one judgment" which pervades the whole pastorate of the Church in Nova Scotia: they will be read with exultation by true Churchmen, as a testimony of unity among the Clergy and confidence in their Bishop; and they present on one hand an expression of independence, combining a right to judge the acts of their Diocesan, with a gladness to approve them; and on the other, the avowal of legitimate authority, with unwillingness to use it, as a power.

These documents will enable the assailants of the Bishop to easily measure their influence upon the Clergy, and will serve to remove all false impressions as to their relative position with their Diocesan. It will now be a vain endeavour for writers like *Clericus* to persuade us, that the Clergy regard their Bishop as a Jupiter Tonans, anxious to enthronise himself in the starry Olympus, that he may hurl his thunders upon all who will not worship him; or that he esteems them as they have been represented, a servile band to be compelled by arbitrary rule, or to be charmed with the clink of mammon—"the argument of the pursestrings."

But it happens that this argument is held and exercised as a popular right; and it must have been the very spirit of Midas to have suggested that educated gentlemen and christian clergymen might be tempted and degraded by such means; but the Clergy of Nova Scotia may well look with composure upon the unworthy threat; the experiment has been tried and failed; and will ever fail, with men, who though dependent in circumstances, can be independent in spirit, and who can be neither caressed or coerced into a compromise of their fidelity.

We have no doubt that such were the feelings of the Delegates when they framed the Resolution, which passed without a dissentient voice in the Diocesan Assembly, and will stand in juxtaposition with the Clerical Address in the archives of the Diocese; and although we do not expect to work an immediate change upon the minds of the disaffected, and at once to disarm every antagonist, we hope that something has been done to quiet the alarms of the timid, and to convince those who are lovers of the truth, that all that is contemplated in the Diocesan Assembly, is the purity of the Church and the good of Churchmen.

The Session has closed; closed without one word of strife, without one feeling of bitterness; and the Clergy and Laity have returned to their homes mutually gratified: the one rejoicing that there is to be found in our several parishes, enough of the lay element to carry out the system; men of sound minds and faithful hearts to give their time and attention to the sacred work of the Church, and the other convinced that we have pastors,

"Ordained to rule, but glad to serve,"
and who have no desire to "lord it over God's

ADDRESS.

TO THE RIGHT REV.

THE LORD BISHOP OF NOVA SCOTIA.

We, the Archdeacon and Clergy of the Diocese of Nova Scotia, avail ourselves of the present opportunity to tender to your Lordship the expression of our veneration for your Office, and of our belief that its functions will be exercised for the glory of God, and the edification of His people.

We gladly recognize the solemn obligation of our most holy faith, to "obey them that have the rule over us, and to submit ourselves," but this submission and obedience is made a grateful duty, by the confidence that nothing will be required of us incompatible with our Christian liberty, and which is not expedient for the preservation of truth and order in the Church; and we are confirmed in this hope by the zeal and fidelity which have hitherto characterized your Episcopate.

It may, therefore, be some consolation under trying circumstances, to be assured that we, the great body of the Clergy in this Diocese, approve of your measures for the good government of the Church; and that whatever difficulties may arise in the future, you will have a faithful band of Clergy to hold up your hands, and to be ensamples to their respective flocks of the love and loyalty which Churchmen owe to their Bishop.

SIGNED—

Robert Willis, Archdeacon of Nova Scotia.
J. Forsythe, Rector of Albion Mines.
Robert Arnold, " Sydney Mines.
J. Shreve, " Dartmouth.
E. B. Nichols, " Liverpool.
J. C. Cochran.
J. T. T. Moody, Rector of Yarmouth.
John Pearson, Curate of St. Margaret.
Archibald Gray, Rector of Digby.
Thos. Maynard, " Sackville.
J. D. Ruddle, " Sherbrooke.
Chas. Bowman, " Rawdon.
W. R. Cochran, Granville.
H. DeBlais, Bridgewater.
John Stannage, Rector of St. Margaret.
H. J. Clare, " Westport.
Richard Avery, " Aylesford.
Richard Unlacke, " Sydney.
Harry L. Yewens, " Kentville.
Henry Spike, " Newport.
William Bullock, Curate of St. Paul, Halifax.
William H. Snyder, Rector of Mahone Bay.
J. Ambrose, " New Dublin.
Chas. Shreve, " Chester.
A. Jordan, Curate of Caledonia.
Edwin Gilpin, Principal of Halifax Grammar School.
J. S. Smith, Rector of Melford.
John Randall, " Mailand.
John Steele, City Missionary at Halifax.
James Stewart, Curate of Dartmouth.
Wm. Porter, Visiting Missionary.
John Moore Campbell, Rector of Granville.
Thos. H. White, " Shelburne.
Thos. C. Leaver, " Truro.
John C. Mulholland, Halifax.
Edmund Matarin, Curate of St. Paul, Halifax.
James Broadbent, Rector of Country Harbor.
Robert Jamison, Rector of Ship Harbor.
H. E. Unlacke, " St. George, Halifax.
Thos. Crisp, Curate of St. George, Halifax.
Reginald Heber Bullock, Asst. Minister in St. Paul, Halifax.
Wm. E. Gelling, Curate of Beaver Harbor.
Chas. Elliott, Rector of Pictou.
Chas. Lloyd, Ecclesiastical Commissary and Rector of Charlotte Parish, P. E. I.
Geo. McCawley, President of King's College, Windsor.
G. Hill, Prof. Pastoral Theology, Windsor College.
J. W. Hensley, Professor of Mathematics, King's College.
D. W. Pickett, Principal Collegiate School, Windsor.
Henry Stamer, Rector of Piquish.
Robert T. Roach, " Georgetown.
Thos. Dunn, Agent of the Colonial Church Society.
W. J. Morris, Rector of Antigonish.
Richd. Payne, Curate of Chester.
W. G. T. Jarvis, Rector of Guysboro'.
Robt. T. Brine, " Arichat.
John Storr, " Cornwallis.
Philip Toogoe, Missionary of Barrington.
G. E. W. Morris, A. M., Retired Missionary.

ANSWER.

MR. ARCHDEACON, AND REV. BRETHREN,

I receive with much satisfaction your address, declaratory of your regard and confidence, which is the more gratifying, as being the spontaneous expression of your sentiments, and not required by custom or precedent.

It is my desire that, in all important matters, we may take counsel together as Brethren, and that my authority may be exercised rather in the form of advice and entreaty than of positive command. At the same time, since God has committed to me a charge, I cannot escape my obligation to exert the authority, for the right use of which I am responsible to Him, if at any time such authoritative action should appear to be necessary for the good of the Church, always bearing in mind the admonition received at my consecration,—"be so merciful that you be not too ready, to minister justice that you forget not mercy."

I hope that I can say with truth, my aim is always to act with a single eye to the glory of God, but being painfully conscious of weakness, and liability to err in judgment, I am much encouraged by finding that the course pursued has been generally approved by you; and if in any instance it should be otherwise, and the great body of the Clergy should be opposed to my measures, I should feel very doubtful of their propriety, and I should be constrained at the least to pause and consider the reasons by which my actions had been governed. The goodwill with which you have cooperated with me from my first coming into this Province, has greatly facilitated my labors, and my experiences of the past renders superfluous your assurance for the future, that I may count upon being supported by a faithful band of Clergy in any difficulties or trials to which I may be exposed. On the other hand, I shall ever be ready cheerfully to afford the support and encouragement which you have a right to claim from me, whenever by the faithful performance of your duties you may be placed in trying circumstances. Every faithful Minister must expect to encounter opposition, for "the disciple is not above his Master"; and whilst it is your duty to cultivate peace with all men, it must not be purchased by the sacrifice of truth and sound principles, and the maxim enunciated by St. Paul is equally applicable to ourselves, "if I yet pleased men I should not be the servant of Christ." Whether your people will hear, or whether they will forbear, your duty is clear, you must "speak and exhort, and when needful rebuke, with all authority," as the ambassadors of Christ.

I trust that you will return to your Parishes; mutually refreshed by your intercourse one with another; and for my part I shall not cease to sympathize with you, to take a lively interest in your respective fields of labor, and to pray that you may be yourselves taught of God, and that your Ministry may be blessed to the salvation of many souls.

The Steamship *Eastern State* brought us files of papers from Boston and New York. The Presidential contest is the most important feature in the news. It is evident that very angry feelings are excited, but it is not probable that upon this occasion they will overleap the ballot box. Buchanan will be elected. There is a strong tincture of democracy in the Northern States, which is willing at present to compound with the pro-slavery feeling of the South in order to secure the success of democratic principles. The election is however keenly contested, and although Slavery may once more triumph, yet the spirit shown, amidst a want of organization, by the North, will prevail when that organization is complete, against every adversary. Slavery in the United States was doomed when the brave Brooks in the very spirit of tyranny by which it is upheld, attempted to strike down freedom of speech in the person of its legislative opponent. It only remains to be proved whether the integrity of the Union will survive its downfall.

The Counties of Annapolis and Pictou have decided by large majorities against the adoption of Municipal Incorporations.

The Hon. Joseph Howe, in a recent visit to Pictou, was entertained at a public dinner, by the leading political characters—as a mark of approval of his Railroad policy. In a clever speech in reply to a toast, he afforded good hopes of the Railroad being extended as fast as circumstances would permit past Truro, in the direction eastward to Pictou.

The Meetings of the Young Men's Christian Association commence on Tue-day evening next.—Admission is by Ticket.

An extensive assortment of Bibles, Books of Common Prayer, and the Miscellaneous, Educational, and other Books of the Society for Promoting Christian Knowledge, have just been received from London. The Society's Books are better and cheaper than those in general use, and the Public are requested to examine for themselves, at the General Book and Stationery Store of Wm. Gosse, 24 Granville Street.