

this test, by which we ascertain whether it was received in the Church from the beginning. If so received, it becomes our duty to submit our private judgment to the Catholic voice of antiquity. Now the Book of Common Prayer contains all those doctrines of Scripture which were acknowledged and believed by the Church universal in the primitive age, and rejects any other as spurious and unsound, or supported by insufficient evidence,—and in this we perceive the just and reasonable limit which she places on private judgment,—a limit readily admitted by the most scrupulous in all other matters. To ascertain the customs and manners of the Romans, for example,—their policy, jurisprudence and principles of religion, we have recourse to their ancient records and historians, and we would hold in contempt the man who preferred to such authority his own vague and foolish conjectures. And is it not still more necessary, in order to guard against error in our religious inquiries, to have recourse to the Scriptures, which are the early records of Christianity, and to their most ancient expounders? The Scriptures possess an authority of their own wholly distinct from, and superior to, any other records of former times. They have been from the first deposited in the Church, and their true interpretation, as regards their great doctrines, must of necessity be that which she has declared in her authorized formularies and creeds. These creeds, and a great portion of the formularies of the primitive Church, have been adopted by ours so far as they can be clearly proved by Scripture. For the Church of England requires nothing to be believed as necessary to salvation but that which is either plainly contained in the revealed Word of God, or may be clearly proved therefrom. She gives countenance to no loose fancies, whether termed Evangelical or Catholic, but appeals to the Bible, and insists only upon such doctrines as may be proved to be historical facts derived from the Apostles, and retained in the Church from the first. Such is the acknowledged basis on which the Church of England establishes her principles and proves herself Catholic and Apostolic. Nevertheless her true nature and character seemed, till lately, to have been in a great degree forgotten or very little understood, even by many of her professed children. The writings of her Reformers and martyrs, who constantly refer to primitive antiquity for the truth and soundness of their doctrines, were little read, and hasty and indistinct views on many important points began to be adopted, even by many of the Clergy, who ought to have been better instructed. Low views of the Sacraments and of the priestly office were publicly avowed and taught from the pulpit. A fearful neglect of obedience to the Church had become so very general that it ceased to be considered a duty. Erastianism was openly asserted by many of our rulers, and too frequently acquiesced in by the Clergy. There was also a faint-heartedness among sincere Churchmen—a disposition to sit still and await the storm,—a want of that bold and faithful spirit which fearlessly proclaims and fights for the truth. These evils were making great and alarming progress, when a few devout and learned men manfully and heroically came forward to stem the torrent, hopeless as the attempt seemed at first to be. Nor have they failed in succeeding to a great extent in the attainment of their object. They have been instrumental in reviving most important and essential truths, and in awakening the members of the Church to a higher estimate of her distinctive principles. They have called forth new and increasing energy in both Clergy and Laity. They have animated the luke-warm, regulated the course of the more zealous, and rescued the works of the ancient Fathers from the scorn of ignorance, and the pillars of the Reformation from oblivion. The tenor of their teaching has been like their lives, holy, meek, and consistent with the spirit of Christianity; and they have, by their writings, caused the voice of the Church Catholic to be heard through the whole of the British dominions. But while I readily accord a high meed of praise to men who have been thus active in producing a change so salutary in our Church, I by no means consider them perfect, or possessing any other authority than that of individual writers. Nor do I profess to agree in all their opinions, much less in some of their expressions. To avoid one error, they have not at all times steered sufficiently clear of another; but it is our duty as Christians to judge by general effects and intentions, and not by incidental observations; and, in the present case, after making all the deductions which the most rigid justice can demand, an amount of merit still remains to which few writers can pretend.

Such members of our communion, if indeed they can be called members, as are opposed to the recognition of any authority in the Church,—to any divine title in the appointment of her ministers,—to any deep and awful views of the sacraments,—to self-denial, discipline, and obedience,—will condemn the writers to whom I have alluded as promoters of unheard-of novelties and idle disputations: but those who believe and value the principles of Catholicity, will guard themselves scrupulously against general censure, even when lamenting and opposing particular faults. They will speak of such authors kindly and respectfully, as men engaged in the same good cause, and be more disposed to dwell upon their excellencies than their deficiencies.

In the present perilous times, my brethren, it is necessary for all of us to have our minds deeply and affectionately imbued with the distinctive principles of our Church, and to be armed with her creeds and articles, that we may be prepared against her foes, and, through the channels of her beautiful ministrations, to bring home with effect the truths of the Gospel to the hearts of our people. In doing this, we may safely appeal to the law and the testimony,—to the direct authority of the New Testament,—and the analogy of the Old,—to the writings of the Fathers,—and to the invariable practice of the Church Universal throughout the first fifteen centuries. Thus understood and brought forward, the Church of England will in time become the centre of unity of all that is good and wise, pure and holy,—the city of habitation, not only to those who make their escape from the Roman Babylon and the thousand sects who are wandering in the wilderness, but to all the nations yet immersed in Pagan idolatry.

VI. Time would not permit me to enter, with any degree of minuteness, into the system of the Church in her daily and occasional services,—her frequent communions,—weekly fasts,—holy anniversaries,—and the supply which she constantly provides of nutritious food to those who are hungering and thirsting after righteousness, and which, if carried out to the full extent that she wishes and directs, appears to be an attempt to realize heaven upon earth,—to make God all in all,—to bind men together by the ties of Christian brotherhood,—and to promote those tempers of childlike submission, humility, and unselfishness, which no believer in Divine revelation doubts to be the peculiar features of the evangelical character.

The provision which the Church has made for public worship, is one of her chief merits. The confessions,—the prayers,—the songs of praise,—the regular reading of the Scriptures, insure a degree of edification and instruction which no other branch of the Church of Christ can at this day furnish, and which, even in the worst of times, becomes an effectual barrier against division and error. The Book of Common Prayer is a substantial and permanent witness to the truth as it is in Jesus. It is, in a great measure, derived from the actual forms of Christian antiquity, and bears in all its parts the feeling and spirit of the primitive liturgies. Its regard to Apostolic faith and piety is manifest in every page, and we may boldly challenge our enemies to produce a single article of faith, in any of its parts, which is not, in substance, fully authorised by Scripture, and sanctioned by the authority of the Primitive Church. In our service, the people are actively engaged, as well as the minister, expressing their assent in the collects, prayers, and adoration, with a devout and audible voice; and in the Litany, where the minister offers the supplication, the people take the words, as it were, out of his mouth, and a scene is exhibited of simple and united worship, beautiful, affecting, and sublime. The priest and people become one in making their petition to the Lord,—and this not in two or three, but in ten thousand temples of our Church scattered throughout the world. Hence the propriety of a strict observance of the Rubrics among the Clergy, for, were the slightest deviation allowed, the beautiful unity and order of the service would be marred, and, instead of our congregations, in every part of the world, worshipping in the same words, with one mouth and one voice, this sublime harmony would be broken and destroyed.

Our preaching must consist of a faithful exhibition of the truth as it is in Jesus; the whole counsel of God must be declared to the people.—For “how shall they call upon him, in whom they have not believed, and how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher, and how shall they preach except they be sent?” The end of preaching is, to beget and cherish, in the minds of our people, a sound faith as the ground of their obedience to the God of their salvation,—its subjects, the fall and sinfulness of man, the incarnation of God for his recovery, the humiliation and crucifixion, the resurrection and ascension, our weakness without the assistance of the Holy Spirit, the fleetingness of this life, the insufficiency of man to merit heaven by his own works, justification by faith, the need and nature of the Divine influence, the great importance of the Christian Sacraments, the social, moral and spiritual duties, the principles of love to God and faith

in Christ, death, judgment, heaven and hell. Such are wonderful and important topics of the preacher of the Gospel, and if taught honestly and zealously, as the Church directs, they will not fail of promoting Christian holiness in every land. Nor do the truths which the preacher brings forward refuse the aid of human accomplishments in their enforcement and illustration. The Scriptures present truth in language worthy of her majesty and beauty. The choicest figures of speech, and those the most delightful to the taste and refecting to the soul, may be selected from the parables and discourses of Saviour.—The accomplished preacher views man in all his wants, wishes, and difficulties, and, in expatiating on the doctrines, precept examples which the Scriptures offer, he avails himself of all that is excellent and suitable to his purpose, that history, literature, or science present.—It is thus that the preacher enlightens his hearers with the light of heavenly truth and those sacred effusions which penetrate and delight the soul.—His doctrine, when duly prepared and sanctified, drops as rain, and his speech as the dew, so that the souls of his hearers come like a watered garden, and like a spring of water whose waters fail,—indeed the nature of our Lord's kingdom on earth,—a dispensation of mercy and forgiveness, calling forth the virtues of penitence, faith, thankfulness, humility, and increasing love to the Saviour,—cannot be exhibited in faithfulness by any minister of the Church without producing visible effects on the lives and hopes of his congregation. Your whole energies must be employed, so far as the influence of precept and example can effect, to gather within the pale of the Church the population of your parish or district,—to make the sons and daughters of the lanchester sons and daughters of the Church, the members and children of the same religious family,—and to carry the living spirit of the Gospel into every cottage, hamlet and town, within your missionary bounds, that the whole Province may be imbued with the spirit of Christ. Till this is in great measure done, the people will, in a religious view, continue wretched and feeble: for the laws are negative in their effects: it is religion one that instils positive good, and breaks the sceptre of selfishness. It is only the practical influence and operation of faith and piety that can soften the heart and introduce those sacred charities and praiseworthy virtues which are ever blessing and ever blessed. Nor ought we to forget, in the pulpit ministrations, that our people are members of society in the subjects of government. Hence the propriety of enforcing the spirit of true loyalty, contentment and obedience, of industry, frugality, self-denial,—the spirit of kindness, generosity and beneficence, of gentleness, patience and forbearance,—the spirit of meekness, soberness and chastity, of courage and magnanimity,—in short, all the qualities, virtues, and principles which become the man and the Christian his individual, domestic, and social relations, and which naturally flow from love to God and love to our neighbour. Nor ought we to forget that it is our duty, by our exertions in the pulpit and out of it, to afford support and encouragement to those pious and virtuous men who are inclined to strengthen the hands of our Church, by keeping her noble and righteous objects steadily in view. We have received from England the principle of civil freedom and the frame-work of a liberal constitution, but such gift, in order to be valuable, must be intimately joined to another gift, so received from the father-land, our pure and Apostolic Church. The gifts, if infused into one another, will become of the utmost value, for as man is little versed in the history of nations who is not aware that, less disciplined and improved by religion, we are unfit for the enjoyment of true liberty. Universal experience teaches that impiety leads to anarchy,—superstition to despotism,—and Christianity alone to the establishment of rational and substantial freedom. It was my intention to tell somewhat minutely on the great importance of a due preparation for the pulpit, but so many subjects crowd upon my notice that I must be brief.

In a new and growing country like this, it is almost dispensable that our Ministers should be able, on the shortest notice, to dress, with effect, a congregation on the leading doctrines and duties of Christianity. We are called to officiate in log cabins, sometimes with title or no light, frequently in the open air, and often in situations where it is impossible, from the intervention of many circumstances, to make use of a written discourse. Now, in all such cases, it is desirable that the preacher should be able to edify and instruct the people. Such emergencies are sure at times to occur, and ought to be anticipated and prepared for. Nor ought the preparation to be slight and careless—a few subjects should be selected and carefully studied, and, if tedious fluency and command of language be wanting, it will be wise to visit the sermon correctly and commit it to memory. It would indeed be prudent, especially on the part of the younger Clergy, to have several such discourses committed to memory, to be used as occasion may require.

As a general practice my experience inclines against extempore preaching. If not attended with painful hesitation, it is commonly vague and powerless—accompanied with wandering—want of arrangement in the argument, improper use of terms, and tedious repetitions,—and, what is still worse, mis-statements of doctrine, and the rash outpourings of over-heated and irregular imaginations. Add to this a man of some fluency of speech, who have fallen into the habit of extempore preaching, seldom study their discourses with any degree of care; in consequence they become indolent, and get into a sameness of expression at a narrow range of topics, on which they continually, as it were, ring the changes without profit or edification. I would therefore counsel every Clergyman to study and carefully compose his sermons, whether he take the with him when they are to be delivered, or not. Perhaps he may possess a great facility in committing them to memory; but it is a fearful presumption to go into the chair of verity, and attempt to deliver God's message to his people, without being convinced that we have done our best, anxious study and meditation, to deliver it correctly. There are nobles some men gifted with a natural eloquence, and who, from long habits of reading and reflecting on God's holy Word, are able to take out other treasures things new and old, and deliver them with great unctuous effect. But the great majority of ministers require all the helps which they are able to command, in order to prepare in a becoming manner this part of the service of the sanctuary.

VII. That all your ministrations may be done in cency and order, and according to the uniform practice of the Church, you must be carefully observant of the Rubrics. Even in your dress you are never forget that you are a Minister of the Church of England, and that you are required to use your clerical habit in the discharge of all your duties. The slightest deviation not only offends against the regulations of the Church, but against all those of your congregation who are acquainted with the prayer-book. You are lights on high which attract attention, and errors and inadvertencies, which would not be noted in others, will not be excused in you. Remember that the vows of order upon you, and that they are equally binding in small as in great matters, and that from these vows there is no discharge. Having adverted to the Rubrics, there are two which are, I fear, often neglected, and, far, uniformity in the performance of our services is destroyed. I allude to private Baptism and the Churching of Women. As regards the first, any departure from the rubric is very censurable. I am aware that, in large congregations, it has sometimes been considered tedious to baptize children after the second lesson; but I feel persuaded that no congregation, rightly instructed in the Word of God and in the meaning of the baptismal service, would think the short intervention of an innocent candidate for the membership of Christ's Church a tedious or even uninteresting ceremony. There is another excuse not unfrequently made, which has, at first appearance, somewhat more of substance. You live, most of you, at different stations at which to minister on the same day, and it is supposed that to administer Baptism, in the presence of the congregation, takes up more time. But this will not be the case, if the service at other times, be performed in the solemn manner that the office require and the Church directs, and therefore it is to be feared that those who make this objection are in the habit of shortening or hurrying over the service. But, casting aside all such excuses as untenable, it may, on many accounts, be expedient to hold a public baptism every month after the second lesson, either at evening or morning prayer. The ceremony will occupy about twenty minutes, and the sermon or lecture may, if judged proper, be somewhat shortened. By this arrangement the congregation will not be detained much beyond the usual time. In the adoption of some such plan the beauty and solemnity of this sacrament will be restored, and, if it be considered an advantage, much time will be saved.

There should be no private Baptisms in houses, except as the Rubric directs, for parents will prefer bringing their children forward on such public days to any other season; and, in all such cases, the child, if it live, should be brought into the Church, in order to be received as one of the flock of true Christian people. I am aware that the severity of our climate, during a great part of the year, renders a strict and literal compliance with the admonition that parents defer the baptism of their children longer than the first or second Sunday after their birth, often impracticable; but here, the anxiety of the parents to have their children baptised, and the danger of exposing tender babes to the winter

and the difficulty of finding the Missionary, whose field of labour is so extensive, in case of any sudden illness, will justify the administration of private Baptism, at the Clergyman's discretion, on express condition that the infant be afterwards presented at Church according to the Rubric. The other service which I desire to bring under notice is the Thanksgiving of women after child-birth, which is sometimes administered in private houses. Such a practice is destructive of the pious intention of the Church, whose object manifestly is that, when the woman has sufficiently gained her strength to go to the temple of the Lord, she should there resort, and make public acknowledgement of His late mercies vouchsafed to her, and, with the congregation of which she is a member, return thanks for her great deliverance. That the house of God is the first place to which every woman should go on her recovery, is the suggestion of true piety as well as the ordinance of the Church, but to repeat the service in a private room and call it churching, is a misapplication of the term; and to substitute it for the public service of our Church is to mar one of her chief beauties,—namely the interest which she expresses for all who are within her pale, on every occasion when they especially need her prayers. Yet, in those parts of the country where we have no churches built, the school-houses, or other places in which the congregations usually assemble for public worship, may, without impropriety, be used for the Churching of women.

VIII. The present state of the Province, my Reverend Brethren, calls upon you in a special manner to feed the lambs of your flock and to instruct them carefully in the truths of Christianity, and the principles of the Church. The Catechism, short as it is, contains in substance all that is necessary for a Christian to know, believe, and practise in order to salvation. But the Church is not satisfied with the bare rehearsal and remembrance of the words—she intends the Catechism to be an instruction to be learned and thoroughly understood—a text for the Clergy to comment upon, and branch out farther and farther, according to the growth and advancement of those who are to be taught. Catechising is a work of great benefit to the Church of God,—a duty required to be anxiously performed by every Clergyman under canonical obedience. An excellent help, in promoting its success and efficiency, will be found in the establishment of Sunday Schools, one of which ought, if practicable, to be attached to each congregation. I say if practicable, for I am aware that in some places it may for a time be impossible to find competent teachers, and it is not in the power of the Clergyman, with so many engagements on his hands, to give more than a general superintendance. Yet much may be done. The children may be collected and brought regularly to Church. The children may be taught to reverence the Sabbath, and, with their parents, friends and neighbours, to worship God, who is every where present, and particularly in the Church. They may be accustomed to join in the services, and thus verify the prophecy, “out of the mouth of babes and sucklings thou hast perfected praise.” And if the truths of the Catechism be judiciously illustrated from sacred history, a thing by no means difficult to be done life and body will be given them, and, thus, connected with facts, they will be more deeply impressed on the hearts of the young, and more readily recalled to practical application. In every age, the Church has held Catechetical instruction to be of the first importance to the growth and progress of religion. In early times, schools were established in every city expressly for Catechumens, over which men of the greatest talents and learning were appointed to preside. Each particular Church had its Catechists, and it has been often said that, next to an Established Liturgy, Catechetical instruction, carefully performed, has, under Divine Providence, been the great preservative of the Catholic Faith.

In addition to Sunday Schools, it is desirable, wherever it can possibly be done, to attach a Day School to every congregation, in which religion shall form the basis of all instruction, for nothing can be more senseless than the notion that learning to read, with a little arithmetic, geography and writing, is education. Is it not a fact, notorious in itself and admitted by every person of experience, that the experiment of making men good in proportion to their knowledge has hitherto failed, and that nothing short of that enlargement, elevation, and purity of the affections and moral feelings, which our holy religion is alone fitted to impart, can be reckoned upon as an effectual renovator of a nation or of the world?

Such schools present the most convenient and effectual means of instructing old and young in the distinctive principles of the Church, an accurate knowledge of which is our chief safeguard against schism and dissent. They may be taught the glory of the visible Church, and the blessings promised to her, and which can only be conveyed, through her, to her members. They may be enlightened respecting the nature and duties of the ministerial succession, which is by many in the present time so lightly esteemed, and it may be shown to be the natural channel for those gifts and promises which our Saviour offers to faithful believers.—With respect to the doctrine of the Succession, it is a fact which can easily be proved from history to the full satisfaction of every reasonable mind, and as our Church enjoys this high privilege, she is the only Protestant one in the British dominions which can be quite sure that she duly administers the Sacraments of the Lord. The youth may farther be taught the entire compatibility of Christian obedience with Christian liberty, and that the authority claimed by the Church is, from its nature, reasonable and essential to her healthy existence. When such principles are sincerely received by the young and old of our congregations, the sin of division, as it is stated and characterized in the New Testament, will no longer appear venial, but a serious offence. To bring forward these things prominently in your schools, and at seasons before your people from the pulpit, may at first seem strange and new, but, as their importance is perceived, the novelty will wear off, and their inculcation is absolutely necessary to restore a proper knowledge of the Church, and that veneration which she merits as the Spouse of Christ. Nor will the frequent enforcement of such principles be less advantageous to you, my Brethren. They will incline you to think more of the nature of your office in its highest relation, and to draw your thoughts from dwelling too much on its social, secular and civil duties, and you will become more deeply impressed with the truth that you speak as the Ambassadors of God—that you have a responsible charge over your flocks—that you have been regularly commissioned to that charge, and have not only received authority, but the pledge and promise of Divine aid, for its exercise—that this sacred gift has been conveyed to you through means appointed by the Apostles. Matters so important, thus frequently brought before you, are surely to fill you with humbleness and fear at your own (at best) unworthy discharge of them, and to impress more deeply on your minds the necessity of vigilance and circumspection as to your own conduct, even on points which, in other persons, are deemed immaterial.

The certain consequence of such teaching of the young and old of your congregations, will be to check them from attending dissenting places of worship, where they can only hear a partial view of the truth, and to attach them more steadfastly to their own Church, which keeps nothing back, but delivers the whole message of God in its Apostolic purity and fulness.

Nor will Clergymen, who thus follow out their duty unwaveringly among their people, asserting what they believe to be the truth on these important subjects, publicly and simply, but without asperity or ostentation, fail, eventually, to be respectfully regarded by all conscientious Dissenters as honest and zealous men, though, in their opinion, perhaps maintaining narrow and untenable views. Nor will you meet more opposition from the denominations around you, than others who are far less scrupulous, because your lives will be a proof that your opinions are no party matter, but the expression of a practical and deep-rooted conviction.

Your judicious exertions in these matters are, at this season, inconceivably important, when attempts are making to introduce in this Province that vicious system of education which has been repudiated in England. A bill for the establishment of Common Schools has been submitted to the Legislature, which, in its provisions, seems studiously to avoid all reference to religion, and by which the Clergy are virtually excluded from any control over the education of the children of their respective congregations, while it invites ministers of various denominations to participate in their management and direction, and thus to sanction a system destructive of all principle.

In order to prevent the passage of a law so injurious to the best interests of man, I considered it my duty to petition, in my own and your name, that the education of the children of our own Church should be intrusted to their lawful Pastors, subject only to such regulations as may insure uniformity in the secular branches of study; and that an annual grant from the assessments raised, proportioned to the number of children ascertained to belong to our communion, be awarded for their instruction. Should this reasonable prayer be granted, we shall be able, by what our own people will do, and assistance from the religious in the mother country, to establish Schools far superior to those now existing in the Province.—But, if refused, we must not faint but persevere in our application every session. The modification we request is so just and reasonable that it cannot be long withheld, since it has been already acted upon both in England and Australia. In the mean time we must increase our vigilance in promoting the religious education of the children of our people, and in

opposing a system which we conscientiously believe to be anti-Christian, and whose tendency is to degrade the religion of the Cross, and banish the Bible from the country. I need scarcely add, that attention to the religious instruction of the young, must ever be identified with our profession; nor will such attention add much to our labours; on the contrary, it will, in a short time, diminish and render them more agreeable. To aid the feeble efforts of childhood, when innocence and love are yet in their purest state, cannot fail to produce great delight,—for it is in perfect accordance with the benign dispensations of God, who, to the performance of our greatest duties, annexes the greatest pleasures. And is there any duty more necessary and important, than that which requires each generation to train and lead forth its successor in all righteousness? It is true this duty, which naturally yields the highest gratification, has been, from the want of consideration, and the selfishness, and the folly of mankind in general, so lowered as to be in most instances a task of extreme drudgery, and this shows the lamentable ignorance which still prevails in regard to a good education. Nor will it be altered till little children are brought to Christ, and their confidence and love, of which their mother is the first object, and which rest not on the convictions of the understanding, but on the instinctive faith of the heart, and are the gift of Him in whom we live and move and have our being, shall be made to pass through the mother to their God and Saviour, and embrace all the verities of the Christian religion, and carry them into living practice.

In contending that the youth belonging to our own people should be brought up in the bosom of the Church, and that there can be no sound education in a Christian land except it be founded on the principles of the Gospel, you must be prepared to meet with the most unjust reproaches and accusations. For that spurious liberality which patronises such systems, is totally without true liberality, and is intolerant of all honest and religious principles. By its adherents you will be treated as bigots, and the enemies of free inquiry and intellectual progress. But let not such calumnies disturb you or produce a moment's hesitation as to the course you ought to pursue. Bigotry or blind zeal is not more inconsistent with Christian charity, than it is at variance with the spirit of the Church of England. Her zeal is neither blind nor unreasonable, neither fierce nor uncharitable. She seeks, in that meekness and sobriety which proceed from a deep conviction of the truth, to bring up her children in the admonition and nurture of the Lord, and to teach them Christianity as Christ and his Apostles proclaimed it. And are we to depart from her prescribed form in this important matter, because we may subject ourselves to the imputation of bigotry? Are we not bound, under the most solemn obligations, to feed the lambs of our flocks, who have been received into the Church by baptism, and whom she watches over and cares for in all holy tenderness and love from the cradle to the grave,—and to cherish in their hearts an affection for that form of Doctrine, Ministry, Sacraments, and Worship which she has received from her Divine Head? Nor, if accused that by entertaining such views and sentiments we confine salvation to the Church, are we to be moved; for we charitably hope that our Saviour's merits and grace will be extended to the piously sincere of all denominations. But knowing and believing that a Church, or Divine Society, has been established by Christ and his Apostles as the regular and ordinary channel of salvation, it becomes our duty to unite ourselves, and all over whom we have influence, to that Divine Institution, that thus joined together in holy fellowship, we may become an holy temple, acceptable unto God.

IX. Another emanation from that infidel spirit which seeks to separate religion from education, and little less destructive of the true faith, is that of various denominations uniting in Societies for religious purposes. Now, my brethren, the Church and the Church only, should be our foundation and boundary for useful purposes, exertions, and operations. Our distinction should be Church-membership, and our Societies should be Church Societies.

The Church of England contains within her bosom two great Institutions or Societies for the promotion of Christianity, both at home and abroad. We daily feel their benign influence. To the one we are indebted for the Establishment and support of the Church in this Diocese—to the other for her Bibles, prayer-books, and tracts for schools and private edification, and for the supply of many other pressing wants to which we are continually exposed. These Societies are identified with the Church, for the Bishops are at their head, and they are entitled to the support and active co-operation of all her members,—and this not from the spirit of party, but because they proceed under the guidance of the Church, and are adequate, if properly sustained, to the accomplishment of all their sacred objects. Were we therefore at liberty to divide our means and exertions among different associations, it would be unwise, because we can achieve a much greater amount of good by confining ourselves to these two powerful institutions.

There is indeed reason to suspect the sincerity of those Clergymen who prefer mixed religious Societies to those belonging to the Church, and that they are actuated at best by a partial attachment to her doctrines and system of government. It is difficult to imagine how a true lover of the Church can abstain from belonging to her Societies, or remain regardless of their existence. We are surely justified in entertaining a doubtful opinion of any man who professes to belong to a Society, and yet evinces an indifference to its interests, and an opposition to its doctrines and institutions. There is, in such conduct, a disregard of solemn obligations,—a culpable inconsistency,—even a want of that common integrity which is necessary to the prosperity of all civil and commercial associations.

To these Societies the Church imparts a power and weight which they could never otherwise possess, and in return they give aid to her action, and enable her members to do by combination what they could not effect so well either as a Church or as insulated individuals. Since no man can be a good Christian unless, having the means, he contribute assistance to Gospel institutions, so no man can be a good Churchman unless he contribute, with a decided preference, to the Societies in connection with the Church. These Institutions are maintained in order to carry the influence of our Church beyond her exact limits—to strengthen her exertions—to fortify her with new weapons for her holy warfare in the domains of ignorance and unbelief—to subjugate distant provinces to the cross of Christ,—and at home and abroad, wherever there is darkness or wretchedness, wherever there is mental and spiritual thralldom, there to speak in