

him, it is, that he looks with too lenient an eye on the sin of *schism*. His charge opens in the following beautiful manner :—

“ Brethren in the Ministry,—In discharging the duty incumbent on me, as occupying the responsible office of a Pastor to Pastors, —a Preacher to a company of Preachers,—I desire to speak under the most solemn impression of dependence upon our Lord and Chief Shepherd for grace to address you in the spirit of wisdom, love and faithfulness, which alone becomes the present occasion. By the peculiar nature of my duties, during a considerable portion of every year, I am conducted through so many spiritual atmospheres and climates, and into contact with so many distinct classes and conditions of mind, as connected with religion, that in some place or other I am obliged to meet every wind of doctrine, to observe the trial of every experiment, and the consequence of every novelty, with all those currents and changes of currents, that indicate the prevailing religious character of the times.”

After adverting to the delightful condition of the Church, he gives what he considers the two chief causes of that improved condition. “ First—That instead of adopting any novelties of doctrine or expediency in our ministry, there has been a decided going back to ‘ old paths ’ trodden by the Martyred Reformers of our present Church, as *they* followed the steps of Martyrs and Apostles of the primitive Church.”

The second cause that he mentions is, “ Improved views of the Sacraments and of Confirmation.” You will readily perceive that these causes are directly opposed to those practices of which I felt bound to take notice in this discourse.

Adverting to the state of the various denominations around him,—a state caused in a great measure by the sanction given by them to “ protracted meetings,”—Bishop McIlvaine remarks, “ I refer a very large proportion of the great evils which have come upon the Protestant communities of this age, and their alarming increase, to the putting asunder, in a great measure, of these two things, which God has joined, to be carried on together, not only in the Sacraments, but in all the worship and doings of the Church, the *outward and visible—the inward and spiritual*. In seeking the latter, its necessary connexion with the former has been too much overlooked. Some have laid aside all prescribed externalism, as among the ‘ beggarly elements,’ the ‘ childish things,’ which a spiritual Church has no need to retain. They have reaped what they sowed. Others, in various degrees, have *approximated* to this extreme ; some retaining outward institutions in a measure, while with an over-jealousy of too much ceremony, they have gone into too much nakedness, and, though free of superfluous form, have grievously suffered by an over-done abstraction ; and, lest they should