

# The Church

TORONTO, CANADA, THURSDAY, FEBRUARY 22, 1849.

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## Poetry

JERUSALEM.  
BY THE REV. A. GRAY.

Rejoice of things gone by, it stands  
All desolate and lone,  
The highly favoured land,  
Which shone upon thee,  
In this spot where Israel trod—  
Where stood the Temple of thy God?  
Has Judah's harp here e'er sound,  
In never dying lays?  
Have prophets walk'd in this holy ground,  
In other happier days?  
Have Angels' feet here spread their wings,  
Has He been here—the King of Kings?  
They have—but what is now thy doom,  
Thou once beloved of Heaven?  
Thy glory buried in the tomb,  
Thy sons in exile roam,  
Thy very name—a name for curse.

## A SERMON

PREACHED AT THE VISITATION OF THE LORD BISHOP  
OF MONTREAL, IN CHRIST CHURCH, MONTREAL,  
JULY 5TH, 1848.

BY THE REV. S. S. WOOD, A. M. C. COLL. CAM.  
Rector of St. James's, Three Rivers, and Chaplain to  
the Lord Bishop of Montreal.

Acts. v. 20. Go, stand and speak in the Temple to the  
people, all the words of this life.

Soon was the declaration of our Lord verified, that his disciples should be exposed to the enmity of the world, for his sake; that, in the presence of rulers and governors, they should proclaim the fact of his resurrection, and the merits of his saving name with an energy and a constancy not their own, but the promised gift of that heavenly comfort, who dictates they were commissioned to declare. Well might the Jewish Priests and Sadducees, rulers "marvel" as well as "grieve" at the boldness, with which they, who in themselves were nothing more than "unlearned and ignorant men," preached through Jesus the resurrection of the dead. Well might they marvel to find that the cause and the claims of Jesus of Nazareth, which they had buried in their graves, were now revived with ardour and success by these unlettered men of Galilee. Well might the Apostles to marvel at themselves, when they thought of the stupendous changes that had been wrought in their own views, purposes and feelings; conscious that their low and secular estimate of their Master's kingdom was now rectified and exalted, that the eyes of their understanding were now enlightened, their inordinate and erroneous impressions respecting the Messiah dissipated, their souls, so lately the prey of sorrow and fear, now endowed with holy courage and enlivened with holy joy. Well might they now exclaim, "As the Lord's anointed, and as the Lord's witnesses." (Ps. xlviii. 23.) "O sing unto the Lord a new song, for he hath done marvellous things; with his own right hand, and with his holy arm, hath he gotten himself the victory." (Ps. xlviii. 1.)

At this time, as the context informs us, for the trial of their faith, and for the manifestation of divine power against them, were permitted so far to prevail against them, as to apprehend and commit them to the common prison. To detain them there was beyond their ability. For a celestial messenger was deputed miraculously to open the prison doors, and to bring forth these confessors of a crucified master and risen Saviour, and to charge them again to proclaim, as before, the Gospel message: "Go, stand and speak in the temple to the people all the words of this life."

This charge which was given by the Angel to the Apostles, to continue and persevere in fulfilling the law and injunctions of their Lord, and to preach salvation through his name, undaunted by human opposition, expresses the obligations of the Ambassadors of Christ in all ages, and therefore may be viewed as appropriate for our consideration, on the occasion which now assembles us together.

In one particular, we are indeed placed in a very different position from that of the first planters of Christianity. We are not like them, exposed to outrage and persecution; we are not, like them, and like many since their day, visited with bonds and imprisonment, and subjected to fiery trials at the will of despotic power, or from the violence of infuriated multitudes. But as the Gospel is still the same, and as the heart of man is still the same, and as the genuine spirit and spirit of the Gospel still encounter the infidelity, dialike, opposition, and even the enmity of mankind. The offence of the cross has never yet ceased; the signs of alienation from the life of God, (Eph. iv. 18) are still marked and manifest; and to be at all times ready to "stand and speak all the words of this life," still requires even in the commissioned heralds of the Gospel much holy courage as well as they are by solemn engagements, and privileged as they are, (for this is often in terms admitted even by the world,) to use words of instruction, reproof, correction.

It is for us to speak—remembering those Ambassadors we are—"all the words of this life." We are not to "sneak" the whole counsel of God," (Acts xv. 27.) But to perform this acknowledged duty is by no means so easy a task, as many may be inclined to imagine. Human infirmity follows and impedes us in the discharge of our sacred office; and if it should not lead us—(as without much watchfulness may cause us to forsake the proper order, and the due proportion of Scriptural doctrines, and to be partial to the habitual bias of our minds, or to our preconceived or pre-imbued opinions. Let then the text which we are to do duty to set forth and maintain the "whole truth" as it is in Christ, as it was preached of old. Let it admonish us that we speak as witnesses for God, declaring the glory of his perfections, vindicating his law, announcing the message of his grace, the abundance of his mercy to the penitent and believing sinner.

Yet, as inheritors of the same fallen nature in common with those to whom we are sent, how many are the temptations which may lead us astray from a fearless and faithful discharge of our trust!

Among these various temptations, an undue regard to the favour of man is one that may entangle us in its snares, and lead us to compromise our fidelity. That is a naturally painful, and therefore difficult, to discern the divine indignation and wrath against sin, when we are apprehend, will dispute. In addition to this, there are many hearers, who are almost if not altogether disposed to regard as enemies those who tell them the truth; (Gal. iv. 16.) so that were the preacher to act

in accordance to his wishes, he would speak unto them smooth things and prophesy deceits. (Isaiah xxx. 10.) But let us beware of the judgment denounced against those who "strengthen the hands of the wicked, that he should not return from his wicked way, by promising him life." (Ezekiel xiii. 22.) And that we may approve ourselves as faithful shepherds, let us not fail to speak so as to rouse the careless and supine, to warn the impenitent, to sound an alarm to the open transgressor, and to convince the gainsayer, who speaks of the Almighty as a Being too merciful to execute his justice, to vindicate his holiness, and to fulfil his word.

But while some are exposed to danger in the delivery of their message from a love of human approbation,—men of other minds are more particularly liable to that "fear of man that bringeth a snare." Prov. xxix. 25. To shew in our spirit, and conduct, and preaching, that we are impressed with the conviction, that we must obey God rather than men," Acts, v. 29, is, to all men, and on all occasions, a matter of no easy attainment. Yet the holy boldness with which Peter and John confronted and silenced their opposers, may well serve for our model under similar trials: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." (Acts iv. 19-20.) This is the right use of the shield of that faith, which can gain the victory, and overcome the hostility, or the seductive love of its smiles and adulation.

But further, should we confine our view simply to the hindrances and hazards which may arise from without, we shall form a very inadequate notion of the difficulties that beset our path. We must be aware how much in common with other men, we are prone to be "lovers of ourselves," (2 Tim. iii. 2) and to sacrifice present duty at the shrine of present self-indulgence, and present ease. But the love and study of these desires and affections of the flesh and of the mind, no less than the entanglements which proceed from the world, are utterly incompatible with the character of those whose office it is to warn others against prevalent and insidious temptations. For this we cannot do effectually, nor can we rejoice in the testimony of our conscience bearing witness to our simplicity and godly sincerity, (2 Cor. i. 12) unless we ourselves make it our earnest aim and endeavour "continually to mortify all our evil and corrupt affections, and daily to proceed in all virtue and godliness of living."

Have we not then much need, brethren, to be perpetually on our guard against those various dangers which militate against the faithful and comfortable discharge of our duties and obligations; which tend to undermine and weaken our judgment and ability, courage and inclinations "ambassadors for Christ; to make us unmeet to be followers of them who through faith and patience inherit the promises," (Heb. vi. 12.) of those who of old were commended to deliver their uncompromising message—"Go, stand and speak in the temple to the people all the words of this life."

Great indeed is the responsibility which is attached to our office. While the possession of Christian privileges, is in the case of every individual connected with the most serious obligation and requirements; that much more accountable are they whose calling it is to teach and to warn others, and to be in the whole tenor of their lives examples to their flocks. Conspicuous and conspicuous in the eyes of the world, they are "as a city set upon a hill that cannot be hid." (Matt. v. 14.) From them will much be required.

Yes, my brethren, the solemnities with which we were dedicated to God's service, the promises which we made in the presence of God and of his Church, the studies to which we pledged ourselves, the renunciations which we made, the spiritual illumination which we enjoyed, and above all the unspeakable majesty of that tribunal before which we must, every one, render an account of the talents committed to our charge; these, surely are considerations, which should speak to our minds with no common force; with these in view, we must surely account it the great object of our thoughts, our wishes, our endeavours and our prayers to guide our flocks in the right way.

If thus we feel, we shall habitually and seriously reflect on the nature and duties of our office; and in order that we teach our fellow-beings to good effect, we shall first of all, ourselves desire to be taught of God, and to attain and evince the temper, spirit and conduct which he requires and approves. Now as God "respires truth in the inward parts," (Ps. li. 6) a pure intention, a single eye, and a disinterested heart in all who would approve themselves in his sight; without these dispositions we cannot please him, nor can we essentially promote the spiritual welfare of our fellow creatures. Lower principles than these will indeed suffice to gain the applause of men, but if we would be faithful and wise stewards, we must bear in mind that we shall be tried at a far higher tribunal, and by a far deeper criterion than those of human opinion. It should be a small thing with us, what men may think of us, or what judgment they may pass on our character and conduct compared with the approbation of Him, "to whom all hearts are open, all desires known, and from whom no secrets are hid." If it is possible for us to baffle a high place in the estimation of some descriptions of men while the state of our hearts and lives is far from being right in the sight of God; we may also, either as individuals or as a body, experience the opposition and enmity of many, and yet be blessed by the approval of our Divine Master, and be among the number of those whom at the last Great Day he will acknowledge as his faithful servants.

We may, then, well say, how little is the praise of men to be accounted of in comparison of the praise of God;—yet, at the same time, we ought never to think lightly of the esteem of our fellow mortals, unless it stands opposed to the Divine approbation. To be "men of honest report," (Acts vi. 3) to have "a good report, not only among those within, but also among those without the pale of the Church," lest they should "fall into reproach," (1 Tim. iii. 7) was not slighted as a preliminary qualification, even in the Apostolic times, for those who were to be called to a ministerial charge among their brethren. And, doubtless, the successful exercise of our ministry is, in no small degree, promoted by a reputation for those virtues which recommend religion, adorn the gospel, and furnish the Christian unto all good works. We ought, therefore, to "study," not only to "show ourselves approved unto God," but "workmen that need not to be ashamed." (2 Tim. ii. 15.) And whilst we labour to become "skilful in the word of righteousness," we should likewise remember that there are those who, though they "obey not the word, may also without the word be won." (1 Pet. iii. 1.) We should, therefore, so order our personal and our public conduct, as never to deserve to lose the respect of our people, and so fall into contempt; but, on the contrary, by the practice of whatever "is honest, just, pure, lovely, and of good report," (Phil. iv. 8), "to commend ourselves to every man's conscience in the sight of God." (2 Cor. iv. 2.)

It was the injunction of St. Paul to Timothy, "Let no man despise thy youth;" and he proceeds to give him precise and minute directions for his guidance in order to command respect: "Be thou," says he, "an example of the believers in word and conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee; meditate upon these things; give thyself wholly to them; that thy

profiting may appear unto all." (1 Tim. iv. 12-16.) In adopting and acting upon these rules—to do which is open to us all—the very youngest among us cannot fail to be truly respectable in the eyes of all who are capable of rightly appreciating human character and conduct.

It is very desirable for us always to keep in view, that the state of the people under our ministrations is, in respect of mind and character, exceedingly varied, and that, therefore, they are to be variously dealt with in the application of Scriptural instructions, warnings, or encouragements, otherwise we may make very serious mistakes in the execution of our office, by misleading some, instead of guiding them aright. We must, for instance, take care that, by vague and undefined statements of the justice of the Almighty, and of the "terrors of the Lord," we do not disquiet the conscientious, or make the heart of those sad whom God has received; and we must also beware, lest we give occasion to the unbalanced and impatient to apply to themselves the promises and consolations of the Gospel; we must beware of thus "justifying the wicked," (Is. v. 23.) of thus depriving the sword of the Spirit of its edge, of thus deadening the energy of God's Word upon the hearts of men.

With regard to the correct and orderly exhibition of the truths of Christianity, great deference on our part is undoubtedly due to the judgment and authority of the pious, learned, and venerable authors and compilers of our Liturgy and other standards of the Church. On referring to the Baptismal Covenant as expressed in the Catechism, and in the Office for the Ministration of Baptism, to the order of the stated service of our Church, and to the method pursued in the Articles and Homilies, we discover that, after some preliminary instruction from Holy Scripture respecting the character of God, the nature and state of man, and his redemption by Christ: the whole system of Christian doctrine is summed up under these three main articles,—Repentance, Faith, and Obedience. And our way is thus marked out for us to exhibit a clear and connected view of the "whole duty of man," by adhering to this summary without deviating from its order.

With exhortations to repentance John the Baptist, our Lord Jesus Christ, and all the Apostles began the work of their ministry, to awaken, convert, and save those who heard them; and it is for us to follow where they led the way.

All have need of repentance, inasmuch as all are sinners; and until they "repent and be converted," their sins cannot be blotted out. (Acts iii. 19.) As long as men continue impenitent, insensible of sin, regardless of God's displeasure, or trusting in themselves that they are righteous, they will turn a deaf ear to the gracious invitations of the Gospel, and his holy precepts will be addressed to them in vain. For these cannot be understood, still less appreciated, except by those who acknowledge the doctrine of human guilt and depravity, and are personally sensible of its truth. "They that are whole need not a physician, but they that are sick." (Matt. ix. 12.) "Before the fruit can be good, the tree must be made good." (Matt. xii. 33.) It will, therefore, be the aim of every conscientious minister to produce this change of mind and character, as the basis of all true religion and christian virtue. And as this is by no means an easy, nor, in many respects, a pleasant task, it will call for the exercise of all his powers.—He will need to reiterate "line upon line, and precept upon precept, patience, perseverance," with all long-suffering and doctrine." (2 Tim. iv. 2.) He will endeavour to display the holy and glorious character of God,—his claims upon our obedience,—his awful displeasure against sin,—the broad, spiritual, and reasonable commandments of his Holy Law,—and the fatal results of transgression and impenitence. He will try, as it were, to dissect the human heart,—to show the prevalence, causes, and danger of self-deception,—to analyze prevailing opinions, maxims and motives that are at variance with the gospel, and to point out their errors;—he will endeavour to shew men the sins which they commit in thought, as well as in word and deed, against the majesty of Heaven, and thus labour to lead them to repentance.

To those who are truly penitent for their sins, who are awakened to a sense of the depravity of their hearts and the transgressions of their lives, he will unreservedly proclaim God's gracious promises in the Gospel, "preaching peace by Jesus Christ," (Acts x. 36.) exhibiting the all-sufficiency of his atoning sacrifice, and the universality of his invitations to the weary and heavy laden.

In treating of the cardinal doctrine of man's justification and acceptance with God, in strict conformity with the Apostles and with our Reformers, he will maintain the insufficiency for this end of works of every kind, since the best services of truly pious persons fall far short of the perfection required by the Divine law; and therefore, instead of making satisfaction for numberless actual offences, those defective and imperfect services do themselves stand in need of forgiveness.—He will then unfeignedly declare, that all "who truly repent, and unfeignedly believe the gospel," are pardoned and accepted, and "being justified by faith have peace with God through our Lord Jesus Christ," (Rom. v. 1.) that "by grace we are saved, through faith, and not of works, lest any man should boast." (Eph. ii. 8-9.) Whilst he preaches this, which our Church proclaims to be "a wholesome doctrine, and very full of comfort," he will take all pains to guard it from misconception and abuse; he will not make or appear to make good morals or a holy life unnecessary; on the contrary, he will strenuously insist on these things as indispensable requisites to salvation; he will shew from Scripture the inseparable co-existence of a justifying faith and personal holiness; he will exhibit the law of God as a rule of life which all are bound to obey, and by which all are to be judged; he will declare that in obedience to it consists the Christian's fitness for heaven, though not his title to it; and that commensurate to his good wishes, wrought in faith, will be his final reward hereafter.

Thus must the preaching of the Apostolic doctrine of "Repentance towards God, and Faith towards our Lord Jesus Christ," (Acts xx. 21) be accompanied with exhortations to our hearers to prove their faith by their works, and thereby in all things to adorn their Christian profession; while, at the same time their utter inability of themselves, to perform "good works that are pleasant and acceptable to God," must be diligently inculcated, in order that they may implore the special preventing grace and continual help of the Holy Spirit, the author of our sanctification and the source of spiritual light, knowledge, strength and comfort to all the people of God. In this way the teaching of the multiplied relative and social duties pertaining to the various ages, stations and conditions of life, will form a system of Christian morals, being built upon principles and motives peculiar to the gospel of Christ, and flowing from "the grace of God that bringeth salvation."

It requires no little discretion and no little skill,—a discretion and a skill to be acquired and maintained only by study and prayer—to adhere uniformly to a correct, connected and orderly statement of Scriptural doctrine and duty. This attainment, however, is well worthy of our constant and persevering endeavours. For though we would not willingly "shun to declare the whole counsel of God," though we be ready to speak unto the people all the words of this life,"—yet, if we deviate from the order and break the chain of religious truth, we may fall short of the desired success, either

by keeping back (Acts xx. 20) in its due season that which would have been profitable to our hearers, or by giving undue and unwarranted weight and prominence to topics more especially ungenial to the frame and bias of our own minds.

To arrive at excellence and to achieve success in these and other difficult and important branches of our ministry, we must be on our guard against various hindrances. For four minds are distracted by worldly care and anxieties; or if their energies are absorbed in other pursuits than those pertaining to our office; if the company which we countenance or tolerate has a tendency to impair a spiritual taste, and to dissipate religious seriousness; if in condemning the errors and evils of blind superstition and heated enthusiasm, we do not equally lift up our voice against that half-infernal spirit of indifference to all religion that so widely prevails; if the solemn subjects connected with our profession thus appear to exercise no deep influence upon ourselves, how can we hope effectually to impress the minds of our hearers? and what shall we have to plead, when we are summoned to give account of our stewardship? and let us ever bear in mind that we ourselves, as well as those who are under our ministry, are fast hastening towards that solemn period!

My brethren of the Laity, as well as of the Clergy, if any thing can give additional energy to the native force of the awful subjects of religion and eternity, surely the events and circumstances of the times in which we live ought to produce this effect.—Surely "all the foundations of the earth are out of course," (Ps. lxxxii. 5) almost every day brings fresh tidings of kingdoms overthrown, convulsed, or shaking to their centre; we hear of wars and rumours of wars, of incessant and fearful alterations of crime and misery,—misery and crime; we see, as it were, the shifting scenes of this world's pageant passing away, and uncertainty stamped on everything. And is it in such a world as this that we can take our rest?

Nor is earthly wealth held by a surer tenure, or kept by a firmer grasp than earthly power. What, if you are eager to amass riches, in this pursuit, you "rise up early, late take rest, and eat the bread of carefulness," (Ps. cxlvii. 2. P. Trans.) and take all possible pains and forethought to exclude disappointments and losses and to make all things secure; in spite of all your pains and forethought disappointments and losses will make their unwelcome intrusion, earthly "riches will make to themselves wings, and fly away," (Prov. xxiii. 5.) And whether we ourselves experience these vicissitudes, or only hear of them the experience of others, doubtless we ought to acknowledge them to be a call to seek to secure heavenly treasure, where changes and disappointments cannot come.

"What is our life? It is even as a vapour, that appeareth for a little time, and then vanisheth away." (James iv. 14.)

Brethren of the Clergy, how continually is the truth of this sacred text realized to us in the habitual experience of our pastoral duties! Now yet more powerfully should it come home to all our bosoms when we have been called to mourn the loss of so many, so valuable members of our own brotherhood, who have been removed from among us in the vigour of life, and in the midst of usefulness; who have yielded up their lives a sacrifice to the call of duty, in ministering to the spiritual necessities of those fever-stricken sufferers, whom famine and pestilence had driven from their native shores, in the hope,—alas! to how many, a vain hope—of finding a refuge, a home, and length of days in the distant Atlantic. Do we remember how, ever, by us who survive, that the mysterious dispensation, which has removed from our number those who, we had hoped, might long be spared for the service of the sanctuary, speaks to us not only in the accents of sorrow, but suggests to us lessons of consolation and admiration, bidding us to rejoice in the blessedness of those who have died in the Lord, and have rested from their labours; (Rev. xiv. 13) and to pray that we ourselves may have the blessedness of those servants, whom their Lord when he cometh, shall find watching." (Luke xii. 37.)

My brethren, let us habitually bear in mind, that we are called to the high and awful distinction of being "workers together with God" in advancing the grand design of Creation and Redemption,—the glory of God and the happiness of man. Let us so bear this in mind as to study to walk worthy of our high vocation and "to adorn the doctrine of God our Saviour in all things." (Titus ii. 10.) Let us so bear it in mind as to reflect that we are only "workers together with God," and that all our efforts must be weak and powerless without his aid and blessing. Let us do what we can and wait and pray for that blessing. And let us remember that he that shall convert one sinner "from the error of his way," confers a blessing no ordinary magnitude; he does not merely a momentary evil, he does not erect a momentary shelter; he is the instrument of building up an impenetrable barrier between an immortal soul and eternal death; he shuts and seals up the flood-gates of perpetual anguish, and lets in the full tide of everlasting mercy upon the soul; he cancels the debt marked down in the book of justice, and enriches the poor bankrupt with a glorious, incorruptible inheritance. Of all this incalculable benefit to a sinner, he proves the honoured instrument in the hand of God.

Here, indeed, is an abundant recompense! A recompense of present comfort and anticipated bliss which the Apostles of our Lord cherished themselves and recommended to others. May all of us, then, be duly influenced by those high and solemn considerations which in the mind of St. Paul formed "his hope and joy and crown of rejoicing." (Thess. ii. 19) and may all of us feel alive to the animating prospects and salutary admonitions which in the exhortation of St. Peter, are thus impressively blended together:—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 2-6.

**THE DAILY SERVICE.**  
(From the English Churchman.)  
The Matin Bell; or the Church's Call to Daily Prayer. By Richard, Lord Bishop of Down, and Connor, and Dromore. Oxford; J. H. Parker.

This is a little Poem—the last work of the lamented Bishop Mant. Although it is scarcely of a sufficiently popular character to produce any wide effect, yet much honour is due to all who seek to bring the church of this land, both Clergy and Laity, to deeper thoughts on the important subject of which it treats—viz. Daily public Prayer to Almighty God; for the religion, even the truly sincere religion, of late years, has dealt with the service of God in too exclusively an individual, rather than a public and national, point of view; and thus the order of the Church, and the relation of her members to that order, have been greatly

lost sight of. We want a spirit of calm and devout prayer, and especially of Public Prayer.

Now, there are doubtless several reasons—at least apparently sufficient ones—why many churches cannot have daily Prayer said in them. Clergymen, amidst dense populations, may say their physical and mental strength are so much taxed already, that if they were to begin daily Prayer, they should be obliged to relinquish it after a time, from want of a power to continue the practice; while Clergymen in the country may say that the scattered population of their parishes cannot reasonably send even a small number, morning and evening to daily Prayer; but putting aside for a moment such reasonings as these, let us look at the theory of daily Prayer, and let us bear in mind that all good theories require modification in practice. What a spectacle, as it were, would it be to the population of this land, if the Church bell of every Church were heard at a given hour in the morning of next New Year's Day summoning the people to Public Prayer early in the morning! How it would tell the people of the Churches in the land! how it would speak of unity! how it would proclaim that the Clergy were at their post! how it would declare the truth of the case—that the Church of England is the Catholic and Apostolic Church in these realms! And if only two or three were found in many a House of the Lord, yet would not a blessing descend upon them—the Lord being wherever two or three are gathered together in His name? We say then, that speaking generally, and leaving every clergyman to deal with his own judgment, that a Revival of Daily Public Prayer, according to the Liturgy of the Church of England, would be a very great blessing, and would tend, more than anything else, at the present time, to the revival of sound religion; and therefore it is that we say that honour is due to all who seek to bring back Daily Public Prayer.

Bishop Mant's Poem has a preface, in which he sets forth the plain duty of the Clergy to say the Liturgy in their Churches. Rubric, and Preface, and Canons all say one thing—that the Clergy are bound to do so, unless hindered; and says the Bishop, "it appears to the present writer that a general observance of the orders of the Church, in respect to Daily Prayer, is bound upon the conscience of the Clergy by special stipulation, no less than by the Church's authority." Upon which plain question may well be asked?—Will the Laity obey the Clergy in things lawful, before the Clergy are found obeying the plain law to which they have vowed obedience? The Bishop "being dead, yet speaketh" thus:

Hark to that warning bell! No casual sound  
Uncertain, hanging on capricious wind,  
Of him who serves: but on his conscience bound,  
By Holy Church, by his engagements still  
Her rites to practice, her commands fulfil!  
Absence unless, or reasonable need  
Be urgent cause, or health infringe and ill,  
Invoke a just objection, and say  
The Church's sacred law, the pastor's dutiful deed.

Nor is the following without great truth, as many can testify from having found, in the course of pastoral visits, how the Church Bell has been heeded, even by those who came not:

Yet well it is, the faithful few to cheer  
With welcome greeting to the house of prayer,  
And well it is to let the many hear  
How God is daily worshipp'd then and there;  
And who can tell, but now and then a care,  
For better things the Church's daily toil.  
May none in thoughtless minds, once made aware  
Of this world's gain compared with one man's for-  
feit soul!

And here is a warning:  
The time may come when they, who warmly speak  
Him in His House of prayer, and yet dare  
Him in his Church to praise not, but forsake  
His stated service in "His HOUSE OF PRAYER,"  
May feel the hot hand, when they would spare  
Much of inactive sloth, or vain delight,  
Much of self-will, and of unchristian pride,  
The lack of honour, the unthankful slight,  
Put on the Church's Lord at each returning light.  
The Poem concludes with the following:  
O pray we then for thy returning peace  
All those who love thee may God's presence bless,  
Be their sincere hearts rich increase;  
Be their the beauty of faith holiness!  
By all, whose lips the one true faith confess,  
Much of self-will, and of unchristian pride,  
Be their thy daily worship's joint address!  
Be their the social homes ed calm abode!  
And ever rest on them the blessing of thy God!

We earnestly join in the departed Bishop's prayer. The peace of the Church for which so many are longing, will be very mainly found we think, in one great Christian grace—obedience. And the commencement can scarcely be made in a better way than by the Clergy following the rule which the Church lays down for them, in respect to one of the most important and blessed parts of their sacred office—the offering up of regular Public Prayer to Almighty God.

## Ecclesiastical Intelligence.

### ENGLAND.

#### (From the London Guardian.)

**Stn.**—The Bishop of Exeter appears to be the only one of the bench of Bishops who is engaged in a course which has been gradually surrounding the Church in England. His lordship has from the first made firm and open stand against *Banishment* in all its forms, while other of the Bishops, who have been active enough in their way, have been carried captive by the charmer whenever a compromise of principle has been proposed to them.

"The clergy and gentry in the neighbourhood of Leamington" will surely not be the only patriots and churchmen found prepared to second the Bishop in his firm determination to resist, as far as he has the power to do so, the aggression of a system by which he has been fatal to the religion in the north of Germany, and prolific of the most fearful demoralization among all orders and degrees of men wherever it has been exhibited.

Have British statesmanship and Anglican divinity fallen into such deep decay amongst us that we must needs import an alien to administer to our temporal and spiritual necessities? "Is there no balm in Gilead; is there no physician there?" that England, like Judah of old, should prefer the "strange vanities," which are propounded to her, to her own high principles and invaluable expertise to pure religion in the north of Germany, and prolific of the most fearful demoralization among all orders and degrees of men wherever it has been exhibited.

Let English Churchmen reflect before they allow themselves to be hurried forth along the dark and dangerous course which has of late years been opened before them by artful and designing agitators, who are seeking, at the expense of the very foundation of their national institutions, to satisfy their own personal aggrandizement.

It is part of the Whig policy just now unduly to exalt the Primacy of Lambeth at the sacrifice of Episcopal responsibility and independence—as in politics it has ever been their aim to destroy, by their delusions, municipal liberties, that they may magnify a central power, which, sooner or later, they will use for the destruction of personal freedom.

It is well for us, therefore, to consider and value as it deserves, the very important attitude which the duties of

the Bishop of Exeter have, for some time past, compelled him to assume. Let us mark what the Lordship puts forth and we shall find, I think, the closer we examine his remarks on cases which are incidentally brought before him in the course of the administration of his Episcopal functions, the more will they prove to be in accordance with the spirit of our free State and pure Apostolic Church, and the more severely they are tried by the test of truth and sound expediency, the more they will be found to favour the ends of liberty and true piety, and the more such strict principles will be seen to be the only barrier capable of effectually resisting the inroads of "Banishment" which is ready to devour, like a cancer, the very life of our body politic and ecclesiastical, together with all our national honour and greatness.

January 5, 1849. A LAYMAN.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Tuesday, January 22nd, 1849.

The Lord Bishop of London in the Chair.

The subject of the proposed grant of One Thousand Pounds towards the Training Institution at Carmarthen having been brought forward, in pursuance of the notice given by the Standing Committee at the last General Meeting; it was agreed.

That, under the peculiar circumstances of the Principality, with respect to the means provided for the education of the people in connection with the Church, the sum of One Thousand Pounds be granted towards the completion of the buildings of the Training College at Carmarthen; the amount to be paid on the Society's being certified that the whole sum required for the completion of the work has been secured.

The Secretaries stated that the Standing Committee had taken into consideration the following Resolution, agreed to by the Board on the 7th of November last:

That it be referred to the Standing Committee to consider and report what measures it would be advisable for this venerable Society to adopt, for the benefit of the Church at home, or in foreign parts, in order to a due commemoration of its third Jubilee, on the 8th of March next.

On the subject of this reference the Committee reported as follows:

"The Standing Committee are of opinion that it would not be expedient for this Society to recommend to its members the celebration of a Jubilee on the occasion of its completing the One Thousand Pounds for the benefit of the Church at home, or in foreign parts, in order to a due commemoration of its third Jubilee, on the 8th of March next."

Some discussion having taken place on this subject, it was agreed, "That it be further considered at a future Meeting, and that the Secretaries do respectfully make known to His Grace the President the proposal which has been made for commemorating, in spring, the One Hundred and Fiftieth Year of the existence of this Society, and request that he will be kind enough to inform the Society in what manner and under what regulations it may have been proposed to celebrate, in the course of this year, the Three Hundredth Anniversary of the Book of Common Prayer."

The undermentioned Members of the Society were proposed by the Standing Committee as the Committee of General Literature and Education, for election on the 6th of February next:

Very Rev. the Dean of Rev. F. C. Cook,  
Chichester, Rev. Thomas Dale,  
John Lyeester Adolphus, Rev. T. G. Hall,  
Esquire, Rev. Dr. Hessey,  
Ven. Archdeacon Allen, John Diston Shows, Esq.,  
Thomas Ball, Esquire, Rev. William Powell,  
Rev. B. W. Brown, Dr. Thomas Watson.

A letter was read from the Lord Bishop of Fredericton dated Fredericton, Nov. 9, 1848. The following are extracts:—

"In a former letter I mentioned that I would shortly lay before your venerable Society an account of the state of the Cathedral at Fredericton, towards the completion of which the Board has generously contributed the sum of £2000, and that the permanent roof had been put on, and the great west window, with zinc; and that the erection of the great west window, which is of small dimensions here, had been satisfactorily completed. The season being too far advanced to commence further operations, I could do no more than arrange with the contractor for the resumption of the work in the spring."

"I have now entered into a contract with him to build the tower to the top (excluding the spire), and to complete the walls of the chancel, and finish the western triple porch for £2300 currency, in spring, and the same subscribed in England. This he engages to perform next summer. Consequently by this arrangement the entire shell of the building will be completed, with one very important exception—the tower roof of nave, aisle, and chancel, will cost at least £900 or £1000. I do therefore most humbly but earnestly solicit the Standing Committee to recommend to the Board a further grant to the extent of £1000.

"I feel great reluctance in thus making another call, which I did not originally intend to do; but I can assure the Society, that if I know not the difficulties of the case in any other way, I would do so. As a matter of fact, I have to contend, with difficulties of an ordinary nature, in so poor a province, I feel the necessity of the kind support which has never yet been wanting; and I trust God may dispose the Board to grant it. Without it I shall be in a very deplorable state. It is recollected that the Society is only asked to meet a subscription of £3000 on behalf of the people of Fredericton, and about £2000 of my own.

"I am thankful to be able to inform the Society that the candidates for ordination reached Fredericton in safety, and that they, with five other young men, are receiving instruction from me in theology. The books for the cathedral library, and those granted by the Society for students in divinity, without injury; and I have already found them very useful.

"Within ten days of my arrival, I visited the southwestern part of the province, and confirmed 240 young persons. Some other places I have hitherto been prevented from visiting by illness, but I intend, when the roads are more passable, to resume this duty.

"A large number of the publications of the Society is on Sale at St. John and Fredericton; others have been sent to universal depositories at Woodstock and St. Andrew's, with universal acceptance, and I trust, increasing good.

"Daily services at St. Anne's Chapel are still well attended, and having imported a small organ, we are enabled to enjoy the pleasure of chanting the holy songs of Zion and ecclesiastical measures, in our daily realization of communion with the Church of Christ all over the world.

"I have requested that a print of the Interior of St. Anne's may be forwarded for acceptance of the Society."

The following notice of a further grant towards the Cathedral was then given by the Standing Committee:—

"Considering the very liberal contribution already made by the Bishop of Fredericton himself on this subject, and the large sums raised towards the colony, the Standing Committee recommend, under the peculiar circumstances of the case, that the sum of One thousand Pounds, in addition to the former grant of One thousand Pounds, be voted towards the Cathedral of Fredericton, on the 6th of February next."

A letter from the Lord Bishop of Toronto, dated Toronto, 23rd November, 1