

# The Church.

TORONTO, CANADA, FRIDAY, MARCH 17, 1843.

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**Poetry.**

**THE CATHEDRAL.**  
(From *The British Magazine*.)

Though all unknown his name and race, who planned  
The Christian glories of the Gothic shrine,  
Doubt not the soil which ruled that master-hand  
Drank inspiration from its sacred fire.

So when the holy pile first rose in air,  
Religion's stamp was witnessed on his brow;  
So still to eyes devout and unimpair'd  
Shew forth the living Church in figure now.

There in tall column and ascending spire  
Are seen her ordered saints that heavenward rise;  
In sight-bewildering aisle and mazy choir  
Her depths divine of holiest mysteries.

Here o'er the shades of gathering tempests pour—  
True type of alien hearts and faithless days;  
There, too, how sweetly Truth's reviving power  
Smiles in the brightening tide of sunny rays!

And there the cross lies figured—as of yore—  
The Christian's glory, and the world's shining morn;  
There the tall eastern chancel evermore  
Waits the dread birth of the everlasting morn.

Waiting that morn, each holy fair stands,  
Formed to endure, while generations flee;  
Yet how unskill'd the work of mortal hands,  
O! Church divine, therein to figure Thee!

Our mould'ring fane depart, and pass from sight—  
Earth's flowers, unheeded, amid their rains blow;  
Toss like the shrine where low the Nazarene,  
In thy great fall shalt bury all below.

W. H. S.

tempted, or has generally failed. I am convinced that great benefit would be likely to arise from meetings of the Clergy, held periodically in each Diocese, under the presidency of the Rural Dean, for the purpose of communication on all subjects connected with the general and local interests of the Church. In these conferences doubts might be removed, and information and advice interchanged, on whatever points either of doctrine or practice, might occur in the course of your parochial ministrations. And with these meetings there might be advantageously connected the formation of libraries and reading societies, which might supply the want of theological works, and particularly of the more important in modern literature, which is often so painfully felt by clergymen in retired situations with limited incomes. It would not be unreasonable to expect, among other fruits of such an institution, that it might contribute a number of useful additions to the popular works designed for the instruction of the poor. It is only through the press that a great part of our population is accessible to any teaching but what they receive from Separatists. Plain, pithy, pointed, and lucid statements, exhibiting the real doctrines of the Church on disputed points, and removing the many popular prejudices and errors which prevail both as to the nature and the grounds of her distinguishing tenets, with as little as possible of polemical discussion, in language and style adapted to the most numerous class of readers, might be of incalculable service. But it is peculiarly desirable that works of this description should be previously subjected to the revision of a competent board, to prevent the harm which would result to the cause from imperfect or exaggerated statements, or unsound arguments, into which the advocate of truth may often be unconsciously betrayed. There is undoubtedly a present scarcity of such publications, especially in the native language of the great mass of the people, which might be supplied by translations from approved English works of the kind I have adverted to: and even though they should not be now on the list of the Society for Promoting Christian Knowledge, I think there is ground to hope, that the Society might be induced, either to enlarge its list, or to relax its rules, for the sake of furthering an object so strictly in accordance with its own.

I am aware that what I have here recommended is nothing new. But it is to be regretted that for some time past, meetings such as I have described have been generally superseded by others of a very different description. The accounts which I have received lead me to believe that the clerical meetings, which are now very frequently held throughout the Diocese, have little more in common with such conferences than the name; that they are merely occasions on which a number of Clergymen attend Divine Service, and the greater part of the time is occupied with public discourses addressed to the congregation. It does not appear, that a private conference of the assembled Clergy is any regular or usual part of the proceedings. The causes which give rise to this innovation are not obscure; the motives were, and are, I have no doubt, most praiseworthy; the effect, it may be hoped, on the whole salutary; but still I must be allowed to express my regret, that in any instance the meetings of the Clergy should have assumed this form. Where this is the case, it appears to me that the higher and far more important object has been sacrificed to one of comparatively little value. No doubt the ultimate end which those who attend such meetings should propose to themselves, is the edification of their flocks. But the people is in fact deprived of the chief benefits which it might derive from the consultation of its pastors, if the only result is the delivery of a few public discourses: while the opportunity is lost for such an interchange of experience and observation, as would assist each in the performance of his ordinary ministerial duties. I do not mean that it may not be very desirable to make use of such occasions for the instruction of the people by means of addresses from the pulpit; especially if the subjects selected be of such a nature as to convey seasonable information, not usually found in parochial sermons. But it must be considered that the benefit produced in this way is at best of a very limited and fugitive kind, and not unmixt with some serious danger, both to the people and the ministers. There is danger to the congregation, lest they should mistake the gratification of an idolot curiosity for spiritual edification, and should be led to form an extravagant estimate of the value of one part of the service; and there is danger to the ministers, lest they should be drawn into display and competition with their brethren; which can hardly fail to be sometimes the case, when more than one discourse is delivered during the same service. Even where this most pernicious effect is not produced, it will be scarcely possible, in meetings so conducted, to avoid the appearance of it, which will make an impression on the hearers very unfavourable to their edification, and not at all calculated to heighten their respect for the Church or her ministers. I have observed that it is not difficult to account for the origin of this practice; but I must own, that it does not appear to me to be recommended by this consideration. It belongs to a system which is not that of the Church, and which it is neither honourable nor prudent to imitate. It is a state of things so far similar to our own, as to hold out what may still be in some respects a useful warning to ourselves, that drew the following observations from one of our old Divines:—"As to sermons, I hope they do not undertake to be as eminent a part of the worship of God among us as prayer. If they do, I must the less blame the poor ignorant people, that when they have heard a sermon or two, think that they have served God for all that day or week; nor the generalty of those seduced ones, who place so great a part of piety in hearing, and think so much the more comfortably of themselves from the number of hours spent in that exercise, which hath been lately been the only business of the Church (which was by God entitled the House of Prayer) and the Liturgy at most used but as music to entertain the auditors, till the actors be retired, and the seats be full, and it be time for the scene to enter."

But the remark which I made as to the origin of this practice admits of a more general application, and seems to me so important, that I am desirous of drawing your attention expressly to it, and of illustrating it by some other examples. Let me premise, that I can enter very fully into the feelings which may induce a Minister, anxious for the welfare of his people, and the prosperity of the Church, but surrounded by Separatists, whom he sees continually increasing their numbers, to resort to extraordinary expedients for the purpose of retaining or recovering a congregation. It is neither strange nor blamable, that he should be willing to try all allowable means of attracting hearers, and, if the mass of the people should be deeply imbued with sectarian prejudices, that he should be inclined to every degree of accommodation to their tastes and opinions, not manifestly inconsistent with his character and engagements as a Minister of the Church. But let me remind you that, laudable as is the motive which prompts such attempts at conciliation, they may be carried too far, so as to injure the cause which they are designed to promote. The Church cannot be permanently a gainer—she must ultimately lose—by an addition to her professed members, purchased at the expense of her principles, or her legitimate authority. In such cases those whom she seems to have won, do not in fact belong to her: they are strangers at heart, and always ready, when the temporary attraction is withdrawn, to abandon her communion again. Thus, where a prejudice—I fear not an uncommon one—prevails against the use of a Liturgy, or a disposition to consider the sermon as the most important part of the service, a Clergyman, particularly a young one, may easily be tempted to humour this prejudice by arbitrary curtailment, or rapid reading, or by the introduction of extemporaneous prayers. In each of these ways he is tacitly casting a slur upon the Church, and sanctioning one of the principles most opposed to her doctrine and spirit. Another mode of compromise, which is not less objectionable, is the holding of meetings on a Sunday out of the Church, for purposes to which the Church Service is destined, without making use of it. There are, I fear, not a few cases in which a lecture in a school-room, or some other common building, is substituted for the Church Service, while the Church remains closed. Such a practice appears to me equally an admission, that our form of prayer is really a bar, not a help, to devotion, and may be advantageously superseded by the minister's occasional effusions. I cannot distinguish such meetings from conventicles; the presence and presidency of the Clergyman only renders the implied admission the more glaring and pernicious. It is a breach of faith to the Church, as well as a violation of an express engagement. The same remark applies to every departure from the Rubric, grounded on no other motive than deference to the taste and prejudices of a part of the congregation. Other and perhaps still greater objections apply to a practice derived from the same source, according to which meetings are, I believe, frequently held for the purpose of prayer, not common, according to the forms of the Church, nor offered by the Minister alone, but by as many of the persons present as choose to join in it. I would seek to impose a restraint on any spontaneous exercise of private devotion: but in meetings so numerous and open that they cannot properly be called private, it is not only to be regretted that the place and form which the Church has provided should be thus neglected, but there is too much reason to fear, that the spirit of display and curiosity will be constantly apt to quench that of true devotion; and the persons who have been accustomed to take a leading part in these exercises, will not only be likely to feel but little interest in the ordinary service of the Church, but will be easily tempted to come forward on other occasions still more prominently, as teachers, and thus in both ways to supersede the office of the appointed Pastor. In fact, as our Church exercises her office of teacher, not less by her forms of prayer, than by her Catechism, Articles, Homilies, and other doctrinal formularies, so persons thus praying in public are in fact assuming the same office. That they should be allowed to do so by a Minister of the Church, in his presence, seems to me a virtual abdication of his charge, a direct encouragement to schism.

It is often difficult for a Minister to draw the line between his private and public ministrations. The private visit, if it attracts the attendance of a numerous company, will acquire the character of a public meeting, for worship and instruction, for which the Church has provided certain forms, and for which there is in every parish an appropriate public place. But there may be circumstances, in which he has, on such occasions, opportunities of addressing many whom he could not at that time collect for the daily service, or perhaps be ever likely to see in the Church at all; and of addressing them in a manner better suited to their peculiar wants and habits, more likely to reach their understandings, and to affect their consciences, than he could properly adopt in his public ministry. Such opportunities, no doubt, ought not to be neglected. But, on the other hand, it will be proper to remember, that such exercises, however useful in themselves, do not answer the purpose of that visitation of the sick, in which it is a main part of the Pastor's duty to enquire into the sick person's condition, and to adapt his discourse to the answers he may receive; an object, for which greater privacy seems generally desirable. It is also necessary to be cautious, that these meetings do not by degrees assume a different character, and become occasions of schism. The best effect which can result from them, and which a zealous and judicious minister will keep steadily in view, would be that they should lead to the foundation of a weekly lecture in the Church.

I would add, that there may be omissions, proceeding from the same motive, which may do less wrong to the Church, than the deviations from her Rubric, which I have been noticing. In her Prayer Book she has so provided for the public instruction of her children, that the leading doctrines and facts of our religion are constantly, in regular succession, brought before their minds in the course of the daily service. But the practical application of this principle is left to depend very much on the minister, who in his discourses may either observe or neglect this order; and, more especially in places where the sermon occupies perhaps an undue share of attention, unless, by his choice of subjects, he seconds the intention of the Church, it will be very imperfectly realized by the greater part of the congregation. The omission of topics naturally suggested by the season, will probably be interpreted, either as a tacit acknowledgment that they were not of sufficient importance to justify the Church in her commemoration of them, or that such a distinction of times is itself indefensible. The more reason there may be to apprehend that such opinions are entertained by a large part of the hearers, the more desirable is it that every such opportunity should be diligently employed, both to explain and defend, and practically to illustrate and recommend the ordinances of the Church.

**EPISCOPAL ADVICE TO THE CLERGY.**  
(From *"A Charge to the Clergy of the Diocese of St. David's, by Conop Thirlwall, D.D. Lord Bishop of St. David's, delivered at his Primary Visitation October, 1842. Published at the request of the Clergy."*)

There is, I am persuaded, no one among us, who does not feel that there is need, not only of all that can be done by himself in behalf of the Church, but of concert and co-operation among those who are labouring in the same cause; no one who thinks so highly of himself, as not to believe that he may learn much, and derive much assistance from communication with his brethren, nor so engrossed with his own share of the common work, as not to be desirous of imparting to others whatever has been recommended by his own experience to himself. We are throwing away the most important of our privileges, if we never, or rarely, and but for very few purposes, avail ourselves of our communion with one another; each remains almost entirely a stranger to the manner in which his brethren discharge their duties, without the means of profiting by their knowledge and experience, and without an opportunity of rendering any like service to them. It is not enough that we are members of one great body, unless we feel ourselves to be so, and realize the unity which we profess by mutual sympathy and succour. One of the advantages resulting from such conferences as the present, consists in the strengthening of this consciousness of fellowship, and in the opportunity it affords of exchanging information and opinions. But these occasions occur far too rarely to answer the desired end, and in this Diocese archidiaconal meetings do not fill up the void. The place of the Archdeacon is for many purposes supplied by the Rural Dean, the revival of whose office was a great benefit conferred on this Diocese, and, in the way of an example which has been extensively followed, on the Church at large. But, useful and indispensable as it has proved, it cannot be said that it has hitherto been brought out in its full efficiency here, as it has in other Dioceses where it was revived at a much later period. One of the objects which it answers, is to convey information to the Bishop. Even this will be more fully accomplished, when the Visitations of the Rural Deans shall be performed more regularly, and a report of everything worthy of remark be periodically transmitted to the Bishop; and this I have the pleasure to know, from the assurance I received at the general meeting of the Rural Deans held this summer, will henceforward be carried into effect. But another important branch of their office is, to serve as centres of union for the Clergy of the Dioceses; and this has either never been at-

tempted, or has generally failed. I am convinced that great benefit would be likely to arise from meetings of the Clergy, held periodically in each Diocese, under the presidency of the Rural Dean, for the purpose of communication on all subjects connected with the general and local interests of the Church. In these conferences doubts might be removed, and information and advice interchanged, on whatever points either of doctrine or practice, might occur in the course of your parochial ministrations. And with these meetings there might be advantageously connected the formation of libraries and reading societies, which might supply the want of theological works, and particularly of the more important in modern literature, which is often so painfully felt by clergymen in retired situations with limited incomes. It would not be unreasonable to expect, among other fruits of such an institution, that it might contribute a number of useful additions to the popular works designed for the instruction of the poor. It is only through the press that a great part of our population is accessible to any teaching but what they receive from Separatists. Plain, pithy, pointed, and lucid statements, exhibiting the real doctrines of the Church on disputed points, and removing the many popular prejudices and errors which prevail both as to the nature and the grounds of her distinguishing tenets, with as little as possible of polemical discussion, in language and style adapted to the most numerous class of readers, might be of incalculable service. But it is peculiarly desirable that works of this description should be previously subjected to the revision of a competent board, to prevent the harm which would result to the cause from imperfect or exaggerated statements, or unsound arguments, into which the advocate of truth may often be unconsciously betrayed. There is undoubtedly a present scarcity of such publications, especially in the native language of the great mass of the people, which might be supplied by translations from approved English works of the kind I have adverted to: and even though they should not be now on the list of the Society for Promoting Christian Knowledge, I think there is ground to hope, that the Society might be induced, either to enlarge its list, or to relax its rules, for the sake of furthering an object so strictly in accordance with its own.

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The early age at which the parents find or think it necessary to take their children away from school, that they may begin to contribute by their labour to the support of the family, will often put a stop to the work of education before it has passed far beyond the simplest elements of instruction. It will be for each of you to use all your influence to prevent any needless sacrifice of the highest interests of the rising generation to selfish calculations of petty immediate advantage: to consider how far the establishment of evening schools may remedy the evil where it cannot be prevented, and to see that the time allowed for the purpose of education be turned by judicious economy to the best account. You will, I am sure, be fully sensible, that the stock of general knowledge to be acquired by the children of the poor, is a point of secondary importance: that the main object is the formation of habits and principles which will affect their character and conduct through life. Permit me however to observe, that however prematurely the child's school-education may be brought to a close, there can be no absolute necessity that your intercourse with him should terminate at the same time. He may still be within the reach of your weekly catechetical instruction; and it is on this account peculiarly important, that this branch of your pastoral duties should be diligently administered, and in a manner calculated both to instruct and edify, and to interest the youthful mind. And it is probably never more likely to answer these ends, and at the same time to strengthen the attachment of those of riper years to the Church, than where such instruction is given, according to the intention of the Church, in the presence of the congregation. I am convinced that many of our Churches would be better adapted, if this practice were revived. Where the religious instruction has been continued until the child becomes a candidate for confirmation, the task of preparation for that important rite will cost you much less trouble and anxiety, while the prospect of benefit from it will be greatly improved. Where on the other hand that instruction has been for some years either wholly neglected or intermitted, the opportunity afforded by a confirmation for inculcating religious principles is doubly precious, as it may be the first and the last you have to expect. But in all cases and in every point of view, it is of incalculable value, and deserves your most earnest attention. Since the advantages to be derived from the rite depend on the state of the candidate, and this again is determined much less by his years, than by the preparation he has received, it may not be expedient to establish any inflexible regulation as to the age of admission: though, as a general rule, it may be desirable that none should be received before they have completed their fifteenth year. But in all cases it is most essential that the preparation should embrace a period of sufficient length to allow time for such examination as may satisfy the minister as to the real qualification of the candidates, and for such instruction in the leading doctrines of their religion, as will enable them both clearly to understand the nature of the rite, and to receive a durable impression from it.

Let the wants, rather than the tastes, of your hearers, supply the measure of your teaching. If you perceive that their prevailing tendency is to overrate the value of their privileges as churchmen, to place an undue reliance on the efficacy of outward ordinances, to build their hopes less on the Divine mercy than on their strict attention to the performance of their social and religious duties, then it will be incumbent on you to warn them against the danger of bigotry and superstition, of formalism and legalism. If on the other hand their leaning appears to be rather in the opposite direction, if the predominant feeling is indifference about all visible bonds of Christian union, an inordinate craving for religious excitement, an impatience and contempt of all forms of devotion which do not minister to this appetite, a disposition to regard its gratification as the substance of all spiritual blessings, and to make it a substitute for steady, uniform, active piety, charity, and self-denial; you would not be rightly dividing the word of truth, unless you dwell frequently and earnestly on that side of it which you find to be most frequently overlooked. Should you even, by this faithful discharge of your duty, incur the reproach of preaching yourselves, or seeking to magnify your own office, you need not be ashamed of your work, so long as you have the witness of your conscience, and that you only study to *show yourselves approved unto God*. And you will never want a sufficient share of the approbation and confidence of men, if you only take heed that your conduct adorn and illustrate your doctrine, "*that*"—to borrow the language of a great Father of our Church—"as by your Sermons you preach in season, so, by your lives you may preach out of season, that is, at all seasons, and to all men, that they, seeing your good works, may glorify God, on your behalf and on their own."

Protestant coast guard, whose Sabbaths were wasted in listless indolence, except when spent in fishing and shooting. And as to the Roman Catholics, they were wholly given over to their abominable superstitions, under the domination of a priest of such notorious profanity, that he was frequently incapacitated by drunkenness from celebrating mass on Sunday for the assembled congregation! I need not say how the state of things is altered since the Mission began; schools have been established, a church has been built and ministers reside among the people, and with thankfulness to the God of all grace, I can state that some of the Protestants whose Sabbaths were desecrated in the manner I have described, thankfully avail themselves of the privileges which the Mission has placed within their reach in the spirit of him who in the arduous of a devout heart exclaimed, "How amiable are thy tabernacles, O Lord of Hosts." And I have a good hope that some of our Protestants who have passed into the eternal world are praising God for the providence which directed the steps of the heralds of salvation into the wilds of our western wilderness.—So much for the benefit which the Achill Mission has conferred on the Protestant residents of the Island; and as to its Romish population, it has secured for them the services of priests of more decent external deportment. The testimony borne against the corruptions of the apostate church with which they are unhappily connected, has constrained many who still frequent the chapel to abandon the idolatrous worship of the consecrated wafer. And the testimony borne to Jesus as an all-sufficient Saviour, has persuaded some who have not avowedly broken their connexion with the Church of Rome, to make Him, and not the Blessed Virgin nor saints, nor angels, the object of their trust. Besides this, the Mission has been the honoured instrument of drawing 34 families including 181 individuals, out of the apostate church; it educates in the Protestant faith 100 orphan children of Romish parents, and affords a shelter besides to 20 families of converts, enabling them to support themselves by their own industry, and providing the ordinances of the Christian Church and sound scriptural instruction for the adults and children. And sure I am, that I speak the truth, when I declare it, to be my persuasion, that those who despise and calumniate those poor people, would give the wealth of the world, were it in their disposal, to change places with some of them, in the day when Christ comes to make up his jewels. Such are the achievements, to God's praise and glory be it spoken, of the Achill Mission.

[Note by the Editor of THE CHURCH. We subjoin a portion of an editorial article, which has appeared in the London Times, respecting the excellent Charge.]

(From the Times.)

The last of the Episcopal Charges for this year has at length appeared, being that of Dr. THIRLWALL, Bishop of St. David's; and it is not the least remarkable among them.

Dr. THIRLWALL was recommended to the notice of the late Ministry, not only by his reputation for learning and ability and his general liberal principles, but especially by having been accidentally brought forward as martyr to the principle of admitting Dissenters to degrees in the English Universities. Dr. THIRLWALL, as he had not, we believe, sought, so he did not endeavor to make the most of this kind of notoriety. Government, however, were thrust upon him, and the King's Government eventually acknowledged his merits and his suffering in their cause by nominating him to the see which he now holds. In point of integrity and ability, his fitness for the office was unquestionable. But the character in which he had been most prominently brought before the world at large, his understanding opinions, and his connection as a teacher with the supporters of the names of NICHOLS and SCHLESINGER, led the "orthodox," even when least disposed to undervalue some of his high qualifications, to anticipate no little danger to the Church and her principles from his promotion.

It is however, a Bishop, and one feels some curiosity to hear the judgment of such a man, calm, able, and hitherto liberal, on the events which are at present occupying the attention of the English Church, and to observe the course which, under his fresh (and deep) responsibilities, and with his new practical knowledge of the ecclesiastical state of the country, he manifests an intention to pursue. In both respects, his charge (delivered originally, we believe, in Welsh) is a remarkable, and very far from disagreeable phenomenon. Its first half consists of practical advice to his Clergy; its second of the expression of his judgment on the movement generally identified with the Oxford Tracts. Both are distinguished by the same deliberate and modified (often suggestive or hypothetical) mode of statement—by a determined, rather than anxious, care not to prejudice or misunderstand; by a desire to conciliate, and, so to justice to all—a very philosophical equality: but each by itself is observable.

The satisfactory feature of the first part of the charge is, that it is not the composition of an absentee *litterateur* like WARSOP or HODLEY, of a liberal politician, or of an amalgamator of creeds, but simply an earnest Bishop of the English Church, frankly identified with her laws, her doctrines, and interests. While freely availing the good which may have been done by schismatical bodies within his own diocese, he distinctly, though perhaps indirectly, assigns them their place, as now at least, enemies of the Church; and his practical recommendations are ever that to resist, to counteract, to gather again—how much easier it is to break down than to restore, to sever than to reunite, to scatter than to gather again—how much easier to give occasional inconveniences, which may, under particular circumstances, be produced by a wholesome restraint, than to force the disastrous consequences which may result from a breach of the law, or disregard of the authority which imposes it.

The Charge appears entire in this and our most important paper, the *Oxford University Herald*, and in the London *Church Intelligencer*—a most comprehensive and serviceable journal.

I often difficult for a Minister to draw the line between his private and public ministrations. The private visit, if it attracts the attendance of a numerous company, will acquire the character of a public meeting, for worship and instruction, for which the Church has provided certain forms, and for which there is in every parish an appropriate public place. But there may be circumstances, in which he has, on such occasions, opportunities of addressing many whom he could not at that time collect for the daily service, or perhaps be ever likely to see in the Church at all; and of addressing them in a manner better suited to their peculiar wants and habits, more likely to reach their understandings, and to affect their consciences, than he could properly adopt in his public ministry. Such opportunities, no doubt, ought not to be neglected. But, on the other hand, it will be proper to remember, that such exercises, however useful in themselves, do not answer the purpose of that visitation of the sick, in which it is a main part of the Pastor's duty to enquire into the sick person's condition, and to adapt his discourse to the answers he may receive; an object, for which greater privacy seems generally desirable. It is also necessary to be cautious, that these meetings do not by degrees assume a different character, and become occasions of schism. The best effect which can result from them, and which a zealous and judicious minister will keep steadily in view, would be that they should lead to the foundation of a weekly lecture in the Church.

I would add, that there may be omissions, proceeding from the same motive, which may do less wrong to the Church, than the deviations from her Rubric, which I have been noticing. In her Prayer Book she has so provided for the public instruction of her children, that the leading doctrines and facts of our religion are constantly, in regular succession, brought before their minds in the course of the daily service. But the practical application of this principle is left to depend very much on the minister, who in his discourses may either observe or neglect this order; and, more especially in places where the sermon occupies perhaps an undue share of attention, unless, by his choice of subjects, he seconds the intention of the Church, it will be very imperfectly realized by the greater part of the congregation. The omission of topics naturally suggested by the season, will probably be interpreted, either as a tacit acknowledgment that they were not of sufficient importance to justify the Church in her commemoration of them, or that such a distinction of times is itself indefensible. The more reason there may be to apprehend that such opinions are entertained by a large part of the hearers, the more desirable is it that every such opportunity should be diligently employed, both to explain and defend, and practically to illustrate and recommend the ordinances of the Church.

In general, more benefit may be expected from an assiduous use of the means which the Church prescribes, than from any extraordinary methods, foreign to her system, and borrowed from her adversaries, though these may appear more promising, and may for a time be actually more successful in attracting hearers. It must be remembered, that this kind of success is always of an ambiguous nature, and at the best is only desirable as a means, not as the end, which is not merely to gather large congregations, but to form a people really attached to the Church, and giving her a decided and intelligent preference. It is so far from being all in all, that it would be hurtful to her interests, if it involved a sacrifice of her principles, or was obtained by expedients which cherished a spirit opposed to hers. It may often require a difficult exercise of patience, and courage, and faith, to abstain from such seemingly innocent compliances with tastes and prejudices, the existence of which we regret; but it is a case in which we may find room for the prophet's exhortation (Is. xxx. 15), "In quietness and in confidence shall be your strength." Often the most zealous must be content with sowing the seed, without even a hope that they shall be permitted to gather or see the harvest. And, in fact, their most useful and important labours must be of this kind. At least, they cannot expect to reap at once, or very soon, the fruits of that which they spend on the education of the young; and yet this is in all cases a main part of their duty; and where we have least reason to be satisfied with the actual condition of the Church, it is to this that we must look almost exclusively for the improvement of her prospects.

let the wants, rather than the tastes, of your hearers, supply the measure of your teaching. If you perceive that their prevailing tendency is to overrate the value of their privileges as churchmen, to place an undue reliance on the efficacy of outward ordinances, to build their hopes less on the Divine mercy than on their strict attention to the performance of their social and religious duties, then it will be incumbent on you to warn them against the danger of bigotry and superstition, of formalism and legalism. If on the other hand their leaning appears to be rather in the opposite direction, if the predominant feeling is indifference about all visible bonds of Christian union, an inordinate craving for religious excitement, an impatience and contempt of all forms of devotion which do not minister to this appetite, a disposition to regard its gratification as the substance of all spiritual blessings, and to make it a substitute for steady, uniform, active piety, charity, and self-denial; you would not be rightly dividing the word of truth, unless you dwell frequently and earnestly on that side of it which you find to be most frequently overlooked. Should you even, by this faithful discharge of your duty, incur the reproach of preaching yourselves, or seeking to magnify your own office, you need not be ashamed of your work, so long as you have the witness of your conscience, and that you only study to *show yourselves approved unto God*. And you will never want a sufficient share of the approbation and confidence of men, if you only take heed that your conduct adorn and illustrate your doctrine, "*that*"—to borrow the language of a great Father of our Church—"as by your Sermons you preach in season, so, by your lives you may preach out of season, that is, at all seasons, and to all men, that they, seeing your good works, may glorify God, on your behalf and on their own."

**BISHOPS AND LAY ELDERS.**  
(From *"Classic Mystica" by Daniel Featley, D.D.*)

To feed with the Word and the Sacraments is the common duty of all pastors, but to feed with the rod is reserved to Bishops; they are *Seraphims*, holding the Spiritual Sword of excommunication in their hands to guard the tree of life; whose special office and eminent degree in the Church is implied in the word *episcopos*, which the vulgar Latin rendereth *providens*, and Saint Augustine more agreeably to etymology, *superintendentes*, supervisors or superintendents. Yet this is but a general notation of the name; every Bishop is a supervisor or overseer, but every supervisor is not a Bishop. The Lacedaemonian magistrates were called *Ephoroi*, which is an equivalent style to *Bishops*; and Constantine, the Great, spake as truly as plainly to his Bishops: "Ye revered fathers—*are Bishops of them that are within the Church, but I of them that are out of the Church: where your pastoral staff is too short, I will piece it out and lengthen it with my sceptre.*" *Επισκοπαι*, in the most proper and restrained signification, is to exercise Episcopal authority (or the office of a Bishop), which consisteth in two things:

1. In ordaining.
2. In ordering.
3. In giving orders.
4. In keeping orders.

Saint Paul (*Titus*, 1. 5.) giveth Titus both in charge. For this cause left I thee in Crete, to ordain Elders in every church [City]; this is the first, to wit, Ordination; and to set in order things that are wanting, or *ὀρθοῦσαι* to correct things out of order, there is the second, viz. Ordering or Reformation. Timothy, likewise, the first consecrated Bishop of Ephesus, is put in mind of these branches of his Episcopal functions; of the first, *Lay hands suddenly on no man* (1. Tim. v. 22); of the second, *Against an elder receive not an accusation, but before two or three witnesses*.—*Them that sin rebuke before all, that others also may fear*;—*neither be partaker of other men's sins, to wit, by censuring or punishing them* (1. Tim. v. 22. 19. 20. 22). These two offices be most necessary in the Church, every man's reason and common experience will inform us. For how shall we have ministers at all without ordi-

nation? And how shall we have good ministers of people without Visitation? Now for presbyters or ministers who are equal in degree, to exercise authority over one the other and lay hands upon themselves and so to become their own ghostly [spiritual] fathers, is to make order itself a confusion. Therefore God, in the Law, put a difference between the Priests and Levites; and Christ, in the Gospel, between the Apostles and Disciples; and the Apostles after Christ's death, between Bishops and Elders,—which the Primitive Church kept so religiously, that to oppose it, in practice was accounted no less than sacrilege, in doctrine flat heresy. The first that I find ever to have gone about to break down the partition wall between Bishops and Presbyters, was Aetius, a man like his name, light and airy, easily carried away with the wind of ambition. For, as Epiphanius writeth, standing for a Bishopric, and missing it, he invented this heresy to comfort himself, and, because he could not raise up himself to the high rank of Bishops, he sought to pull them down to his lower rank of elders. *What difference, saith he, is there between a Bishop and a Priest? none at all; their order, and honour, and dignity is one and the self-same.* But for this his saucy malapertness he felt the smart of the crossier-stuff, and, for ranking Bishops among Presbyters or Elders, he was himself ranked among heretics.

God, who made greater and lesser lights in the firmament, and set angels in ranks one above another, hath erected an hierarchy upon earth; which, as he hath ever so, I hope he will still to the end of the world establish and support and propagate it, as hath wonderfully supported and propagated the Church,—the bounds thereof extended by the preaching and kept by the government of Bishops,—the heretics and schismatics in all ages suppressed by councils and synods of Bishops. The rubrics of ecclesiastical calendars, coloured with the blood of so many martyred Bishops, are sufficient evidence thereof. And as the Church, soon after her first plantation, exceedingly prospered under the shade of James, Bishop of Jerusalem, Titus of Crete, Timothy of Ephesus, Mark of Alexandria, Ignatius of Antioch, Antipas of Pergamus, Polycarp of Smyrna, and divers others ordained by the Apostles, or their immediate successors, and, in succeeding ages, received her best sap and nourishment from the Greek and Latin Fathers, who for the most part were Bishops; so he himself [a Presbyterian] acknowledgeth it to have been the singular happiness of the Church of England, which he prayeth may be perpetual, that this revered and sacred order hath yielded not only famous martyrs, but also most excellent doctors and pastors. As the Poet [Martial], blazing the virtues of the Emperor then reigning, said—

*Te velis invitum pro liberate Camillus:  
Si Cato redidit, Caesarinus erit.*

Brutus and Camillus and Cato, the greatest sticklers for the liberty of the commonwealth, if they were now alive would turn royalists; so we may truly affirm that the greatest enemies of Episcopal jurisdiction could not but approve of such Bishops as now sit at the stern in our Church.

And if any are not such, must the whole order suffer for their sake?

*Desine pavorem diffundere crimen in omnes.* [Orbit. Lay not upon all the fault of some. If one or other bud of Aaron's rod, the bishopric of Rome and dependents thereon, are turned into serpents, shall the whole rod be cast out of the Ark, and *Jonah's gourd* put in the place thereof? I mean the new-sprung-out mushroom, the government of Lay-Elders; Elders whereof no elder age of the Church ever took notice, and the younger cannot tell yet how to christen them, because they are a kind of episcopes, of both genders, plant-animals, partly animals, partly plants; like a sort of monks at Brussels, partly regular, partly secular, in the morning wearing the cowls and habits of recluses, in the afternoon the feathers and other attire of gallants. For they are clergy-lics, and lay-clerks: of their clergy they are, for they, together with their ministers, ordain ministers, and indict ecclesiastical censures; and yet laics they are, for they may not preach nor baptize: Church-men they are, for they bear rule in the Church; yet Church-men they are not, for they may receive no maintenance from the Church. They are the Elders that rule well, and labour not in the word, for such they will have intimidated by St. Paul, yet the honour, which their own interpreters there expound honourable maintenance, is not due unto them (1. Tim. v. 17). Spare me,—Men, Fathers and Brethren,—if I spare not then who go about to bereave us of our spiritual Fathers, qui sciunt in plagis de vulnera Ecclesiae, who seek to ruin the ruins, and spoil the very spoils of ecclesiastical dignity and distinction left among us. To place such Bats as these, rather nice than birds, must Christ's Apostles and their successors be displaced, and all ranks of ecclesiastical order confounded? Is there any justice in this, to break all crosser-staves, and tread all mitres under foot, and tear all rochets in pieces—

*Unus obnoxam et foras Ajapis Odid.*

for the usurpations and tyranny of one Bishop, the Pope of Rome? By this reason, take away the reverend order of the Apostles for Judas' sake—take away the sacred order of Prophets for Balaam's sake—take away the sovereign order of Princes for Julian's sake—take away the glorious orbs of stars for the star's sake, called *Wormwood* in the Apocalypse (viii. 11)—may, take away the brightest regiment of angels for Lucifer's sake, and the rest of his faction, sometime in the highest order in heaven, but now (Judg. 6.) reserved in chains of darkness till the great day!

**THE ACHILL MISSION.**  
(From a Letter written by the Rev. E. Nangle in the Achill Missionary Herald.)

Temporal improvement invariably follows in the train of true Christianity, and the history of the Achill Mission exemplifies this connexion. When the Mission began its operations in 1833, there was not so much as a cart in the whole Island, there are now nine or ten; at that period there was no shop at which the commonest convenience could be procured, there are now four shops; in 1833 there was no hotel at which the traveller could procure a decent lodging near Westport, there are now three hotels at which good accommodations may be had, one at Newport, a second at Achill Sound, and a third at the Missionary Settlement, while making a favourable report of the hotel at which you were lodged, you forgot to state that the public is indebted to the Achill Mission for its establishment. When the Settlement was first established, no medical advice or medicine could be procured nearer than Newport, a distance of 25 miles, an efficient dispensary under the care of an excellent physician was subsequently opened, at which the poor natives have received advice and medicine gratuitously, thousands thankfully availing themselves of this benefit. In a word, civilization has progressed with such extraordinary speed since the establishment of the Mission, that were the Island of Achill set up to auction to-morrow, it would bring, notwithstanding the reduced value of land by the new tariff, double the sum for which it would have sold nine years ago. For the correctness of this statement I do not hesitate to appeal to the agent of the estate, than whom, a more intelligent witness in such matters could not be found.

But what was the spiritual condition of the Island before the establishment of the Mission? There was no school in the Island, no church, no minister for the

<sup>a</sup> Hammond: *View of the New Directory*. Works, Vol. I. p. 167 (ed. 1674). Compare Hooker, *Ecclesiastical Polity*, (Vol. II. p. 624. ed. Kelle). Some excellent remarks on the subject may be found in Mr. Evans's *Diocesan of Souths*, p. 102: a work which cannot be too strongly recommended to every Clergyman's study.

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