LNo. 15

Vol. XVIII.]

Portry.

GOD UNCHANGEABLE. Not seldom, clad in radiant vest, Deceitfully goes forth the morn;

Not seldom evening, in the west

Sinks smilingly forsworn. The smoothest seas will sometimes prove, To the confiding bark, untrue; And if she trusts the stars above,

They can be treacherous too. The umbrageous tree, in pomp outspread, Full oft, when storms the welkin rend, Draws lightning down upon the head It promised to defend.

But Thou art true, Incarnate Lord! Who did'st vouchsafe for man to die; Thy smile is sure, Thy plighted word No change can falsify.

I bent before Thy gracious throne, And ask'd for peace with suppliant knee; And peace was given-nor peace alone, But faith, and hope, and eestacy.

WORDSWORTH.

A Defence of the Constitution of the Diocese of Vermont, in reply to the strictures of the Episcopal Recorder, by John Hopkins, D. D., LL. D., Bishop of Vermont.

THE EPISCOPAL VETO.

GENTLEMEN: - The last number of your vigorous blow at the Diocese of Vermont, on the subject of what the writer calls Bishop for some notice. And as it appears that the late editor, in the same paper, has announced the termination of is to be under your immediate direction, from the same quarter, to which I have made no reply, as I have always thought take no notice of personal censure. Nor gether. should I deviate from my general rule on English Colonial Churches.

am bound in candor to say, that if the Diocese of Vermont has been misled in this matter, I am the responsible party. It was my hand which present to whom the network without the matter of the play the oration of those who make the play the oration of the ecclesiastical pludges introduced by the Church of Rome, adrift and consummated your work without this matter, I am the responsible party. It was my hand which present the play the oration of the ecclesiastical pludges introduced by the Church of Rome, adrift and consummated your work without this matter, I am the responsible party. It was my hand which present the pludges introduced by the Church of Rome, adrift and consummated your work without the motion of those who was my hand which present the pludges introduced by the Church of Rome, adrift and consummated your work without this matter, I am the responsible party. It was my hand which the policies of the play the oration and make confusion. And the present the pludges introduced by the Church of Rome, adrift and consummated your work without the motion of those who was my hand which the policies of the play the oration and make confusion. And the pludges introduced by the Church of Rome, adrift and consummated your work without the pludges introduced by the Church of Rome, adrift and consummated your work without the pludges introduced by the Church of Rome, adrift and consummated your work without the pludges introduced by the condition. And the pludges introduced by the condition in the pludges in the was my hand which prays intrusted. The alterations proposed during a long and thorough discussion with that committee were few, and did not touch the point in question. The report was unanimously passed by the Convention. After a satisfactory experience of fifteen years under our own system, the revision of the Apostolic system, as when there is no Bishop.

Bishops themselves? And therefore I from Apostolic authority. On scriptural contend, that in this point also the older from Apostolic authority. On scriptural and primitive ground, therefore, the clergy and the laity have no right to legislate without their Bishop, just as he has no the Church by the positive evidence of the Church by the positive evidence of Scripture and all antiquity. And as it is a satisfactory experience of fifteen years under our own system, the revision of the Conventions, as when there is no Bishop. under our own system, the revision of the o exceptions, as when there is no Bishop, whole was proposed by myself in A. D. or when he is himself the subject of Con-1851, in ord r that a new edition might be ventional action. Both of these arise out published for the use of the Diocese. And of the necessity of the case, and may not the committee appointed to act with the be extended beyond that necessity. And Bishop concurred in his opinion that there for both, our Constitution has made ample was to be no change of principles. The provision, by requiring the Bishop's con-Report was adopted, and after the consti- sent to acts of legislation only. tutional interval of a year, the same sys. Let me now proceed to the other points

telum, sine ictu. But a fair understanding youngest deacon on the floor. of the subject is due to truth, and may be Here, however, our censor must have

that the phrase, "Episcopal Veto," is government, which never saw the light grossly improper, and gives a false view of until the year 1788, being not quite fifty the whole question. Every man of com- years older than our constitution. It is mon sense and information must know well known that our first Bishops had to that the veto (according to the very mean- encounter the peculiar difficulties of our ing of the word) signifies the power by own infant Church, just after the war of which some functionary, as a King, or a Independence, at a time when the very President, or the Mayor of a city, forbids name of Bishop was an object of general an act previously adopted by a Parliament, apprehension and hatred from one end of or a Congress, or Corporation of Aldermen. the country to the other, through the The King does not sit with either house of popular prejudice, which associated it with Parliament, nor the President with either lordly assumption, and aristocratic rank, house of Congress, nor the Mayor with the and monarchical principles. This was the City Corporation. And the action of the cause why Episcopicy was put down so Parliament, or the Congress, or the Cor- low at the beginning of our American poration, must be perfect and complete organization, that it has ever since been in itself, before the King, or the President, compelled to struggle for its proper claims or the Mayor, can be asked for his con- in the face of a very inconsistent and sent, or can announce his formal disap- thoughtless opposition. This was the

Now the system of our Convention has Bishops a seat and a vote along with the no affinity with this, but rests on the divine other clergy. This was the cause why law of Church Unity. According to our nine years elapsed before that constitution established theory, the Church, in her true could be so amended as to allow the organization, consists of the Bishop, the Bishops to exercise the co-ordinate powers clergy, and the laity, of whom the Bishop, of a distinct House in our great ecclesiecclesiastically, is, under Christ, the chief. astical legislature. It would amuse one, True, he is one of the clergy, just as the if such reasoning could yield amusement, Governor of a S ate or the President is one to see the Diocesan Constitution of Verof the public functionaries. But he is as mont rebuked as an innovation, when the disinct from the clergy, in his proper General Convention had thus set the wise office, as the Governor or the President example of changing its first Presbyterian is distinct from the other agents in our plan in favor of the only true Episcopal partical system. Hence the Church desystem. For it is evident that if a single pands on the Bishop for the Apostolic Bishop in his own Diocese has no rights in The clergy the she is plainly justified by with the other clergy, there we have three substantial allegation of the primitive Church. The clergy S Paul's Epistles to Timothy, the first good ground for making the Bishops a sepa-Bsh p of Ephesus, and Titus, the first rate co-ordinate body in the Convention of B shop, in the belief, at least, that he is 2ndly, the production of servicity in the faithfuln as to these we that the belief, at least, that he is 2ndly, the production of servicity in the faithfuln as to these we that the belief, at least, that he is 2ndly, the production of servicity in the faithfuln as to these we that the belief, at least, that he is 2ndly, the production of servicing the faithfuln as to these we that the belief, at least, that he is 2ndly, the production of servicing the faithfuln as to these we that the belief, at least, that he is 2ndly, the production of servicing the faithfuln as to the belief, at least, that he is 2ndly, the production of servicing the faithfuln as to the belief, at least, that he is 2ndly, the production of servicing the faithfuln as to the belief, at least, that he is 2ndly, the production of servicing the faithfuln as to the belief, at least, the first rate co-ordinate body in the convention of the belief, at least, the first rate co-ordinate body in the convention of the belief, at least, the first rate co-ordinate body in the convention of the belief, at least, the first rate co-ordinate body in the convention of the belief, at least, the convention of the belief the co-ordinate body in the convention of the belief the co-ordinate body in the co Behop of Crete. Hence, too, the Church throughout the United the solemn vow of obedience to States.

The shop of Crete and solemn vow of obedience to States.

The shop of Crete and solemn vow of obedience to States.

The shop of Crete and solemn vow of obedience to States.

The shop of Crete and solemn vow of obedience to States.

the godly judgment of the Bishop from every clergyman at the time of his ordina. tion. And hence, by reason of the high Episcopal element, we have our distinctive Church in these United States.

When the Diocese of Vermont, therefore, assembles in Convention, the Bishop presides, not as chairman, nor as moderator, but as the chief and indispensable head of the assembly, by virtue of his Apostolic function. Along with him are the clergy and the laity, elected by the several parishes. All the proper constituents of the Church are present, under Christ, the Supreme Bishop of souls. And when they proceed to act they must act in unity, because the Bishop, the clergy and the laity, are all distinct and important parts of the same body, and therefore must concur, or nothing can be done. But the Bish ip has no more power over the clergy than they have over him. And the lairy have the very same power against Bishop and clergy together. By what logic, then, can my worthy friend, the Rev. Dr. Hawks, prove his assertion that such a constitution makes the Bishop "absolute?' For if the fact that the Bishop's concurrence is necessary makes him absolute, it is evident that the clergy and the laity must each be equally absolute for the very same reason. So that here we should have three absolute powers in the same government! My respect for Dr. Hawks will not permit me to call this nonsense. paper, under the date of January, aims a But I must take the liberty of saving that no one ever laid down such a theory of absolutism before; and therefore he is at "The Episcopal Veto," which calls on her least entitled to the merit of perfect origin-

The truth, however, is, that no Diocesan Constitution can be more just and equal to his duties, and the publication hereinaster its three co-ordinate elements than ours. There is no more veto power in the Bishop I must rely on your justice to insert, in than in the clergy and the laity, and hence itself into the simple principle of Church Unity. We are one body in Christ, and it best through my whole ministerial life to therefore, when we act, we must act to.

Suppose it otherwise—as, I am sorry to this occasion, if the question were not say, it might be according to the Constitution makes the Bishop the judge likely to assume an important aspect in tion of the older Dioceses-that the clergy in all ecclesiastical trials. But who else the anticipated synodal organization of the and the laity could enact a canon against has the right? Does not the Apostle exof common sense whether this could pro- Titus? Was it not exercised by every I am aware, indeed, that your correspondent directs his attack against the Dioperly be called Episcopal legislation? For Beshop in the primitive Church for at least five centuries? Do not the ecclesiastical

tem was ratified again by the Convention of my learned friends objurgation, as quoted with the same perfect unanimity. by your correspondent, and endorsed on This proves conclusively that the former several occasions by the Episcopal Reattacks of the Episcopal Recorder, and my corder. Our constitution is treated as "an eloquent brother, the Rev. Dr. Hawks, innovation," because we presume to differ upon the inordinate power of the Bishop, from the older Dioceses, who had seen fit had not produced the slightest effect upon to ignore the Episcopal element in its prothe judgment of the Diocese. And, as- per legislative function, by reducing the suredly, I have no reason to fear that your Bishop in Convention to the place of a late assault will be more likely to "disturb mere moderator, or rather chairman, our peace." With respect to ourselves, allowing him to vote with the rest of the therefore, I may truly say that your argu- clergy, but giving him no higher authority ment, in the words of the poet, is imbelle over the ultimate decision than that of the

forgotten that the system thus adopted was In the first place, then, I shall show itself an innovation upon all true Church probation. Such is, properly, the veto cause why the Constitution of the General Convention, in A. D. 17-9, only gave the

TORONTO, CANADA, NOVEMBER 9, 1854.

importance which is justly attached to the ceses, and so they still remain in their first posed to attach far more confidence to it accuser has ventured upon the grave retitle from it as the Protestant Episcopal curred to them that on such a plan they the family, grown to mature age, may be has taken very little pains to understand. guided by the true light of Scripture and of God?

functions as any other.

We are censured, next, because our the consent of the Bishop, I ask any man pressly put this office on Timothy and proof that the original power was in the

to express his opinion on every subcct" with entire freedom. But truly,
his seems to be a very ungracious kind of
ojection. For every member of the Concention has the same liberty of speech,
his office, and the application of such a
phrase to him looks very like a pure absurdiy. owledge and experience on the question? surdity. to position of a mere chairman at a public meeting, whose duty it is to enforce the roles of order, and appoint committees, and must deprive our Conventions of all attractive. But we claim the capacity of distinguished the capacity of distinguished to the capacity r les of order, and appoint committees, and a nounce the votes, and leave all the tion, and produce "a f eling of indifference and speaking to others. No Christian man, however, can seriously in agine that such a system was the true invaging that "he had no invaging that e ponent of the Episcopal office in the interest in them, b cause he could not features of our Dioc san Constitution are contemplation of the Apostle or the prac- consent to be made an automaton."

I grant, indeed, that this important hence, it must be supposed, that the great into a mere machine. Let me consider amendment of our General Convention majority of the members of Convention them with fairness and with candor, alhas not been followed by the older Dio- desire to know his opinion, and are dis- though I cannot help thinking that our unfortunate shape, as if it never had oc- than to that of any other. The sons of sponsiblity of publicly censuring what he were depriving their Bishop of his proper wiser, and more learned, and more elo. With respect to the first charge—the place, and making the Episcopate look as quent than the father; but yet, when the want of attractive interest in our Convenmuch as possible like Presbyterianism. family meet togehter to confer on those tions—the only proper way to test it But what authority have they for this? Is matters which most nearly concern them would have been to compare the lists of Paul to Timothy and Titus? Or in the be freely declared, and to have their pro- with similar lists in other dioceses. If influenced at first by the strong pressure of lectual endowment; yet when a serious a more regular, faithful, and steady attenand history, it may be a very good reason deference for his office' sake. And the ours. If he means, however, that our why we should excuse, but it is certainly Bishop, in his Convention, bears to the Conventions are not attractive to the pubno reason why we should imitate them. clergy the double relation, ecclesiastically, lic, that is undoubtedly true. But it is not of all that is really authoritative in the purpose of being a guide, a tencher and a with the single exception of Virginia. government of the Church. Is the Dio- governor in the Church of his Diocese? And there, he must be perfectly conscious cese of Vermont, then to be branded as an Why must the custom of a wordly town that it is not so much the proper business innovator, because she has faithfully re- meeting ride over the simple and sound of the Convention which attracts the crowd

to task, because we call our Standing to it, he says so, and there is no vote taken preaching in connection with the pro-Committee "a Council of Advice." But at all. The ground we stand on is, that verbial warmth of Virginian feeling and why? They are so beyond controversy. we cannot act, unless we act together. It hospitality. True it is that the appointment of such is very true that in such a case the Concommittees was also a novelty. But the vention does not legislate. But what is Annual Convention of a Diocese should

are no rights except those which flow kindness, to learn the doings of the past question the authority of our Bishop to head, I should say to them, very kindly, meeting is another. Of course, likewise, They have just as much right, on strict but very plainly, that it is high time they we have religious services, to which the They have just as much right, on strict should learn the true Constitution of their rinciples, to delegate the power of ordin-

etit jury have given in their verdict? so as to "dictate to the shape of a gown or the Convention itself is a family conference the fashion of a surplice." I am really of its own members only. And I doubt of its own memoers only. And I doubt not the Diocese of Vermont. The Standing and acquirements so far above the average an important advantage over the ordinary certain number of presbyters, in the descend to such cavilling as this. For as system, notwithstanding the morbid appease of a clergyman, selected by the acused, and of laymen in the case of the have shown that he is as dependent on the characteristic of our age and country. used, and of laymen in the case of the dity, then act as a jury on the facts, and the laity as they are on him, the sum of the matter, therefore, amounts to this: Our Conventions are as attractive onducting of the trial according to law and order. What man of common sense without their full consent and approbation. With respect to his judicial power, I have and principle. All attractiveness beyond and order. What man of common sense shown that it cannot be exercised until this we leave to the admirers of the other the Standing Committee have made a pre-the ois bound by the most sacred obligayno is bound by the most sacred bongas, men has decided upon a verdict, which is and laity of our Diocese comes next to he in precise an logy with the administration considered, and here I can only compasossibly feel in the hands of his brethren of secular justice. And as regards the one? And how can our Bishop's executive power, our thetorical on the one hand and his bodden. e expected to make themselves familiar friend must have thrown in the phrase ad expected to make themselves familiar ith those legal principles which they are captandum, or possibly to frighten his sions of strong rebuke which such boldness th those legal principles which they are readers with a phantom. For it is evident deserves. For it is a very serious charge l called to administer when one of them-lves is put upon trial, if they be excluded to common sense that the Church, being to make, on no better evidence than his om the judicial branch of their ordinary a spiritual kingdom, has no executive postolic functions, on the strange pretext power at all under the present dispensame to say, gentlemen, that it is a very seat no Bishop can act as a judge in his tion; and therefore the sentence of her offi-Our ingenious castigator finds fault, in Our ingenious castigator finds fault, in the next place, with the canon of Vermont, hich declares that "the Bishop is expected to express his opinion on every subset of the state. The judge has executive power, because the sheriff of the state. The judge has executive power, because the sheriff is bound to enforce his judgment by the

owiedge and experience on the question. I believe that I have now disposed of sally under-tood, or more manfully defenould not have been passed if the preposould not have been passed if the prepose of the older Dr. Hawks, and therefore I shall next admont, I might challenge your cor espondent oceses had not reduced the Bishop to vert to a statement of your anonymous to name a Diocese where the Bishop, the to position of a mere chairman at a pub correspondent which demands some at-

there anything like it in the Epistles of St. all, his judgment and his counsel ought to the clergy and the laity who attend them nistory of the primitive Church? Or in per influence. The lawyer and the jury your correspondent had done this, he the system of any Episcopal Church since in court may include many who are su-the beginning? If those Dioceses were perior to the judge in personal and intel-same size throughout the land was there peculiar difficulties to adopt a new inven- question of fact or law is to be determined, dance, or a more cordial reception and tion in the face of Scripture, precedent, his opinion is listened to with respect and entertainment of the delegates, than in No new Diocese can have any apology of father and judge. Why should he not true in Vermont only, since the same fact for following their error in total contempt speak, who has been selected for the very might be alleged of every other diocese, solved to reject innovation, and to be principles which should regulate the House as the excitement of a great religious festival, kept up throughout the week with a antiquity, according to the example set by In connection with this, our erudite zealous effort of preparation. I do not the wisdom of our General Convention? assailant makes a great mistake by sup- mean to make the slightest objection to Nay, assuredly, though a score of greater posing, that when our clergy and laity vote this peculiarity in the custom of our divines than my friend Dr. Hawks should in a way that does not please the Bishop, Southern friends. On the contrary, I unite in chanting the praise of your older he exercises the power of veto, thereby rejoice with them that they are able to anything at all, it could only mean that the a large amount of management, and of Diocesan Constitutions. It is not from depriving them of their constitutional render their annual assembly so interestthese that any man can learn the complete principles of Episcopacy. Even Calvin would indeed be an absurdity. The fact, imself, when he describes the office of a however, is, that the working of our sys- the Convention, which meets to transact Bishop in the primitive Church, might tem is quite otherwise. If the proposition the business of the Church, and the Conunder debate be so obnoxious to the vocation of the Clergy and the Laity, The third topic of your rebuke takes us Bishop's judgment that he cannot accede who come together to a special feast of

system is recognized and established by the Convention? The clergy and the laity be. That which your correspondent, your next, the present communication. We have been honored by several as aults without their Bishop? Nay, verily; but the Ceneral Convention the manifest result that there is really no without their Bishop? Nay, verily; but doubtless, prefers would make it an ocwell. It has no injurious effect on the the clergy and the laity with their Bishop. casion of display, intended for the public rights of Bishop, clergy or laity; and, And therefore, as the Bishop is a distinct ear and eye. That which we prefer agrees therefore, our Diocese adopts it to the full constitutional element of the body, just as better with the idea of a private family extent, and pays as much regard to its the clergy and the laity are, it results, of meeting, assembled once a year to confer, necessity, that the Convention, being the quietly and confidentially, about our own Church assembled in its integrity, cannot progress and condition, without any interperform any act of a legislative character ruption from strangers, or any solicitude unless these three elements concur in the about the comments of a gazing crowd. Hence it is that our canon declares our But when our eloquent accuser calls Annual Convention to be "not public." this "depriving the clergy and the laity of Hence, also, is derived the natural consetheir constitutional right to be slate," he quence that it affords no field for any man only shows the natural femilts of the who might be tempted to come only to

But our learned censor asserts that this lakes the Bishops "absolute." How so. her legislation. marks the Bisnops "absolute." How so, our persevering and ingenious censor Convocation of the Clergy, which holds pray you? Is the jurge in our secular ourts absolute? Or has he any power o acquit or condemn until the grand jury ave found the bill of indictment, and the power, legislative, judicial, and executive,"

The imputation of servility in the clergy the other. I refrain from those expres-

own idle conjecture. And you must all w Massachusetts, Virginia, North Carolina. then to indulge them with bitter intolerance and other older dioceses; and it is consid- FOR THE SAKE OF GOD

erty, in its widest extent, is more univer-

orward sense, directed by piety, and gov-

run the risk of being an incendiary.

that I am not a volunteer on this occasion. I have been so long accustomed to bear

humor, that this kind of patience with me

has become a habit rather than a virtue,

and I should not have given myself the

pelled me. I grant, indeed, that my offi-

the laity as they are upon him. Is this corder. Perhaps we may be mistaken in servility? I have shown that our system presuming to doubt that the largest cities is the true exponent of the unity of the must needs possess the wisest men. But body of Christ, in which there can be no I beg leave to assure you, that we shall authoritative action unless the whole of its require a much better display of authority constituent elements concur together. Is and argument than we have yet seen to that servility? If your correspondent's convince us of our error.

idea of Christian liberty be such that he supposes it impossible to enjoy it under a just and Apostolic theory of the Episcopate, I can only lament his ignorance of all in his Convention. He takes no part, true Church principles. And I would addirect or indirect, in the election of church vise him, in all kindness and subriety, be- officers. He has no control of any funds, fore he again assumes the office of censor missionary or otherwise, to distribute among over the clergy of Vermont, to study our his supposed or real favorites. Nor is he standard writers on Ecclesiastical polity- under the slighest temptation to employ Hooker, Potter, and the rest-whom it is any management whatever, either to severy evident that he has either never read cure a Conventional triumph, or avoid a Conventional defeat. And why? Be-And now I turn to the last charge, of cause THE CONSTITUTION OF THE DIOconverting "a distinguished layman into CESE fixes his just rights on their true an automaton" by the magic of our Con- basis, and he can afford to be perfectly imventional system. It is the first time that partial.

I have heard this anecdote. The accuser I do not say that any other Bishop takes is anonymous, and the witness is anony- a different course; but I do say that the mous. But yet I think it very possible defective and inconsistent position which that the story is true, because it would be the Constitutions of the older Dioceses quite unreasonable to doubt that "distin- assign to them, has a natural tendency to guished laymen" may talk a little nonsense make them managers. And I say further, now and then, so long as there are distin- that the church papers on both sides (with guished clergymen to set them the exam a few honorable exceptions) have been ple. It must be perfectly obvious, how-very improperly and unhappily in the ever, that if the speech thus reported meant habit of imputing to many of those Bishops gentleman found himself disappointed of exciting, on this very ground, no small his desire to display his oratory, or " make measure of odium against them. If those sensation," for which I have already accusations were true, which I trust they stated that our Vermont Convention is by are not, the blame should be cast, not so no means a favorable field. Certain it is, much on the bishops themselves as on an ndeed, that every member of that body erroneous and unjust Conventional system, has an equal liberty of thought and speech, which deprives them of their official rights, abject only to the usual rules of order, and thus tempts them to secure, by man-Certain also it is, that in its proper place agement, what ought to he conceded to none can honor eloquence more than we them by law. The inevitable consequence But in the Convention of our Diocese is, in but too many instances, that instead he forensic orator soon feels himself re- of being regarded with the same confidence duced to the general level, because there and affection by all belonging to their Diois no public auditory, and no theatre of dis- cese, they are regarded as being, in symlay, and we are accustomed to listen, not pathy and conduct, the Bishops of a party. flights of rhetoric, but to plain, straight-

But what possible advantage to truth rned by kindness. I have lived long, and like this? How much more useful and and piety can be gained by a state of things have had as much to do as most men in happy would be the relation of Bishops to Conventional proceedings; and truth com- their Dioceses if their true place were uniels me to say that I have never known a versally declared and understood! For in Convention of the Church to be int resting no other way can the essential principles on account of its oratorical debates, unless of our Church unity be realized effectually. when there was a sharp contention of op- In no other way can the clergy and laity, osing parties, often dangerous, always joined heart and hand in one body with no tile to religious influence in the commu- their ecclesiastical head, under Christ, go nity, and not seldom discreditable to the speakers themselves. If, therefore, I had the to alarm upon the despotic powers the might have been good, traternal of the Episcopate—this everlasting spirit of the Episcopate—this everlasting spirit peace and unity were better. I am far of opposition—what can be more injurious from wishing any man to be an automaton, to the progress of the Gospel! What but yet, for myself, if I must make a choice more sure to obstruct the march of truth! between them, I would infinitely rather be Nav, what so likely to force the Bishops an automaton in the Chu ch of God than into the ranks of partisans, however strongly they might deprecate such a posi-You will remember, gentlemen, I trust, tion.

I am far from claiming, for myself or my brethren, any immunity from justice. the assaults of the press with quiet good where there is a real and substantial ground of complaint. If Bishops prove to be unsound in the faith, or unsound in the morals of religion, let them be presented. trouble of repelling this last attack upon tried, and condemned, with a severity promy diocese if the welfare of the church, portioned to the importance of their office. beyond the limits of Vermont, had not im-But let this be done with the grave caution which belongs to Christian discipline, or cial sphere is small. I admit that we are due inquiry, and credible evidence. And not a numerous or a wealthy people, and meanwhile, I pray you to remember that that we have neither large salaries nor we are men, of like sympathies and feellarge churches to attract the stars of the ings with our brethren. Remember that ecclesiastical firmament. But I do not the clergy may do at least as much to inadmit that our system involves any princi-fluence the character of a bishop, as he ple which shrinks from fair investigation ple which shrinks from fair investigation and do to influence theirs. Remember can do to influence theirs. Remember that it is their place and privilege to be it "by its fruits," although it must be acknowledged that there is no diocese in our land which presents a harder soil for the with the affection and faithfulness of a younger brother, when they think him in Under that system, our clergy have error, instead of publishing his mistakes, increased in twenty-one years from eleven under an anonymous signature, to the to twenty-five, without a doilar of mission- world, and making them the pretext of ary aid beyond our own borders. Our party opposition. The spirit of the Gospel church edifices have grown from six een is LOVE. And love produces love; confito twenty-eight, besides two rebuilt, one dence produces confidence; frankness much enlarged, and many others improved produces frankness; all by the same strong and adorned, with no debts of any serious impulse of generous sympathy. And the consequence. While our parsonages, working of the contrary elements is just as from none, have reached the number of sure. Distrust produces distrust; suspiseven, with several more in a train towards cion produces suspicion; enmity produces enmity. The ministers of Christ know Under that system, our ministers, who, full well, indeed, that His effectual grace when I entered upon my office, in A. D | should gain the victory over these tempta-1×32. hore the proportion of one to every tions, and that it is their bounden duty to 25,000 of the population in the State of overcome evil with good. But sad experi-Vermont, now hear the proportion of one ence proves how easy it is to cover the to every 12,000. This is a larger proport feelings of the natural heart with the contion than that of your own Pennsylvania, venient robe of theological fi chty, and

erably beyond the general average through- Were it possible, therefore, for my feeb'e voice to reach the clergy of the whole Under that system, the diocese, which Charch, I would say to them, "My Revwas at first nearly divided between High erend brethern, you have the course of and Low Church differences, with a large your Bishops, to a very large extent, in imount of irregularity, and a plentiful sup-oly of the elements of contention, and have a taithful, affection te, and impartial which afterwards passed through a period Overseer in the Lord, select him, in the f partial trouble from Tractarianism, has first place, with a view to these qualities, been marked, for many years, by uniform and you will rarely, if ever, be disappointed in the result. And when he is consecrated tion, and taught to appreciate the advanto his arduous officed give him, in all tages of brotherly concord and peace. respects as the Diocese of Vermont has There is not at this moment a single root done, his just rights in the Apostolic Conf bitterness or strife from one end of it to stitution of the Church, and treat him with the other. The lines of party-spirit are generous confidence and love. Believe all merged in the UNITY OF THE CHURCH. that he cannot possibly have any interest With this experience of the results, you in opposition to your own; that it is his will not, I trust, he greatly surprised that earnest desire and prayer to see you all we are somewhat reluctant to go to school, prosper in your labors, and that his highest or to take our knowledge of the true Constitution, principles, and history of the faternal unity and concord. Advise and Church from my learned and eloquent counsel him if you have occasion, and friend, the Ray. Dr. Hawks, even though doubt not that he will receive it kindly,