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3. That in order to the obtaining and preserving the said qualifications, they do very frequently in their retirements offer up fervent prayers to Almighty God for his direction and assistance; converse much with the Holy Scriptures; seriously reflect upon their ordination vows; and consider the account which they are to render the great Shepherd and bishop of souls, at the last day.

4. That they acquaint themselves thoroughly with the doctrine of the Church of England, as contained in the articles and homilies; its worship and discipline, and rules for behaviour of the clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

5. That they endeavour to make themselves masters in those controversies which are necessary to be understood in order to the preserving their flock from the attempts of such gainsayers as are mixed among them.

6. That in their outward behaviour they be circumspect and unblameable, giving no offence either in word or deed; that their ordinary discourse be grave and edifying; their apparel decent, and proper for clergymen; and that in their whole conversation they be instances, and patterns of the Christian life.

7. That they do not board in or frequent public houses, or lodge in families of evil fame: that they wholly abstain from gaming, and all vain pastimes; and converse not familiarly with low or profane persons, otherwise than in order to reprove, admonish, and reclaim them.

8. That in whatsoever family they shall lodge, they persuade them to join with them in daily prayer morning and evening.

9. That they be not nice about meats or drinks, nor immoderately careful about their entertainment in the places where they shall sojourn; but contented with what health requires, and the place easily affords.

10. That as they be frugal in opposition to luxury, so they avoid all appearance of covetousness, and recommend themselves according to their abilities, by the prudent exercise of liberality and charity.

11. That they take special care to give no offence to the civil government, by intermeddling in affairs not relating to their own calling and function.

12. That avoiding all names of distinction, they endeavour to preserve a Christian agreement and union one with another, as a body of brethren of one and the same Church, united under the superior Episcopal order, and all engaged in the same great design of propagating the Gospel; and to this end keeping up a brotherly correspondence, by meeting together at certain times, as shall be most convenient for mutual advice and assistance.

Secondly, with respect to their Parochial care.

1. That they conscientiously observe the rules of our Liturgy in the performance of all the offices of their ministry.

2. That besides the stated service appointed for Sundays and Holy-days, they do, as far as they shall find it practicable, publicly read the daily morning and evening service, and decline no fair opportunity of preaching to such as may be occasionally met together from remote and distant parts.

3. That they perform every part of divine service with that seriousness and decency, that may recommend their ministrations to their flock, and excite a spirit of devotion in them.

4. That the chief subjects of their sermons be the great fundamental principles of Christianity, and the duties of a sober, righteous, and godly life, as resulting from those principles.

5. That they particularly preach against those vices, which they shall observe to be most predominant in the places of their residence.

6. That they carefully instruct the people concerning the nature and use of the sacraments of baptism and the Lord's supper, as the peculiar institutions of

Christ, pledges of communion with him, and means of deriving grace from him.

7. That they duly consider the qualifications of those adult persons, to whom they administer baptism; and of those likewise whom they admit to the Lord's supper, according to the directions of the rubrics in our liturgy.

8. That they take a special care to lay good foundation for all their other ministrations, by catechizing those under their care, whether children, or other ignorant persons, explaining the catechism to them in the most easy and familiar manner.

9. That in their instructing *heathens and infidels*, they begin with the principles of natural religion, appealing to their reason and conscience; and thence proceed to shew them the necessity of revelation, and the certainty of that contained in the Holy Scriptures by the plain and most obvious arguments.

10. That they frequently visit their respective parishioners; those of our own communion; to keep them steady in the profession and practice of religion, as taught in the Church of England; those that oppose us, or dissent from us, to convince and reclaim them, with a spirit of meekness and gentleness.

11. That those whose parishes shall be of large extent, shall, as they have opportunity and convenience, officiate in the several parts thereof, so that all the inhabitants may by turns partake of their ministrations; and that such as shall be appointed to officiate in several places, shall reside sometimes at one, sometimes at another of those places, as the necessities of the people shall require.

12. That they shall, to the best of their judgments, distribute those small tracts given by the society for that purpose, amongst such of their parishioners as shall want them most, and appear likely to make the best use of them: and that such useful books, of which they have not a sufficient number to give, they be ready to lend to those who will be most careful in reading, and restoring them.

13. That they encourage the setting up of schools for the teaching of children; and particularly by the widows of such clergymen as shall die in those countries, if they be found capable of that employment.

14. That each of them keep a register of his parishioner's names, profession of religion, baptism, &c.

ALTERATION OF THE ARTICLES AND LITURGY.—Some of our readers may remember that a petition was presented last Session to the House of Lords, signed by about 60 persons, praying for such an alteration. On that occasion the Bishop of Norwich who is supposed to be somewhat tainted with liberalism, so called, let slip some strange remarks about the necessity of "expanding the sense of subscription to the articles so as to accommodate scrupulous consciences." This called forth from the Bishop of London, the following excellent reply:—

The Bishop of London said, it was not his intention to enter at length into the subject, nor should he have risen to offer a single remark in answer to the right rev. prelate, did he not feel that some of the observations which had escaped him were little less than a libel on the church. (Hear.) He thought he heard him state that 'our church is founded on liberty of conscience.' It was the praise of our Protestant church that she permitted us as great liberty of conscience as was consistent with the welfare of the church; but he (the Bishop of London) had always understood that the welfare of our church and the welfare of the whole Catholic church was founded on truth, and that the church was the authorized interpreter of the truth; that she neglected her duty and delegated it to incompetent persons if she did not herself lay down the great truths of the Bible in a consistent and compendious form; & that she was bound to do more than this, for that would not quite come up to the case of the articles. The subscription of the articles was required not from all the members of our church, but from the ministers of the church, as a

security against that which would be productive of greater evils, to secure uniformity of teaching, & to prevent continual change in the instructions of men not tied down to any standard. (Hear, hear.) This was the use of the articles, and he hoped that they would never lose sight of that use. He thought the petitioners were little aware of the mischief that would result to the church, if they were to tamper with the articles. But if there were a small number of persons who wished to see alterations in the articles and the liturgy, there was an immense preponderancy of those who would strongly deprecate any alteration. (Hear, hear.) He fully comprehended the meaning of his right rev. brother when he said he would like to see some 'expansion of the articles.' The clergy subscribed the articles, and declared by their subscription their belief in the articles. What, then, was the 'expansion' that was required? It was this—that the clergyman, when he declared that he subscribed *ex animo* to the articles, subscribed in any sense that he pleased. This might be dilatory in the sense of a prudent elasticity, which would never stretch beyond the line of truth, nor sacrifice to which was just and true to the morbid scruples of any conscience whatsoever. And as to the scruples of conscience, he mentioned it without the slightest reservation, that the great body of our clergy signed the articles with a full belief in their truth; and so, from its being his case—his misfortune, he might have met with any clergyman who had declared that he did not entirely subscribe to the articles, never met with such a case in his life. He spoke of himself, that he should be guilty of a breach of trust if he had subscribed to articles in which he did not believe. The remedy was, if the articles were not according to religion, to alter them; but for heaven's sake do not 'expand' the subscription; do not for the sake of relieving tender consciences, adopt a system of subscription which would leave a door open to men of no conscience. (Hear, hear.) After all, what was done? Was ever a man obliged to enter the church? Was he not entirely conversant with what he would be liable to do from his course of previous reading? and when he came to do it, ought to do it with a clear conscience, or not at all? That was an abundant answer. The great body of the church was against any alteration. If one wished to alter one phrase, and another another, where were they to stop? They would have a mere *caput in vacuum*—no articles and no liturgy; they would have nothing to satisfy the consciences of men hereafter, to serve as the foundation of their hopes hereafter. (Hear, hear.) He thought it desirable that something in the nature of a legislative assembly should be established in the church, but the only difficulty was how it was to be established, and that difficulty he had never been able to solve. (Hear, hear.)

CHURCH IN CANADA.—We are happy to hear that in Upper and Lower Canada, the church of our faith and of our affections, is "lengthening her cords & strengthening her stakes."—It will be remembered, that about 2 years ago, the large and elegant church at Toronto was destroyed by fire. A correspondent writes that the new Cathedral, which was speedily erected on its place, by *private subscription*, is probably the handsomest church in America. The interior is elegant, grave and chaste, and extremely simple. The pews are all of black walnut, which gives a suitable sober effect to the interior. Although it will contain 2,000 people, it is large enough for the congregation." We observe that steps are taking for the erection of another, it being stated that there are yet 4,000 church-people in that city alone for whom it is necessary to provide accommodation. In Lower Canada, we hear that there are between 20 and 30 churches in progress. In both Provinces, as in our country, there is a lamentable want of clergy to seek out and supply the spiritual wants of the members of the church,