

PRIMARY CHARGE OF THE LORD BISHOP OF FREDERICTON.

My REVEREND BRETHREN.—Within the memory of living men, it was thought fit to assign the spiritual care of members of our Church in five vast Provinces,—the first in size equal to France, the second to Britain, the third to Ireland, the fourth to Scotland, and the fifth to Greece, containing nearly 380,000 square miles, and separated from each other by vast and stormy seas—to one solitary, unsupported Bishop. The continued existence of our Church under such a system is little less than miraculous, and I see in it a hopeful sign of its vitality and progress. The son of the first Bishop of North America, my venerated predecessor, has lived to see this unwieldy Diocese divided into five separate Sees; and I have to-day the happiness of meeting for the first time, in my Cathedral Church, a larger number of Clergy than have been ever before assembled at any one time in this Province.

In selecting topics for my Address, I do not consider that it would be conducive to our mutual good, that I should enter at length into that wide field of polemical theology, where the most ignorant are always the most confident, and where it is easier to discover a partisan than to find a judge.

The Clergy of this Province do not, I believe, need from me any admonitions on the danger of deserting the Church to which they are attached by their conscientious convictions and recorded vows; over others I have no jurisdiction, and I am not disposed to be a busy-body in other men's matters.

But I deem it worse than needless to plunge into controversy with those who are without the limits of our communion, or with others out of my jurisdiction, when by many of the professed members of our Church the duties of a holy life are neglected, and when multitudes entertain no other notion of "Christ's Church militant here on earth," than that it is something, they know not what, imported from the mother country, sustained by its liberality, and intended to make them comfortable in their minds, and to release them from all ordinary obligations imposed on the members of incorporated societies.

Of great business seems to me to be, to teach men not to study controversy, but to study holiness; to manifest their Christianity and their churchmanship, not by hollow-sounding words, but by solid and fruitful actions; and to confute or convince their real or supposed antagonists by a more virtuous and practical kind of religion, and by a humbler walk with God.

You will not, I am sure, understand by such expressions that I would abandon, by an unholy compromise, any part of the faith of the English Church; but I am convinced that the chief use of our meeting together on these high and solemn occasions is to "sit up the gift that is in us" by remembrance of our ordinary, and because they are ordinary, our sometimes neglected duties. I would therefore call your attention to the importance of a review of our true position, as Ministers of Religion, as Pastors of a true branch of the Catholic Church, and as placed by the Providence of God in this Province, at this particular time.

There are certain periods in the life of most men, when, by an unexpected incident, by deep affliction, or by the working of the gracious Spirit upon their hearts, they are led to take a deeper view of their own state before God, and of their prospects for eternity. And as the excitement into which the civilized world is thrown at this time is very unfavourable to such reflection, it becomes us to make the most of our present meeting for that holy end.

We meet here indeed with cheerfulness, to cement old friendships, and to rejoice in the society of new labourers in the gospel field; yet how much is there to chasten our joy, and fill our hearts with trembling. On us is laid the heavy, yet self-imposed burden, of being "ministers of Christ, and stewards of the mysteries of God."

All that is required of Christian Pastors by the Church of which we are Ministers, all that is implied in the direction, "to teach and to preach, to feed and to provide for the Lord's family," all the necessary vigilance and circumspection, discipline and self-control, purity of motive and integrity of heart, burning zeal and unflinching steadiness, ripe and cultivated knowledge, daily study, nice discrimination, elevated tone of action, calm contemplation, subdued demeanor, meekness and lowliness of mind, heavenly conversation, and deadness to the calls of pampered appetite and degrading lust; in fine, that angelic life which he who would make men angels in Heaven should strive to lead on earth, is required of us. The very day and hour on which we took those vows, and listened to the awful words of our Church in imposing them, and the spirit in which we took them, and in which we have up to this day fulfilled them, is present to that Holy One, to whom we must soon give our dread account. Can we then without fear and sadness pass over the events, of these, to us, momentous years? I am not now dwelling on those fouler crimes which expose the clerical orders to just and overwhelming reproach and which a primitive discipline must prevent or punish, but I speak of those sins of omission into which the indolent frequently fall, and by which even the most sedulously faithful are at times surprised. And if the remembrance of sins of omission weighed heavily on the dying moments of the profoundly learned, diligent, and heavenly-minded Archbishop Usher, how painfully sensible ought we to be of our faults in this particular! Which of us can say that the theory of our Church in regard to pastoral duties has been, to the full, exemplified in our own practice? Where is the Clergyman so deplorably ignorant, or so intolerably vain, as to imagine that his own life or labours are a perfect copy of the exhortation to Priests in the Ordination Service? How sad it is to reflect that some souls may have been led astray into heresy or schism, whom a kind word from us might have stayed; some blinded spirits have passed into eternity, whose blood may be required at our hands! How often have we been content with the ordinary routine of Sunday duty! How often has the ingratitude or churlishness of man paralysed our exertions, and we have "persuaded men and not God!" How often has the worldly spirit which we deplore or censure in our flocks, crept in upon ourselves, and rendered all our discourses unimpressive and nugatory! We "watch for our souls." "It will be work enough," says the holy Bishop Wilson, "for every man to give account of himself; but to stand charged, and be accountable for many others, who can think of it without trembling?" We can indeed easily perceive the evils which abound among our flocks; and we wonder that they listen to our discourses, and continue unimproved. But may not a counterpart of their sins be sometimes detected in ourselves? Do we not read and expound the Holy Scriptures to others without that respect of reverent duty, that indubitable seal of holiness which impresses, where it cannot persuade? If men saw in our Order, universally, an entire self-denial, a fervent and unshrinking zeal, a thorough love for the ordinances and discipline of our Church, and a perfect union of mind and action, could they remain so worldly, so self-indulgent, so dissipated as they are? If all the Bishops and Clergy of our Church were "perfectly joined together in the same mind and in the same judgment," and if that mind were "the mind of Christ," we should have more hearts with us, and our adversaries would have less power. The disorderly spirits among the multitude appeal to similar passions raging among ourselves; and while we creep and grovel on earth, we fall to "point to Heaven, and lead the way."

Our reformation then must begin at home. To cure our flocks of schism, we must heal our own disorders. We must banish that frightful party spirit, that minute exclusiveness, which refuses the hand of fellowship to those who have signed the same articles, own the same creeds, and are built on the same foundation with ourselves. The odious cries of High-Churchmen and Low-Churchmen, with other more offensive names, must not be heard in our mouths, lest our own weapons be turned against ourselves. We should take our tone of doctrine and practice, not from low interested writers, but next to the pure foundation of Scripture, from the many expositions of the master-spirits of that English Church. There must be about ourselves that genuine heartiness, that honest simplicity, which no man can mistake, and which will persuade more forcibly than the most elegant diction, or the most impressive delivery.

Our profession should be our life, our love, our joy, our first thought in the morning, our last prayer at night, the object of our fondest hopes, of our unwearied intercessions, of our daily toil.

In carrying these purposes into effect, our great aim should be a faithful compliance with the spirit, and wherever charity and discretion will permit, with the literal injunctions of the Book of Common Prayer. holiness, so it was revised and corrected by wiser men than ourselves; and that no man's folly is more manifest than his, who sets up his own private judgment against the tried wisdom of the whole Body, to which he belongs.

I will conclude this first part of my address by suggesting one or two points for consideration which appear to me especially useful at the present time.

1. It is peculiarly important that all Clergymen—and I especially direct my remarks to the younger portion of my Brethren—should be frugal, temperate, and even self-denying in their personal habits. This and even sobriety incumbent on us, is strengthened by the necessities of the times, the frequent calls of charity, and the desirableness of showing to those who know us, and the desirableness of showing to those who do not, that we can "endure hardness, ourselves as good soldiers of Jesus Christ." A Clergyman may be luxurious and extravagant in his dress, or household expenses, affected in his manner, and aiming at something more than usual by way of display, can never obtain from people who are often poor, and if he respect and attachment which are desirable: and if he run into debt to supply himself with such superfluities, he not only ceases to be useful, he becomes positively mischievous. The greatest care and caution are requisite to enable a Clergyman to live on a comparatively scanty income, a portion of which is in all probability unpaid; yet he is expected to meet his engagements as punctually as if he himself were paid in due season. Yet we must consider that our bodily trials are few, compared with those of our original Missionaries in the Province, who often walked in deep snow and over miserable road-tracks from house to house, and scarcely ever enjoyed the luxury of a wagon.

2. In order to the effectual discharge of our duties, we should cultivate a grace in which most Christians are lamentably deficient—moral courage. It is obvious that an age of fierce and fiery zeal would be more favourable to the development of this grace, than our own refined, scientific, self-indulgent age. The world, however, is not really more in love with truth, because it has ceased to persecute it. A universal relaxation of all tests and bonds has followed the decay of persecution. The State has abandoned the ancient theory of an Establishment, (which may be defined to be the active support of what is believed to be the Truth, because it is true, with toleration, but without support, to what is conceived to be error), and has substituted the general recognition of all Christian Communities according to their numbers and influence, by what is termed a Paternal Government; that is, I suppose a Government, which on grounds of necessity or expediency, recognizes the religion of all error of any. The different sects in the nominally Christian world have, in consequence, assumed a definite and sustained position, and have completed their organization agreeably to their own views. Men of the highest literary and scientific attainments are now found among professors of different faiths, mix together, and frequently support each other in the extension of their respective religious theories, while intermarriages are continually formed among these different parties. We must add to all these elements of confusion the extraordinary influence of the public press, which aims not merely to reflect, but to lead the public mind.—No check, no limit is imposed on its anonymous conductors. An infamous system of anonymous slander is in all civilized countries permitted; and, on the empty sophism, that public characters are public property, we find men's principles anonymously accused, and their lives anonymously traduced; the writers half-unwilling to fame, yet artfully concealing their names, that they may escape detection and exposure. Shall they then cease to wonder that men are deficient in moral courage? We rather marvel that there should be anything left to defend, any distinct system of faith, any positive convictions of the danger of "error in religion, or viciousness of life."

This stream of human meanness and corruption, if you have any love for truth, for honour, and for religion, you must endeavour to stem. And you can only stem it by moral courage. It may sound strange in your ears, yet I feel it necessary to say it, be not ashamed to be *real men*; to state distinctly, though with sobriety and respect for others, your acknowledged convictions, and to let your seal to what you believe to be true; and let "mendax infamia" do its worst.

No man indeed gains much, even in the opinions of the world, from a cowardly shrinking from the Cross, which the profession and practice of the Gospel imposes.—Though he may not be attacked with public and open slander, he will be met with the wink of contemptuous reproach, as one well known to be sailing in the same boat, only to be a little more sly.

Remember, if public characters are public property, much more should public accusers be public characters, or rather real characters. Shun therefore as a moral contamination the ignominy of anonymous censure; nay, it might be better generally to avoid the risk of anonymous defence. For you may sometimes wound, when you only mean to uphold.

Yet though we must be courageous, we are not bound to force unwelcome truth at all times on unwilling auditors. There is a way of stating truth, which by its eagerness and impetuosity, raises up adversaries; and to be unable to distinguish between the things which are vital, and those which are accidental and alterable, is mere blindness or obtuseness. No prevalence of custom can warrant a departure from "the faith once delivered to the Saints;" but habit and custom may render some evils more tolerable, than we could have supposed them to be; or we may with sorrow perceive, that we cannot "root up the tares, without rooting up also the wheat with them."

On this attention to many irregularities which prevail in the Diocese, in reference to the manners of performing Divine Service, and the slovenly neglect with which Divine Offices are often treated. The root of the matter lies much deeper than mere Rubrical exactness. Where a spirit of obedience to the Church exists as an ordinance of God, and a spirit of love to Divine things, there will be no great diffi-

culty. We shall prefer God's way to our own; and shall delight to honour Him, after the example set before us by Saints in the Old Testament and in the New. Our inquiry will not be, how much we may leave undone, but how much we can do. The service of the Sanctuary will be "perfect freedom." Obedience to the Church will be our heart's joy. And till this spirit is attained, a minute and formal accuracy, enforced upon the people, contrary to their convictions or their prejudices, may perhaps be "the letter that killeth, rather than the spirit that giveth life." Yet let us not mistake stubborn disobedience to the injunctions of our spiritual mother for spirituality.—True spirituality is the spirit of Jesus: it is lowly obedience, "the fulfillment of righteousness," compliance with godly ordinances, even when not absolutely needed, as by our Lord at his baptism. Neither a religion which is all form without spirit, nor a religion which is all spirit without form, can be intended for beings who are compounded of "body, and soul, and spirit;" and whose eternal happiness is incomplete without the reunion of the material with the immaterial substance. Religion may then be said to be in its highest exercise when the exactness and restraint of the form leads us to a more distinct practical belief of the saving truth conveyed by it, as through the glass we discern and dwell with distinctness on objects, though to the naked eye appear hazy and confused, which we are still at a great distance from them.—But the multitude are ever in extremes. In an age when decent respect is paid to forms, they think of nothing else: now that the emptiness of the form without the spirit is discovered, they can do without them altogether.

One part of our wisdom as Ministers of Religion appears to consist in ascertaining in what direction the good sense of intelligent and educated men is tending. We must not confound the clamour of a few interested writers with the general feeling of our fellow-Christians, nor on the other hand must we forget that Christianity is as consistent with good sense, as with truth. We speak the words of "truth and soberness;" and our positions must be built upon sound sense, and reasonable proofs, or mankind will reject them. I do not mean that we are to limit our doctrinal statements to the experience of mankind, (for this would be a reflection on revealed religion,) but that our practical conclusions should be adapted to the wants and capacities of our fellow-Christians in general.

It will always be desirable, therefore, for us to consult together, as far as possible, on any important line of action, and to act in concert with each other, after conference with the Bishop. This method, so desirable at all times, is more necessary now than ever; and to promote it, I purpose to divide the Diocese into seven Deaneries Rural. I shall give instructions to the Dean Rural on the nature of his duties, but shall leave it to the Clergy of each Deanery to select the person they may deem best qualified for that office, the tenure of which I propose should be for three years. By this means all the social and lesser meetings of the Clergy may assume a more definite and useful form, and the bonds of our union may be knit more closely together; and such Deaneries may lay the foundation of Clerical Libraries, for the use of the members.

I proceed now to offer some observations on duties of importance which belong to us as Ministers of what we believe to be an Apostolic branch of Christ's Holy Catholic Church. I say what we believe to be; for I cannot suppose it to be necessary for me to prove to you, my Reverend Brethren, either the validity of our Orders, or the lawful succession of our Ministry.

I would only observe, that unless our Orders be valid, unless those who gave them to us had power to give them, our ministerial acts must be invalidated; and unless our succession be lawful, I cannot understand in what sense the Church, in the Ordination Service, asserts that "it is evident unto all men diligently reading the Holy Scriptures, and ancient authors, that from the Apostles' time there have been three orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." For the assertion would have no force, unless the persons who are to be ordained have some part in the succession. Would it not be worse than unmeaning, would it not be profane, at such a time, first to make the appeal to Scripture and primitive antiquity for the evidence for the three orders "from the Apostles' time;" then, in conferring Ordination, to use the self-same words which our Lord used when he gave authority and commandment to his Apostles, if the Church meant to convey no truth by such words, if they were only a loose way of speaking, an empty ceremony; or if that very succession from the Apostles' time, to which the Prayer Book so pointedly refers, were a figment of Papal invention? The very least that could be said would be, that on this supposition, there is no book so calculated to mislead a confiding mind, as the Prayer Book; none which authorizes a more disingenuous concealment of its meaning, or which requires for explanation, a more startling development? Nor is it unworthy of notice, that one of the strongest arguments we have in a contest of argument with the Roman Catholic body, is the validity of our orders, and the truth of our succession. It is this which proves to us our right to an independent corporate existence. If our orders be invalidated, what warrant have we to teach—what assurance that our Lord will acknowledge the work of our Ministry, except as irregular acts, which he often sees fit to bless even with larger measures of grace than to a more regular Ministry, but which there is no direct promise that He will bless? In consequence, all the great champions of our Church against the Papacy have insisted on this point. They held, that though reformed, we were still the English Church; that the rejection of the peculiar claims of the Bishop of Rome did not separate us from the bond of Catholic unity, and that the obstacles to a reunion of Christendom lay chiefly in the unlawful terms of communion sought to be imposed upon us, to which neither our duty to Christ, nor to his Church, would permit our submission. That the ground they took was the true ground, is evident, even from the unhappy defections to the Roman Church which have taken place in our own times. Those who have left our communion have been induced to quit it, by being persuaded that the Church of England, at the Reformation, was guilty of an act of schism, and that, in consequence, our Orders and Ministerial acts are invalid. The theory of development since put forward to justify their secession, may rather be regarded as a bold and ingenious speculation to cover their retreat, than as a doctrine authorized, or indeed generally approved by the Roman Church; or if it be so, it is an abandonment on the part of that Church of her old ground of antiquity and tradition, and of the arguments used by her admitted champions in former ages. Bellarmine and Baronius, would have scouted this new doctrine, as inconsistent with the dignity of the Apostolic See: though Petavius, Bishop Bull's opponent, might probably have admitted it. But if the true idea of Christianity were not formed until medieval times, it is difficult to see how any argument can be raised on the supposed supremacy of St. Peter, who must have been a mere toy in the Christian faith; and if pursued to its legitimate conclusions, the doctrine may probably end in that rationalistic system, which, regarding Moses, Mahomet, and Christ with equal respect, as in their own day illuminators of the human race, waits for a still higher mis-

sion, which will change the whole nature of Christianity itself, and entirely abolish its mysterious and sacramental character.

But to return to our own practical duties. The first to which I desire especially to call your attention, is that of Public Prayer. I have observed with regret that the Churches in this Diocese are seldom open during the week for prayer. Now, without wishing to press upon you duties which you might feel unequal to perform, it appears to me that there are few places in the Diocese, (none where any number of parishioners reside,) in which prayers on the Litany days at least, and in many cases often, might not conveniently and most profitably be made.

The state of the Church and of the world demands more frequent intercession. The very life of the Church hangs upon it. Our people require it, and would in many instances be refreshed and comforted by it. The objection that few would attend is met at once by the fact that our Lord's promise is given not to the many, but to the few,—that the all-seeing presence of God should be our great inducement and reward,—and that the prayers of two or three would not continue under a blessing. Not to say that others would probably by degrees be found to add to the "three or two," and, if I must name a more humiliating reason, that we are almost the only body of Christians in the Province whose churches are shut up on one Lord's day to another. Let me hope that those who have for some time past continued this good practice will soon be no longer the exceptions, but that the rule will generally be observed among us. No idle distinctions of party can be a reason for the omission of prayer and intercession. A custom enjoined in Scripture, sanctioned by our Saviour, followed by his Apostles, and for which ample provision is made by our church, requires no recommendation from me, the most unworthy of its servants.

Nothing has contributed to bring the prayers of the Church into more general disuse than a slovenly hurried manner of saying them. And I would earnestly entreat my younger brethren in particular to attend to this point. Slowness and distinctness of utterance, without drawing, so as to give every word its proper enunciation, yet not to lay undue emphasis on any, especially on the pronouns and particles, are essential to good reading. An affected tone, and a habit of dramatizing the Prayers and the Lessons, as if a play were being enacted, is especially offensive to good taste. Simplicity, reality, distinct enunciation, and a reverent manner, seem to me to include the leading characteristics of a good reader.

For the benefit of my younger brethren in the Ministry, I may also make a few remarks on Preaching.

That our flocks are often led to place undue stress upon this part of our duty is obvious to all. The corrupt heart of man always values most that which excites or pleases self, which is most easily performed, and in the performance of which judgment is passed upon others. Preaching is liable to all these abuses. Mere hearing costs nothing; the hearer who admires or censures is, or fancies himself to be, a judge, and, though admonished or reproved, he embosoms himself in the critic's chair. Hence the undue preference of sermons over prayer; the contempt poured upon particular preaching, the exaltation of others, whilst few are found who hear in silence, weep, rejoice, and pray. Yet, though these evils everywhere abound, we should not act wisely in depreciating or in neglecting an ordinance of God.

"Preach the Word" is the eternal command; and what must be done in obedience to God ought to be done in the best possible manner. One of the great faults commonly found with Sermons is that they are dull. Preachers do not sufficiently study variety and copiousness of information. They "bring not forth out of their treasures things new and old." Either they dwell on single points of doctrine in every Sermon in almost the self-same words, or confine themselves to the same round of moral duties, or preach about nothing but the Church, or else they give no mention of it. If we take the Scripture for our guide in preaching, we shall find it otherwise. Continual variety is found in the Word of God. History and exhortation, precept and parable, sententious proverbs, simple narratives, holy and comforting doctrines, supported by weighty arguments, and followed by practical exhortations, are interspersed in rapid succession in its sacred pages. I would advise my younger brethren not to confine themselves to single trite texts, divided into three regular parts, with the same kind of conclusion for all. It is useful often to expound a longer passage of Scripture, as for instance, a Parable, a Psalm, or one of the Gospels or Epistles for the day; and, by following in the wake of the Church through-out the year, we are sure to obtain a variety of useful and interesting subjects. Thus the lives of the Saints, the sayings of our Saviour, the Christian application of Jewish Psalms, the principal events of our Lord's life, the prophecies of his first, the signs of his second advent, the doctrines and duties contained in the Creed and the Commandments, Prayer and the Sacraments, the nature, constitution and progress of the Church, will all in their turn furnish matter for instruction. Decies repetita placebit.

The style of the preaching is, in its degree, of as much importance as the matter. My meaning on this head cannot be so well expressed as in the words of Archbishop Secker. "The concern of a Parish Minister," says the Archbishop, "is to make the lowest of his congregation apprehend the doctrine of salvation by repentance, faith, and obedience, and to labour, that, when they know the way of life, they may walk in it. Smooth discourses, composed partly in fine words which they do not understand, partly in flowing sentences, which they cannot follow to the end, leave them as ignorant and uninformed as ever, and lull them into a fatal sleep. Your expressions may be common, without being low; yet employ the lowest, provided they are not ridiculous, rather than not be understood. Let your sentences, and the parts of them, be short where you can. Avoid rusticity and grossness in your style; yet be not too fond of smooth and soft and flowing language, but study to be nervous and expressive; and bear the censure of being unpolished, rather than unfluencing."

I venture to quote a few more remarks from the same judicious writer, on manner:—"Every man's voice and utterance belongs to himself alone; and it is vain to think of looking or talking like such and such a one. Therefore preserve

I am thankful to be able to strengthen myself by similar advice from the venerable Bishop of Toronto, in his late Charge.—"Let us, then, my brethren," says the Bishop, "take up the Book of Common Prayer, and ask our own hearts what it proposes for our guidance and direction, in bringing home the various means of grace to the hearts and understandings of our people. The first thing commanded is the use of the Morning and Evening Prayer daily throughout the year. Now this implies that our Churches should be open twice every day; and, accordingly, portions of the Old and New Testaments are allotted for each service, so that the most part of the Bible is to be read every year once, the New Testament three times, and the Psalms every month. We have reason to believe that for some time after the Reformation this order was regularly observed; and in large towns, even within the memory of many still living, some Churches were daily opened; and, blessed be God, the practice is again gradually reviving. In this Diocese I hope to see, in a short time, some of our Churches open daily in our rising towns, wherever the number of the Clergy will admit of the regular performance of the duty; and in country places it should remind us of our Missionary character, and that we ought to be able to give our people no week days, in different parts of our Missions, as often as our strength will admit. Our Church is a prayerful Church; and not to follow her directions, as far as in us lies, is to rebel against her authority, and to rob our people of their just inheritance, for the faithful exercise of daily prayer will doubtless bring down blessings on the land."

what is native to you, free it from adventitious faults, improve it if you can, but remember that you may deprave it by the endeavour, and certainly will if you change it essentially. Speak to your people as you would undertake to inform or persuade a friend in a concern of great moment, only with more deliberation, more strength and energy, in proportion to the numbers; and vary both your style and elocution, as in conversation you always do, suitably to your matter. For monotony soon deadens attention. It is worst, indeed, when uniformly unnatural, by degenerating into a kind of chant." To which I will add, that distinctness of utterance will both render your words certain to be heard, and will tend much more to fix the attention of your hearers than loudness of sound. (To be continued.)

Note A. "The revival of Rural Deaneries affords the means of organization immediately connected with the Church, and, as it were incorporated in its general system. The establishment of associations, corresponding with those ecclesiastical divisions, which might bring the Clergy together at stated times, and afford opportunities of personal intercourse and consultation on matters of interest to the Church, such as the administration of the Sacraments, the conduct of Schools for the poor, the relief of Clergymen disabled by infirmity, and their Widows and Orphans, has been recommended by the late Archbishop of the Church, and, under good regulations, would, I believe, be exceedingly useful. It would not only afford a means of seeing that the duties of the Clergy were more steadily performed, but would also afford a seasonable caution on the necessity of avoiding subjects of fruitless dispute, of making the meetings of the Clergy as practical as possible, and that no publication or acts from such meetings would lead to the disturbance of order in the Church, and too probably multiply instead of healing divisions."

Note B. "On a subject so much misapprehended I deem it not superfluous to add a short Note, showing the judgment of two Bishops of the English Church, separately from each other by an interval of a century, one of whom took an active part in compiling the Prayer Book, the other was equally zealous in defending and revising it, and was the author of one of its most excellent Prayers; Archbishop Cranmer and Bishop Sanderson. The latter, who was a more remarkable man, because, at an earlier period, he had seemed inclined to more loose and Erastian opinions, and because this judgment preceded, only by one year, the Preface to the Ordination Service, which I have above referred to.—In his Catechism of 1548, he says:—'We are glad that you are so ready to receive the Gospel, and that you believe the things which God by his Ministers doth teach and promise unto you, and so be saved by your faith, learn diligently. I pray you, by what words our Lord Jesus Christ gave this commission and commandment to his Ministers, and release them from our Lord's service, that so you may print them in their memories, and recite them the better when you come home.—The words of Christ be these.—'Our Lord Jesus breathed on his Apostles, and said, Receive the Holy Ghost; whose sins ye forgive, they are forgiven unto them; whose sins ye retain, they are retained.' And so you may print them in their memories, and recite them the better when you come home.—The words of Christ be these.—'Our Lord Jesus breathed on his Apostles, and said, Receive the Holy Ghost; whose sins ye forgive, they are forgiven unto them; whose sins ye retain, they are retained.' 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