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 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

partizan 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 to me especially useful at the present time. 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

Our 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 "stir up the gift that is in us" by remembrance of our ordinary, and because they are ordinary, our sometimes neglected of Religion, as Pastors of a true branch of the Catholic

tion, it becomes us to make the most of our preser meeting for that holy end.

old friendships, and to rejoice in the society of new

On us is laid the heavy, yet self-imposed burden, of according to their numbers and influence, by what is being "ministers of Christ, and stewards of the mys- termed a Paternal Government; that is, I suppose a teries 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 premonish, 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 untiring steadiness, ripe and cultivated knowledge, daily study, nice discrimination, elevated tone of action, calm contemplation, subdued demeanour. meekness and lowliness of mind, heavenly conversation, and deadness to the calls of pampered appetite who would make men angels in Heaven should strive sedulously faithful are at times surprised. And if the remembrance of sins of omission weighed heavily on religion, or viciousness of life." 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! lified in our own practice? Where is the Clergyman 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 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 men's souls." "It will be work enough," accountable for many others, who can think of it with- times wound, when you only mean to uphold. out trembling?" We can indeed easily perceive the so worldly, so self-indulgent, so disunited as they are? without rooting up also the wheat with them.' If all the Bishops and Clergy of our Church were

derly spirits among the multitude appeal to similar

sive delivery.

he belongs.

gesting one or two points for consideration which appear

1. It is peculiarly important that all Clergymenand 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 duty, at all seasons incumbent on us, is strengthened by the necessities of the times, the frequent calls of get that Christianity is as consistent with good sense, charity, and the desirableness of showing to those who as with truth. We speak the words of "truth and themselves live hardly, that we can "endure hardness, as good soldiers of Jesus Christ." A Clergyman household expenses, affected in his manner, and aiming at something more than usual by way of display, can (for this would be a reflection on revealed religion,) never obtain from people who are often poor that respect and attachment which are desirable: and if he to the wants and capacities of our fellow-Christians run into debt to supply himself with such superfluities, in general. 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 compara- of action, and to act in concert with each other, after tively scanty income, a portion of which is in all proin due season. Yet we must consider that our bodily trials are few, compared with those of the original the Dean Rural on the nature of his duties, but shall Missionaries in the Province, who often walked in leave it to the Clergy of each Deanery to select the duties. I would therefore call your attention to the deep snow and over miserable road-tracts from house person they may deem best qualified for that office, importance of a review of our true position, as Ministers to house, and scarcely ever enjoyed the luxury of a the tenure of which I propose should be for three

by the working of the gracious Spirit upon their hearts, favourable to the development of this grace, than our members. before God, and of their prospects for eternity. And however, is not really more in love with truth, because of importance which belong to us as Ministers of what not act wisely in depreciating or in neglecting an oras the excitement into which the civilized world is it has ceased to persecute it. A universal relaxation we believe to be an Apostolic branch of Christ's Holy thrown at this time is very unfavourable to such reflection and bonds has followed the decay of persecution. The State has abandoned the ancient theory I cannot suppose it to be necessary for me to prove to what must be done in obedience to God ought to be of an Establishment, (which may be defined to be the We meet here indeed with cheerfulness, to cement active support of what is believed to be the Truth, because it is true, with toleration, but without support, labourers in the gospel field; yet how much is there to what is conceived to be error), and has substituted to chasten our joy, and fill our hearts with trembling. the general recognition of all Christian Communities Government, which on grounds of necessity or expediency, recognizes the religion of all the Queen's subjects, without reference to the truth or 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 all these different parties. and degrading lust; in fine, that angelic life which he We must add to all these elements of confusion the extraordinary influence of the public press, which aims to lead on earth, is required of us. The very day and not merely to reflect, but to lead the public mind.hour on which we took those vows, and listened to the No check, no limit is imposed on its anonymous conawful words of our Church in imposing them, and the ductors. An infamous system of anonymous slander spirit in which we took them, and in which we have up is in all civilized countries permitted; and, on the to this day fulfilled them, is present to that Holy One, empty sophism, that public characters are public proto whom we must soon give our dread account. Can perty, we find men's principles anonymously accused, we then without fear and sadness pass over the events, and their lives anonymously traduced; the writers half of these, to us, momentous years? I am not now unveiling their disguise, so as to allow themselves to izes a more disingenuous concealment of its meaning, dwelling on those fouler crimes which expose the be known to fame, yet artfully concealing their names, clerical orders to just and overwhelming reproach and that they may escape detection and exposure. Shall development.2 Nor is it unworthy of notice, that which a primitive discipline must prevent or punish, we then cease to wonder that men are deficient in but I speak of those sins of omission into which the moral courage? We rather marvel that there should indolent frequently fall, and by which even the most be anything left to defend, any distinct system of faith,

ligion, 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 Which of us can say that the theory of our Church in stem it by moral courage. It may sound strange in regard to pastoral duties has been, to the full, exemp. your ears, yet I feel it necessary to say it, be not ashamed to be real men; to state distinctly, though so deplorably ignorant, or so intolerably vain, as to with sobriety and respect for others, your acknow-

No man indeed gains much, even in the opinions of from us might have stayed; some blinded spirits have the world, from a cowardly shrinking from the Cross, passed into sternity, whose blood may be required at our hands! How often have we been content with the poses. Though he may not be attacked with public poses. 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 sail-

ing in the same boat, only to be a little more sly. Remember, if public characters are public pro perty, much more should public accusers be public characters, or rather real characters. Shun therefore as a moral contamination the ignominy of anonymous says the holy Bishop Wilson, "for every man to give censure; nay, it might be better generally to avoid account of himself; but to stand charged, and be the risk of anonymous defence. For you may some-

Yet though we must be courageous, we are not evils which abound among our flocks; and we wonder | bound to force unwelcome truth at all times on unwilthat they listen to our discourses, and continue unim- ling auditors. There is a way of stating truth, which, proved. But may not a counterpart of their sins be by its eagerness and impetuosity, raises up adversaries; sometimes detected in ourselves? Do we not read and to be unable to distinguish between the things and expound the Holy Scriptures to others without which are vital, and those which are accidental and that stemp of reverend piety, that indubitable seal of alterable, is mere blindness or obstinacy. No prevalholiness which impresses, where it cannot persuade? ence of custom can warrant a departure from "the If men saw in our Order, universally, an entire self- faith once delivered to the Saints;" but habit and denial, a fervent and unshrinking zeal, a thorough love | custom may render some evils more tolerable, than we for the ordinances and discipline of our Church, and a could have supposed them to be: or we may with perfect union of mind and action, could they remain sorrow perceive, that we cannot "root up the tares,

On this ground I have abstained hitherto from perfectly joined together in the same mind and in calling your attention to many irregularities which the same judgment," and if that mind were "the mind | prevail in the Diocese, in reference to the manners of of Christ," we should have more hearts with us, and performing Divine Service, and the slovenly neglect our adversaries would have less power. The disor- with which Divine Officers are often treated.

The root of the matter lies much deeper than mere passions raging among ourselves; and while we creep Rubrical exactness. Where a spirit of obedience to and grovel on earth, we fail to "point to Heaven, and the Church exists as an ordinance of God, and a spirit Andrew's, Shediac, and Chatham.—See Note A. of love to Divine things, there will be no great diffi-

We must banish that frightful party spirit, that minute | before us by Saints in the Old Testament and in the | mental character. exclusiveness, which refuses the hand of fellowship to New. Our inquiry will not be, how much we may selves. The odious cries of High-Churchman and ence to the Church will be our heart's joy. And till gret that the Churches in this Diocese are seldom Low-Churchman, with other more offensive names, this spirit is attained, a minute and formal accuracy, open during the week for prayer. Now, without wishmust not be heard in our mouths, lest our own weapons enforced upon the people, contrary to their convictions ing to press upon you duties which you might feel writers, but, next to the pure foundation of Scripture, let us not mistake stubborn disobedience to the in- parishioners reside,) in which prayers on the Litany from the manly expositions of the master-spirits of the junctions of our spiritual mother for spirituality.-English Church. There must be about ourselves that True spirituality is the spirit of Jesus: it is lowly man can mistake, and which will persuade more forci- ance with godly ordinances, even when not absolutely bly than the most elegant diction, or the most impres- needed, as by our Lord at his baptism. Neither a Church hangs upon it. Our people require it, and religion which is all form without spirit, nor a religion | would in many instances be refreshed and comforted Our profession should be our life, our love, our joy, which is all spirit without form, can be intended for by it. The objection that few would attend is met our first thought in the morning, our last prayer at night, beings who are compounded of "body, and soul, and at once by the fact that our Lord's promise is given the object of our fondest hopes, of our unwearied inter- spirit," and whose eternal happiness is incomplete not to the many, but to the few,—that the all-seeing holier, so it was revised and corrected by wiser men which to the naked eye appear hazy and confused, Christians in the Province whose charches are shut up than ourselves; and that no man's folly is more mani- though we are still at a great distance from them .- from one Lord's day to another. Let me hope that fest than his, who sets up his own private judgment But the multitude are ever in extremes. In an age those who have for some time past continued this against the tried wisdom of the whole Body, to which when decent respect is paid to forms, they think of good practice will soon be no longer the exceptions, nothing else: now that the emptiness of the form with- but that the rule will generally be observed among us. I will conclude this first part of my address by sug- out the spirit is discovered, they can do without them No idle distinctions of party can be a reason for the

One part of our wisdom as Ministers of Religion the good sense of intelligent and educated men is made by our church, requires no recommendation tending. We must not confound the clamour of a me, the most unworthy of its servants.1 few interested writers with the general feeling of our fellow-Christians, nor on the other hand must we forsoberness." and our positions must be built upon sound sense, and reasonable proofs, or mankind will nown to be luxurious and extravagant in his dress, or reject then. I do not mean that we are to limit our doctrinal statements to the experience of mankind, but that our practical conclusions should be adapted

It will always be desirable, therefore, for us to consult together, as far as possible, on any important line bability unpaid; yet he is expected to meet his ble at all times, is more necessary now than ever; and engagements as punctually as if he himself were paid to promote it, I purpose to divide the Diocese into seven Deaneties Rural. I shall give instructions to years. By this means all the social and lesser meettiugs of the Clergy may assume a more definite and

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 uot be worse than ameaning, 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 remony; 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 authoror which requires for explanation, a more startling 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 istry, except as irregular acts, which he often sees fit to bless even with larger measures of grace than a more regular Ministry, but which there is no direct promise that He will bless? In consequence, all the the great champions of our Church against the Papacy ledged convictions, and to set your seal to what you have insisted on this point. They held, that though believe to be true; and let "mendax infamia" do its 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 n former ages. Bellarmine, and Baronius, would have scouted this new doctrine, as inconsistent with

1 Viz. Woodstock, Fredericton, Kingston, St. John, St.

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 mediæval 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 tyro in the

Christian faith; and if pursued to its legitimate con-

Christ with equal respect, as in their own day illumi-

nators, of the human race, waits for a still higher mis-

But to return to our own practical duties. The

days at least, and in many cases oftener, 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 cessions, 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 form leads us to a more distinct practical helief of the material belief of the material belief 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 helief of their parishes the conduct of the material with the immaterial reward,—and that the prayers of two or three would afford opportunities of personal intercourse and consultation on matters of interest to the Church, such as the administration of their parishes the conduct of School and the wherever charity and discretion will permit, with the literal injunctions, of the Book of Common Prayer:

Iteral injunctions, of the Book of Common Prayer:

The form leads us to a more distinct practical belief of the saving truth conveyed by it, as through the glass the "Kett flock;" and, if I must name a more hundle the saving truth conveyed by it, as through the glass well as a man a more hundle with distinctness on objects, we discern and deep with the form leads us to a more distinct practical belief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of their parishes, the conduct of Schools for the poor, the relief of the poor, the relief of the parishes, the conduct of Schools for the poor, the relief of the parishes, the conduct of Schools for the poor, the relief of the poor, the parishes are relief of the poor, the parishes are relief of the parishes are relief of the parishes. omission of prayer and intercession. A custom enjoined in Scripture, sanctioned by our Saviour, followed appears to consist in ascertaining in what direction by his Apostles, and for which ample provision is

> 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 carnestly entreat my younger brethren in particular to attend to this point. Slowness and distinctness of utterance, without drawling, 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 exalts 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 enthrones himself I proceed now to offer some observations on duties Yet, though these evils everywhere abound, we should

them, our ministerial acts must be invalidated; and unless our succession be lawful, I cannot understand unless our succession be lawful and the lawful and th mon 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 never is for the justification of the Church of England in the consti- "waving high," has always been esteemed for its vividmention it. If we take the Scripture for our guide tution and government thereof, that it is (as certainly it is) of mention 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, 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 bre-thren not to confine themselves to single trite texts, divided into three regular parts, with the same kind a Psalm, or one of the Gospels or Epistles for the day; and, by following in the wake of the Church throughout the year, we are sure to obtain a variety of useful Church, will all in their turn furnish matter for in-

struction. Decies repetita placebit. much importance as the matter, My meaning on this even as they stood affected to parties, the same affections still head cannot be so well expressed as in the words of Archbishop Secker. "The concern of a Parish Minby repentance, faith, and obedience, and to labour, in it. Smooth discourses, composed partly in fine 18 to 22. them into a fatal security. 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 Those who view the matter in this light will readily grant that grossness in your style; yet be not too fond of smooth | it would imply a want of faith, as well as of obedience, to so and soft and flowing language, but study to be ner-

unpolished, rather than uninfluencing." 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 in vain to think of looking or talking like such and such a one. Therefore preserve

1 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 Commmon Prayer, and ask our own hearts what it proposes for our guidance and direction, in bringing home the ous 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, portlons of the Old and New Testaments are aland 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 addit to the rew. clusions, the doctrine may probably end in that rationadmit of the regular performance of the duty; and in country places it should remind us of our Missionary character, and alistic system, which, regarding Moses, Mahomet, and that we ought to have appointments with our people on week days, in different parts of our Missions, as often as our strength will admit. Our Church is a prayerful Church; and not to ow 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,"

Our reformation then must begin at home. To cure culty. We shall prefer God's way to our own: and sion, which will change the whole nature of Christianity what is native to you, free it from adventitions faults, aspiring intellect to the drudgery of tuition. Among our flocks of schism, we must heal our own disorders. shall delight to honour Him, after the example set itself, and entirely abolish its mysterious and sacra- 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 those who have signed the same articles, own the same leave undone, but how much we can do. The service first to which I desire especially to call your attention, would undertake to inform or persuade a friend in a creeds, and are built on the same foundation with our- of the Sanctuary will be "perfect freedom." Obedi- is that of Public Prayer. I have observed with remore strength and energy, in proportion to the num- and pastoral fertility and repose. The Towy flowed bers; and vary both your style and elecution, as in through the grounds. Bonney gives a pleasing deconversation you always do, suitably to your matter. scription of the place. Embracing the rich sweep of be turned against ourselves. We should take our tone or their prejudices, may perhaps be "the letter that unequal to perform, it appears to me that there are For monotony soon deadens attention. It is worst, the valley from Carmarthen to Llandovery, Gronger of doctrine and practice, not from low interested writers, but, next to the pure foundation of Scripture, let us not mistake stubborn disobedience to the indistinctness of utterance will both render your words lives in the panorama of Dyer, with its streams, trees, certain to be heard, and will tend much more to fix and ruined castles. Of these, Dynevor, once the resithe attention of your hearers than loudness of sound. dence of the Welsh Princes, and Dryslwyn are visible

(To be continued.)

"The revival of Rural Deaneries affords the means of organication immediately connected with the Church, and, as it were incorporated in its general system. The establishment of associations, corresponding with those ecclesiastical divisions, instead of healing divisions.'

Note B. add a short Note, shewing the judgment of two Bishops of the English Church, separated from each other by an interval of a above referred .- In his Catechism of 1548, he says :- "Wherereserve they are reserved.' Now, good children, that you may the better understand these words of our Saviour Christ, you their preaching, as it is declared in the Gospel of St. John.

Now it is not to be doubted but that Christ's prayer was heard of his heavenly Father: wherefore it followeth that as many as helieved the preaching of Christ's disciples were as surely saved as if they had heard and believed Christ himself. And after Church, and as placed by the Providence of God in this Province, at this particular time.

2. In order to the effectual discharge of our duties, we should cultivate a grace in which most Christians as if they had heard and believed Christ himself. And alter Church, and as placed by the Providence of God in this Province, at this particular time.

2. In order to the effectual discharge of our duties, we should cultivate a grace in which most Christians as if they had heard and believed Christ himself. And alter Church, and alter Church, and the bonds of our union may be knit we should cultivate a grace in which most Christians are lamentably deficient—moral courage. It is obvious the foundation of Clerical Libraries, for the use of the when, by an unexpected incident, by deep affliction, or when the course of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the posterior and more numerous are lamentably deficient—moral courage. It is obvious the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the posterior and more numerous are lamentably deficient—moral courage. It is obvious the foundation of Clerical Libraries, for the use of the foundation of Clerical Libraries, for the use of the course of the foundation of Clerical Libraries and the foundation of Clerical Libraries are the foundation of Clerical Libraries and the foundation of the course of the course of the course of the foundation of the course of the foundation of the foundation of the foundation o world, and did study to plant the Gospel in many places.—
Wherefore when they found godly men, and meet to preach
God's Word, they laid their hands upon them and gave them
the Holy Ghost, as they themselves received of Christ the same Holy Ghost to execute their office. And they that were so ordained, were indeed, and also were called the Ministers of pass through the yielding air, which opened its bosom, Orders, or the lawful succession of our Ministry. I faults commonly found with Sermons is that they are would only observe, that unless our Orders be valid, unless those who gave them to us had power to give unless those who gave them to us had power to give the faults commonly found with Sermons is that they are our Lord Jesus Christ himself did first institute) was derived from the Apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the Apostles' time to with the stiffness of a tower, or the united strength of with the stiffness of a tower, or the united strength of the commonly found with Sermons is that they are our Lord Jesus Christ himself did first institute) was derived from the Apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the Apostles' time to with the stiffness of a tower, or the united strength of the commonly found with Sermons is that they are our Lord Jesus Christ himself did first institute) was derived from the Apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the Apostles' time to with the stiffness of a tower, or the united strength of with the stiffness of a tower, or the united strength of the commonly found with Sermons is that they are our Lord Jesus Christ himself did first institute) was derived from the Apostles unto others after them, by imposition of hands and giving the Holy Ghost, from the Apostles' time to with the stiffness of a tower, or the united strength of the common of the common

unto the world's end."

The words of Bishop Sanderson are these:—" Sufficient it of our Lord Jesus Christ, and by virtue of the commission they had received from him. Which besides that, it is clear from evident texts of Scripture, and from the testimony of as ancient and authentic records as the world bath any to shew for the busy."4 land: evidently deduced out of sundry passages in the Book of Consecration, (which Book is approved in the Articles of Reli-Church, or Degrees in the University;) and hath been constantly and unitormly maintained by our best writers, and by sent of antiquity to have been uniformly and universally throughout the whole Christian world, than the Lord's Day hath

The following extract from his Grace the Archbishon of He who brought down the Word of God and the gifts of the Spirit from above, has also devised the most effectual means of elsewhere for the means of grace, than in the sanctuary which the Lord hath built—hath built, as He himself bath declared,

GOLDEN GROVE. (From the Rev. R. A. Willmott's Life of Bishop Jeremy

God, was the beautiful and characteristic saying of Taylor, places a watery cloud in the eye, that when the light of heaven shines on it, it may produce a rainbow to be a sacrament and a memorial, that God and the sons of men do not love to see a man perish. His own history was a prolonged illustration of the image. In all the sorrows and wearinesses of his the trees which hang over the water, and are reflected dark journey, he was cheered by friends who seemed from the bottom."7 The illustration of the Christian's to be raised up to bless the persecuted pilgrim of the devotion by the wavering ascent of the lark, could only lotted for each service, so that the most part of the Bible is to be read every year once, the New Testament three times, of a hero. "When the north wind blove and it rains of a hero. "When the north wind blows, and it rains sadly, none but fools sit down in it and cry; wise people defend themselves against it with a warm garment, a good fire, and a dry roof." 2 Through every storm of difficulty and oppression he worked his way, climbing among the hills till a path opened before him, or some glimmering window guided him into hospitaor some glimmering window guided him into hospita-lity and a shelter. Such a light streamed over his ther through the mean, so doth he in spiritual. The sun riseth footsteps from the cheerful friendliness of Golden not all at once to his highest, from the darkness of midnight; Grove, the seat of Lord Carbery, and situated in the same village in which his necessities had reduced his

> Archbishop Secker's Charges. ² Holy Living, ch. ii. sec. 6

"Southern tracts of Cambria, deep embayed, With green hills fenced, and ocean's murmurs lulled."

from the windows of the present mansion. Dyer has not forgotten to notice the exquisite variety of foliage for which the vale of Towy is remarkable.

"Below the trees unnumbered rise, Beautiful invarious dyes, The gloomy pine, the poplar blue, The yellow beech, the sable yew; The slender fir that taper grows, The sturdy oak with broad spread boughs."

Dynevor Castle is shaded by oaks of extreme antiquity. The union of pastoral and baronial life com-Taylor could not contemplate roses a leady process. Taylor could not contemplate such a landscape without delight and gratitude. We exceedingly useful. It would give me pleasure to see them established in this Diocese." The Archbishop of Canterbury's Charge, 1844.—His Grace adds a seasonable caution on the necessity of avoiding subjects of fruitless dispute, of making and sequestrators, and they have taken all from me; the meetings of the Clergy as practicle as possible, and that mo publication of proceedings be allowed. The emanation of public resolutions or acts from such meetings would lead to the disturbance of order in the Church, and too probably multiply and I can still discourse, and unless I list, they have not taken away my merry countenance, and my cheer-On a subject so much gainsayed I deem it not superfluous to ful spirit, and a good conscience; they have still left me the providence of God, and all the promises of the English Church, separated 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 I eat and drink, I read and meditate. I can walk in prayers; Archbishop Cranmer and Bishop Sanderson. The Archbishop's judgment is the more remarkable, because, at an earlier period, he had seemed inclinable to more loose and Erastian opinions, and because this judgment preceded, only by one year, the Preface to the Ordination Service to which I have one year, the Preface to the Ordination Service to which I have that is, in virtue and wisdom, in the whole creation, and in God himself. And he that hath sath sath many causes of joy, and so great, is very much in love fore, good children, to the intent you may steadfastly believe all with sorrow and pecvishness, who loses all these pleathings 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 rehearse them here, word for word, that so you may print them in their here, word for word, that so you may print them in their pany in his funeral sorrow for the loss of one of Poppear's not registed them the hetter when you can be not pear's hairs, or help to mourn for Lesbia's sparrow; memories, and recite them the better when you come home.—
The words of Christ be these—'Our Lord Jesus breathed on and because he loves it, he deserves to starve in the his Apostles, and said, Receive the Holy Ghost: whose sins ye forgive, they are forgiven unto them; and whose sins you circled with blessings."* "Let everything you see," he wrote at the same season, "represent to your spirit shall know that our Lord Jesus Christ, when he began to preach, the excellency and the power of God, and let your he did call and choose his twelve Apostles; and afterwards, conversation with the creatures lead you unto the besides those twelve, he sent forth three score and ten Disciples. Creator; and so shall your actions be done more freand gave them authority to preach the Gospel. And a little before his death and passion he made his prayer to his heavenly Father for them, and for all those that should believe through

t's Word (which and appeared its violence, by e on the top of all its glories." 3

Pope's description of the trees round a monastery. ness and truth; but it yields, in grandeur and force of tations of the passions "in health, are always restless

Milton might have enriched a new Penseroso with the comparison of the soul's progress in moral and intellectual glory, to the course of the sun, from its of conclusion for all. It is useful often to expound a gion, Art. 36, confirmed by Act of Parliament, and subscribed dawn to fulness. "But as when the sun, approaching onger passage of Scripture, as for instance, a Parable, unto by all persons that have heretofore taken Orders in the towards the gates of the morning, first opens a little . eye of heaven, and sends away the spirits of darkness. all the sober, orderly, and orthodox sons of this Church. The and gives light to a cock, and calls up the lark to point hath been so abundantly proved by sundry learned men, matins, and by and by gilds the fringes of a cloud, and and interesting subjects. Thus the lives of the Saints, and cleared from the exceptions of Novelists, that more need the sayings of our Saviour, the Christian application of the satisfaction of any intelligent man that will horns, like those which decked the brows of Moses, peeps over the eastern hills, thrusting out his golden of Jewish Psalms, the principal events of our Lord's life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the prophecies of his first, the signs of his second life, the principal events of our Lord's life, the principal events of his own reason. Only I could wish that they who plead so eagerly for the Jus Divinum of the Lord's life, the principal events of our Lord's life, th advent, the doctrines and duties contained in the Created and the Commandments, Prayer and the Sacraments, the nature, constitution and progress of the Church, all all in their turn furnish matter for inhave been brought for either, that leadeth them to have such showers, and sets quickly; so is a man's reason and different judgments thereof; or rather some prejudicate conceit his life." Taylor may have beheld this spectacle over The style of the preaching is, in its degree, of as of their own; which having formerly fancied to themselves the romantic hills that shelter Golden Grove on the abiding, they cannot easily lay aside. Which partiality (for I am loath to call it perverseness) of spirit, is by so much the more inexcusable in this rectionly in this rection of the process. more inexcusable in this particular; by how much Episcopal country, like South Wales; this sudden darkening of ister," says the Archbishop, "is to make the lowest of his congregation apprehend the doctrine of salvation of salvation are the sun with rain and tempest being the distinguishing greater pregnancy and clearness, and attested by a fuller consent of an artist Particular; by how much Episcopal country, like South Wales; this sudden darkening of the sun with rain and tempest being the distinguishing greater pregnancy and clearness, and attested by a fuller consent of an artist Particular; by how much Episcopal country, like South Wales; this sudden darkening of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the distinguishing artist property of the sun with rain and tempest being the sun with rain splendour and joyfulness to vapour and melancholy, is that, when they know the way of life, they may walk hitherto been shewn to be." - Sunderson's Tracton Episcopacy, often so wonderful as to resemble the effect of enchantment. The wind rises, mists roll up swiftly from the words which they do not understand, parly in flowing sentences, which they cannot follow to the end, leave sentences, which they cannot follow to the end, leave -"In speaking thus of the Church of Divine appointment, I speaking thus of the Church of Divine appointment, I disappears, to return, after an interval, with heightened splendour. The light and festive Gay was the earliest English writer who pointed out the charm of this description. If compared with a sunrise by Bishop Hall, its brilliancy of colour will be perceived."5

Taylor, like Claude, seems to have felt that by taking nature as he found it, he soldom produced beauty. Reynolds describes the pictures of that painter as vous and expressive; and bear the censure of being unpolished, rather than uninfluencing."

*on a rock,' and bath assured its perpetuity to the end of the unpolished, rather than uninfluencing."

*on a rock,' and bath assured its perpetuity to the end of the unpolished, rather than uninfluencing." previously made from scattered scenes and prospects of unusual loveliness. The preacher resembled the artist. And as the most magnificent landscapes have been given to us by historical painters-Titian, Caracci, N. Poussin, -so we are indebted for some of the brightest landscapes in words to the grave instructors in theology and virtue

The same happy selection of rural images accompanies him into the severer paths of argument; he warns those who seek in a speculative faith an independent element of salvation, "that they cat shadows; and when they are drowning, catch at the images of have proceeded from one who went out to meditate in the fields, in the morning hours and at eventide .-"For so have I seen a lark rising from his bed of grass,

1 Holy Living, ch. ii. sec. 6. Of Contentedness. ² Ibid. ch. i. sec. 3.

3 Holy Dying, cb. iii. sec. 6.

5 "God is the God of order, not of confusion. As, therefore, but first sends forth some feeble glimmerings of light in the dawning; then looks out with weak and waterish beams; and so by degrees ascends to the midst of heaven." - Meditations

6 Fourth Discourse. 7 On Lukewarmuess in Zeal, pt. ii.