

need to be placed in all our Churches to receive the alms of the ch. for the benefit of the poor of that particular parish. A very curious decision of Sir Leiston Fowye, in the reign of George I., has been lately published, which sets this matter at rest, for it is therein distinctly stated as the law at that time, (and it does not appear that any adverse decision has been since made to revert it,) that no collections can be legally made in Churches during the reading of the offertory, except for the poor of the parish, but by the leave and permission of the Crown. If, therefore, you think fit to restore the use of the offertory in any of the Churches where you may be appointed to serve, you will bear in mind that all the money so collected can only be legally applied to the relief of the poor of the parish.

"I have thus stated my opinion upon some of those points which have been the most fruitful causes of dissection between the clergy and the laity; and in conclusion I will only refer you to one of the questions which you will be called upon to answer to-morrow. You will be asked, 'Will you maintain and set forward, as much as lieth in you, quietness, peace, and love among all christian people, and especially among them that are or shall be committed to your charge.' To this question you will be required solemnly to reply, 'I will do so, the Lord being my helper.' Be assured that your usefulness in your parishes will very much depend upon your fulfilling the pledge which you will thus give; and if you will go forth to your respective cures anxious to fulfil your sacred duties in the spirit of peace—not pertinacious about trifles, even if the law be on your side, and still less so if this be doubtful, anxious only to win souls to Christ—and with this view endeavouring to conciliate the affections of your people, while you point out to them the way of everlasting life, the Lord will 'be your helper.' He will bless your ministerial labours with success, and may you hereafter be enabled to appear before his judgment seat, and say, with well grounded confidence, 'Of those whom thou hast given me have I lost none.'"

#### Also in his Charge in 1845—

"My Reverend Brethren.—It has always struck me that the best use to which we can apply such occasions as the present, when the Bishop has the opportunity of addressing the whole of the Clergy, is for him to dwell on such events affecting the interests of the Church as may have occurred since the last visitation, or on such opinions as may have become prevalent calculated to have a prejudicial effect on the interests of the Church. In reviewing the points, which, on this principle, I shall think it my duty to bring before you, the first which presents itself as the most important, not only on account of its effects, but also with regard to the specious grounds on which it rests, is an undue regard for antiquity—an excessive respect for primitive practices; and which has shown itself not only in the restoration of obsolete forms and ceremonies but even in the architecture and ornaments of our Churches.

"But not only were the writings of these fathers dangerous on account of their too ready observance of such ceremonials,—the worship of saints, the adoration of relics, the doctrines of the Millennium and of Purgatory, were all to be traced to these early writers; and although the worship of the Virgin, Transubstantiation, the abuses of the confessional, and the supremacy of the Pope, were errors of later introduction, still even these might plead the authority of considerable antiquity. Besides, if we look to antiquity as our guide, it became a question which of the fathers we should adopt, for they continually contradicted each other. Should we believe, with Justin Martyr and Irenaeus, that the dead in Christ should reign with him bodily at Jerusalem, or with others who treated such ideas as the dreams of children? Should we, with the Greek fathers, believe that the procession of the Holy Spirit was only from the Father, or, with the Latins, from the Father and Son? In short, he who trusted to antiquity would find so much diversity of opinion among the fathers of the Church that he would be tossed about upon these troubled waters as to search in vain for an anchor for his soul in patristic theology. Were then the writings and traditions of antiquity to be repudiated as worse than useless, and calculated to