

relating to the Church in England will have any force or effect in the colonies, unless expressly extended to them, or unless, not being so extended, they are adopted by the Colonial Legislatures; such for example as the late important Act altering the form of Subscriptions at ordinations, etc. He expresses a doubt whether new Canons or alterations of existing Canons, made, with Royal assent, by Convocation of the Province of Canterbury, must or may be adopted in those colonies whose bishops are still subject to the Metropolitan See of Canterbury. His Lordship does not approve of the changes recently thus made allowing the parents of a child to become sponsors in Baptism, and he brings forward good reasons to support his views, which only necessity can set aside.

With reference to recent attacks upon the inspiration of Holy Scripture, the Bishop says:—

“Indeed we should have, I conceive, very little, or assuredly much less than we all have, to do, or more curiosity than I at least possess, to occupy ourselves with difficulties and objections which have been explained and answered, as far as need be, or ought to be required, many times and many years ago. I say as far as need be, and ought to be required, because in regard to the Old Testament history—remembering its great antiquity, the manner of its preservation and transmission, and that it is, and must be, in great part its own interpreter—it would be strange indeed if there were not some things in it hard to be understood and explained, which a perverse ingenuity might represent as errors or contradictions. How much more may we expect this result, when the professed object of the history is to make known the will and purpose, the doings and dealings, of Almighty God; and those things, respecting which our blessed Lord even thanks His Heavenly Father, because he has hid them from the wise and prudent (that is, in their own sight), though he has revealed them unto babes. ‘There is a sacred obscurity,’ says Bishop Wilson, ‘in the Holy Scriptures, which we ought to value them for; because that convinceth us that we are not to hope to understand them, without a light from God, which we must ask from God, and fit ourselves to receive it.’”

The Bishop does not make age of candidates a criterion of fitness for Confirmation, but is of opinion that they should be instructed and prepared to proceed at once to the Holy Communion. (May we respectfully suggest that the assumption of vows furnishes a strong hold upon the confirmed, even though they do not proceed to the Holy Sacrament, and a tangible ground for further exhortation from their teachers.) He urges the expediency of keeping a register of the confirmed, with a space to note their first Communion, and remarks upon their subsequent life and behaviour. Also, issue of tickets or cards to the confirmed stating their admission to the rites of the Church. We would gladly have seen a recommendation of letters commendatory from the rector of a parish to the Church generally in favor of those who are changing their residence.

In order to make the Prayer-book better understood, the Bishop insists upon the duty of public catechising as enjoined by our Church both in the rubric and canons. He says that the teaching in the Sunday school by no means relieves the clergy of this duty, or supersedes the necessity of further catechising.

With reference to preaching, the Bishop enjoins “plainness of speech,” and quotes Bishop Wilson; “I would rather send my hearers home smiting on their breasts, than preach the most eloquent sermon in the world.” He professes no sympathy with that fear of giving offence which passes by faults and failings or extenuates them with an affectation of clarity, where charity has no place. He regards this want of moral courage as one of the evils of the colony, and his wise teaching may be applicable elsewhere.