

# The Church.

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## Poetry.

### THE FORSAKEN HEARTH.

BY MRS. REMANS.

"And still the green is bright with flowers;  
And dancing through the sunny hours,  
Like blossoms from the enchanted bowers  
On a sudden watted by,  
Obedient to the change of air,  
And proudly feeling they are fair,  
Glide bird and butterfly,  
But where is the tiny hunter-roust,  
That revelled on the dance and shout,  
Against their stay prey?"—WILSON.

The hearth, the hearth is desolate—the fire is quenched and gone,  
That into happy children's eyes brightly laughing shone;  
The place where mirth and music met is hushed through day  
and night;

Oh! for one kind, one sunny face, of all that here made light!  
But scattered are those pleasant smiles afar by mountain and shore,  
Like gleaming waters from one spring dispersed to meet no more;  
Those kindred eyes reflect no more each other's grief or mirth;  
Unbound is that sweet wreath of home—alas! the lonely hearth!

The voices that have mingled here now speak another tongue,  
Or breathe, perchance to allow ours the songs their mother sung;  
Sad, strangely sad, in stranger lands, must sound each household  
tone—  
The hearth, the hearth is desolate—the bright fire quenched  
and gone!

But are they speaking, singing yet, as in their days of gloom?  
Those voices, are they lovely still? still sweet on land or sea?  
Oh! some are hushed, and some are changed—and never shall  
one strain  
Blend their fraternal cadences triumphantly again!

And of the hearts that here were linked by long-remembered  
years,  
Alas! the brother knows not now where fall the sister's tears!  
One haply revels at the feast, while one may droop alone;  
For broken is the household chain—the bright fire quenched  
and gone!

Not so!—'tis not a broken chain—the memory binds them still,  
Thou holy hearth of other days, though silent now and chill!  
The smiles, the tears, the rites held by their attesting stone,  
Have yet a living power to mark thy children for thine own.

The father's voice—the mother's prayer—though called from  
earth away—  
With music rising from the dead, their spirits yet shall sway;  
And by the past, and by the grave, the parted yet are one,  
Though the loved hearth be desolate, the bright fire quenched  
and gone.

## THE FIVE EMPIRES.

### A COMPENDIUM OF ANCIENT HISTORY.

BY THE REV. ROBERT L. WILBERFORCE.\*  
(From *The Englishman's Magazine*.)

It is a sketch by a master-hand; and though for ourselves we regret that it is not more copious in some of the parts, its very brevity gives to it a force and spirit which might, perhaps, have been lost, had the author descended more into particulars. It is the work of a philosopher, in the best sense of the term,—one who proves his love for learning, not by slighting the testimony of all who have gone before, and building up a baseless theory of his own, but by patiently collecting facts from original sources. For the first time, too, we have history interpreted by revelation; and the result is such as cannot fail to impress the mind with exalted views of the wisdom, and power, and goodness of God. Indeed, we do not know any work that we would sooner put into the hands of the unbeliever. It is incidentally the strongest confirmation of our faith. We were struck with this very forcibly in the narrative of the two earliest periods of the world. While reading Mr. Wilberforce's volume, we chanced to take up Keightley's "Outlines of History," published in Lardner's Cyclopedia; and the contrast between the simple and intelligible narrative derived from the inspired writers, contained in the former, with the sceptical, pedantic, and unsatisfactory speculations of the latter, did certainly convince us, more than we had ever been convinced before, that there is a sort of spurious learning, which partakes more of the obscuring properties of the fog than of the enlightening beams of the sun.—For instance, we do not see that the modern theory, which distributes mankind into an arbitrary division, the Caucasian, the Mongol, and the Negro, possesses any advantage over the scriptural statement that they are derived from the three sons of Noah. And, indeed, we believe that the most recent inquiries into the relation of the different languages, while it exactly harmonises with the latter, cannot be reconciled with the new theory that has been propounded. Or, again, whether it is a more satisfactory account of the admitted inferiority of the Negro to the other races of mankind, to recognise the providential purpose of God bringing to pass a curse which He had denounced on their father Ham; or to refer to a peculiar formation of the skull, as if that were not rather the effect and proof of a degraded intellect than the efficient cause? We maintain that the scriptural account is both more satisfactory and more philosophical.

But this by the way: our business is with the details of fact. A tendency to association as a means of strength, whether for offence or defence, developed itself at a very early period of our history. The first city was built by the son of Cain; and in less than a hundred years after the flood occurred the presumptuous attempt to construct the tower of Babel, "whose top might reach unto heaven; that they might make a name, lest they should be scattered abroad upon the face of the earth." But these attempts were not accompanied with the Divine blessing, because they were undertaken in a mere selfish feeling of independence. Babylon had been already founded by Nimrod, a man of violence and cunning. Still it was the purpose of God to bring about the restoration of man to His own lost image (the great object of which history unfolds the execution) concurrently with the progress of mankind in civilisation. Thus all the great empires of the world had their existence foretold in prophecy, and were made instrumental in forwarding that design. It is a melancholy proof, indeed, of man's corruption, that human learning and skill have too often been employed by their possessors in opposition to Him. Thus the inventors of several mechanical arts are related to have been of the wicked family of Cain; yet among all the artificers of our busy land, there is not one, nor has there ever been one in the world, of whom the Almighty might not say, as he did of Bezalel (Ex. xxxi. 3-5), "Behold I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship." And woe is that man, or that nation, who forgets to make such acknowledgment! There is no feature in Mr. Wilberforce's volume which has pleased us more than the just and candid manner in which he has arranged the rival claims, as they have been made by foolish persons to appear, of revelation and civilisation. There is no doubt a tendency in man to magnify his own performances beyond their due proportions, and to forget from whence the gift cometh. But to imitate such jealousy in God's behalf is surely not to do Him honour. It is not the method which God Himself has used in the providential government of the world. He has never declared Himself an enemy to man's improvement in literature, or arts, or science. On the contrary, we shall find that the individuals who have been most distinguished in these several pursuits, have been they who have drunk deepest of His Spirit. In the heathen world the master-minds were ever embued with a deep religious feeling.

Socrates and Plato, the profoundest philosophers the world has known, are remarkable instances of this fact. The wisest men of their time have usually been the best. The names of Homer and Æschylus, Herodotus and Thucydides, of Livy and Cicero, of Bacon, and Hooker, and Newton, are embued in the remembrance of the world, as men who, while they mastered all earthly wisdom, possessed also devout and reverent minds. In the Bible, also, we see the wisdom of Solomon, and the learning of Moses and of St. Paul, dedicated to God's service. The worship in the temple, too, was aided by every thing that art or science could contribute, to gladden the spirits and to impress the mind of the worshipper.

In the great outline of world-history the same method is observable, of making every thing subservient to the accomplishment of the divine purpose. Each of the four great empires, which successively occupied the stage of the world, prepared the way for the bringing in of Christ's kingdom, which is the fifth. These were the Assyrian,\* the Persian, the Grecian, and the Roman. The first of these empires, which flourished from 2200 years B.C. to 548 B.C., is intimately mixed up with the Jewish history, and was made instrumental in God's hands in purifying that people from the corruptions of idolatry; for in the strange land to which they were carried captive, they repented of their transgressions, and returned unto the Lord. Cyrus, the founder of the second or Persian monarchy, restored the Jews to their native land; and Alexander the Great, whose short-lived empire was chiefly carved out of the power of Persia, as well as his successors, materially affected the Jewish history, by the founding Alexandria, which shortly became the capital of learning and of commerce, as well as by repeated invasions of Judea.

But two centuries previous to the time of Alexander, another and more influential empire had arisen,—an empire, not of numbers, nor of physical force, but of intellect, to the ruins of which an admiring world still continues to do homage. This was the empire of Greece, differing from all that had preceded it, in that it acknowledged no sovereign head, but made up of several independent communities bound together by strong national and religious feeling. But how did this empire contribute to the establishment of Christ's kingdom? We answer, in two ways. It was stated above to have been the purpose of God to employ human means in bringing in the Gospel of His Son. But there was another purpose first to be answered, viz. to show the insufficiency of those means in themselves. Under the large empires of the East the happiness of man had certainly not advanced. It now remained to be shown that mental refinement and intellectual cultivation were alike unavailing. The scene chosen whereon to make this demonstration was the most favourable imaginable. The climate, the position, and the country of Greece, were all the best adapted for the development of man's natural faculties. Even now we turn to Grecian literature and art for models of every species of excellence. And what were the conclusions of their wisest men? They issued in this, that man's existence was a problem, which could only be discovered, should it please God at some time specially to reveal it to mankind. So concluded Plato, the greatest of human sages; a more competent witness, we presume, than the shallow pretender to science of the present day, who, living within the light of the Gospel, disowns the obligations he is under to it, and fancies that his puny intellect can see farther into spiritual mysteries than could the wisest of ancient philosophers. It was at Athens, the principal city of Greece, that St. Paul found the altar dedicated "to the unknown God."

But the literature of Greece was to be subservient to God's glory in another way. The language in which it was embodied is unrivalled for its beauty, its flexibility, and its perspicuity. It was destined, then, to be the herald of Christianity. The whole of the New Testament is composed in that idiom.

The political influence of Greece, however, was small; and the empire of Rome was raised up by God to bring in the kingdom of the Messiah. In that empire the world saw, what it never before beheld, and as prophecy assures us, never will again. A simple and a manly people, in sublimity of mind and refinement of taste far inferior to the Greeks, but in body more vigorous, in purposes more resolute, and of far sterner morality, were seen gradually to add dominion to dominion, and promised almost to realise that vision, which the hearts of many yearned to witness—the establishment of a universal kingdom, wherein peace and virtue should reign supreme. But at the very moment that the desired prospect seemed nearest to realisation, the tide of internal corruption spread poison to the fountain of their life's blood. Suddenly were they cast aside of God; the noblest of their poets testifying, like Plato among the Greeks, the "earliest expectation of the creature" of some messenger from heaven, who should restore the disordered elements of society, and bring in an age of peace, and purity, and truth. And truly that age was fast approaching. The Son of Mary was being born at Bethlehem, even while Virgil sung. And that which the empire of Rome could not in itself accomplish, it was yet made instrumental in propagating. At no former period of the world's history had there existed any such facilities of communication as under the Roman emperors. From the Thames to the Indus, from the north of Germany to the south of Egypt, the armies of the empire had extended their roads, their police, and their adopted language of Greece. St. Paul's privilege of Roman citizenship would have been acknowledged and respected as well in Spain or at Carthage as in Judea. "In the days of these kings did God, the God of heaven, set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand for ever" (Dan. ii. 44). This is the Gospel of our Lord Jesus Christ, which is fitly called a "kingdom;" for it meant to exercise dominion over the hearts of men, and to be as a city which is at unity within itself, observing throughout the apostolic government and discipline, and holding fast the apostolic bond of communion among all its branches.

That this purpose is not more effectually fulfilled, we shall all have to answer in our several proportions, according as we do ought which may hinder the promotion of catholic unity. The Church, we are assured by prophecy, is that divine institution—the fifth empire, which shall never be destroyed—which is designed for the promotion of God's glory and man's happiness. In the fourth century, when Constantine, the emperor of the whole civilised world, presided at Nice in Bithynia, over a council of bishops summoned from every quarter of the globe, the promise seemed near to its accomplishment. Then, for the first time, did kings become the "nursing-fathers of the Church;" and the name of Christ began to be respected throughout the limits of the known world. Since that time other nations have indeed been gathered into the fold, but amid the apostasy and unfaithfulness of many

professing Christians. Still may we hope that God will in the end make good to prevail, even out of evil; and as the kingdom of His Son had its beginning in a way contrary to the expectations of mankind, so may we not despair, even in the day of rebuke and blasphemy, that the Almighty may yet turn the unruly wills and affections of sinful men, and restore the waste places of His Church, and gather together the outcasts of Israel.

But here we must conclude this hasty and imperfect sketch of the most interesting and important subject to which the study of man can be directed; earnestly advising those of our readers who are able, to fill up the details from the excellent book we have recommended them. It is not the least beneficial result of this study, that it enables a person to acquire a comprehensive view of the Bible; as a knowledge of the history of God's people, as contained in the sacred volume, imparts a unity and consistency to the study of ancient history, which cannot be gained from any other quarter. Again; when pursued in this manner it shows us the mingled strength and weakness of man. In reading the records of human achievement we see man's wisdom ever baffled, his counsels brought to naught, and the schemes by which he sought to accomplish the aggrandisement of our race defeated. But this does not imply that God is hostile to such a purpose, only that He will bring it to pass in His own way; just as Moses, when, of his own suggestion, he sought to deliver his countrymen, failed in so doing, and effected it only when he had received the Divine commission. Of the numerous minor and incidental advantages derivable from this study, a few only can even very briefly be glanced at. To be acquainted with the poets, the historians, and the philosophers of Greece and Rome, is to know the greatest of uninspired writers; while the languages in which they wrote have never been equalled either in ancient or modern times. Moreover, the language, as well as the laws of Rome, have very largely been the originals to ourselves. It is sometimes asked, indeed, why, in the education of the children of the upper classes, so much time should be devoted to the languages and histories of antiquity? Such a question can only proceed from extreme ignorance. Where shall the reason find so noble a field to exercise itself as in the pages of Aristotle? where shall the taste so well be formed as in the study of Horace, and Virgil, and Sophocles? where is the philosophy of history better exhibited than in Thucydides, or Tacitus, or Polybius? or what orators of later days may be compared with Demosthenes and Cicero? True it is that these writers were noblest sort; but they were heathens of the noblest sort. In them, and others who are included among the "classical" authors, seem to have been concentrated the choicest of nature's gifts. They were men, too, who never debased their great powers by pandering to the corruptions of the age; their writings are, almost without exception, pure, moral, and elevating. And if they failed to reach the great truths which unfold the destiny of man, and to proclaim the highest principles of personal and social virtue, what is this but an indirect confirmation of that scriptural truth, that "the Lord giveth wisdom; out of His mouth cometh knowledge and understanding;" that truth, and love, and knowledge, have their place beside the throne of God? We shall see, in studying history, that it is to the spread of Christianity that society is indebted for its greatest improvements; and that without it the highest refinement of civilised life is neither productive of general happiness nor of virtue.

## DIocese of Ripon.

### VISITATION OF THE ARCHDEACON OF CRAVEN.

(From *The Church Intelligencer*, June 14.)

The Venerable Charles Musgrave, D.D., Archdeacon of the Archdeaconry of Craven, held a Court of Visitation at the Parish Church, Leeds, on Wednesday, May 31.

At nine o'clock in the morning, the Rev. F. T. Cookson, the Archdeacon's Official, *pro temp.*, and E. J. Teale, Esq., the Registrar of the Archdeaconry, attended at the Royal Hotel, Briggate, and received the declarations of the new Churchwardens.

At half-past eleven o'clock, Divine Service was celebrated in the Parish Church. The prayers were read by the Rev. Dr. Hook, the Vicar of Leeds; and the Rev. W. Hoal, Vicar of Birstal, preached an eloquent and appropriate sermon, taking for his text Ephesians, iv. 19.

After Divine Service was concluded,

The Venerable the Archdeacon called the assembled Clergy around him, and addressed them as follows:

My Rev. brethren,—In times so stirring as those through which we are now passing, we can hardly meet, at however short an interval, but some new topics present themselves for consideration and remark. The excitement of our day, powerfully as it acts upon all our institutions, peculiarly affects the Church, rendering it expedient, if not imperative, at these our annual synods, to glance at the chief points of immediate or remote interest which may have intervened between one assembling to another. Such has hitherto been the case through the whole period of our official connection, in which I have felt myself called upon from year to year to dwell on questions touching indeed the temporal, rather than the spiritual economy of the Church, and to submit to you the result of my best reflection on various acts of the Legislature too intimately bearing on the revenues, the discipline, or the authority of the Church to be allowed to pass unnoticed. It would be far more congenial to all my better feelings to be free to address you on questions of deeper and more solemn interest; and should ever the feverishness inseparable from this season of rapid and extensive change give place to greater settledness, we might improve our periodical meetings to more advantage by contemplating together the great end of our appointment as the guides and the pastors of the flock of Christ, and encourage each other to renewed and persevering fidelity, and earnestness in our high and holy calling. The first point to which I would advert is the failure of our recent petition from this Archdeaconry against the proposed union of the Sees of St. Asaph and Bangor—a measure viewed with the deepest concern by a large majority of the Clergy from one end of the kingdom to the other. Still, though fully sympathizing with the general, all but universal, repugnance to this measure; though deprecating the violence which the extinction of either of these ancient Sees must do to many sacred associations, I have never been insensible to the difficulties of its prevention. It was no hasty and unadvised act of an unfriendly Legislature which had ordained its suppression. The Legislature had not originated the idea. It had but carried out the recommendation of the Royal Commission, comprising names not only of men of chiefest consideration in the State, but of Prelates of the highest position and honour in the Church. The Commissioners were directed in the wide range of their inquiries to investigate the whole condition of the Church. But their first report, on which the Act in question was founded, had exclusive reference to the more equal distribution of Episcopal duties and revenues. It had long been made a reproach to the Church, that large as was the aggregate of the Episcopal revenues they did not cover the maintenance of the Episcopate; and that while the richer Sees were so slenderly endowed as to need supplementary preferments, either

Cathedral dignities or benefices in commendam, to meet the most moderate scale of expenditure incident to the position of a Bishop. It was thought, therefore, that by a better apportionment this evil might be rectified, and that by the consolidation of certain adjacent Bishoprics, provision might be made for the erection of two new Sees in this and the adjoining county, where the population had outgrown the existing means for its Episcopal supervision. The principles which were to regulate this adjustment were—First, to endow the new Sees, not from any general fund which might accrue to the Commissioners, but entirely from the moneys derived from the Bishops; and, secondly, to avoid provoking any hostility to the arrangement by adding to the Hierarchy. Parliament must have relinquished one or both of these principles, had they acceded to our petitions; but in concurrence with the chief ruler in the Church, whom all good men delight to honor, they are averse to relinquish either; and in the face of this determination—it would bespeak a want of due submission, on our part, to continue an unavailing opposition. The united Diocese, even in territorial extent, will be less than the adjoining Diocese of St. David's; while as regards population, and another very important element in the calculation, numbers of benefices, it will be as compared with the several Dioceses of England and Wales, considerably below the average. We may hope, therefore, that practically it will not prove too onerous for its one Bishop, and since whatever might be the settlement as to Episcopal duties, the Episcopal revenues alone were available for their provision, the question ultimately narrowed itself to the alternative of uniting the two Sees or abandoning the intended See of Manchester. It is now supposed that the two Sees will be united, but that the revenues of the suppressed See will not be sent out of the diocese. But my Rev. Brethren, participating as we have largely done in the benefits of the late revision in giving us the See of Ripon, I know not how we could with any consistency resist a like arrangement for the erection of the See of Manchester. Nothing, however, was further from the desire or thought of any one among us than to obstruct the appointment of a Bishop for the more immediate oversight of the Church in that densely-populated district. But we could not forget that there was one known to the Church, as there is still to the statute law (26th Henry VII.) an order of Suffragans, which we in this Archdeaconry are not singular in thinking might be advantageously revived, and nowhere, perhaps, as an experiment, with more promising good than in the very district of Manchester. I am aware that a distinguished Prelate, whose calm and dignified bearings amid the exciting questions of our day commands deserved deference and respect (I allude to the Bishop of Lincoln) has publicly recorded the judgment of himself and his Right Rev. Brethren as averse to the establishment of Suffragans. I may, indeed, have its difficulties and its inconveniences, for such are alleged to have led to their discontinuance. But we have high authority for their usefulness, authority held in enduring honour in questions relating to the constitution and good government of the Church. I might refer you to Archbishop Usher's Reduction of Episcopacy, or to that learned canonist, Bishop Gibson, who laments the abeyance of the order, and contends for its restoration with especial reference to its bearing on the more perfect discipline of the Church. And whatever its desirability in his day, the wants of the Church are largely multiplied in our own. The time is come when it would tend to great public good that the Bishop should be known not only as the Ruler, but as the Chief Pastor, of the Diocese, where, if his presence could be seen in every parish within his spiritual jurisdiction, it could not fail to strengthen the hands of the parochial Clergy, and to give a new impulse to the zeal and energy of the laity. It would enhance the interest of the important rite of confirmation to carry this solemnity to every parish, to be able to receive the young amid the sympathies and the prayers of their immediate neighbours, and to take advantage of every such occasion to drop a word of reasonable parental counsel for the edification of the whole Household of Faith. Such an enlargement of the Episcopal order need not involve any heavy charge so as materially to detract from the funds required for more pressing exigencies, whilst the Suffragans might afford much relief to their Principals in the more laborious duties of their office, and especially under the burden of advancing years, or visitations of sickness and infirmity. The untiring energy of our existing Prelates is everywhere confessed with willing and grateful admiration; but, my Reverend Brethren, human capability has its limits, and their present number, if not more than sufficient for the full efficiency of their order three centuries ago, how disproportionate to the wants of our day with a population, in some Dioceses, not doubled or quadrupled, but multiplied tenfold! Not analogous to the extension of the Episcopal order at home is the provision now in the course of formation for the maintenance of several new Sees abroad. I allude to an object which deserves more consideration and sympathy than it has hitherto received in this Archdeaconry, viz. the institution and endowment of additional Bishoprics in our Colonial dependencies. It has seemed good to the Divine Wisdom, in His inscrutable counsels, to permit this nation, narrow and confined as are its natural boundaries, to hold an empire in which, such is the extent of its possessions, the sun never sets—an empire which has spread our language and our laws (would that it had equally spread our religion also!) over the face of the habitable globe. In our collective character as a Christian nation we have been insensible to this, our bounden obligation; and it has been left to pious and faithful men, whose hearts God has touched, to associate in a spirit of evangelical charity to make known His ways through the earth—His saving health unto all nations. Nor has the Church been alone in this benevolent effort. The wise and good of other communions have attempted the same; and in proportion as they have felt the worth of religion to their own souls, they have desired that every land, however remote, that was accessible to their influence, should share its blessed ministrations. But without for a moment questioning the fact that great benefit has accrued to those distant settlements from Missionary labours whether within or without the Church, it is not too much to presume that the fuller measure of the Divine blessing may generally be expected to rest where they are conducted in nearest accordance with what we know from Scripture and ecclesiastical antiquity to have been under the like circumstances the usage of the Apostles and the immediate followers of the Apostles. It was not the habit of those days, I will say more,—it was not the habit of any one of the provinces of Christ's Universal Church for many ages afterwards, to scatter Presbyters here and there apart from all convenient access to a Bishop; still less to leave them with no recognized chief overseer to bear useful rule amongst them, to determine controversies, to secure the perpetuation of a legitimate priesthood in the Churches planted by their hands. There are functions which are restricted to the highest order in the Ministry—functions as indispensable to the completeness of a Christian Church as the administration of the word and sacraments. To make therefore no provision for their performance is to omit a very primary and essential element in the due ordering of the Church; to contravene all that is monitory in the directions of the New Testament, all that is instructive in the records

of the primitive age as to the mode of propagating the faith in the first days of Christianity. Honourable as is the office of the private Clergyman, his duties are confined to his immediate charge, limited to his special cure. It is no part of his commission to counsel, admonish, or command his brethren. Whatever his personal superiority in learning, diligence, or godly zeal, he has no authority beyond the respect which his individual worth may attract to itself in the willing deference of his brethren. It would be well if, from the very first, consideration had been given to this unquestionable truth, and we had not herein departed from what I will not call the wiser policy, but the sounder principle of the Church of Rome. It would have been well if we had adhered with the like constancy to the same rule of Episcopal government, and wherever we had attempted to establish our Missions, whether among the emigrants from our own shores, located in our several dependencies, or among the Heathen, we had been careful to exhibit not the mutilated and imperfect form of a Christian Church, a body without head, but a framework rightly adjusted in all its parts fashioned to that polity laid down by the Apostles, honoured as it has ever been by signal testimonies of Divine approval, as the very order of God's own appointing for extending the boundaries of the Redeemer's kingdom, and dispensing His grace and heavenly benediction. Without dilating however on the errors or omissions of past times; without indulging in unavailing regrets that the Church abroad has been crippled from this defect in her capabilities of usefulness and her power of self-extension, it is matter of congratulation that the principle so ably urged by successive Prelates for a century past, many years without any, and throughout with very partial, success, has been at length distinctly affirmed, and that we are now pledged, as to our older Colonies, to add to the existing number of Bishops; and as to those of recent or future acquisition to begin where, as we desire their spiritual welfare, and would provide for their efficient cultivation, we ought ever to begin, by sending, that is, wherever we plant our Missions, a Bishop to strengthen and direct them. I would, therefore, my Rev. Brethren, that as far as is compatible with the numerous and increasing calls which in the awakened energy of these days we are compelled to make upon the Christian benevolence of our people, we might take occasion to commend to their consideration and support the claims of the Colonial Bishoprics. It may be said, perhaps, that we distract our funds by the multiplicity of our religious charities; that no sooner have they responded to one appeal than we ply them with another. But were it even so, had we loved as large an amount of revenue as his confessedly munificent liberality such is probably very rarely the case, it might be an argument for reconsidering whether their bounty was bestowed to the most advantage—whether it was not too indiscriminately given, with too little regard to unity of purpose and design in their benevolence as members of the Church; but it could scarcely be pleaded in refusal of the claim in question—a claim so intimately bearing on the efficiency of our Missionary operations in spreading the pure light of revealed wisdom, the light of everlasting life, as the Apostles had fore-illustrated us, in all its completeness of doctrine and discipline, of truth and order, as parts alike of one great plan of Divine mercy for gathering in from the waste places of the earth fresh accessions to the faith and obedience of Christ. There are doubtless, in the divisions of our day, impediments to this as well as to every other scheme of beneficent and united exertion. Despite of the efforts of the heads of the Church in more than one recent instance to compose our differences, to rectify our mutual misapprehensions, to draw us to a more generous confidence in each other—too much of the spirit of party still subsists among us to allow the free and hearty combining of our strength in any common cause. The object is estimated not by its merits but by the complexion of its advocates; and institutions, which, with the support of a united Church, are fraught with the full promise of spiritual blessing, languish and fail, as if paralyzed by the influence of our internal dissensions. We may each of us do something to abate this sickening evil. We may study the things that make for peace, the things wherewith one may edify another. Sensible of the fallibility of our own judgment we may be more forbearing towards the judgment of others whilst our very confidence in the rectitude of our own minds may well make us slow to suspect the want of a like rectitude in our brethren. When I look around on the piety and learning, the zeal and self-devotedness, which more generally perhaps than in any former period distinguishes the Clergy of this day, I am only the more humbled at the thought how much is lost to some of the great objects we have most at heart from the prevalence of these sad divisions. It should not be necessary for societies of tried and approved excellence, venerable not merely by courtesy, but venerable at once for their standing and acknowledged usefulness, to speak in their favour, as we have lately seen, a special testimony from the Hierarchy, in order to secure their continued hold upon our confidence and support. It should not be necessary again on behalf of our religious charities to seek far and near, any where rather than at home, in the circle of our immediate brethren, for those whom we may trust as like-minded with ourselves to plead their cause, and avoid unseemly dispute. It should not be necessary, bound as we are by the same vows, pledged to the same rule and faith, and ministering at the same altars, to symbolize only with a section, whether on this side or on that, and not with the whole body of the Church. There is something wrong when members of the same household are thus estranged from each other; and it is with the desire of mitigating this evil, and establishing a kindlier and more fraternal feeling, that I venture a second time, as in my address last year, to deprecate every such hindrance to our co-operation in good works. We owe it to our own principles, pending the abeyance of our representative Synod, the Convocation, to approximate at least as nearly as we can to the form of a collected body; in all open questions deferring to the judgment of our spiritual rulers, and following with a glad mind their godly counsels, whether for the better ordering of the Church at home, or the more advantageous prosecution of our Missionary labours abroad. But I must forbear, as there remain other topics proper to the occasion, to which I feel myself called to advert. [What follows pertains to local matters, which could have little comparative interest in this country.—Ed. Ch.]

You have through the length and breadth of the land a pious zeal everywhere manifesting itself for the better care and ordering of the House of God. You have in every parish some whose honourable pride it is to assist you in this good work, to aid you in the preservation, and where need requires, the restoration of the fabric. A Society moreover has recently been formed in this as in some other Dioceses for the encouragement of Ecclesiastical architecture, to illustrate its principles, to promote its study, and to direct its successful application. And though possessed of no authority to supersede the Ordinary, or those who under the Ordinary are the constituted guardians of the sanctuary, it may in its proper place supply much seasonable and useful information. And so long as it confines itself to this, its legitimate and appropriate province, it can hardly be but that it must do good service to the Church by bringing the intelligence and research and taste of many a gifted

and refined and reverential mind among the laity, as well as the Clergy, to bear with happiest advantage on the recovery of our edifices from mutilation and neglect. It is consolatory amid the rude, the unprovoked, the malignant scurrility with which the Church has been recently assailed, to see the growing respect of her members not only to her hallowed and edifying services, but to every thing connected with the structure and order and adornment of her fabrics. It is as though we could no longer look unmoved on the deformity and unsightliness, which, especially in our rural parishes, had been too generally suffered to over-spread them—the green damp which defaced their walls, the ruggedness of their broken floors, the mean paten and chalice, and yet mean hangings, which, to our reproach, covered the table of the Lord. It is as though there was an universal awakening to the desire for better things, and as to our older edifices, to rescue them from the wrong too often done to their fair proportions, their godly form, from the wilfulness or ignorance of other days; and in our new erections to study a strict adherence to approved models, to the rules embodied in those glorious temples, the pride and ornament of our land, bequeathed to us by the piety of ancient times, the enduring monuments of architectural skill, consecrated to its loftiest end, the celebration, that is, of the mysteries of our faith, the solemnization of our holy religion, in God's appropriate honour and worship. There is however, one point in reference to the present feeling on which it may not be unseasonable to interpose a word of caution, and that is to the habit which has so suddenly sprung up amongst us of denouncing the system of pews. I admit that much has been urged against the unseemliness, the mischievousness, if you will, the injustice of families entreaching themselves in these separate inclosures to the exclusion of others equally with themselves members of the same household of faith. I deprecate the anomaly of the Poor Man's Church so often barred to the poor by the usurpation and encroachment of the rich—the intrusion of the distinctions of worldly station where, if anywhere, we ought to meet under the full sense of Christian brotherhood. But be it so, with all the inconvenience and injury of such appropriation, I am not prepared to concur in the cry for its immediate and abrupt extinction. The law has too long recognized the existence of this right, however originally acquired. It has recognised more than one form of title to it, as, for example, a faculty, or that immemorial use which presumes a faculty, or possession with evidence time out of mind of the cost of reparation. Much, therefore, as we might desire that a different principle should prevail in the allotment of seats, respect is so far to be had to existing practice as not to overlook the seeming sanctions of the law in a misguided haste to correct it. As matters actually stand, the Churchwardens have a very limited discretion, and they would mistake their duty to exceed it. The time we may hope is not far distant when, without violence to the real or supposed rights of individuals, the question now so much agitated will be adjusted to the general satisfaction—when without prejudice to the habits and feelings which insensibly control us, we shall be prepared for just arrangement—when the force of public opinion, the clearer determination of the law, and presence of a more considerate regard for the poor, the power of approved example, and, above all, the better appreciation of the principle involved in an important article of our creed, "the Communion of Saints," bound one to another in the same holy fellowship assembled for common prayer, will lead to the eventual enfranchisement of the floor of the Church as the common property of all. My Reverend Brethren, largely as I have drawn upon your patience by the length of this address, I feel that I have done very imperfect justice to the circumstances under which we meet. Had the time allowed, there are other questions on which I might have desired to touch; but so far as any council or opinion of mine may be worth your asking, I shall always be ready to communicate with you in private on any subject which I have omitted to discuss in public. It remains only to that retiring hence we seek to carry with us new energy and resolution to the sphere of our daily administration, a deeper sense of the sacredness of our trust, and the more than ordinary discretion necessary at this juncture to discharge our trust rightly. Whatever the difficulties which may arise to unsettle or perplex us, we have a resource in every strait which is equal to our utmost exigency. We have but to submit our understanding and our will to the Spirit of Eternal Wisdom, and we have the promise of unfailing truth—"The meek He will guide in judgment, the meek He will teach His way."

## PROTESTANTS.

(From *Dr. Hook's Church Dictionary*.)

The designation of Protestant is used in England as a general term to denote all who protest against Popery. Such, however, was neither the original acceptance of the word, nor is it the sense in which it is still applied, on the continent. It was originally given to those who protested against a certain decree issued by the Emperor Charles V. and the Diet of Spire, in 1529.—*Moshelm*, Book iv. 26.

On the continent it is applied as a term to distinguish the Lutheran communions. The Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves in a sense different from that adopted by our neighbours abroad, has sometimes led to curious mistakes. The late Mr. Canning, for instance, in his zeal to support the Romanists, and not being sufficiently well instructed in the principles of the Church of England, assumed it as if it were an indisputable fact, that being Protestants, we must hold the doctrine of consubstantiation. Having consulted, probably, some foreign history of Protestantism, he found that one of the tenets which distinguishes the "Protestant," i. e. the Lutheran, from the "Reformed," i. e. the Calvinist, is that the former maintains, the latter denies, the dogma of consubstantiation.

It is evident that in our application of the word it is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is not a Romanist,—at the same time he may be what is worse, a Socinian or even an Infidel, for these are all united under the common principle of protesting against Popery. The appellation is not given to us, I believe, in any of our formularies, and has chiefly been employed in political warfare as a watchword to rally in one band all who, whatever may be their religious differences, are prepared to act politically against the aggressions of the Romanists. In this respect it was particularly useful at the time of the Revolution; and as politics intrude themselves into all the considerations of an Englishman, either directly or indirectly, the term is endeared to a powerful and influential party in the State. But on the very ground that this keeps out of view distinguishing and vital principles, and unites in apparent agreement those who essentially differ, many of our divines object to the use of the word. They contend, with good reason, that it is quite absurd to speak of the Protestant Religion, since a religion must of course, be distinguished not by what it renounces, but by what it professes; they apprehend that it has occasioned a kind of sceptical habit, of inquiring not how much we ought to believe, but how much we may refuse to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth, lest it should lead to something which is held by the

\* *Englishman's Library*, vol. xii. p. 280. Burns, London.

† Virgil.