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A CHARGE DELIVERED TO THE CLERGY OF THE DIOCESE OF QUEBEC, IN THE CATHEDRAL CHURCH OF QUEBEC, AT THE

BY GEORGE J. MOUNTAIN, D.D. LORD BISHOP OF MONTREAL, (ADMINISTERING THAT DIOCESE.) Published at the Request of the Clergy. [Concluded from our last.]

And now, my brethren, having done my best, not in the way of injunction imposed, but simply, of assistance offered, to clear away certain embarrassments which might possibly, in some instances, be found to perplex you in practice, and in others to create difficulties of a conscientious kind, and having attempted to set in their just light, some questions of principle which greatly agitate the Church,-I shall proceed briefly to notice some points connected with our liturgical performances, in which a closer adherence to rule appears both feasible and desirable, or in which an mproved attention is to be recommended to exterior

Upon the whole, I believe, that a much nearer approach has been made in this Parish than in any other within the Diocese, (although we are but very weakhanded for the performance of all our public duties, and are without any one of the materials of a Cathedral-establishment,) to the full observances of the Church in the matter of public worship.\* But we do not in all points afford an example to be cited as a model. I am much disposed, for reasons which cannot require any other statement than that which is prefixed in the prayer-book to the office of baptism itself,-to recommend the administration of this sacrament, after the second lesson, choosing the evening service for the purpose whenever the clergyman serves the same congregation twice in the same day. But although there are Chapels in this Parish-one of them is left to us-in which this practice has been established, it has not yet been introduced in the Mother-Church itself, chiefly because the existing arrangements which you observe for placing the font, and which it is not quite easy to alter in a satisfactory manner, would exclude a very large portion of the congregation from the benefit of witnessing the rite. The baptism of children in health, except in places

remote from any Church, should never be adminis-

tered in any other building: and the same rule will

apply to the solemnization of marriage. With reference to the other Sacrament, I am of opinion that the practice of monthly Communion might be established with advantage in every Parish and Mission in the Diocese, except where things are so new that the religious habits of the people remain to be formed; and in these, the establishment of the rule might be prospectively entertained. More than this it does not appear to me that you could wisely attempt: less, I regard as constituting a deprivation to which a company of believers ought not to be subjected, presumed to hold that high and scriptural view of this sacrament which is maintained in the Articles, Homilies, Liturgy and Catechism of the Church. Weekly communion I do not think that we could attempt with success, -nor do I well see how the form of notice would be in all respects appropriate to an occasion understood to recur with every celebration of the Sunday: but it is well known that, in primitive days, the Communion was always administered in publie worship; and with regard to the notion of modern times, that the solemnity of the ordinance is better preserved by making it of rare occurrence, it is worth remembering that Calvin, a great authority in the eyes of some parties who hold this very view respecting the

\* The Cathedral is used, without any distinct services, as there are always two services with sermons,) for the congrega-tion attending it, are as follows: -Early morning prayer (at \( \frac{1}{2} \) past 7, A m.) on every Wednesday and Friday throughout the and a Lecture of Catechetical Exposition, on every Wednesday and Friday j. Lent. There is also a monthly afternoon serwith a Lecture, on each Friday before the Communion. Of these week-day celebrations, the Passion-week and other nt services, as well as those on Easter Monday and Tuesday, are performed in the Cathedral; the rest in All Saints' Chapel, within the Cathedral-yard.

To some persons living at a distance from Canada, this might not appear much, and additions to it may in the course of time be made. But, besides other considerations which might be daily service, unless there were some endowment out of which to provide for all the extra expenses to be incurred in warming the church, keeping open the approaches to it, &c. &c.

The practice which prevails, or did till lately prevail, in some

1845) for a more correct observance of rule in this hehalf.

The Church of England speaks constantly of the Lord's Supper as being a memorial, and that it very prominently has this character is obvious from the words—"do this IN REMEM-BRANCE of ma." But it is equally evident from Scripture that to treat it barely as a memorial, is a sadly low and inadequate view of the ordinance, and nothing can be more glaringly repugnant to the view taken by the Church of England.

In the 25th Article the two Sacraments are declared to be tain sure witnesses and effectual signs of Grace by the which that to such as rightly, worthily, and with faith receive the Lord's Supper, the bread which we break is a partaking of the body of ist, and likewise the Cup of blessing is a purtaking of the

In the first part of the Homily of the worthily receiving reverend esteeming of the Sacrament of the body and blood of Christ, the following passage occurs:

Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent, but, as the Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, year the communion of the body and blood of the Lord in a marvellous incorporation, which by the operation of the Holy Ghost, (the very bond of our conjunction with Christ.) is, through faith, wrought in the Thus much we must be sure to hold, that in the Supper of our conjunction with Christ,) is, through faith, wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrec-

In the Communion-office, those who refuse to partake are represented as separating themselves from their brethren who come to feed on the banquet of that most heavenly food; prayer is made that those who receive the bread and wine may be partakers of Christ's most blessed body and blood; and thanks are offered that Coal may aisles, absolutely offered that Coal may aisles, absolutely are to the congeries of the Church there is a desire evince.

The communion-office, those who refuse to partake are to get a connect to read the prayers, and, yet to escape from the open acknowledgment of religious faith and feeling which they import, and to discharge them in a manner more accommodated either to the blocks up the perspective of many aisles, absolutely offered that Coal may aisles, absolutely forbidding.—I am pained that you should still see a offered that God vouchsafes to feed those who have duly re-Ceived these holy mysteries with the spiritual food of the most s body and blood of his Son our Saviour Jesus Christ. In the Catechism, the body and blood of Christ are said to De verily and indeed taken and received by the faithful, in the

These statements of the views of the Church are very familiarly accessible, but the exhibition of them collectively is useful, and, when guarded by the explanations with which they stand in conjunction, constitutes all that Churchmen can want, to be distinctly assured of what she teaches. The error, for sxample, of imputing to her, from the language just quoted from the Catechism, the maintenance of notions approaching to the dark to the doctrine of Transubstantiation, is apparent not only from he strong, explicit, and reiterated statements of an opposite ference is here made, but, most plainly, from the Catechism itself, and from the very part of it in which the expression is found. In the found. In the question and answer immediately preceding, the body and blood of Christ are stated to be the inward part or THE. or THING SIGNIFIED, in opposition to the outward part or visible sign. And the limitation of the communion of the body and blood. and blood to the faithful, manifestly excludes the doctrine of a change in the elements. This also corresponds most exactly with the language of the 28th Article. There is no mistake to be made about the sentiments of the Church of England on the subject of the subject of the sacraments, except where men are desirous of making it. Any thing which differs from the plain statements and

ing and conveying to men the Grace of God which are set apart to God. which any respectable householder in the same com-

munity would blush to exhibit in his own dwelling.

among the prevalent evils of the present times. A ant of prudential restraints, and that there have even mee secondary place, have sanctioned and allowed of religious instruction for the young, and much good, of error and superstition which may not unreasonably it may be hoped, is thence effected, as much piety, no account for the existence of suspicion and alarm in felin with practices which, though exceedingly modern doubt, is there enlisted: but it is a good not always other quarters; -and it is with much regret that I in he history of the Christian Church, had, before unmixed with objectionable ingredients, nor is there have seen one passage in a pamphlet sent round\* (I ther day, obtained the ascendancy, and were found any other method of laying the foundation, as the Apos- know not by whom, nor do I question their motives, tle speaks, and communicating the principles of the whoever they were,) to all the Clergy of this Diocese, ductrine of Christ to persons of yet tender years, at all in which the use of images in churches, is spoken of comparable to that of the direct oral instruction of the at least in a very unguarded manner. The predileclawful pastor set over them, their relation to whom tion of Queen Elizabeth for images which is there noshould mix itself with all their religious associations, ticed, produced, it is well known, the most earnest and mould their religious habits for life. It is thus remonstrances from the Archbishop and Bishops, their that the bonds of Churchmanship are formed in their authorities being taken "from the word of God, from stability and strength, and that, under the divine bless- sentences out of the ancient fathers, and from other ing, a tone and consistency is given to the character weighty considerations;" and the Queen herself was of the christian, which other methods of training, more brought to view the subject in the most opposite light; replete with excitement and exhibition, can rarely be- in fact she went into the extreme of objecting to pictorial illustrations of the prayer-book.† Even histo-It is to the restoration of the office of Deacons in its rically, therefore, the statement in question conveys original separate efficiency, that we must look for any impressions which are not correct; but, apart from extensive accomplishment of this and many other this consideration, such endeavours as those to which inprovements in the Church: but the unaided pastor, I here allude, are precisely calculated to obstruct the in the mean time, -unaided, I mean, by this apostolic very object which they are designed to promote. In miation which it serves to open, should be explained provision, -should do what he can, and I could cite the minds of a vast multitude of persons, they tend to to the people. To the observance of these days, I examples in which the clergyman, presiding himself invest all idea of the maintenance of Church principle think that that of the Festivals of the Ascension and over the whole proceedings of the Sunday-School and and all just concern for the reverence of the sanctuary, of All-Saints day might everywhere be added,—the personally both guiding and drawing out the minds of with the character of an approximation to Romanism; the children, is very effectually building up the lively and they thus afford a handle to the adversary, of which purposes as the real anniversary of a signal and glostones as a spiritual house. The plain Catechism of it is sufficiently certain that full advantage will be made. rious event in the history of our Redeemer, and a the Church, although by no means to be made ex- In itself, however, it is truly a strange idea that it is markd point in the series of commemorative obserclusively the matter of instruction, ought never to be symptomatic of corruption in religion to be solicitous vancs which relate to that history,—the latter (Alllost sight of; and in fact there is no topic of Scrip- for the beauty and majesty of the House of God, or to Sains' day), because it furnishes the opportunity of cially of prayer for divine grace—and the doctrine of tant places of worship and their secularity of archi- potion, be done. the sacraments. And I have known excellent and, I tecture and arrangement, the irreverence of feeling believe, abiding effects produced by constantly calling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, the irreverence of feeling the sacraments of practice and arrangement, are little continuous and the practice and arrangement, are little continuous arrangement, and arrangement are sacraments of practice and arrangement are sacraments. pack the youthful mind to that with which the Cate- paration for the work of the service in the house of cened in several of the points upon which I have displayed." chism sets out, the fact of solemn admission in infancy to the Lord, and the undisciplined deportment and gesto the Christian covenant and the tures of those who go their way into his gates. I beduties springing from that early dedication to God. lieve that these causes have largely contributed to the sprins, the waste howling wilderness, seek out the is revived with much heat in our own day,—the ques-I shall not further notice the two opposite errors of stiffer adherence of Romanists to their own system, sattered sheep of Christ and meet them, a few here disproportionately exalting and irreverently depreciatand the defection of many persons, not confined to the and a few there, for divine worship, in the log-built ing the sacraments and outward ordinances of our less enlightened classes of the community, from the shool-house, or the unpainted and unfinished wooden itself, although when the word is employed in any were from the beginning of the world. Let your holy Religion, than to point out the necessity of your ranks of the pure Protestant faith. But, in itself, and hurch, with its rough and temporary fittings,—cannot quarter with a leaning to superstitious views, it may familiarity with this their settled order never tempt diligently guarding against the growth of either. In independently of all consideration of incidental effects, afford to be distressed about all the niceties of order be prudent to decline the adoption of it, (as the you either to mistrust, or to overlook, the certainty of most parts of this diocese, the latter error, I appre- what is the correct view of this subject? Was the or the materials of solemn and dignified effect. Yet Church herself has done in the Liturgy). The words their final dissolution. Reflect once at least every hend, is that with which you will have to contend, feeling of David, who longed to build a suitable tem- even in situations like these, the grave decencies of of Chillingworth are as follows:rather than the former; and there is often much dif- ple to the Lord, and grieved that the ark of God was the English ritual and the simple distinctive appenficulty in dealing with it—because the mind which conceives it, is apt to be puffed up with a delusive notion that it is an evidence of spirituality to make the first of the Gospel? Would it be otherwise than a chrisnotion that it is an evidence of spirituality to make of the Gospel? Would it be otherwise than a chrislight of ritual observances, and is thence rendered in- tian and acceptable work, if any powerful monarch be given: the system of the Church established in its accessible to any proper recommendation of them, as with a princely mind for other great undertakings, proceeding from a party pre-judged, from the very were, in humble devotion, and in visible testimony be- up with its advance. But however humble, however fact of offering such a recommendation, to be imper- fore the world of the value of the Faith in his eyes, to fectly enlightened. To administer the corrective of imitate the example of Solomon, and to expend freely such mental distempers, requires much of what, in of his treasures for the erection of some vast and magthe phraseology of the world, is called tact: it de- nificent Cathedral? The yoke of Jewish ordinances mands the full exercise of that wisdom of the serpent is broken, and the large and unfettered liberty of the which we are charged to couple with the innocence of Christian Church in framing the exterior appointments of divine worship leaves them susceptible of adapta-One thing, I believe, is certain, that we can never tions, according to the language of our 34th Article, make head against this description of error by com- to "the diversities of countries, times, and men's mannever knows any thing about the Church of Eng- ness and dignity of the house of our God, or to hold munion, but has no difficulty in fixing upon Saton as land knows that she is a Church distinctly and in cheap the exterior demonstrations which naturally violably maintaining for herself, within her own pale, serve to represent, among such creatures as men, the with whatever charity she may regard the deviations inward feelings of awe and reverential love? The the Parish Church. The services performed, (besides those of the Sundays and of Christmas-day and Good Friday, on which sion, and repudiating all ministrations which do not som of the Saviour by the dishonour done of old to carry this stamp;—a Church not made at the Refor- his Father's house: the approbation with which he despise the commandments of God and establish them mation, but simply purified, in that struggle, from her received the manifestations of popular feeling when canons of their own" i. e. of course, as of authority corruptions, being the same Church which existed in the crowd spread their garments in his road, and, in the British Isles before those corruptions began; a the train which they formed to attend him, carried Church hanging high in her temples the lamp of the branches of palm in their hands: the rebuke which he word of God and giving to her people the same bless- gave to those who checked the disposition of the woed light in their dwellings,-but at the same time a man to honour him by the costly offering of ointment Church with a hierarchy, with a venerable ritual, with of spikenard, (an incident which is admirably applied forms and usages retained from early days, with a to our present purpose in a passage cited, in the strongsystem of doctrine and of worship in which the digni- est terms of commendation, from Sir Edwin Sandys, ty, the sacredness, and the efficacy of the sacraments by the great Protestant champion Chillingworth, but appointed by Christ, are studiously kept in view. too long to be here introduced!): the Apostolic di-These features of the Church we may fancy that it is rection that all things in religious assemblies should our policy to disguise—but how can we do it, if we be done decently and in order, applied in times when would?—there they are; they belong to her: they the Church is at peace, and Christianity is professed stand out among her salient characteristics and hold by great and powerful kingdoms and by communities The practice which prevails, or did till lately prevail, in some Cathedrals at home, of reading the early prayers in one of the side Chapels of the building, may be applied as a good precedent for the use of All Saints' Chapel for some of the minor public services.

Stand out among her salient characteristics and how their places among her inalienable distinctions; and in which the arts have reached their highest advanced for from seeking to keep them in the shade, we should ment, and when all which meets the eye in opulent public services. Some arrangements, however, are now in agitation, (Aug. truth committed to our hands. I do not mean that gulated with a fastidious exactness:—again, the queswe should be perpetually harping upon them or ob- tions (in their most natural acceptation,) of the same trusively and boastfully proclaiming them; once Apostle, What! have ye not houses to eat and to drink rightly understood by her people, they ought to be re- in? - or despise ye the Church of God? - these surely garded, in a manner, as things of course—as common are testimonies not calculated to favour the idea that established and recognized vehicles, and aids not it is a censurable superstition to impress some outward needing to be loudly insisted upon, for communicat- and peculiar character of sacredness upon things which

oringeth salvation; but in order to their duly working I trust, therefore, that we shall not be met by any God doth work invisibly in us, &c. In the 28th it is affirmed this subsidiary part, we must present them in their such objection if we make it our aim, so far as our proper aspect and invest them with all their legiti- means will go, to establish a correct architectural taste mate force and effect. The Church has most care- and to study all proper ecclesiastical effect in the confully stamped upon them all a character of external sruction and interior arrangement of our churches. I literate all this:- the beautiful significancy, the de- time, in most places, to be tolerated, I hope that it corous solemnity, the consentaneous fervour of her will not be so long before every church even in this many Churches they refuse to let their own voices be other requisite appendages for the proper celebration heard at all in the responsive accents of devotion; of divine offices. And I am happy to think that the few only in the congregation, can be brought to bend huge enclosed pen (for I do not know by what more the knee before their God, and in all the forms and appropriate name I can call it,) in which our Clergy observances of the Church there is a desire evinced have long been doomed to read the prayers, and, yet prejudices of a party or to the ways of the world. In forbidding-I am pained that you should still see a perhaps encumbered with unsightly objects or dis- performed within the communion-rails, so that many figured by shabby and decayed articles of Church fur- parents, for example, may attend a confirmation withniture, or meanly provided with the coarsest and most out being able to see their own children confirmed,-

\* It will be most readily understood that no reflection is in-

The utter loss in many places of the practice of catechizing the youth of the flock, and the obstacles which lie in the way of effectually establishing it, are which lie in the way of effectually establishing it, are the present times. A confess that there have been some instances in the Church at home, of a zeal in such matters unobservant the present times. A confess that there have even the present times. A confess that there have been some instances in the confess that there have been some instances in the confess that there have even ow myself to occupy, and that, longo intervallo, a more than the present times. And they will not open the present times. A confess that there have even on the present times. And they will not open the present times. And they will not open the present times and memories we can perform in enriching, or skill in adorning, the Temple of God; or to set out His service with the greatest confess that there have been some instances in the hopur,—men, in comparison of whom, I for one, will one open and magnificence that can be devised. And all though, for the most part, much baseness and children the present times. And they will not open the present times. geerally prevalent in the temples of the national es-

> teance of service, and from other local peculiarities, it's very generally impracticable for the clergyman to but the most we can get, no rule of expense, but to the but the most we can get, no rule of expense, but to the this place, profess to believe in earnest the faith of roduce in any one of his congregations many additimal observances of this nature. There is, I do hope, nocure now in the Diocese in which Christmas-day, Ah-Wednesday, and Good-Friday are not kept .-The Commination-service should be always used upon An-Wednesday, and the intentions of the Church in An-Wednesday, and the intentions of the Church in franing that service and appointing the season of humilation which it serves to open, should be explained to be people. To the observance of these days, I think that that of the Festivals of the Ascension and of Al-Saints day might everywhere be added,—the former because it may be improved to very edifying purposes as the real anniversary of a signal and glowing purposes as the real anniversary of a signal and glowing and the control of the cause I crave leave to be excused by them herein which is due to so Sovereign Majesty and Power: which those whom the use thereof cannot persuade into, would easily, by the want of it, be brought to confess; for which cause I crave leave to be excused by them herein word of God Himself, that "the day of the Lord shall" word of God Himself, that "the day of the Lord shall" word of God Himself, that "the day of the Lord shall" word of God Himself, that "the day of the Lord shall word of God Himself, that "the day of the Lord shall" word of God Himself, that "the day of the Lord shall word of God Himself, that "the day of the Lord shall" the cause I crave leave to be excused by them herein word of God Himself, that "the day of the Lord shall" the cause I crave leave to be excused by them herein word of God Himself, that "the day of the Lord shall" the cause I crave leave to be excused by them herein word of God Himself, that "the day of the Lord shall" the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the cause I crave leave to be excused by them herein the

associations. And the habits of the Church ought to regularity, in the infancy of settlement, so as to grow rude, may be the scene of your labours, you have higher things in your hands as ministers of God, than any which relate to mere external auxiliaries of devotion or venerable forms. And God forbid that in upholding the usages of the Anglican Church or pleading the precedents of ecclesiastical antiquity, we should emble those zealots who are described by an early historian of the Church :- "Such," he says, "as like of these rites," (i. e. these in particular of which he is customes thorowout cities and countries, would be a the third, Origen in the beginning of the third. very tedious piece of work, and scarce, nay un-possible to be done." And again he speaks of some who, neglecting the precepts of the Gospel, "yet contend

superior to that of the word, or co-ordinate with it. judgment bestowed upon me, steered clear, through whatever odium might threaten on the one side, inion, can hardly, à fortiori, be adverse to our hold- Jews and Gentiles." her very sacraments, in a manner calculated to dis- Building Acts, and other authorities."

of Charity Maintained," prefixed to his "Reli-gion of Protestants a Safe Way to Salvation."— Referred to in the foregoing Charge.

For what, if our devotion towards God, out of a desire what, if our devotion towards God, out of a desire that He should be worshipped as in Spirit and in Truth in the first place, so also in the Beauty of Holiness?—What, if out of fear that too much simplicity and nakeduess in the public service of God may beget in the ordinary sort of men a dull and stupid irreverence; and out of hope that the outward state and glory of it, being well-disposed, and wisely moderated, may engender, quicken, some places, a total disregard may be observed of the reverential care which should be shewn for the house reverential care which should be shewn for the house the solemn ministrations, of different kinds, which are the solemn ministrations, of different kinds, which are disposed, and wisely moderated, may engender, quicken, increase, and nourish, the inward reverence, respect, and Papists may be won over to us the sooner, by the removing of this scandal out of their way; and out of an holy lousy, that the weaker sort of Protestants might be the common vessels for the administration of the sacraments,—its appendages altogether being in a style

will soon every where give place to a less encumbered,
more seemly, and I may surely add, more edifying

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of our characteristic control of the sacrasay, What, if out of these considerations, the Governors
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nourish the inward reverence, respect, and devotion which is due unto sovereign majesty and power. And, although I am not ignorant that many men well reputed have embraced the thrifty opinion of that disciple, who thought all to be wasted that was bestowed upon Christ With respect to the frequency of public worship, it is sufficiently evident that from the nature of the clihate, from the scattered state of our country congrgations, from the number of detached stations at which the same minister is often obliged to officiate, from the scanty provisions at command for the maintenance of service, and from other local peculiarities. in that sort, and that it were much better bestowed upon utmost pomp we list. Or that God himself hath so enriched the lower parts of the world with such wonderful varieties of beauty and glory, that they might serve only to the pampering of mortal man in his pride; and that in the service of the High Creator, Lord and Giver (the outward glory of whose higher palace may appear by the very lamps we see so far off burning gloriously in it)

make head against this description of error by compromise and concession; by explaining away the language of the Church in accommodation to the views guage of the Church in accommodation to the views which we are to be guided in matters of this nature, and men's manners'—but with reference to the general principles by which we are to be guided in matters of this nature, and men's manners'—but with reference to the general principles by which we are to be guided in matters of this nature, and men's manners'—but with reference to the general principles by which we are to be guided in matters of this nature, and men's manners'—but with reference to the general principles by which we are to be guided in matters of this nature, and men's manners'—but with reference to the general principles by what to each singly is the same thing, the end of life.

Anostles, that Irengens was a disciple of Polycarp. guage of the Chorch in accommodation to the views which was a disciple of Polycarp, of such parties, or assimilating her practices, as far as in what part, I beseech you, of the New Testament access to this writer,)—"such as like of these rites do himself a disciple of St. John and that Tortullian sacrament, professes himself at a loss to know who ostensibly in the second century and the posterity for laws. But to flourished in the second century and the beginning of day, and which Scripture bids you look for each

> about holidaies as it were for life and death; they despise the commandments of God and establish them in the primitive Church. For the ancient writers used both names indifferently; some calling it Altar, others the Lord's Table, the Holy Table, the Mystical Table, the Tremendous Table, the Holy Table, the Mystical Table and Altar in the same sentence together. Mr. Mede thinks it was shall have died will approach at once to the day of final judgment. Set then that day ever before your of our fathers, and I have, in the exercise of the best usually called Altar for the two first ages, and that the eyes. Look for it with faith and hope. Hasten unto ages now remaining. Ignatius uses only the name  $\theta v\sigma$ life, whatever odium might threaten on the one side, or whatever applause might invite upon the other, of any surrender, any compromise, of Church principles by identifying myself with the proceedings of the great popular and mixed Associations of the day,—the supporters of which will, I hope, at least extend to us who porters of which will, I hope, at least extend to us who cannot co-alesce with them, the benefit of their own principles, which, recognizing and countenancing all reating with equal indulgence all new peculiarities of bloody sacrifices, which was the use of them both among

> though in no feeling of harshness, in no haughty arro- in an official opinion recently rendered by Dr. Philli- bling-block in the way of many, among whom may be gation of exclusive privilege, in no contemptuous se- more, that "the Church of England has used the some of your readers. They may like to see it in verity of judgment,—here I stand entrenched: hie words Table and Altar as synonymous terms both The Calendar. murus aheneus esto: but let my tongue be palsied, let before and since the Reformation, as is manifest from The witty Earl of Rochester happened to be in my right hand be withered, if ever I speak or write on the writings of Divines of that and of a later period, company with King Charles II., his Queen, his Chap-

THE DAY OF THE LORD. (From Sermons by the Rev. C. Girdlestone.)

engrossed by sense, seduced by the world, and taken God in Christ glorified." testants, and this glorying of Papists, should have been captive by Satan at his will, so as to hearken to him censured for it, as making way and inclining to Popery. now, and to dwell with him in torments hereafter?— His words to this purpose are excellent words; and because they shew plainly that what is now practised was approved by zealous Protestants so long ago, I will here set them down. They call them the truths of eternity. They attend not. He repuls asynder the feet of them down. of making it. Anything which differs from the plants of outling this practice are at ments and definitions to which reference is here made, is not the doctrine of the Church. And if there is a seeming difference in the occasional language of some theologians whom she found, upon closer and more careful examination, to disappear.

See the Extract at the end of this Charge. A similar ments of introducing this practice are at sagment might be drawn from the manner in which Joseph of the doctrine of the Church. And if there is a seeming difference in the occasional language of some theologians whom she befound, upon closer and more careful examination, to disappear.

See the Extract at the end of this Charge. A similar ments of introducing this practice are at supproved by zcalous Protestants so long ago, I will be drawn from the manner in which Joseph of the doctrine of the Church. And if there is a seeming difference in the occasional language of some theologians whom she honours, where they are writing in a looser kind of way, it may be found, upon closer and more careful examination, to disappear.

They come not. He calls them.

They come not. He calls them.

They come not. He calls them.

They come not. He reveals to them the truths of set them down:

"They hear not. He reveals to them down:

"They hear not. He reveals to them the truths of set them down:

"They hear not. He reveals to them the plants and Nicodemus testified their feelings togeth."

They hear not. He reveals to them the plants and Nicodemus testified their feelings togeth.

They hear not. He reveals to them the plants and Nicodemus testified their feelings togeth.

They hear not. He reveals to them the plants and Nicodemus testified their feelings togeth.

They hear not. He reveals to them.

They hear not. He reveals to them the plants and Nicodemus testified their feelings togeth.

They hear not. He reveals to them.

They hear not with John the finest linen, or the choicest set them.

They hear not with plants and Nicodemus testified their fe

great deal is done by other and more popular modes been manifestations of a love for practices savouring some of the arrangements in churches, which now we their ceremonies, yet this outward state and glory being solved; and to consider what manner of persons they veture to condemn; but it was simply because they well disposed, doth ingender, quicken, increase, and ought to be, in all holy conversation and godliness.— Or looking around no longer on others, let us look to ourselves. What shall we think of the state of our own immediate neighbourhood, of those many thousand souls, who, as one parish, should be one religious com-

> God's word. To you, as to a Christian congregation, the rest are apt to look, and to judge from your conduct of the effects of Christian doctrine. To every one of you, therefore, your minister would now apply these words of the apostle. What manner of person

which cause I crave leave to be excused by them herein, if in zeal to the common Lord of all, I choose rather to word of God Himself, that "the day of the Lord shall commend the virtue of an enemy, than to flatter the vice and imbecility of a friend." and godliness? do you look for, do you haste unto the These remarks were not written, as would appear coming of that day? How often do you seriously ture which it may not serve to introduce—for it di- study solemnity of effect in framing the appointments exhitting collectively before our people the general from an examination of dates, by Sir Edwin Sandys, think of its arrival? How often, how seriously, do you wides itself, in the scheme of Religion which it sets of worship. I believe that those who attentively note objet of all the different Saints' days, which, for the Archbishop of York, although he was a strenuous Probefore the mind of the neophyte, into four grand all the influences which act upon man, will find that reasons just stated, may, in some places, be found too testant, and a sufferer in the cause, but by his son when God shall make new heavens and a new earth? heads—the points of belief—the points of practice—the Protestant faith has received deep and most exthe necessity, nature, and efficacy of prayer, and spethe necessity, nature, and efficacy of prayer, and spethe necessity, nature, and efficacy of prayer, and spetensive prejudice from the meanness of many Frotesadantageously situated, more may, of course, in pro"Europæ Speculum, or a view or survey of the state"
tion, do you practise a holy conversation and godliof Religion in the Western parts of the world: where- ness? In what sense of speed, by what zeal and dili-

If after honest examination you must acknowledge The remarks of Chillingworth which follow his ex- yourselves, each severally, to be far from what you tract from Sir E. Sandys, relate to a question which ought to be; receive in conclusion the following direction of using the word Altar to describe the Commu- on your guard against the particular temptation, which nion-table. A matter, as I apprehend, indifferent in results from your seeing all things continue as they day, I would rather say once every hour, on the fixed "Again, what if the names of Priests and Altars, so decree of God, that these things must pass away.works that are therein, as devoted to be burned .argument of their conformity, which is but nominal, with the ancient Church, and our inconformity, which the Pray frequently that your affections may be set on Governors of the Church would not have so much as no- things above. Direct your thoughts earnestly to the minal, may be taken away from them: and the Church hope of a future life in heaven. And endeavour to of England may be put in a state in this regard more justifiable against the Roman than formerly it was, being thereby enabled to say to Papists (whensoever these names are objected) we also use the names of Priests and Altars, are objected) we also use the names of Priests and Altars, and yet believe neither the corporal Presence, nor any proper and propitiatory sacrifice?"

the corporal Presence, nor any proper and propitiatory sacrifice?"

the corporal Presence, nor any proper and propitiatory sacrifice?" whilst you work with diligence, and design with pru-That the word Altar was used in the earliest times dence, bear in mind how soon the day cometh when Christianity to describe the holy table, is shewn all these things shall pass away; how entirely it distinctly by Bingham, in the eighth book (cap vI.) depends on the will of God, whether all you purpose of the Antiquities of the Christian Church.—A short shall not be cut off by the end of the world, or by,

pen in paper the infinite and divers ceremonies and flourished in the second century, and the beginning of of your lives; and the hour of death, which if Christ come not first, is sure to overtake you ere long.-"Great dispute has been raised in the last age about When that hour arrives, it is, to them that die, the the name of the Communion-table, and whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, or an Altar. And indeed any thing will afford matter of controversy to men in a distance whether it was to be called the Holy Table, and the name Table is not to be found in any Author of those it with devotion and love. For, whatever the tongue

> A DIFFICULT TEXT. (From the Calendar.)

The following anecdote is told on the authority of a correspondent of the London Christian Observer, for g ourselves apart in our original position, and main- In accordance with what is here seen to have been September. Whether the story be true or not, it extaining intact our primitive regimen. Here, then, al- the language of the primitive Church, it is pointed out plains a passage of Scripture, which has been a stum-

behalf of the Church, her ministry, her ceremonies, as well as from the Coronation-service, the Church lain, and some of his ministers of state. After they had been discoursing on public business, the King, of place or disparage the direct, broad, earnest, unshrink- The use of the word Altar at Heb. XIII. 10. al- a sudden exclaimed—" Come let us unbend our ing proclamation of salvation by the blood of my Sa- though it cannot be understood to favor the idea of a thoughts from the cares of state, and give us a generour and by that alone, or the constant and faithful repetition of the one sacrifice once for all offered upon ous glass of wine which cheereth, as the Scripture urgency of appeal to the hearts of hard-hearted world- the Cross, nor, in any sense, of a proper, literal sacri- saith, both God and man." The Queen hearing this, ngs and unthinking sinners,—of whatever privileges, fice, yet can hardly be understood otherwise than as modestly said she thought there could be no such attaching to the new covenant, they may have been referring to the representation of that one sacrifice in text in Scripture; and that the idea seemed to her reverence and order, and given them, at the same have no hesitation in avowing myself one of those who time, a meaning and a spirit by the part which she time, made partakers,—to go immediately to God himself; the Eucharist and the Communion of it enjoyed by the little less than blasphemy. The King replied, that them up by a reference to the word of God, simply in his Scripture reading. The Chaplain was appealed with the view of allaying any prejudice or disputatious to, and he was of the same opinion with the Queen, excitement to which the mere use of the word Altar, Rochester suspecting the King to be right, and being worship is lost in the manner of its performance: in poor Diocese is provided with a decent font, and all Extract from Chillingworth's "Preface to the Author on the one hand, or the rejection of it, on the other, no friend to the Chaplain, slipt out of the room, to enquire among the servants, if any of them were conversant with the Bible.-They named David, the Scots cook, who always carried a Bible about him; and David being called, recollected both the text and where to find it. Rochester ordered him to be in "Seeing then that all these things shall be dis- waiting, and returned to the King. This text was solved," and seeing that the day when they shall be still the topic of conversation; and Rochester moved dissolved is "at hand," "what manner of persons to call in David, who, he said, he found was well acought ye to be, in all holy conversation and godliness, quainted with the Scriptures. David appeared, and looking for and hasting unto the coming of the day of being asked the question, produced his Bible, and Ought ye to be taken up so entirely with the read the text, (Judges ix. 13.) The King smiled, the thoughts of this world, as seldom to reflect on the Queen asked pardon, and the Chaplain blushed .next? Ought ye to be known as Christians only by Rochester now asked the Doctor, if he could interpret name; whilst ye seldom think of the life, the death, the text since it was produced; but he was mute. He the resurrection, or the second coming, of that Saviour, therefore requested David to interpret it, who immethrough whom alone ye can hope to escape the wrath diately replied, "How much wine cheereth man, your to come? Looking indeed around us on the whole Lordship knows; and to show you how it cheereth God race of mankind, or looking only on those who profess I beg leave to remind you, that, under the Old Testato believe in Jesus Christ, and in his Gospel, we can- ment dispensation, there were meat offerings, and not fail to see that most men are far from what they drink offerings. The latter consisted of wine, which ought to be. Heirs indeed they are of immortality. was typical of the blood of the Mediator; which by a But are they not also, in great part, servants of sin, metaphor, was said to cheer God, as he was well and therefore devoted to eternal death? Called indeed they are to a new and lively hope of a better re- whereby his justice was satisfied, his law fulfilled, his surrection, to a life of holiness on earth, and of happi- mercy reigned, his grace triumphed, all the divine ness in heaven. But are they not also, in great part, perfections harmonised, the sinner was saved, and

PLAY.

\* Socrates Scholasticus, Hanmer's translation. not. Their thoughts are engaged with that which is Diversion signifies a turning aside from the main