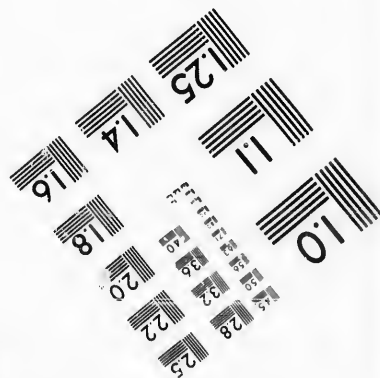
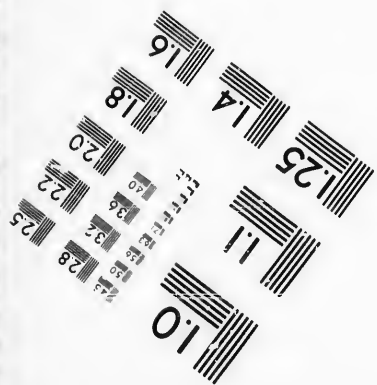
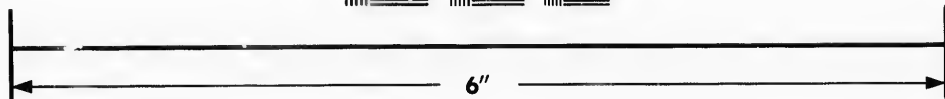
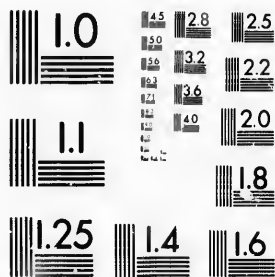


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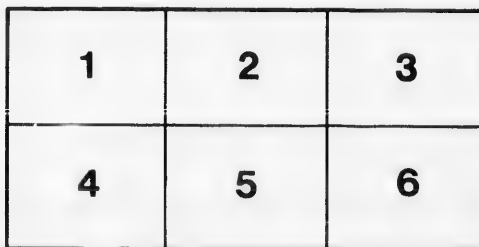
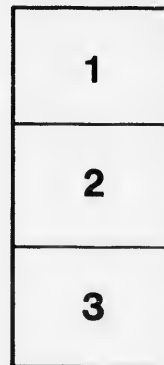
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UNIVERSITY OF MONTREAL
MONTREAL, QUEBEC
1911



SERMONS, ADDRESSES,

AND

STATISTICS

OF THE

DIOCESE OF MONTREAL.

BY

FRANCIS FULFORD, D.D.,

LORD BISHOP OF MONTREAL AND METROPOLITAN OF CANADA.

Montreal:

DAWSON BROTHERS;

LONDON AND CAMBRIDGE: RIVINGTONS.

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P R E F A C E . .



In any future history of the Anglican Church, no unimportant chapter will be that in which its rise and progress in the Colonies of England is described; and as the chief agent in promoting this good work, "the Society for the Propagation of the Gospel" will merit special acknowledgment and commendation. The earliest labours of that Society were connected with this Continent; and though interrupted in the United States by the political revolution which separated them from the mother country, yet some of the good seed sown there, before that event took place, has produced fruit; while in these Provinces, for the greater part of a century, down to the present time, the Society has never failed to act as the careful and beneficent nursing-mother of the Church and all her institutions. For a long period, the Clergy who officiated in Canada were, in the strictest sense, Missionaries of that Society: they were selected and sent out from England, reported all their proceedings directly to the Secretary, and drew their stipends from the Treasurer in London. And even after the appointment of one or more Bishops, the actual position of the Church here was for many years practically but little altered, though its administration was in some respects more regular and effective. Presided over by a Bishop, resident within the Colony, who could confirm the baptized, ordain the Clergy, and consecrate the Churches,—still the Clergy were only so many isolated individual missionaries, and continued to be largely dependent for their stipends on the grants of money made by the Society in London. There

are some names connected with the Church during this period that will well deserve being recorded in her annals, as having borne the burden and heat of the day in the early life of the Colony; and to whose unwearied exertions and faithful ministrations we are indebted for those foundations of the building which we, their successors, have been allowed to assist in erecting. We must ever cherish with feelings of reverence and gratitude the names of my two predecessors—Bishop Stewart, and the late Bishop Mountain; while many individual clergymen who, like them, are gone to render up their account, are affectionately remembered as having, in the true spirit of Christian Missionaries, lived, and laboured, and died in various parts of the earlier rough settlements of the Province. If our position is now altered or advanced in any measure, we must acknowledge what we owe to these faithful men, who, like the emigrant in the backwoods, made the first clearance in the spiritual wilderness, and, in faith and hope of future harvests, cast in a few seeds of heavenly truths amid the stumps and boulders that seemed almost to forbid their growth.

It was evident, however, as the work began to prosper, and the Church to multiply, that such a state of things could not continue; and that, while some more complete provision was needed for the government and internal regulation of the Church, so also the Church ought to be acquiring such strength and influence in the country as would enable it to maintain itself without depending upon the aid hitherto so largely received from England.

It was just about the period of the formation of the Diocese of Montreal, by the division of the old Diocese of Quebec, in 1850, that "the Society for the Propagation of the Gospel" began to enforce its reasonable demand that some more systematic efforts should be made by the Church, in order to raise the necessary funds for its own support, and thus relieve them from the burden they had so long and so

kindly borne. While in the following year, at a conference of all the Bishops of British North America, held at Quebec, and presided over by Bishop Mountain, the first public move was made towards obtaining the establishment of Diocesan and Provincial Synods for the government of the Church, and its internal regulation and discipline.

In order to show that, as elsewhere, so in this Diocese, we are making some effectual progress towards the support of the Church from its own internal resources, I subjoin an extract from a letter sent at the close of last year to the "Society for the Propagation of the Gospel," in reply to some inquiries received by me from the Secretary :

* * * * *

When this Diocese was formed in 1850, there were forty-nine clergymen officiating in it, and one catechist. Of these, thirty-six and the catechist received aid from the Society; three others, two of them being also on the Society's list, were in the receipt of grants from the Imperial Treasury, and two were army chaplains, leaving only eight who were entirely supported from funds raised in the Province. The largest sum we ever received annually, since 1850, from the Society, was £3,660, out of which we also had to pay a pension of £100 to one of the Society's retired Missionaries. In 1853, instead of remitting their salaries to the individual Clergy, this Diocese was allowed by the Society a block sum, with which we were to do the best we could; and which was to be subjected to periodical reductions. I have done my utmost, since that arrangement began, to carry it out most conscientiously for the Society; while, at the same time I kept in view the real object of the Society, which was to give effectual help to the Church, where it was *bonâ fide* required. But when this block sum was granted it was with the express proviso that "strict regard was to be had to the observance of good faith, with all those to whom the Society was already pledged," some of whom have been on the Society's list for fifty years, and many others for very long periods; and who always considered that they were assured their stipends by the Society for life; while the elder ones, those engaged prior to 1833, had a further promise of pensions for themselves, if disabled from doing duty, and also for their widows. In proof that this was always so understood by the Society, I have had my attention directed by some of them to the Society's Report for 1847, p. 37: "In past times, stipends were

granted by the Society during the lives of the several Missionaries, &c., &c." And in the Report for 1850, p. 26: "The Society, it is obvious, can only supply funds for the establishment of new Missions, by relieving itself gradually, and as *vacancies occur*, &c., &c." The reference in this place was specially to North American Dioceses. These statements were again repeated at a meeting held 19th May, 1854 (Archbishop of Canterbury in the chair). And in the Society's Report for 1858, p. 26, it was again placed upon record: "without affecting the claims of the elder Missionaries, the Society has made its more recent grants of salary for three years, &c., &c."

Acting upon this principle, I felt that we only had a small margin to deal with; though I took advantage, on certain occasions, of some of the older Missionaries, wishing to be removed from poorer to more advanced Missions, to require that a proportionate reduction should then take place. In a letter which I received from the Society myself, dated 17th April, 1851, in reply to a communication I had forwarded, there occurs this sentence: "Upon the whole, you seem to have taken very judicious measures for securing the future independence of the Church in your Diocese, measures rendered necessary, more than ever, by the determination of the Society to discontinue or reduce its allowances, as *vacancies* arise." But, as might be expected to be the case, such men as Canons Reid and Townsend, who have been on the Society's list for fifty years, and the Rev. W. Anderson and others for near thirty and upwards, were occupying those Parishes that were the most advanced. However, I hope, nevertheless, it will appear that we have been making some good and continual progress.

Instead of forty-nine Clergymen officiating, as in 1850, with one retired Missionary and one Catechist, we have now seventy-three Clergymen and five Catechists officiating, besides four retired Missionaries and three widows paid on account of the Society. And whereas we used to receive £3,660 per annum, from the Society, we now only receive £2,940; which sums, after deducting respectively the amounts paid for pensions, namely £100 from £3,660, and £500 as now from £2,940, leaves us at present only £2,440 annually out of the Society's grant, instead of £3,560 for the actual service of the Church; a deduction of £1,120, notwithstanding that we have now twenty-four additional Clergy officiating and four catechists. It is true that only seven Missions of those receiving aid from the Society in 1850, have ceased *entirely* to receive such help; but that arises in some measure from the cause mentioned above respecting the location of the oldest Missionaries; while, at the same time, there are many of these Parishes, whilst still served by their old Pastors, who receive aid from the Society,

that are making very considerable efforts to raise local endowments that they may be prepared for any new arrangements or vacancies; and which we could not have expected, in the same way, had they now the whole salary of the incumbent to raise. This is markedly the case at Freleighsburg, Dunham, Sorel, &c. And again, while of thirty-six who were receiving aid in 1850, twenty-nine were allowed £100 stg. per annum, which used to be almost invariably the sum granted every where: out of those who are paid out of the Society's grant at present, only thirteen draw that amount, all of whom, except one, Rev. J. Griffin at the Gore, one of the poorest districts in the Diocese, were serving here prior to 1850. The rest receive smaller sums proportioned to the several cases.

Of those receiving aid from the Society's grant, only eleven have been placed on the list since 1850; and they are receiving in the aggregate \$2,603, or £650 currency, including Mr. Griffin's £100 stg., mentioned just now; and, therefore, only leaving about £525 currency for the rest. With this available surplus from the Society's grant, in order to meet the *pressing* demands for Clergy, and increase them to the present number, I can assure the Society that we have strained our local resources to the utmost. And while we are now using our best exertions to add to our Local Endowment Fund, in which we have certainly made a successful beginning, though it may seem small when compared with what we require, I do not expect that just at present we shall be able to increase very materially, from the Country Parishes, the general Missionary Fund at the disposal of our Diocesan Church Society. Nor indeed can we look for much better success for some little time in the City of Montreal. For the next few years we may expect really serious difficulties to contend with, even supposing commerce revives and peace is preserved. In this City, by the census of 1852, the Church of England population was only given at 3,993; this was probably not strictly accurate, rather below the mark, but no doubt we were a very insignificant portion of the whole population. Since then, at great expense, we have rebuilt after fire, enlarged or built new every church in the City, including the Cathedral; and the Church of England now occupies, in every way, a very different position; and in 1862 the census gave us 10,072: at this date we are at least 12,000. But then this is out of a population of now not less than upwards of 100,000, and of whom about 70,000 are Roman Catholics. So that, while Montreal no doubt is a great and increasing city, the wealth and numbers of but a very small proportion of it belong to us. And in this city we have no such endowments as there are at Toronto, and other cities in Upper Canada, attached to the Rectory; and there is

a heavy debt still to be paid off, incurred in the erection of these Churches, without which, however, we could never have increased our numbers to the present amount. Then again, in all Lower Canada we are at a very great disadvantage as compared with Upper Canada, which in many ways adds to our difficulty, as the average incomes of our Clergy are so very much below those of the western Dioceses. First, our Church members are, in many large districts, so scattered and mixed up with the great majority who are Roman Catholics, that it is hardly possible to assemble any numbers in one place, and so form them into self-supporting Churches. Then we have no endowed Rectories, either in the city or country, of which there are so many in Upper Canada; many of them largely endowed, out of the Clergy Reserves before their secularization; and in the third place, we received such a very small amount at all from that source. On the final settlement of that question, we received for commutation of all claims £13,000 currency in this Diocese, and Quebec about the same; in Upper Canada the Church received somewhere about £300,000.

* * * * *

I may also refer to the statement, given at p. 211, of the yearly returns of all monies raised within this Diocese for Church purposes, which show a large and progressive increase.

That we have in many other ways been steadily advancing of late; that the Clergy are no longer the scattered, isolated missionaries they used to be; that we have now various institutions of our own, and a system of self-government fully and legally established, may be seen from many of the sermons, addresses, and documents given in this volume. It is as bearing witness to these facts, and recording events connected with them, that I venture to hope they may prove of interest and be acceptable to members of the Church, however little merit they may be otherwise found to possess. I would mention particularly such as "the Primary Charge," after the establishment of the new Diocese; Sermon III, on the opening of Christ Church Cathedral for divine service; Sermon VIII, with the address on page 223, delivered at "the First Convocation of the University of Bishop's College;" the Address

delivered at the first opening of the McGill Normal School; and those at the first Meetings of the Diocesan and Provincial Synods. I would hope, too, that if there shall be any, amongst the multitudes of young persons, who heard the Addresses to the Scholars of the Sunday Schools, and that to the Candidates for Confirmation, originally delivered—who may chance to meet with them again in after life in these pages, that they may be a means of reviving in their hearts and minds some holy thoughts and good resolutions; and that while I thus once more speak to them as their Bishop and Father in God, a gracious motion of the Spirit of Life may enable them to rekindle whatever glow of early Christian love or hope shall have been lost or obscured amidst the trials and temptations of the world.

All the Sermons have been preached in this Diocese; but occasionally with some slight adaptations, having been previously preached and printed in England and New York, and they are now given in the form in which they were originally delivered. The Statistics of the Confirmations, and the Consecrations of the Churches, &c., will be matter of useful record and interest to all connected with the Diocese, and as such I have inserted them. The concluding Lecture having been delivered at a meeting of "the Churchmen's Association," while this volume was passing through the press, I have thought it not out of place here, treating, as it does, of subjects of such importance and of deepest interest to all the members of the Church. In my Lecture amongst "the Events and Controversies of the Day," I have not alluded to the recent judgment of the Privy Council in the case of the Bishop of Natal and the Bishop of Capetown, because I am assured, on the best legal opinions in this Province, most entirely confirmed by the Queen's advocate (Sir Robert Phillimore) in England, that that judgment does not in the least interfere with the jurisdiction either of the Bishops or the Metropolitan of the Church in Canada. Whatever might

have been originally defective in the authority intended to be conveyed by the Royal Letters Patent, has been repeatedly acknowledged, confirmed, and fully supplemented by Acts of the Provincial Legislature, and of the Synods acting under the powers given by some of those Acts. The Queen's Advocate, to whom I referred the whole question, writing to me sometime after the judgment in the Capetown case had been delivered, says, after having noticed that judgment and its effects,—“But the case of the Canadian Church is happily very different from that of other Colonial Churches;” and afterwards: “I entirely agree with the opinions of Messrs. Bethune and Cameron; and you are at liberty to mention this if you please.” These opinions of Messrs. Bethune and Cameron were published by me in a letter addressed some time since to the Bishops, Clergy and Laity of the Church in Canada, in consequence of some objections which had been taken to the legality of the acts of our Provincial Synod. It may have been necessary and desirable that these questions should have been thoroughly discussed, and the real standing and position of the Church, not only in Canada, but in all the Colonies of England, ascertained; and wherever there shall be found to be anything defective, let it be set right. But with these assurances of the unquestionable legality under which we in Canada, at any rate, are acting, I earnestly hope that the Bishops will, by God's grace assisting them, be able to carry on successfully the work of the Church in their several Dioceses, with the hearty cöoperation and affection of both the clergy and the laity; and that in the Provincial Synod, which will assemble, according to the Constitution, in September next, we shall find (to use the concluding words of my Letter to the Bishops, Clergy and Laity, referred to above), “that we can all meet together and work together, as we believe we have done on the two former occasions, under the influences of the good Spirit of grace, advancing the glory of God and the increase of His King-

dom. And that, instead of imagining, that 'all the labour and expense incurred by the Provincial Synods which have taken place, have been in vain, and that it is now necessary to begin *de novo*,' we shall rather see reason to thank God, that, amidst so many difficulties and so much uncertainty in these our early struggles for the establishment of our Ecclesiastical polity, we have been 'enabled, as in ancient days, to assemble in one body,' and have been permitted to lay a good foundation according to catholic usage."

See House, Montreal,
June 3, 1865.



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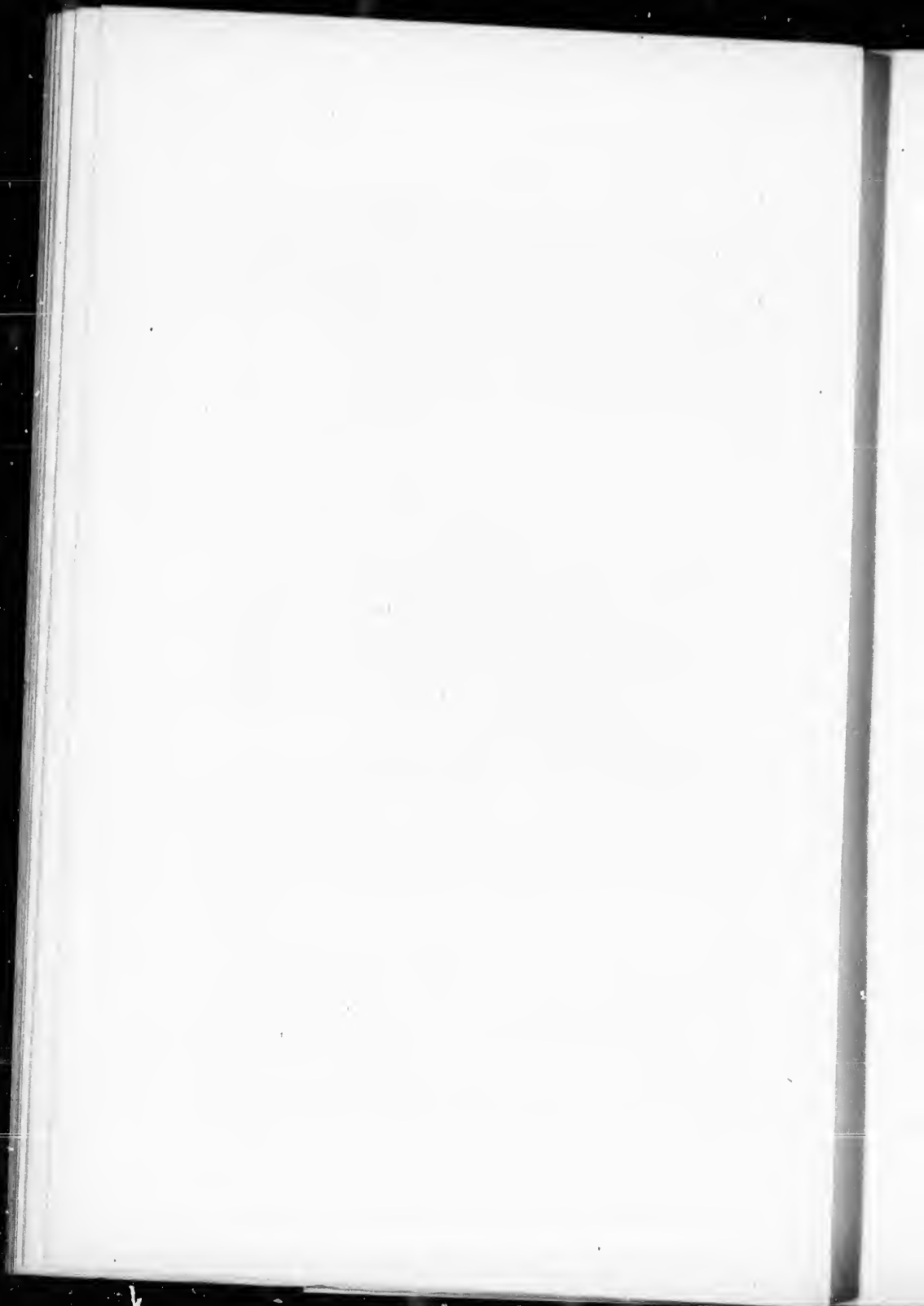
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ERRATA.

- Page 121, last line but one, for "*redemption*" read "*remission*."
" 213, "Parsonage"* should have been inserted, in connection with the Mission of Onslow.
" 215, in the list of Clergy, for "Griffin James," read "Griffin Joseph," and an * should have been affixed to the name of the Rev. Edmund Wood, as having been ordained Priest in this Diocese.
" 219, 18th line, for "ther" read "their."
" 221, 15th line, for "like" read "life."
" 260, 12th line, "over" should not be in Italics.



SERMON I.

THE HOLY CATHOLIC CHURCH A VISIBLE BODY.

NUMBERS xxiii. 20-23.

Behold, I have received commandment to bless : and he hath blessed ; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel : the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt ; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel : according to this time it shall be said of Jacob and of Israel, What hath God wrought !

“ MY thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”* Such is the declaration of the Almighty, by the mouth of His prophet, respecting His dealings with man. And, surely, if the Almighty be such a high and holy God, as the Scriptures reveal to us, and his works do testify, we ought to expect no other than that His ways must indeed be far above our ways, and His thoughts very different from ours. Nor, perhaps, as a simple abstract proposition, is there so much difficulty to induce men, those at least who profess any anxiety on the subject of religion, to agree to this truth. But, nevertheless, in their practice we find them forever departing from this rule, and reasoning, judging, and acting upon the same principles in those matters which are between man and his God, those which concern God's authority, and honour, and kingdom, and dominion, as they are accustomed to act upon in the common

* Isaiah lv. 8, 9.

concerns of life, between man and his fellow. Thus, for instance, it is attempted to teach and propagate that system of divine truth, which is revealed to us in the word of God, just by the same course, in the use of the same means, by which it is usual to aim at the promotion of any branch of secular science. There is the school for the young; the popular lecturer for the instruction of the multitude in public, and the cheap and entertaining tract for their enlightenment in private. The same attempts are made to allay the prejudices, conciliate the good-will, and win the favour of men. The same arts are used to excite attention, obtain support, and gather a following; and though, from the nature of the subject treated of, the name of God must often be heard, and verbal references to His power and help may be of common occurrence, it would be difficult, from any visible tokens, to discover that there is any real abiding belief, that "the Lord God is with them, or that the shout of a king is among them."

It was the benevolent wish and purpose of God, when he had opened a way of reconciliation and peace for sinners, that these glad tidings should be preached to all creatures; but in order that they might be so preached, He provided such means as were deemed by Him best fitted for the end proposed. And it seems that the worldly principles on which it is now vainly attempted to promote the cause of true and undefiled religion, have been adopted in consequence of men having lost sight in this matter of the mind of God; and they are unable to discern the mind of God, because they seek to arrive at it by reasoning based upon the course of human ways and modes of action.

We read many things in the word of God about His Church,—"the Church of God."* Christ talks of founding His Church:† in the time of the apostles there were added to the Church daily such as should be saved;‡ it is said that Christ was given to be the Head over all to the Church,§ that He might present to Himself a glorious Church.|| From these and the like expressions, it is clear that there exists a Church, or gathering of people, who in

* Acts xx. 28. 1 Cor. xv. 9, &c.

† Matt. xvi. 18.

‡ Acts ii. 47.

§ Eph. i. 22.

|| Ehp. v. 27.

some sense belong to Christ, and are His people. This Church has certain present powers and privileges, and its final state will be one of glory and perfection. Thus far all those, who regard with any reverence the word of God, will readily agree. But then a question arises—what is the present state of this Church? and how is it to be distinguished? And here differences of opinion begin to show themselves; differences not of a trifling nature, as some are pleased to represent them, merely affecting matters of discipline; but differences which immediately affect the whole practical bearing of the question, and most materially influence the conduct of men.

We in our creed are taught to profess a belief in *a holy Catholic Church*—catholic meaning universal,—therefore, one holy universal Church; universal, as being open to all nations, languages, and people, in contradistinction to the Jewish, which was confined to that people alone. About this expression—universal—there seems no difficulty. But in respect of its being called *holy*, which all must acknowledge it to be in Scripture, differences of opinion have arisen; and a popular view of the subject is this,—that the Church of Christ, as a constituted body, has no *visible* existence in the world, because no single community of Christians, no visible Church, can be called holy, inasmuch as it contains within it many unworthy members, many false professors, and the like; and that, therefore, by Christ's holy Church is meant only an invisible body, consisting of all His true followers, in whatever outward communion they may be found, partakers of His Spirit in this life, and to be hereafter members of His kingdom in glory.' According to this notion, the Church is, in a measure, in respect of the persons within it, as pure and clean now as it will be hereafter; and the difference between its present and future state will not be so great, though it will be made more manifest, since none but sincere and genuine believers are members of it now; all such are members now; and the same persons will be members of it hereafter.

Let us then see how far this view, a plausible view in some sense, if we look not beyond the thoughts of men, accords with the description of the Church of Christ, really given us in the

Scriptures. And in order to help us to a right understanding of the matter, let us first take into consideration the words of the text, which were spoken by Balaam, as descriptive of the Church in the wilderness; which Church was formed after a heavenly fashion, and was to be typical of the Christian Church, which endureth for ever; for Moses was commanded to make all things after the pattern shown him in the mount.* Moreover, let us

* To illustrate the nature of the connexion between the two dispensations, and that one great principle actuates both, I subjoin the following passage from Archdeacon Daubeny's work on "Schism," p. 213: "Some few years since a converted Jew, who had been regularly baptized into the Church of England, recommended himself to my protection. I found him well read in the Scriptures, and possessed of a much more correct knowledge of their spiritual contents than falls to the share of the generality of professing Christians in his line of life. In his itinerating course he had fallen in the way of many serious well-meaning Christians, who from time to time had drawn him to different places of worship, in separation from the establishment. I did not however find him by any means satisfied with the ideas he had from time to time derived from them. On this head he had no scruple, he said, in freely expressing his mind, by plainly declaring, that he never did receive that satisfaction at the meeting-house that he had been repeatedly taught to expect. On inquiring for the reason of his disappointment, he gave the following: that in the meeting-house he did not see anything that brought to his mind that form of religious service which his Bible had taught him to expect in a place dedicated to the God of Abraham, in whose seed all the nations of the earth were to be blessed. For, although the temple, with its appropriate service, had been abolished, and the Christian Church established in its stead, because, as he now perfectly understood, the shadow of the law had given place to the realities of the gospel—St. Paul having plainly told him that the priests that offered gifts and sacrifices, served unto the example and shadow of heavenly things; still he thought some resemblance between the public offices of the Jewish and Christian dispensations, as confessedly appointed by the same all-wise Being, was to be expected. In the priesthood, the altar, and the sacrifice of the Christian Church, he recognized a striking resemblance to what had been the favourite objects of Jewish attachment—the priest, the altar, and the sacrifice in the Jewish Temple. Whereas in the meeting-house he saw nothing that had the least tendency to bring that resemblance to his mind. And he concluded with saying, 'Depend upon it, reverend sir, when the happy

bear in mind that Balaam, when he uttered the words of this prophecy, was most anxious, if by any means he had been able, to curse Israel, that he might obtain the rewards offered him by the king of Moab. Knowing, therefore, as he must have known, many of the leading circumstances of the history of Israel during their wanderings in the wilderness, unless God had specially overruled him to bless and praise His people, Balaam would gladly have proclaimed their perverseness and disobedience, and have prophesied their ruin, as what might have appeared a just judgment on their transgression. But no charge of sin was he allowed to bring against God's people. He proclaims, that "God hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the Lord his God is with him, and the shout of a king is among them." Now, when we reflect upon all the conduct of the Israelites during their journeying from Egypt to Canaan; their murmuring and rebellions against Moses and Aaron; their worshipping the golden calf during Moses' absence in the mount; their distrust of God's care and power; their refusal to go up at God's bidding, and take possession of the land; their regret at having ever quitted Egypt;—and when we think on all God's judgments upon them for these sins; their discomfiture by Amalek; the three thousand men slain by the Levites for the matter of the golden calf; the burning of the people at Taberah; the oath that none of those who were of man's estate when they came out of Egypt, should be allowed to enter into the rest of Canaan, save Caleb and Joshua; the fourteen thousand seven hundred, together with Korah and his company, who were slain on account of their rebellion; the numbers who died of the bite of the fiery serpents sent to plague them for their murmuring;—when we call to mind all these sins and judgments, and also the words of God spoken to Moses on occasion of their setting up the golden calf, viz., "I have seen this people, and, behold, it is a stiff-necked people: now, therefore, let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a

time shall arrive for the Jewish people to be made Christian, they will not be converted by any other ministry but that of an *Episcopal Church*."

great nation;”*—when we consider all this, we shall at first find it difficult, it may be, on any human principles of reasoning, to reconcile all these circumstances with the words of the text, “God hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.” But in order to make this plain, it will only be necessary to point out what was the relation in which the people of Israel stood to God, as His people.

The first intimation that we have in the Bible of God’s peculiar connexion with the family of Israel is at the call of Abraham, ‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.’† And, subsequently, we find God on several occasions renewing His promises to Abraham, after trials of his faith in Him, and submission to His commands; especially on the occasion of his obedience in the matter of the sacrifice of Isaac. Promises also were specially given to Isaac and Jacob; and God in succeeding ages was pleased to make Himself known to their descendants, as the God of their fathers, “the God of Abraham, the God of Isaac, and the God of Jacob.”‡ St. Paul also informs us, that “as touching their election, the Israelites were beloved for their fathers’ sake.”§ This then was the original cause of their being chosen to be the people, or Church of God; it depended not on the personal holiness and piety of the Israelites, as individuals; *that* did not constitute their claim, as a nation, to be God’s peculiar people; but they were chosen for their fathers’ sake. God, however, having chosen them, He was then pleased to dwell among them, to give them His laws, to use them as instruments of His will for showing forth His power and glory, and by His dealings with them to bring about the completion of His great promise of a Saviour, viz., that in Abraham, that was, in his seed, all the nations of the

* Exod. xxxii. 9, 10.

† Exod. iii. 6, &c.

‡ Gen. xii. 1-3.

§ Rom. xi. 28.

earth should be blessed. St. Paul, even after they had crucified the Lord of glory, and rejected the word of His salvation, mentions these their claims to his respect and regard: "who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."* He also, in another chapter,† speaks of God as still loving them as a people, however displeased with the sins of individuals; and as purposing one day to receive them again to His favour; saying, "and what shall the receiving of them (the Jews into the Church) be, but life from the dead;" so great will be the outpouring of God's Spirit on the Church at large, in that day, for their sake. Moses too reminds them of God's presence: "What nation is there so great, who hath God so nigh unto them?"‡ Upon these grounds, therefore, because God had chosen them for His people, given them His promises, and His laws, and was Himself present amongst them, as their Lord and their King—upon these grounds we find them called a holy people, "a kingdom of priests, and a holy nation." And, as Moses says, "Thou art an holy people unto the Lord thy God; the Lord hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."§

But though their own holiness was not the reason of their calling to be God's people, yet they were warned, being thus highly favoured of God, and chosen out from amongst all nations of the world to bear God's name, if they did not obey the voice of the

* Rom. ix. 4, 5.

† Rom. xi. 15.

‡ Deut. iv. 7; and xxix. 45, 46.

§ Deut. vii. 6-8. See also chapters viii., ix., x.

Lord, and keep His laws, and remember His judgments to do them, that God would visit them with His sore displeasure, and bring punishments upon them for their transgressions. Thus Moses exhorts them, "because He loved thy fathers, therefore, He chose their seed after them, and brought thee out in His sight, with His mighty power, out of Egypt: . . . thou shalt keep, therefore, His statutes and His commandments, which I command thee this day, that it may go well with thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever."* As a people, they were then holy to the Lord, because God had chosen them, and dwelt among them;—and because God had chosen them, and helped them, and given them gracious promises, they were, therefore, required to obey the commandments of the Lord, and keep His statutes. And when they did seek the Lord, and walk in His ways, and fear Him, He was ever present with them with His mighty hand and outstretched arm. He was, however, not pledged to preserve any particular individuals; "the soul that sinneth, it shall die." He could destroy one generation in the wilderness, and raise up another to stand before Him in their place; as He said to Moses also, when angry at their iniquities: "Let me alone, that My wrath may wax not against them, that I may consume them, and I will make of thee a great nation." Thus, still preserving "the holy nation," "the seed of Abraham;" though taking vengeance upon those who would not obey His laws, nor observe His commandments to do them.

It was then in this sense that Balaam uttered the prophecy in the text. As His chosen people, the children of Abraham His servant, God gave commandment to bless them. In this sense "He beheld no iniquity in Jacob, He saw no perverseness in Israel." He "the Lord God was with them," to ensure their triumph as a nation, and to bring them into the possession of the land of their inheritance. And as to His promises respecting them, He allowed "no enchantment against Jacob, neither any divination against Israel."

* Deut. iv. 37-40.

Now what was true of the Church in the wilderness, is in the same manner true of the Church under the Gospel. This Church is called holy, not as simply deriving its title from the holiness of its members,—that were a presumptuous assumption; besides which, the Church is in existence and has its character prior to the existence of the individual members, who are gathered into it as their place of refuge. But it is termed holy, because it is Christ's Church; because He is present with it; because its object and intent is to effect the holiness of its members, and its final destiny is, that it will be presented to Christ "as a glorious Church, not having spot or wrinkle." And St. Peter, speaking of the Christian Church, as a body, uses exactly the same terms as Moses had done of the Jewish: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people;"* that was their calling of God; and the object of it, he declares, was, as in the case of the Israelites, "that ye should shew forth the praises of Him, who hath called you out of darkness into His marvellous light." St. Paul also calls on the Ephesians "to walk worthy of the vocation wherewith they were called."† And to prove that it is on this account that the Church is spoken of as "holy" in scripture, notwithstanding, in its militant state, it is a body consisting of a mixed multitude, we will refer to a few descriptions of it, as given by Christ and His Apostles.‡

* 1 Pet. ii. 9.

† Eph. iv. 1.

‡ "Within, therefore, the notion of the Church are comprehended good and bad, being both externally called, and both professing the same faith. For *the kingdom of heaven is like unto a field in which wheat and tares grow together unto the harvest; like unto a net that was cast into the sea, and gathered of every kind; like unto a floor in which is laid up wheat and chaff; like unto a marriage feast, in which some have on the wedding garment and some not.* This is that ark of Noah, in which were preserved beasts clean and unclean. This is that *great house* in which *there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour.* There are *many called*, of all which the Church consisteth, but there are few chosen of those which are called, and thereby within the Church. . . . At the end of the world, when all the wicked shall be turned into hell, and consequently all cut off from the communion with the Church; when the members of the

In His parables Christ has forewarned us that the kingdom of heaven, the Gospel kingdom, is like unto a net cast into the sea, which gathereth of every kind; and it is not till the end of the world that the good will be severed from the bad. It is compared to a field in which the tares and wheat grow together; to a feast, at which both the good and bad are assembled; to a number of virgins, where the wise and the foolish, previous to the coming of the bridegroom, were of the same company. The Apostles of Christ likewise have admonished us of false teachers, who will privily bring in (into the Church) damnable heresies, denying the Lord, that bought them; and that many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Such is the description given by Christ and His Apostles of the Gospel kingdom in the world. It is like the ark of Noah, into which, for a time, are gathered together beasts of every kind, the unclean as well as the clean. The imperfect state of the Church, as a visible body, is therefore no argument against its existence as an institution of Christ; though it is a warning to us, as individuals, lest we be partakers of the sin, or as a body, forfeit our privileges as a branch of the true vine.

Church remaining, being perfectly sanctified, shall be eternally glorified, then shall the whole Church be truly and perfectly holy. Then shall be completely fulfilled, that Christ shall *present unto Himself a glorious Church, which shall be holy and without blemish*. Not that there are two Churches of Christ; one, in which good and bad are mingled together; another, in which there are good alone; one, in which the saints are imperfectly holy; another, in which they are perfectly such: but one and the same Church, in relation to different times, admitteth or not admitteth the permixtion of the wicked or the imperfection of the godly. To conclude, the Church of God is universally holy in respect of all, by institutions and administrations of sanctity; the same Church is really holy in this world, in relation to all godly persons contained in it by a real infused sanctity; the same is farther yet at the same time perfectly holy in reference to the saints departed and admitted to the presence of God; and the same Church shall hereafter be most completely holy in the world to come, when all the members actually belonging to it, shall be at once perfected in holiness and completed in happiness. And thus I conceive the affection of sanctity sufficiently explicated.

—PEARSON, *On the Creed*, Article, "The Holy Catholic Church."

Truth may be surrounded with error on every side, but certainly the natural effect of rejecting all belief in the visible existence of the Church, as a body, shows itself in a practical rejection also of the promised gifts of the Church—the presence of God, the power of His sacraments, the assurance of final triumph, &c. A general want of reverence is begotten in the minds of men, by the abstract views they take of the existence of holy things; and instead of depositaries of a divine power, and channels for the communication of sacred gifts, modern religious communities degenerate, *at best*, into schools for teaching the knowledge of certain revealed truths: consequently, though individuals may talk of God's power or presence being with them, yet it is very much with them, as with Samson when shorn of his strength,—“I will go,” said he, “as at other times before, and shake myself; and he wist not that the Lord was departed from him.” And in the absence of higher and holier grounds of action, when not under the influence of a firm belief, “that the Lord God is with them, and that the shout of a king is among them,” it is the fashion of this backsliding age for religious bodies, with a view of obtaining followers, to betake themselves to all the common-place, worldly arts for gaining popularity.* Instead of opposing the world, they fall in with its motives of action; instead of expecting the accomplishment of the promise, “that kings shall be the nursing fathers, and queens the nursing mothers” of the Church, they

* Bishop Hobart, in one of his charges, after stating that it is the duty of ministers of the Church to question these spirits of the age, “to try the spirits, whether they be of God,” proceeds to say, “But it is a duty far from being inviting. Much more pleasant is it to swim with than to stem the current; to be carried along by the popular gale, than with incessant and wearying exertion, to struggle against it: to be hailed by the applause of hosts, in whose ranks, or as whose leaders, men bear to a triumph the opinions or measures of the day, than to meet their odium by refusing to enlist with them, or, by opposition, somewhat to perplex their progress, if not to diminish their success. And, therefore in general, the method of insuring a prosperous issue to any plan, and a universal reception to any opinions, is to make them *popular*; for thus are enlisted in their cause all that is weak, and all that is selfish in our nature.”—BISHOP HOBART'S *Prof. Years*, p. 443.

accept them for their governors and rulers; instead of endeavouring to raise the tone of worldly men up to the standard of the Gospel principles, they are prepared to lower the Gospel to suit the world; instead of acting as if the Lord was with them, and riding the whirlwind of human appetites, and directing the storm of human passions, they yield to their fury, and seek to make a compromise that they may find shelter from their violence.

God, it is true, is not tied to any ordinances; He can and "will have mercy on whom He will have mercy, and whom He will He quickeneth." But though God is not so tied, man is; nor are we at liberty to dispense with the use of any of the ordinances of His appointment, of which we may be able to avail ourselves. And could we but gain those views of Gospel institutions, which prevailed in earlier times, we might hope to see again similar evidences of God's presence in His Church; we might find exemplified in modern disciples the simple and single-hearted boldness of primitive Christians, and we then might hope, in the diffusion of the knowledge of divine truth, for success equal to theirs.

The Church of Christ as one great whole is founded on a rock; and it will have its destinies accomplished: "Surely, there is no enchantment against Jacob, neither is there any divination against Israel." No persecution can injure it, and the blood of its martyrs is the seed of increasing multitudes of faithful children. But still the presence of that Church is ensured to no particular places or countries. Suicidal acts, abandonment of her privileges, are what will ever cause her to suffer; * and internal sins and divisions are

* "But, I say, if the Church would trust to Him more than to the arm of flesh, she need not fear the power of kings; no, Christ would then give her kings, not as heads and spiritual fathers over her, but as nursing-fathers to protect, love, and cherish her, to reverence and to serve her, as the spouse of Christ, instead of such fathers as she has made kings be over herself, and of whom she now stands in awe, and dare not exert the power Christ has given her, without their good liking; she should then have *children whom she might make princes, in all the earth*, (Psalm xlv. 16,) kings would become her sons and her servants, instead of being her fathers. . . . Nay, more, if the temporal rulers should take part with hell against her, they should not both prevail. They might pull down vengeance upon their own heads; but the Church will stand whether they

what can and do cause particular branches to wither away, or even the light of the Church, as a whole, in particular ages to burn less brightly. As Jehovah could have destroyed the Israelites in the wilderness for their iniquity, and have raised up a new generation from Moses; so can He act towards the Christian Church. Yet will He still preserve ever one and the same holy Catholic Church, one continued seed springing up from the Chosen One of God. It is now a mixed multitude; "many are called but few are chosen." Individuals, once received by baptism into membership, may stumble or finally fall away; and whole branches of the Church may lapse into grievous error, or lose their first love, as we believe is the case with the existing Roman Church. Or their light may be altogether quenched; as is now the case with the formerly flourishing Church of Africa, where the good Cyprian, "her chief of watchmen," once ruled over, and tended the house of God; or, as is the case at Alexandria, and in those other Eastern countries, where the great Athanasius, and holy Basil, amidst much rebuke and sore trials, so earnestly contended in their day "for the faith once delivered to the saints:" or, as at Ephesus and the other places, famous in the days of St. John for the Churches of the

will or not, even in England, unless the policy of the clergy so far give way as to provoke God to remove their candlestick: nothing else can ruin them, while they remain true to their God, and are *not ashamed of the Gospel of Christ*, and to assert those powers He has committed unto them. No enchantment will prevail against our Israel; no, none, till themselves are first enchanted and bewitched, as the foolish Galatians, not to obey the truth, not to stand by it, and *contend earnestly for the faith which was once delivered unto the saints; not to speak, and exhort, and rebuke with all authority; and to let no man despise them; for then God will despise them, and make them contemptible and bare before all people, because ye have corrupted the covenant of Levi, saith the Lord of Hosts...* But if, after all, they will not take the Apostle's advice, *Quit you like men, be strong; if they dare not come out to stop the way against the persecutor; if they will not stand in the gap, let them return home; let all that are afraid, or faint-hearted, depart out of this battle, lest they discourage their brethren; By the men that lapped will I save you, saith the Lord.* Let the timorous, prudent, and wise, stay with the baggage till the danger is over; they may come in for a share of the spoil."—
LESLIE'S Preface to *the Case of the Regale, &c.*

Apocalypse. As here, so elsewhere, God may queneh the light of divine truth, "and remove the candlestick out of its place;" and we may again see it burning far away in the Isles, and the great Continent of the Western World, glimmering in the vast and populous territories of India, or the more distant plains of Australia. But, still, these are all the workings of one and the same great system, moving on towards the fulfilment of the prophecies, and preparing for the final accomplishment of the Church's destiny, by the preaching of the Gospel for a witness unto all nations. And when the day shall arrive for the return of the Bridegroom to take unto Himself His bride, *then* shall she indeed put on choice raiment and "fine linen, which is the righteousness of the saints." Then, *when the King shall come* in to the wedding feast, shall be cast out *all* that have not on a wedding garment; then shall none but the pure, and holy, and just remain; but every thing that offendeth, and maketh a lie, shall be removed far away. Then, *in all her members*, as well as in her calling, and privileges, and destiny, shall the Church be holy as Christ is holy, and perfect as He is perfect.

And, in the mean time, let me most solemnly exhort those amongst you who are now members of Christ's Church, in her state of imperfection and incompleteness, during her warfare and pilgrimage, to consider well the calling wherewith you are called,—its end and purpose, and all the privileges and responsibilities accompanying it. May it be your constant care and labour so to use the means of heavenly living now offered to you, that, assured of the final triumph of the Church, you may stand in your lot at the latter day, and share in the greatness of its glory. May God grant that *none* of us (a large and fearful petition) that *none* of us may in that day be found amongst the tares, but may we all be gathered up amongst the wheat; may none of us be numbered amongst the foolish, but the wise virgins; and at Christ's coming to take unto Himself His kingdom, may we be able to welcome His approach with joy. "For blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."*

* Rev. xx. 6.

SERMON II.*

THE INTERPRETATION OF LAW, AND THE RULE OF FAITH.

I COR. xiv. 32, 33.

The spirits of the prophets are subject to the prophets; for God is not the author of confusion, but of peace, as in all churches of the saints.

THE first source of all dominion and authority is the Lord Jehovah, the King of kings, and Lord of lords; by His will it is that all the visible and invisible creation exists; the extent of His power is unlimited, and the consequence of its exertion is order, harmony, and peace. In heaven all the surrounding angels, intelligences, and powers, fulfil the will of God without intermission, hindrance, or defect; and the prayer we are taught to use is, that *that* "will may be done on earth, as it is in heaven." Upon the creation of this earth, and the formation of man as its inhabitant, God delegated to our first parents a certain portion of that rule and dominion, which are the prerogatives of the Deity, and which can only be held by a creature in trust from that original source: "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." †

In process of years, upon the birth of children, and the increase of families, the nature of the dominion exercised became of a

* This sermon was preached at the Summer Assizes, in Winchester Cathedral, July 13, 1838.

† Gen. i. 28.

more complex character; and God was pleased, from time to time, to give further manifestations of His will, respecting the manner in which it was to be administered. In the more simple period of the patriarchal ages, the father of a family, or the head of a tribe, exercised the authority of a prince, and performed the offices of a priest, as we find exemplified in the histories of Abraham, Isaac, Jacob, and Job. The necessity of having an arbiter and controller amongst many brethren, would lead to the establishment of some supreme tribunal, even upon natural principles, for the maintenance of peace; much more then may we expect from the counsels of God a development of some scheme of government; and, therefore, *that* God, who declares "by Me kings reign, and princes decree justice,"* in the more full revelation which He made to Moses, has given rules for a plan of temporal, as well as ecclesiastical, dominion—the offices of priest and king, before united, then being separated; and we find the tribe of Judah invested with the kingly office, that of Levi with the priesthood.

As, however, the object of God, in setting up the kingdom of Israel, was to prepare the way for the coming of Christ; so, since the advent of the Redeemer, He has not, in the same direct and visible manner, interfered with the appointment of princes, or the government of a people. His power and providence still as carefully overrule every event; but we see not the hand that directeth so visibly; and we are left, in the exercise of dominion and the discharge of power, to those general principles, which are set forth in the Word of God. So also in respect of a priesthood, after the full revelation of the Christian dispensation, a visible Church, with authorized ministers and delegated power, having been established, the administration of that Church, and the exercise of that power, are to be carried out according to the general principles of the Christian scheme, and the directions given by Christ to His Apostles: God's visible interference is vouchsafed no more. But still as in civil, so in spiritual jurisdiction, all lawful authority is from God. The length of the stream does not affect the identity of its source; and the great object, for which power and authority

* Prov. viii. 15.

were at first given, continues the same, viz., that order may be maintained, gifts conveyed, and peace and harmony preserved. In ecclesiastical and spiritual concerns, "the spirits of the prophets are to be subject to the prophets; for God is not the author of confusion, but of peace, as in all churches of the saints:" and to the Hebrews the Apostle writes, alluding to ministerial superintendence, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account."* And in regard to our behaviour as citizens, St. Paul exhorts Titus "to put the people in mind to be subject to principalities and powers, and to obey magistrates;" † and St. Peter says, "Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God." ‡

In all this there is a simple unity and completeness of plan; and an enlightened Christian, acting upon scriptural principles, will render due obedience and submission to *all* the revealed will of God.

Let us, however, see what is the course of human reasoning, and the effect of acting from motives of worldly policy, or mere feeling and natural impulse, instead of the high and exalted principles of revealed truth. If, as I said before, we acted upon high scriptural principles, we should "render unto all their dues;" and submit ourselves to authority, whether in civil or spiritual matters, that the will of God might be fulfilled, and order be preserved, and confusion prevented. And, as principles, which are in themselves sound and true, must be equally sound and true whatever may be the occasion that calls them into operation, it never would occur to us to pursue one course of reasoning, and one course of conduct, in rendering obedience to civil authority, and then refuse to apply the same test to measure our obedience to spiritual rule; for it would be as Christians, as bowing to the Lord, as seeing Him that is invisible acting by His ministers, that we should conduct ourselves in either case.

* Heb. xiii. 17.

† Tit. iii. 1.

‡ 1 Pet. ii. 13-15.

But what is the real state of things? Common sense, motives of worldly policy, schemes of earthly wealth, or ease, or pleasure, all tend to convince mankind that some constituted and acknowledged civil authority is absolutely essential.* In different countries the executive power may be vested in different hands, but still some one supreme dominion is intended to be upheld; for man, even when acting upon natural impulse, wishes not—(I speak of the general state of the case, not of accidental periods of national trouble)—man wishes not, for his own comfort's sake, to be the author of confusion, but of peace. There cannot, therefore, be maintained in one nation, two concurrent civil jurisdictions; but there must be one code of laws, and one supreme administrative power. And in order to decide upon points of national law, that one general principle may be acted upon, not only at the same period, but in successive generations, a clear and definite rule has been laid down, and is acknowledged by all the great legal authorities of the land. Judge Blackstone, speaking of the great code of the common law of England (by which, be it remembered, almost all the rights and liberties of the people are decided upon and secured), says,† “But here a very natural, and a very material, question arises: How are these customs or maxims to be known, and by whom is their validity to be determined? The answer is, by the Judges in the several courts of justice. They are the depositaries of the laws, the living oracles, who must decide in all cases of doubt, and who are bound by an oath to decide according to the law of the land. Their knowledge of that law is derived from experience and study; from the ‘*viginti annorum lucubrationes*,’ which Fortescue mentions; and from their being long personally accustomed to the judicial

* “For when civil society is once formed, government at the same time results of course, as necessary to preserve and keep that society in order. Unless some superior be constituted, whose commands and decisions all the members are bound to obey, they would still remain as in a state of nature, without any judge upon earth to define their several rights, and redress their several wrongs.”—BLACKSTONE'S *Comment*, Introd., sect. 2.

† Blackstone's *Comment*, Introd., sect. 3.

decisions of their predecessors. And, indeed, these judicial decisions are the principal and most authoritative evidence that can be given of the existence of such a custom as shall form a part of the common law. The judgment itself and all the proceedings previous thereto, are carefully registered and preserved, under the name of *records*, in public repositories set apart for that particular purpose; and to them frequent recourse is had, when any critical question arises, in the determination of which former precedents may give light or assistance. And therefore, even so early as the Conquest, we find the '*prætorum memoria eventorum*' reckoned up as one of the chief qualifications of those who were held to be '*legibus patrie optimè instituti*.' For it is an established rule, to abide by former precedents, where the same points come again in litigation; as well to keep the scale of justice even and steady, and not liable to waver with every new judge's opinion; as also because the law in that case being solemnly declared and determined, what before was uncertain, and perhaps indifferent, is now become a permanent rule, which it is not in the breast of any subsequent judge to alter or vary from, according to his private sentiments: he being sworn to determine, not according to his own private judgment, but according to the known laws and customs of the land: not delegated to pronounce a new law, but to maintain and expound the old one. And it hath been an ancient observation in the laws of England, that whenever a standing rule of law, of which the reason perhaps could not be remembered or discerned, hath been wantonly broken in upon by statutes or new resolutions, the wisdom of the rule hath in the end appeared from the inconveniences that have followed the innovation."

Such are the principles, and we may call them principles of natural wisdom, upon which the common law of England is determined and fixed; sound principles, for without them there could be no certainty in judgment, no uniformity, no harmony; in short, nothing but endless confusion and injustice. But the children of this world, wise in their generation, feel the propriety and necessity of this rule. The spirits of the prophets are here made to be subject to the prophets, that peace may be preserved, and confu-

sion avoided; and this is so ordered, without reference to any more exalted principle of action than worldly wisdom:—the people would suffer inconvenience and loss, and detriment to their worldly substance, if it were abandoned.

But is not the same principle equally just, and good, and sound, when applied to spiritual rule, and the exposition of an ecclesiastical code? Alas! because here no worldly loss or inconvenience forces the natural man to own its truth, the pride of human intellect, and the licentiousness of human passions, reject its application. And yet, if peace and harmony and truth, were as earnestly coveted in the one case, as they are felt to be necessary in the other, there would be no less willingness to adopt the same means of attaining them. And as in both civil and ecclesiastical jurisdiction, whatever lawful authority exists is derived from God, delegated by Him for the sake of maintaining peace and truth, they ought in both cases to be obeyed upon the same principles, principles of duty, as matters to us of Christian obedience.

It is true that our worldly goods, our intercourse in business, our commercial transactions, are not affected in the same way by a false system in the attainment of a true judgment in spiritual matters, as they would be by any error in the interpretation of law. But is this the only view of the case, even supposing we could admit it to be correct, that to act on wrong principles in spiritual concerns were no obstruction to worldly prosperity, no hindrance of a blessing? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"* Surely, my brethren, it is of paramount importance that we be found acting upon right principles in our search after spiritual truth. And yet when we view the state of religion around us, the strange and discordant views which are maintained, the opposite judgments formed, it cannot but be clear to any thoughtful mind, *that there must be something wrong*, and that it is moreover a rapidly increasing evil; that we are not here, as in our determination of truth in common law, acting with wisdom and discretion; nor, which is far more essential, can we be acting upon scriptural principles; for the spirits of

* Mark viii. 36.

the prophets are here not made to be subject to the prophets, confusion abounds; and "God," we are told, "is not the author of confusion, but of peace, as in all churches of the saints."

Let us then examine this matter. It is a custom now very common, to dismiss one large class of subjects of difference in religion with a simple observation, that they are *only* matters of discipline, and *therefore* immaterial. This appears to me to be a very summary method of arriving at a solution of the difficulty, because a previous question necessarily arises, viz., How these matters of discipline were first appointed? If they were any of them points in the original constitution of the Church of Christ, it is not so easy a matter to prove that that Church can be said to exist at all without them. And, moreover, history uniformly teaches us, that the abandonment of the discipline of the Catholic Church has invariably been speedily followed by some error in Catholic doctrine. But passing by this portion of the subject, let us turn to those cases where differences of opinion in matters of *doctrine* exist; here, surely, it must by *all* be thought desirable to have some means of arriving at a certainty of the truth. It cannot be a trifling matter whether we hold the opinions of Socinus, or Calvin, or Arminius; whether we adopt the sacrifice of the mass, or reject all sacramental grace in the Supper of the Lord; whether we admit infants to be partakers of the covenanted promises in baptism, or reject them. The popular theory, founded on popular prejudice, vanity, and passion, is, that the Bible should be placed in every man's hands, and that they should all, no matter what their individual qualifications may be, judge for themselves, according to their own private judgment; and that it is not proper for one person, or body of persons, to attempt to enforce their opinions upon others.* This is the popular theory, the theory of the ultra-Pro-

* The sixth Article of our Church teaches us, that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation." Again in the twentieth Article she teaches, that "the Church hath power to decree rites or ceremonies, and *authority in controversies of faith*. And yet it is not lawful for the

testant; and hence the present state of confusion in the visible Church. But such is not the scriptural rule. The scriptural rule is this, as St. Paul writes to the Ephesians, (ch. iv.) "Christ gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work

Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree anything to be believed for necessity of salvation." We are thus instructed that Scripture is the foundation and source of all articles of faith, but the Church is the witness and keeper of Holy Writ, and hath authority in controversies of faith. And to find what is the voice and testimony of the Catholic Church, upon any given points, Vincentius of Lerins proposed an appropriate test in the fifth century. That you are not to be bound by the private opinions of any individual, however eminent he may be; but he says, "Much attention is to be paid in the Church Catholic itself, to maintain what has been believed *everywhere, always, and by all*. This is true and genuine Catholicism." This was the voice of the Church universal. Thus she spoke in the first general councils; thus the various early Fathers bear a united testimony to certain great catholic truths. But we are to consider as a *temptation*, not as a *religious truth*, whatever *novelty* has been introduced by some private hand, beside, or even contrary to the body of saints. The Romanist assigns to the existing Church of the present day that authority which we assign to the Church catholic in its full universal capacity. We assert that, by the witness of the Church, we are to learn what have been in all times past received as articles of faith, and what is truth in all controversies. The Romanist says, that the existing Church, being infallible, by its decision may not only decide controversies, but *create necessary articles of belief*, which were not necessary, or even heard of, before her decision. The ultra-Protestant communions, on the other hand, give to each individual the sole authority in deciding as to what is, and what is not, to be believed, according to the free exercise of what is termed his own private judgment. In other words, every individual is to be his own infallible Pope. Let these different views be well considered, and a candid opinion given as to which is most likely to lead to a uniform and sound interpretation of religious truth: the testimony of the Church catholic in all ages, the existing Church of the present day, or individuals acting upon their own private judgment.

of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we be henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ." Here there is clearly pointed out, as also in numberless other passages of Scripture,* the establishment of a ministry unto whom the care of the Church, the perfecting of the saints, the edifying of the body, is to be entrusted; and to ensure harmony, peace, and uniformity, the same Apostle says in the text, that "the spirits of the prophets are to be subject to the prophets; because God is not the author of confusion, but of peace, as in all churches of the saints." And what is this but an evangelical exposition of the very same principle as that which, on human authority, is acknowledged to be sound and just in the determination of truth in points of common law; where the appointed judges declare, not their own opinions, but what is, and has been the law of the land, according to certain fixed and definite rules.

Excess of zeal, however, is not unfrequently pleaded as an excuse, as a justification, for a departure from "the old ways." The actual amount of good so obtained, as compared with what might have arisen from a due submission to authority, must always be questionable; the occasion of evil is certain. The origin of the Donatist schism in the early Church is a case just in point.† Some well-meaning Christians in the Church of Carthage, offended at the appointment of a bishop named Cæcilianus, who had received consecration from Felix, a bishop formerly guilty of delivering up the sacred volumes to be burnt in the Diocletian persecution, in their zeal for purity made a bishop of their own, accounting from that day forward their faction to be the only true and sincere Church; and the consequence was a grievous rent and

* Matt. xxviii. 19, 20. II Tim. ii. 2. Heb. xiii. 7 and 17, &c.

† HOOKER, *Ecl. Pol.*, book v. 62. MOSHEIM, i. 361, and ii. 127.

dissension, which continued for many years after *he* was dead, upon whose account it was begun. Now these individuals meant well, but they acted in opposition to all the principles of the Church universal in all ages; and the consequence was the erection of a schismatical communion for about three hundred years, when they at length ceased to exist as a separate body, the remnant being reunited to the Catholic Church. Surely prayer, and watchfulness, and patient submission, will be found far more effectual engines for working good in the Church, than disobedience and schism.

Again, few subjects have led to more angry controversy than the opinions upheld by the disciples of Calvin and Arminius. Independent of the bad spirit always engendered by such disputes, it must be clear that both sides cannot be right. As in common law there must be one general system, and that a sound one, to arrive at justice, so in spiritual investigations truth is one, however infinite may be the variety of error. In an elaborate work lately published on "the Primitive Doctrine of Election,"* it is ably demonstrated, that in the primitive Church neither Calvinism nor Arminianism had any place; that the peculiar modes of expressing their opinions adopted by those holding these different views were unknown, and that, by a recurrence to primitive modes of expressing divine truths, a surer guide would be established, an uniform standard of Scripture truths set up, and all grounds for difference of opinion on these points done away. In short, if in instances like this latter case, with reference to doctrine, and in the prior case noticed with reference to discipline, the spirits of the

* *The Primitive Doctrine of Election, &c.*, by G. S. FABER, B.D. In this work the author most ably proves by historical evidence, that the first introduction of what may be termed the Arminian doctrine was made by Clement of Alexandria, at the close of the second century, and that of the Calvinistic by Augustine, in the fifth century; which doctrines were in later times more systematically set forth by Arminius and Calvin. He also proves, that these systems were neither of them ever heard of before the time of Clement and Augustine, respectively, and that they were refinements upon the true Catholic doctrine, which had always been acknowledged by, and taught in the Church from the time of the Apostles.

prophets had been subject to the prophets, if in ecclesiastical matters, with clear spiritual authority to enforce it, we acted upon those sound principles of discrimination in the determination of truth, which we acknowledge and act upon in matters of civil jurisdiction, we should in the former, as in the latter case, have had uniformity instead of dissension, peace instead of confusion; and we might well believe it to be God's work, the fruit of His Spirit, who is declared to be the Author, not of confusion, but of peace, as in all Churches of the saints.

It is true that to act upon this principle we must oppose many existing theories and practices. "We are now more confident," says the learned Hooker,* "than our forefathers; not that our knowledge and judgment are riper, but because our desires are another way. Their scope was obedience, ours is skill; their endeavour was reformation of life, our virtue nothing but to hear gladly the reproof of vice; they, in the practice of their religion, wearied chiefly their knees and hands, we especially our ears and tongues." In short we must be content to obey, and not seek all to be teachers,—expounders of the law, and that too according to our own private interpretation; we must learn that there is as much glory rendered to God in serving Him in our appointed station, being even the humblest, as in those of more public mark; † that the unity and completeness of the body are made up of many members, none can say that they have no need of the rest; "ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts; and yet show I unto you a more excellent way." ‡—"A more excellent way," viz., as the Apostle explains it in the following chapter, the cultivation of an humble, chastened, charitable frame of mind, a truly Christian

* Eccl. Pol., book v. 81.

† I Cor. xii. 22-25.

‡ I Cor. xii. 27, &c.

spirit; and where this abounds, the spirits of the prophets will be subject to the prophets; it will be God's work, and He is not the author of confusion, but of peace.

It is impossible on the present occasion to follow out all the important inferences to be drawn from this subject. I can only hope just to direct your attention to, and exhort you seriously to consider, this fact, that as common sense and good reason lead us in civil jurisdiction to a mode of uniform and harmonious interpretation of law, so, in addition to these motives, we have the higher inducement of scriptural authority to direct us as to our mode of acting in spiritual matters, and the formation of a sound rule of faith.

The Anglican Church, most erroneously thought by many to be constituted upon mere principles of private judgment, has, in accordance with the disciplined and enlightened views of all her brightest luminaries,* and standing upon far higher ground

* Cranmer evidently acknowledged the authority of Catholic tradition. On what other grounds could he have made those voluminous collections of extracts from the fathers, the councils, the schoolmen, and the canonists, of which we read? In his speech on general councils, A.D. 1534 or 1535, he said, "that when all the fathers agreed in the exposition of any place of Scripture, he acknowledged he looked on that as flowing from the Spirit of God; and it was a most dangerous thing to be wise in our own conceits."... Again, he says, "Herein, I said I would be judged by the old Church, and which doctrine could be proved the elder, that I would stand unto." Again, "I protest that it was never my mind to write, speak, or understand any thing contrary to the most holy Word of God, or else against the holy Catholic Church of Christ."... Bishop Ridley revered equally the testimony of Catholic tradition.... Bishop Jewell says, "We are come as near as we possibly could to the church of the Apostles, and of the old Catholic bishops and fathers; and have directed according to their customs and ordinances, not only our doctrine, but also the sacraments, and the form of common prayer."... Thus the authority of Catholic tradition was recognized by the Church of England and by all our learned theologians. It would take up too much space to cite the concurrent testimonies of Taylor, Howell, Hooker, Bancroft, Bilson, Overall, Morton, Field, White, Hall, Laud, Montague, Jackson, Mede, Usher, Bramhall, Sanderson, Cosin, Hammond, Thorndike, Jeremy Taylor, Heylin, Pearson, Barrow, Bull,

than, and quite distinct from, all other religious communities, the children of the reformation, the Anglican Church has always acknowledged this authority, and acted upon this sound rule. Considering that the nearer to the fountain the purer the stream, in her interpretation of the Word of God, in her settlement of controversy, and resolution of doubts, she has placed herself in dutiful submission to the spirits of the prophets of the primitive Catholic Church, and apostolic age. As a "form of sound words," embodying "the faith once (for all) delivered to the saints," she has adopted a liturgy, which is much of it of apostolic origin, and all of apostolic spirit; and to avoid all schismatical division, and assure herself of the power with which the Church Catholic is endowed, her priesthood is derived immediately from apostolic hands. And as a necessary consequence, she maintains the perpetual visible existence of the Catholic Church,* and its universal character and claims; and considers all heresy and

Stillingfleet, Ken, Beveridge, Patrick, Sharp, Leslie, Potter, &c. &c.... The doctrine there maintained was *the authority of the Church*: "The Church hath power to decree rites and ceremonies, and AUTHORITY IN CONTROVERSIES OF FAITH." (Art. xx. A.D. 1562.)—Extracts from PALMER'S *Treatise on the Church*, vol. i. pp. 495, &c.

* Mr. Palmer, on the subject of the visibility of the Church, after referring to many other authorities (vol. i. c. 3) says, "I shall conclude with the words of the profound Bishop Butler: "Miraculous powers were given to the first preachers of Christianity, in order to their introducing it into the world: a *visible Church* was established in order to continue it, and carry it on successively throughout all ages. Had Moses and the prophets, Christ and His Apostles, only taught, and by miracles proved, religion to their contemporaries, the benefit of their instructions would have reached but to a small part of mankind. Christianity must have been in a great degree sunk and forgot in a very few ages. To prevent this, appears to have been one reason why a *visible Church* was instituted; to be like a city upon a hill, a standing memorial to the world of the duty which we owe to our Maker; to call men continually, both by precept and instruction, to attend to it, and by the form of religion ever before their eyes, remind them of the reality; to be the repository of the oracles of God; to hold up the light of revelation in aid of that of nature, and propagate it throughout all generations, to the end of the world." *Analogy*, part ii. chap. 1.

schism to have arisen out of a departure from primitive usages, and a neglect of the testimony of the Church in primitive times, as a faithful and sure witness of the truth.*

And it is one of the most cheering facts that gladden the heart, amidst the many sorrows and backslidings of the present day, it is one of the blessed fruits made to grow out of the malice and persecution of the enemies of this branch of the Church of Christ, that a holy and reverential spirit of inquiry has been stirred up respecting the origin and nature of her claims, as a "holy, Catholic, Apostolic Church"—a growing spirit of inquiry, spreading wider and wider amidst the *Babel* confusion of private interpretations; and which I trust may, when more fully considered and understood, be made instrumental, by God's abundant grace, in bringing us all at length to join "in unity of spirit, the bond of peace, and righteousness of life." The spirits of the prophets being made subject to the prophets, both in articles of faith and in ecclesiastical discipline, God will be known to be present amongst us as the gracious Author of peace; so that at the second coming of our Lord, we may be presented unto Him "a glorious Church, without spot or wrinkle," "built up upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone," and having offered to Him the pure incense of one common prayer whilst militant on earth, may join in one universal song of praise through the endless ages of eternity.

* "Remembering the self-sufficient licentiousness of that miscalled and misapprehended right of private judgment, which dogmatically pronounces upon the *meaning* of Scripture from a mere insulated *inspection* of Scripture, and which rapidly decides that such *must* be the sense of Scripture because an individual *thinks* that such *is* the sense of Scripture; renouncing this self-sufficient and strangely unsatisfactory licentiousness, the Church of England, with her usual sober and modest judiciousness, always professed to build her code of doctrine *authoritatively* indeed upon Scripture alone, but *hermeneutically* upon Scripture as understood and explained by primitive antiquity. Herein, she has judged well and wisely. Scripture and antiquity are the two pillars upon which all rationally established faith must ultimately repose. If we reject Scripture, we reject the very basis of theological belief: if we reject antiquity, we reject all historical evidence to soundness of interpretation."—FABER's *Prim Doct. of Elec.*, p. 11.

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SERMON III.*

THE HOUSE OF GOD.

II CHRONICLES ii. 5, 6.

And the house which I build is great : for great is our God above all gods.

But who is able to build Him an house, seeing the heaven and the heaven of heavens cannot contain Him ? Who am I then, that I should build Him an house, save only to burn sacrifice before Him ?

It will be in the recollection of most of you, my brethren, that on the 21st of May, 1857, just two years and six months ago, it was my privilege, as Bishop of this Diocese, assisted by many of the clergy and lay-members of the Church, to lay the foundation-stone of this Cathedral, declaring it to have been done "to the glory of Almighty God, Father, Son and Holy Ghost." On taking possession of it this day for the celebration of divine service for the first time, I would unfeignedly reiterate that declaration, and call upon all present to join in an earnest prayer, that it may be, according to the olden form, "ad majorem gloriam Dei," to the increase of the glory of God, of the ever-blessed Trinity, Father, Son and Holy Ghost. Circumstances, which we have been unable to control, have prevented our arranging, as had been intended, for the formal service of the consecration at this time; and indeed even now, though the commencement of the services here has been delayed for several weeks beyond the time we had anticipated, there is much still incomplete; and the voices of the choir, too, must yet for a while lead the congregation in their psalms and

* Preached on Advent Sunday, 1859, at the opening service in Christ Church Cathedral.

hymns and jubilant chants, unaided by the organ's pealing notes, until those engaged in the adjustment of the complicated machinery of that noble instrument shall have duly executed their task. When, however, I look around and see what has been accomplished, and remember that on Advent Sunday, 1856, I was officiating in the old Cathedral, that it is not yet quite three years since it was destroyed—when I call to mind the many differences to be reconciled and arrangements made, before we could take in hand even the commencement of this work, and the many difficulties to be encountered and overcome in the continual progress of such an enterprise,—far from feeling any disappointment or surprise that there are some few matters yet unfinished, I can only feel astonishment that in so short a time so much has been accomplished, and call upon you, as I hope I do myself, in all humility, and reverence and gratitude, to bow the head, and say, "Not unto us, O Lord, not unto us, but unto Thy name give the praise." And here let us consider the words of Solomon, which I have chosen as the text of my present discourse, uttered by him respecting the House of the Lord, which he was about to build; and I think they may furnish some matter not inapplicable to us on this occasion. First then Solomon says, "The house which I build is great: for great is our God above all gods." The worship of God, the Creator and Governor of the world, commenced with the creation of man; but in the patriarchal ages it partook not of that formal and settled character which it afterwards, by God's direction, assumed. Nor, as far as we can learn from ancient history, does it appear, though there were portions of ground set apart as sacred, that there were ever any regular buildings erected as temples, in which divine service might be celebrated, either by the worshippers of Jehovah or by the heathen, before the Jewish tabernacle was set up, or before it was known that the Israelites were ordered to build a temple when they should be settled in the land of Canaan, "in the place where the Lord their God should choose to cause his name to dwell there." Noah, and the other patriarchs, as mentioned in the Bible, appear simply to have erected altars for their sacrifices, and these often only for immediate and temporary use; or to have planted groves, as Abraham did in Beer-

sheba, "and called there on the name of the Lord, the everlasting God." And though Jacob gave the name of Bethel or House of God, as the word signified, to the place where he had the vision of angels ascending and descending on the ladder between earth and Heaven and the Lord standing above it, yet there was no house there, in the common acceptation of the word, but he simply took the stone on which he had rested his head during the night, and set it up for a pillar, and poured oil on the top of it.

But when God had chosen a people to be called by His name, and had given them His law, and taught them to offer Him regular stated services, He further commanded that there should be a particular building set apart for the same. First, the moveable tabernacle, while they were still wandering in the wilderness, and afterwards the Temple at Jerusalem, on Mount Zion, when they became settled in the Land of Promise. Now, the objects of all such buildings are two-fold. They are to be built to the honour of Him who is to be worshipped therein, and they are to be used by those who are to meet there for the purpose of joining in that worship. Jacob, when he set up his pillar and called it "the House of God," might perhaps have thought, as Solomon asks in the text, "who is able to build God an house, seeing that the heaven and the heaven of heavens cannot contain him?" Yet, by God's express direction, Solomon built Him an house, and he declares "the house which I build is great: for great is our God above all gods." Solomon knew well enough that "God dwelleth not in temples made with hands," whether great or small, simple or magnificent—that in that sense the pillar which Jacob set up would be as complete as anything he could furnish. But he also knew that he should not be testifying his own sense of the Majesty of the God whom he professed to worship, if he did not, in the midst of the might of his kingdom, and the riches of his capital, make the house of his God the chief glory of the whole.

But however inadequate the best attempts of men must be to build a house, for that mighty Being whom the heaven and the heaven of heavens cannot contain,—yet Solomon knew it would have its use, for *there* would that mighty God be worshipped. "Who am I, then," asks Solomon, "that I should build God an

house, save to burn sacrifice before him?" "I never vainly imagined that this house would be a dwelling for God, speaking after the manner of men, that His infinity was to be circumscribed and contained within the limits set by the work of His creatures; but it will be, nevertheless, a place where He may be served, and where He will vouchsafe to meet us and to bless us, if we draw near unto Him with faithful and true hearts, in reverence and godly fear.'

And this feeling, which led Solomon to build a "great house, because great was his God above all gods," has had its proper influence in all ages and countries, and is based upon true and sound principles of religion, as well under the dispensation of the Gospel as under that of the law. History, no doubt, tells us that in the days of persecution the faithful were wont to meet for Divine Worship amidst the tombs and burial-places of the dead, or in the secret caves of the earth: a few way-worn pilgrims have often joined in prayer to the Lord upon the bleak hill-side, and early settlers in the wilderness of a new country have prayed to, and praised their God in a building made of rude logs gathered from the surrounding forests,—and all, doubtless, often acceptably, with a deep sense of the majesty of Him they served, and a great outpouring of blessing from on high. But, when persecutions cease, and days of peace and prosperity come round, when, as David says, they themselves begin to "dwell in houses of cedar," then surely it is "no longer meet that the ark of the covenant of the Lord should remain under curtains." When mansions of costly price, and embellished within and without with all the skill of experienced artists, grow up on every side,—when the halls of justice, the palatial buildings of the money changers, the market-places, and public works which denote and advance the worldly greatness and prosperity of our citizens, are multiplying around us, then, too, surely, it is but meet that the house which we build for the service of our God should be great, and, as nearly as we can make it, the chief glory of all; reminding us, by its beauty and magnificence, of the greatness of our God, who is above all gods. And in the execution of the work which we see around us in this place, these have been the principles which have influenced

me when the occasion was offered for the rebuilding our Cathedral Church. It will, of course, only be very rarely that opportunities will occur for carrying out these principles to the extent exemplified here: and there must always be allowance made for their application according to local circumstances. But, whatever inequality there may be in the requirements or the capabilities of different places, this ought not to prevent the achievement of works in due keeping and proportion, and suitable for the end proposed;—nor will the influence of such a work as this ever be limited to a single locality, or unfelt by the whole community,—reminding those engaged in the erection of a simple Village Church, that they too should try and offer their best to God.

It has been too much the custom, in the age in which we live, to endeavour in every way to serve God at as cheap a rate as possible, at the same time that men serve themselves willingly at the costliest sacrifice. While in your private lives luxury has been increasing, and greater extravagance of every kind stimulated and encouraged, each one rivalling his neighbour, whether in the size of his dwelling, its furniture and decorations, in his manner of living, his equipage, and the dress of himself and the various members of his family, any expenditure in connection with the building of a Church or the service of God, is too often denounced, very much in the spirit of Judas, as a waste of that which might have been turned to better account in some other way. Now, for myself, I wish loudly to protest against such a system; and I would wish this, our Cathedral Church, to be our public protest for the diocese at large.

And here let me say a few words respecting those with whom I have been more immediately associated in the prosecution of this work: I mean "the Finance and Building Committee," appointed by the Vestry of the old Cathedral. It was no light or common task that was entrusted to them. None but those who have had the care and weight of such a burden to bear, can fully estimate the nature of it. It is an easy office for casual passers-by to criticise or to condemn what they perhaps do not appreciate, or at least as yet cannot fairly judge of; and which very probably they might not have been able themselves to have improved, if they had to

originate or execute the work. And I wish to bear my testimony, in the presence of the congregation, to the zeal and fidelity with which the Committee have discharged the trust committed to them; and, let me add also, to the harmony and perfect good feeling with which, from first to last, all our proceedings have been conducted, which lightened every labour, and contributed in no small degree to their efficiency. And while I would wish thus publicly to do justice to all, and to acknowledge the service rendered by their attention and varied habits of business, and acquaintance with different details in matters where I should myself so often have been helpless and ignorant—yet I am sure that the other members of the Committee will join with me in testifying that there are two of our number, in especial, to whom the congregation ought to feel deeply indebted, without whose unflagging attention, constant supervision of the work, and minute inspection of it in its gradual progress, whether in respect of the financial or building department, we should never have achieved our present measure of success. I allude to the Hon. George Moffatt, the Chairman of the Committee, and to the Very Rev. the Dean. And let us not omit to return thanks to Almighty God, that by His blessing on the skill and careful management of those who have had charge of the works, notwithstanding there has been so much that was difficult in execution, in consequence of the size of the building, weight of the materials, and the great height of the scaffoldings, and so many hundreds of artizans have been at work in different ways, yet not only has not one life been lost, but not even one serious accident has occurred to any of those employed.

I may mention also, that besides the money which has passed through the hands of the Committee, of which you will remember upwards of £2,000 was sent to us from England, we have to thank many kind and generous friends for liberal offerings, whether for use in the service, or for the beautifying of the building—amongst which are the coloured windows now in place, and some more expected shortly; the font, the lectern, all the service books, the encaustic tiles and the furniture for the chancel and communion table, the clock, now in course of preparation, and some other

minor articles. The liberality of others is not, however, to supersede, but should rather stimulate your exertions, and you must not forget, while making use of this building, and joining in the services here performed, that there is still a considerable amount to be provided before the work can be completed, or you can fairly lay credit to it as your own. It was very satisfactory, after the dispersion of the old congregation on the burning of the former Cathedral, and the many changes which have since unavoidably occurred, to find that nearly all that old Congregation are again united together here; that the apportionment of the pews (a matter the most difficult of arrangement) has been effected with such general good feeling, and that almost all seemed well pleased with their location. And if there be some few from other Churches in the city, who have been led hither by the advantages of the situation, and its greater contiguity to their private dwellings, I most sincerely trust, indeed feel confident, that this will not really prove to the detriment of the congregations; but that their places will, almost in all cases, be generally filled up, and, through increase of life and energy communicated by God's blessing on the faithful work of the ministry to the whole body of the Church, increasing numbers of our members will soon cause all to bless God and to be content.

During the progress of such a work as that in which we have been engaged, in building this Cathedral, it was natural that much attention and interest should be excited in various ways, not only amongst the members of this congregation, but also amongst all the members of our Church, and, indeed, amongst the citizens at large; nor was it to be expected that all would in a like degree approve of what has been done. Each has a full right to his own opinion; but our occupation of the building for public service will now, I trust, at length put an end to many an idle rumour, many an unwarranted assertion, which has been from time to time busily propagated in the midst of us,—sometimes respecting the manner in which it was said the interior was to be arranged, sometimes respecting the disposal of the pews, sometimes respecting the manner in which the future services were to be conducted. These will all now, I hope, be blown away as idle wind, and that

people will rather, as the apostle exhorts, "study to be quiet, and mind their own business," and that we shall all try and "follow after the things which make for peace, and things wherewith to edify one another." It certainly has been my object, and that of the Committee, to erect an edifice worthy of its name and character, as the Cathedral Church of this Diocese; we have tried to do this according to some acknowledged principles of ecclesiastical art; and we hope that we have succeeded in raising a building, which, in all its details, as well as in its general character, at once declares for itself its sacred object and use—as the House of God. But anxious as we may have been to carry this into effect in the highest degree that we were able, it has been in the strictest conformity to the true spirit of our Reformed Church: indeed rather abstaining from some things lawful, because we did not deem them expedient; wishing rather to gather together all in peace and harmony, than by gratifying some in non-essentials, to raise a prejudice in others. And in the future conduct of the services, as I mentioned on a recent occasion at St. John's, there has been no intention of changing the manner of performing them, but only an earnest wish to render all more perfect and complete. And let us only ask ourselves, in the words of Solomon, "Who are we that we should build God an house, save only to burn sacrifice before him?" And if that be so, ought not those sacrifices which we offer to be our best and purest offerings?

And here is the end of the whole matter. What use are we going to make of the House of God, now that we have built it? "If there is one thing more than another for which we have a perfect loathing," says an able lay member of the Church, "it is that most disgusting of all unrealities which attempts to make things external and earthly the substitute for what is internal and heavenly—which considers fine Churches and complex services a sufficient compensation for general laxity of morals and insufficient pastoral care—the formalism of lip-worship as atonement for deadness of hearts and unrestrained luxurious living. Such a loathing as this is, whatsoever gainsayers may assert, not merely compatible with, but, if rightly weighed, the legitimate consequence of, that care for the solemnities of outward worship which it is our wish to

enforce. Rendering unto Cæsar what is Cæsar's is the inevitable result of rendering unto God what is God's." But there is, I fear, a fatal tendency in the human mind to rest in unrealities, and "nothing is so dangerous (to adopt the words of an eloquent living prelate) to the souls of the better sort of people, as a religion of unreality. It is so growing, so deadly, so blinding, so destroying, so vain. All the outward acts of a religious life may be performed, where there is an established character, and yet every one of them be an offence to God. They hear sermons, join in a litany, join in divine worship, come to the communion once a month—all like a decent garment: things outside, nothing within. It is, I think, the great danger of the regular, professing Christian, at this moment—acts which tend to form and to lead men into the habit of going to pray for that which they do not really desire." God forbid that such should be our case: that we should allow any self-complacency on account of this house which God has permitted us to build for him, or any admiration of the services to be offered therein, to blind us to the depths of our sad spiritual necessities, or make us indifferent about these necessities being supplied. And when we draw nigh to offer our own sacrifices, let us ever bear fresh in our stricken hearts the recollection of that One Great Sacrifice once offered up as a peace-offering for us all, and which alone gives any of us sinners the right of access to the throne of grace. Let us ever remember in deep humiliation and penitence our sins, that they may be blotted out in the precious blood of the Lamb of God, and that He may remember them no more; and our weaknesses, that they may be swallowed up in the might and the love of Jesus our Redeemer. And since we are this day called, at the commencement of the ecclesiastical year, when the Church begins again her yearly course (and therefore a very appropriate day for entering upon the services in this place), since we are this day called once more by the Church to hear of His advent in the flesh, and warned of that second coming that shall be, when He shall return to judge the world in righteousness, let it not be without some hope of real growth in grace and knowledge that we prepare ourselves for the approaching celebration of our Christmas feast, by daily using, as the Church directs, the words of this day's

Collect, with which she begins her annual course of service, saying—"Almighty God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility, that when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal through Him, who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen."

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SERMON IV. *

THE CHURCH ONE BODY IN CHRIST.

St. JOHN xvii. 11.

Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are.

THESE words form part of that solemn and earnest prayer which the Lord Jesus Christ offered up to the Almighty Father, when He was just about to be betrayed into the hands of His enemies. He knew the importance of prayer, as a means of obtaining good gifts from God. He prayed as "the prevailing Intercessor;" and He has taught and commanded us to pray also, in and through His name. He had previously prayed for one of His disciples in particular: "I have prayed for thee, that thy faith fail not." And though Simon Peter fell in the hour of his temptation, yet was the prayer effectual in that he was restored again, and afterwards witnessed a good confession.

On this occasion Christ's prayer is not confined to an individual, but is offered up for all, in every age, that should believe on Him; for those disciples then present with Him, yet not for those only, "but for them also which shall believe on me through their word: that they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." And shall not *this* prayer of Christ's be effectual too? Again He says, at the same time,

* This Sermon was preached by appointment, in Trinity Church, New York, November 22, 1854, at the Consecration of Horatio Potter, D.D., to the Episcopate of that Diocese.

"I pray not that Thou shouldst take them out of the world;" that would not have fulfilled the purpose of God. His disciples, the members of His body, were to be in the world for its sanctification, through the Spirit, which was given to them: they were to be the leaven which, by its pervading influence, was to leaven the whole lump. But while He prays earnestly that they may be sanctified and "kept from the evil" of the world, in which they were to continue, He prays also with repeated and strong supplications, that they may be knit together in unity, in the closest, holiest bonds; even as is the unity of Christ with the Father. Which unity would be a consequence of God's protecting grace being with them: "keep through Thine own name those whom Thou hast given me, that they may be one, as we are." And further, this unity would be a witness for the truth as it is in Jesus: "that they also may be one in us; that the world may believe that Thou hast sent me." Christ then prays for His disciples, who are to be in the world, that they may be sanctified and kept from the evil; and as a consequence, may be knit together in one body, as a witness for God in the world.

After this manner, then, it was in the mind and purpose of Christ, for the advancement of God's glory, and the furtherance of men's salvation, that His disciples were to be manifested to the world, as well as known unto God; forming His body, the Church. "So we (as St. Paul writes to the Romans), being many, are one body in Christ: and every one members one of another." And it is of this body of Christ that so many glorious descriptions are given in Scripture; of which the faith of every true believer anticipates the full accomplishment—albeit the time is not yet.

The existence of evil, and still more, its frequent triumphs in the world, have often been used by the infidel as his strong argument for his unbelief of the Gospel. And certainly the conflict that is being ceaselessly waged by the powers of darkness against the Church of Christ, is most awful and mysterious. But whether in the case of individuals, or in that of the Church, as a body, nothing has occurred in connection with our present militant state, but what has been as plainly foretold as those very principles of our Christian faith, on which our salvation depends. The pro-

sent period is one of probation and trial, which God has appointed for some wise and merciful purposes: and whereas Christ, as He prayed, so He might have altogether prevented the fall of Peter, but did not; so He might have preserved His Church from all present evil whatsoever, and manifested it at once in its perfect state, "a glorious Church, not having spot or wrinkle, nor any such thing." But He has reserved *this* manifestation of it for its full realization hereafter. He has left a treasure, but it is in earthen vessels; and He has foretold us in His word, not only of the persecutions which shall assail His Church, but of the evils which shall creep into it. But it shall nevertheless bear a charmed life; the adversary shall not be able to prevail against it to destroy it; and in God's own good time there shall be an end of these trials, and Christ's prayer shall effect a perfect work. And while, notwithstanding that in many things we offend all, yet in every age individual saints are being gathered, one by one, to their rest; so shall the day surely arrive, when the whole body of the faithful shall be *Manifested*, as the body of Christ—"a glorious Church;" "Christ in them, and God in Christ, that they may be made perfect in one."

But in the mean time, as we are taught to pray for the coming of Christ's kingdom, so must we labor for its advancement; that the truth may work for the sanctification of His Church, and be a witness for God in the world. And what more tended to extend the triumphs of the Gospel in the Apostolic ages than the unity of the Church? And what has ever been impairing this unity of the visible Church, but the creeping in of heresies and false doctrines; which obliged the faithful in contending for "the truth," which is the end, to put in peril present outward unity, which, however great a blessing, is still a means of seeking that end? "The wisdom which is from above is *first* pure, then peaceable." And this was the great principle of "the Reformation." It was always the first duty of the Church, in every age and every place, to contend for "the truth," whether it were endangered by the Judaizing compliances of St. Peter, the heresies of Arius, or the corrupt teaching of Rome. And if the consequence of our maintaining "the truth" in its purity should be, that any portion of

existing Christendom, however large, refuse to hold communion with us, "sin lieth at the door" of them that speak not the simple "truth as it is in Jesus." *That* is the first point to be guarded. And no morbid yearning after present universal outward unity must be allowed to be put in competition with the paramount duty of bearing testimony to "the truth." "Sanctify them through Thy truth: Thy word is truth."

To uphold "the truth" in all its purity, which was corrupted by the Church of Rome (which Church of Rome, be it remembered, had already long ceased to maintain any visible unity with the Eastern Churches), was, I repeat, the great principle of "the Reformation," as proclaimed and acted upon by the Church of England. It set up no new body: it retained its "Apostolic order and polity," but proclaimed the fulness of "evangelical truth."

Constituted, then, as the Anglican Church is, teaching what she teaches, believing that she retains the primitive polity and the sacraments, and unity with the Head of the Church, it is her duty and privilege to labor for the advancement of Christ's kingdom, for which He has taught us ever to pray; and to seek this not merely by maintaining her own purity at home, but by imparting to others the knowledge and gifts which she enjoys; and, as far as may be, promoting the unity of the body of Christ, not only in spiritual relationship as true members of Christ, but in that outward and visible unity, which shall be a witness to the world that the world may believe that Christ is with her.

While, therefore, the body of Christ, in its first and holiest intention, consists of the faithful of all ages, who are knit together in one through union with Christ, the head, those still in the flesh, and those who have fought the good fight, and are already gathered to their rest; so also, in order to the completion of the number of the elect, there is *now* a militant Church on earth, of which we are severally members, by virtue of our membership in an outward and visible Communion, into which we have been baptized, and in which we are partakers of the means of grace. And this, which for distinction I will call the Church of the Reformation, bearing witness *for* the truth, *protesting against* the

corruption of it, the Catholic Church, in its fullest sense, in its positive identity, not merely with any body of believers now in the flesh, but with the Church of Christ in all ages, knit together in one body with a countless multitude, in unity of faith, and doctrine, and polity, "continuing steadfastly in the doctrine and fellowship, and in breaking of bread and in prayer:" this Church has a present existence, and claims to be one body in every part of the world, presided over by one hundred and sixteen Bishops, served by 20,000 ministers, and nourishing within her fold millions of faithful children.

Without pronouncing upon the state or privileges of others, it is for us to be assured of our own. And who amongst us will doubt that the power of Christ's prayer in the text shall extend to us, as living branches of His Church, which are now bearing, and have borne, much fruit—"clouds of witnesses" for "the truth?" "Holy Father, keep, through Thine own name, those whom Thou hast given me, that they may be one, as we are." But if so, must we not seek after the *perfecting* of this oneness, that it may both *be a reality*, and be *manifested*, in order that we may bear witness for Christ, that the world may believe that God has sent Him? And it is as a consequence of this unity between several members of Christ's body, that, as a chief pastor of a Diocese in an Imperial colony of British North America, I am here this day to take part in these solemn services for consecrating a chief pastor for this, the most important Diocese in your great Republic. To the same effect have been those interchanges of ministerial offices, and that common counsel on subjects of deep concern to the welfare of the Church, which have so recently been cheering the hearts, and strengthening the hands of the brethren, on either side of the Atlantic; and forcibly reminding us of the great fact, that "we being many, are one body in Christ, and every one members one of another." But however real may have been the advantages of such intercommunion, these have rather been the services of individuals, or at most of special societies formed within the Church, than solemn acts of the great body corporate itself. Must it, however, always be the unfulfilled yearning of earnest spirits, that the day may come when the whole

body of the Reformed Church shall meet together in her corporate character, bearing witness to Catholic truths, and testifying, in some recognized and official manner, both for her own true Catholicity, and for the unity of her members in every quarter of the world? When combinations are ever being made to give force to the promulgation of what we believe to be error, are we not bound to unite for the maintenance of truth? Is it not our positive duty, in order that the world may believe that God has sent Christ, and that He is in the midst of us? Are we not bound to give the greatest force and publicity to our testimony? "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It is true there are some different accidents affecting the position of the Church, for good or for evil, in different localities—whether in England or Scotland, in British North America or this Empire, in the East or West Indies, China, Australasia, or Africa; but they are such as do not affect the one ministry which serves in the Church, or the great Catholic truths which are embodied in our Creeds and Articles of Faith. And these very influences under which the Church is placed in different localities, the different relationship in which she stands to the civil authorities, the different state of society in regard to other religious teaching, morals, or civilization, that is brought to bear upon her in the various nations wherein she is publishing her message, add strength to the unvarying sameness of that "faith, once [for all] delivered to the saints," which she everywhere believes and contends for. And if at any time the force of any passing crisis, internal revolutions of the State, or the irruption of foreign conquests, the decay of learning or piety, or the overpowering influence of the mastermind of some bold heresiarch, should, in any one place, cause the trumpet to give either an uncertain or a false sound, a corrective power would be found in the united testimony of the collective body of the Church, so that "in the mouth of two or three witnesses every word shall be established." The importance of such

united testimony, and its corrective influence, was well understood by Gregory the Great, as far back as the sixth century, while as yet the claims of the Papacy were undeveloped: that very Gregory, be it remembered, who, as simple Bishop of Rome, sent over Augustine on his mission to England. Condemning the idea of any one assuming the title of only or universal Prelate, he writes to Anastasius, Bishop of Antioch: "This is a point of the last importance; neither can we comply with the innovation without betraying religion, and adulterating the faith of the Catholic Church. For not to mention the invasion upon the honor of your character, if any one Bishop must have the title of universal, if that Universal Prelate should happen to miscarry, the whole Church must sink with him."*

I allude now specially to the maintenance of great Catholic verities. The internal regulation of each national Church, and the administration of ecclesiastical law and discipline, or the particulars and manner of ceremonial worship, as they are not specially prescribed in the Word of God, so they need not be everywhere exactly alike, as is fully and plainly set forth in the Thirty-fourth Article.

Having made allusion to Gregory's judgment respecting the positive sinfulness of, and the evil consequences to be expected from, the assumption of the title of Universal Bishop, by any one individual prelate, I may notice that the Bishops of the Roman Church have lately issued pastoral letters, in obedience to the commands of the Pope, enjoining the people to pray unceasingly, "that his holiness may be illuminated by the light of the Holy Ghost, so as to enable him to decree, as soon as possible, concerning the conception of the Holy Mother of God, the immaculate Virgin Mary, what may appertain to the greater glory of God, and the praise of the same Virgin, the most loving Mother of all." And Cardinals, Bishops, and Ecclesiastics from all parts of the world, are now assembling at Rome, expecting to receive from the Pope his decision on this very point of doctrine, respecting the Virgin Mary. Let us not be less earnest, less united in the witness we bear to "the truth as it is in Jesus."

* Epist. Greg: 1. 6. ep. 24.

Nor is it only against such corruptions of the truth, and in that direction, that we have to watch and guard the faith. If we can read aright the signs of passing events, if we will give heed to the warning voice of Scripture, there shall yet be perilous times before the coming of Christ; when the Prince of this world shall wage a fearful warfare against the elect; when the love of many shall wax cold; when the ungodly and the careless, as it was in the days of Noe and of Lot, shall set at naught the warnings of God's remembrancers, and think only of the business of this life, or follow greedily after the pleasures of sense; when the name of Him that hung upon the Cross shall be named only to be derided, and the future judgment shall be boldly denied. In such seasons it is, that the people of God, in every place, need to have their hearts cheered by mutual counsel and intercommunion: then, when the wicked make a mock at sin and despise the Crucified One; then, "They that fear the Lord must speak often one to another, and the Lord will hearken and hear it." Then it is, when the highways of this world are full of busy life; when human reason, and knowledge, and science, are triumphing in the achievement of mighty deeds; when men are thinking of eating and drinking, buying and selling, planting and building, as if time were everything and eternity a dream;—then it is, that for God's honor, for the deliverance of our own souls, and for the salvation of such as shall be saved, we must publish aloud "the everlasting Gospel:" and say unto all men, "Watch ye, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." As in a fierce storm on the wide ocean, in the midst of the elemental strife, when the winds rage horribly, and the waves swell with fury, and the vessel strains and groans in every part, and the crew run to and fro, engaged in anxious duty—yet ever and anon, above the noise and din that pains the aching ear, there sounds the clear, firm voice of the chief, giving utterance to commands, that, being obeyed, bring deliverance: so in the midst and above the world's proud boastings, and opposing rage and busied life, must still be heard, like the clear, full notes of the trumpet, the cry of the faithful, with united voice, proclaiming the Crucified One, and

saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

And if there be much (whether we think each of our own personal shortcomings, or of those troubles that try and vex the Church) to cause all of us to walk with fear and trembling; if indeed it seem to require the continual help of God's promised grace to assure us that "sufficient for the day is the evil thereof," and to prevent us, when anticipating the things of the morrow, from being cast down through too much carefulness; yet surely we may find ground for hope and confidence, when we consider how God has mercifully kept His Church hitherto; and specially, how He has led His people through the varied struggles of the last three hundred years; and also what present signs of vigorous life are everywhere visible in the action of the Church, the common Mother of us all. I might mention the continued safe keeping of "that good thing which was committed" to her trust—the Catholic faith, and ministerial gifts. I might mention the earnest, and sustained, and successful efforts now making for the furtherance of the Gospel kingdom by Missionary enterprise abroad—the zeal, and wisdom, and munificence manifested so generally in the erection of churches among our own people—the increased care in the training candidates for Holy Orders, and generally in the work of education—the multiplied demand for devotional and theological works, as well those of a standard character, as those adapted for more popular circulation. And I have already taken notice of that yearning after closer and more real, as well as visible, intercommunion between the different members of Christ's body; which, in a certain measure, has had a partial accomplishment. But I would also remind you of that extraordinary, and entirely undesigned coincidence in the action of two important branches of the Reformed Catholic Church, which has lately been witnessed; giving evidence that they both are actuated by one and the same spirit, under a deep sense of solemn responsibilities, and with a desire to meet them. I allude to the important Reports presented, in the last Session, by the Committees appointed by the Upper House of Convocation in England; and to the Memorial presented

to the House of Bishops at your last General Convention, with the subsequent proceedings connected therewith. Time will not allow me, nor is this the occasion, to enter into any details respecting these matters, about which there may, at this early date, be well allowed to be many differences of opinion. I will merely observe, that neither we nor our fathers have witnessed many more important movements in ecclesiastical affairs; and that there certainly is a manifest desire in all parties concerned therein (in which I am sure the great body of the faithful will heartily sympathize) to endeavour, while upholding the great landmarks of the Catholic faith, and maintaining in all their essential integrity the formularies and principles of the Reformed Church, so to increase her efficiency, and adapt her machinery, and apply her teaching and ministrations to the present condition and necessities of the people, as shall enable her most successfully to fulfil the work of her ministry, and gather into her fold those for whom Christ died. But who is sufficient for such a task? Who shall be the skilful workmen, "that need not to be ashamed," to whom the Church shall look for wise and prudent counsel, and vigorous action, in such high and holy efforts? Let us but have faith in God's promises to His Church, and plead them in prayer to Him, and we cannot doubt that, in the time of need, there will always be raised up able and willing sons, both to do and to suffer for the honour of Christ and the maintenance of His truth: "as thy day is, so shall thy strength be."

There is the name of one individual attached to the documents issued in connection with that Memorial, who, with every necessary qualification of character, attainments, and official position, and earnestly desiring to see the efficiency of the Church promoted, and her unity maintained in all her members, had zealously devoted himself, with others of his brethren, to the carrying forward this most important work; but whom it has pleased Almighty God to remove from this, his scene of active and useful labours, when to our finite sense they seemed calculated to be most beneficial, if not necessary, to the Church. It is not, however, on this occasion only that we need to learn a lesson of submission to the will of God, and to receive the warning admonition of Christ,

“What I do thou knowest not now, but thou shalt know hereafter.” Scarcely two years have even now elapsed, since I was invited to be present at the consecration of him, of whom we must, alas! already speak as the late Bishop Wainwright; and now I am with you again for a similar purpose, on the appointment of his successor. Well do I remember the grateful joy that was felt and acknowledged by all the members of your Church, at the elevation of Bishop Wainwright to the Episcopate; it was a time of no common mercy to your long-afflicted Diocese. Nor were the hopes and expectations then so warmly cherished, disappointed. Brief as has been the period of his official life, he crowded into it such an amount of active labor, and, I believe I may justly say, so wisely and affectionately applied himself to all matters of business, that whether as a preacher of the Gospel, or overseer of the flock, his praise is in all the churches, and he has earned a name worthy to live with those of the eminent prelates who have gone before him:—with that of Seabury, first father of a trans-Atlantic seed, with the Apostolic White, with your own revered Hobart, and all those who have aided in the work of building up the Church of God in this land. Nor is Bishop Wainwright’s death felt and mourned for only by yourselves. Wherever he was known in England—and that was in no narrow circle—there will be hearts ready to sympathize in all your grief. And for myself, independent of my previous acquaintance with him, he was so very recently with me, as a guest in my own house, and taking part in solemn services in my own Cathedral Church, that I cannot but claim the right to feel the loss, as that of a friend for whom I had a warm regard, as well as of a Bishop whose character I respected.

But if God, in His inscrutable wisdom, has been pleased, thus early in his Episcopate, to call away Bishop Wainwright to his great account, let us with thankfulness acknowledge that He has tempered this visitation with mercy. For certainly it is no small mercy that you should have been enabled at once to agree in the choice of a successor. Of him whom you have thus chosen, it becomes not me, almost a stranger, to speak in your presence: except that I may justly assume, that he should, in so large a Diocese, with so many individuals amongst you eminently qualified

for such a post, without any delay or difficulty, have been selected with so much unanimity, cannot but give a pledge to all the Church, that he will be no unworthy successor of your late Diocesan. And he fulfils the Apostolic rule, in that he is no novice. His early theological studies and training, and his more recent pastoral duties in a large and important charge, will have gained him much experience, that cannot but be exceedingly useful in administering his future office.

In conclusion, as one who has himself now fully felt the burden of the Episcopate, I will only further exhort our reverend brother, now about to enter upon similar duties, how needful indeed it is, that he should more than ever seek for an increase of God's manifold gifts of grace; that, as we shall presently join in what I trust may be effectual, fervent prayer for him, he may "duly execute the office whereunto he is called, to the edifying of the Church, and to the praise and glory of God." If the Church of Christ is ever adequately to fulfil her mission in the world, if she is to be "as a city set upon a hill," a city of refuge for wayfarers, "a city which is at unity in itself, whither the tribes may go up, the tribes of the Lord," it must, under God's blessing, be, in no small measure, owing to the degree of faithfulness, and wisdom, and love, with which those who fill her places of authority, take oversight of the flock committed to their charge. And though we may not in these days be called on to give our bodies to be burned at the stake, for a testimony for the truth of the Gospel; yet the steadfast and enduring spirit is not less needful now than in those times of fiery persecution. Nay, more—we must seek that spirit of love which shall teach not only endurance, but humility; which "vaunteth not itself, is not puffed up, nor easily provoked;" which "beareth all things, believeth all things, hopeth all things, *endureth* all things." And if a blessedness is in store for those who are persecuted for righteousness' sake, there is one also for "the peace-makers, for they shall be called the children of God." And if we wish to see the *present* prosperity of our Zion, let us remember that, however the world may boast its power, and make light of them that fear the Lord, yet that "blessed (says Christ) are the meek, for they shall inherit

the earth." O let us pray that with such graces, and in such a spirit, this our brother may go forth from this sanctuary, as a chief watchman over God's house, and a leader in the armies of Israel. Then shall his work prosper; then shall he so guide you through the strife and the evil of this world, that you may learn to walk in unity of spirit, in the bond of peace and righteousness of life, until the wilderness shall be passed, and that day shall arrive when Christ's prayer for His people shall have its perfect work; and all the sheep shall be gathered together, one flock in one fold, safe from every danger, secure from every fear, under the immediate and ever-abiding care of the one great "Shepherd and Bishop of our souls."

SERMON V.*

THE WITNESSES FOR GOD'S TRUTH.

ST. MATTHEW xviii. 16.

"That in the mouth of two or three witnesses every word may be established."

BEFORE another week shall have passed away, and this great Christian temple shall be again filled, as now we behold it, with such a multitudinous crowd of worshippers, we shall have had more directly brought before us, in the appointed service of the Church, some of those stupendous events connected with the redemption of man, respecting which, when St. Paul preached to the philosophers at Athens, he did but excite their contempt, for they treated his message as foolishness; and when he spake to the Jews, God's ancient people, he did but excite their indignation, for to them, what he taught was a stumbling block and an offence. Yes, we shall have heard again of Jesus, in his humiliation, celebrating in the Upper Room at Jerusalem, his last passover with his twelve disciples: of his instituting the Christian feast to supersede that of the Paschal Lamb, and to be observed in perpetual memorial of him—the true Lamb of God that taketh away the sins of the world, and to be the means of our closest communion with him. We shall have heard of his agony in the garden, of his betrayal and abandonment by all his followers,—his trial and condemnation, his ignominious death and burial. But if we shall have heard of Jesus in his humiliation, we shall have heard also of

* This sermon was preached in the Cathedral Church of St. Paul's, London, Sunday evening, March 29th, 1863, being the Sunday next before Easter.

the same Jesus in his power and might, triumphing over death, and rising again early on Easter Morning from the grave—taking captivity captive, and opening the kingdom of heaven to all believers. These wonderful events, whether they be foolishness to the Greek, or a stumbling-block to the Jew, are amongst those great articles of the Christian faith, which we ought to know and believe to our soul's health. But these, and all the other great Christian verities which make up the complement of the true Catholic faith are, both by their very nature and their application to us as sinners, such as can only have originated with God, and come to us by revelation from him, and have force and virtue by his will and appointment.

It was, then, to proclaim these truths, to make known what Jesus had done and why he had done it, that the Apostles received their commission from him to go into all the world and preach the gospel to every creature. For whatever might have been the effect of the birth of the Son of God at Bethlehem, whatever might have been the value of his sacrifice of himself upon the cross, or the consequences of his rising again on the third day, though he might have been manifest in the flesh, justified in the Spirit, and seen of angels, yet for our sakes, and that we might be partakers of that glory into which he was received, it was necessary (if we may so express it) that he should be preached unto the Gentiles and be believed on in the world. What, then, is this Christian truth—this truth as it is in Jesus, which was to be preached and believed? and how has God provided for its communication to man—and its transmission, pure and undefiled, from the first beginning of the publication of the Gospel, even until now, and through all subsequent ages?

Now, we must bear in mind that there are two objects for which the publication of the Gospel—this message from God to man—is to be made. First, it is for a witness for God—a transcript of the mind and will of God—of his truth, his holiness, his mercy, his majesty, and his glory. Next, it is for the benefit of us, his creatures—that learning to know him as he is, we may be taught how to honour and obey him in this life, and be made meet to become partakers of his glory in the life to come—when “we shall see him as he is, and ourselves be like him.”

Christian truth—revealed truth, then, must partake of the nature of God—it must be perfect, complete, and manifold; even as we read of the four living creatures that were “in the midst of the throne, and round about the throne of God, which were full of eyes, behind and before, and within, and which rest not day and night, saying ‘Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.’”

But of the various articles of the Christian faith—those different matters of Divine truth, which together make up the perfect will of God, that transcript of the mind of God, as revealed to man, individual Christians (through imperfect training and the infirmity of our nature, seeing as yet but in a glass darkly, unable at once to comprehend the due relation which the several particulars bear to each other), individual Christians are often apt to give undue prominence to this or that favorite doctrine, to the apparent disparagement or neglect of others, the importance of which they do not so readily recognize.

Now, without going into the mention of particulars, or presuming to draw unseemly comparisons between any of those truths which it has pleased a merciful and wise God to reveal to man, yet I cannot for an instant doubt but that many an humble Christian in every age, treasuring up in his heart, with faith and love, some of these precious fragments of Divine faith, is enabled, without as yet more perfect knowledge, to draw nigh unto God, and offer unto him an acceptable service.

But unless there were some more assured means, than such faith and knowledge of individual Christians, for preserving the truth and transmitting it from generation to generation, it would soon be lost amidst the prejudices and imperfections of even those whose object and desire might, nevertheless, be to uphold and preserve it. The Divine economy, the revealed truth of God, is like some beautiful and stately Christian edifice, every part of which may be worked out with finest workmanship, and calls forth our admiration and reverence; but which only fully answers the end for which it has been wrought, when viewed in its proper place in the building. And it is to preserve this building itself entire, as dedicated to and worthy of himself, that God has made provision. Yes,

in the mouth of two or three witnesses, every word of God, the whole of his truth may be established: not this or that doctrine only, as separate from the rest, but altogether, and in one complete and harmonious system.

We have, then, the written Word of God, the Bible, that precious treasure-house of wisdom and true knowledge. This is one of those witnesses for God, from the utterances of which we may learn his nature and attributes, his will concerning us, and our duty as the creatures of his hand.

And as another witness for God, we have the ministry of Christ's Church, which he himself appointed, whereby there is to be a continual publication of the Gospel, even unto the end of the world. It is by the perpetual united instrumentality of these two witnesses that the whole counsel of God, the truth as it is in Jesus—not according to any private interpretation, but according to the perfect will of God—is maintained and perpetuated. The written Word alone, true and perfect as it is in itself, might be unheard, unheeded, or forgotten, or, if noticed, so variously or imperfectly interpreted, that it would give, at least, a most uncertain sound; while any association that claimed a Divine commission, and brought not with it that written Word of God, as the rule and guide of all its teaching, would, as we well know is the case, soon be found making the inventions of man's devices to be necessary as articles of the Christian's faith. But join the two witnesses together, and every word may be established and declared, and published with power and authority, as from God. "This Gospel of the kingdom," says Christ, "shall be preached in all the world, for a witness unto all nations." "Go ye into all the world, and preach the Gospel to every creature." But wherever it is preached, wherever the faith is declared, there are they that publish it bound to carry with them the written Word also, the law and the testimony, according to which they are to publish and sustain it. "Holy Scripture containeth all things necessary to salvation" (the Church of England declares in Article vi.); "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

But keeping within that rule, the Church is to be the teacher of her children—the ground and pillar of the truth. And Christ has assured us that against his Church, built upon him, his word, his truth, the power of Satan shall not prevail.

Have we then for our instruction and establishment in the faith, such witnesses to the truth? Does the Church of England, in which we are worshippers, present us in all fulness and simplicity with this double witness?

With her ministry, and services, and formularies, and free use of the Scriptures, is she carrying out the work of God, as a witness for him in the world? We have nothing now to do with others. Is *she* doing the work of God, and as such, may she claim a share in Christ's promises? Whatever any of us, who are now advanced in years, may have remembered in our younger days,—yet surely since the days of the apostles and the first publication of the Gospel, there has been no such work accomplished in the name of Christ, steady persevering work, as we have seen and heard through the agencies of the Church of England in the last five and twenty years, whether at home or abroad, amidst young or old, in private or public—in the erection and restoration of Churches—in the increase of clergy and their zealous and fruitful labors—in the growth of missionary zeal.

As St. Paul wrote to the Romans, "By the power of the Spirit of God, from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ," so may we humbly bless God, and say, while looking around us at home (vast as is the work yet to be accomplished in the midst of us), or while casting our eyes over the map of the world (millions of heathens that yet there are, who have never heard the name of Christ), yet surely we may humbly bless the Lord and say, "What hath God wrought!"

But if this be so, if we have any faith in our calling, our mission, and our work, as a witness for God in the world, which is the first object of the publication of the Gospel—how deeply does it concern us to search and examine ourselves, and see what are the temper and spirit in which we are acting in regard to so high and important a matter, and how far we ourselves, as individuals, are partakers of those good things respecting which publication is made

by the Church : and which is the second object of that publication, viz., the salvation of sinners. Yes, the gift of Christ, the precious and beloved Son of God, to a sinful world—which was pre-determined in the divine counsels from the beginning—heralded by prophecy through thousands of years—foreshadowed by types—announced by angels and proclaimed through every age by the Church of the living God—will, as far as we, as individuals, are concerned, be worse than vain, unless we receive the message with faithful and believing hearts, and seek, each for ourselves, to live the life that we live in the flesh by faith in the Son of God.

I cannot now follow out the subject more particularly ; time will not allow. I will merely say that they who give heed to the word spoken, and become themselves partakers of those good gifts promised by Christ to his faithful people, shall have another witness for the confirmation of their own faith—" For," to them St. Paul writes, " ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God : And if children, then heirs, heirs of God, and joint heirs with Christ : if so be that we suffer with him, that we may be also glorified together." By the Scriptures, the Son of God and divine truth are revealed to us ; and by the Spirit they are revealed in us. External revelation by the word and its publication in all fulness and truth by the ministry of that word—and internal revelation by the Spirit, are both necessary.

So, then, as we have the external double witness for the truth, which we are to believe, and for its preservation pure and undefiled, in the written word—and the testimony of the Church of God to that word—so we shall have an internal witness growing up with increasing power within us, in proportion as we ourselves become more and more obedient to that word ; and, " presenting our bodies a living sacrifice, holy and acceptable unto God, (as St. Paul enjoins)—shall be enabled to prove what is that good, and acceptable, and perfect will of God." This will be a growing witness, in proportion to the consistency and steadfastness of our own daily life—it will increase amidst the trials and temptations we shall have to endure, as pilgrims in a world of sin, for blessed is the

man that endureth—arise as we look back with humble thankfulness upon the way by which we have been led; and look forward with lively faith and hope to what remains of our earthly course, and to those bright hills in the land of promise, that sometimes already may seem to be so nigh to us, on the other side the river of death. The Gospel is a revelation of Jesus Christ and the mind of God, without which we could never have known that our sins are atoned for by the blood, our persons justified by the righteousness, and our souls saved everlastingly by the work of Christ. We are told, nevertheless, that “many heard the Gospel preached in Thessalonica; but they alone are blessed, to whom it came with power, and the Holy Ghost, and much assurance.”

But, respecting this effectual reception of the Christian faith, how often is one tempted to exclaim in the language of Isaiah:—“Who hath believed our report? and to whom is the arm of the Lord revealed?”

I have only (my brethren) a general message now to deliver—I have no prophet's commission to say to this or that one amongst you, “Thou art the man?” But, oh, if it may not be a judge over you in this matter, let me entreat you to judge yourselves. Why should not that which is giving life and hope to other perishing sinners, do so to you? Why should not you find grace according to your need—strength against your temptations—comfort in your troubles—hope in your hour of death—and peace with your reconciled Father in Christ at all times? Jesus, while on earth, spake to his disciples, and said, “Fear not little flock, it is your Father's good pleasure to give you the kingdom.” May we venture to say, when we look out on the world around us, and see the sin and iniquity that abound, that that flock is not still comparatively a very little one? Can we believe it to be otherwise, even though hope and charity shall go forth together to number the sheep? Oh, what a glorious thing it would be to believe, even that all we, who are here assembled this evening in the house of God, might meet again as part of that flock, to whom it is “the Father's good pleasure to give the kingdom.” Strangers as we are to each other after the flesh, most of us never, perhaps, to meet again in this world, oh, may God so bless some word now spoken by me, that it may lead you onward

in the unity of the faith, and the knowledge of the Son of God, to the salvation of your souls. And thus earnestly longing for you, I will conclude with a prayer addressed to God by an eloquent minister of Christ, long since passed to his rest, who had just been preaching to some such large and mixed congregation, as the one I see now assembled around me:—"My God! do thou enlighten the minds of these people! Do thou soften their hearts, for I quite despair of all power to do so; even were I to spend my last breath in suppliant entreaties at their feet, I despair of it; I despair of it. But why? is it because they are hardened? Is it because they are perverse? Is it because they are stubborn? Oh, no, my God; it is rather because I myself am a sinner. And how canst thou expect me to convert any of my hearers, when it may be that I myself am worse than any of their number? Do thou, therefore, O God, do thou mercifully supply my lack of service, and grant me this favor, which I now ask of thee. Give me, at the least, one soul in this congregation! one single soul, I beg of thee, O Lord, out of this vast assembly; and choose that soul for thyself, as it seems good in thy sight. I demand it of thee, by that most holy blood which thou hast poured out on the cross; by those stripes; by those purple wounds; by those cruel and intense agonies which thou didst endure for us! Oh, how happy should I be in being accounted worthy of so bright a conquest this evening! How should I thank thee! How should I praise thee! How should I bless thy goodness from the bottom of my heart! Yes, yes, one soul, at least, I will hope for at thy hands. But, then, whose shall it be? Take courage, O woman, for that one soul may be thine; thine, who hast grown old in a life of sin, so as to render thy deliverance a seeming impossibility. Or that one soul may be thine, O thou man, who art become a devil in thy furious passion; or thine, thou gambler; or thine, thou adulterer; or thine, whosoever thou art, who, in spite of the sharp goadings of conscience, hast so long refused duly to acknowledge thy sins. A soul is the thing I desire; and I desire, moreover, that it be the soul of a most abandoned transgressor. Lord, what dost thou answer? Art thou unwilling to give it to me? Ah, yes; I see why it is. I have done thee, O gracious Lord, a grievous wrong, by limiting my request to one

soul. Many, many souls I would now earnestly hope from thee; yea, I would even hope to gain them all. Have we not, every one of us, hereafter to assemble together in the valley of Jehosaphat? O Lord, suffer not me and this people to be separated from each other in that day, but so order it by thy grace that we may all of us be found at thy right hand—all of us in peace, all of us in safety, all of us invited with great triumph to thy glory, none of us excluded from it with shame and everlasting contempt."*

* Segneri's Sermons. Translated by Rev. Prebendary Ford. 1st Series, Sermon V.

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In that lorn hour and desolate,
Who could endure a crown? But He,
Who singly bore the world's sad weight,
Is near to whisper, "Lean on Me :
Thy days of toil, thy nights of care,
Sad lonely dreams in crowded hall,
Darkest within, while pageants glare
Around—the cross supports them all."

Christian Year.

SERMON VI.*

A GOOD MAN'S DEATH.

I PETER i. 24, 25.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever.

THESE words of the Apostle are almost an exact quotation from the 40th chapter of Isaiah, where the prophet, at the command of the Lord, describes the promulgation of the Gospel and the voice of its forerunner: "All flesh is grass, and the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever." Such is the judgment—the description given in the Scriptures. In the Wisdom of Solomon we have the same declaration respecting the fleeting nature of all that appertaineth to man in this world: and how vain it is to place any confidence in them: "What hath pride profited us, (he asks) or what good hath riches with our vaunting brought us? All those things are passed away like a shadow, and as a post that hasteth by (and having further compared them to the swift passage of a ship over the waters, a bird or an arrow through the air, the traces of which are lost as soon as made) even so we in like manner (he continues), as soon as we were born, began to draw to our end." † And when that comes, what have we to show?

* This sermon was preached in Christ Church Cathedral, Montreal, on Sunday, January 5, 1862, just after the death of the late Prince Consort.

† Ch. v. 8-13.

That time passes onward is a truth we all acknowledge: and during the last few days, we have entered upon a fresh year of this world's account. But to realize the fulness of the important truths contained in the text, and to which I have alluded, to act as if we did believe them, to use this world as if it was indeed but a thing of time, and to receive God's word as if obedience to it were the only lasting possession, is a lessor: we are all too slow to learn—and for the attainment of which we often require to be subjected to stern and severe discipline. There are some works of men that seem, when compared with others which we see around us, and when judged after the judgment of this world, to possess so grand and enduring a character, that we are apt to claim for them, in our imagination at least, some exemption from this universal law which the Almighty has attached to all created matter: some achievements there are, which so transcend the ordinary doings of mortal men, that we can scarcely credit the glory of them to be so frail and perishable. But, except as bearing upon human character either for good or for evil, and advancing the kingdom of Christ, and forming the will of man to the obedience of Christ, it is most true, that there is no other imperishable reality, in all we see, or learn, or do, or suffer. They all perish with the using. It is the word of God alone, and what has been done in obedience to that word that abideth forever. Bishop Horne (so well known from his beautiful Commentary on the book of Psalms) in a sermon preached by him nearly 100 years ago, 'On the death of the old year,' says, "That day draws on apace. For not only friends die, and years expire, and we ourselves shall do the same, but the world itself approaches to its end. It likewise must die. Once already it has suffered a watery death: it is to be destroyed a second time by fire. A celebrated author, having in his writings followed it through all its changes from the creation to the consummation, describes the eruption of this fire and the progress it is to make, with the final and utter devastation to be effected by it, when all sublunary nature shall be overwhelmed and sunk into a molten deluge. In this situation of things he stands (in imagination) over the world, as if he had been the only survivor, and pronounces its funeral oration in a strain of sublimity scarce ever equalled by mere man:

' Let us reflect upon this occasion, on the vanity and transient glory of this habitable world. How, by the force of one element breaking loose upon the rest, all the varieties of nature, all the works of art, all the labors of men, are reduced to nothing! All that we admired and adored before, as great and magnificent, is obliterated, or vanished; and another form and face of things, plain, simple, and everywhere the same, overspreads the whole earth. Where are now the great empires of the world, and their imperial cities; their pillars, trophies, and monuments of glory. Show me where they stood, read the inscription, tell me the conqueror's name. What remains, what impressions, what difference or distinction do you discern in the mass of fire? Rome itself, eternal Rome, the great city, the empress of the world, whose domination and superstition—ancient and modern—make a large part of the history of this earth; what is become of her now? She laid her foundations deep, and her palaces were strong and sumptuous; *she glorified herself, and lived deliciously, and said in her heart, I sit as a queen, and shall see no sorrow.* But her hour is come, she is wiped away from the face of the earth, and buried in everlasting oblivion. But not cities only, and the works of men's hands—the everlasting hills, the mountains and rocks are melted as wax before the sun, and their place is nowhere to be found. Here stood the Alps, the ~~load~~ *load* of the earth, that covered many countries, and reached their arms from the Ocean to the Black Sea; this huge mass of stone is softened and dissolved, as a tender cloud into rain. Here stood the African Mountains, and Atlas with his top above the clouds; there was frozen Caucasus, and Taurus, and Imaus, and the mountains of Asia; and yonder towards the north, stood the Riphæan hills, clothed in ice and snow.—All these are vanished, dropped away as the snow upon their heads!—Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints! ”

But however accurate this eloquent description may be of what shall take place hereafter, yet when man looks around on the world's surface, and sees all the earth abiding year after year in the same stable majesty and beauty, the ready answer may be

given now, as it was in the days of St. Peter, "where is the promise of His coming to judgment—for all things still continue as they were from the beginning of creation?"

And if it be so, it is because God is waiting in mercy, long suffering to us-ward, not willing that any should perish, in the sudden destruction of an ungodly world, but that all should come to repentance. He does not, however, leave himself without witness; and we may yet be taught in time the truth contained in the text, by many lessons written and proclaimed everywhere around us.

With respect to national greatness and prosperity we need not trace back the pages of history to learn, that it has no assurance of perpetuity; the passing events of each day teach us the melancholy truth, how quickly peace and prosperity may wither away. And, however mighty may be the power of any existing empires in the world, there is not any one that can venture to claim a security from the universal law; save *that* kingdom which, according to the words of the prophet Daniel, the God of heaven has set up, amidst the ruins of the monarchies that once ruled the earth, which shall never be destroyed, but shall stand for ever.* Let us not then be high-minded but fear.

And with respect to individuals, that *of them* it is most true, that "all flesh is grass, and the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away,"—Bishop Taylor in his excellent work on "Holy Dying," tells us that in the same most sumptuous palace, 'the Escorial, where the Spanish Princes live in greatness and power, and decree war and peace, they have wisely placed a cemetery, where their ashes and their glory shall sleep till time shall be no more: and in the same place (Westminster Abbey) where our own sovereigns have been crowned, their ancestors lie interred; and they must walk over the buried dust of their forefathers to take their crown. There is a spot sown with Royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men.'

But, at the present time we surely have no need to be taught

* Daniel ii. 44.

this lesson by memorials of departed greatness in the cemetery of the Escorial, or beneath the venerable roof of Westminster Abbey. The whole empire of England is now mourning for the loss of one, who, so lately in possession of all the accidents of worldly greatness, and in the full exercise of all the high talent with which he was endowed, has thus afforded us a most striking commentary on these words of Scripture: "All flesh is as grass: and all the glory of man as the flower of grass: The grass withereth, and the flower thereof falleth away." The husband of our Queen, the late Prince Consort, just in the prime of life, full of active energy, nobly fulfilling all the various duties of his station, has suddenly (so suddenly that we in Canada knew not of any the least ailment till we heard of his death; and even in England it was only anticipated for less than a couple of days) has suddenly been hurried out of this world: when we might have been naturally calculating upon a long course of usefulness before him, and imagined that his allotted task, the work of his life on earth, was only just culminating to its meridian. "So inscrutable are the judgments of God; and His ways past finding out."

I shall not now attempt any detailed description of the character of the departed Prince. Called as he was at an early age to fill in England so high and responsible a position as the husband of our Queen, it may be sufficient to say that in every way he proved himself equal to the occasion; and by his whole demeanor and life, and talents, added dignity and grace to the exalted rank which he held. The loss of so wise and prudent a statesman, so judicious an adviser of the Sovereign, one who, himself keeping aloof from all party political strife, had free access to the royal ear at all times, and who was always at hand ready to assist with his manly wisdom, and support with his vigorous aid, that imperial Crown, the reflected lustre of which rested on his own ennobled brow, this loss can scarcely yet be appreciated by the empire at large; because, devoid of all low and vulgar ambition, he never obtruded his actions on the notice of the public; but was contented, if only wise counsels prevailed, that his influence should, unperceived, affect the mainsprings of power; conscious that he himself must ever be identified, in closest union, with England's glory and her greatness.

But there is another aspect in which to look upon this sad visitation: it strikes another chord, which draws forth at once a full response from the throbbing heart of every subject of the empire. Whatever might be the disturbing cares necessarily attendant upon royalty; whatever the weight with which the imperial diadem pressed upon the fair brow of our beloved Queen, it was ever the joy and the pride of all her people, of every creed, race or degree, that whether she was wandering with freedom among the wild glens and mountains of Scotland, enjoying the quiet seclusion of Osborne, holding her high court amid the stately halls of her ancient Palace at Windsor, or mingling in the crowded and busy scenes of her capital, yet that always and everywhere, in the inner circle of her home, her cup overflowed with the fulness of domestic love and peace. Yes, much as we may hereafter, on public and political grounds, have to lament the loss we have sustained as a nation, yet the first spontaneous outburst of grief has everywhere been called forth, by deep and true sympathy with the *widowed* Queen. In every public newspaper the same feeling is manifested; and also in every private letter, of which I have received several from different parts of England, one from the wife of a clergyman in a little country village, who says, "Nothing can be more striking, than the deep sorrow everywhere felt, and the sympathy for the Queen, even here in this remote village; all the people, into whose houses I happened to go yesterday, were talking of nothing else." *

* Another friend writes word, "We are all so unhappy at the Prince's death—for the poor Queen especially; they were so happy and domestic together, like private people; and he was of so much use to her in all her business. It is most deplorable; it seems to excite the same feeling in every one, as was demonstrated on the death of the Princess Charlotte. The Dean told us he was about to preach on Sunday, the 15th, at the Cathedral, on the uncertainty of life: not knowing what had occurred at Windsor the night before; when just as he was going up to the pulpit, he had a paper put into his hand from the Mayor, telling him of it. At the conclusion of his sermon he informed the congregation that the Prince was dead; and he said he never saw anything like the effect produced; some jumped up, others cried, and it had some striking effect on all."

It is the deep prevailing love for the Queen, and the full appreciation of the magnitude of her loss, which have elicited such a universal manifestation. Most truly, she has thus had brought home to her, in her own severe trial, the vanity of all created things; and as far as we can yet learn, she has submitted to the visitation in no weak or repining spirit. To one who spoke to her of resignation, we are informed, that her Majesty replied through her tears, "I suppose I must not fret too much; many poor women have to go through the same trials." She felt then that she had no reason to expect that she should have any immunity assured to her: or that sovereigns were exempt from the sorrows and sufferings incident to human nature. For death can find an entrance as easily into the palæe of the king, as into the cottage of the peasant. The sentence is passed upon all alike: "All flesh is grass." Her noble husband, however, had been spared to her, till, by God's mercy, he had accomplished no trivial or unimportant work. He had not been merely the sharer in the pleasures or the pageants of the royal court; he had carefully employed his strong good sense and practical wisdom, in training up and forming the minds and characters of those children with which God had blessed their marriage, and from whose future conduct so much of good or evil must result to this great empire: and in this sacred labor of love the Queen was no ineffective assistant. And one noble-minded daughter, at least, was with her during all that trying time, who was old enough, and able and ready to be the ministering spirit to the dying father, and the stay and support of the weeping mother.* And it must have been a most deeply touching and instructive, but heroic act, when, in the first moments of her widowhood, the Sovereign of the British Empire, and the mother of the deceased Prince's children, strong in the conviction of past parental duties piously fulfilled, pressing back for the time the feelings of the wife and the woman into the

* The London *Morning Post* tells us that "previous to the closing of the coffin containing the remains of the Prince Consort, a wreath of flowers made by the Princess Alice was placed over the corpse, and a miniature of the Queen placed by the hands."

depths of her bereaved heart, called, as we have been told she did, "her children around her at that trying and awful moment, and, invoking a blessing on their heads, prayed that they might obtain strength and wisdom to assist her in doing her duty to them and the country over which it had pleased PROVIDENCE to place her as supreme ruler." The burden of that solemn ejaculation and counsel must have fallen on the heart of the youthful Prince, whom we so lately were rejoicing to see amongst us, and on whom, in the course of nature, will devolve the government of the kingdom, when his Royal mother's reign shall have drawn to a close. He now stands in the place of a husband to his widowed parent. But not only he—will not the whole empire, with one heart, yearn to do its best to supply her mighty loss? And shall we not all, with more earnestness and sincerity than ever, commend her in our prayers to our Heavenly Father, "the King of kings and Lord of lords, that He will be pleased to rule her heart in His faith, fear, and love; and be her defender and keeper, giving her the victory over all her enemies?" Yes! never, I believe, in the annals of her history, was there a time when the people of England were more satisfied with their political system; and never could it be said with more truth, that in affection and love, and all the finest and deepest feelings of our nature, the Queen of England may rely with confidence on her people, as her husband. They have ever been ready to rejoice with her in her joys; they are now one with her in this her deep sorrow; and will ever be one with her, whatever burden or heat of the day she may be called to bear. And happy is it for any people when such is the case! Happy is it for us here in Canada, where the country has so thriven and prospered under her beneficent rule; happy is it, in these days of perplexity, when we hear such rumors of war, and men's minds are so filled with many an anxious thought, that on this question of loyalty to our Queen and love for her person, and sympathy with her in her sorrow, there is no uncertain sound. God grant that we may never become subjected to all the stern realities of war. In itself, war must ever involve many consequences which cannot but be contrary to the principles of humanity and the spirit of the Gospel; and will embitter, for years to come, all future relations between

ourselves, and those with whom we ought to live in amity and close alliance. But the only war which now threatens to disturb us, will be on our part a war of defence, defence of our country, our altars and our homes. No war of aggression has ever for a moment been contemplated by those in authority over us. Unjust wars—wars prompted by ambition, or for the purpose of spoliation, are amongst the greatest of iniquities; "but a just and defensive war is the last and greatest appeal to the God of truth." If this shall unhappily, from any circumstances, be ever forced upon us, I trust that there will be no craven or recreant hearts amongst us; but that Canada will nobly respond to the call of our Queen in her hour of necessity—and commit the issue of the battle in all confidence to the Great Ruler of the World. But of this we may be certain, that if we desire peace, the best assurance that we shall be able to preserve it, is to be ever ready and prepared for the terrible alternative of war.

But does not the very mention of such events, as a possible contingency, suggest another most apposite commentary on the words of the text? Who can presume to foretell what shall be the issues of the morrow; and what assurance have we of any fixity of tenure in anything we now enjoy, whether as a nation or as individuals? Even

"The smile of home; the mutual look,
When hearts are of each other sure,"—

how soon may all be changed—as our beloved Queen has now been so painfully and unexpectedly taught—the Word of the Lord, that alone endureth for ever.

And now I will close what I have wished to say this evening, with another short passage from Bishop Taylor's "Holy Dying," which will perhaps furnish us with some good thoughts to carry away with us for our quiet meditation at home:

"Since we stay not here, being people but of a day's abode and our age is like that of a fly, and contemporary with a gourd; we must look somewhere else for our abiding city,—a place in another country to fix our mansion, whose walls and foundation is God, where we must find rest, or else be restless for ever. For

whatsoever ease we can have or fancy here, is shortly to be changed into sadness or tediousness ; it goes away too soon, like the periods of our life ; or, stays too long like the sorrows of a sinner ; its own weariness, or a contrary disturbance is its load ; or it is eased by its revolution into vanity and forgetfulness ; and where either there is sorrow or an end of joy, there can be no true felicity, which, because it must be had by some instrument, and in some period of our duration, we must carry up our affections to the mansions prepared for us above, where eternity is the measure, and felicity is the state, angels are the company, the Lamb is the light, and God is the portion and inheritance."

SERMON VII.*

THE VICTOR'S CROWN.

I Cor. ix. 25.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

WE find various expressions and illustrations used in Scripture to explain to us the nature of the Gospel, and the condition of the Christian. These everywhere meet us, both in the Parables of the Lord, and in the Epistles of the Apostles. In the former (the parables of Christ) we find perhaps more frequent allusions to the state of the Gospel Kingdom as a whole; in the epistles we are for ever reminded of our relation to that Kingdom as individuals, and of our place and duty as members of it. To describe the unity of such members one with another, and their connection with, and dependence upon Christ, St. Paul speaks of Christians being living stones, built up into the spiritual temple of God, forming together one great and complete edifice, dedicated to God,

* This sermon was preached in Christ Church Cathedral, Montreal, on Sunday, 26th August, 1860, whilst H. R. H. the Prince of Wales was in Montreal.

The following note from General Bruce was received by the Bishop, during the ensuing week, with the present accompanying it:

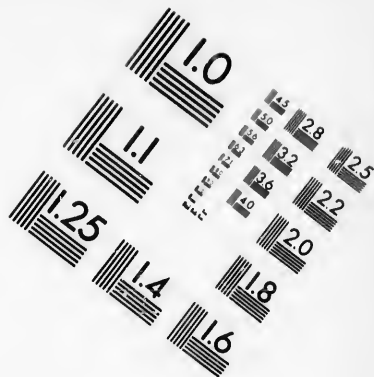
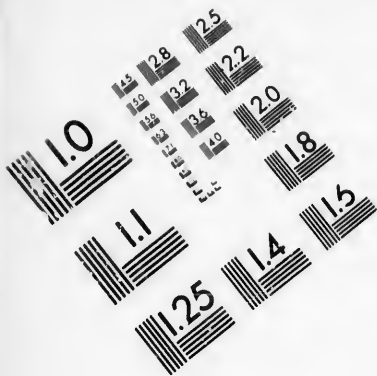
"MY DEAR LORD,—The Prince of Wales commands me to request your acceptance, on behalf of the Cathedral of Montreal, of the accompanying copy of the Holy Bible, as a slight memorial of his visit to that fine edifice, and attendance on your service there."

On the fly-leaf of the Bible, there is the following inscription in His Royal Highness' hand-writing:—

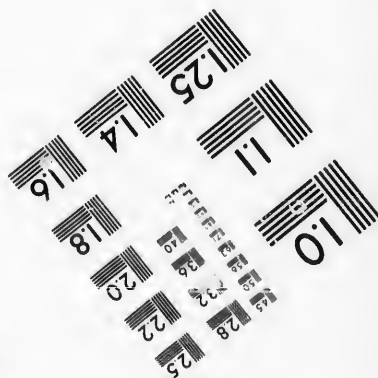
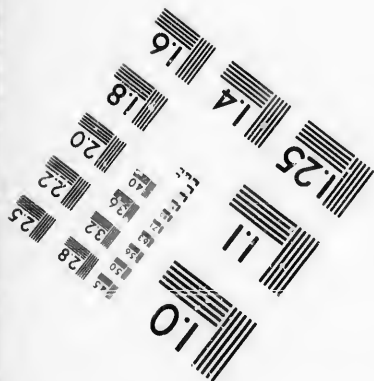
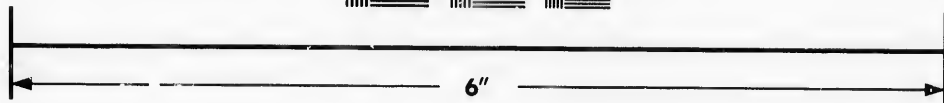
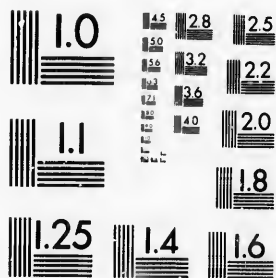
"Presented to the Cathedral of Montreal, in memory of the 26th of August, 1860.

"ALBERT EDWARD,
"Prince of Wales."





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and in which He dwells, as He of old vouchsafed his visible presence in the glorious temple of Solomon at Jerusalem; and all built upon Christ as the foundation and chief corner-stone, which gives strength and security to the whole. On other occasions, the Apostle speaks of believers, under the figure of many members united in one body, and having different duties and offices, the head of which is Christ, the life, the intelligence, the wisdom, and the glory of all. So also to describe the difficulties we have to encounter, he likens the Christian to a soldier, carrying on a continuous warfare in an enemy's country; and in his Epistle to the Ephesians he enumerates the various portions of that spiritual armour,—by which he is to be secured from danger,—the breast-plate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit. The captain whom he follows is the Lord Jesus Christ; and the ensign, around which he rallies, is the banner of the Cross.

In the chapter from which I have selected a verse for my text on this occasion, St. Paul in these latter verses compares the Christian to those persons who used to enter the lists as competitors for the prizes in the public games, which were constantly being celebrated in different parts of Greece. And with great propriety and that skilful adaptation of his mode of argument (which is so remarkable in this Apostle), does he allude to the subject of these games when writing to the Corinthians, since the place where some of them were held, was in the neighbourhood of their own city of Corinth; so that they all must immediately have understood the meaning, and must have felt the full force of his argument; and very probably, by themselves in their own persons, or in the persons of their intimate friends, had striven for the mastery in them. St. Paul reminds them, how that, when intending to enter the lists as a competitor for the prize in the race, or any of those energetic exercises that require a great display of bodily activity and endurance, they were used to train and discipline themselves with unwearied care, submitting to denials of many usual bodily gratifications, without hesitation and murmur, rising early, feeding themselves with moderation, and exercising themselves by rule, that their wind might

be good and lasting, their muscle strong and full, and no unhealthy action excited in their system such as might injure their strength and lessen their speed, and thus destroy all chance of their success. Such watchful care over themselves, such self-discipline, was absolutely necessary if they hoped to win the prize.—No man was ever foolish enough to expose himself to certain defeat and well merited ridicule without them. "Every man," (says the Apostle,) ye know it so to be, "every man that striveth for the mastery is temperate in all things."

And yet in these games, after all his care and pains, he may not succeed; for again he writes: "Know ye not that those that run in a race, run all, but one only (the best among them) receiveth the prize." In this respect the comparison with the Christian no longer holds good, except by way of contrast. We, as Christians, have our race to run: we must, like the Corinthian competitors, keep our bodies under, and bring them into subjection; we must not give a loose rein to self-indulgence, to sloth or luxurious living, and this not like them, that we may be able to perform great feats of bodily strength, but that, by mortifying the deeds of the body, we may give place and pre-eminence to our spiritual nature: not allowing the corruptible body to press down the soul, nor the earthly tabernacle to weigh down the mind; which soul and mind in the Christian have been renewed again after the image of their Maker, and are capable of high and holy communion with Him. "Every man," (says the Apostle)—"Every man that striveth for the mastery is temperate in all things." This holds good in the Christian, as well as in competition for victory in the Isthmian games.

Without exercising over ourselves something of the same watchful care and rule of life in our spiritual race, it is a contradiction in terms to say, that we are striving for the mastery at all in our spiritual race,—that we have entered the lists at all as candidates for the heavenly prize; for they (says the Apostle to the Romans) "that are after the flesh do mind the things of the flesh; and if ye live after the flesh, ye shall die." But, as I said before, here the comparison ends: the rest is by way of contrast. We run not our race against each other. If one gets a prize, it is not to the loss or hindrance of

his fellows, but rather to their gain. We have no need to gauge and measure the successful progress of a brother, envying his swifter course, as if our chance of success was thereby endangered. For crowns there are awaiting every racer in the Christian race, be he first, or be he last, who, having striven manfully, and gained a victory over himself, his fallen nature, his evil passions, and the temptations of the enemy, shall arrive in due time at the goal, pressing towards the mark for the prize of the high calling of God in Christ Jesus.

With this encouragement, then, "so run," with such care and such preparation, "that ye may obtain." "One star may differ from another star in glory," yet are they all bright, brilliant, and perfect, the handiwork of God, and have their appointed place in the firmament of Heaven. If we lose the prize, it cannot be because a brother's hand has snatched it from our grasp. Such is not the nature of our race; but rather every fresh successful combatant in the spiritual contest is another witness added to the great cloud of saints already gathered together in Jesus, who testify to us of the excellence of His grace, and have left the prints of their foot-marks along the narrow course of life, as tokens and waymarks, and warnings to us, lest we err from the appointed track, and lose ourselves in the wide wilderness beyond. No, if *we* fail, it is because we have *never really* striven for the mastery; we have *not* been temperate in *all things*, we have *not* kept our bodies under and brought them into subjection: but we have preferred present ease to future glory, and have bartered away our birthright of an eternal inheritance, for such pleasure, gratification, or self-willed indulgence, as we may chance to fall in with on this perishable earth.

And this brings us to the particular consideration of those words which are contained in our text, and in which St. Paul reminds Christians of the greatness of the prize proposed for their reward, who are successful in that great spiritual race in which we are all called to engage. They, the competitors in the Grecian games, earnestly strove for the mastery, were temperate in all things, and kept their bodies under, in order to win the prize proposed, which, after all, was but a corruptible

crown, a perishable honour in itself of most trifling value. We do it, or as Christians ought to do it, in order to obtain an *incorruptible crown*, a never-fading glory, an enduring substance.

And upon this I would remark that, however excellent virtue may be in itself, and however real the satisfaction arising from a consciousness of submission to the law and will of God, and however perfect and pure the requirements of *such* a state of grace as shall enable us to bring under dominion the lusts of the flesh, and place them under subjection, that we may walk in the liberty of the children of God,—yet as this is not now our natural state, not one that we are capable of appreciating or understanding until we *have been already under* discipline, but one that, in order to its attainment and perfection, requires that moral training which the Apostle is here enforcing, and which, in its various forms, and according as it thwarts our own wills and inclinations, is so often grievous, troublesome, and distasteful to us; *therefore*, in compassion to the weakness of our nature, God has been pleased, not merely to propose certain duties which we are required to perform, and for the performance of which he offers us sufficient help, but He is also for ever reminding us of the greatness of the rewards which, unworthy as we are of the least of His mercies, He yet has ready for our acceptance; and which are in His Divine economy, necessarily, as it were, connected with the performance of such duties.

“The soul of man (observes one of our great Divines) in all its choices is naturally apt to be determined by pleasure; and the sensitive and inferior appetites (which would draw it off from duty) are continually plying it with such suitable and taking pleasures; and doubtless there is no way for duty to prevail over them, but proposing greater inducements, and offering the soul greater gratification, bound up with an eternal reward. It is the declaration of St. Paul to the Corinthians, ‘that, if in this life only we have hope, we were of all men most miserable.’ And let us suppose that, when God bids us fast and pray, mortify our fleshly appetites, abstain from the allurements of sensual pleasures, and deny ourselves; being smote upon one cheek to turn him the other; and lastly, to choose death rather than wilfully commit

the least known sin ; suppose, I say, that God should command us all these severe precepts, merely as excellent actions in themselves, high degrees of virtue, most pleasing to God, and upon *that* ground both commanded by Him and to be performed by us : certainly these considerations (notwithstanding all the reason and truth that are in them) would yet strike the will but very faintly ; for men care not for suffering, while they think it is only for suffering's sake. But let us take our rule from Christ. ' Blessed (says He to His disciples) are ye when men shall revile you, and persecute you, and speak all evil against you falsely for my sake ; rejoice and be exceeding glad.' But why ? *Was it*, then, such matter of joy either to be reviled and trampled on, to be calumniated and abused, or crushed under the hard rule or power of men ? No, certainly ; but we have the reason given us for this in the next words,—' For great (says Christ) is your reward in Heaven.' Again : we know how Christ, reading the state of his heart, and knowing the particular cure needed by one who had set his heart too much upon things below—we know how Christ answered the rich young heir who was enquiring of Him the way to Heaven. ' Go (says He) and sell all that thou hast and give to the poor.' Now certainly, had he stopped here, this would have been as severe a command as could have been passed upon any such enquirer. But, in fact, our Saviour did not require this young man here absolutely to quit his riches, but only to exchange them, and to part with a smaller estate in possession for one greater in reversion,—with a small enjoyment now, for an infinite hope hereafter : ' Do this (says Christ) and thou shalt have treasure in Heaven.' And *further*, when our Saviour preached to the world the great evangelical duty of taking up the cross, we do not find that He made the mere burden of bearing it any argument for taking it up. And therefore He says,—' There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time, and in the world to come eternal life.' So that we here see the duty and the reward walking hand in hand, the riches of the promise still surpassing the strictness of the precept, and (as

is the custom in the royal diadems of Christian kings) the Cross and the Crown put together. If our God, who knows whereof we are made and has compassion upon our weakness, has thought it right thus constantly to enforce our several duties, by reminding us of the greatness of the rewards proposed for us upon our submission to his precepts, it is surely intended that we should weigh and consider the value of those future rewards, and keep them in remembrance, as a due balance and counterpoise to set against the immediate temptations of sight and sense. And this is most certain, that no man's practice can rise higher than his hopes. It is seen in aqueducts that no pipe or conduit can force the current of the water higher than the level of the spring-head, whence the water first descends; and in like manner it is not possible for a man who professes to himself only the rewards of this world, so to rule his life and conversation as to arrive at a better. And the reason is simply this, because, whoever makes these present enjoyments his whole object, must be reckoning them absolutely to be the best things he can have, and accordingly he looks no further, he expects no better. And if so, it is not to be imagined that he should ever obtain what he never so much as cast a thought after." For no man will ever arrive at heaven by chance.

When, therefore, we are called to take up a cross for Christ's sake, to mortify the deeds of the body, to deny ourselves, to be merciful, meek, patient, humble, chaste, and pure, let us not shrink from the call that is made upon us, but remember the great recompense of the reward, the incorruptible crown that awaits us, if found faithful and ready to endure hardness as good soldiers of Christ. It is these very duties, however, that have reference to what St. Paul calls bringing the body under subjection, which are most opposed to the natural man, and to the performance of which perhaps we require, if we may so say, the greatest encouragement. Speaking the truth, justice towards offenders, or rendering to every one his due, are virtues much more frequent in the world than temperance, sobriety, and chastity, and such other virtues as have a tendency to limit the enjoyments of the animal man, and which come more properly under what the

Apostle calls "the lusts of the flesh, which war against the soul." But they do war against the soul, and therefore we must wage war against them. And it is that we may not only reach heaven, but, when admitted there, be capable of enjoying the purity and peace of heaven, that we must be temperate in all things, and put ourselves under discipline and watchful rule. This is often, no doubt, painful, irksome, and contrary to present ease and enjoyment; but for any worldly object of sufficient importance, what will not men undertake, what self-denial submit to, what patient endurance will they not practise? and "they do it to obtain a corruptible crown." And shall not we, as Christians, equal in our zeal and steadfastness these children of this world?—we, to whom is proposed an incorruptible crown? We have a sure promise of help in our task. And we shall find too that light will spring up around our onward path, and present satisfaction reward our ripening labours.

But when the task is over and the labour done, what tongue can tell, what heart conceive, those good things which God has in store for those that love him! Enduring treasures, as contrasted with the perishable and uncertain treasures of this world,—enduring treasures *there*, where neither moth nor rust can corrupt, nor thieves break through and steal, where there is no canker-worm of care to corrode the heart, nor disturbance of sin to mar their joy; riches, honour, glory, peace, rest, knowledge, fellowship with the saints in Christ—communion with God,—and whatever the imagination of man can shadow forth as excellent or desirable—these are the images, under which are detailed to us such descriptions of our heavenly inheritance as may excite our desires, and animate our hopes. Shall we forego the prize? We have been entered as candidates for heaven; as baptized Christians we have been put in trust with a great mystery. Shall we forfeit our adoption? Shall we not strive for the mastery? Shall we not, at the close of our earthly career, wish to die the death of the righteous? Then let us live the life of the righteous. Be thou faithful unto death (saith the Spirit), and I will give thee a crown of life.

SERMON VIII.*

WORLDLY WISDOM.

I Cor. i. 21.

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

THERE are two facts declared by St. Paul : first, that in the wisdom of God, the world by wisdom knew not God ; next, that it pleased God by the foolishness of preaching to save them that believe ; and the latter is, in consequence of the former, to supply a want and failure in man's wisdom. For since the world, " in the wisdom of God "—that is by contemplating, and observing, and reasoning upon the wisdom and greatness of God, as the Creator, in the great works of creation everywhere visible around us—had not by wisdom, that is, by the exercise of reason and the natural powers of the mind, been able to arrive at a true knowledge of God, and the condition of man in relation to God, it therefore pleased God to take another method, and " by the foolishness of preaching to save them that believe."

The expression here made use of by St. Paul may want some explanation ; for it may seem strange that the preaching of the Gospel should be termed, by an Apostle of Christ, the *foolishness* of preaching. But the force and meaning of St. Paul's language will be best understood by considering what led him to use this kind of expression. The doctrine of the Cross, and of the redemption of the world by the meritorious suffering and expiatory death

* This sermon was preached in the College Chapel, at the Convocation of Bishop's College, Lennoxville, on Wednesday, 27th June, 1855.

of Christ, was received by the great pretenders to wisdom and reason with scorn and contempt. "The Greeks," says the Apostle, "seek after wisdom:" and "Christ crucified"—salvation through faith in him—"is to the Greeks foolishness;" *they* considered it an absurd and vain doctrine. The pride of learning and philosophy had so taken hold of all the more civilized parts of the heathen world, that they could not submit to any method of salvation which was not according to the laws of their philosophy, and which refused to be tried by the disputes and subtleties of their schools. The Apostle declares, at the 17th verse, that "Christ sent him to preach the Gospel, not with wisdom of words." The wisdom of the world thus set at nought, and proved incapable of bringing light to man, set itself in opposition to the Gospel, and in revenge and ridicule of its doctrine called it "the foolishness of preaching,"—the absurdity of *such* a scheme as a revelation of wisdom from God to man. Well, says the Apostle, let it be so; yet by this foolishness, as you term it, which we preach,—this foolish message of ours,—God is purposing to save them that believe, them that will receive it as from God; for the method is of God, and not of man, and this foolishness of God is wiser than man.

You may see then what led St. Paul to use this expression, and to call the preaching of the Gospel "*foolishness* of preaching." The great and the learned so considered it, and in derision so called it. The Apostle therefore speaks to them according to their own language, and calls upon them, in the text, to compare their much boasted wisdom with "this foolishness of preaching,"—with this despised doctrine of the Cross of Christ, which they, the Apostles, were publishing; and to judge of them by their effects. "The world by wisdom knew not God," but this foolishness of preaching is salvation to every believer. So much for the simple meaning of the words of the text. The world was in darkness, it was at fault in its attempts to learn anything certain respecting God and a future state; *therefore* God is pleased to make a revelation of himself, of his will and purposes, through the instrumentality of His ministers, who were commissioned to preach this to every creature, in order that it might give light to them that sat in darkness, and be for salvation to all them that receive

the same by faith. We learn from hence, then, that the knowledge of God—the full and true knowledge of him and of the way of life—was not to be discovered by any exercise or power of human wisdom; that it has been revealed and made known by the will of God, and declared to us by the teaching or preaching of the Christian Church, and that we are to receive it by faith.

As to the subject-matter of his preaching, St. Paul speaks only *generally* in the text, "That God was to be made known to the world by the foolishness of preaching;" but just below he says, "We preach Christ crucified;" and elsewhere he affirms that in the course of his ministry he had not shunned to declare to his hearers "the whole counsel of God." We may understand, therefore, that while "Christ crucified"—salvation in the name, and through the power, of One who had been publicly put to a shameful death—was the great foundation on which his whole preaching rested, and was *the* stumbling block, the rock of offence, at which both Jew and Greek set themselves in opposition; yet the Apostle would also include *all* the will of God, *all* the truths and doctrines of the Gospel, which are connected with, and derive their force and value from the sacrifice of the Cross of Christ, as amongst those matters before unknown, which were to be declared to men by means of this (so-called) "foolishness of preaching;" that "the man of God," thoroughly instructed in all the ways of godliness, might arrive, through faith, at the end of his faith, even the salvation of his soul.

St. Paul here, in this chapter, clearly draws a great distinction between the certain deductions of human reason,—what we may term demonstrative truths, such as astronomical calculations and scientific researches,—and those revelations of God to man, which are to be received as *pure matters of faith*;—believed, *not because* they are in themselves known and understood, but are *known* and *understood*, (that is, so far as man in this life is able to receive the knowledge of them,) *because* they are believed. In matters subjected to human reason and scientific enquiry, we wish to know *first*, and believe *because* we know and understand. In matters of revealed truth, we must believe *first*, and seek for imparted, and we may add, *promised* light, that we may more clearly understand

afterwards. This is of the very essence of *faith*.* We believe, *because it is a message from God*, declared to us by "the foolishness of preaching;" and God rewards our faith by an increase of light afterwards; nay, more, it is His purpose, (says the Apostle) "to save them that do so believe" it. It is very important that we bear this in mind, lest after all we be found only acting over again the sin of the Jew and the Greek, requiring a sign or seeking after wisdom; *requiring a sign*, some sensible, internal motion, some special miracle for our own personal conviction, some one to come to us from the dead; or *seeking after wisdom*, that is something answerable to our ideas of wisdom, which we will believe, because our reason approves, not simply because God has spoken it.

We may not, however, understand, from any of the expressions here used by St. Paul, (however they may be often perversely received) that because he speaks of the *foolishness* of preaching being the means of man's salvation, and refers to that passage of Scripture where it is written, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent," and other similar declarations, that, therefore, he would wish to depreciate the real value of learning and wisdom, when used in the service of God and according to His will; or that the Gospel must

* "The Manicheans are alleged to have taught that knowledge, or intellectual comprehension, was a necessary precondition of right belief in any given proposition, which purported to belong to the Christian Revelation. And St. Augustin, condemning this principle as heretical, both in his writings against their opinions, and elsewhere, reverses the position. *Differat intellectum et incipiat a fide. Credidimus et cognovimus*, he observes, in the natural order, not *cognovimus et credidimus*. It has been reserved for modern days to draw into the light, and to exalt for worship, that false opinion, which in earlier ages skulked into obscurity, and only came to its followers as it were by night,—that radical principle of all heresy, which teaches that we are to accept, as parts of revelation, or to reject, as spurious, any doctrine claiming to be of Christian faith, according to our own judgment of its reasonableness. It is truly the one, essential, universal, determining characteristic of heresy, that it subordinates the faith to human nature, instead of yielding up human nature to the faith."—CHURCH PRINCIPLES, ch. on *Rationalism*, by the Right Hon. W. E. Gladstone, M.P.

necessarily be better served by unlettered ignorance, or better promoted by the ministry of fools and ignorant men, than when all that is great and good and wise and excellent in man—the highest powers and faculties of his *intellectual* as well as his *moral being*—are brought into captivity to the obedience of Christ, and under the service of “the truth as it is in Jesus.” Thus to reason would indeed be to pervert Scripture to a wrong purpose, throw into unmerited disrepute some of God’s best gifts to man, and contradict the whole practice and experience of St. Paul himself. Of all the Apostles he was by far the most accomplished, the most learned and well read in classical literature, and the most acute and practised reasoner; and bringing all his varied powers to bear upon the work of the ministry, consecrating all these great talents to God’s service, he laboured more abundantly than all the rest, and was by far the most successful in the results that attended those labours. His epistles, especially that to the Romans, and his public speeches recorded in the book of the Acts of the Apostles, exhibit the most perfect and elaborate chain of argument. He also meets all his various hearers on their own grounds; reasons with the Hebrews out of the law of Moses; argues for the existence and attributes of the Godhead on principles of natural religion with the heathen idolaters at Lystra, and with the philosophers of Athens, quoting also to them passages out of their own favourite poets. But let us not for an instant imagine, that the elaborate beauty and delicate chasteness of the setting can in the least degree change the intrinsic value or nature of the jewel contained therein; nor does care in the delivery alter the purport of the message delivered. That which he declared was still the same which he had received: he met the prejudice of the Jew, confuted the reasoning of the Greek, was all things to all men—but still his message of doctrine was the same; and of this he asserts that he neither received it from man, nor was taught it but by the revelation of Jesus Christ,—viz., the excellence of the mystery of Christ Jesus and Him crucified. The excellence of this name of Jesus Christ, in which are treasured up wisdom and righteousness and sanctification and redemption, was not, and could not be discovered by human wisdom: nay more, it was so unlike anything that the

wisdom of this world and the reasoning of the philosophers had ever imagined on the subject of religion; that, at its first promulgation, the wise and the learned turned from it with contempt: the message was foolishness to them, and the preacher of it a babbler. Therefore, in the verse preceding the text, the Apostle exclaims: "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish (shown the folly and vanity of) the wisdom of this world?" and then he proceeds to say, as in the text: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe;" and further on he continues—"For ye see your calling, brethren, how that not many wise men after the flesh, nor many mighty, nor many noble are called; but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not to bring to nought the things which are: *that no flesh should glory in His presence.*"

Natural religion, human reasoning, the study of the visible creation, might teach something of the being of a God,—a great first cause,—and lead us to understand some of his attributes, such as his power and goodness; but express revelation alone can inform us of the exact nature and personality of the God-Head—the great Three in One—the Triune Jehovah. General experience might easily convince man of the existence of evil and powers of sin; express revelation alone can point out such an effectual remedy for that disease, as we are led to expect from the expiatory blood of Christ, which is able by God's appointment to cleanse us from all sin. The unequal distribution of good and evil, the triumphs of the wicked, and the suffering of the innocent and good, might produce some vague expectation of a future state of retribution and exact discrimination: but it remained for Jesus Christ, who will himself be the awarding Judge, so to lift the veil, that He may truly say, He has brought life and immortality to light, inasmuch as in revealing Himself, He has revealed to us the way, and the truth, and *the life itself.* And, *necessarily,* the power of the

Sacraments, the saving effects of faith, and the means and purposes of promised grace, and intercourse and communion with God, are all among those secret things, which could only be known by communication from *Him*, who appointed them for our use, and gave to them their significance and efficacy. These particulars, all depending upon the great foundation of the Cross, were among those matters which it pleased God by the (so called) foolishness of preaching to declare for the salvation of those who, in humility and simple faith, are ready to receive the message delivered to them.

We, in these days, and especially in any country where the Gospel has been long taught, breathe a religious atmosphere, so to speak, in some respects very different from that, in which those generations of men lived, to whom the Gospel was first preached. We have the accumulated testimony of eighteen hundred years, adding force and power to the excellence of the name of Jesus, even *the crucified One and his salvation*. *His* is now no strange doctrine in our ears; nor does profession of faith in *Him*, whom the Jews "slew and hanged on the tree," appear even to the wise, the learned, or the mighty, so foolish and vain a thing as it did, when the Apostle preached to the men of Corinth and Athens. Let it be our care, then, while we readily make profession of such faith, to see that we be indeed prepared to submit ourselves to the obedience of Christ; to receive *all* His doctrine, to seek to know and to do all His will.

But while we thus far differ from those persons to whom St. Paul himself preached,—we, in another and a very important particular, occupy precisely the same position as they did. Whatever we know, with any certainty, of God and heavenly truths, *we*, like those of former days, have learned them "by the foolishness of preaching." The world, in this respect, is no wiser now than it was in ages past, nor can it, more effectually now than then, by its wisdom (that is apart from, and unassisted by revelation) know God. The length of time, that has elapsed since God made that revelation of himself in the Gospel, does not change, in the least degree, the nature of the source from whence *we* derive *our* knowledge. The Corinthians were taught by what the world called

“the foolishness of preaching,” that is, by knowledge transmitted from some one, who had himself received his message by direct revelation from God,—not by their own discovery, or the invention of their own wisdom, *and our case is the same.*

And here we may notice that the word “*preaching*” will in this passage include not merely that particular mode of communicating knowledge, which we term preaching in its more definite sense, but also all modes, whereby the knowledge of God’s revelation, once received by man, may be proclaimed to others, and transmitted from generation to generation. Therefore, whether the substance of that revelation be taught us, when children by oral instruction from parents or guardians, at schools in creeds or catechisms,—by study of the written word in private, or as publicly read in the services of the church—or by *preaching* in its more definite character, only let it be, that the things we learn are such divine truths, as St. Paul *first* received from God, and *then* declared to *his* hearers, and they then in that case come under what the Apostle means, when he talks of the knowledge of them being imparted “by the foolishness of preaching to save them that believe;” as being something of a different nature from the inventions of man, and expositions and demonstrations made by the wisdom of the world. And all *such* truths are to be contrasted with the wisdom of this world as being of a higher and (to man’s present faculties powers and apprehensions) of a more mysterious character; derived from a purer and more certain source of truth, and containing matter which *could not* have been learned by *any other means*. And if we can bring this fact fully and forcibly before our minds, respecting the source of all our heavenly knowledge, viz.—that it is a direct communication from God respecting himself, and that it is what the wisdom of this world never did and never could have *discovered*; nor was able, *when revealed*, to bring under any of its own rules of reasoning, or laws of philosophy:—we then shall, perhaps, be better prepared to receive all matters of heavenly doctrine, in which we *have been* or *may be* instructed, with that submissive faith, which becomes a *creature, weak, ignorant*, (naturally ignorant of all *certain* truth respecting his eternal being) and *sinful*,—when listening to a message sent from his *Almighty, all-wise, all-holy, and infinite Creator.*

And surely we ought to expect to hear great and wonderful things, when God himself is the subject revealed to us, and strange and mysterious things, when the object is to tell us respecting Christ, the Son of God, being made "sin for us, that we may be made the righteousness of God in Him." Nor would these and the like divine truths ever have been made known to us, as mere subjects for speculative inquiry: but it has been with a merciful and gracious purpose,—“to save them that *believe*” what *is* so declared to them. And all the mystery of godliness, and the economy of divine grace, the regeneration and renewal of the soul—the justification and sanctification of sinners,—are matters to us of pure faith—faith in this revealed word and promises of God:—*that* God whom the world by wisdom could not know, nor understand. Nor must we allow ourselves to calculate about, and judge of divine truths and revealed mysteries, upon any principles of worldly wisdom, or rules of scientific reasoning, or arguments appealing *only* to sight and sense.

I might say much, if our time were sufficient, on the many lessons for our spiritual and religious improvement, which we might learn from the due consideration of this subject. St. Paul reminds us of one conclusion to be drawn from these premises, and which I have already noticed, viz.—“that no flesh should glory in God’s presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord.” To use the language of Dr. South, “the way by which man first fell from his original integrity and happiness was by *pride*, founded upon an irregular desire of knowledge; and therefore it seems most agreeable to the Divine wisdom to contrive man’s recovery by such a method, as should abase and humble him in that very perfection, the ambitious improvement of which first cast him down from that glorious condition. Man would be like God in knowledge, and so he fell; and now if he would be like him in happiness too, God will bring it to pass in *such* a way, as shall convince him that of himself he can know nothing. The whole course of his salvation shall be a mystery to him. Instead of evidence springing from things

themselves, and clear knowledge growing from such evidence, his understanding must now be contented with the dim light of faith alone, which guides only in the strength and light of another's knowledge, and is properly seeing with another's eyes.

"But if we *now* 'see but darkly,' we are told of a time when we may expect to 'see face to face, to know even as we are known.' And this is *another* use of our present state of imperfect vision and knowledge,—to excite in us a longing desire after a better inheritance; where all those heights and depths of Divine things, at which we may now stand so much amazed, and which so confound and baffle the subtlest intellect and most piercing apprehension, shall then be made clear, open, and familiar to us. God shall then display the hidden glories of his nature, and also fortify the eye of the soul, so that it shall be able to behold and take them in, so far as our capacities shall ever admit of. We shall then see the mysteries of the Trinity, and of the Incarnation of Christ, and the resurrection of the dead made plain to us; all the difficulties of God's decrees and providence unravelled and made fit for our understanding as well as our admiration. * * * The happiness of heaven shall be a happiness of vision *and* of knowledge; and we shall there pass from the darkness of our native ignorance and the dim twilight of our former notions, into the broad light of everlasting day: a day which will leave nothing undiscovered to us which it can be fitting or desirable for us to know."

And lastly, above all (as I have been showing throughout), we are taught the duty of *faith*, while we continue in our present state of being. And if the several matters proposed to us for our reception be derived (as they must needs be) by direct revelation from God Himself,—if they be conversant about such great and wonderful subjects: the nature and personality of the Godhead,—the fall of man,—his regeneration in Christ,—the incarnation of the Son of God, and his mysterious sacrifice on the cross,—his sacramental grace and gifts to his Church, and all the present state and future destiny of his kingdom,—let us not allow unbelief to raise stumbling blocks in our way, merely because these truths are beyond (not in fact contrary to), but *beyond* human experience;

nor let us count *that* "foolishness," which is indeed "the wisdom of God," and has been made known to us for the salvation of all them that believe. Let us not forget Christ's declaration: "Except ye be converted, and become as *little children*, ye shall not enter into the kingdom of Heaven." "Become as *little children*," in that simplicity of mind, which receives with undoubting confidence the words and teaching of those to whom they look up with reverence and love; and also in that purity of heart, which can only be restored to men on whom the blighting and corrupting influence of this world has been long taking its effect, by the promised cleansing power of the spirit of grace. And let us "*strive*"—for it is those only who do "*strive* to enter in at the strait gate," whom Christ commendeth,—let us "*strive*" to have our *hearts* and *minds*, the moral and the intellectual man, brought low and humbled, "as a weaned child," submitting ourselves in all sincerity and truth "to the obedience of faith." And in this age of unbelief—when the world is so "busied and troubled about many things"—when the *unseen* is forgotten or denied, and hearts are so fearfully occupied with things of sight and sense,—let our frequent and earnest prayer, to the God of all mercy and grace, be according to the example of the Apostles of Christ: "Lord, increase our faith;"—for, *indeed*, we all stand in a great strait; and "who is sufficient for these things," unless he have ever raised before him "the shield of faith," wherewith he may be able to quench all the "fiery darts of the wicked."

SERMON IX.*

WORLDLY CONFORMITY.

ROMANS xii. 1, 2.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

We are told in the book of the prophet Isaiah, that there were in his days, amongst the people of Israel, many who, rebelling in their hearts against God, refused to hear the law of the Lord; "which said to the seers, see not; and to the prophets, prophesy not; prophesy not unto us right things, speak unto us smooth things, prophesy deceits." And while there has always been in the Church a remnant, who love God's ways, unto whom His "commandments are not grievous;" and who not only consent unto the law of God that it is good, and delight in it after the inward man, but are also seeking to "have every thought brought into captivity to the obedience of Christ," there are, too, always to be found *those* who have wished the kingdom of God to be opened upon, what they consider, easier terms,—who are apt to take offence at what they imagine the stringent nature of the requirements of the Gospel; who have endeavoured to persuade themselves that it is the fault of the preacher when the way of eternal life is made to appear narrow to them; and the gate that leadeth thereunto straight; and that after all they may nevertheless expect peace, though they *do* walk after the imaginations of their own hearts.

But, my brethren, we as ministers of Christ can have no authority either to open, or to shut, the gate of "the kingdom" upon

any other terms, either less or more stringent, than these which God has declared. There may be differences of manner in different preachers; they may have different gifts and powers, enabling them to explain and lay open the mystery of Godliness; there may be in some a more forbidding sternness, that shall in a certain measure make unnecessarily offensive truths that must from their very nature be, to many minds, in themselves, at least at first, most unwelcome; whilst in others there may be an overflowing love, an humble charity, a depth of sympathy, and an affectionate earnestness, that shall almost overcome, in spite of itself, "the contradiction of sinners." May God grant us such grace, that we may not by any carelessness or sin on our part, raise stumbling-blocks in the way of weak brethren, or cause offences to the injury of the church of Christ. But whatever be the infirmity or the excellence of the minister, whatever the weakness or the power of the instrument, this does not and cannot affect the nature of the message to be delivered, (if so be it be faithfully delivered); the object it has in view, the end proposed must always be the same; we must still, with the Apostle to his converts, "beseech you, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service. And that ye be not conformed to this world, but that ye be transformed by the renewing of your minds, that ye may prove, what is that good, and acceptable, and perfect will of God."

Now there is no subject, perhaps none whatever, more difficult to treat of usefully and practically (particularly, I may perhaps add, in such congregations as are here assembled,) than the very one brought under our notice in these words of St. Paul. And yet the very causes which create the difficulty, make it also of the utmost importance that the minister of Christ should not neglect it, in his desire "to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God." And *we*, as ministers of Christ's church, are bound to remember, and *you* should remember for us also, and on that account bear with us; I say *you* as well as *we* should remember that we lie under a fearful responsibility, and have placed under us a most

solemn charge. "Son of man," saith the Lord, "I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul."

Now the subject of the Apostle's exhortation in the text is the great duty incumbent on us all, as Christians, to give ourselves up to God, "whose we are, and whom we serve," and not to be "conformed to this world." But there are two difficulties that meet us at once when treating of this subject; and both of them are in themselves reasons also why, nevertheless, we ought not to omit it.

First then, when directing your attention to any abstract points of religious faith (that is as far as any such matters can be considered in the abstract at all), viz., such as those connected with the nature and office of Christ,—the existence of three persons in unity of the Godhead, the grace of the sacraments, or the divine origin of the apostolic ministry in the Church,—it is often surprising with what readiness many people will profess to have adopted a belief in these great truths, talk of them as the *opinions* which they entertain, and without fear, reverence, or any consequence or effect following, stand forward at all times and in all places as upholders of them. But they do this as if they were *mere* opinions, *not great facts* which are really identified with their very life and being, *nor as* considered by them to be the foundations, pillars, and significant emblems of a great spiritual building, of which they are themselves a part—"living stones," as the Apostle says, and therefore required to have their own place in it, and a conformity with the shape, handiwork and object of the whole building, viz., God's glory and honour;—but as if being *themselves external* to it, disconnected with it, they might gaze on it, and admire and praise the proportions and beautiful order of the structure, without any further necessity for a connection with it lying

upon *them*, or any consequence to *themselves* arising therefrom. But pass this boundary line of what is thus held to be mere opinion, and abstract theological truth; call upon such champions of God's law, in the words of the Apostle, "to present their bodies a living sacrifice, holy, acceptable unto God; and not to be conformed to this world, but to be transformed by the renewing of their minds," that is, call upon them not merely to profess the truth, but to be influenced by it; to make a sacrifice for God's sake; to do violence to some habit or prejudice in their daily practical life, to mortify some lust or subdue some passion, and "by and bye they are offended;" just as the rich man in the Gospel, who, when Christ put his profession to the test, and demanded a proof of his sincerity and steadfastness, went away sorrowful. And so it is, each one wishes to be saved on his own terms, and pleads for his own sin as Lot did for Zoar, "Is it not a little one?" I say then that it is this very fact of the subject matter of the text containing a command, which bears directly upon the life and habits of each individual, testing the reality of his professions, and proving the real state of his heart towards God, which, while it makes it so often an unacceptable task, yet renders it so important honestly, yet with all charity, meekness and forbearance, to call upon "all who name the name of Christ" to examine and prove their ownselves, and search out and see what manner of spirit they are really of.

The other difficulty which I mentioned arises from the circumstance, that the command here given appears in some measure of an indefinite and uncertain nature. To the more direct commands of the Decalogue all, who pretend to any religious character, must be prepared to yield a uniform and steady assent. They consider that while they think they fully understand the commands, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," they are ready to acknowledge their bounden duty to observe, and their guilt if they transgress them. But when you speak to them of the sin of worldliness, and of the necessity of not "being conformed to this world," *then* the nature of the duty is not so clearly defined, nor the boundary line so apparent to their minds. It becomes a question rather of *degree*; and who shall

exactly draw the line beyond which excess is sinful, and within which they may walk with safety. Well, in a certain sense, this is the great difficulty. But let us once own that there is such a duty, the limits of which must exist somewhere, and to observe which is necessary for our growth in godliness; and then, I ask, if the very difficulty of the task (such as it is, or seems to be,) is not a sufficient reason why they who are to watch for the good of souls, should *not* be remiss in endeavoring to instruct their flocks in a matter often so puzzling, and always so important?

The general truth contained in the text is so frequently and earnestly urged upon us in the Bible, that all who are in the habit of reading or attending to the commands given to us in the word of God, must be well acquainted with such statements. I will merely take a few verses out of the epistles of St. John, and the more particularly these because that Apostle may perhaps be said to present to us, in his own character and in his writings, the purest and most perfect picture of the mind of Christ and the law of God: "Love not the world, (says the Apostle) neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world: and the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever." Again, he draws a distinction between God and God's people *and* the world, saying, "We know that we are of God, and the whole world lieth in wickedness." Many other similar passages might be quoted; but of the general truth there can, I say, be no question. What, however, we want *first* to understand is, what is meant by the term here used, "*the world.*"

In one and the fullest sense, we simply understand by "the world," all this material creation, the work of God's hands, the earth, and all connected therewith. Taken in this sense, the work of God was originally good and pure and sinless. But to us this creation is not now so presented. We inhabit a fallen and sinful world; a world "lying in wickedness," and hastening to destruction, of which Satan is said to be the Prince. It is out of this sinful world that God is seeking by his Son to gather

together a people for himself, a people who might hereafter re-enter the lost Paradise, have free access to the Tree of Life, see God's face, and have His Name on their foreheads. And in order thereunto the Apostle gives this very exhortation to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Now, anxious to carry into effect the object here proposed, and considering that the world was full of sin and under the dominion of Satan, we read of many holy and zealous servants of God, who have thought that the only way of escape from its pollutions was to withdraw altogether from all external connection with its concerns, leading a life of total seclusion from their fellow-men, and devoting themselves entirely to holy contemplation and immediate acts of worship. Of these were the Anchorites and hermits of old, who peopled the mountains and deserts of Syria and Egypt. And others in various degrees have, in a similar manner, and with the like object in view, withdrawn themselves from more direct contact with the ordinary business and temporal concerns of their fellow-men. That many of these were individuals of the most exalted piety and self-denial for the kingdom of heaven's sake, it were a sin and presumption in us to deny. Nor let us ever find fault with that holy zeal and overflowing love, which thus may at any time lead any of Christ's people to make great and painful sacrifices for the sake of the Gospel. Some periods of the world,—those of great outward persecution of the Church—times of general pestilence or famine; some states of life—those of great bodily affliction and distress; some callings—such as those of Missionaries among the heathen,—these seem, necessarily, as it were, to demand a more than common withdrawal from the outward entanglements of this world, and the distraction of secular business.

But these are not the general lot or condition of men. What we have to do with is with the ordinary and common states of life; and for the general rule it seems clearly laid down in Scrip-

ture, that every one may safely abide in the same calling wherein he was called; (of course, provided it be not of itself a sinful one;) and that it is as possible for us to find and to serve God no less, while so continuing, than by more strict retirement from all outward direct intercourse in temporal concerns. And if we consider the teaching of St. John the Baptist, when the multitudes followed him out into the deserts to hear his preaching, we shall find that instead of calling upon them all to imitate his austere life of retirement and external renunciation of the world, his teaching of the people in general consisted in nothing more than in calling on each to amend his daily life in those points in which it was most open to temptation. The Pharisees and Sadducees, the multitude at large, and even the publicans, asked his counsel one after the other; and to each he gives such admonitions as is suited to the condition of the several parties. And to the soldiers likewise, amongst the rest, when they demanded of him, saying "and what shall we do?" he merely replied, "Do violence to no man, neither accuse any falsely; and be content with your wages." *This* was the preparation of each, abiding in the state wherein he was called, laying aside that sin (whatever it be) that doth most easily beset him, and thus in repentance waiting for God, whose kingdom cometh not with observation, but is in the heart. For it is not the mere withdrawal from the business or social concerns of life, that necessarily implies a forsaking of the world in the meaning of Scripture. Temptation and sin may accompany us in solitude; and we cannot even in the cell of the hermit cast off the dregs of a fallen nature.

Jesus Christ, when praying to his Father for his disciples, says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the *evil*." And *that* is what we are to avoid, viz: *the evil of the world*. And the being conformed to this world is not to allow anything connected therewith so to influence us and to occupy our thoughts, and be the object of our interest, hope, desires, or fears as to engage that place in our hearts which is due to God alone. Everything, even the most necessary to human life, such as meat or drink, or those social ties of kindred and friendship, which are themselves types

of heavenly things,—may to fallen man become a snare and a curse, instead of a blessing. They may be the idol (that form of the world) before which (as their idol) men may fall down and worship. “He that loveth father or mother more than me, (says Christ,) is not worthy of me.” Or, in the stronger language recorded by St. Luke, “If any come to me, and hate not his father and mother, and wife and children, and brethren and sisters,” (that is, is ready to hate them if they be a fixed obstacle in the way of Christ,) “yea, and his own life also,” (if by saving it he deny the faith,) “he cannot be my disciple.” It is not only by grosser sins that the Devil seeks to accomplish the ruin of man: to many minds such temptations would be powerless. More subtle and dangerous, the great enemy would therefore ensnare unwary souls by manifestations of the world in its more engaging and deceitful forms; wherein, because we are following what is agreeable to the law and nature of our being, we forget that there may be danger of falling into forgetfulness of God, and consequently into sin.

Without, then, pretending to define exactly how far any of us may be able safely to allow ourselves to be entangled in the engagements of the world, or of what particular kinds or degree of social intercourse we may partake,—while at the same time it certainly does not appear that we are called upon, *as Christians*, either to exclude ourselves entirely from social intercourse or secular business, without which neither the *necessary* concerns of human society could be carried on, nor many of the charities of life be cultivated,—I will, in conclusion, briefly state the principles upon which we are all bound to act in this respect.

“I beseech you,” (then says the Apostle,) “by the mercies of God:”—he would not wish to compel us by the threatenings of punishment or the terrors of Hell,—but, “I beseech you by the mercies of God” in Christ, by the blood of Christ,—*that* blood by which you have been purchased, so that you are no longer your own,—“that ye should present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

As baptized members of Christ, and *thus* sharers in the mercies of God, we are put in trust with a great mystery, even the fellowship of Christ. Through his grace, then, even here in this sinful

world, we ought to be ripening for a heavenly harvest. "If we be risen with Christ," we ought to be seeking "those things that are above." Our treasure should be in heaven, and then our heart will be there also. What then are the things that we ought to love and care for? It is true that if we be engaged in business, we must necessarily be occupied with that business; if we have friends and family connections we shall desire to be with them, enjoy their society, and feel interested about them. But, if we be ripening for eternity, we shall also have wishes and desires beyond these objects. Remember, if our good things what we have most had pleasure in, thought of and coveted, are on earth, we must leave them behind when we die. And if our religion be a mere formal service, of course it will not produce any effect upon our hopes, fears, or desires. But if it be the earnest expression of a full heart, it will lead us to value aright both this world and the world to come. People are not called to leave their natural position in society, or to act in a manner unsuited to that station of life, in which God has placed them, but they ought to know and feel their true relation to this world and the next. They will begin to act rightly respecting this world when they begin to feel aright about it. In many respects the man may seem outwardly the same; but he will have been convinced of the vanity, the unsatisfying nature of all that this world can ever give, and he will long and yearn for a more enduring treasure. He will see this world and all that is in it under a new aspect, and judge of it by a different rule; and then

"Old friends, old scenes will lovelier be,

"As more of heaven in each we see."

For we must not only "be not conformed to this world, but transformed by the renewing of our minds." Born in sin, and shapen in iniquity, carrying about with us, even in our regenerate state, "this infection of our nature," living in a sinful world, and in daily peril of having our hearts entangled in those bonds where-with the Devil is seeking to make us captive, we need to have our minds daily renewed. And there is a reality in God's promises of grace and sanctification and illumination, that will ensure a blessing to all those who, praying for His help, are striving to use

this world as not abusing it, to live in it, but not to be of it—who seeing “vanity” everywhere stamped upon this earth, and all that belongs to it, are seeking a treasure in heaven, incorruptible, undefiled, and that fadeth not away. Such persons will prove (prove by their own experience) “what is that good and acceptable and perfect will of God.”

And for those who are influenced by such desires and such objects, I can have no need to lay down any precise rule or line, which is to be the exact limit of their conformity to this world, for they shall, with increasing truth, be guided by their own spiritual instinct: they shall be taught of God.

As for others, I can but answer according to the tenor of Christ's own reply to that man, who questioned him as to which was “the first and great commandment;” thinking, as it would appear, that if he could discover that, he might then compound by a strict observance in that one particular for a remissness in the rest. But Jesus said to him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and prophets.” And so, it is not this or that act of nonconformity with worldly ways and customs, but the principle upon which you are acting, that will give force and value to that living sacrifice, which you are called upon to present unto God, as “your reasonable service.”

It cannot but be, as Christ has declared, that where your treasure is, there will be your heart. “Prove then your own selves.” God or Mammon: see to whom you are making your offering: the world or heaven: which most occupies your thoughts? for which are you most earnestly and willingly labouring? which has your heart? If called to make a choice at any time, to which do you give the preference? But, remember, that as you choose here in this life, so will you settle the destiny of your souls for eternity.

SERMON X.*

THE LORD OUR RIGHTEOUSNESS.

JEREMIAH xxiii. part of 6th verse.

This is His name whereby He shall be called the Lord our Righteousness.

The Collect, Epistle, and Gospel for the twenty-fifth Sunday after Trinity are, as you may see by the rubrical direction which follows them, always appointed to be used on the Sunday next before Advent Sunday; consequently this year, as an additional Sunday occurred in the Trinity course, on last Sunday, to fill up the time, we recurred to one of those, which had been omitted in the Epiphany season; and now on this day, which is in reality the twenty-sixth Sunday, we come to this, which is numbered in the Prayer Book as the twenty-fifth, but is so taken into use because next Sunday is Advent Sunday. The cause of this difference in the number of Sundays in the seasons of the Epiphany and Trinity respectively in different years, arises from the circumstance of Easter Day, (which is the governing festival of the year, from which all the other moveable festivals are dated,) falling earlier or later in the year, as the case may be. Easter has always been fixed by the Christian Church according to the rule under which the Jews, according to the law given by God to Moses, regulated the appointment of the feast of the Passover, of which Jesus Christ in His sacrifice of Himself was the fulfilment; and it depends upon the day on which a particular full moon chances to fall—Easter Day being “the first Sunday after the full moon, which happens upon or next after the twenty-first day

* This sermon was preached in Christ Church Cathedral, Montreal, on Sunday, 24th November, 1850, being “the Sunday next before Advent.”

of March."* When therefore this full moon occurs on or near that day, Easter falls early; and some of the preceding Sundays in the Epiphany, not being required, are omitted. And of course Trinity Sunday, which follows at a regular interval, falls early also, and more Sundays, than those specially provided for, intervene, as has been the case this year, before the commencement of Advent,—the first Sunday in which is always the nearest Sunday, whether before or after St. Andrew's day, or the 30th of November.

It has been the evident object of the Church in thus dividing the year into these different periods, (which each take their name from some great action or circumstance connected with the life of Christ, or the nature of the Godhead,) to keep alive in the minds of all the people, a due recollection of *all* these great matters of faith and doctrine, and their own privileges and duties dependent upon them:—that we should not allow the contemplation of any *one* point, however important in itself, exclusively to absorb our thoughts and interest; but that we should keep up the due balance and analogy of faith, and be thoroughly instructed "in all those things which a Christian ought to know and to believe to his soul's health."† I say this has been the evident object of the Church in her liturgical services, and in her adaptation of them to the various seasons of the year; that, instead of merely marking the change of the natural seasons, we should see a heavenly lesson continually open before us; and raise up our thoughts, in the fullest sense from the great God of nature, to the same Almighty Being, made known to us as the greater God of grace:—That we should not merely think of spring and summer, autumn and winter, as natural changes, although even thus we may gather from these much wisdom and instruction. For we have our joyous spring-time of happy childhood, before the scorching heat of summer dries up the streams, which gladden and refresh

* See "Tables and Rules for the Moveable and Immoveable Feasts" in the beginning of "the Book of Common Prayer."

† Exhortation at the end of the service of "the Public Baptism of Infants."

us : we also do all soon begin to "fade as a leaf," * in the year's fall, and then quickly the nipping frost chills the blood, and as the snow covers the mountain, so the whiteness of age takes the place of the dark locks that adorned the brow of the strong man, and we are gone, and our place knoweth us no more.

But, *over and above this*, the Church would teach us to read higher lessons and sublimer truths in every passing time. She begins, as now she is just about to do again, her year with Christ. She sounds forth the note of tidings of His advent ; and then passes through the history of His birth, life, death and resurrection, at Christmas, Epiphany, Lent, Good Friday, and Easter-day ; His ascension, and the descent of the Holy Ghost on Whitsunday, according to His promise : when the whole is summed up in the great doctrine of the Trinity, into whose name we are baptized, Father, Son and Holy Ghost, in whom we believe, and who are severally taking part in the great work of our salvation. From Advent to Trinity Sunday, these great matters of doctrine are severally placed in due prominence before us ; while during the course of Trinity our religion is exhibited to us rather with reference to our practical duties ; not though as if the two were really distinct, but as affording opportunity for particular reference to each in its season.

The Collect, Epistle, and Gospel, for the twenty-fifth Sunday after Trinity, have (as I observed) been directed always to be used on the Sunday next before Advent Sunday ; and evidently with great propriety, if we for a moment consider the subjects of them. They contain, as it were, the key note to the coming Advent hymns, and Christmas carols. In the Epistle we read of the glorious prophecy uttered by Jeremiah 650 years before the birth of Christ, telling of God's promise to raise up unto David, (that is of the family and lineage of David) "a righteous branch," "a king who shall reign and prosper," "and this is his name whereby he shall be called *The Lord our Righteousness.*"† In the Gospel, after one of His greatest miracles, we read that those

* Isaiah lxiv. 6.

† Jeremiah xxiii. 5, 6.

men who had seen what Jesus did, said, "this is of a truth that Prophet that should come into the world."* Well then may we pray, that such a promise so fulfilled may not be lost upon us; that another year pass not by, when these glad tidings are proclaimed, and our ears are dull, and our hearts still hard. Therefore, in the Collect we ask God to "stir up the wills of His faithful people, that they plenteously bringing forth the fruit of good works, may of Him be plenteously rewarded through Jesus Christ our Lord."

And it was indeed no trivial message of which they were the heralds who, at the first, spake to man in God's name of the coming of Christ, and who are we, unto whom this salvation is now sent? What is its power and extent, and what the heed which we, after having so many years heard the call, have given thereto? While I pray that God will indeed mercifully "stir up" our wills and incline our hearts to approve ourselves as faithful followers of our Lord, I will, on the present occasion, confine myself to some remarks upon the particular passage, which I have chosen for my text, and to some important truths connected therewith: "This is the name whereby He shall be called, *The Lord our Righteousness.*"

In what sense are we to understand this expression? It is evident that the prophet is here speaking of the promised Messiah: it is of Him, who afterwards was manifested as "the Branch" of David, "righteous" in Himself, that the prophet says, that "He shall be called our *Righteousness.*" When the child of Mary was about to be born at Bethlehem, the angel affixed unto Him the name of Jesus, †—Saviour,—because He was to save His people from their sins. This was in general terms to express His office and work. But how was it to be effected; and what was the exact condition of those whom He was thus to save? He was not to save those who were gone astray merely by teaching them more correctly the path of duty, or exhibiting in His own person an example of godly living;

* St. John vi. 14.

† St. Matthew i. 21.

though this was one part of His office, for He was to be “a prophet,”* and to be “unto us wisdom.” Nor was He merely to defend us from our enemies, or rule over us with truth and equity; though this was also a part of his office, for He was to be a king—as He answered Pilate and said, “Thou sayest that I am a king;”† and Isaiah, like Jeremiah, had foretold that “the government should be upon His shoulder, and of the increase of His government and peace there should be no end, to order it and to establish it, with judgment and with justice from henceforth even for ever.” The prophetic and kingly offices were most important parts of the character of the Christ; but these both have reference to persons who are subjects of His kingdom. But he finds man under God’s curse,—“born in sin, and a child of wrath;” and His first step must be to reconcile him to God; to bring him within reach of those good things, which in the Father’s house are always being dispensed to those children that are ever with Him: ‡ that man, so brought home, may then be able to receive the teaching, and acceptably to obey the laws of God’s kingdom. And to effect this, Christ assumes His priestly office. Man is born in sin, and under a curse: how, then, shall God “be just, and yet the justifier” § of the ungodly? God has proclaimed the penalty for sin; and “without shedding of blood there is no remission.”|| Christ, then, as t’ Great High Priest, ¶ offers up Himself—pours forth His own blood, as of a lamb without spot or blemish, to be an offering for sin; and in consideration of the inestimable value of such an offering, and of such a terrible proof of the evil of sin, God has been pleased to accept the persons of the ungodly, and to receive them into His grace and favour. “God has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”** His righteousness “shall be imputed to us, if we believe in Him, that raised up

* Deut. xviii. 15.

† St. John xviii. 37; Isaiah ix. 6, 7.

‡ St. Luke xv. 31.

§ Rom. iii. 26.

|| Heb. ix. 22.

¶ Heb. viii. ix. x. *passim*.

** II Cor. v. 21.

Jesus from the dead ; who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ; by whom we have access unto the grace wherein we stand, and rejoice in hope of the glory of God."* Christ then is our Righteousness, in virtue of which we, who were born in sin, are justified in God's sight. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them."†

This is a perfect, complete, entire, Divine act ; as St. Paul writes : "who shall lay anything to the charge of God's elect ? It is God that justifieth‡"—an act whereby God acquits the sinner from guilt, condemnation, and punishment by free pardon and remission of sins, accounting him and dealing with him as a just person, upright, and innocent in His sight and esteem ;§ and this for Christ's sake. He is our RIGHTEOUSNESS, the meritorious cause of our acceptance.

It was the singular excellence of the Gospel, the suitability of it to man's wants, that it thus by a wonderful plan, conceived in the councils of heaven, and accomplished by the Father in the gift of His Son,—that it thus, I say, provided for the raising up of fallen man,—for the removal of the curse and the restoration to God's favour and grace. "While we were yet sinners, Christ died for us."|| "As in Adam all die, even so in Christ shall all be made alive."¶ This was "the opening of the kingdom of heaven to all believers : " the setting forth of that "righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference, for all have sinned,** which gave such offence both to the Jew and to the Greek.†† It offended the Jew, because the gate was opened to other nations equally with them ; and it offended the Greek, because they, in all their pride of wisdom and philosophy, thought it foolishness. This

* Rom. iv. 22-25 ; and v. 1, 2.

† II Cor. v. 19.

‡ Rom. viii. 33.

§ Barrow's Sermon "Of Justification by Faith."

|| Roman v. 6-8.

¶ I Cor. xv. 22.

** Romans iii. 22, 23.

†† I Cor. i. 23.

prejudice against the gospel, St. Paul proceeds to remove by showing that, because of all men's guilt and sinfulness and alienation from God, such an exhibition of mercy,—such an overture of acceptance,—such a remission of sin was necessary in order to salvation; so that without it no man could be exempted from wrath and misery. And consequently all other religions (including that too of the Jew*) as not exhibiting such a full remission, were to be deemed in the main point defective. *Now* it was that the kingdom of Heaven was said to be taken by violence; † and those who before were east out in contempt, and self-condemned and in despair,—the publicans and harlots, ‡—crowded in; and *that* too before the self-righteous Pharisee, for *they* acknowledged their sin, and burdened by it ran for relief; whereas the Pharisee, according to his own estimation, was rich already in God's favour and had need of nothing. §

Speaking of this great mystery of the Gospel, and the unbelief with which it was often received, the learned Hooker—one of the wisest and best of our great divines—observes: || “ Let it be folly, or frenzy, or fury whatsoever, it is our comfort and our wisdom: we care for no knowledge in the world but this, that man hath sinned and God hath suffered: that God hath made himself the Son of Man, and that men are made the righteousness of God.” He draws, however, an exact distinction between this act, whereby for the meritorious righteousness of another, even Christ, we are at once fully and completely justified, and accounted righteous before God,—and that righteousness, whereby we are made progressively holy here, and that wherewith we shall hereafter be clothed in all perfectness in the life to come. “ There is (says he) ¶ a glorifying righteousness of men in the world to come: as there is a justifying and sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to

* The Law was only a schoolmaster—Gal. iii. 24.

† St. Matthew xi. 12; St. Luke xvi. 16.

‡ St. Matthew xxi. 31, 32.

§ St. John ix. 41.

|| Hooker's “ Discourse of Justification :” Keble's Ed., vol. 3, p. 490.

¶ Ibid, p. 485.

come is both perfect and inherent. That whereby here we are justified (which is what I have been speaking of throughout my present discourse), is perfect, but not inherent.* That whereby here we are sanctified is inherent, but not perfect."

Now this justifying righteousness is Christ's; wherein we stand justified by faith in Him, as the meritorious cause of our acceptance. It carries with it absolution from all guilt and blame; and is a perfect act, as being God's act; and is not an inherent grace in man. In its fullest and most technical sense it takes place at, and is itself the formal cause of, our first entrance into Christ's kingdom; and though to speak of baptism, as the instrument whereby God confers the grace of Justification, in its first and technical sense, is to use language that does not occur in the Formularies or Articles of the Church of England; still that those persons are then in a justified state who are partakers of the grace of baptism, is the necessary consequence of her doctrine respecting that sacrament, which duly administered to adults, always supposing them to come with repentance and faith, carries with it remission of all past sin, original and actual; administered to infants, it puts away the original curse, and places them within the covenant; and in either case—as our Catechism teaches—

* "Bellarmine indeed tells us that, in this place (Rom. v. 16-18), to maintain the parallel or antithesis between Adam and Christ, justification must signify infusion of grace, or putting into a man's soul an inherent righteousness, because Adam's sin did constitute us unjust with an inherent unrighteousness; but (with his favour) justification and condemnation being both of them the acts of God, and it being plain that, God condemning does not infuse any inherent unrighteousness into man; neither does He justifying formally (if the *antithesis* must be put), put any inherent righteousness into him: inherent unrighteousness in the former case may be a consequent of that condemnation, and inherent righteousness may be connected with this justification; but neither *that* nor *this* may formally signify those qualities respectively. As the inherent unrighteousness, consequent upon Adam's sin, is not included in God's condemning, so neither is the inherent righteousness, proceeding from our Saviour's obedience, contained in God's justifying men."—*Barrow's Sermon of "Justification by Faith."*

makes them "members of Christ, children of God, and inheritors of the kingdom of heaven."*

To be justified through Christ, means no less than this certainly; and as every act of true repentance for any sin, which, through our frailty, we have committed, is afterwards acceptable for Christ's sake; and His righteousness is still the meritorious cause

* But the Church of Rome goes far beyond this; and it is against the erroneous doctrine of the Church of Rome, respecting justification by inherent grace, that the Church of England makes so strong a protest in the XI, XII and XIII Articles. According to the Schoolmen, "man, when he is baptized, is endowed with a *habit* of justifying grace, containing in it the habits of faith, hope, and charity, and of all Christian virtues." A notion which, as is well known, has been adopted by the Church of Rome, when, at the Council of Trent, she ruled that, "As the instrumental cause of justification is baptism, so the formal cause is the righteousness of God; not that whereby He Himself is righteous, but that whereby He maketh us so; with which being endued by Him, we are renewed in the spirit of our mind, and not only accounted, but are truly called, and are righteous."—*Hooker*, vol. 3, p. 487.

Bishop Jeremy Taylor, in his Treatise "Of Baptizing Infants," has these words: "The baptism of Infants does to them the greater part of that benefit which belongs to the remission of sins; for baptism is a *state* of repentance and pardon for ever. This, I suppose, to be already proved; to which I will only add this caution—That the Pelagians, to undervalue the necessity of renewing grace, affirmed that baptism ministers to us grace sufficient to live perfectly, and without sin for ever. . . . Baptism does not so forgive future sins, that we may do what we please; or so as we need not labour and watch, and fear perpetually, and make use of God's grace to actuate our endeavours, but puts us into a *state* of pardon; that is in a *covenant of grace*, in which so long as we labour and repent, and strive to do our duty, so long our infirmities are pitied, and our sins certain to be pardoned upon their certain conditions; that is, *by virtue of it we are capable of pardon*, and must work for it, and may hope it; and therefore infants have a most certain capacity and proper disposition to baptism; for sin creeps before it can go, and little indecencies are soon learned, and malice is before their years, and they can do mischief and irregularities betimes. And though we know not when, nor how far they are imputed in every month of their lives, yet it is an admirable act of the Spirit of Grace to put them into a *state of pardon*, that their remedy may at least be as soon as their necessity."—Bishop Taylor "Of Baptizing Infants."

of our forgiveness or restoration : though we can never say, that, at any one given time, it is ever as complete ; yet, as Dr. Isaac Barrow observes, " Every dispensation of pardon granted on repentance, may be styled Justification. Particular acts of repentance differ rather in measure and degree, than in nature from that general conversion practised on first embracing the Gospel : and the grace granted in these penitential acts is different only in largeness and solemnity of administration."*

But inasmuch as the grace of Justification, and first restoration to God's favour is thus fully and freely bestowed on us, as children of God, who had before been enemies, so it is thus given that we may live as children, and do all such good works as He had before prepared for us to walk in.† It is the beginning of that Divine life, which is now to be accomplished in us and by us ; and it is, therefore, the duty and privilege of those, who have been restored, for Christ's sake—to whom He has been made first " wisdom " to teach, and then " righteousness " to justify—now to see that He is made unto them also " sanctification," that in the end He may perfect their " redemption ;"‡ and thus to Him may be the glory of all their salvation, as it is written, " Let him that glorieth, glory in the Lord." And here for this also Christ is again, in a right sense, *our Righteousness* ; inasmuch as he is the meritorious cause, whereby we have obtained that gift of the Holy Ghost,§ which, bestowed in answer to prayer, enables us to " mortify the deeds of the body," and, " going on from strength to strength," to become pure in heart and holy in life. This is *that* righteousness which Hooker speaks of as inherent—*that* is a work going on *within* us, but not originating with us, or to which we can so lay claim as our own, but still distinct from the act of our Justification at the first,—inherent, I say, but not perfect in this life, but growing towards perfection and to be completed in the life to come.

And with reference to the degree and manner in which Christ

* Barrow's Sermon " Of Justification by Faith."

† Eph. ii. 10.

‡ I Cor. i. 30, 31.

§ St. John xvi. 7, *et seq.*

is thus "our Righteousness,"—how far, and for what purpose His righteousness is imputed to us,—there is a passage in the "Catechism for Families," of Baxter, the eminent Nonconformist, which gives most clear and concise explanation; and which I am the more disposed to quote, as showing such entire agreement with the statements of the great Divines of our own communion.*

* See also the following extract from the same author :

Question.—Why must Christ suffer what he did ?

Answer.—1st. To be an expiatory sacrifice for sin. God thought it not meet, as He was the just and holy ruler of the world, to forgive sin without such a demonstration of his holiness and justice, as might serve *as well* to the ends of His government, as if the sinners had suffered themselves.

2nd. And He *suffered* to teach man what sin deserves, and what a God we serve; and that we owe Him the most costly obedience, even to the death; and that this body, life, and world are to be denied, contemned, and forsaken, for the sake of souls, and of life everlasting, and of God, when He requires it. The cross of Christ is much of the Christian's book. (Heb. ix. 26, x. 12; I Cor. v. 7; Luke xiv. 33; I Cor. ii. 2; Gal. ii. 2, iii. 1, v. 24, vi. 14; Phil. ii. 8, iii. 7, 8, 9).

Question.—What sorts of sin did Christ die for ?

Answer.—For all sorts, except men's not performing those conditions which He requires of all that He will pardon and save.

Question.—For whose sins did Christ suffer ?

Answer.—All men's sins were instead of a meritorious cause of Christ's sufferings; He suffered for mankind as the Saviour of the world. And as to the effect, this suffering purchased a conditional gift of free pardon and life to all, that will believingly accept it, according to the nature of the things given. (Heb. ii. 9; I Tim. ii. 6; I John ii. 2; John i. 29, iii. 16, 18, 19, iv. 42, vi. 51.)

Question.—Was it just with God to punish the innocent ?

Answer.—Yes; when it was Christ's own undertaking by consent to stand as a sufferer in the room of the guilty.

Question.—How far were our sins imputed to Christ ?

Answer.—So far as that His consent made it just that He suffered for them. He is said to be made sin for us, who knew no sin,—which is to be made a curse or sacrifice for our sin. But God never took Him to be really, or in his esteem a sinner. He took not our fault to become His fault, but only the punishment for our fault to be due to Him. Else sin itself had been made His own, and He had been relatively and properly a sinner, and God must have hated him as such, and He must have died

The question is asked—"But if Christ's perfect righteousness, habitual and actual, be our own righteousness, how can we need a pardon of sin, when we were perfectly obedient in Christ?" To which it is answered—"We could not possibly be pardoned as *sinner*s, if God reputed us to have fulfilled all righteousness in

for His own sin, when ours was made His. But none of this is to be imagined. (I Pet. ii. 22.)

Question.—How far are Christ's sufferings imputed to us?

Answer.—So far as that we are reputed to be justly forgiven and saved by His grace, because He made an expiation by His sacrifice for our sins; but not so as if God mistook us to have suffered in Christ, or that He or His law did judge that we ourselves have made satisfaction or expiation by Christ. (I Pet. iii. 18; Acts xxvi. 18.)

Question.—Was not that penal law, "In the day that thou eatest thereof thou shalt die," and "The soul that sinneth it shall die," fulfilled by execution for us all in Christ, and now justifies us as so fulfilled?

Answer.—No: that law condemned none but the sinner himself, and is not fulfilled unless the person suffer that sinned. That law never said, "Either the sinner or another for him shall die." Christ was given us by God as above His law, and that He might justly and mercifully forgive sin, though He executed not that law. That law did but make punishment *our* due, and not Christ's, but not bind God to inflict it on us, when His wisdom knew a better way. It is not that law as fulfilled that justifies us, but another, even the law of grace; satisfaction is not the fulfilling of the law. (Rom. iii. 19, 20, 21, 28, iv. 13, 15, x. 5; Gal. ii. 16, 21, iii. 11, 13, 18, 19, 24; Matt. iii. 15, v. 17; Isaiah liii. 11; I Cor. i. 30; II Cor. v. 21.)

Question.—Did not Christ fulfil the command of the law for us by His holiness and perfect righteousness? What need was there that he suffer for us?

Answer.—The law or covenant laid on Him by His Father was, that He should do both; and, therefore, both is the performance of that condition in which God gave us to Him to be pardoned and saved by Him. If he had fulfilled the commands of the law by perfect holiness and righteousness, in our legal persons, so as that God and His law would have reputed us to have done it by Him, then indeed being reputed perfect obeyers, we could not have been reputed sinners, that needed suffering or pardon. But Christ's habitual *active* and *passive* righteousness were (all the parts of His one condition) performed by Him, to be the meritorious cause of our justification. (Matt. iii. 15, v. 17; Isaiah liii. 11; I Cor. i. 30; II Cor. v. 21.)—*Buxter's "Catechism for Families," in Wordsworth's Institutes. Vol 1, pp. 292-5.*

Christ, and so to be no sinners; therefore, it is no *such imputation* that must be affirmed. But God justly repute Christ's holiness and righteousness, active and passive, dignified by His Divinity, to be fully *meritorious* of our pardon, justification, and salvation. And so it is ours, and imputed as the true meritorious cause of our righteousness, which consists in *our right to pardon and salvation.*"*

And again, in another place—"God does not repute or judge us to be such as never sinned, for that were to judge falsely; nor does He judge that our sin is not related to us, as the actors, for that is impossible; nor does He judge that our sins did not deserve punishment, but only that the deserved punishment is forgiven for the merit of Christ's righteousness and sacrifice."† •

Many are the subjects that press upon the thoughts, when treating of these articles of our faith,—as arising out of them, and connected with them: such as, the nature of the grace of the sacraments—how and why they "are generally necessary to salvation," ‡—in what way, and for what end, we are made partakers of the incarnation of Christ: these are all intimately connected with the doctrine of Christ "our Righteousness;" but time will not allow of our entering upon them now. One subject will especially be brought to our remembrance in the approaching services for Advent season; § when we shall be called on to look forward to the second coming of Christ, in awful majesty, to "judge the world in righteousness:" "that every one may receive the things done in his body, according to that he hath done, whether 't be good or bad;" and "when they that have done good shall come forth unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."|| The Lord grant that we all "may find mercy of the Lord in that day."¶

* Wordsworth's Christian Institutes. Vol. 1, p. 331.

† Ibid. p. 330.

‡ See "Church Catechism."

§ See especially the Collect for "The First Sunday in Advent;" the Gospel for "The Second;" and the Epistle for "The Third Sundays."

|| Acts xvii. 31; II Cor. v. 10; St. John v. 29; St. Matt. xxvi. 46.

¶ II Tim. i. 18.

I am aware that, in treating of such subjects as those now under consideration, it is not always easy to avoid all obscurity of thought or uncertainty of language; while to very many, any attempt to raise their thoughts to the careful examination of important matters of doctrine is a weariness and vexation. Too many, like Gallio, "care for none of these things."* But in seasons when so many vain and idle speculations in religion, of every kind and description, are so readily entertained and advocated, it cannot but be well at times (and specially when the Church gives us occasion by the order of her services), to call to our remembrance the Articles of our faith, and to refer "to the law and to the testimony,"—to listen to what holy men of old have taught, and what the Church herself sets forth—even as she speaks in her eleventh Article, "Of *Justification* by Faith;" "that we are *accounted* righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings." And again, in the following Article, "Of Good Works:" "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit."

What then is the sum of these things? Christ's perfect righteousness is the meritorious cause of our restoration to God's favour,—so that He is "our Righteousness" for Justification. It avails also for our daily pardon on our repentance, when we have sinned; for by Him we have access to the Father, and in His name pray, "Lord forgive us our trespasses." It has purchased also for us that gift of the Holy Spirit, through whose power, indwelling in us, we may, having been justified, do good works pleasing and acceptable to God, though in themselves imperfect. "In truth, our doctrine is no other than that, we have learned at the feet of Christ (to use again the words of Hooker), that God doth justify the believing man, yet not for the worthiness of his belief, but for the worthiness of Him who is believed. God

* Acts xviii. 17.

rewardeth abundantly every one which worketh, yet not for any meritorious dignity, which is or can be in the work ; but "through His mere mercy, by whose commandment he worketh."*

Nor will the anxious endeavour to put out to good use the talent which has been committed to our trust, cause any faithful follower of Jesus to boast, as if he therefore possessed any thing of his own. "The best things which we do, have somewhat in them to be pardoned. Wherefore, while we acknowledge a dutiful necessity of doing well, yet the meritorious dignity of doing well we utterly renounce."† The good works of the Christian, at best, are "the fruits of the Spirit" of God : ‡ and what has he then, that he has not received? § Moreover, those who have most strictly endeavoured to keep their hearts pure, and to order their whole conversation in conformity with the law and will of God, have ever been, as indeed they have great need to be, the humblest of His children ; for they feel most deeply the littleness of all they have to offer ; and together with those, whom St. John saw in his vision, would "worship Him that liveth for ever," and eagerly "cast their crowns," if they had them, "before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power."|| This was the absorbing feeling of that excellent man, from whose works I have already more than once quoted ; for he, on his death-bed, spoke to his friend and said—"I have lived to see this world is made up of perturbation, and I have long been preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have by his grace, loved Him in my youth, and feared Him in mine age, and laboured to have a conscience void of offence to Him and to all men, yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, shew mercy to me ; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merit, who died to purchase pardon for penitent sinners. And

* Hooker. Vol. iii. p. 538.

† Ibid, p. 494.

‡ Gal. v. 22.

§ I Cor. iv. 7.

|| Rev. iv. 10, 11.

since I owe Thee a death, Lord, let it not be terrible, and then take thine own time: I submit to it,—let not mine, O Lord, but thy will be done.”*

“What shall we say, then? Shall we continue in sin that grace may abound? God forbid.”† Has Christ died and risen again merely to *justify* the ungodly,—to open heaven on easier terms to the sinner? No: He died to “redeem us from all iniquity, to purify unto Himself a peculiar people, zealous of good works.”‡ “So run, then, that ye may obtain.”§ And if we claim Christ as “*Our Righteousness*,” whereby we are *justified*, and through Him have access to the Father; let us never forget the high and holy “vocation wherewith we are called,”—remembering also that “the foundation of God standeth sure, having this (double) seal: The Lord knoweth them that are His: and let every one that nameth the name of Christ, depart from iniquity.”||

* Isaak Walton's “Life of Hooker.”

† Rom. vi. 1.

‡ Titus ii. 14.

§ I Cor. ix. 24.

|| II Tim. ii. 19.

SERMON XI.*

THE CHRISTIAN'S HARVEST.

PSALM CXXVI. v. 6.

They that sow in tears, shall reap in joy.

WHEN endeavouring to fulfil the great objects of our Christian mission, as preachers of the Gospel, ministers of Christ, and stewards of the mysteries of God,—whose business and office it is, by God's grace assisting them, to be the instruments appointed (as St. Paul declares it) "to open the eyes of the people, turning them from darkness to light, and from the powers of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith, that is in Christ Jesus,"—when endeavouring to fulfil these great objects of our office and mission, we must propose some things to you, as matters of faith, viz. : such as are included under what the Apostle terms, "the mysteries of God,"—sometimes, as a consequence of what you are required to believe, we must appeal to your feelings, that we may see, effectually working in you, the great principle of love, that most excellent gift; so that there may be in you what, the Apostle tell us, is alone of any avail, viz. : "faith working by love." And sometimes, (and as especially useful for certain habits of mind) we must address ourselves to your reason and your understanding, proving our conclusions to you, by the mere force of argument, (if it be so that we be able to prevail), and then laying it upon your conscience, either to admit the force of the reasoning and to act upon it, or to adopt at once the only other alternative, and own your sin in neglecting it.

First, as to the mysteries of God proposed for our belief. Though we cannot practise a law without understanding it, yet

* A few sentences slightly altered are taken from a sermon of Bishop Sherlock.

God may be reconciled to us, and we may have assurance of it from Him, without our being able to comprehend and account for every thing that was done in order to accomplish it. A convicted malefactor may receive a pardon and enjoy the benefit of it, without knowing what it was that induced his sovereign to grant it: and would, without doubt, be thought mad to reject such mercy, merely because he could not penetrate into all the secret reasons of it. And, however incapable we may be of accounting for the necessity of such a particular scheme of redemption, yet this is in truth, only a difficulty arising out of attempts to explain the divine justice by our own narrow conceptions of it. And this very same difficulty makes many things in the Gospel mysterious to us at present. The Scriptures tell us, that "God has been reconciled to sinners by the death of Christ": that he "made atonement for the sins of the whole world." Certainly these are great mysteries; many persons possibly cannot see that there is any proportion between the sufferings of one, and the sins of many; or if there be, we cannot, perhaps, see the justice or propriety of laying the sins of the wicked upon the innocent head. But to account for this is not our concern: to redeem the world is the work of God. He only could find the means of reconciliation, satisfactory to himself; and He only could apply them to our case. It is our part, merely to accept them, and to obey the terms and conditions upon which he offers them.

Let us not, therefore, make a stumbling-block of the Cross of Christ; but thankfully receive by faith the message of salvation sent to us, of salvation by the blood of Jesus. And we do profess to receive it. We acknowledge it in all our public services of adoration, prayer and praise; and I trust also in the depths of our hearts and souls, before the throne of grace.

Upon this foundation, then, of our faith in Christ Jesus and him crucified, must be built up the whole superstructure of our Christian life. And taking *this* for an admitted fact, that we are to be saved by faith, which is in Christ Jesus, let us follow out some of its consequences. Unbelievers may think we ask too much of them to be granted, when we proceed to argue with them upon the supposition, "that all men are sinners, and are fallen short

of the glory of God." But as this is the supposition upon which the Gospel uniformly proceeds, pretending to be nothing more than to provide means of salvation for sinners, whoever takes upon himself to question the reasonableness of the Gospel, must consider it as being what it pretends to be; otherwise he will not argue against the Gospel, but against something else formed in his own imagination. If, upon examination of the Gospel, it appears to be what it professes to be, viz. : a means for saving sinners, you must necessarily come to one or other of the following resolutions:—If you are conscious to yourself that you are a sinner, (I don't here enter into any question of degrees of sin, *that* is beside the argument now before us,) then you must gladly receive the remedy provided for you, and which you will find upon examination offering a cure proper for your case; or, if you are quite satisfied with yourself, and want no help, you may then consistently reject it as unnecessary and improper in your case, and trust entirely to your sense of your own innocence and merit, and must appear before God, and demand life and immortality, as due to you from his justice and equity, which you will not accept as a gift from his grace and mercy.

Thus stands the case then : God has sent a message to us by his Son : we profess to believe in that Son ; that message is a message of salvation ; but it pretends to be nothing more than providing a means of salvation for sinners. If we would be saved we must, therefore, either feel satisfied that we have no need of such help as Christ offers us,—in short that we are not sinners at all,—or we must accept and use that salvation, as it is offered to us.

As addressed to sinners then, what are the terms of the invitation? How is this Gospel prescribed to us? "Repentance towards God, and faith towards our Lord Jesus Christ," formed the sum and substance of St. Paul's preaching, as he declares to the Elders of Ephesus. Addressing us as sinners, God demands "repentance" for our sins committed against Him, and "faith" in Christ Jesus, in his word and promises, in his atoning sacrifice and communicated grace, as our Mediator and Intercessor, who died to put away our sins, and lives at God's right hand, that having restored us again to, he may keep us in, peace and favor with our Father in Heaven.

I shall not now enter upon any consideration of the exact nature of repentance ; but let us merely take it in its general meaning, as sorrow on account of sin. And what I wish to insist upon is this, —that the word of Christ, as a Gospel, that is a message of “ glad tidings ” addressed to men, is addressed to them as, and because they are sinners ; and unless they hear it, accept it, and act upon it as such, as being sinners, it can be no message of “ glad tidings ” to them, because it will in that case offer to them a boon, a blessing and a grace, which they neither desire nor value. Speaking of himself, Christ says, that “ it behoved him to suffer and to rise from the dead the third day ; and that repentance and remission of sins should be preached in his name among all nations.” Again St. Peter says that God “ exalted Jesus with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins.” And such exhortations, as “ Repent and be converted ; ” “ Repent, and be baptized,”—are everywhere meeting us in the New Testament,—always connecting repentance for sin, with the publication of the Gospel message, and the enjoyment of its privileges.

But when, it may be asked, are we called upon to exercise ourselves in such acts of Repentance ? Is it a thing once to be performed, whenever we first become consciously alive to the presence of sin within us, and convinced of the evil of it, and desire forgiveness and peace and restoration, and seek thenceforth to walk in the ways of God, as his children ? But afterwards is it inapplicable to our case ? like the grace of baptism, meeting us at the beginning of our spiritual life, which opens for us the door of the covenant, but is never to be repeated.

Repentance, either actual, as in the case of adults, for actual committed sin, or promised, as in the case of infants, who have, as yet, only their original or birth-sin to answer for, must, in every case, precede the due reception of baptismal grace. And we read, in the Scriptures, of great things, wonderful blessings consequent upon the faithful administration of this high and holy ordinance ; as for instance, St. Peter speaking of it, calls it “ a baptism for the redemption of sins,” which very words we use as part of our profession of the Christian faith in the creed. And St. Paul, com-

paring the Corinthians in their new and regenerate state, with their former state of sin and uncleanness and distance from God, says : " And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." But any repentance for past transgressions, any washing in the laver of regeneration, any forgiveness of sin, which we may have experienced, great as are these blessings, and highly as we are to prize and guard them, have no reference to future sins,—that is, so as to grant any security from, or immunity for them. On the contrary, to fall in a state of grace, ought to be a weightier matter on our conscience, than to have sinned before we knew God, as a reconciled Father in Christ. Our adoption into His family, the light of His grace, the glory of His presence ought to make more hateful even the least deformity of sin, and more manifest every dereliction from the strait and narrow path. And any transgression committed under such circumstances, if unwatched, unrepented of, and consequently unforgiven, will soon cause us to fall back from grace altogether ; when the last state shall be worse with us than the first. As Christians, members of God's covenant, we have been brought out of our natural state of alienation and sin, as " children of wrath ;" but we still, though possessing a principle of new life, carry about with us the burden of the flesh, and are subject to its weaknesses. We are yet in the wilderness, and " in many things we offend all." When we offend, we require remission of sin ; and where remission of sin is, there there must have been repentance ; as Christ himself declares the rule and order of his Gospel, " that repentance and remission of sin should be preached in his name." Acts of penitence, therefore, and confessions of sin must be the continued and often repeated exercise of the Christian's " body, soul, and spirit," until he shall arrive within those mansions of the blessed, where neither sin nor sorrow can find any place. " Repentance (says Bishop Taylor) is not like the summer fruits, fit to be taken a little and in their own time ; it is like bread, the provisions and support of our life, the entertainment of every day : but it is the bread of affliction to some, and the bread of carefulness to all ; and he that preaches this with the greatest zeal and the greatest seve-

ity, it may be takes the liberty of an enemy, but he gives the counsel and assistance of a friend."

I said that I should not now enter upon any consideration of the precise nature of a work of true repentance, what constitutes it; nor shall I stay to insist upon that jealous and watchful care, with which we should always guard so great a treasure, as the grace of God, vouchsafed to us, lest any root of bitterness, springing up, defile us; nor how constantly we should mark each growing infirmity, each passing sin, that we may daily seek for pardon and increased strength against temptations, especially those by which we are most easily beset; but I only now wish to remind you of this important fact, that the Gospel is addressed to us as sinners, and because we are sinners,—that it is remedial in all its provisions—speaks to us as weak, as well as originally sinful, creatures, even at the best; and is, throughout, an economy of mercy and pardon and grace, to help us in time of need. And repentance for sin is made a necessary condition of the reception of such pardon, necessary, because it implies that state and temper of mind, which alone is capable of understanding and valuing the gifts of the Gospel. The opening prayers of our own daily public service, and the more solemn and deep humiliation observable in the confession of sin, used in the office for the Holy Communion, should teach us what are the habitual temper and frame of mind that become us, as sinners, when we approach the throne of God, and which will prepare us for higher acts of worship and the reception of increasing grace. And as far as we may be able we ought to wish to endeavour so to keep our account with our all holy, omniscient, and almighty Judge, that the backslidings, failings and infirmities of our passing life may be continually acknowledged with true and heartfelt sorrow,—that they may continually be forgiven; so that we may "live each day as if it were our last," having our souls unburdened—our account never suffered to accumulate with long arrears of forgotten and neglected sin; and we ourselves standing with our loins girded and our lamps burning, as servants who are waiting for the coming of their Lord. But inasmuch as our memories are unfaithful, so that many things escape us, and since iniquity still cleaves to even our holiest things, and our very repentances too often, from their imperfection, require to be

repented of, and the dulness of our common service wants enlivening; therefore, besides such continual acts of penitence, the approaching season in which we commemorate our Saviour's sojourn in the wilderness for forty days, with prayer and fasting, and which is introductory to the anniversary of his sufferings and death for our sins,—this season has always been used by the Christian Church, as a most fitting occasion for some special acts of self-examination, retirement, humiliation and contrition,—when we might pass in review before our anxious souls, again and again, all the past,—both as a whole, including secret and forgotten sins, as well also as those that lie sore and heavy upon the conscience,—judging and rejudging ourselves with increasing care and jealousy —“Sowing in tears, that we may reap in joy.”

“*Sowing in tears,*” for, if we be indeed addressed by God in the Gospel in accents of mercy, as sinners,—repentance for our sin,—for the evil of it as a state, and for individual acts,—for the misery it has caused to man, and the dishonour to God,—for the necessity it has raised for the amazing sacrifice of Christ, and all his sufferings for us, repentance is surely the least that we can be expected to offer, as our offering to God; “the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” “*Sowing in tears,*” by which we are to understand a due and fitting expression of sorrow, the outward manifestation of which will differ according to the temper of the body, the sex, the age, the circumstances of the actions, and the motives of the sorrow, and other accidents of bodily constitution and habit. For the repentance is certainly not to be judged of by the actual tears shed, but by the real amount of grief experienced on account of it. “Some people,” (to use again the words of Bishop Taylor), “can shed tears for nothing, some for anything; but the proper and true effects of godly sorrow are fear of the divine judgments, apprehension of God's displeasure, watchings and strivings against sin, patiently enduring the cross of sorrow, (which he sends as its punishment), in accusations of ourselves, in constant begging pardon, and humble thoughts of ourselves. And besides these, if we be apt to weep in other accidents, it is ill if we weep not also in the sorrow of repentance; not that weeping is of itself a duty, but that the sorrow, if it be as great, will still be expressed in as great a manner.”

And we are to "sow in tears," that we may "reap in joy." But, however much it may be evidently a duty for sinners to repent of their sin, a duty arising from the very nature and terms of the Gospel; yet there are two reasons, why people are less careful in the performance of this duty, than they have need to be. First, from the imperfect measures they are apt to take of their own sins, which renders them insensible to the degree of the repentance required; this point, however, I must now pass over with these brief remarks, viz.: That of any sin it is surely enough to say that it is a sin condemned by the law of God, and that death, eternal death, and damnation are its "wages;" that the least failure in perfect conformity to the law of God cannot be atoned for by anything less precious than the offering of the blood of Christ; and, as a matter of fact, that the holiest men always feel more grieved and humbled at their (to us perhaps imperceptible) failings, than ordinary Christians do at gross violations of the law of God; for good men measure their sin by the perfectness of that God, in the bright light of whose countenance it is their law to walk: while other men merely take account of theirs by the reflection of that light observed in the dimness of human example, or settled by a rule of man's judgment. Which is the truer or safer course, can scarcely be a question; nor can it ever be right or safe for us to account any of our sins, as little ones,—we should "judge ourselves, that we may not be judged of the Lord.

And, in conclusion, the second reason I alluded to for people wishing to avoid the strict performance of their duty of repentance, even when the amount and degree of their sins may be freely acknowledged, is, because it is held to be necessarily a task of unmixed sadness, engendering a melancholy spirit, distress of mind and grief, from all which we feel naturally inclined to shrink. But I would maintain that this is not a true picture of Christian repentance, of godly sorrow. They that sow in tears of *godly sorrow* shall reap a harvest of spiritual joy. They are not scattering seed vainly, or toiling for a hard taskmaster with fruitless husbandry. I would not wish to make light of the work of true repentance, or represent it as without its asperities of sorrow and suffering. But granting this to the utmost, yet, when the bar-

dened spirit, when the troubled soul ever first sets itself to the painful task of probing its wounds, and laying open the secret lurking places of its sin, it feels a consciousness that it is then taking the first step in the only real path of peace; the first dawning of light is even then breaking in upon the soul. Such an act of returning to God is in itself the offspring of hope; for if there were no hope, there must be despair, and then there is no thought of repentance. And wherever there is hope, there there is a sense of approaching comfort and present encouragement. They are blessed not only in what they shall receive hereafter; but there is more sense of relief to the soul, and assurance of good to the sinner, in the first real cry for mercy, and in every act of sincere repentance, than can ever be derived from any state and condition, if it be one of distance from God. It may require resolution, an effort, a full consciousness of our state, before we can be induced to yield our stubborn wills to those motions of God's spirit, where-with He, at His gracious pleasure, is so often striving with the hearts of rebellious sinners; but when we once come to ourselves, and, like the prodigal son, determine to "arise and go to our Father, and say, "Father, I have sinned against Heaven and before thee;" then, the task is far from one of unmixed suffering or affliction and heaviness of soul. Thoughts of a long neglected home, with all its early associations of purity and peace, and of a merciful Father,—and of those good things which he has in store for them that love Him;—these are all with us in hope, even while we are yet a great way off. And as we draw nearer we shall feel the increasing influence of that Father's helping arm, and hear his gracious voice, saying, "Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf and kill it; and let us eat and be merry; for this my son was dead and is alive again, he was lost and is found."

Let us not then be frightened from our necessary work of self examination and repentance, by any untrue or unjust description of it. Let us be ready, as our time passes on, and as we are forever in many things offending, all of us,—let us be ready to "sow in tears," in the present hope that we shall surely reap in joy; remembering, moreover, that, even now, already, "blessed are they that mourn, for they shall be comforted."

SERMON XII.

FASTING AND ALMSGIVING.

ST. LUKE xviii. 12.

I fast twice in the week ; I give tithes of all that I possess.

THESE few words are taken, as we must all remember, from Christ's parable of the Pharisee and the Publican,—two persons whom our Lord mentions as having gone up at the same hour into the temple of God to pray ; and having related the words of prayer used by each, and described their different behaviour and outward actions, He ends with declaring that, while the prayer of the other man, the Publican, was accepted, and his person justified in God's sight ; the prayer of the Pharisee, who, in his address, made use of the words contained in the text, was rejected. Just before He delivered this parable, Christ had, by means of another,* been teaching His disciples the duty and efficacy of importunate and persevering prayer : “ that men ought always to pray, and not to faint.” Here, in this following parable, He wished to warn them of the danger of “ trusting in themselves that they were righteous, and despising others.”

Now if we mark the different particulars mentioned in what this Pharisee is described as having used for his prayer, we shall find, that there is, strictly speaking, no one single petition or prayer (in the primary meaning of the word “ prayer”) throughout all that he said. He asks for nothing, and that, because he had no conception that he stood in need of anything. It is true, he gives God thanks—but why ? Not for any positive mercies, but all by way of comparison. Despising others, he thanks God he is what he is ; he is not grateful because he has experienced mercy, or because, from being sinful and unclean and disobedient, he has been made holy, pure, and righteous in God's sight ; but he exults in that he

* St. Luke xviii. 1-8.

can consider himself as holier and more righteous than other men. And instead of any consciousness of weakness or imperfection in his own services,—upon which account he feels it necessary to beg for help, in order that he may discharge them more conformably to the Divine will in future,—he simply recounts his own acts of past obedience; as if that were sufficient for all his need, and fully worthy to entitle him to God's favour.

When we are told that "the prayer" (if it may be termed one) of this worshipper was rejected, it is well that we should mark carefully the grounds of that rejection; and we shall find that it was because, instead of a reasonable and fitting service, he came into the temple of God merely to boast of his own good deeds, "trusting in himself that he was righteous, and despising others."

Let us consider his conduct a little more particularly. First it is said, that he "went up into the temple to pray." Prayer in itself is to be accounted both as a duty, which we owe to God; and also as a privilege, which He permits and encourages us to enjoy, in order that we, His weak and sinful creatures, may communicate with Him, our merciful God and Saviour. In the act of prayer, then, there evidently could be nothing but what was good and right in itself, and good and profitable for the user of it,—if so be he came in a proper spirit before the throne of grace,—*"for men ought always to pray."* But in regard to ourselves, there is no merit or excellence attaching to any act of prayer, for its own sake; none, except so far as it is a means of intercourse and communion with God. Here on this occasion, two men went up into the temple to pray; the prayer of the one is rejected, the prayer of the other finds acceptance with God. The one prayer wins a blessing—the other becomes a sin; yet prayer, in itself, is still an excellent act, and a duty enjoined alike, at all times, upon all men.

It appears that this Pharisee, whose prayer is rejected, mentions two facts concerning himself, which are contained in the text: "I fast twice in the week, I give tithes of all that I possess." It would seem as if he was here bringing in God as his debtor; as if his real object in coming into the temple was to present, as it were to the Almighty his bill for payment, in which he enumerates his

many and regular fasts, and the greatness of his charities,—as if these were, in themselves, and without any further end in view, excellent, meritorious, and deserving of reward.

Whenever we perform any (so to speak) good actions, do any thing in obedience to the law of God, and particularly if it involves any amount of self-denial—it is perhaps difficult to avoid feeling a certain degree of self-complacency in the act; the cherishing such a feeling in our hearts is one of the great snares of the devil. And this very circumstance has led many into an opposite extreme; viz.: so to undervalue “good works” in a Christian, that they seem often actually to disparage the performance of them, lest we should be puffed up with such self-complacency and pride in consequence. Hence arise all the excesses of those who are termed “Antinomians” (opponents of the law); who, in their false exaltation of the grace of faith, under a mistaken pretence of honouring Christ and His saving grace and power, have given great encouragement to every species of licentiousness. There may be, there are, many degrees of this evil; but we cannot but own, how ready we all are, through the indolence, the weakness, and the selfishness of the nature of man, to assent to any system which seems to smooth over the path to heaven—professes to convert the wilderness of the Christian pilgrim into soft flowery meadows, and puts a slight upon any attempts at strictness of life or severity of self-discipline (as if it were only the bondage of the law, and not suited to the liberty of Christ);—we cannot be at all surprised, if the voice of the many is so often raised in favour of that which offers the easiest religion, and demands the least amount of self-denial. But to the voice of the multitude* it is never very safe to listen; and in matters of religion we may confidently assert, and we do it on the express authority of Christ, that the voice of “the many” is not the echo of the truth. “Let us not, then, make provision for the flesh to fulfil the lusts thereof.”† “This is a faithful saying,” (writes St. Paul to Titus), “and these things I will that thou affirm constantly, that they, which have believed in God, might be careful to maintain good works.”‡

*Exodus xxiii. 2; St. Mat. vii. 13-14.

†Romans xiii. 14.

‡Titus iii. 8.

For if it be true, as it most undoubtedly is, that no amount of good works will ever entitle any man to heaven, as something due to him from God—for that title must come on another account, “the gift of God is eternal life”;*—still it is equally a spiritual truth to say, that without good works—“without holiness no man” will ever get there, for he will never “see the Lord.”†

But to return to the account of the Pharisee in the parable. He prays, and his prayer becomes an offence: he obeys the law of God in certain particulars, and then makes his very obedience an occasion of falling. But because prayer or obedience are thus perverted, are they then no longer good in themselves? Because in him they are made a foundation for pride, and so an occasion of sin, are their own nature and obligation changed? Are meat and drink no longer necessary, or useful, or good, for the bodily nourishment of man, because by many they are used in excess, and thereby become instruments of vice?

Let us make the case our own. And first let us remember that “being born in sin and children of wrath,”‡ we are only in covenant with God at all by an act of grace and mercy: §—that as members of God’s covenant, if we are called to the performance of certain religious duties, we are also, by promise, made partakers of certain continual gifts of grace, in order that, what God requires of us, we may be enabled to perform: so that, from first to last, as Christians, we have nothing of our own, but our sufficiency is of God.|| Redeemed by Jesus Christ, we live unto God by the Spirit; “therefore let him that glorieth, glory in the Lord.”¶

In the next place, though as redeemed sinners, as still weak and sinful creatures, we can have no place, in any of our works, for boastings: but must rather take up the language of the poor publican, and say, “God be merciful to me a sinner;” yet there is a distinction between certain duties, some of which are either necessary or valuable to us for themselves,—others only as instru-

* Romans vi. 23.

† Hebrews xii. 14; Rev. xxi. 27.

‡ Church Catechism—Romans v. 14; Job. xxv. 4; John iii. 6.

§ Ephes. ii. 5, 8, 10.

|| II Cor. iii. 5.

¶ I Cor. i. 31.

ments, or means of some good to us, in their effects. Of the first sort, viz.: duties necessary or valuable for *themselves*, are our loving God, adoring Him, adhering to Him, with the utmost exertion of all the powers and faculties of the soul: demeaning ourselves with that humility and prostration of spirit, which becomes poor shadows before self-sufficiency, weakness before Omnipotence, a creature of yesterday, and but for a day, before Him who is from everlasting to everlasting: in short, as it becomes a man to behave himself towards that Divine power, from the arbitrary disposals of whose pleasure he first received his breath, and still holds his being. And the same may be said of all those duties, which we owe to our neighbour, in the rank and condition in which our creation has placed us. Now all these actions, with their respective branches and further improvements, are requisite, as parts of God's image in us, as members of Christ,—and without which the duties and offices of that station, which every man holds, both towards God and his fellow-creatures, cannot be sustained. These therefore are the principal duties and chief foundations of morals and religion; and whatever becomes necessary over and above these, it is only by way of supply and assistance, as helps and aids, to promote the soul's progress in these grand instances of duty.*

On the other hand, prayer, in its two great divisions of confession and petition, is a secondary duty; that is, however good and excellent in itself, yet it is only good to us as an instrument, whereby we are to be helped onward, in the performance of those higher duties, that carry with them an absolute and abiding necessity. Therefore in prayer we must not rest in the mere act itself, but must look to the good and object of it, viz., the obtaining the forgiveness of past sin, and help for future obedience.

And so of fasting also. Upon what supposition could the Pharisee lay claim to any merit with God, because he had kept fast twice every week? Or how can we believe ourselves more meritorious than others, were we to do the same? or how better in ourselves, or performing any acceptable service from the mere

*A few lines have been taken from a sermon by Dr. South.

exercise of such a discipline, without any ulterior object or result. "The kingdom of God" (as St. Paul says) "is not meat and drink, but righteousness and peace and joy in the Holy Ghost."*

What place then is left for fasting in the Gospel scheme? How is it a duty at all, and what is its object? Let us pursue this enquiry; it is very suitable to the present season, and the present occasion. And let us endeavour to draw a just line between the manifest perversion of it as a ground of boasting, as set forth in the prayer of the Pharisee, or as a meritorious act of penance as practised by the Romanist,—and the just limits of Christian truth.

As to Scriptural examples and precepts we will not now refer to the Old Testament, on the subject of fasting as a religious duty and discipline; though we doubtless may find some suitable instances recorded there, whether of individuals, as in the case of Ahab,† or of nations, as in the case of the Ninevites,‡ who, in their humiliations under God's judgments, joined fasting with their other penitential acts, and, having been approved of for so doing, received mercy. But without dwelling upon these, let us come to the case, as it stands in the Gospels, as having more direct reference to us, as members of the new Covenant, who are no longer in legal bondage, but are privileged to walk in the liberty wherewith Christ has made us free; and respecting whom St. Paul has declared (as I observed just now), that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

We have then the fact recorded of our Lord Jesus Christ himself, (who as man came to fulfil all righteousness) submitting to this discipline, and that to a degree that must be ever beyond the power of any mere man to equal. Of this we are specially reminded by the Church at this season, and make mention of it in the Collect for this day the first Sunday in Lent, as part of our prayer to Christ: "O Lord, who, for our sake, didst fast forty days and forty nights." For our sakes: to accomplish something for us and in our nature. It was when He was under peculiar

* Romans xiv. 17.

† I King's xxi. 27-29.

‡ Jonah iii. 7-10.

trial of temptation; and He kept that nature pure and untainted, gaining the victory over sin and Satan for us. But what He thus accomplished for us, as our representative and substitute, must be done in us, and by us, as individual members of that great body corporate, of which He is the Head.* Therefore we continue our prayer and say: "Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness."

And how do we find the example followed out in the practice of the first Christians? At Antioch (where the disciples were first called Christians), we find it mentioned, in the 13th chapter of the Acts of the Apostles, that they were keeping a fast: for when they had fasted and prayed, and laid their hands on some of the brethren, they sent them away on a mission.† Our Saviour, too, in answer to those who complained of His disciples for not fasting, as did the disciples of John and the Pharisees, replied, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast."‡ And so they did. St. Paul for one tells us, that he was "in fastings often."§ We hear also of St. Peter uniting fasting with his prayers,|| and becoming very hungry. And for the rest, St. Paul tells us, in his Epistle to the Corinthians, that they approved themselves as ministers of God amongst other things by this evidence for one, viz., by their fastings.** And further, what they themselves did, St. Paul advised others to do, and to make occasions when they might give themselves to fasting and prayer.†† Jesus Christ also taught his disciples that there were some cases, in which the power and malignity of Satan were not to be overcome, but "by prayer and fasting."‡‡ And not to mention other instances, Cornelius, the first-fruits of the Gentiles admitted into the Christian Church, is recorded as having united the practice of fasting with his prayers

* Ephes. i. 22, 23. Col. i. 18.

† Acts xiii. 2, 3.

‡ St. Matt. ix. 15. St. Luke v. 34, 35.

§ II Cor. xi. 27. || Acts x. 10. ** II Cor. vi. 4, 5.

†† I Cor. vii. 5. ‡‡ St. Matt. xvii. 21.

and almsgiving.* These are all precepts and examples from the Word of God in the New Testament: let us be ready to pay that due attention to them, which, as such, they deserve at our hands, as believers in Jesus Christ. It is no light thing to find this discipline thus to have been matter of Divine institution. And moreover whatever God ordains in his word, He usually owns by His assistance; and therefore in every thing made a duty by His command, if we bring but the endeavour, He will undertake for the success.

But seeing this to be so, let us next enquire into the use and object of fasting as a religious exercise. Fasting is not in itself "the end of the commandment," but it is proposed to us as a means and instrument, whereby we may be better enabled to accomplish that end. "The end of the commandment is charity, out of a pure heart, and of a good conscience, and faith unfeigned."† Love, love to God, heavenly mindedness, this is the end. "The kingdom of God," as we are to look for its establishment within us, "is righteousness and peace and joy in the Holy Ghost." But the great obstacle to the full development of "the kingdom of God" within us, is the unsubdued power of the flesh, the rebel will, the fleshly appetites which war against the soul;‡ and therefore we are to "keep the body under."§ And in order that we may have the mastery over our wills, and be always "temperate in all things,"|| and have a readiness to deny ourselves (which, after all, is the great stumbling block), we may well at times exercise ourselves with a harder discipline, and a stricter rule of life. Even as we notice in an accomplished singer, whose capacity of voice, extending over an unusual compass of notes, is but rarely required to be strained to the verge of its power; but the occasional exercise in the extreme notes renders the expression over all within more steady, sure and certain.

But more than this,—fasting is a special act of humiliation. It is, at once, an acknowledgment of an evil nature in the flesh, which so easily leads us away from God, and which requires correction; for where correction is, there has been sin; and in that it is an

* Acts x. 2, 4, 30.

† I Tim. i. 5.

‡ I Peter ii 11.

§ I Cor. ix. 27.

|| I Cor. ix, 25.

act of chastisement, it is also in "revenge" for past sin, as St. Paul expresses it* And under this view, as an act of sorrow and humiliation, Christ would seem to allude to it, when he says of His disciples, that "when the bridegroom is taken away, then shall they fast." And if in very sorrow we are to humble and afflict ourselves when the bridegroom is taken away, much more when we ourselves, by our own unfaithfulness and sin, have been the cause of His being taken away, nay more, have by our act driven Him away from our souls.

Strong natural feelings will often make men forego, or even forget, their daily food.† Excessive grief, anger, fear, or eager desire, will often thus operate upon the human frame. And as an expression of godly sorrow, when sin is indeed understood and mourned for, as well as a corrective for an unruly will, such discipline of the appetites seems appointed, as a wholesome and profitable exercise. But we must look upon it as nothing more; it will be well that we hold it to be no less, which is the more likely case. In and for itself it can be, in no way, a meritorious act, nor indeed can any act of penance. In that sense we may fully apply St. Paul's words, and say, that "bodily exercise profiteth little."‡ But though it affords no grounds for boasting, nay rather, in any true sense, necessarily signifies a consciousness of sin, and humiliation and sorrow; yet we must allow that it is not to be summarily passed by, as a mere Pharisaical or Popish invention. It is Spiritual, it is Christian, it is Apostolic; and it may be very profitable for us: specially for such as, in the language of the Apostle, are too apt to make a god of their belly,§ who love delicate living, and delight in strong drinks, and the wine that sparkles in the glass.|| Popular it will not be, nor fashionable, nor compatible with self-indulgence, ease and sloth; no rule is, least of all a rule of self-discipline.

So much for the general question of fasting, as a Christian duty. But as to the manner and degree of it,—there we are left, as also on so many other points, without any precise definition in

* II Cor. vii. 11. † Ps. cii. 4.

‡ I Tim. iv. 8. § Philip. iii. 19.

|| Proverbs xxiii. 30, 31.

Scripture. Some occasional more than ordinary abstinence from our usual manner of life seems necessarily to be meant; something that may assist us to put a bridle on our bodily appetites, and be also a remembrance to us of our sin. And our Collect teaches us to pray for "grace to use such abstinence." Now different persons, doubtless, require different discipline, according to constitution, age, and habits: and will also, according to their sense of godly sorrow for sin, feel disposed to testify it in more or less earnest ways. Bishop Andrews, (a learned man, a pious man, and a good Christian,) on this question of "how we are to fast," thus expresses himself: "To relieve all we may, when we speak of fasting, (we speak after the manner of men on account of our infirmity,) we intend not that men's knees should grow weak with fasting. Two kinds of fasting we find in Scripture. First, David's, who fasted, tasting neither bread nor aught else, till the sun was down,* no meat at all;—that is too hard. Second, what say you to Daniel's fast? He did eat and drink, but no pleasant bread, no meats of delight, and, namely, ate no flesh.† The Church, as an indulgent mother, mitigates all she may: enjoins not the fast of David, and yet he who is able, let him receive it for all that; she only requires of us that other of Daniel, to forbear meats of delight, pleasant bread, as our translation has it, and flesh is then expressly named:—meats and drinks provoking the appetite, full of nourishment, kindling the blood: content to sustain nature, and not providing for the flesh to fulfil the lusts thereof. And thus, by the grace of God we may, if not David's yet Daniel's. For if David's we cannot, and Daniel's we list not, I know not what fast we will have, for a third I find not." And again he writes,—“It is not the decay of nature, but the chastisement of sin, that is sought for.”

There may be, there are, these whose whole life is made up of what to many of us would be a continued fast, after Daniel's fashion; who often with less than a full meal, seldom, if ever, can reach at the enjoyment of much of what the prophet terms "pleasant bread," "meats of delight." Let us seek not to bind heavy

* II Samuel, xii. 16.

† Daniel x. iii.

burdens upon them; rather let us hope that their patient endurance (if it be so) of many privations, their resigned submission to their harder lot in this life, may stand in full stead of voluntary discipline. But such is not the case with most of us. And as we have heard how,—and that, so as it may be continuously practised, and be no snare to the conscience, for we all may make ways for ourselves for the exercise of restraint, such as Bishop Andrews points out,—so let us consider when we may use such discipline, and so rule over our bodily appetites.

And here we have the voice of the Church to instruct us, and never more earnestly calling to us than at the present season: only let us remember the ends and objects proposed to us: that it is as a part of a sinner's repentance, an outward token of inward godly sorrow, carrying with it an acknowledgment of sin, and the necessity of chastisement, as well as of correction. And we must see well to it, that what we do, we do it not to be seen of men, nor as any meritorious act in itself; and if to such self-discipline we add almsgiving, as an expression of Christian love, and of thanksgiving for our own mercies,—almsgiving accompanied with some restraints upon the idle pleasures and gaieties of society, if nothing more,—then may we hope that our prayers shall indeed find wings, wherewith to mount up to the throne of grace, and enter into the ears of the Lord of Sabaoth. "If a troubled spirit" (says Bishop Andrews again), "be a sacrifice unto God, why not a troubled body likewise? since we are to offer our bodies, as well as our souls, both a sacrifice to God; as our soul by devotion, so our body by mortification. And these three,—to offer to God our soul by prayer, our body by abstinence, and our goods by alms deeds, have ever been reckoned the three-fold Christian whole-burnt offering."

In these several outward acts of obedience and devotion, let us seek to be more faithful and diligent; not as boasting of what we do, either in self-discipline or almsgiving, as meritorious acts, good in themselves,—like the Pharisee—"behold, I fast twice in the week, I give tithes of all that I possess"—but as a sinner's acknowledgment to God of his own sin, and God's mercy. And let us be always striving to stir up the gift that is in us, by the more

careful discipline of the inner man, through the power of that grace, which is derived from any divinely appointed means. In and through their use, we shall be enabled more and more to apprehend Christ, and the power of His resurrection; dying unto sin—gaining greater mastery over the flesh—mortifying the deeds of the body—and consequently more prepared for the perfecting of holiness in the fear of the Lord—and made more meet for obtaining our inheritance among the saints, in Christ's heavenly kingdom.

SERMON XIII.

THE MYSTERY OF THE CHRISTIAN LIFE.

2nd Cor: vi. 10.

As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THERE is scarcely any matter of general interest which does not cause different impressions upon different minds. Many subjects, upon which we ourselves have perhaps with ease and satisfaction arrived at one conclusion, have led others around us to a conclusion directly opposite. This no doubt often arises from one side or the other having been furnished only with imperfect information; and sometimes false conclusions are forced by dishonest reasoning, for the furtherance of a private interest or party purpose.—But besides this, there are many subjects, and those of the greatest importance, upon which the formation of a right judgment depends, not upon acuteness of reasoning, or knowledge arrived at through the mere exercise of the intellectual faculties, but rather upon the clearness of our moral perceptions, the integrity of our hearts, and the purity of our purposes before God. This is especially the case in all matters of religious faith.

In all the exacter sciences, as they are termed, we are by a mere process of reasoning forced to a certain and definite conclusion,—which it is impossible for us to deny, without denying the direct evidence of our bodily senses: and because truth in morals and religion does not (from its very nature) admit of this species of mathematical certainty, many persons accustomed to such investigations, refuse their assent to what they consider uncertain reasoning and unsatisfactory conclusions.

But the evidence of religion not appearing so open and obvious may, and no doubt does, constitute one particular part of some men's trial in a religious sense. On so serious and deeply inter-

esting a subject, there is evidence enough to demand and deserve a careful and reverential investigation from all. And it has been argued by Bishop Butler, in his great work, that "the same character, the same inward principle, which after a man is convinced of the truth of religion, renders him obedient to the precepts of it, would, were he not thus convinced, set him about an examination of it, upon its system and evidence being offered to his thoughts; and that in the latter state his examination would be with an impartiality, seriousness, and solicitude, proportionable to what his obedience is in the former. And as inattention, negligence, want of all serious concern about a matter of such a nature and such importance, when offered to a man's consideration, is before a distinct conviction of its truth, as real immoral depravity and dissoluteness, as neglect of religious practice after such conviction,—so active solicitude about it, and fair impartial consideration of its evidence before such conviction, is as really an exercise of a morally right temper, as is religious practice after."*

And we may also assume it to be a fact, that where such an investigation fails to lead the enquirer to the right conclusion, it is because some continued course of known sin or disobedience has (as a just retribution) blunted the acuteness of his moral perception of the fulness of the evidence thus presented to his conscience, as well as his understanding:—or that some preconceived opinion, some foregone conclusion, or some inveterate prejudice, is still obstinately adhered to,—and instead of really seeking the truth, the enquirer has been merely endeavouring to make it square with his own system, and support his own pre-conceived opinions.

The Jewish nation affords a striking example of the exactness of this statement, in their examination into the evidences of the Messiahship of Jesus. It seems strange, no doubt, to any of us, who may ever think of the multitude of proofs with which they were furnished, that it should have been possible for them so obstinately to persevere in unbelief. Certainly there might have appeared something contradictory in many of the prophecies before they were so entirely fulfilled in the person of Jesus. It might

* Analogy, part 2nd, book vi.

not beforehand have been easy to reconcile the descriptions of the greatness and majesty and duration of the Messiah's kingdom, and the glory of his person, with those other prophecies which spake of his sufferings, humiliation and death: "The wonderful counsellor, the mighty God, the everlasting Father, the Prince of Peace, upon whose shoulders was to be the government; and of the increase of whose government and peace there was to be no end,"—sounded a very different person from him whom, the same prophet had foretold, as one who was to be "despised and rejected of men, a man of sorrows and acquainted with grief," who was to "make his grave with the wicked, and to be numbered with the transgressors."—But how came it to pass that, after the exact and literal fulfilment of every prophecy, and the manifestation of the Godhead in the sinless innocence of his life, in his doctrine and miracles, in the wonders of his death, the power of his resurrection, and the outpouring of the Holy Ghost—how came it that they still continued in obstinate unbelief? Surely it was not from the insufficiency of the proof, but from the evil state of their own hearts, which, as a withering curse, blighted every spiritual promise. In them was fulfilled (says Christ) the prophecy of Isaiah:—"By hearing ye shall hear, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them."—Indeed so determined were they to reject Jesus, that filling up the measure of their iniquity by sinning against the Holy Ghost, denying the clearest evidence of the power of the Holy Spirit,—when they could not but acknowledge the reality of the Lord's miracles,—rather than see in them proofs of his Godhead, they perversely ascribed them to the agency of Satan: and when they could not contradict the fact of his body having been raised from the sepulchre, they forged a lie, and reported that the disciples came by night, and stole away the body while the guards were asleep. So true was it: "that they who will not believe Moses and the prophets, will not be persuaded though one rise from the dead."

And why were they thus opposed to Jesus? Because they could not tolerate the purity of his doctrine, and his reproofs of sin; and also because they long since had formed for themselves an ideal picture of the Messiah and his kingdom, which Jesus gave them no expectation of ever being realized. They were anxiously looking for a great temporal Prince. They were jealous of the exclusive glory of their own chosen nation; they panted after the triumphs of David's reign, and all the splendours of the court of Solomon, and were thus waiting for the restoration of the kingdom to Israel.

But blind as they were to the claims of Jesus, little as they could perceive in the lowly child of Mary, the wife of Joseph the carpenter of Nazareth, any tokens of the expected Messiah; and unable as they were to reconcile the descriptions of His glory with those of His humiliation;—yet we can now read as we run, so plainly is all this written upon the tables,—we are able to glory in the cross of Christ, “who though he was rich, yet for our sakes became poor, that we through his poverty might be rich.”

But while we can now see and understand the mystery of Christ—the son of God—born of the Virgin Mary—David's son and yet his Lord—made perfect through sufferings,—let us remember that there is also a mystery to be developed in all the members of Christ; that Christians are described in characters, which often appear as seemingly contradictory, and which can be read aright only by “the pure in heart,” and fully understood only by those who are seeking for spiritual knowledge with the teachableness and simplicity of childhood. If we take our standard of godliness, and draw our rule of faith from mere maxims of worldly wisdom, or according to any system, which may just approve itself to the natural man,—we shall surely err widely from the truth. As we could never have learned the greatness of the fall of man, still less could we have imagined the means of salvation, except by direct revelation from God. It may seem strange to many persons to hear of the deep humiliation and earnest confessions before God, which the most faithful followers of Christ will always most fully exhibit. Their expressed sorrow may be thought a direct contradiction, when accompanied, as will so often be the case, with cut-

pourings of joy and gladness. Their neighbours will often misinterpret their principles of action, and misconstrue their purposes: self-denial may be thought infatuation, or even as used for purposes of deception or vain glory—and zeal may be considered as a proof of weak judgment or superstitious enthusiasm. “We fools (says the wise man) accounted his life madness, and his end without honour:”—even as the multitude at Jerusalem, when they could not enter into, nor appreciate the greatness of what they saw and heard, on the day of Pentecost, charged the Apostles with acting under the influence of intoxication:—“these men (said others mocking) are full of new wine.” And Festus, the Roman governor, could only account, for what he looked upon as the extravagance of St. Paul, by declaring with a loud voice, “Paul, thou art beside thyself: much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.” And so indeed he did; and “how is he now numbered with the children of God, and his lot is among the saints!” And who shall say where Festus and his accusers are?—St. Paul was well aware how much he should be misrepresented, how little understood by the world at large; that from the very nature of the case it must be so. Therefore he says, that he, in truth, was “approving himself as the minister of God,” by this very circumstance; in that he and his fellow-labourers in the work of the ministry were “as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.” This was a necessary consequence of that mystery of godliness which was to be made known by the foolishness of preaching; it was ever the result of the offence of the cross of Christ. If St. Paul had merely suited his teaching to the ways of man’s wisdom: if he had “sought to please men,” then, says he, “is the offence of the cross ceased.”

Let us, however, take warning from the Jewish nation. To them Christ crucified was “a stone of stumbling,” and “a rock of offence;” and “an evil heart of unbelief” led them on to destruction. The life of a Christian is no less a mystery to the

world, than Jesus Christ was to the Jews : but it is as real and true as Jesus himself was. And to take offence at the requirements of the Gospel, or the descriptions of the Christian, because they may, at first, sound strange, contradictory or harsh in our ears, will as effectually exclude us from being partakers of the kingdom of heaven, as the rejection of the person of Jesus did the Jews.

It is, no doubt, the more difficult "to convince the world of righteousness," because of the many inconsistencies and infirmities, which are so often visible in the lives of the best of men : "but let God be true, and every man a liar." Why shall men be so often anxious to plead in favour of their own imperfect obedience, by referring to the failings of those who are in the main earnestly striving to walk worthy of their vocation in Christ? And yet is it not too true that the world is ever on the watch to mark the lapses or occasional falls of a good man, as if it were an argument against the abstract truth of the Gospel, a sufficient plea on behalf of their own utterly careless, irregular, or ungodly lives? How sad it is that any can be found thus really to "rejoice in iniquity." And this is caused in fact by the uneasiness which careless livers cannot but feel, and a sort of confession which they thus make, that a consistent and holy life is a standing witness against themselves. But is it not an exhibition of the very identical spirit, which characterized the Jews in their treatment of Jesus? They, in their several ways, "love darkness rather than light because their deeds are evil." Whereas the sins of the servants of God mentioned in the Bible, and the failings of faithful Christians in all ages, are so many testimonies to the truth of the Scriptures, and examples of the gracious dealings of God. Not that we are to suppose that such sins and failings are not grievous evils in themselves, calling for divine judgments, and to be deeply lamented and resolutely guarded against. For God forbid (as St. Paul prays) that we should "continue in sin, that grace may abound:" but nevertheless, inasmuch as Scripture declares that "in many things we offend all," they prove how true it is that "all have sinned, and come short of the glory of God;" and show how justly St. Paul speaks of even good men, when he describes them, "as

sorrowful" for their own short-comings, yet "always rejoicing" in the boundless mercy of Christ; "as poor" and destitute sinners, yet communicating to others the knowledge and hopes which they themselves cherish, and thus "making many rich;" "as having nothing" of their own, but in Christ "possessing all things."

But if this were not so, if no shades of human imperfection obscured the brightness of Christ's image in the several members of his spiritual body, even then the experience of others (supposing we ourselves were won by it to admire the excellence of the Gospel) the experience of others can never make known to us the workings of the Spirit, and the glories of the kingdom of Christ. Other men may be witnesses to us—witnesses, but not producing upon us any necessary or effectual impression. For there are deeper truths and mightier graces set forth in the Gospel than can be understood by any but those who are privileged, as being themselves "children of the kingdom." They can neither be adequately imagined or conceived from mere external observation or description. "If any man will do God's will," (says Christ) "he shall know of the doctrine, whether it be of God." And again, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." And once more. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Let us not treat then "as idle tales" the scriptural descriptions of the Christian, because we ourselves may never yet have been subjected to the same searching influences. Let us beware lest it happen to us as it did to the Jews, when they rejected Jesus, because he came, in outward appearance and in the spirit of his teaching, a different Saviour from the Messiah of their long cherished hopes, and fond anticipations. Let not "any root of bitterness springing up in our hearts trouble us, and thereby we become defiled:" nor too fixed a love of this world, in any of its

manifold enticements, keep us back from realizing the fellowship of Christ.

St. Paul himself was a signal instance of a man of a refined mind, and highly educated, giving up all his early prejudices for Christ's sake: and his earnestness had such an effect upon King Agrippa, that it "almost persuaded him to be a Christian." But let us not be satisfied with thus merely admiring in others the powerful evidence of the truth of the Gospel.

Christ tells us that He came "not to call the righteous, but sinners to repentance." And to the Pharisees he says, "If ye were blind, ye should have no sin; but now ye say, we see: therefore your sin remaineth." Let us not be satisfied that we are righteous, or too confident that we see—see all things necessary to our salvation, and belonging to our peace: or count ourselves as rich, and wanting nothing. "Blessed are they that mourn (says Christ) for they shall be comforted." And if we sorrow after a godly sort, we may now have sorrow, but our "sorrow shall be turned into joy." If we place not our affections on things below, but seek a treasure of enduring substance in heaven, then shall our treasure be indeed most real, and multiplied a thousand fold; and, as God's stewards, having nothing of our own, we shall be possessed of all things; once lost as sinners, we shall be found in Christ; weak in ourselves, we shall be strong in Him; wanting nothing, having all things; "fellow-citizens with the saints, and of the household of God."

SERMON XIV.

ACTIVE RELIGION.

PHILIPPIANS ii. 13.

For it is God which worketh in you both to will and to do of His good pleasure.

IN order to avoid falling into any errors or mistakes in interpreting the meaning of the word of God, as contained in the volume of Holy Scripture, it is necessary to use great care and attention; and to bear in mind certain general rules and principles, agreeably to which we must study and explain it. The common practice of fixing upon detached single passages and texts, and, according to our private interpretation of their apparent independent meaning, shaping our views, and framing our opinions of divine truth, is the surest way to lead us astray, and is the fertile source of most of the numberless divisions that harass and distract the Church. To prevent the evils and mistakes which arise from this cause, is one great object and use of the systematic teaching of the Church in her different creeds and formularies. The divines who drew up these different compositions, professedly acted upon no private or peculiar views of their own: but weighing well the whole meaning of Scripture, and the analogy of faith, and the teaching and testimony of the Church in all ages, they provided for our use a system of Catholic doctrine, which, however private individuals may at times err, speaks always to us in the same language, and *that* the language of truth and sound words.

Many of the Epistles of St. Paul were written by him in relation to the particular circumstances of particular Churches, and cannot therefore be rightly understood without a certain acquaint-

ance with the state of the persons whom he addressed, and the reason of his writing to them. Many of his allusions, particularly in his Epistles to the Corinthians, are of a local and temporary character. And almost all his writings exhibit such an elaborate chain of reasoning, that we must be careful not to attach too great a weight to any single passage, without having first carefully observed its connexion with the whole context, in which it occurs. We must, also, in our interpretation of any one passage of Scripture, always bear in mind the general analogy or agreement of faith, or belief in the word of God; that as "all Scripture is given by inspiration of God," and God is one, so it must all, we may rest assured, agree together, and illustrate the same great principles of eternal truth. It is in consequence of a departure from these rules of interpretation, that one party, using, as their watchword, one description of texts, is arrayed in opposition to another party, adopting those of a different tendency; and discord prevails, where all should be unity and peace. And it is the great object of our using the teaching of the Church, of our having the Church in her corporate character, as the appointed interpreter of Holy Writ, and witness for the truth, that we may thus have some settled arbiter, some sufficient guide, some competent authority, amidst the endless oppositions, and crude, and ill-digested, but very confident opinions of private individuals.

The words which I have taken for my text on this occasion will furnish us with a very apposite example of the necessity of that care, which I have said is so requisite in our attempts to interpret the meaning of Scripture; "For it is God which worketh in you both to will and to do of His good pleasure." Taken apart from the context, what do you understand by these words? what is the impression made upon your minds by them? They are words frequently quoted, and, I fear, often with a most perverted meaning. When pressing upon the conscience the danger of sin, and calling upon the sinner, "Awake thou that sleepest;" and exhorting him to "watch and pray, lest he enter into temptation;" how often is the minister answered by an appeal to this very passage. 'What is the use of my making any attempts? I can do nothing; it must be the Lord's doing. You know, St. Paul tells

us, that it is "God which worketh in us both to will and to do of His good pleasure." Thus gathering from the words of the Apostle a discouragement to personal exertions, because God of His good pleasure can do everything for us; and if it be not His good pleasure, then it is no use making any effort ourselves, because it must be unsuccessful.

Surely it is strange that such an inference should ever be drawn from these words of the Apostle; it is indeed strange, except that we ought to know how common it is for sinners wilfully to blind themselves to the truth, when they wish to have a plea for continuing in idleness, indifference, or sin. And yet, strange it is, because St. Paul most certainly, and, if we will but be at the pains to examine the whole passage, most clearly meant, to express himself in a sense directly the reverse. He most undoubtedly wished to use these words, which are thus unfortunately perverted into an excuse for indolence and sin, as affording the greatest possible encouragement to active exertion and watchfulness, the highest motive to godly jealousy and earnest prayer.

Let us see the whole drift of his argument, going back to the foregoing chapter; for it is continued without any intermission from one chapter to another. And often, as especially in his Epistle to the Romans, the argument runs, almost without a break, through the whole Epistle; and single passages, or even sometimes single chapters, taken without reference to the general meaning of the Apostle, will no more give us any idea of the full meaning of his reasoning, than a single stone will convey to us any conception of the outline of the whole building of a Church.

This Epistle was written by St. Paul to the Christian converts at Philippi from Rome, where he was in bonds and confinement for the Gospel's sake; and speaking of the troubles and trials that surrounded him, he declares his "earnest expectation and hope" that whatever happened to him, "Christ might be magnified in his body, whether it be by life, or by death. For," he proceeds to say, "to me to live is Christ, and to die is gain."* As he had said, on another occasion, to the Galatians, "I live; yet not I,

* Phil. i. 20, 21.

but Christ liveth in me." But if whilst in the body to him to live was Christ; if whatever of new and spiritual life he possessed proceeded from his union, as yet incomplete, with Christ; how much more must be his gain, his enjoyment of the fulness of Christ, when he became freed from the remaining corruptions of the flesh. Therefore, he continues,* "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide, and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." The Apostle then, after having given them certain exhortations to unity, to fortitude under persecutions, and to humbleness of mind after the example of Christ, comes back again to the same subject of regret at his absence from them; and he beseeches them,† "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

It appears then, from the sense of the whole context, that St. Paul, whilst imprisoned at Rome, was most anxiously concerned for the spiritual improvement of his "dearly beloved, and longed for" disciples at Philippi. These Philippians appear to have been amongst his most dearly beloved children in the faith of the Gospel. His first connection with them had been marked by circumstances of a very peculiar nature. In the sixteenth chapter of the Acts we hear that St. Paul and his fellow-labourer, Silas, in the course of their ministry having passed through various regions, were purposing to go into Bithynia; but the Spirit, having other work for them to do, suffered them not. And whilst at Troas, a vision appeared to St. Paul in the night; "There stood a man of Macedonia,

* Phil. i. 23-27.

† Phil. ii. 12, 13.

and prayed him, saying, Come over into Macedonia and help us." And they assuredly gathering that the Lord had called them, passed over and came to Philippi, the chief city of that part of Macedonia; and they abode there certain days. It was during this sojourn there that the woman Lydia and her household were converted; and soon after, in consequence of some public commotion, they were themselves both cast into prison; when they were comforted by a miracle, whilst singing praises unto God and praying, and were the means of converting the jailer. There were also, it would seem, many other converts, the fruits of their ministry; for it is mentioned, before they left Philippi, that "when they had seen the brethren, they comforted them, and departed." It is, moreover, expressly mentioned in the cases of Lydia and her household, and the jailer and all his family, the only parties specially named at Philippi, that they were all baptized; and we may therefore believe that the same holy ordinance was likewise administered to all those who believed the word which was preached unto them by St. Paul and Silas. Thus would they be brought into the covenant of the Gospel, and be placed in the situation of members of Christ, children of God, and inheritors of the kingdom of heaven.

These simple Macedonians appear to have cherished a most affectionate regard for St. Paul. "Ye Philippians, (he writes in this Epistle) know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." And he styles them his "brethren, dearly beloved and longed for, my joy and my crown." Under these circumstances, ready as he was to be offered up, having already fought a good fight, and kept the faith; great as would be his gain in departing this life, that he might be with Christ; yet he felt that these his children would suffer by the loss of their spiritual father, their adviser and friend. Unable to visit them in person, he writes them this Epistle, to comfort them concerning his own troubles and suffering, and to confirm and stablish their hearts in the faith of the Gospel: "so stand fast in the faith, my dearly beloved." The Apostle was

anxious to be with them, and they were anxious for him to come to them. They could not but feel the loss of his presence amongst them. But since he was now unable to come to them, he exhorts them, "to let their conversation be as it becometh the Gospel of Christ; that whether he came to see them, or else was absent, he might hear of their affairs, that they were standing fast in one spirit, with one mind striving together for the faith of the Gospel;" being patient under persecutions, humble-minded. And if his presence would in any-wise induce them to obey his exhortations, (as they had always obeyed them) he would give them an inducement to obey, much more in his absence—working out their salvation with fear and trembling, with holy jealousy and reverential fear,—for a greater than St. Paul was a witness of their proceedings, and a helper of their endeavours; God Himself, by His Spirit, was present with them. If they had a reverence or respect for the presence of St. Paul, much more should they have for the presence of God. If St. Paul, being with them, could help or encourage them, much more could and would God Himself, which worketh in them both to will and to do of His good pleasure. This, then, appears to be the whole meaning of the Apostle's argument,—to contrast the advantages of his own presence amongst them, which they were ready to own and hold in due estimation, with the advantages to be derived from the presence of God, vouchsafed to them, as baptized disciples, members of Christ, and, therefore, partakers of the Holy Spirit. If they valued him, feared him, respected him, as the minister of God; if they would wish him to have a good opinion of them; if they had in times past ever obeyed as in his presence, though he were absent, he wished to remind them how much more they should value, fear, and respect, the presence of God, which they always enjoyed; and that they ought to work out their salvation with fear and trembling, God being a witness; and so much the more ought they to feel encouraged to attempt it, because of God's good-will towards them; He being ready both to incline their hearts to what was right, and also to enable them to perform it. So far then from giving the slightest countenance to any thing like the notion, to which I before alluded, viz., that it is no use for us to attempt to do any thing

ourselves towards working out our salvation; so far from this, there is perhaps no single passage which holds out greater inducements to baptized persons, such as these Philippians were; or which could have been intended as a greater encouragement and incentive to active exertion and watchful vigilance, than this exhortation of St. Paul now under our consideration. As he had in the beginning of the Epistle urged them to let their "conversation be as it became the Gospel of Christ," to be patient and humble; so does he immediately afterwards, in the verses following the text, go on, upon the very principle therein laid down, and in the strength of this very encouragement, to warn them, "to do all things without murmuring and disputings; that ye may be blameless and harmless, sons of God, without rebuke, in the midst of a crooked and perverse generation." And again, at the close of the Epistle, he winds up his address with the same encouraging promise of God's presence, saying, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think of these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

It may be as well to remark that the expression, "of His good pleasure," does not mean here, "as he may think fit to choose." Though, of course, whatever God does, He does when and how He pleases. But the Greek word, which is here translated "of His good pleasure," is precisely the same word which in St. Luke⁴ is translated by the expression, "goodwill,"—"Glory to God in the highest, and on earth peace, goodwill towards men." We are to understand the Apostle, therefore, as reminding the Philippians that God was working in them, was present with them to witness their ways, and to help them both to will and to do, in consequence of His goodwill and mercy towards them; although St. Paul, their earthly minister, might be absent. Also, with reference to the phrase "work out your salvation," in the verse preceding the text, it may not be out of place to guard against a very common mis-

⁴ Luke ii. 14.

take, as to the meaning of the word salvation. Salvation, in its full acceptation, as a theological term, has a twofold meaning. Literally it means deliverance from any thing. But, when we speak of the salvation of Christ, it means, in the first place, deliverance from that state of condemnation, under the curse of which we are born into the world as children of Adam; and is specially signified by the term justification; as St. Paul writes to the Romans, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." This ordinarily takes place at baptism, when we are first brought into the covenant of the Gospel. But Christ had a still further object in view, viz., our deliverance from the power of sin; which is not, like the former, a single act, but is a continually progressive work, and it is specially signified by the term sanctification: as St. Paul, in the same Epistle to the Romans, goes on to say, "Shall we continue in sin that grace may abound? God forbid. Let not sin reign in your mortal bodies, that ye should obey it in the lusts thereof." It was then this point of their salvation, their sanctification or deliverance from the power of indwelling sin, which St. Paul exhorts them to work out, or complete, with fear and trembling, through the grace of God giving them the will and the strength, out of His gracious pleasure. They were already members of Christ, for they had been baptized into Christ; now then let them grow up unto Him in all things: as he had said, (in the same Epistle to the Romans, in another passage subsequent to the one quoted above) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? therefore, we are buried with Him by baptism unto death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." This portion of the work of salvation, the sanctification of the heart and life, is just what, in these unhappy days of ungodliness, unbelief, irreverence, and empty profession, men treat with indifference; or, perhaps they pass it over with the ignorant remark, according to their perversion of this text, that they must leave it all to God, who will work in them both to will and to do of His good pleasure. Yet, surely, if we do not thus work out, or carry into effect, our salvation, we in vain name the name of Christ; in vain have we been

made partakers of Christ. The name of Jesus was given to the child born at Bethlehem, because He was to save His people from their sins: not merely from the consequence of their sins, but from their sins themselves. We are taught to pray, "Lead us not into temptation, but deliver us from evil." To the Galatians St. Paul writes that, "Christ gave Himself for our sins, that He might deliver us from this present evil world." And in that magnificent compendium of Gospel truth, in his Epistle to Titus, the same Apostle writes: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works."

Think, then, of these things, for they concern your life, your eternal life. As to the Philippians, so to you does the Apostle say, "work out your salvation;" "make your calling and election sure." The Spirit of God is with you, as baptized Christians; do not, then, despite to Him, nor quench His influence. You have every motive, and every encouragement. God is with you, as members of Christ, not merely as He is with the world, but in a special manner, to witness each secret sin, each successful struggle against temptation. He is present with you both to will and to do, prompted to do it by His gracious will and pleasure. You have many mercies; life spared to you, while multitudes around you have perished. The ministrations, and ordinances, and sacraments of the Church are provided for your use. "Why then will ye die, O ye house of Israel?" "Let the wicked forsake his ways, and the unrighteous man his thoughts, and return unto the Lord, and He will have mercy upon him, and to our God, and He will abundantly pardon." Let us pray, therefore, and say, "O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because, through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee both in will and deed, through Jesus Christ our Lord. Amen."

SERMON XV.*

A WORD IN SEASON.

ST. MATTHEW vii. 20.

By their fruits ye shall know them.

FRIENDS AND BRETHREN,

IT is not our ordinary custom, on the occasion of funerals at this Cathedral, to add anything at the time to the Service as prescribed in our Prayer Book. But the immense congregation assembled here this day, gives evidence that we are about to carry to his grave the remains of one of our citizens, who filled no ordinary place amongst us; and I shall, therefore, detain you a short space before we proceed with the rest of the service, while I speak a few words to you, which, I hope, may be suitable to the occasion, and made

* This sermon was preached at the funeral of the Honorable GEORGE MOFFATT, March 1st, 1865, in Christ Church Cathedral. In "the Montreal Gazette," of the next day, there appeared the following account of the funeral:

"The remains of the late Hon. George Moffatt were conveyed to Mount Royal Cemetery yesterday afternoon, according to announcement. For some time previous to the hour of two o'clock the throng in places choked up the ways leading to Weredale Lodge, in Dorchester Street, West. Shops and warehouses, to a great extent, were closed. Flags in several public places were displayed at half mast high. Citizens of all creeds and nationalities, and classes and conditions, turned out to pay one last tribute of respect to the remains of him whose face and form were of late so familiar among us, but to be seen here no more.

"Shortly after the hour appointed, the funeral procession began to emerge slowly from the entrance to Weredale Lodge. First came the undertakers, or persons having in charge the funeral; and then the

profitable to all. And I will take as my text the words of Christ, "By their fruits ye shall know them." By this test let us judge the character of the Hon. George Moffatt, now gone to his great account. I am not about to give an epitome of the history of his life: that has been already done elsewhere more appropriately by others—nor is this the time or place to indulge in the language of indiscriminate or partial eulogy, as for a friend and fellow labourer in many good works. As our whole Burial Service is intended to benefit the living, and carry thoughts of consolation and hope to the hearts of surviving friends, so I would wish, by what I may now say, to convey a moral, and teach a lesson to those who are here present to do honour to the dead. Wealth and high social station may often ensure the pageant of a costly funeral: but it is not such accidents of life, foremost as he stood amongst his fellow-citizens, that has gathered around his coffin such a multitude as I now see within this great Cathedral. Let us, then, briefly analyze his character, and see to what causes we may assign the respect in which he was held, and the tribute it is now sought to pay to his remains.

mourning hearse, containing the body. On either side, as pall-bearers, there were Mr. Justice Badgley, Captain Durnford, Mr. T. B. Anderson, Mr. Wm. Molson, Mr. J. G. Mackenzie, and Mr. John Frothingham.

"Immediately following, came the mourners, and these it is unnecessary to say were the children of the deceased, and the grand children and nephews, and we think these were followed by the household servants.

"Lt.-Gen. Sir F. Williams, Major-Gen. Lindsay, with members of their Staffs, Col. Rollo, Captain Noble; and the Militia officers in Montreal came next in order. Then came the St. George's Society, and English Workingmen's Society. All the Clergy were present. The citizens followed in long procession marching, accompanied by a long line of sleighs. The procession was very long. Altogether we have heard its length estimated at one mile. At many points on the road there were crowds gathered to see it pass. It moved along Dorchester Street to Mountain Street, where it turned to take the line of St. Catherine Street; and here it was joined by many persons who had been unable to go as far as Weredale. The bell of Christ Church Cathedral tolled as it moved slowly along.

"At the Cathedral the Most Rev. the Lord Bishop of Montreal and Metropolitan, the Very Rev. the Dean of Montreal, the Rev. Canon

An intimate acquaintance with our departed friend for nearly fifteen years has enabled me to form some tolerable judgment respecting him. It was long before my coming to Canada that he had risen to the high position in the mercantile world which he so justly held, and he had ceased to take that active share in the business of politics, in which, during many an anxious struggle, he once bore so prominent and influential a part. But the same principles which guided him in early life remained with him to the last, and formed the rule of his conduct, whatever business he might have to transact. He was not a man of the highest intellectual powers, nor gifted with eloquence to sway the minds of men by mere charms of speech. These are the special endowments of but few. The leading points in Mr. Moffatt's character were of a different kind; and such as not only to excite admiration, but respect; and are capable of being imitated and acquired by others.

At one period of his life he must, no doubt, have been looked upon as a strong partisan in politics; yet I feel convinced from what I have seen of him myself, that he never would have done or said anything for the sake of his party, or for personal advantage,

Bancroft, D.D., and the Rev. Canon Loosemore, M.A., met the funeral procession at the door, and it moved slowly into the church, the organ playing a dead march. The Churchwardens—Messrs. W. B. Lambe and M. H. Gault—had been in attendance to keep the church for its reception. The large edifice was soon well filled in every part, the utmost good order and decorum the while prevailing. The church was draped in mourning; the Bishop and Clergy also wore mourning. The procession being fully entered, the Dean began the Burial Service. He read in a weak voice, and somewhat faltering—apparently much moved by the occasion. He could not well be otherwise, for he too is a man of many years, and silver hairs, and for many years had Mr. MOFFATT sat under his ministrations. The Rev. Canon Bancroft read the Lesson for the dead. This being concluded, His Lordship the Bishop ascended the pulpit, and at the conclusion of his address, the remainder of the Burial Service was completed by the Dean; and the procession again slowly left the church.

“Upon reaching the Cemetery it was met by the President, Mr. William Murray, and the Trustees of the Company. Before the coffin was placed in the vault, Mr. Murray gracefully placed a large and handsome *bouquet* of flowers, consisting of roses, camelias, &c., upon it.”

favour or affection, unless he had an honest conviction that in so doing he was supporting the truth. He may have been mistaken in his judgments at times, as we all are liable to error,—he may have pertinaciously adhered to his opinions once formed,—but those opinions were always formed upon honest conviction of their truth. He was eminently a high minded, honourable, truthful man; and whether in the business of the important mercantile house over which he presided, in the meetings of his fellow-citizens, in the public opinion of all Canada, or in the private circle of his friends, it was this marked feature in his character that was felt and honoured. Every one had confidence in the strict integrity and honour of the Hon. George Moffatt. And while such was the case, with a clear head, long accustomed habits of business, and untiring energy to the last, need we wonder that his services were so often sought after, and so many complicated and difficult questions entrusted to his care.

Loyalty to his Queen was not with him a mere sentiment, but a principle; and while proud of his own British origin, and anxious to maintain our connection with the mother country, yet no man had more truly at heart the welfare of Canada, or was more anxious to uphold her nationality, or more jealous of her just rights and honour. This city, his own Montreal, which he remembered, at the beginning of the present century, when a boy, in its comparative insignificance and which he had seen growing up until she had become the great commercial capital of Canada, and the metropolitan city of the Province,—he loved with unvarying affection. Without display or vanity, his hand was freely open to the calls of charity and religion; and I shall always acknowledge, not only his services in our Synods and all the business of the Church, but that to him we are very much indebted for the erection of this Cathedral, not only as a contributor to the funds expended on it, which he was in common with others, but still more as the Chairman of the Finance and Building Committee; to the really onerous labours of which he gave continual and effective attention during several successive years.

Well may Montreal mourn the loss of such a citizen, and well may the merchants of Montreal, well may our politicians and

public men, well may we all, follow his steps, and try to win, in as simple and unostentatious a manner, as fair a name.

Though long past the period which the Psalmist gives as the age of man, and having been for some time in failing health, yet his death at the last was sudden and unexpected. Occasionally we hear friends recount with anxious satisfaction the words uttered by a dying man, as giving some sure evidence of his being in a state of salvation; sometimes pressing the sufferer to give expression of his own personal assurance of his being at peace with God. Whatever these may be worth at any time (and in the case of old and tried believers in Christ they will no doubt be often spontaneous, real, and edifying), yet assuredly, at all times, there may be something more satisfactory on which to rest our hopes, viz., the evidence of a Christian life. "By their fruits ye shall know them."

Our departed friend, even if he had not passed away so suddenly, was never, I think, likely to have been very demonstrative in words of his own religious feelings; it was not his nature. And though, no doubt, it will be true in the experience of many, that out of the abundance of the heart the mouth speaketh; yet I am convinced, from long and thoughtful observation, that the facility with which many people are ever ready to talk of such deep and serious subjects, arises not because they feel them deeply, but because they really feel and understand them so little. But his life was eloquent; and while he was honourable and upright in duty towards man, so was he mindful of his duty to God, and anxious to draw near His mercy-seat for help and strength. The last time I ever saw his venerable form, in life, was the Sunday before death in his place in this house of God; and on the last occasion of the celebration of the Holy Communion in February, though not well enough at the time to be present through the whole length of the morning service, he came in to join in that Sacrament, in which we commemorate the death of Christ, and by faith are enabled to be partakers of His precious body and blood. Well, then, may we say, by and bye, when we think of all these things,—“We meekly beseech thee, O Father, to raise us from the death of sin to the life of righteousness; that when we shall depart this life, we may rest in Christ, as our hope is this our brother doth.”

May this hope be a strong consolation to his sorrowing family. And may we all lay to heart the lessons such events teach us ; and trim our lamps, and gird up our loins and be ready, when our own summons shall be issued. It may be sudden ; it cannot be very distant for any. And " when the world that is, is becoming as the world that is to be ; when we begin to see earthly things indistinctly, and earthly sounds, like subterraneous waves, fall muffled on the ear, and more and more distinct looms forth the throne of the Invisible ; when we are almost past the barriers, and belong more to the dead than the living,--O God ! in that hour for a conscience void of offence, not only towards men, but towards Thee ; a conscience which shall certify us that we loved, prayed, believed when death stood afar off, as we would fain do at the moment when his grey shade is stealing over us ; and bystanders begin to whisper of us the ancient words : " Man giveth up the ghost, and where is he ? " *

* Woodford's Occasional Sermons.

A C H A R G E ,
DELIVERED TO THE
CLERGY OF THE DIOCESE OF MONTREAL,

On the 20th January, 1852,

AT

THE PRIMARY VISITATION,

HELD IN

The Cathedral Church of Montreal.

MY REVEREND BRETHERN,

The Primary Visitation of the Bishop of a new Diocese marks an important epoch in our ecclesiastical annals; and I doubt not that we all have looked forward to this occasion of our assembling together with no small degree of interest and anxious expectation. May the Spirit of Wisdom from above, and the Spirit of Love and of Strength rest upon us all, and overrule our purposes and deliberations, now and always, to the glory of God, the edification of the Church, and the salvation of our own souls.

It is my wish, in the first place, to direct your attention to the real position, which, as members of the United Church of England and Ireland, we occupy in this Diocese. While spiritually we are identified with the Church in the Mother Country,—emanating from her, using the same Liturgy, subscribing the same Articles, blessed with the same apostolic ministry, visibly forming part of the same ecclesiastical body, and claiming as our own all her mighty champions, confessors, and martyrs—yet in a political sense, and as regards temporalities, and everything that is under-

stood by a legal establishment, or as conferring special privileges above other religious communities, we are in a totally dissimilar situation. Whether it ever was contemplated in these respects to carry out the theory of the Church of England in Canada, certainly it never has been practically effected; politically considered, we exist but as one of many religious bodies, consisting of such persons as may voluntarily declare themselves to be members of our Church; and who thus associate together because they are agreed upon certain principles and doctrines, according to which they believe it to have been from the beginning the rule of the Church to serve and worship God. The abstract truth of any religious principles or doctrines in no way depends on the degree of countenance which they may receive from the authorities of the State, nor can there be the slightest advantage or wisdom, but quite the reverse, in putting forward claims of the nature above mentioned, which we cannot fully substantiate, and which, circumstanced as we are here, if they were to be granted to us to-day, it must be absolutely absurd for us to expect to maintain.

But while we have been held to be identical with the Church in England, this practical and essential difference in our political and legal position has never been provided for; and the consequence has been, that we have lost the administrative power provided for the Church by its legal establishment at home, and none has been supplied, adapted to our condition here. We seem to have been deprived of the ecclesiastical law of England, and have not been provided with any recognized and effectual means of self-government for those, who associate themselves together as members of our communion in Canada. The only alternative has been to seek a remedy in the discretionary exercise of Episcopal rule and superintendence; an alternative, which is not always available in all cases, and which, by casting too much weight and responsibility upon the individual judgment and discretion of the Bishop, has a tendency to deprive his decisions of much of that influence and authority which ought to attach to all the acts of the ecclesiastical body.

It cannot be thought unreasonable that we should all anxiously

seek a remedy for this evil. It was a full consciousness of our unsatisfactory state in this respect that influenced the Bishops assembled at Quebec at our recent Episcopal Conference, when we unanimously agreed amongst others, to a resolution expressing opinion almost identical with those which we lately embodied in the proceedings of our "Church Society," at one of the meetings of the Central Board, viz: "That in consequence of the anomalous state of the Church of England in these Colonies with reference to its general government, and the doubts entertained as to the validity of any code of ecclesiastical law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will, and not from the general body of the Church; and that therefore it was considered desirable that the Bishops, Clergy, and Laity of the Church of England, in each Diocese, should meet together in Synod at such times and in such manner as may be agreed; the laity meeting by representation, and that their representatives must be communicants." I most firmly believe that a provision, such as is thus recommended, for the purpose of supplying sufficient means of self-government for the Church, (having reference of course only to those who, by voluntarily joining our communion, must necessarily be subject to its rules), would not only have the happiest influence on the Church at large, but would also strengthen the true and legitimate influence of the Bishop, and cause increased reverence and respect for his office and authority.

The learned Thorndike, a divine by no means inclined to make light of the universally acknowledged law of the Primitive Church, that "without the Bishop nothing was to be done," thus expressed his opinions, writing just two hundred years ago:* "But if the rank of Bishops over their presbyters be not only a just human ordinance, but estated in possession of sixteen hundred years, without deceit or violence at the beginning, let me have leave to think it will be hard to show a better title of human

* Thorndike's "Primitive Government of Churches," ch. xiv.

right for any estate upon the earth. How much more when the possession is avouched to have been delivered from the hands and time of the Apostles, must it needs seem strange that the successors of their place should be destroyed by the sons of their faith. * * * He that acknowledgeth, and is glad to see these heads stand in their right place, looking back upon their beginning, which was to succeed the Apostles over several presbyteries, in the place which they held over all for the time, must needs miss their relatives, the bodies of these presbyteries in the government of the Churches, * * * * joining them with and under the Bishops, for assistance in all parts of the office hitherto proved common to both. * * * * He that aimeth at the primitive form, and that which cometh nearest the institution of our Lord and His Apostles, must not think of destroying Bishops, but of restoring their presbyteries."

The exact details of any measure, making provision for some sufficient ecclesiastical government and rule, need not be everywhere and at all times identical, but it should be effectual. It cannot be reasonable or just for so large a body, as our Colonial Church now is, to be left in its present anomalous and unprovided state. And from the first all ecclesiastical discipline and government seems always, as Churches became settled, to have partaken of a Diocesan character, in due subordination to the decrees and canons of the Church, as set forth in national, provincial, or general councils, and to the authorities and order of the particular body, ecclesiastical as well as civil, of which they formed a part, so that the general unity might not be broken. "Ridiculum est dicere," (writes St. Augustine, Bishop of Hippo, when asked to interfere in the concerns of another Bishop's Diocese), "quasi ad me pertineat cura propria nisi Hipponensis ecclesie. In aliis enim civitatibus tantum agimus, quod ad ecclesiam pertinet, quantum vel nos permittunt, vel nobis imponunt earundem civitatum episcopi fratres et consacerdotes nostri."*

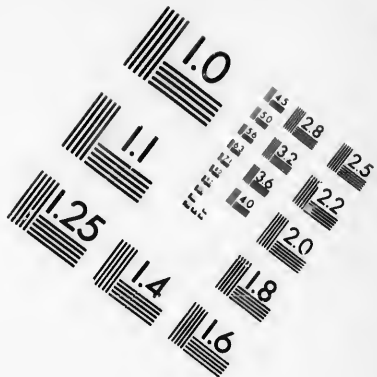
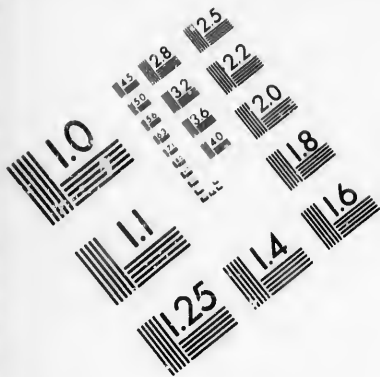
* S. August. Opera. Tom. ii. 65. "It is absurd to say that I can have any charge, except in what relates to the Church in the Diocese of Hippo. In other cities we only act so far, in what relates to ecclesiastical affairs, as our brethren the Bishops of those cities, and our associates in our holy office either permit us or lay upon us a duty."

But whatever may be the ecclesiastical constitution of the Church to which we belong, whatever provision may be made for its self-government, however suitably adapted to the circumstances in which we are placed in relation to the civil powers, and our fellow-citizens around us, it is still for us, my Reverend Brethren, to remember that, under any circumstances, no blessing can be looked for upon our nation, no growth and increase of spiritual life within her courts, unless there be also present with us faithful, godly, and laborious ministers, God's Remembrancers, Watchmen in Israel, who shall bear witness for the truth by their lives as well as by their doctrine, and point out to their flocks the way to heaven by walking in it themselves. The teaching of Gospel truths in the preaching, and the exemplification of Gospel obedience in the lives of the ministers of Christ are a great and powerful means in the hand of the Lord, for pulling down the strongholds of Satan and establishing the kingdom of God. But while publishing to others "the glad tidings" of salvation, let us for ourselves "make our own calling and election sure;" let us strive to observe that steady consistency of character in our general conversation, that gravity of deportment that becomes our holy office; and "keep our own bodies under, and bring them into subjection, lest while preaching to others we ourselves become eastaways."* Besides being our interest, this is our bounden duty for promoting the success of our ministry; since, whatever grace may attach to direct ministerial acts, "which be effectual, because of Christ's institution and promise,"† yet the prayers of an ungodly man can be of little use to others, and no unction can be hoped for to descend on the people from the skirts of our garments, unless we ourselves have received an anointing from above. Moreover unless we have analyzed the tear of penitence when dropping from our own eye, how can we recognise it when bedewing a brother's cheek? unless we ourselves have tasted of the bread of life, how can we describe to others its strengthening powers? unless we have drank of the fountain of life, how tell them of its cleansing and refreshing virtues? unless we ourselves "have been with Jesus," and with Him, "entered within the

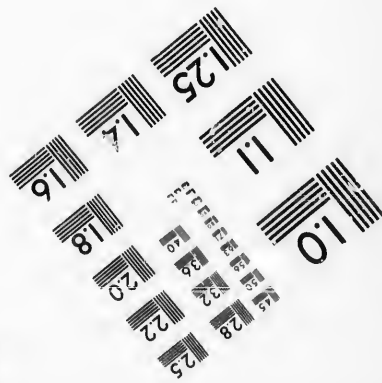
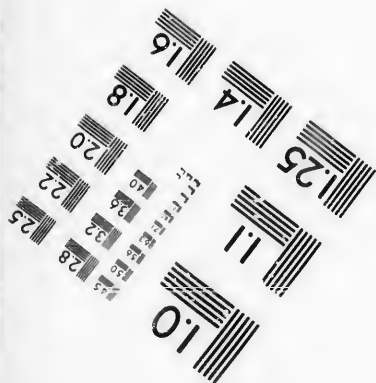
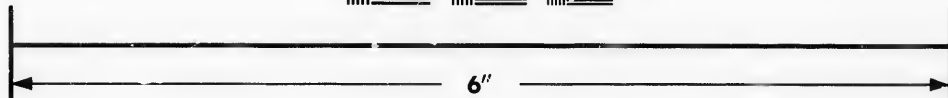
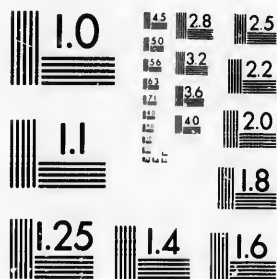
* 1 Cor. ix. 27

† Articles of Religion, xxvi.





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veil,"* how can we enlarge upon the excellence of His communion, the fulness of His temple, or the splendours of His throne?

The office and the work of the Ministers of the Church are thus strikingly described by one of our poets:—

“ There stands the messenger of truth : there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders ; and by him in strains as sweet
As angels use, the Gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart ;
And arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms,
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.”†

But we must look at the duties of the Clergy, not only towards those within our own communion, but also towards those who are without. The visible unity of the body of Christ is marred by the sins and weakness of man, and the unbeliever and the ungodly draw from thence much encouragement to gainsay the truths of revelation, and the plain requirements of the law of God. If, therefore, the differences that exist between various religious communities are not thought of material importance, they must surely appear to us to be unjustifiable and sinful; if, however, we think ourselves justified in maintaining them, we ought to be fully persuaded in our own minds of the grounds upon which they are founded. But in all such questions let it be our care still to maintain our Christian charity, to contend for truth, not for victory: to condemn, not persons, but their errors, and to be far more diligent in declaring positive truths, than in denouncing the belief or practice of our neighbours. A little religion is very apt to engender a violent spirit of partisanship; a larger measure of grace and knowledge, while it confirms us in our own position on better and clearer grounds, teaches us also more correctly in what way we ought to act towards others. “ We have just enough

* Heb. vi. 19.

† Cowper's Task : Book 2.

religion (says an excellent author,) to make us hate, but not enough to make us love one another."* "If we establish truth, error will fall of itself, not immediately perhaps, but gradually and finally. Belief cannot be forced. To attempt it will only generate hostility. But by the exercise of Christian virtues, by upholding the truth with meekness and gentleness, by putting the most candid construction upon the motives of them that be in error, by inducing them to view the truth from other points than those to which education or habit have accustomed them:—by such methods will the Christian religion be most successfully propagated."† If you endeavour to cultivate such a spirit, no one, whose opinion is worth listening to, will ever think the worse of you for being faithful to the specific principles of the communion to which you belong, or for being anxious to act up to the tenor of your ordination vows. Far otherwise; be assured that your truth and consistency will gain respect and confidence, your Christian moderation and charity will win love and souls.

The controversy between the Church of England and the Church of Rome, from particular circumstances, has been renewed with increasing earnestness of late years; and as we cannot but be deeply interested in every point at issue between them, so in particular are we, no less than our brethren in England, concerned in the question of the validity of the authority, in virtue of which the Pope has recently made several high ecclesiastical appointments in England. On the validity of the authority thus assumed rests the whole fabric of the Romish Church.

The question really at issue is the Supremacy of the Pope: a Supremacy not held to consist in a mere superiority of rank, power or jurisdiction, such as have been, or are exercised by patriarchal or metropolitanical Sees over other Bishops and Clergy, but in the fact that the Bishop of Rome, as successor of St. Peter, is the one Universal Bishop, Christ's Viceregent and sole Representative on earth, the only channel of grace, and that therefore, except as deriving through him there can be no Church, no grace, no salvation. If this assumption be true, no doubt it must be wrong on

* Quoted in the 451st No. of the Spectator.

† Jarvis's "Church of the Redeemed:" Preface, p. xiv.

any grounds to refuse submission ;* but if it be without foundation then may we feel not only justified, but, because of such assumption so much the more, bound to maintain those reformed doctrines and usages which we believe to be confirmed by the written Word of God, and to have the witness also and testimony of the Church from the beginning.

It is not now my purpose to go into the details of this argument, but I will just refer to a passage in the late "Apostolical letter of Pope Pius IX, re-establishing the Episcopal Hierarchy in England."

After alluding to "the Power of governing the Universal Church entrusted by our Lord Jesus to the Roman Pontiff," it sets forth that "the records of England bear witness that from the first ages of the Church, the Christian religion was carried into Britain, and that it afterwards flourished there very greatly; but that towards the middle of the fifth century after the Anglo-Saxons had been called into that Island, not only the common-

* "I am satisfied that a great many of the Laity of the Roman Catholics do not know the doctrines. It is a rule of their Church, as I have understood, that it is not necessary for its followers to know exactly what its doctrines are. There is what is called an *implicit* faith, admitted according to the established principles of that Church: and if a person can say, "I believe all which the Church believes and teaches," he is not required to explain what that is. This sufficiently signifies that he is docile, and devoted to the authority of his Church; and this, as I understand, is considered *the great virtue* of the Roman Catholic religion. To explain myself further, I can conceive that a person may hold all the doctrines belonging to the Roman Catholic Church, excepting whatever is connected with the Supremacy of the Pope; and yet if he had drawn these doctrines by the force and exercise of his own judgment from the investigation of the Scriptures, *he would not be acknowledged* as a person within the pale of their communion. He would not be connected with the body of the Church, as not being connected with its head. I rather think that he would be pronounced, from his not yielding in the one point of submitting to the Supremacy of the Pope, and the authority of the Church, as a person to whom by the rules of that Church, salvation must be denied." *Archbishop Magee's evidence before the House of Peers*, quoted in the notes to the *Christian Institutes*, vol. iv, p. 78.

wealth, but religion also was seen to fall into the most deplorable condition. But it is recorded that our most Holy Predecessor, Gregory the Great, immediately sent thither the Monk Augustine." The first connection of the Church in England with the Church and Bishop of Rome as such, was commenced by the Mission of Augustine, thus referred to in the Pope's letter. At the same time it is a well-established historical fact that though the Anglo-Saxon inhabitants were heathens and idol-worshippers, yet that there still existed in the mountains of Wales, and the West of England, where they had been driven by their conquerors, a primitive Church, the same which the Pope mentions as having "from the first been carried into Britain and which flourished there very greatly," which Church was presided over by seven Bishops of their own, who met Augustine in conference soon after his arrival, in the year 596. Moreover they asserted their right to continue their own ecclesiastical customs, having never read in the Bible, or been taught as an Apostolic rule, that they owed any special obedience to the Sec of Rome. And it is furthermore a circumstance not to be forgotten that Gregory the Great himself, the very Bishop of Rome, who sent over this Missionary to the Anglo-Saxons, most pointedly declares the unlawfulness of any one Bishop setting up a claim to supremacy, or assuming the title of Universal Bishop. "Therefore (he says, writing to the Emperor Mauritius) I am bold to say, that whoever uses or affects the style of Universal Bishop, has the pride and character of Anti-Christ, and is in some measure his harbinger in this haughty quality of mounting himself above the rest of his order. And indeed, both the one and the other seem to split upon the same rock. For as pride makes Anti-Christ strain his pretensions up to Godhead, so whoever is ambitious to be called the only or universal prelate, prefers himself to a distinguishing superiority, and rises, as it were, upon the ruins of the rest." And again he writes, "if that Universal Prelate should happen to miscarry, the whole Church must sink with him."*

It would be easy to bring a multitude of examples to prove

* Collier's Ecclesiastical History, Book 2.

that whatever deference may generally have been paid by the Western Church (for the Eastern Church has in all ages witnessed against the Papal claims) to the Bishop of Rome, as being the chief ecclesiastical authority in the ancient capital of the Empire, still obedience or submission to his authority or decisions was never held as a necessary article of faith, or his supremacy acknowledged; but I will only instance one special case, and that occurring in the middle of the third century; when under the presidency of no less a man than St. Cyprian, Bishop of Carthage, a Synod of eighty-five African Bishops, with the Priests and Deacons, (much people also being present) was assembled at Carthage, to determine the question of the validity of the Baptism of Heretics; and it was unanimously decided against the judgment of Stephen, then Bishop of Rome, and the custom of that Church.* And the great St. Augustine, differing from Cyprian upon a point connected with the same question, quotes approvingly Cyprian's own words to show, that no one Bishop has a right to impose his opinion, as binding upon the rest. "Non solum ergo mihi salvo jure communionis adhuc verum quærere, sed et diversum sentire concedit. Neque enim quisquam nostrum (inquit Cyprianus) episcopum se episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit."† And it does seem extraordinary, if it be as binding on the conscience to believe in the supremacy of the Pope as it is in the atonement of Jesus Christ, that it is left in Scripture to be supported by the very slender testimony of one or two passages of doubtful interpretation; and that St. Paul in all his preaching never hints at such a necessity, while he specially sets it forth as a claim to consideration, and mark of his faithfulness, that he had withstood St. Peter to the face, when he thought him in error.‡ "And is it

* Poole's Life of St. Cyprian, p. 366.

† St. Augustine: Opera, Tom. ix, 110. "He not only therefore grants to me the right, without any breach of our full communion, to search out the truth in this particular, but also to differ from him. For none of us (says Cyprian) sets himself up as a Bishop of Bishops, or binds down his colleagues, by any tyrannical assumption of authority, to a compulsory obedience."

‡ Gal. 2. 11.

not marvellous (asks Dr. Barrow, in his matchless and unrefuted treatise on this subject) that Origen, St. Hilary, St. Cyril, St. Chrysostome, St. Hierome, St. Austin, in their commentaries and tractates upon those places of Scripture, "Tu es Petrus," "Pasce oves," whereon they now build the papal authority, should be so dull and drowsy as not to say a word concerning the Pope."*

The rejection of this unwarranted usurpation of authority over all other Churches by the Bishop of Rome, was the first actual step, and practically the most important one, in the Reformation of the English Church in the sixteenth century; and being thus set free from all foreign jurisdiction, and consequently from any necessary submission to every custom, or belief in every doctrine, which may happen at the time to be in force at Rome and to have the papal sanction, the Church in England was able to consider in detail what further reforms either in doctrine or discipline were required. It was not a work completed at once, or by one generation of men; but in the end it resulted in two inestimable blessings, which we now possess as our inheritance, which have preserved to us "the truth once delivered to the saints;" and which, I trust, we shall faithfully hand down to those that come after us.

The first and greatest of these blessings was the Bible, which now once more received its due reverence and regard; and, having been translated into the language known and used by the people, was placed by command in all churches and places of public worship, that it might be read by all for their guidance and comfort, and be referred to by all who, respecting any matters of faith or doctrine, wished to "search the Scriptures to see whether these things were so."† And it is the great excellence of the Church, to which we belong, that, in all her formularies and articles, she shrinks from no enquiry, and fears no comparison with the Written Word; and teaches expressly in her 6th Article, that "Holy Scripture containeth all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as

* Christian Institutes, vol. iv, page 160.

† Acts, xvii. 11.

an Article of Faith, or be thought requisite or necessary to Salvation."

The other blessing I refer to is "The Book of Common Prayer," which serves not only as our guide and assistant in public worship, and in most simple and spiritual language leads us with one mind and one voice to praise and worship God; but it also provides us with confessions of faith, and standards of doctrinal truth, by means of which the maintenance of a full and pure system of Christian belief is always preserved, and the Gospel-message necessarily set forth before men.

The weakness of man is so extreme, the temptation to evil so great, and false doctrine so agreeable to our natural inclination, that we may truly bless God that we have not been left, each of us to search out for himself, without such a guide to help us, the great and essential truths contained in the Word of God.* And when we number up the amount of the ever-varying and increasing interpretations affixed to the same passages of Scripture, and affecting most important doctrines: and when we so often hear of the falling away of whole congregations, as well as of individuals, from the faith, which once they believed and maintained, we ought not lightly to estimate the mercy of God in allowing us,

* "Q. What need we catechisms, while we have the Bible?

"A. Because the Bible contains all the whole body of religious truth, which the ripest Christian should know, but are not all of equal necessity to salvation with the greatest points; and it cannot be expected that ignorant persons can cull out these most necessary points from the rest without help. A man is not a man without a head and heart, but he may be a man if he lose a finger or a hand, but not an entire man, nor a comely man without hair, nails, and nature's ornaments. So a man cannot be a Christian or a good and happy man, without the great, most necessary points in the Bible, nor an entire Christian without the rest. Life and death lieth not on all points alike, and the skilful must gather the most necessary points for the ignorant; which is a catechism."

"Q. But are not the articles of our Church, and the confessions of Churches, their religion?

"A. Only God's Word is our religion as the Divine rule; but our confessions, and books, and words, and lives, show how we understand it."
—*Baxter's Catechism.*

together with the free use of the Written Word, to possess "the Book of Common Prayer." It is true, that notwithstanding the assistance and guidance thus provided for us, there will still be evils to correct, and deficiencies to deplore;—there may be also some seasons of less light and less holiness than others, and individual pastors may be untrue to their profession, and teach that which is contrary to the mind of the Church, and her continued faithful testimony. But, as a Church, she can scarcely fall away; she bears her own unflinching witness to the same great principles and doctrines; and through the influence of her own expositions in "the Book of Common Prayer," after a time either forces back, as it were, her erring ones to believe and confess the truth, thus set forth, "as it is in Jesus," or causes them to go out from her, because they do not belong to her. The influence of such an authorized exposition of the Church, so simple, so scriptural, to which the Clergy are required to subscribe their unfeigned assent, and pledge themselves to conform, and which serves as the general Liturgy to be used in all our places of worship, cannot but be most beneficial, as a standard of doctrine, and witness of the identity of that Reformed Faith, which it embodies. Any mere subscription to a confession of Faith, or Articles of Religion, by the Clergy at their Ordination, or Institution to a charge, can never produce the same results. Such a subscription is an act complete in itself and testifying to the opinions of the subscribers at the time, but carrying with it no perpetual check, and bearing no audible testimony in case of subsequent unfaithfulness. Notwithstanding the many trials and persecutions which the Church of England has undergone during the last three centuries, notwithstanding the violent controversies, which occasionally, as now, have been raised within her own communion, yet she still holds fast to the same great Catholic truths, continues faithful to the principles upon which she was reformed, believes only what the Church has always believed, and preserves her unity with the whole body of Christ, "built upon the foundation of the Apostles and Prophets, Jesus Christ being himself the chief corner-stone."*

* Ephes. ii. 20.

To you, my brethren, however, who officiate as Ministers of Christ, and conduct the public services of the Church, it belongs to see that the people, who wait on your ministrations, have the full benefit of that provision, which has thus been made for them. Let not any irreverence or carelessness, on your parts, in the performance of your duties, lead the people to forget the nature of these services, or to *Whom* it is that your prayers are addressed. Teach them by your manner, as well as by your words, the meaning and importance of the work, in which you are engaged, and that "God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about Him."* There is no one point perhaps (especially with the mixed population amongst whom you dwell) which it is more necessary to keep ever before them; without it your "prayers will be an abomination to the Lord,"† an insult to His Majesty: and the rich blessings of the Gospel will be an encouragement to sin. However rude the building in which you may assemble for divine worship, however few or humble the worshippers, "where two or three are gathered together in the name of Christ, there He is present in the midst of them;" therefore be ye very careful how ye pray, and what ye speak. Remember that your business is not merely to deliver a message or to preach certain important doctrines, but to watch over your flocks and to train souls for heaven; so that they may be fitted to join with the people of God in those holy and blessed services, which will be the employment and the joy of the followers of the Lamb for ever and ever.

In the use of "the Prayer Book," as a standard of doctrine and exposition of, faith, it should be our object, as far as may be to set up to its teaching; and to receive what it teaches in a simple and literal meaning, without overstraining its words, or explaining them away to suit other systems, or private interpretations. Without too curiously defining the exact extent or manner of the operations of grace, we are always warranted in adhering "to the law and to the testimony" given for our use, that the Sacraments are "outward and visible signs of inward and spiritual grace, given

* Ps. lxxxix. 7.

† Prov. xxviii. 9.

unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof;”* and that “Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses and effectual signs of grace, and God’s good will towards us by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.”† There is nothing unreasonable in the fact that Christ works by means provided for our use, and by ordinances appointed by Him: but it will be perverting those means, and making those ordinances of no effect, if we rest in them as the end, or consider them of any force or value except as leading us to Christ. As the Bible itself, from Genesis to the Revelations is but the history of man’s fall, and his redemption by Christ, so also it is with the Church and all her ministrations; “being born in sin, and children of wrath, we are hereby made children of grace,” and are taught “heartily to thank our heavenly Father that He hath called us to this state of salvation;” and to “pray unto Him to give us His grace, that we may continue in the same unto our life’s end.”‡ Whatever we do, whatever ordinances we attend with an intelligent spirit, must constantly remind us of the evil of sin, and of our lost estate by nature, and that it is by grace only we can be saved;§ and that as our persons can only be justified for Christ’s sake, so that we may have access to the Father, as our reconciled God, so only by the gift of the Spirit, purchased for us by Christ’s blood, can we ourselves be sanctified, or enabled to do that which is well pleasing in God’s sight. May we all walk worthy of this our calling in Christ; and “work out our salvation with fear and trembling, because it is God that worketh in us both to will and to do of his good pleasure.”||

But where shall we look for a supply of those faithful, godly,

*Church Catechism. †Articles of Religion, xxv. ‡Church Catechism. §“We must note that in a Christian man there is, first, *nature*; secondly *corruption* perverting nature; thirdly, *grace* correcting and amending corruption.” *Hooker’s Sermon*, ‘A remedy against sorrow and fear.’

|| Phil. ii. 12, 13.

and laborious ministers to whom I alluded before, and without whom, not only will it not avail to perfect our ecclesiastical organization, and make arrangement for our better government and discipline, but the purity of our reformed faith will be unvalued, and our public services without a blessing. In former times the Church in these Colonies looked almost necessarily to England, both for the maintenance of her ministers, and also for the ministers themselves, who were to officiate. "Beautiful upon the mountains," and amidst the woods and desolate places of Canada have been "the feet" of many of those holy and self-denying men, who were the first to "bring good tidings and publish peace"* to the rude settlers in the wilderness—men whose names live in honour amongst us, and the fruit of whose labours we are now enjoying. There may, however, be reasons why we cannot, if we wished it, depend upon a continued supply from this source; and if it were available, it might not always be desirable.

It is impossible to estimate too highly the dignity and excellence that in reality belongs to the character of the true missionary; or the importance of the work to which *they* devote themselves, who, "counting the cost," constrained by the love of Christ, have "left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for His sake and the Gospel's,"† that they may go forth and preach among perishing sinners "the unsearchable riches of Christ." But men of such stamp and character are not to be called forth on every cry for help; and the immense extent of missionary work now carried on by the Church, and the many more exciting and interesting scenes of labour open before them, render it every day less likely that, if such there be, they will cast in their lot with us. While to any good and faithful men (and others we cannot wish to associate with us here), who have been educated, and are qualified for the ministry at home, our low estate can seldom permit us to offer any thing equal to what their services deserve, and can command as a remuneration in England. If then we are to have a trained and educated Clergy, we must look, for anything like a regular systematic supply, to training up a native ministry of our own. And there are some advantages in such a plan

* Isaiah lii. 7.

† Mark x. 29.

which could not be obtained any other way; though we may not at once be able to make every provision for this which seems requisite.

It was hoped that by the establishment of McGill College in this city, the Church would have possessed an institution capable of supplying us with what we require. The difficulties and disputes, that have hitherto destroyed the usefulness of that munificent bequest, are much to be deplored; and, on every public ground, I sincerely wish that they may be removed and settled. But whether it will ever become an efficient institution, and if so, whether we shall be able to associate ourselves with it, or otherwise to provide here for the education of candidates for the ministry, it is impossible for me to say. Still in the meantime, we are not left wholly without resource. The College which the Bishop of Quebec, while administering the affairs of the undivided Diocese, founded at Lennoxville, in 1845, has already supplied us with no less than ten of our present Clergy,—and these not the least faithful of our body. And though it is not now within the limits of this Diocese, it is still open for us to enjoy the benefit of it, and I have myself been appointed one of its Trustees.*

There are at present seventeen students resident there; and every year receiving that increased support which it so much needs and deserves, I trust the tone and character of the Institution will be rising, its usefulness more generally acknowledged, the proficiency of the students more advanced, and their training more complete.

* The two Dioceses of Quebec and Montreal are placed upon an equal footing in every respect, as far as is possible under the charter. The Bishop of Quebec being constituted by the charter, Visitor of the College, the only way in which the Bishop of Montreal could become officially connected with it, was by accepting the office of Trustee. But all the powers given to the Visitor, by the rules of the College, have been given to the Bishop of Montreal; and the grant of £300 sterling from the S. P. G. for Divinity students, is enjoyed equally by both Dioceses. Another of the Trustees also belongs to this Diocese.

(By the *Royal Charter* establishing the College as a University in 1855 and giving it the privilege of conferring Degrees in Divinity, Arts, Law, &c., the senior Bishop of any Diocese in Lower Canada was constituted President, the other Bishop or Bishops Vice-Presidents: so that on the death of Bishop Mountain I became President of the University and of the Corporation, and about an equal number of Trustees are now belonging to each Diocese. *Note in 1865.*)

Doubtless the first and most important point in that training, is the formation of the students' character; that their thoughts and tempers, and habits of life and conversation may be conformable to the work and office which they seek to undertake; that they may be men of thoughtful, religious, and pious minds, fully impressed themselves with the importance of those truths, which they are about to preach to others. Without this foundation no superstructure of acquired knowledge can be raised of any efficient value for the work of the ministry. And at the age of twenty-three, at which candidates are presented for Deacon's orders, whatever practical experience may be wanting, the character in all essentials ought to be formed, and the choice made. But though this be especially necessary, we must not undervalue the importance of possessing, if possible, a learned, as well as a pious clergy. It is true that there may be spheres of duty, in which classical acquirements may seem unnecessary, and erudition thrown away; but when all the world is agitated by an enquiring spirit, when all those around us are making progress in knowledge, when truth is assailed on every side, and by every weapon, when new forms of controversy are forced upon us, or old ones reproduced, it becomes us to look well to all our armour; to be "the scribe instructed unto the kingdom of heaven, who is like unto a man that is an householder, which brought forth out of his treasures things new and old,"* and we must "be ready always to give an answer to every man that asketh us a reason of the hope that is in us."†

The proverb, no doubt, still holds good that a "prophet has no honour in his own country," and especially it is too much the custom in many quarters to look with a disparaging eye upon every thing of Colonial growth, in comparison with productions of the Mother Country. But if we never for an instant can pretend to put ourselves in competition with the valued and time-honoured institutions of England, we may yet be able to train candidates for the ministry, who shall in every respect equal most of those who may be likely, under present circumstances, to be sent out to us from home, as missionaries, or candidates for ordination. And we moreover shall then ourselves know well all their quali-

* Matt. xiii. 52.

† I Pet. iii. 15.

fications and character; and if we know their weaknesses and failings, we shall also know to what we have to trust in them as grounds of hope and expectation of usefulness. They themselves also will have this further advantage, that they will be well acquainted with the country and the people, with their habits of life and thoughts; and will be prepared with more accurate knowledge to enter (if it prove necessary) upon any controversies, which may be prevalent here, but which may be comparatively unknown or unheeded in England. And above all they will be fully alive to the nature of the work, which they are undertaking, and enter upon it with a full consciousness of its trials and difficulties, and will therefore be more likely to rest satisfied with their lot. Indeed, when I witness the spheres of labour in which our clergy may be called to officiate; where they must often be "hoping against hope," patiently toiling "for souls that will not be redeemed," cut off from all those who can appreciate and sympathize with their previous tastes and habits, with many an anxious intruding thought as to the future prospects of those around them in their own family, I cannot but feel how essential it is that they should be men of strong and settled faith, who in humble dependence upon God are satisfied to do His will, committing to Him all their ways, laying up their treasure with their heart in heaven. For men of such a spirit, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."* Whilst we, if we be otherwise minded, though now we may be had in honour, and our cup may seem full, shall give way to them "in the regeneration," and "begin with shame to take the lowest place." There is some excellent advice bearing upon this point in a short passage from Bishop Taylor's "Holy Living," which will not be out of place for any of us: "God is master of the scenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, *if this please God, let it be as it is*: and we, who pray that God's 'will may be done on earth as it is in heaven,' must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances; and

* Isaiah xxxv. 1.

if their employment be crossed by a higher decree, they sit down in peace and rejoice in the event; and when the angel of *Judæa* could not prevail on behalf of the people committed to his charge, because the angel of *Persia* opposed it;* he only told the story at the command of God, and was content, and worshipped with as great an ecstasy in his proportion as the prevailing spirit. Do thou so likewise: keep the station where God hath placed you, and you shall never long for things without, but sit at home feasting upon the Divine Providence, and thy own reason, by which we are taught that it is necessary and reasonable to submit to God."

I shall dismiss this subject with one remark respecting "testimonials," specially those required by all candidates for orders. The Church has carefully provided that there shall be every possible means taken to prevent improper persons intruding into the holy office of the ministry. It is hardly possible for the Bishop himself to know intimately the private life of every candidate; but three clergymen, or tutors of his College, must, in the case of every one offering himself, certify "that having been personally known to them for three years last past, and *having had opportunities of observing his conduct*, they verily believe him to have lived piously, soberly, honestly, &c., and that in their conscience they believe him to be as to his moral conduct, a person worthy to be admitted to the sacred order of Deacon."† Public notice is also given in church, in the place where the candidate usually resides, calling upon "*any person* who knows any just cause or impediment, why he should not be ordained, to declare the same to the Bishop." Now these were not meant to be mere unmeaning forms; and I consider by granting testimonials on any occasion, and specially for this purpose, that you are performing a most sacred and solemn duty, upon the due discharge of which must rest most serious and important consequences to the welfare of the church and the salvation of men.

There are many other topics of deep interest and concern, upon which I might naturally on this occasion have wished to address some observations to you; but some of these I have recently made

* Dan. x. 13.

† Form of Testimonial.

subjects of remark in my "Pastoral Letter;" and others have been carefully considered at the Episcopal Conference held at Quebec in October last, the minutes of which will, I expect, shortly be laid before you. I should otherwise not now pass over without separate and grateful acknowledgement the operations of "the Society for the Propagation of the Gospel" in this Diocese. One department, however, there is which presses most seriously upon our attention, and which bears immediately upon, and is scarcely second to, your own direct ministerial duties; I mean that of *Common Schools* for the great body of the people.

The system, which has lately been pursued in connection with the grants made by the Provincial Government, has proved very generally to have failed in effecting any practical good, or in satisfying the just expectations of the people, at least, in those parts of the country which I have visited. But we ought to bear in mind that such a work must be attended with considerable difficulty, to superintend it and carry it into operation successfully on any general plan. The impossibility of obtaining a due supply of competent teachers is one great obstacle at present; but this will, it is to be hoped, be in some measure obviated before long, by the establishment of a Normal School in this city, at which they may be trained and taught. Then, in many of the country districts persons can scarcely be found, who are qualified and willing to act as Members of the Boards of Management; or if they so act, it is not always perhaps with due impartiality. I may think that more interest would be excited and a better supervision often exercised, and more liberal help from private means often elicited, if greater facilities were offered for connecting these schools, where practicable, with particular churches. But whatever be the plan adopted, I hope we shall be anxious to assist in the great work of educating the people; and not unfairly raise difficulties or objections, because we cannot have every thing settled after our own plans, if the Government take the matter up in a liberal and equitable manner, and provide some efficient system of inspection to certify that the public money, annually voted for education, does really help forward the great object for which it is given. We all must be convinced that in a country like this, where every thing is in a transition state, and full of progressive development,—where the rude

settler of to-day rapidly becoming a thriving landholder, is before many years, often the chief inhabitant of his district,—it is no unimportant matter to the state, as well as to the individuals, that his rising family should receive such an education as may qualify them to fulfil those duties of citizenship and those offices in the state, which must necessarily devolve upon them. Let us, as Churchmen, do all we can ourselves effectually to promote this necessary work, with whatever machinery the means at our disposal may furnish us; and let us rejoice to see that done by others, which we cannot do ourselves, if only it be done sufficiently. Our *Diocesan Church Society* having been so fully brought under your consideration already, I need not further allude to it now, than to say that this work of education is its especial province, if we can from any quarter obtain means for actively engaging in it.

The subject of "the Clergy Reserves" is still made matter of discussion, and will no doubt be again brought before Parliament during the ensuing Session. The amount which we receive from that source is not very large, though far more than we should wish to lose. But a greater question seems at issue in connection with this matter, than one merely involving certain pecuniary considerations. If this grant, originally made for the maintenance of the Protestant religion, and ratified repeatedly by every form of law, and by the authority of both the Imperial and Provincial Parliaments, is not to be kept for the special purpose of its original appropriation, upon what principle are any religious endowments ever to be held sacred, or what reliance is to be placed in the security of property in these Provinces, or what faith in legislation?

Also with regard to the two Church Bills which passed through the Provincial Legislature last session, the one for *the Incorporation of our Church Society*, and the other making provision for *the management of the Church Temporalities of this Diocese*, it is evident that the principles upon which they were opposed must lead to the overthrow of all acts of incorporation for religious purposes. We wish not to interfere with others: we only ask for powers sufficient to enable us to manage satisfactorily our own temporalities; and it really seems a greater act of injustice to us to deny us this request, because some parties object to all such incor-

porations, than it can be an injury or a grievance to others, that it should be granted.*

Finally, my Rev. Brethren, if the present be with us in many ways "a day of small things," it is also, I feel sure, a day of hope; if we are conscious of our weakness we must only be led by it more earnestly, in dependence on God's blessing, to seek to "strengthen the things that remain." But although we be little among the mighty gatherings of the people around us, yet have we fellowship with a countless host, whose tents are spread throughout all the world, and whose voices are heard in one united strain of prayers and praises in the courts of the Lord's House. The world is

* While these bills were under discussion in the House of Assembly, they received the decided and candid support of the Hon. Mr. Lafontaine, (the premier of the late ministry, and a Roman Catholic,) and of the Hon. Mr. Hincks, (the premier of the present ministry, and a Unitarian.) Mr. Hincks, when speaking in favour of them, said: "There was unfortunately a strong feeling against the Church of England, and he deeply regretted it. He was determined that he would endeavour to do justice to the Church of England. He would do that justice to the Church of England which he would do to every other Church in Canada. What do they ask in this bill? simply the power of holding property, and managing their own affairs." And in reply, Mr. Hincks said: "He belonged to a body of Christians who were very unpopular in the Province, and have very little weight; and although he never boasted of what Church he belonged to, he never shrunk from any occasion of stating that he belonged to the body known as Christian Unitarians. There are two congregations in this Province; and a few years ago he asked for them the very same privileges now asked for by the Church of England. That act passed this House without a dissentient voice. It gives us all we want, simply to manage our own affairs, exactly as the Independents do. It is easy to understand that persons, who have that form of managing their Church affairs, do not require an Act similar to that now asked by the Church of England. But we get the privileges we ask for, and he would like to know whether in that case it is proper to stand up and refuse a large body of Christians the power to manage their own affairs in the way they desire to do. But at the present time there seems a disposition to refuse every thing like justice to the Church of England."—*From the report of the debates in the House of Assembly, as given in "The Globe" of June 28, 1851.*

everywhere full of excitement, eager after progress, and pleased with novelty ;

Human kind rejoices in the might
Of mutability.*

But the Church of Christ, like her great Head, is in all her great principles of faith and doctrine "the same yesterday, to-day, and for ever."† She may be rich or poor, settled or missionary, persecuted by a Diocletian, or served by a Theodosius, but still her identity as a spiritual body is maintained, her faith unchanged, "built upon the foundation of the Apostles and Prophets, Jesus Christ being himself the chief corner-stone." Nor shall the principles of "Apostolic order and Evangelical truth," by which we stand, fail, though the light be quenched in one or more of its present candlesticks. The English Church of the Reformation, for a while insular, now has her home in every quarter of the world. She embodies facts which are known and recognized. She appeals both to the Bible as the foundation, and to Catholic testimony as the witness of "the faith once delivered to the saints." She has been planted and taken root in these Provinces, in the United States, in the East and West Indies, in Australasia, in Southern Africa, and everywhere has raised up seed, and is full of reproductive life.

And now unto the Great Head of the Church, and to God the Father, invisible, eternal, with the Holy Spirit be ascribed all praise and glory, giving thanks for past mercies, and praying that we may have grace to keep us from falling into sin or error. And "peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."‡

Out of fifty-one officiating Clergy in the Diocese, fifty were in attendance at the visitation ; and altogether, including Clergy from the Dioceses of Quebec, Toronto, and New-York, fifty-eight were present.

* Wordsworth.

† Heb. xiii. 8.

‡ Ephes. vi. 23, 24.

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ADDRESS TO THE SCHOLARS

OF THE

UNITED SUNDAY-SCHOOLS,

CONNECTED WITH THE CHURCH OF ENGLAND, IN THE CITY
OF MONTREAL,

SEXAGESIMA SUNDAY, FEB. 3RD, 1861.

RISE AND PROGRESS OF SUNDAY SCHOOLS.

MY YOUNG FRIENDS,

The service here this afternoon, in this Cathedral, is with special reference to our Sunday-schools. Though your usual places of worship are different, and you are gathered together each Sunday in different schools, yet now on this day, the first Sunday in the month of February, as was done on the same day last year, you have all come together here, with your teachers and superintendents of your schools, accompanied by all the Clergy of the Churches in the City, that we may join together in one united act of common worship; and that I, as your Bishop and chief pastor, may have the opportunity of speaking to you some words of exhortation and encouragement.

Such an occasion then may well, in the first place, remind us of much that we have in common, one with another; and how much it is our bounden duty, as well as our privilege, to learn "to live as brethren:" keeping in remembrance the words of St. Paul, how that "we being many are one body in Christ, and every one members one of another." We are brethren by creation; but that is a brotherhood embracing all the world. As Christians we have a closer, holier bond in Christ; and as members of the Church of England, we share in the same ministry, use the same public services for divine worship, and have the same English Bible, as a source of comfort, light and knowledge.

It would be well sometimes to think how much we owe to God for allowing us these privileges and means of grace. As you grow up and learn more about the history of the Church, you will better know all the trials and dangers which encompassed the Church of England, before it reached its present condition, and was reformed from all the abuses and superstitions that had troubled it in former ages. You will also be better able to value the Book of Common Prayer provided for our use; and the excellent version of the Word of God, which we have in our authorized English Bibles.

Contrast our present state, for instance, with the time when Wickliffe first set about the translation of the Bible into English. In the year 1229, about 150 years before Wickliffe had completed his great work, a Canon had been passed at the Council of Toulouse to this effect: "We also forbid the Laity to possess any of the Books of the Old or New Testament, except, perhaps, the Psalter or Brevier, for Divine offices, or the Hours of the Blessed Virgin, which some out of devotion wished to have; but having any of these books translated into the vulgar tongue, we strictly forbid." It was in the spirit of this prohibition that the efforts of Wickliffe were met, and so far successfully, that it was still very nearly 200 years, after he had first translated the Bible into English, that the full and free use of it in their native tongue was allowed to the people. Then at length it was, in the year 1538, that the King's warrant was procured, allowing all his subjects, in all his dominions, to read it without constraint or hazard. And the King also issued a proclamation requiring English Bibles to be set up in all the Churches. In these days we hope to find one or more copies of the Bible in every house, possessed by the inmates.*

* In the notes to a sermon preached by the Rev. Ernest Hawkins, at the chapel of the Honourable Society of Lincoln's Inn, London, and published in 1858, there are the following statements given, on this subject: "The Scriptures, even in the Latin version, had long become a sealed book to the people: and the Roman See, in proportion as it extended its supremacy, discouraged or proscribed the use of such vernacular versions as existed. This it did, not lest the ignorant and half informed should mistake the sense of Scripture, nor lest the presumptuous and the perverse should deduce new errors in doctrine, or more fatal consequences in practice, from its distracted language; but in the secret and

But it is to assist in teaching you the value and use of your Bibles, as the Word of God, and the great truths of the Christian faith contained therein, which are set forth and explained by the Church in short summaries in the Catechism, and other simple compositions, that we are anxious to gather you together in our Sunday-schools; and that thus teaching you, we may train you up as intelligent and faithful members of Christ's holy Catholic Church, in which we have been called to act as ministers and stewards. And I will, therefore, take this occasion to speak to you a few words respecting Sunday-schools, which may, I hope, lead you to think of them, and attend them, with more interest and advantage for time to come.

Sunday-schools are so general now, so almost a necessary appendage to every congregation, that they are looked upon as matters of course; but it was not always so; even as the Bible, which is now so common a possession, was to our forefathers a forbidden treasure. I will then look back with you less than eighty years, (during the lifetime of many now still surviving), and we may see the first commencement of the working of these Sunday-schools, about which you may like to know a little, which you may not have heard before, though probably most of your teachers are well acquainted with all the circumstances.

The originator and founder of the present system of Sunday-schools was Robert Raikes, of the city of Gloucester, in England. His father was the editor and sole proprietor of a weekly journal in that city. The first object which drew forth the exertions of this friend of mankind, was the wretched state of the county Bridewell, within the city, which being a part of the county gaol, the persons committed for petty offences associated, through neces-

sure consciousness that what was now taught as Christianity, was not to be found in the written Word of God." *Southey's Book of the Church, 4th edition, p. 172.*

And writing about sixteen years ago, the Rev. Hobart Seymour states, that he could not procure a single copy of the Scriptures in the Roman language, and of a portable size, in the whole city of Rome; and that when he asked the booksellers the reason of their not having the sacred volume, the answer was, in every instance, "It is prohibited."—*Mornings among the Jesuits at Rome, p. 133.*

sity, (so defective were the arrangements) with felons of the worst description. And whereas extreme ignorance was very properly considered by him as the principal cause of their vices, which brought them to this deplorable position, precluding all hope of any lasting or real amendments from their punishment, his great desire was, if possible, to procure for them some moral and religious instruction. But he soon found, from personal experience, what up-hill work he was engaged in, while he was endeavouring to humanize those dispositions that had been long inured to habits of violence and self-will. He could not but have observed the slowness and dulness of scholars, unaccustomed to any application of the mind, except to mischief, and how very unsusceptible, even such as were willing to learn, were of literary, moral or religious instruction. The return of every Lord's Day, which gave opportunity to the lower classes to shew themselves, exhibited to his view, in all parts of the city, multitudes of the rising generation of the poor, pursuing, as he conceived, precisely the same course of life which had been so unfortunately adopted by those already mentioned, whom he had visited in the gaol. The streets were full of noise and disturbance every Sunday; the churches were totally unfrequented by the poorer class of children, and very ill-attended by their parents; they were nowhere seen employed as they ought to be. And had they been disposed to learn, or attend to anything that was good, their parents were neither willing nor able to teach or direct them. They seemed to be in the high road to perdition, unless something could be done to rescue them. It then occurred to this good man, Mr. Raikes, and to an excellent clergyman to whom he complained of the sad state of those poor children, that great indeed would be the benefit, as well to the community as the children themselves, if any method could be contrived of bringing them under proper restraint, and instilling some good principles into their minds. The foundation they well knew, must be laid in the fear and love of God, in a reverence for the duties of religion, and for all things relating to the divine honour and service. Mr. Raikes soon began to make known his intentions to the parents, and without much difficulty obtained their consent, that their children should meet him at the early service performed in the Cathedral Church on the Sunday morning. The

numbers at first were very small ; but their increase was rapid. The gentleness of his behaviour towards them, the allowances they found him disposed to make for their former misbehaviour, which was caused so much by want of better teaching, the amiable picture which he drew for them, when he represented kindness and benevolence to each other, as the source of real happiness ; and wickedness, malice, hatred, and ill-will, as the cause of so much misery in the world ; the interest which they soon discovered him to have in their welfare, which appeared in his minute enquiries into their conduct, their attainments, their situation, and every particular of their lives ; all these circumstances soon induced them to assemble with eagerness at his bidding, and to be instructed by the labours of their best friend. Mr. Raikes soon saw himself surrounded with such a gathering as would have disgusted other men less zealous to do good, less earnest to diffuse comfort, exhortation and blessings to all around him than the founder of Sunday-schools. The children now began to look up to him with such a mixture of respect and affection, as endeared them to him, and interested him still more and more in their welfare. At first they were, as it may be supposed, utter strangers to the common forms of public worship ; and it required some time to bring them to a decent observance of even the outward ceremonies of religion,—I mean to teach them to kneel, to stand and sit down, in the different parts of the service. But watching him, they learned to follow his motions before they could be made as yet acquainted with the reason for them.

But it was by no means his desire or intention that the observance of the Lord's Day should end here, with their attendance on this early service in the Cathedral. To prevent them running about in wild disorder through the streets during the day, was the great object which he had in view, and to place them under the care of proper persons, to instruct them in their Christian duties, was the leading object of his wishes. And he soon obtained the assistance of a number of teachers sufficient for a very large school of boys and girls, to be educated in the principles of the Christian truth. The city of Gloucester, which was a great shipping port, soon began to wear a very different aspect on the Sunday. Instead of noise and riot, peace and good order were spread around ; in-

stead of continual quarrelling, concord and harmony; instead of lying and swearing, and all kinds of profligacy, the children gradually imbibed principles of charity and truth, of modesty and humility. Instead of loitering about the streets in a state of indolence, as painful to the observer as it was mischievous to themselves, they were now seen in decent regularity, frequenting the places of public worship, and evidently much happier in themselves than in their former state of irreligious idleness. The labours of the teachers were much assisted and their success promoted by the unwearied attention of Mr. Raikes to these children on every Sunday morning. When the early service was ended, it was his constant practice to inquire minutely into their conduct, and even to inspect their persons, to reprove such as came dirty or slovenly, and to commend those who were neat and decent, however humble in their dress. The distribution of little rewards, and the slightest expression of displeasure from the man they loved, had each its proper effect.*

Such, then, was the beginning of our present system of Sunday-schools. And the good that was thus being done in the city of Gloucester, was soon known in other parts of England; and, though, strange to say, some people raised objections, yet the example was rapidly followed far and wide. In a report written four years after the commencement of Mr. Raikes' labours, it was mentioned with satisfaction that this grain of mustard, alluding to his small beginnings, had now grown to, what was considered, such an incredible extent, that under its shadow not fewer than 250,000 children were then sheltered and protected. But if that were such an incredible number, what shall we say now of the enormous growth of this tree of the Lord's planting? In England and on this continent, their name now is "Legion"—the scholars may be reckoned by millions. In this Diocese, scattered and few as our congregations are throughout the Province, we have between 3,000 and 4,000, of whom 1,100 are present here this day; while in every quarter of the world, wherever our ministers serve, there follows immediately the Sunday-school for the young, and the

* This account of Mr. Raikes is taken from a short biography of him, in "The Gentleman's Magazine."

ready and willing services of Christian men and women to teach in them and to tend them. But, my young friends, remember that all this great multitude is made up of individual scholars, and you have each your own part to fulfil. If you have now means of instruction provided, which in former times were unknown; if you are from your earliest days taught the fear of God, and the love of Christ, and the works of the Spirit; and if you are brought up, as I trust you are, in habits of dutiful obedience to those in authority over you, in reverence for the Lord's Day and the Lord's House, and the worship of God; if you have had friends to help you, and to teach you all these great principles and truths—Oh think, how sad, through your own neglect or disobedience, to lose the benefit of such nurture!

You are the lambs of Christ's fold; you have been dedicated to him at your baptism, and you are now, according to the promises then made, being taught "those things which you ought to know, and believe to your souls' health;" and are being trained to be good soldiers of Christ, who are to "fight manfully against sin, the world, and the devil." This is a work which you must be doing at once and continually. Pray, then, in all simplicity and singleness of heart, for that help and grace, which your loving Saviour is ever ready to give to them that ask for it. Remember how affectionately and tenderly He ever welcomed children; and try to be loving and true to Him, and to serve Him in all the little incidents of your daily life. And may God Almighty bless you all, and keep you from all evil; and grant that you and your teachers may be able to rejoice together in all your work, both now in this present life, and hereafter, at the last great day of account, through Jesus Christ our Lord.



ADDRESS
TO THE
CHILDREN OF THE SUNDAY-SCHOOLS.

THE FIFTH SUNDAY AFTER EPIPHANY.

FEBRUARY 5TH, 1865.

THE LAMBS OF CHRIST'S FOLD.

PSALM xxxiv. 11

Come, ye children, hearken unto me : I will teach you the fear of the Lord.

It is now three years ago since I last addressed all the children attending our Sunday-schools in this city, when they were gathered together in this Cathedral, as you are this day. One year I was absent in England, and last year I was prevented attending to many usual duties by ill-health. I thank God that we are enabled to be present here now in such full numbers. Five years ago was the first occasion of our schools meeting here, on the 5th February, 1860, just after the completion of this building, when about one thousand scholars were present. I now find by the returns I have received from the Clergy that the children on the books of the several Sunday-schools, in connection with our Churches in this city, amount to 2153, with 190 teachers; nearly 2000 of whom must be present here to-day.* This is a great increase in actual numbers; but mere numbers are no test either of truth or excellence. They may, however, be made precious use of for teaching truth, and striving after what is excellent. I pray God that both you and your teachers may so turn the opportunities to account.

* The Lending Libraries connected with the Sunday-schools of our Churches in the City have 5238 volumes of religious and useful books for the benefit of the teachers and scholars.

I have taken for the subject of my address to you on this occasion, the verse which I have just read to you, from the 34th Psalm, one of the most spiritual and touching of all those beautiful inspired compositions. It was used at first by David as a song of praise to God, for having delivered him out of the hands of his enemies; but now to be used by the Christian to celebrate the far greater deliverance of his Saviour and himself from the power of far more formidable adversaries. I shall, however, simply confine myself now to the verse I have read to you: "Come, ye children, hearken unto me: I will teach you the fear of the Lord." And for our present purpose, I will consider it as if addressed literally to children young in years, and as being a call to them to give heed to that instruction and training, which shall teach them "the fear of the Lord."

The first article in the Creed, or form of Christian belief, which you are taught, is, to "believe in God, the Father Almighty, Maker of heaven and earth." This is the first beginning of all religion. To know of the being and nature of that God, who is the Almighty Creator of all things, is the true wisdom, the knowledge it most concerns us all to attain; and we cannot arrive at any just and sufficient knowledge of Him, without learning to fear Him. This is the first step we must take, according to the instruction given us in the Bible, that "the fear of the Lord is the *beginning* of wisdom." Fear, however, is not the only feeling we are to entertain towards God; and there are also different kinds of fear: there is a godly fear, which will make us approach Him with reverence, and be unwilling to offend Him; and there is a slavish fear, which will make us anxious to escape from His presence (if that were possible), because we dislike His laws, and are conscious that we are at enmity with Him. But without fear—godly, reverential fear—we shall have no just knowledge of God, or regard for Him. This, then, is what we are to say, when we call on you to come and receive instruction in our Sunday-schools: "Come, ye children, hearken unto me; I will teach you the fear of the Lord."

But in order adequately to fulfil this promise, we must carry you on to some further degrees of knowledge; and true godly fear will not be maintained without a full and comprehensive

instruction, not only respecting God as the Creator, but respecting God, also, as the Redeemer of mankind. And to this it is, no doubt, that David prophetically alludes, in this very Psalm, where he says: "O taste and see how gracious the Lord is: blessed is the man that trusteth in Him." And, therefore, you are taught in the second article of the Creed, to believe "in Jesus Christ, God's only Son our Lord." Now to believe in a person, means so to believe, as to trust in him; to believe what he has said and promised, and act upon that belief. And thus, when you know more about God, and who He is, and what He has done for us, upon your reverential fear of Him, as a holy Almighty Creator, there should grow up a hallowed and chastened love of Him, as a merciful Father, revealed to us as such through Jesus Christ.

In this life these two principles are essential to the Christian character. Fearing, without loving, if we continue so long, will drive us away from God, and end in the despair of devils; and love without fear is only to be looked for where there is no sin and no temptation,—when it is perfect, which can only be in heaven. In heaven perfect love will at last triumph, and cast out all fear for ever.

There are many reasons why we should be anxious to begin religious training and instruction, at as early an age as possible. The grace of the Gospel, and the knowledge of its truths are necessary for all; as our Catechism wisely teaches of the two Sacraments "generally necessary to Salvation"; not absolutely, because there will be cases where they cannot be had. But what has been purchased for us, at so great a price, and is intended for the spiritual redemption of fallen human nature, must be as necessary in earliest infancy and childhood, as in advancing years; and, in addition to any gift derived from any ordinance of the Church of Christ, which will prepare the ground for the reception of good seed, we can scarcely venture to say at how early an age, the minds of little children are opened to receive, with grace and profit, instruction in simple religious truths. And as the actual battle of life, and the working of evil in the soul, begin from our birth, so we ought not to delay seeking such aid, and such gifts, as are provided and promised to us by God for counteracting the same.

Then again, there is the obvious fact, that the present time is all we are sure of; and that of the thousands of children that are born every year into this world of sin, a very large proportion die in infancy and childhood. And further, there can be no time so fitting for training the mind and forming the principles, after the Gospel rule, as these early years of children, when, as yet, whatever tendency to evil there may be, no inveterate bad habits have been actually formed—no grace often and presumptuously abused,—no convictions long or rudely stifled. Consequently, there is much less opposition to the truth, and less difficulty in sowing the good seed, if we faithfully and wisely labour to do so.

And surely the welcome given by our Saviour at all times to children to come nigh unto Him, and the great affection He manifested towards them, give us great encouragement to persevere in such labours, believing that there are none of which He will more approve or more abundantly bless. Of course, we may now and then see exceedingly wicked and even depraved children; and they will always be but too ready to imitate and practise the vices they witness in older people, with whom they live. But it has been remarked,* that full as is every page of the Gospel with the wickedness of men, yet no bad word, no wicked deed is recorded of any child against Christ. And, moreover, when men were forward to follow Him, and made professions of zeal in serving Him, He put them back with awful warnings, speaking to them of taking up the cross and of first counting the cost; but not so with children. He drew them unto Him with unrestrained affection and bowels of compassion or yearning over them. We behold Him taking some of them up^a in His arms, and putting His hands upon them in blessing. And they alone of all mankind seem to have returned his affectionate care without deceit or guile; for we find children in the Temple celebrating His praise, when the scribes and priests were angry with them, because hearing them saying, "Hosanna to the Son of David." The children indeed did not understand all the meaning of these glorious words

* A few lines here, and also at the conclusion, are taken from a sermon in Vol IV. "Plain Sermons."

which they sang;* but to Jesus it was an acceptable offering of praise, for he defended them, saying to those who would have silenced them, "Have ye never heard, Out of the mouths of babes and sucklings Thou hast perfected praise?" This was the praise which best spoke the nature of His kingdom. These were the songs most suitable to His Temple; and these Hosannas of the children were not followed the next day with cries of "crucify Him," as the Hosannas of the multitude were.

If such was the interest shown by Christ for children, such the readiness with which he accepted their praise and received their persons, and gave them his blessing, how eagerly should you all seek after the knowledge of Him, use every opportunity of learning to know more about Him, and all He is to you, and all He has done, and is willing to continue to do for you. And as you cannot see Him with your bodily eyes, nor welcome Him amongst you, as those children then did at Jerusalem, how earnestly should you try and see Him, more and more clearly, with the eye of faith, seek Him in his Word, in His sacraments and ordinances, and praise Him with your lips in His holy services, and in your daily lives by seeking to do what He commands, and to have his will as your rule and law of life. While, however, thousands of children are kept in ignorance of the Word of God, you, on the contrary, have kind friends, who are watching for you, and urging the truth upon you, and, as it were, with gentle force even compelling you to come, and learn all about Jesus Christ and his Gospel. God forbid, that with such a Saviour ready to receive you, and such opportunities of learning to know Him, and of being trained up in his faith and fear, any of you should become castaways.

* In His own words we Christ adore,
But angels, as we speak,
Higher above our meaning soar
Than we o'er children weak :

And yet His words mean more than they;
And yet He owns their praise.
Why should we think He turns away
From infants' simple lays?—"Christian Year."

Nor is it a small mercy that, in order to direct you in the right way, and teach you true spiritual knowledge, as well as the way of holy living, you are brought up under the care of a Church whose principles are set forth and attested, her children taught, and all her members helped in the service of God, through the use of her Book of Common Prayer,—a great and distinctive excellence of the Church of England, and, next to the Word of God itself, her most precious inheritance. It meets you while young with the Catechism, which you are taught to lip forth, when, like the Hosannas of the children in the Temple, you cannot tell half of its deep "meaning." But that is one of the marks of childhood, to act in faith, trusting to others: and it is this teachableness, humility, and childlike trust that we, who are old in years, are told to imitate. And truly there is no little need of it, in this self-sufficient and presumptuous age. And it is indeed no small mercy to have such words of wisdom and loving truth, and spiritual light, put into our mouths by the authority and under the direction of the Church. May God grant that you may not be spoiled of your simplicity; and, while *with your mouth you confess unto salvation*, as she teaches, may you be led on to *believe with your heart unto righteousness*; and seeking humbly to serve God with reverence and childlike love, you shall grow both in grace and knowledge as you grow in years. Let me remind you, moreover, that, while so much of it is given in the very words of Scripture, there is not a single passage in the Prayer Book, in our Creeds and Catechism, that is not directly to be proved by reference to Scripture, as being agreeable with the Word of God itself. And to be early accustomed to a careful, intelligent use of such a help to devotion and godly living, will in all your after life, especially if you be spared to a lengthened age, when the mind may be weakened and the eye grows dim, be a source of continued satisfaction, comfort, and benefit; while those who have not been so trained in their youth, according to the pure and chastened spirit of the Church, find often great difficulty in realizing all its excellence, even when, on conviction, they wish to be received into communion with us.

But, like many of the greatest and commonest blessings of life, that which can be had at all times, and without let or hindrance,

we too often fail to value as we ought. But do not you trifle with sacred things. You are made partakers of the free gifts of a most rich inheritance. Brought up in a pure and reformed branch of Christ's holy catholic Church, with the free and full use of the Word of God, with the authorized ministry and sacraments duly administered, to wait on and to receive,—and with the Book of Common Prayer, embodying our rule of faith, our spiritual form of worship, our safeguard from doctrinal error,—ponder well your privileges and your calling. And let me once and again urge upon you to learn to know and value your Prayer Book. Those who do not value it, have, it is to be feared, never known much about it in reality. Learn also to know your Catechism. Whatever else you know or learn, neglect not these. Be not satisfied with them, however, as mere forms of words to be read or remembered; nor be discouraged because you do not as yet feel or know all their deep meaning or their use. Wiser and older people than you find much to be learnt from them every day. You may be sure that there is a rich spiritual treasure there, and a faithful guide and witness for God's truth; the loss of which will be but ill supplied by other human compositions. Moreover these, if attended to, will, by guiding your faith and forming your habit of thought and life, be gradually helping you to a clearer insight into many of the deep things in the Word of God itself.

And, in conclusion, a brief word for those who are the teachers of these children. What are the thoughts and feelings with which you engage in this holy and useful work? Is it a work engaged in like any mere secular work, to be worked out by skill and diligence? Is it mere instruction to be given in certain religious truths; just as you might try and teach a school newly gathered up amongst a heathen nation? Or are these the lambs of Christ's fold, already dedicated to Him, and pledged to be amongst the good soldiers of the Cross? In the Church of Christ, to *educate* His children, not merely to *teach*, requires faith to regard them as what they are,—as those who have been brought into the covenant, although by nature born in sin and children of wrath. This must be the ground-work of your expectations and your hopes; to speak to them as already enlisted, as young soldiers of Christ, with a heavy responsibility resting upon them, but now requiring

to be taught their duty and privileges as such, and the weapons of their warfare. Any thing else savors far more of sight and of this world than of faith and eternity.*

If, then, Christ is precious to yourselves for mercies past, in such as these your heavenly Father would receive some acknowledgment of your debt, in His care for you. If at any time you have ever caused any such as these to offend or go astray, by your own sin, or evil example, or unguarded speech, here show your sorrow by teaching them "the fear of the Lord." Let this be done, not as a mere occupation of time, or to bring you into companion-

*The Rev. H. A. Woodgate, in his Bampton Lectures for 1839, has some sound and valuable remarks on this subject:—"Jesus Christ took unto himself our *nature*, to sanctify and restore what had become corrupt and fallen. But it is not required of us to believe that infants, when brought for Baptism, become partakers of any greater measure of inheritance from Christ, the second Adam, than, at their natural birth, they do from the first Adam. In either case, the mind, the will, and the conscience are then dormant; and whether for good or for evil, become subjected to influences and developments as they expand and gain strength. Nor is it easy to understand why those, who at once admit, in the case of unconscious infants, the inheritance of a fallen nature for the sin of another person, should be so slow to believe that, by the mercy and grace of God, a remedy, just commensurate with the disease, has been provided for the same infant, through the righteousness of another. It seems to be just the circumstance alluded to by Christ, when he says, "I am the true Vine, and my Father is the Husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Actual salvation may, or may not, be the final result; but the child so baptized is rightly taught in the Catechism to "thank heartily his heavenly Father, that He hath called him to this state of salvation, through Jesus Christ his Saviour:" and then he goes on to say, "and I pray unto God to give me his grace, that I may continue in the same unto my life's end." As time goes on, conversion from grosser sin, repentance, illumination, renewal, and growth in grace at all times, may be required in various degrees by different persons; yet in all the training and teaching of those who have been partakers of this grace of baptism, we must not forget the state into which they have been admitted, with all its great privileges and fearful responsibilities, nor address them or treat them, while seeking to give them Christian nurture, as we are bound to do the unbaptized or the heathen."

ship with others, but for Christ's sake, with patience, with love, with self-denial. And ye, who shall make, what some will call sacrifices of time, or personal comfort, or ease, that these, the little ones and the lambs of Christ's fold, may be trained in ways of holiness and taught the fear of the Lord, and the love of Christ,—though you may often have to mourn over some wanderers from the fold, some seed which has fallen by the way-side and been trodden down or devoured,—yet shall ye, doubtless, see many again, “as your joy and crown,” at “the awful day;” ye shall, too, be able to say, according to the measure granted you, “Behold I and the children whom God hath given me.”

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ADDRESS

TO THE

CANDIDATES FOR CONFIRMATION, IN CHRIST CHURCH CATHEDRAL, QUINQUAGESIMA SUNDAY, FEBRUARY 7TH, 1864.

VENTURES OF FAITH.

MY YOUNG FRIENDS,—

Before I commence the special service appointed for the Confirmation, I wish to speak to you; and while I hope you will be attentive to what I am saying, I pray God to give both me and you grace to make good use of this solemn occasion of our meeting in this His Sanctuary.

First,—I will notice one truth, which you may learn from the circumstances of your being now, in this unusual manner, gathered together from the several congregations* in the city to receive, at the hands of your Bishop, the chief Pastor of the Church in this portion of our Lord's vineyard, this holy rite of Confirmation. As here this day in Montreal, so from every other congregation in the Diocese, at stated periods, it is directed by the Church that every baptized member should be thus presented to their Bishop. It is, perhaps, in the case of many, the only time that they ever come into immediate contact with him, so as to receive directly from his

*There were 368 Candidates presented on this occasion. This Address was also delivered to the Candidates at St. Johns, Sorel, Lacolle, Clarenceville, Bedford, Rawdon, St. Andrews, Waterloo, Vaudreuil Coteau, Rougemont, Portage du Fort, Potton, and Brome.

hands any spiritual ordinance. Besides Confirmation, there are two other acts, which are only performed by the Bishop—viz.: Ordination of ministers and Consecration of churches. Let us see, then, what we may learn from this. The Bishop is the chief shepherd under Christ, the father in God of all within his jurisdiction or diocese. As such, all have a claim upon him and his services, in a way that they have not upon any one else, except their own particular clergyman. But personally the Bishop cannot minister to all; therefore, as at the first, when the Church began to increase and multiply, the Apostles provided for the ordination of elders and ministers in every city,* to serve and tend the sheep of Christ's flock, and seek after those who were gone astray,—so it is now. The Bishop ordains men, who may take the oversight of the several congregations, preach the Word, and receive into the fold those that come unto them, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and feeding them with the bread of life. And that there may be fitting places in which to worship God, as occasion offers and such provision can be made, the Bishop, by a special service, dedicates, gives up to God, and sets apart, buildings for that purpose. Thus, by providing ministers and places for them to minister in, arrangement is made for the general oversight of the people, and the due and orderly celebration of the worship of God.

But this being so, then it is ordered that, as with you now, so with every baptized member, once in their lives, all are to be presented in their own persons to their Bishop, the chief Pastor, to make to him, with their own mouth, their profession of the Christian faith, and to receive, with the laying on of his hands, his solemn blessing. In this ordinance, then, we have an outward token of the unity of all the members, and of their communion in one common faith and ministry. However, widely scattered throughout this large Diocese, baptized, watched over, taught and fed, as they are, by so many different ministers, and unknown, for the most part, to each other, they all testify outwardly and before the world, by their attendance for this service upon the same chief Pastor, that they, though "being many, are one body in Christ, and every one members one of another."

* Titus i. 5.

But still further: if this rite of Confirmation be, what we are taught to believe that it is, it not only serves as an outward symbol and token of unity, but it is an actual and real communion in one Spirit.

You have all of you been receiving, from your several clergymen, special instructions respecting this holy rite, during many weeks past; and I am bound to believe that, so far as man can judge, you come to me with a good understanding of what you are doing, and with a faithful purpose of living hereafter in accordance with the tenor and spirit of those Christian obligations, which you are now about personally to undertake. If any of you, now here before me, cannot answer to their own conscience as before God, that such is the case—better, far better that you should now desist from coming forward to receive the outward sign, while you are not true in God's sight. For how could such a person answer to me, as I shall by and bye call upon you each to do: would it not be lying unto God?

Besides, however, being a solemn ordinance observed in the Christian Church, in every age and place, from the days of the Apostles until now,—as you will hear it stated in the service, that the Bishop lays his hands upon you, “after the example of the holy Apostles,”—there is this also to be remembered, that it is an act which is never, in the same way and with the same sanction, to be repeated by you; and, therefore, what is only to be done once in your lives, and specially so solemn an act as this, ought to be done all the more carefully and thoughtfully. And since it is a holy covenant between God and you, which as baptized Christians you are required now to ratify, while you are thus, by your own act and deed, pledging yourselves to God, by the very same act you are engaging God to fulfil his promises to you. How much, then, does it concern you not to come in any light or careless manner, but with a full consciousness of the greatness of the covenant to be confirmed between you and your God, and of the privilege vouchsafed to you, in being invited thus to bind, as it were, God to give you all those good things which are promised to them that love and fear Him!

And who, and what are you that are thus about to draw so nigh to God, in the way which he has appointed? Born into a

world of sin, with a fallen nature and a perishable body, you are nevertheless created for eternity. But an eternity of what kind; and where to be passed? It was to redeem you when in bondage, and save you when lost, that Christ took on himself our nature and sanctified it; and by His death for sin, who knew no sin, purchased the gift of eternal life for us. To Christ you were all dedicated at your baptism; and by His Spirit a seed of this better life and sanctified nature was implanted within you. Shall that seed be nurtured, that it may grow and bear its proper fruit unto God? Or shall it be stolen away by the devil, or trodden under foot, or choked amidst the thorns and briars of this naughty world? Christ invites you to come to him for safety and for succour, as He is set forth the one Mediator between your God and you. And it is in and by this ordinance of Confirmation, that you are to hope and believe, that, having been already enrolled amongst the soldiers of the Cross, you will receive strength to war a good warfare; and gain still closer union with Christ, with a confirmation of the Divine promises to you, even as you are now to confirm and renew your vows and promises to God. So also in prayer at all times, private or family prayer, public worship, in secret searchings of heart, patient submission to the will of God, and the earnest endeavour to obey him,—these are ways in which we shall all continually find our union with Christ—our inner life, which must all depend on Him,—strengthened and matured. But as the chiefest of all, in the holy Communion of his Body and Blood,—which blessed Sacrament was ordained, as you have been taught in your Catechism, “for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.” And on Sunday next there will be a special early celebration of that holy sacrament in this Cathedral, at nine o’clock, in order that any of those this day confirmed may so draw nigh to God, in that ordinance, for “the strengthening and refreshing of their souls by the body and blood of Christ,” as our bodies receive strength from bread and wine. There will also, no doubt, in all the Churches, be early opportunities for all of you thus to draw nigh to Christ,—doing, what He has invited us all to do, in remembrance of Him. You will all, from this day, have the privilege of joining with the faithful, wherever you may be,

in this commemoration of Christ's precious death, and partaking of those good things thereby provided for them that love Him.

And oh! my young friends, just entering, as so many of you are, upon the serious trials of the battle of life, think what a privilege, what a comfort it must be to be allowed to fight that battle in the name and the strength of the Lord Jesus Christ, who says of Himself,—“ Fear not; I am the First and the Last; I am He that liveth, and was dead: and behold I am alive for evermore, Amen; and I have the keys of hell and of death.”

May you all steadfastly fight under His banner against sin, the world, and the devil; and, as was prayed for you at your baptism, “ may you continue His faithful soldiers and servants unto your lives' end.” And as looking upon each one of you, now presented to me for my prayers and my blessing, as mine own child, as being your spiritual father in God, and your Bishop, I would say to each individual amongst you,

“ O my lov'd child, thou object of my care,
 How shall I hide thee from the unpitying winds
 Of this rude world; and thy cheek so fair
 In the sweet innocence of unsoil'd minds,
 From that which, ah! too soon the spirit finds?
 If I do love thee with a spirit's love,
 In this bad earth, where sin our vision blinds,
 How should I pray some Angel from above
 May guide thee from this world, and thy sure guardian prove.”*

* “The Baptistry.” Image VI. Childhood at Self-examination.

A LIST OF THE CHURCHES

IN WHICH CONFIRMATIONS HAVE BEEN HELD, SINCE THE ESTABLISHMENT OF
THE DIOCESE OF MONTREAL, IN 1850, WITH THE NUMBERS CONFIRMED
ON EACH OCCASION.

	1st Course, 1851-2.	2nd Course, 1854-5.	3rd Course, 1858-9.	4th Course, 1861-2.	5th Course, 1864-5.	Total.
Aylmer and Hull.....	9	34	20	13	..	76
Abbotsford.....	9	6	21	12	10	59
Rougemont.....	16	8	17	8	7	56
Bedford.....	11	12	7	15	24	69
Buckingham.....	67	25	24	26	..	142
Petite Nation.....	38	13	..	..	..	51
Berthier.....	6	5	12	9	13	44
Brandon.....	4	3	..	..	..	7
Brome, Knowlton.....	4	4	29	24	6	67
Brome Corners.....	..	..	..	21	19	40
Clarendon.....	13	33	11	36	63	126
Chambly.....	18	26	19	40	..	103
Clarencerville.....	38	34	35	31	24	162
St. Thomas.....	..	..	..	18	11	29
Henryville.....	9	16	12	..	..	37
Cowansville.....	..	14	9	11	..	34
Sweetsburgh.....	..	..	..	..	..	..
Coteau du Lac.....	18	5	13	6	13	55
Christieville.....	..	6	10	..	11	27
Dunham.....	25	25	25	45	..	120
Durham, Ormstown.....	17	19	24	36	..	96
Beauharnois.....	..	3	..	..	..	3
Edwardstown.....	6	18	11	9	..	44
St. Rémi.....	..	..	12	7	..	19
Frelighsburgh.....	17	12	24	24	..	77
Farnham, West.....	5	26	..	33	27	91
Grenville.....	23	24	24	11	27	114
Gore, North.....	39	59	62	58	26	244
Granby.....	15	28	25	25	31	124
North Shefford.....	..	..	15	13	10	38
Glasgow.....	18	5	8	13	..	44
Kilkenny.....	8	9	13	18	..	48
Huntingdon.....	35	22	16	18	..	91
Hinchinbrooke.....	..	11	21	22	..	54
Hemmingford.....	27	23	26	21	..	97
Isle aux Noix.....	..	..	2	..	..	2
Kildare.....	13	20	19	12	33	97
Lachine.....	17	20	6	9	..	52
Laprairie.....	6	11	5	..	..	22
Longueuil.....	..	7	7	..	..	14
Lacolle and Napierville.....	6	13	19	21	28	87
Milton.....	5	6	16	30	6	72
South Roxton.....	..	9	..	..	..	9
Mascouche.....	8	17	20	20	..	65
Terrebonne.....	..	..	7	..	..	7
Morin and Mille Isles.....	..	..	..	10	..	10
Cathedral.....	60	105	74	115	105	459
Trinity.....	15	4	6	60	62	147
St. George's.....	60	86	72	85	91	394
St. Stephen's.....	29	25	21	27	22	124
City of Montreal.....	11	25	25	15	11	87
St. John the Evangelist.....	..	..	..	..	35	35
Garrison.....	96	5	6	9	22	138
Hochelaga.....	3	..	..	..	1	4
Point St. Charles.....	..	..	..	..	19	19
Onslow.....	..	..	27	22	34	83
Portage du Fort.....	..	..	25	22	27	74
Coulouge River.....	..	..	..	16	..	16
Havelock.....	..	..	..	..	6	6
Philipsburgh.....	22	20	33	11	..	96
Pigeon Hill.....	..	..	..	26	..	26

	1st Course, 1851-2.	2nd Course, 1854-5.	3rd Course, 1859-9.	4th Course, 1861-2.	5th Course, 1864-5.	Total
Potton .....	..	..	15	27	..	42
Rexford's Corners.....	..	..	..	11	13	24
Rawdon	39	39	71	44	44	237
Russeltown	36	27	10	11	..	83
Belmont .....	..	..	21	10	..	31
Sorel	22	21	23	20	23	109
Sabrevols.....	..	4	11	24	2	41
Sutton.....	13	13	10	16	..	52
St. Andrews	22	24	32	21	28	127
St. Johns.....	42	19	40	53	29	183
South Stakely ..	..	..	17	24	..	41
Sheffield, West.....	..	..	18	18	..	36
Sherrington.....	20	19	..	9	..	48
St. Marius.....	6	20	..	..	..	26
St. Therese.....	3	2	..	..	..	5
St. Hyacinthe.....	..	3	..	5	..	8
Upton .....	..	12	..	..	8	20
Stanbridge, East.....	..	14	7	14	20	55
Vaudreuil.....	18	15	32	24	23	112
Waterloo	41	7	31	26	50	135
Frost Village.....	15	22	16	31	..	84
	1184	1185	1254	1535	1074	6182

Of the above persons confirmed on these several occasions, 2590 were males, and 3592 were females. The Fifth Course is not yet completed, but I hope to visit the rest of the Diocese in the course of the ensuing summer; and if the same proportions of Candidates are presented as in those parishes already visited, there will be again an increase over the previous Course. According to returns received from the Clergy at this date, (January, 1865,) the number of Communicants in the Diocese are 4782, with about 45,000 members of the Church, generally. In the City Churches there were 1284, who attended at the Holy Communion on Easter Day, last year. In the Annual Reports of the Diocesan Church Society there are returns given from every Parish, of all money raised within the Diocese during the year, for Church purposes. I append to this account those in succession from 1855 to 1865. And while external aid has been gradually diminishing, these returns exhibit a progressive and considerable advance in the efforts making by our own people, for the extension of the Church and maintenance of the Clergy: who, since 1850, have been increased from 49 and 1 Catechist, to 73 and 5 Catechists. And during the same period, the Parsonages, with more or less Glebe attached, increased from 19 to 42.

ANNUAL RETURNS OF MONIES RAISED FOR CHURCH PURPOSES.

Year.	Amount.	Year.	Amount.	Year.	Amount.	Year.	Amount.
1855	\$34,495	1858	\$40,223	1861	\$44,764	1864	\$69,504
1856	35,494	1859	45,636	1862	53,253	1865	80,763
1857	33,252	1860	51,288	1863	55,195		

There have been, also, during the past year, \$29,000 subscribed for the erection of St. James Church in this City, and which are not included in the above returns.

DIOCESE OF MONTREAL.

LIST OF CHURCHES, GRAVE-YARDS, PARSONAGES, AND GLEBES, IN 1864, WITH THE DATES OF CONSECRATION, &c.

Name of Parish or Mission.	Church.	Grave-Yard.	Consecrated by	Date of Consecration.	Parsonage House.	Glebe or Endowment.
Abbotsford.....	Church	Grave-Yard	Bp. Stewart	Aug. 22, 1833	.....	A Local Endowm't Fund.
Rougemont.....	Do.	Do.	Bp. Mountain	July 2, 1848	.....
Aylmer.....	Do.	{ Private Cemetery, (Egan)	Bp. Fulford	May 17, 1859	.....
Aylmer.....	{	{	{ Bp. Fulford.	Aug. 3, 1858.	.....
Aylwin	Church	Grave-Yard.	Bp. Fulford	Aug. 22, 1838	Parsonage*	Glebe.
Buckingham.....	Do.	.....	Bp. Mountain	Aug. 1, 1846	Parsonage**	Glebe and Endowment.
Brome, Knowlton.....	Do.	.....	Bp. Fulford	June 21, 1839	Parsonage*	Glebe and Local Endowment Fund.
Brome Corners.....	Do.	.....	Bp. Fulford	Aug. 15, 1864	.....
Berthier	Do.	Do.	Bp. Fulford	Oct. 14, 1852	.....
Berthier	Do.	Do.	Bp. Stewart	Aug. 13, 1833	Parsonage	Glebe
Brandon	Do.	Do.	Bp. Fulford	July 31, 1833	Parsonage	Glebe and Local Endowment Fund.
Bedford	Do.	Do.	Bp. Fulford	Oct. 24, 1850	Parsonage*	Glebe
Chambly, Rectory	Do.	Grave-Yard.	Bp. Mountain	Oct. 14, 1841	Parsonage*	Endowment.
Coteau	Do.	Do.	Bp. Fulford	Aug. 26, 1855	Parsonage*	Glebe.
Christville	Do.	Do.	Bp. Stewart	Aug. 4, 1833	.....	Endowment Fund.
Clarendon	Do.	Do.	Bp. Fulford	July 23, 1862	.....	Endowment Fund.
Clarenceville, Rectory	{	{	{ Bp. Fulford.	Feb. 9, 1860	.....	Endowment Fund.
St. Thomas	Do.	Do.	Bp. Fulford	March 14, 1855	Parsonage*	Glebe.
Cowansville	Do.	Grave-Yard.	Bp. Fulford	June 46, 1851	Parsonage*	Glebe Endowment Fund
Durham, (Ormstown)	Do.	Do.	Bp. Fulford	Sept. 13, 1855	.....
Dunham, Rectory	Do.	Do.	Bp. Mountain	July 10, 1846	.....
Edwardstown	{	{	{ Bp. Fulford.	Sept. 25, 1861.	.....
St. Remi	{	{	{ Bp. Fulford.	.....	.....
Ely	Church	Do.	Bp. Stewart	Aug. 15, 1833	Parsonage	Glebe Endowment Fund.
Felighsburg, Rectory	Do.	Do.	Bp. Mountain	June 13, 1849	Parsonage	Glebe Endowment Fund.
Faraham, West.....	{	{ additional } { Grave-Yard }	Bp. Fulford	Aug. 26, 1864.	.....
Faraham, West.....	Church, (St. Matt.)	Grave-Yard.	Bp. Fulford	Sept. 19, 1849	Parsonage	Glebe.
Greenville	Church, (St. Johns).	Grave-Yard.	Bp. Mountain	Sept. 8, 1854	.....
Greenville	Do.	Do.	Bp. Fulford	Aug. 21, 1851.	.....
Graby	Do.	Grave-Yard.	Bp. Mountain	Aug. 5, 1849	Parsonage*	Glebe.
North Shefford	Do.	Do.	Bp. Fulford	Sept. 4, 1858	.....
Gl'agow	Do.	Do.	Bp. Mountain	Jan. 16, 1843	Parsonage*	Glebe.
Kilkenny	Do.	Do.	Bp. Mountain	Jan. 14, 1843	.....
Kilkenny	Do.	Grave-Yard	Bp. Fulford	Feb. 18, 1852	.....

Grenville	Church, (St. Johns)	Grave-Yard	Bp. Fulford	Sept. 8, 1854	Parsonage *	Glebe.
Gravelle	Do	Grave-Yard	Bp. Fulford	Aug. 21, 1851	Parsonage *	Glebe.
North Shefford	Do	Grave-Yard	Bp. Mountain	Aug. 5, 1849	Parsonage *	Glebe.
Gleagony	Do	Grave-Yard	Bp. Fulford	Sept. 4, 1858	Parsonage *	Glebe.
Kilkenny	Do	Grave-Yard	Bp. Mountain	Jan. 16, 1843	Parsonage *	Glebe.
Kilkenny	Do	Grave-Yard	Bp. Fulford	Feb. 18, 1852	Parsonage *	Glebe.
North Gore	Church	Grave-Yard	Bp. Fulford	Sept. 3, 1860	Parsonage *	Glebe.
West Gore	Church	Grave-Yard	Bp. Fulford	Aug. 2, 1864	Parsonage *	Glebe.
Hemmingford	Do	Grave-Yard	Bp. Fulford	Aug. 4, 1867	Parsonage *	Glebe.
Hemmingford, St. Luke's	Do	Grave-Yard	Bp. Fulford	Sept. 16, 1855	Parsonage *	Glebe.
Hemmingford, St. John the Baptist	Do	Grave-Yard	Bp. Fulford	Oct. 17, 1860	Parsonage *	Glebe.
Henryville	Do	Grave-Yard	Bp. Fulford	Oct. 18, 1860	Parsonage *	Glebe.
Hull	Do	Grave-Yard	Bp. Fulford	Feb. 4, 1850	Parsonage *	Glebe.
Huntingdon	Do	Grave-Yard	Bp. Stewart	Aug. 10, 1850	Parsonage *	Glebe.
Hinchinbrooke	Do	Grave-Yard	Bp. Mountain	Oct. 11, 1841	Parsonage *	Glebe.
Iron Hill, Brome Woods	Do	Grave-Yard	Bp. Fulford	Oct. 11, 1858	Parsonage *	Glebe.
Lacolle	Do	Grave-Yard	Bp. Mountain	July 28, 1840	Parsonage *	Glebe Endowment Fund.
Lachine	Do	Grave-Yard	Bp. Mountain	Oct. 9, 1843	Parsonage *	Endowment Fund.
Longueuil	Do	Grave-Yard	Bp. Mountain	May 10, 1843	Parsonage *	Glebe.
Laprairie	Do	Grave-Yard	Bp. Mountain	Aug. 9, 1846	Parsonage *	Glebe.
Milton	Do	Grave-Yard	Bp. Fulford	June 22, 1851	Parsonage *	Glebe.
Milton	Church	Grave-Yard	Bp. Mountain	March 3, 1840	Parsonage	
Masconche	Church	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage	
Masconche	Church	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Terrebonne	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Mille Isles	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Morin	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Montreal	Cathedral	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Christ Church, Rectory	Church	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Trinity	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
St. Stephen's	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
St. George's	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
St. Peter's	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
St. John the Evangelist	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
St. James	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
St. Mary's, Hochelaga	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Mount Royal Cemetery	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Mactavish, Private	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Onslow	Church	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Pette-Nation	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Argentation of Grenville	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Phillipsburgh, Rectory	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Phillipsburgh	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Phillipsburgh	Church	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Pigeon Hill	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Poton	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Rexford Corners	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	
Bolton	Do	Grave-Yard	Bp. Mountain	Sept. 29, 1849	Parsonage *	

DIOCESE OF MONTREAL.—LIST OF CHURCHES, GRAVE-YARDS, PARSONAGES, &c.—(Continued.)

Name of Parish or Mission.	Church.	Grave-Yard.	Consecrated by	Date of Consecration.	Parsonage House.	Glebe or Endowment.
Fortage du Fort.	Church.					
Harvelock	Do.		Bp. Fulford.	Aug. 1, 1858.	Parsonage*.	•
Russelltown	Do.		Bp. Fulford.	June 12, 1852.		
Belmont	Do.	Grave-Yard.	Bp. Fulford.	July 9, 1857.		
Rawdon	Do.	Do.				
Kildare	Do.	Grave-Yard.	Bp. Mountain.	Oct. 2, 1849.	Parsonage.	Glebe.
Sweetsburgh.	Church.	Do.	Bp. Mountain.	Oct. 3, 1849.	Parsonage*.	Glebe.
Sutton	Do.	Do.	Bp. Fulford.	June 24, 1857.		
Sherrington.	Do.	Grave-Yard.	Bp. Mountain.	June 17, 1851.	Parsonage*.	Glebe.
Naperville	Do.					
Sorel, Rectory	Church.		Bp. Mountain.	May 30, 1849.	Parsonage.	Glebe.
Sorel, Rectory	Church.	Grave-Yard.	Bp. Stewart.	Aug. 25, 1853.	Parsonage.	Glebe Endowment Fund.
South Stikely	Church.		Bp. Fulford.	Sept. 14, 1856.	Parsonage*.	
Stanbridge, East	Do.					
St. Andrews, Rectory.	Do.	Grave-Yard.	Bp. Stewart.	Oct. 1, 1850.	Parsonage*.	
St. Andrews, Rectory.	Do.	Cert'n private burial lots	Bp. Mountain.	May 14, 1846.	Parsonage*.	Glebe.
St. Andrews	Do.		Bp. Fulford.	Aug. 24, 1858.		
St. Hyacinthe	Church.	Grave-Yard.	Bp. Fulford.	July 20, 1864.		
Upton, (St. Ephrem)	Do.		Bp. Mountain.	Oct. 21, 1841.		
St. Marius, (Isle Jésus).	Do.					
St. Thérèse	Do.					
Sabrevois	Do.					
St. Johns, Rectory.	Do.	Grave-Yard.	Bp. Stewart.	Aug. 2, 1853.	Parsonage.	
L'Acadie	Do.		Bp. Mountain.	Feb. 3, 1843.	Parsonage.	
Thorne	Do.					
Vaudreuil.	Do.		Bp. Mountain.	Sept. 18, 1849.		
Wakfield	Do.		Bp. Fulford.	June 19, 1851.	Parsonage.	
Waterloo	Do.		Bp. Fulford.	Jan. 11, 1853.	Parsonage*.	Glebe Endowment Fund.
Frost Village	Do.					
West Shefford	Do.	Grave-Yard.	Bp. Stewart.	Aug. 20, 1853.	Parsonage*.	

Where there is a *, the Parsonage has been built or acquired since the establishment of the separate Diocese of Montreal, in 1852. In one or two instances, however, there was a small house belonging to the Parish before, but it has been rebuilt since, and the churches are still in course of erection.

LIST

OF THE

Clergy serving in the Diocese of Montreal.

MARCH 30, 1865.

With the dates of their First appointment to any charge in this Diocese.

FRANCIS FULFORD, D.D., Bishop 1850, Metropolitan 1860.

Name.	Present Cure.	Date of First appointment.	
†Abbott, C. P.	South Stukely	1859	
Allan, J.	Reformatory Prison, St. Vincent de Paul.	1853	
Anderson, William.	Sorel Rectory	1836	Hon. Canon 1865.
<i>Babin, Jérémie, B.A.</i>	Buckingham	1864	Assist. Minister.
Bancroft, Charles, D.D.	Trinity Church, Montreal	1843	Hon. Canon 1854.
Bartlett, T. H. M., M.A.	Garrison Chapl'n, Montreal	1863	
Bethune, John, D.D.	Ch. Ch. Montreal Rectory	1818	Dean of Montreal
Bond, W. B., M.A.	St. George's Ch., Montreal	1840	Rural Dean.
<i>Borthwick, J. D.</i>	Trinity Church, Montreal	1864	Assist. Minister.
Brathwaite, F.G.C., M.A.	Onslow	1861	
Brethour, W., M.A.	Durham, Ormstown	1837	
Burgess, H., B.A.	Hochelega	1864	
†Burt, Frederick	Huntingdon	1853	
†Codd, Francis	Aylmer	1860	
*Constantine, I., M.A.	Stanbridge East	1851	
†Curran, W. B., B.A.	St. Stephens, Montreal	1861	
Darnell, H. P.	St. John's Rectory	1861	
†Davidson, J. B., B.A.	Frelighsburg Rectory	1865	
†Davidson, J. C.	Cowansville	1854	Rural Dean.
*Duvernet, Edward, M.A.	Hemmingford	1851	
Ellegood, J., M.A.	St. James, Montreal	1848	
Fenn, N. V., M.A.	Sabrevois College	1861	Assist. Minister.
<i>Fessenden, E. J., B.A.</i>	Potton	1865	
<i>Fortin, Alfred.</i>	Ely	1864	Assist. Minister.
<i>Fortin, Octave, B.A.</i>	Sorel	1865	
Fulton, James, M.A.	Russelltown	1848	
†Fyles, T. W.	West Bromc.	1862	
†Godden, Thomas, B.A.	Clareneville	1862	Assist. Minister.
†Godden, John	Potton and Bolton	1854	
†Gribble, John	Portage du Fort	1856	
*Griffin, James	Lakefield, North Gore	1850	
Heaton, G., M.A.	Cote des Neiges	1862	
Irwin, John, M.A.	St. Luke's, Montreal	1847	
Johnston, J.	Hull	1842	
Jones William	Granby	1843	
<i>Lancaster, C. H.</i>	Thorne	1864	
Leach, W. T., D.D.	Laclaine	1843	Hon. Canon 1854.
Leacock, W. T., D.D.	Chambly Rectory	1864	
†Lewis, B. P., B.A.	Sabrevois	1860	
†Lindsay, David, M.A.	Waterloo	1851	
*Lindsay, Robert, M.A.	Knowlton, Brome	1850	
*Loekhart, A.D.	Laocle	1849	
Lonsdell, Richard, M.A.	St. Andrews Rectory	1847	Rural Dean.
Loosemore, P. W.	Cathedral, Assist. Min	1864	Hon. Canon 1865.
†McLeod, J. A., M.A.	Christieville	1853	
<i>Merrick James.</i>	Morin	1862	
Merrick, W. C., M.A.	Bethier	1854	
†Montgomery, Hugh	Philipsburgh Rectory	1854	
†Mussen, T. W., B.A.	West Farnham	1858	

Where there is a * the Parsonage has been built or acquired since the establishment of the separate Diocese of Montreal in 1850. In one or two instances, however, there was a small house belonging to the Parish before, but it has been rebuilt since, and the aitches are still in course of erection.

Name.	Present Cure.	Date of First appointment.	
Neve, F. S.	Grenville	1843	
<i>Nesbitt, A. C.</i>	Aylwin	1864	
Ogden, W. M., M.A.	St. Johns, Montreal	1863	Assist. Minister.
†Parker, G. H.	Durham	1863	Assist. Minister.
Pyke, James.	Vaudreuil	1841	
†Reade, James	Mascouche	1864	
Robinson, F., M.A.	Abbotsford	1847	
†Robinson, George.	Clarendon	1863	
Rollit, Charles.	Rawdon	1846	
Scott, J., D.D.	Dunham Rectory	1843	Archdeacon 1860.
†Seaborn, W. M.	Kildare	1861	
<i>Seaman, John.</i>	North Wakefield	1864	
Slack, George, M.A.	Bedford	1843	Rural Dean.
†Smith, John.	Sutton	1862	Assist. Minister.
Sullivan, Ed., B.A.	St. George's, Montreal	1862	
Sutton, E. G.	Edwardstown	1844	
<i>Taylor, A. O.</i>	St. Hyacintho	1862	
Townsend, M., M.A.	Clarenceville Rectory.	1815	Hon. Canon 1854.
White, I. P.	Cathedral, Assist. Min.	1845	Hon. Canon 1862.
Whitten, A. T.	West Shefford	1843	
Wood, Edmund, M.A.	St. Johns, Montreal	1858	
Wray, H. B., B.A.	New Glasgow	1860	
<i>Wright, W., M.D.</i>	St. James', Montreal	1864	Assist. Minister.
Young, T. A., M.A.	Coteau du Lac	1848	

N.B.—Several of the above clergymen held cures elsewhere, previously to their taking any charge in that part of the Province of Canada now included in this Diocese; amongst others the Dean (Dr. Bethune) completed the *f*th year of his ministry, all spent in Canada, last June. Those in italics are only in Deacon's Orders, and have all been ordained by me. Those with a * affixed have only been ordained Priests, those with a †, both Priests and Deacons, by me.

SPEECH,

DELIVERED AT THE

OPENING OF M'GILL NORMAL SCHOOL,

MARCH 3, 1857.

THE HONORABLE P. J. O. CHAUVEAU, SUPERINTENDENT OF
EDUCATION, BEING IN THE CHAIR.

I am sure, Sir, that the able and eloquent speech, which you have just delivered, wherein you have given so full an account of the progress of education in this Province, and also of the steps taken to found this establishment, has been listened to with the greatest interest by us all; and as others will address this meeting after me, better able than I am to enter into any statements, respecting the manner in which the work of training and education is to be carried on in these schools, I will rather confine myself, at this commencement of our operations, to some remarks on the general principles upon which this Institution is established.

I need not occupy your time now for the purpose of endeavouring to prove that there can scarcely be any more important question for the consideration of statesmen and philanthropists than that of the general education of the people; nor need I enter into any details to convince those here present, that notwithstanding all that had been already accomplished, there was much work to be done in this department in the Province of Lower Canada; while, without the active interference and influence of the Government, there was no prospect of any general or effectual progress being made. And one of the greatest wants to be provided for was the deficiency of teachers, I mean as regards their regular training and fitness for the work to be entrusted to them.

In a country like this, where there is no recognition of any particular faith, as representing the Church, which is to receive the especial countenance of the State, it is certainly no easy task to carry into operation any general system that shall approve itself to the several religious communities. We have seen, too, in England, how year after year attempts have been made in the Imperial Parliament to introduce some general measure of education; and while those, who dissent from the established Church, have been able to prevent any plan which should be carried out on the principles of that Church: at the same time not only the Church of England, but the Presbyterians, especially of the Church of Scotland, and the Wesleyans, have strenuously resisted any system which should recognize education as something independent of religion. And I believe that there is a very large proportion of all religious bodies here in Lower Canada, who will echo that sentiment. I feel quite sure, Sir, that you will for one. For myself I have not one particle of faith in the notion that Society can be regenerated or vice eradicated by any amount of mere secular instruction,—by any amount of knowledge of the sciences or languages. There may be often an imposing array of statistics, showing the number of convicted criminals, who can neither read nor write; but we must remember that, besides the want of education, the majority of them have, in all likelihood, been led into crime by the difficulties of their social position, by the sufferings of poverty, or unavoidable close contact with evil companions. But, Sir, there are many revelations of cases of fearful depravity and deep villainy constantly being made, in these days, amongst persons of a very different class. It was no want of education, in the popular sense, which led to the gigantic frauds of Sadler, Redpath, or Huntington, or to such murders as those of Cœk or of Burdell. And these are only more prominent types of a class, on either side of the Atlantic, which it is to be feared is terribly on the increase—the educated and accomplished villain; of such persons certainly David speaks, when he says:—"My heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes." Notwithstanding all the wonderful blessings, which are so often promised, as the fruits of increased education, I must remain sceptical, as to any real and abiding

good, if there is any deliberate attempt at acknowledging its sufficiency apart from the fear of God and the knowledge of the Gospel.

It is clear, however, that in an establishment like this, supported by the public funds, and admitting persons of various communions, there must be some modification of plan provided, some compromise allowed. And there are some, who may in consequence be inclined to refuse their co-operation, because they cannot have the entire management in their own hands, and everything at their own will. We cannot, however, stand still; we must be doing something for the education of the people; and I conceive that it is our wisdom to do it practically, as best we can, with the means offered to us. And while I protest against the ignoring religion, as the basis of all sound education, while at all times and on all occasions I shall reiterate that protest, and accept the present organization, not as in itself the best, but the best attainable one,—and while, by the arrangements provided, we seek to bring all the students in the school into some direct connection with their clergymen and under specific religious training, I and those who act with me will endeavour, as far as any small portions of the task may depend upon us, in all good faith, to work out for the benefit of this Lower Province the objects of this Institution.

You, Sir, and the other gentlemen who have been interested in forming this Institution, have, I am well aware, wished to do justice to the work we have, during the last three years, when the ground was quite unoccupied, been trying to accomplish, in our own Normal and Model School in Bonaventure street; and it would have been both unwise, and injurious on our part, to have continued any rivalry, still more so any opposition to this more fully organized establishment; and you have paid a just tribute to the merits of Mr. Hicks, our late Head Master, by placing him over this Institution. Henceforth, Sir, it will be only by acting together in good faith that we can hope to see it prosper; and there will be need of much mutual forbearance and discretion in those who have the conduct of it, and also of that great grace of Christian charity, which thinketh no evil, is not ever ready to impute wrong motives and designs to others. And there will be especial need, when we are thus united together, that there shall be no

attempts, through any opportunities offered by means of this Institution, at making proselytes of any of the students to a different communion from the one to which they originally belonged. And I would wish to take this opportunity of recording my own judgment of the very great injury that is so constantly done, by the injudicious and rash attempts which are often made to unsettle the faith of others. It may be a most laudable wish to make converts of all around us to our own faith, which we, each of us, I presume, think the true one; but it is far easier to shake our neighbour's faith, in what he has been brought up from a child, than to make a convert of him to our own creed. It requires not only much zeal, but also much self-denial, and discretion, and humility, to attempt such a work with hope of success, lest in seeking to give our brother a purer faith, we leave him with none at all. And while I hope that those engaged in this Institution will act in good faith one toward's another, I trust the Church of England and the other religious communions, who have an especial interest in the McGill Normal School and the Protestant Schools throughout the Province, will continue to receive fair and liberal treatment, as compared with the Church of Rome. We are even, when thus associated together, but a small minority in this Lower Province; but we are, nevertheless, not an unimportant part of the community. Still, when it was decided to place the education of this portion of the Province under the direction of a single Superintendent, we could not have expected that he should have been selected from that minority. On this account we have no right to be dissatisfied; but I cannot but remember that while we are certainly at some possible risk and some disadvantage—some necessary compromise—thus associated together, the schools provided for your own Church are left under the undivided charge of her own body. And more than this, besides the funds derived from the annual Parliamentary grants, the Church of Rome has had secured to her, by an act of the Government, very large endowments—one special object of which, by the very tenor of the grant, is the education of the people. We have, therefore, some right to expect that in the distribution of the annual Parliamentary grant, as some compensation, and to allay any possible discontent, especially as coming through a Superintendent who is of the faith of the major-

rity, that if there be any favor shown, the balance should rather be thrown on the side of the minority.

I am quite aware that you will have no easy task to fulfil in the administration of your office. Hitherto, as far as I can learn and my own observation has gone, you have given very general satisfaction to all reasonable minds. And, certainly, all must acknowledge the attention and energy and talent with which you have applied yourself to the work before you. At present, to the great credit of this portion of the Province, with which your office is connected, there is, I think, very generally, an exceedingly kind and good feeling between all classes of the population, consisting of such different races and different creeds—a state of things which, I hope, may long continue; and while I will leave others to note the progress that is making in commercial greatness, in arts and manufactures, I would wish to be able, if like be spared to us, to chronicle, as years pass by, the increasing success of these Institutions whose commencement you are now inaugurating, and the good effects of all our efforts in the cause of education; and above all, that while our people advance in intelligence and in worldly greatness, that intelligence may ever be sanctified by heavenly grace, and their earthly treasures far surpassed by those enduring riches which are being laid up in Heaven, not for the worldly wise or worldly mighty, but for the followers of the meek and lowly Jesus.

ADDRESS

DELIVERED AT THE

FIRST CONVOCATION OF THE UNIVERSITY

OF

BISHOP'S COLLEGE, LENNOXVILLE,

AFTER THE RECEIPT OF THE ROYAL CHARTER,

JUNE 27TH, 1855.

MR. VICE-CHANCELLOR AND GENTLEMEN OF THIS CONVOCATION,

Before proceeding with the more immediate execution of the task which devolves upon me this day, I must briefly state my sincere regret that a necessity has been laid upon me on this occasion to occupy a place, which we had all hoped would have been far more appropriately and efficiently filled by others. I have been myself for some weeks past engaged in holding a series of Confirmations in various parts of the Diocese of Montreal, having so arranged my several appointments that I might reach Lennoxville in order to be present and take my share in the important business and ceremonies with which, under our new Charter, we this day publicly inaugurate the meetings of the Convocation of "the University of Bishop's College." And it was only three days ago that a letter from the Rev. A. Mountain reached me at Brome, informing me that, in consequence of illness, it was quite impossible for the Bishop of Quebec—whom we justly esteem the Father of this Institution, and who was to have delivered the inaugural address—to be present; and not only so, but that another excellent and

talented prelate, the Bishop of Vermont, who had intended to have been with us, and was to have given us his able assistance, was also prevented by imperative duties elsewhere from joining with us in the business of this day. We must all, I am sure, be grieved to hear of the particular cause which has deprived us of the presence of the amiable and accomplished prelate who has charge over this Diocese, and who is the President of the Corporation of Bishop's College, and we have deep reason to regret both his absence and that of the Right Reverend the Bishop of Vermont; and I feel it especially, both on my own account, and for the sake of the University, since, in consequence, instead of the well digested and instructive counsels which you would have received from the lips of those Right Reverend Prelates, my superiors in experience, in wisdom, and in talent, you must now listen to the hasty words of one who, but for the necessity of the occasion, would gladly have shrunk from the task. Circumstanced, however, as we are, I must endeavour, as best I may, to occupy the post now assigned to me, and shall make good my own deficiencies by making use of the ably expressed thoughts of others.

Without going into any very minute details on the subject, I may just mention that this institution of Bishop's College having been founded principally through the exertions of the present Bishop of this Diocese, with the cordial and liberal aid especially of a few laity and clergy in this vicinity, was incorporated by an act of the Provincial Legislature in 1843. During the period that it has been in existence, sixty-three students have been entered upon the College books, of whom thirty-three have been admitted to holy orders, and of these twelve are now officiating in the Diocese of Montreal, and thirteen in the Diocese of Quebec. In the early part of the year 1854, a Royal Charter, constituting Bishop's College an University, with power to confer degrees in divinity, arts, law, and medicine, was granted; and it is a consequence of the operation of this Royal Charter that we are met here this day in public Convocation assembled, for the purpose of exercising the powers thus conferred upon us.

I have not been a witness—for it was before my appointment to my present office in the Church in Canada—of the early struggles and many difficulties through which this University has had to

work its way. But I have learned enough of its past history, as well as of its more recent progress, to feel bound to acknowledge that we owe a deep debt of gratitude, especially to the Rev. the Principal of the College, and also to the other officers and professors, not only in that they have never despaired of success, but that they have, through so many years of toil in this comparative retirement, and with small remuneration, cheerfully and heartily united together to mould into shape and form the rough and scanty materials which were at their command. The primary object, doubtless, which the Bishop of Quebec had in view in promoting the formation of this College, was that he might have an institution in connection with the Church of England, where candidates for the Ministry might be trained and educated for their holy vocation. But this Institution was never intended to be confined within such narrow limits in its operations. The Church, unless she is prepared to forego the advantages of liberal education, for the general body of her sons, and tamely to yield to others this entire branch of usefulness and influence, must establish and maintain literary institutions of her own; where, whilst developing the intellectual faculties of the students, directing their energies and improving their minds, the whole system shall be so conducted, and the spirit infused be of such a nature, that true piety and sound scriptural religion, according to the dogmatic teaching of her own articles and liturgy, may form the foundation of the entire work.

I cannot undertake on this occasion to enter upon any minute and lengthened discussion, respecting the nature of the education which is best calculated to promote the object proposed. But in the absence of those two Right Rev. Prelates who were to have taken so prominent a part in our proceedings, and as "Visitor and Vice-President of Bishop's College," it may not be out of place to touch a little upon this subject.

We live in a country where the active business of life is ever so absorbing, accumulated property affording means and opportunities for protracted literary studies so rare, and mercantile and mechanical pursuits so remunerative, that any education which does not result in some speedy and beneficial visible return,—I mean, which does not qualify the recipient speedily to make a

pecuniary gain of his acquirements,—is but lightly thought of, and seldom pursued; so that the highest ends of education, as a system of mental discipline and culture, are never attained. Now I am quite of opinion that in any system of education, which we would recommend, and which we may hope to make extensively useful in such a country as this, we must ever keep in mind the necessity of being practical; nor are the physical sciences to be under-valued or omitted in our course. And I do wish that, while we keep our primary and highest objects in view we may not reject the latter.

But granting to the full extent that we ought to adapt our system, so as best to turn out not only Candidates fitted for the ministry, but also good practical citizens, well prepared usefully to fill the various stations in life, which are before them,—still are not such Institutions as this wanted, here and there, in every great community to be the means, by the tone and tenor of their teaching, of creating nobler aspirations and higher aims in the rising generation, and cultivating purer tastes and warmer sympathies than those which are associated only with the accumulation of wealth, or the enjoyments of animal life? If the desirableness of such Institutions be a true proposition in the abstract, the very fact of their being not yet justly appreciated, is, of course, an additional argument for maintaining them in any given locality.

Let it be understood, then, that independent of direct religious teaching, the discipline of the mind, the cultivation of the taste, the raising the tone and character of those, on whom our influence may be brought to bear, are the great objects to be looked for in those particular studies, which, as far as we may be able, we wish to enforce in such an institution as this; studies, many of them, which, because they cannot be straightway put out to use for the acquirement of pecuniary gain, are too apt to be undervalued, amidst a people, circumstanced as are the majority of those who inhabit all newly-settled countries.

“Education, (says an able writer on this subject) when spoken of as the result, and not the process of intellectual training, consists in a certain number of mental habits and aptitudes, the product of the scholastic culture. It furnishes most, but not all the elements that are combined in the character of our educated men.

Character is more comprehensive than Education, which it embraces together with a variety of ingredients, derived from other sources. It is the amount of all the efficiencies with which an educated man is furnished for the discharge of his duties. It is an accurate expression of all his aptitudes for fulfilling the proper functions of an intelligent human being. Character, you will perceive, which is thus made up of a man's real qualities and accomplishments, is widely different from reputation, which is but the estimate, often false, as well as changeful, that is placed upon him by the world. * * * Any deviation from the means proposed to attain the true result of education, in quest of more special objects, must involve a loss of general mental power, and so in reality interfere even with the particular advantage which is sought, at the sacrifice of interests so much more important. One student neglects Greek, because he is not to be a teacher or a theologian. Another reads Plutarch, when he should study Euclid, because jurists and statesmen were likely to need facts and precedents, and Ciceronian eloquence rather than logarithms. And not a few earnest candidates for the Christian ministry fall into a similar error, and carry with them through College a very decided theory, which sometimes goes the length of pleading conscience for the neglect of certain branches of study, eminently adapted to discipline the mind, in favour of others, which may be supposed to affiliate more nearly with their chosen profession, though incomparably less efficient for the proper business of Education."

But it is not without a good and definite object, that a Degree in Arts is made the preparation for graduating in Divinity. The highest mental culture and discipline are required for the highest branch of study and the discharge of the most important office. Hence, then, the reason for the course prescribed to students at our Universities: we put them upon that system, which, by best developing their highest powers is the best preparation for any particular course or time in life, to which it may be their object eventually to apply themselves. This, our University, is, as yet, but barely started into life, and has been able to embrace but few of the many important though subordinate objects which may be combined with that general system of mental discipline, which ought to be the ruling idea of education. Composition and

eloquence are entitled to a large share of attention from their connection with literary reputation and professional success; moral philosophy from its relation to human conduct and happiness; chemistry and natural philosophy from their important application to the business of life; and in this country, not least, the science of civil engineering and mensuration may well occupy our anxious care; but none of these, as being in themselves the education of our youth—for there is the common error—but as some of the fruits of that education.

“The Grecian and Roman languages—(to make use again, at some length, of the words of the writer before referred to)—have for centuries shared with the mathematics, an undisputed pre-eminence in the circle of liberal studies; and I can but consider as an evil omen, the growing scepticism of the times in reference to their utility and importance. It should never be forgotten, that the language of Greece has been, from the days of Homer, a principal instrument in diffusing knowledge and civilization over large portions of the globe. The ravages of Alexander's wars were speedily repaired by the benignant influence of Grecian literature and arts. The wisest of the Romans acknowledged that their country and language were essentially barbarous, till the influx of Grecian books and scholars, which followed the conquest of Macedonia, roused the slumbering genius and subdued the ferocity of a warlike and illiterate people. During the dark ages, the remains of classical literature embalmed and preserved whatever of knowledge and refinement had survived the ruins of the Roman Empire, and became, at a more fortunate era, the true restorers of learning. And if it be true that language, as well as mind and matter, has its philosophy, not formed to suit particular cases, but applicable, with few modifications to the dialects of all ages and nations, the regularity, the copiousness, the elegant refinement, and the profound logic of the Greek and Roman tongues, give facilities for the investigation of those universal laws, unknown to the defective and anomalous languages of modern times: and the youth who has once thoroughly mastered the difficulties and mysteries of classical literature, has imbibed those unchangeable principles of speech and thought, which, acquired by some means,

are alone able to guide him in the great occasions in active life, when eloquence and reason exert a controlling influence."*

But not to detain you too long, I will only quote a few excellent remarks, bearing upon this subject, made by the late Archdeacon Hare, on an occasion somewhat similar to the present, and then draw to a conclusion:—nor do I feel it at all necessary, thus

* Earl Stanhope, in a debate in the House of Lords, May 27, 1864, in London, speaking of "the Public Schools Commission," said: "The commissioners observed with great truth that there should be some principal branch of study to which the greatest share of attention should be awarded. He apprehended there could be no difference of opinion on that point. He came next to the classical foundation of the schools, and here the commissioners made some excellent remarks, with a few of which he would trouble their lordships. They said, 'We are convinced that the best materials available to Englishmen for these studies are furnished by the languages and literature of Greece and Rome. From the regular structure of these languages, from their logical accuracy and expression, from the comparative ease with which their etymology is traced and reduced to general laws, from their severe canons of taste and style, from the very fact that they are dead and have been handed down to us directly from the periods of their highest perfection, comparatively untouched by the inevitable processes of degeneration and decay, they are beyond all doubt the finest and most serviceable models we have for the study of language.' Then they added—'Besides this, it is at least a reasonable opinion that this literature has had a powerful effect in moulding and animating the statesmanship and political life of Englishmen.' To the same effect was the letter of Mr. Gladstone. In those opinions he entirely concurred. He was persuaded that classical foundation was essential to the proper course of study at public schools, and that any departure from that foundation would be attended with loss of character and loss of utility to those great public establishments. He trusted the time would never come when, either in that house or in the other house, there would be any departure from this foundation of classical study. Then as to mathematics. The importance of mathematics was no doubt very great. It was a saying of the illustrious Locke that he would have studied mathematics, even if at the close of his career the hard condition had been imposed that he should afterwards forget it all; because the habit of close reasoning and exact thought would still have remained. Concurring in this view, he thought their lordships would be prepared to assent to the desire which the commissioners had expressed, that the study of mathematics should still be maintained."

unexpectedly called upon to address you in the absence of others, whom we hoped to have heard this day, to make any apology for using so largely the well expressed thoughts of abler men.

“Many of the young might think, ‘What was the use of those old musty languages, the Greek and the Latin, which nobody spoke? Why not learn German, and French, and Italian, so that if they went to Germany, to France, and to Italy, they might be able to converse with the inhabitants of those countries?’ But what was the purpose of education? Was it that people should be able to chatter and gossip a little more with the casual strangers whom they might meet? Was it not rather that the mind should be supplied with the principles of knowledge, with the principles of grammar, with the principles of history, with the principles of poetry, with the principles of philosophy? And for this purpose the ancient languages had been found, by universal experience, to be more fitted than the modern. The modern might be cultivated in subordination to the ancient; but true education could only be grounded on familiar acquaintance with the earlier languages of mankind,—the languages of those nations which had been appointed to act the most important part in the history of the human race. There were three nations chosen by God for this purpose,—the Hebrews for the diffusion of religion; the Greeks for the diffusion of intellectual eminence of every thing highest on earth, in poetry and history; the Romans for the political instruction of mankind,—the Romans whose political institutions were the main ground-work of all the institutions of modern society. As in botany a man who observed only one plant, and therefore had not the means of forming a judgment by comparison, would never understand the nature of the vegetable kingdom, so, in order to understand the principles of language, more than one must be studied and compared; and the early languages were selected for the purpose of comparison, because the grammatical forms were more clearly developed, the syntax was clearer, and the laws of language were brought before us in a more intelligent form than in the modern.”

It may be many years before we, in this University, shall see realized, in any extensive or advanced degree, the fulness of that system of education, which nevertheless it must be our object to

attain. But, in all our progress, let us never forget that, as an institution of the Church, we are engaged in training up men to be good Christians; and, if we would educate them on the most approved principle, it is that their highest powers and faculties may, when fully developed, be applied to the highest and noblest ends. It is a consideration full of the mightiest impulses, that intellectual growth and amelioration, like moral, are achieved for eternal duration. The mind does not die; and he, who, anxious to put out his talent to good use, that he may have more to consecrate to God's service, is sending his mind onward upon its sublime career, enlarged and trained by wholesome discipline, and richly furnished with the knowledge of imperishable truths, "lays up treasure where neither moth nor rust corrupt." Thrilling thoughts for all: but most so for those whose aim it is to serve in the special work of the ministry, who, above all, are bound, while seeking their illumination from above, to consecrate all their gifts and talents "to Him who hath loved us, and washed us from our sins in his own blood." And to Him, as the Great Head of the Church, I commend you, and all connected with this University; and may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you now, and ever.

Amen.

SPEECH

DELIVERED AT THE ANNUAL

MEETING OF THE CHURCH SOCIETY

OF THE

DIOCESE OF MONTREAL,

15TH JAN., 1861.

It has pleased Almighty God, my good friends, to allow us once more to meet together at one of the annual gatherings of the Church Society of this diocese. And when I look around and see by whom I am supported on the platform, and what a large and influential assemblage fill this hall, I cannot but hope that the result of this day's meeting will be fraught with good for the work in which we are engaged. Every year is opening up more and more the important field of labour which it is our duty to occupy; and while these public meetings furnish fitting opportunities for reviewing the past, they are also, I trust, capable of being made useful in stirring us up to renewed and increasing exertions for time to come. As to the general constitution of this Society, it has been so often brought before you on these occasions, and in the published Annual Reports, that I need not enlarge upon that now, except to say that it is intended for the future to confine our efforts to direct missionary work, the wants of the diocese, loudly demanding increased assistance for the support of the clergy, required for new and distant missions. But as you will hear some extracts read by the Secretary from the Report prepared by him for the past year, which will give some information as to what has been done, I will not take up your time by entering into these details, and will merely state generally that you will find that some progress has

been made; and the subscriptions, both for the City of Montreal and for the country, are steadily on the increase. Let us be thankful that it is so. But the time is come when we must look for some greater evidence of our zeal and sincerity in doing the work of the church in this Diocese than can be gathered from such a report of our proceedings.

The church has now, for a long period, been fostered amongst us as in a state of pupilage, tenderly nourished by the kindness of Christian friends in the Mother Country, and working without its own regular internal organization, or fixed rules for its management. This state of things is fast passing away, and we have now, as a Church, in the Constitution of our Synods, the machinery for our self-government as a corporate body, for putting into practical working the intelligence and the resources of our people, and enlisting the active sympathy of our lay members. And this Society, incorporated as it is by the Legislature, and acting in harmony with our Synod, must be the agency to gather in and distribute those resources, through means of which the services of the Church may in future be efficiently and regularly kept up. And in order more readily to bring this agency to bear in different localities, I have arranged, in compliance with the recommendation of one of the committees, which was adopted by our Synod at its last meeting, immediately to divide the Diocese into four Rural Deaneries, with directions for their coöperation with the general body, so that the members of the Church may be able to bring their knowledge and influence to bear with more concentrated effect and greater acquaintance with local details, whether as regards the wants of the Church and the work to be done, or the resources at its command. Our whole condition must now be brought under review by our people themselves, and placed upon some well defined system—regulating the formation of parishes, the appointment and payment of the Clergy, and the contributions to be raised in each parish or mission. Most of this will be the work of our Diocesan Synod. But this Society must act as its almoner. And our first object now should be to raise a sustentation fund for the better support of our Clergy, and to encourage and assist in the formation of at least partial endowments. For the purpose of raising any general fund for the Diocese, "The

Society for the Propagation of the Gospel," while withdrawing its amount of annual grants, is ready to contribute in proportion to the exertions made by ourselves. Whenever a Church is vacant and a fresh appointment is to be made, the members of the congregation are of course anxious to have an able, experienced, and faithful Clergyman for their new minister. But if the Church is to be served by such, and if, having got them, we hope to retain them, it is but reasonable that a decent maintenance shall be secured to them; and this must be done upon the responsibility of the churchwardens and the vestry, without expecting the clergy themselves to be reduced to the painful task of going round their parish asking alms for their own daily bread. And this reminds me of an anecdote, which I was reading the other day, respecting some place in the United States, where a vacancy having once occurred in a church, application was made for a new minister. But the applicants said they wanted a man of first rate talents, for they had run down considerably, and needed building up; they wanted one who could write well, for some of the young people were very nice about that matter. They wanted one who would visit a good deal, for their former minister had neglected that, and they wanted to bring it up. They wanted a man of very gentlemanly deportment, for some thought a good deal of that. And so they went on, and described a very perfect man and minister. The last thing they mentioned was that they gave their last minister £73 per annum; but if they could have such a man sent as they described, they would raise another £10, and make it £83. The person to whom they applied sent word back to tell them, that they had better make out a call forthwith for old Dr. Dwight from heaven, for he did not know any one in this world that answered the description. And as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and probably he might live on £83. A very well merited rebuke. But I am not sure that we are altogether exempt from this spirit in Canada; or perhaps because they know they are not going to offer sufficient for the maintenance of the clergyman, the vestry will be tempted to look out, not for the fittest person to fill the important post, but for some one, if they can find such, who will be able to reverse the order of things, and support them by bringing some

little means of his own. This should not be—and believe me necessary as it must be that the Clergy should have a fair and decent maintenance, it is far more essential for the lay-members of our congregations, that we should be able freely and simply to look out for the best and fittest men to serve in the churches. Bishop Selwyn, no mean authority in such matters, in a sermon preached before the University of Cambridge, gave the following description of the sort of men that are wanted for the work of the ministry in our Colonies :

“ We want men of mind and of faith to mould the institutions of our colonies—men who can live in the midst of disturbing elements, and yet themselves remain unshaken; with buoyant hope to bear them up in the midst of downward tendencies; and cheerfulness to work on in spite of discouragement; men who can stamp upon a new community an image of themselves, and yet give to God all the glory. And we have need of men, who can maintain unbroken their allegiance to the Crown and to their Mother Church in the midst of a total separation between Church and State; men who, when the laws which govern the Church at home no longer bind them, can be outlaws without being rebels; using their freedom for more active energy in work, but not as a cloak of licentiousness; men who can be dependent upon their congregations, without being subservient; and bold in rebuking sin, yet gentle in their admonition of the sinner. Above all we need men who can stand alone, like heaven-descended priests of the Most High God, in the midst of the lonely wilderness, where a few shepherds feed their scattered flocks, with no comforter but the Spirit of God—no friend but their ever present Lord; without father, without mother, without house or land, or church; coming, men know not whence, and going, men know not whither; yet marked and known as the men of God, by the bread and wine which they bring to every patriarch camp, where the Abrahams and Lots have built their domestic altar, and there command their children and their households after them to keep the way of the Lord.”

And such men are, indeed, worthy of their hire, and such men are still to be found—those, at least, who, according to their several abilities, are ready to work in such a spirit. And we have amongst us a few good men and faithful men now labouring in this Diocese.

But they are too often bowed down with anxious and perplexing thoughts for themselves and their families—not because their life is one of toil, and their share of this world's goods is little, but because the little that was promised them is too tardily and scantily given. This is no imaginary ease.

The duty of the laity in this matter was most eloquently and forcibly brought before the last General Convocation of the Episcopal Church in the United States, by one of the lay members of that body (Mr. Ruggles), from whose speech I will quote two or three sentences. And though New York may be a much larger and wealthier city than Montreal, and the whole body of the Church much larger and wealthier than we are here, yet, in its measure, the whole spirit of the speech is applicable and well worthy of our attention. After describing the growing prosperity of the country, he says:

“The country was dying of prosperity. It was eaten up and corroding with prosperity. Heartlessness, pride, ostentation, and the low dirty ways so eagerly travelled by the multitude in pursuit of gain,—these were the result, and when they are rightly estimated, it must be owned that we have bought our gold very dear. Of this vast wealth how much is held by the Clergy, and how much by the laity? We of the laity have it all, for how rare is that phenomenon, a rich clergyman? He spoke of being rich in gold alone; for if ever there was a body of men rich in virtue, loyalty, self-sacrifice, domestic virtue, learning, and taste, that body was the Clergy of the Church. The Prayer Book was the fountain of taste, and the Clergy were rich in everything but money. He thanked God the Clergy were poor in that. In other lands the Clergy had been rich, and it had been their ruin. But with this vast disproportion in wealth between the Clergy and laity, what layman was there who would not be kind and generous to his clergyman? who would not give him love, respect, affection and support? It was the duty of the laity to be instant in season and out of season in this matter. If not from feelings of generosity and duty, yet it should be done from mere views of expedience, for the safety of our soul and political system depended upon it. The Church was, and must continue to be, the Church militant, and, in order to carry on the war successfully, the military chest

must be replenished. The Church must have money. And we are all soldiers too—soldiers enlisted in the army that carries on this double war. It was the duty of men, not only to subdue the earth by means of canals and railroads, but to do a much nobler and higher work—to embellish and adorn the earth. Heaven was full of the majesty and glory of God, but that was not all. Earth must be full of the majesty and glory of God also; and it is by man that much of this must be done. Let us adorn it then * * * But they, the laity, must give of their time also, as well as money—that precious stuff of which life is made. The Clergy now have to do all. But they need time for study, and to visit the sick and the dying. We ought not to send them out like mendicants through our streets. We laymen should do the begging.”

I know we have some good, willing, and liberal hearts amongst us, and that if anything practical is proposed to them they will gladly support it according to their power. If a few zealous parishes make a beginning, others will, I am sure, follow the example set. And I am informed that there are some individuals now ready to begin. One gentleman has stated his intention to give \$500 for this purpose, and another \$400. Such acts of liberality will help us as far as they go. Still, however, we shall, for many years, have many poor and many needy districts unprovided for. But if anything effectual is to be done, either for individual parishes or for the Diocese at large,—if we are to hold our own and keep up our present services,—still more, if we are to carry onward the work and spread abroad the light of the Gospel of Christ, and gather fresh wanderers into His fold, the laity must come forward in earnest and take the matter in hand; and while the clergy devote themselves, as is their bounden duty, to the immediate offices of prayer and the ministry of the Word, the laity must labour for their sustentation, and do it heartily as unto the Lord, and not unto man, trusting that while

“ Thus their bounty pours its ample meed,
That onward yet such blessings may proceed;
That Christian men, in due succeeding place,
Might, as they well fulfilled their holy race,
Shed through the Christian Church, the means of Christian
grace.”

ACTS OF THE PROVINCIAL LEGISLATURE.

19-20 Vict., Chap. 121.

An Act to enable Members of the United Church of England and Ireland in Canada to meet in Synod.

Proclaimed, May 28th, 1857.

WHEREAS doubts exist whether the members of the United Church of England and Ireland in this Province have the power of regulating the affairs of their Church, in matters relating to discipline, and necessary to order and good government, and it is just that such doubts should be removed, in order that they may be permitted to exercise the same rights of self-government that are enjoyed by other religious communities: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

I. The Bishops, Clergy, and Laity, members of the United Church of England and Ireland in this Province, may meet in their several Dioceses, which are now, or may be hereafter constituted in this Province, and in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal, of any person bearing office therein, of whatever order or degree, any rights of the Crown to the contrary notwithstanding, and for the convenient and orderly management of the property, affairs, and interests of the Church in matters relating to and affecting only the said Church, and the officers and members thereof, and not in any manner interfering with the rights, privileges, or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland; Provided always, that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same.

II. The Bishops, Clergy, and Laity, members of the United Church of England and Ireland in this Province, may meet in General Assembly within this Province, by such representatives as shall be determined and declared by them in their several Dioceses; and in such General Assembly frame a constitution and regulations for the general management and good government of the said Church in this Province: provided always, that nothing in this act contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine, or penalty upon any person, other than his suspension or removal from an office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or general Synods; and provided also, that nothing in the said constitutions or regulations, or any of them, shall be contrary to any law or statute now or hereafter in force in this Province.

22 Vict., Ch. 139.

An Act to explain and amend the Act, intituled 'An Act to enable the Members of the United Church of England and Ireland in Canada to meet in Synod.'

Assented to August 16th, 1858.

WHEREAS doubts exist whether in the Act passed in the Session held in the nineteenth and twentieth years of Her Majesty's Reign, intituled, "An Act to enable the Members of the United Church of England and Ireland in Canada, to meet in Synod," sufficient provision is made for the representation of the Laity of the United Church of England and Ireland in the Synods by the said Act authorized to be held, and it is expedient that such doubts should be removed: Therefore Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

I. For all the purposes of the aforesaid Act, the Laity shall meet by representation; and until it shall be otherwise determined by the Synod in each Diocese, one or more delegates (not exceeding three in any case,) may be elected at the annual Easter meetings in each parish, mission or cure within the Diocese, or in cases where there may be more than one congregation in any parish, mission, or cure, then in each such congregation, or at meetings to be specially called for the purpose by each Clergyman having a separate cure of souls; and all laymen within such parish, mission, or cure, or belonging to such congregation of the full age of twenty-one years, who shall declare themselves, in writing at such meetings, to be members of the United Church of England and Ireland, and to belong to no other religious denomination, shall have the right of voting at such election. Each delegate shall receive from the Chairman of the meeting a certificate of his election, which he shall produce when called upon so to do, at the Synod; and the first meeting of such Synod shall be called by the Bishop of the Diocese at such time and place as he shall think fit; Provided always, that no business shall be transacted by the Synod of any Diocese unless at least one-fourth of the Clergy of such Diocese shall be present, and at least one fourth of the Congregations within the same be represented by at least one delegate.

II. All proceedings heretofore had in any Diocese under the aforesaid Act, which have been conformable to the provisions of this Act, shall be held to be valid, as if the same had taken place after the passing of this Act.

ADDRESS

DELIVERED AT A

MEETING OF CLERGY AND LAY-DELEGATES

ASSEMBLED UNDER THE PROVISIONS OF THE FOREGOING ACTS
OF THE LEGISLATURE.

MONTREAL, JUNE 7TH, 1859.

REV. BRETHERN AND BRETHERN OF THE LAITY,

We are met on an important and interesting occasion—one that has brought together a large proportion of the Clergy, so large, indeed, that there are but two Clergymen of the Diocese, now in Canada, who are not here this day, and nearly every Church is represented by one or more Lay Delegates. It will be recollected that this is not the first occasion of our meeting together to take into consideration the subject now before us. After two other previous meetings, we met, in 1856, in large numbers, and had a long and able debate on the advisability of forming ourselves into a Diocesan Synod. But there were scruples entertained by certain members, who believed that we could not then legally proceed to do so. After a debate, however, a large majority decided that it would be desirable to form ourselves into a Synod, to assist in the administration of the Diocese, and in carrying on the work of the Church. I was not anxious to press the matter then, as many felt the scruples to which I have alluded, and as I have always been aware that it was desirable for a Bishop that he should preside over a united people,—as St. Jerome says in one of his Epistles, *Episcopus preest volentibus non nolentibus*. I would not, therefore, press against the earnest and conscientious scruples of many who thought

we were not in a position to act in a legal manner. But, whatever doubts were then expressed, none can now remain; for an Act of the Legislature, which has been sanctioned by the Imperial Government, has been passed, with the express purpose of removing these doubts; and the preamble of the bill shows that this was the intended effect of it; for it states that, whereas doubts do exist on this subject, it is proper that they should be done away with; and there is a subsequent Act giving us still larger powers in the same direction. Our previous meetings, however, were not, I think, thrown away. None who were then present can regret that we met, and that the subject was discussed so fully in a debate, which reflected credit on all who took part in it, and which caused respect to be felt for the Church to which we belong. You will, perhaps, now excuse me, if I occupy a little of your time in some explanation respecting the institution and meaning of a Diocesan Synod, and respecting the true position of a Bishop in his Diocese. I will not trouble you with too minute details; but will first refer to the scriptural character of the power of the Bishops, such as Timothy and Titus, who were placed by the Apostles over the Churches "to set in order the things that were wanting," and provide a suitable organization at the commencement, and, before any other means were provided, for the collecting together the members and the organizing of the body. On this head I will read a short extract from Bishop Hall, one of those Prelates who, in our Church, stands among the highest for piety and learning. In his book, which is a standard work on this subject, he defines Episcopacy thus:

"An eminent order of sacred function, appointed by the Holy Ghost, in the Evangelical Church, for the governing and exercising thereof, and for that purpose, besides the administration of the word and the sacraments, endued with power of imposition of hands and perpetuity of jurisdiction." And then he goes on to say, "it is acknowledged by the Presbyterians that there is a certain polity necessary for the retention of the Church's peace. That the pastors should meet together in classes and Synods. That in Synods thus assembled, there must be due order kept; that order cannot be kept where there is an absolute equality of all persons concerned; that it is, therefore, necessary that there should be

a head, president, or governor of the assembly, who, when the business is ended, returns to his own place without any personal inequality. They can be content there should be a prime Presbyter: and that he shall moderate, for the time, the public affairs of the Church, but without all innate and fixed superiority, without all (though never so moderate) jurisdiction. The Bishop, whom we contend for, is ordained a perpetual moderator in Church affairs in a fixed imparity; exercising spiritual jurisdiction out of his own peculiarly demandated authority. Our labour, thereupon, must be to make good these points; and to evince that imparity, in the governors of the Church, and the power of Episcopal jurisdiction, are not of any less than Apostolical and Divine institution."

These propositions he goes on to prove and explain in detail. And this form of Church Government by Episcopacy is not only of divine origin, but was in its character from the first Diocesan—a form which preceded any other gathering together of the Church in Provinces; and every Diocese was complete in itself, for carrying on the work of the Church.

Barrow, in his great work on *the Supremacy of the Pope*, takes up this argument of the independence of Diocesan Episcopacy in order to urge it against the usurpations of the Pope. He says—and his work is the standard on this subject, which never has been answered by our opponents and probably never will be,—

"At first each church was settled apart under its own Bishop and Presbyters; so as independently and separately to manage its own concerns; each was governed by its own head, and had its own laws. Every Bishop as a Prince in his own Church, did act freely, according to his will and discretion, with the advice of an Ecclesiastical Senate, and with the consent of his people, [the which he did use to consult] without being contrrollable by any other, or accountable to any, further than his obligation to uphold the verity of Christian profession, and to maintain fraternal communion in charity and peace with the neighbouring Churches, did require."

That was the position in which the original Bishops were placed in their Dioceses. They were there to rule and govern them, and carry on the work of the Church within them. As necessity required they called in the assistance of the Presbyters and people

to aid with their counsel; and that is the position, in which we are now placed. It is as Bishop of this Diocese that I call on you, the Presbyters and Laity, to come forward and concur with me in the great work of administering this Diocese—in organizing a system and giving effect to it when organized. I ask you to uphold my hands in the responsible and arduous task laid on me.

We have long felt the want of some rule and law for these purposes. In former times the Bishop was placed here with a staff of strictly missionary clergymen. He had funds from a distance with which he paid them; the whole expenditure passed through his hands, and he was responsible for the whole. He had none to advise with him. But that state of things is passing away. The Church is now firmly planted in the soil, and is taking daily deeper root in the hearts of the people who, on their part, begin to see the obligation upon them to support it themselves, and to acknowledge that it no longer becoms them to depend on external aid. They feel that they must now form their Parishes, and maintain their Clergy out of their own resources. Besides the duty laid upon us of providing for the establishment of the Synod in this Diocese for the purpose of forming rules and canons for the better administration of our affairs, there are great advantages in so many gentlemen meeting together to consult and to hear the opinions of others, and to carry back to their respective localities a fresher zeal for the prosecution of the work in which they are engaged. And still further why there should be no delay, there is this other reason—that you are empowered, yourselves, to proceed to the election of the individual who may, on a vacancy of the See become your future Bishop; and the necessity for a Synod being obvious, the questions which remain are the terms and conditions on which we shall commence. Whatever laws shall be made are binding on all of us. I as your Bishop call you together and ask your advice on this head. I pledge myself that nothing shall be done by me without the consent and advice, both of the Clergy and Laity; and I ask only the same admission from you. You ought at the same time to agree that there shall be a joint assent of all of us for the making of any law, rule or canon binding on this Diocese. To grant less than that is to take away the authority of the Bishop—to determine that in a Church presided over by a

Bishop, whose office we believe to be of divine institution, all free action shall be taken from that Bishop;—to decide that if the Clergy and Laity pass a law, he is to be bound by it whether he approve of it or not—that is to annul the jurisdiction of the Bishop. Arguments have been drawn from the United States—I have had great intercourse with the United States Church—I respect and love her Bishops and Ministers, and I look with admiration on the great work she is carrying on. But it must be remembered that when Bishops were first appointed in the United States it was at the time, when the very name of Bishop was a reproach, and when the outcry of the people was “a State without a King and a Church without a Bishop.” The only marvel is that in such circumstances they retained so much of what is Catholic, and true, and excellent, in their liturgy and discipline—not that they lost any of it. And more than that, when the first Bishop came there, the conventions of the Clergy and Laity were already in operation. The Bishops therefore in taking part in these gave up nothing; but merely joined the Church as they found it, and took what they could obtain. Rules founded on such a set of circumstances are not to guide us. We cannot set up this one modern precedent of fifty or sixty years, against the invariable custom of the Church for eighteen centuries.

I will now read an extract from Hoffman—*On the Ecclesiastical Laws of the Church*—a great authority on the subject of the Episcopal Church in the United States:

“Some general observations upon the nature of our Diocesan conventions may be useful. They represent Episcopal Synods of former periods of the Church, but with powers expressly defined. In the judgment of the author it cannot be doubted that, in the earliest ages as soon as a system of Dioceses was established, and the Bishop of each was restricted to its limits, the power of legislation vested in him. The inevitable course of events, as well as the principles on which Episcopal authority rests, warrant this conclusion. At first, a regulation must have been adopted to meet, or was suggested by, a particular case. As similar instances occurred, and the fitness of the former rule was proven, it was applied until it became the ordinary regulation, and as such was known and fixed in the Church. Doubtless, this was the origin of those “usages and institutions of Churches,” which we find adverted to and recog-

nized in provincial councils. In fact, the exercise of judicial power did precede, and was the source of legislation. From several decisions grew up a general law, and this was finally embodied and promulgated in a Canon or Institute. But that originally the Bishop, in his Diocese was clothed with the ultimate and exclusive power of government, and that this involved all judicial and all legislative authority, seems to the author the only doctrine consistent with the tenet of an Apostolic Episcopacy.

“At what period the Clergy of the Diocese were united in council, as a senate, with the Bishop—and when they arose from being mere advisers to coadjutors in the business of legislation, my information is not sufficient to state. The exercise of the *judicial* authority was restricted as early as the Council of Carthage, when a Bishop was prohibited from hearing causes without the presence of his clergy, and Ignatius speaks of the clergy forming the Bishop’s senate.

“The author is aware of the strong opposition which has been made to the position, and the necessary consequences of the position he has stated, as to this original and exclusive power. It is with unfeigned humility he expresses the opinion, which after no little examination and thought, he has formed, that this great conservative doctrine is apostolic, primitive and clear; that everything of limitation upon the original jurisdiction of a Bishop has been self-imposed, or has sprung from the laws of councils of superior authority, and to which he was a party—and therefore, in every case in which there is no express enactment, or legitimate conclusion from an enactment to control it, the question is, where is the evidence of the surrender of the power to rule the Church? If none can be produced, we have the Bishop’s primitive jurisdiction to resort to for their guidance and direction—a power without a shadow of a claim to infallibility, but with an absolute claim to obedience.

“And if this doctrine had no higher demand upon our dutiful assent, it would be recommended by the highest wisdom, as prudent and expedient. The system of our Church government is as liberal and free as any system can be, which pretends to preserve an element of discipline. With the checks and restrictions in force—the watchfulness of the Clergy and Laity—the power of public opinion—all brought to bear upon a Bishop, imagination of his usurping authority,

and substituting his will for the law, appears most visionary. On the contrary, the danger may now be working among us of Episcopal authority being injuriously weakened and contemned."

Hoffman further quotes Cyprian, to whom Barrow also refers: "where Cyprian writes, that from the commencement of his Episcopate he had determined to do nothing without the counsel of the Clergy and consent of the people. (*sine consensu plebis*;) it is obvious that this was a voluntary restriction upon his unquestionable powers."

There is then a great principle in this question, and it is embraced in the resolution which will be submitted to you—a great principle connected with the position and character of the Bishop, and one which, if I were prepared to yield many of the Clergy and Laity would at once leave the Synod. If I did so, should think that I had deserted the privileges of my order, and had bartered away the rights of my successors. As to any evil which is to arise from the proposed course, you have heard what Hoffman says of the checks on the Bishop and of the effect upon him of the current of public opinion. It must be remembered too, that his power is but negative; and while you, the Laity have a negative, and you the Clergy have one, the Bishop must have a negative too. We are all on the same footing of equality. I ask nothing that I do not give to you, and nothing that you ought not to rejoice to give to your Bishop. And while on this subject, though it is taking up much of your time, I will read an extract from an American work "the Federalist,"—written by Hamilton and Jay, and other leading Republicans who formed the Constitution of the United States. These gentlemen certainly did not want to pay unnecessary deference to what has been called *the one-man power*. No one suspects them of bowing down on their knees before that idol; and besides, they had the full right and power to place whatever restrictions they pleased on their Governors, and thus to settle everything as they judged best themselves, because the government to be formed was a work of their own creation. But here you are not giving his jurisdiction to the Bishop. We ask you not to create him, but to share with him a power already his, while these writers were creating a democratic government.

“ Letter concerning the constitution of the President and the power of the negative :

“ Without this he might be gradually stripped of his authority, by successive resolutions or annihilated by a single vote. * * *

“ But the power in question has a further use. It not only serves as a shield to the executive, but it furnishes an additional security against the enactment of improper laws. It establishes a salutary check upon the legislative body, calculated to guard the community against the effects of faction, precipitancy, or any impulse unfriendly to the public good, which may happen to influence a majority of that body.

“ The propriety of a negative has, upon some occasions, been combated by an observation, that it was not to be presumed a single man would possess more virtue or wisdom than a number of men: and that, unless this presumption should be entertained, it would be improper to grant to the executive magistrate any species of control over the legislative body.

“ But this observation, when examined, will appear rather specious than solid. The propriety of the thing does not turn on the supposition of superior wisdom or virtue in the executive, but upon the supposition that the legislature will not be infallible—that the love of power may sometimes betray it into a disposition to encroach upon the rights of the other members of the government—that a spirit of faction may sometimes pervert its deliberations—that impressions of the moment may sometimes hurry it into measures which itself, on mature reflection, would condemn. * * *

“ It may perhaps be said that the power of preventing bad laws includes that of preventing good ones, and may be used to the one purpose as well as the other. But this objection will have little weight with those who can properly estimate the mischiefs of that inconstancy and mutability in the laws, which form the greatest blemish in the character and genius of our governments. They will consider every institution calculated to restrain the excess of law making, and to keep them in the same state in which they may happen to be at any given period, as much more likely to do good than harm, because it is favourable to greater stability in the

system of legislation. The injury which may possibly be done by defeating a few good laws will be amply compensated by the advantage of preventing a number of bad ones."

That was the opinion of these gentlemen engaged in the establishment of the government of the United States, where, I say, they had a full right to place every check and every limitation upon the presidential power.

There is one other authority I would like to read. It is from a great author, the ablest Christian philosopher of modern times—Edmund Burke—in his book on the French Revolution:

"Government is a contrivance of human wisdom to provide for human wants. * * * Among these wants is to be reckoned the want of a sufficient restraint upon their passions. * * * The restraints on men as well as their liberties, are to be reckoned among their *rights*."

There is one other proposition which has been made, which is, that in case the different orders of our Diocesan Synod differ, there should be an appeal to a Provincial Synod, if we shall have one. I think in that idea there is involved a great misunderstanding as to the relations between the Diocesan and Provincial Synods. The Provincial Synod will make canons, which will be binding on the whole Province, and we cannot in Diocesan Synods do anything to contradict its decisions; but I never heard that Provincial authority could come in to make a Diocesan canon for a particular Diocese, which is not to be applicable to the Province at large. Such a proceeding would be an interference with each separate Diocese, and would be untenable according to any ecclesiastical rule or order. Moreover, wherever in the colonies Diocesan Synods have been established, the decision, which it is now proposed to ask this Synod to adopt, has been arrived at. It has been so in Toronto, Huron, Nova Scotia, Sydney, Tasmania, Melbourne, Capetown, Adelaide, and New Zealand, and in each of these the position I claim to be placed in has been given to the Bishop. There is no example in the Colonial Church to the contrary. Some say that it is anomalous for the Bishop thus to take part in the debate, and to have in addition a negative upon the decisions. But it seems to me that this objection arises from not rightly understanding the true spirit of the

constitution of Diocesan Synods. The very gist of a Diocesan Synod is, that the Clergy and Laity of the Diocese shall come and consult with their Bishop. Put the Bishop away, and your very Synod ceases to exist; you may still meet together as individuals in a deliberative assembly, but you are no longer a Diocesan Synod of the Episcopal Church. And, on the other hand, the very hearing of your opinions may and probably will have great weight with me; while certainly, on all practical matters, prudence would prevent me from holding out my judgment against the views of a large body of intelligent men. The Bishops will be like the Judges. They desire to hear arguments in order to be able to form their judgment; and with a Bishop presiding *over, volentibus non nolentibus*, the discussions will then tend to bring about a united decision. On the other hand, for one branch of the Synod to attempt to force a canon on the rest would make shipwreck of the whole Synod. When, in addition to these considerations, we remember that the Laity have the right to elect their own Clergy in all the patent rectories, and that they will exercise this power of nomination more and more as they come forward to maintain their Clergy—that under this act, too, they will in future have power to elect their Bishop—when, I say, we remember these things, I cannot think there is any danger of overriding the Laity by authority; nor anything which can create a jealousy of the legislation which will take place.

I have urged this matter—I hope in no improper tone and spirit—because in a neighbouring Diocese, the question has been debated in a manner which has given rise to serious misunderstanding. When it is set forth, that to give the power which I claim for the Bishop is to make him a Pope and to create a despotism, I ask where is the despotism? He is to have no power to do anything whatever—he is but to have the same power as you have yourselves. So much having been spoken and written on the subject, I thought it necessary thus to speak, not as of a personal but as of an official matter. I am sure, however, that the Clergy and Laity do not wish to fetter their Bishop; that on the contrary the majority of those now assembled in this room—both Clergy and Laity—desire to have a real Bishop with some real jurisdiction;

not a mere ornament to grace their body. I could wish, believing as I do, that so large a majority will approve the resolution about to be submitted—I could wish and that earnestly, without ignoring the opinions of others, that we might come to some decision without the necessity of a division—without showing that we are not one. If the resolution is really at last to be carried by a large majority, where is the use in giving out that we are thus separated into parties? I wish to be placed over a united Diocese, and believing that much good will follow from the organization of a Synod, if carried on in a proper spirit, I feel at the same time that important consequences must follow from the temper, spirit, and manner in which it is commenced—that in short we should begin and carry out the work in the spirit of that address which we heard to-day in Church, endeavouring to keep “the unity of the spirit in the bond of peace.”

After considerable discussion the following Resolution, moved by Col. S. Baker of Dunham, and seconded by the Honorable George Moffatt, was carried, and the Synod of the Diocese was constituted:

Resolved,—“That an Act having been passed by the Provincial Legislature, and sanctioned by Her Majesty the Queen, intituled, ‘An Act to enable the Members of the united Church of England and Ireland in Canada to meet in Synod, the said Act being the 19th and 20th Victoria, ch. 121; and also another Act to explain and amend the same, being the 22nd Vict., chap. 139; by which Acts the Bishops of the several Dioceses in Canada have authority to call the first meeting of such Synods; and when so called, such Synods have authority to frame Constitutions, and make Regulations for their own order and government,’—the Lord Bishop of this Diocese, having now summoned the Clergy and Lay Delegates of the several Parishes and Missions, chosen according to the directions given in the said Acts, for the purpose of taking action under the provisions of the same: We, the Bishop, Clergy and Lay Delegates now assembled, do hereby accept the said Acts, and

declare ourselves a Synod for the Diocese of Montreal, and will proceed to the consideration of the Constitution and Regulations to be adopted for the due ordering of the same:—no rule, canon, law or regulation to be in force in this Diocese as the act of this Synod, unless it shall have received the concurrent assent of the Bishop, the Clergy, and the Lay Delegates, to be determined by a majority of votes, the same to be taken separately, in each order, whenever it shall be required.”

A D D R E S S

OF THE

BISHOP OF MONTREAL, AS METROPOLITAN,

AT THE FIRST MEETING OF THE

PROVINCIAL SYNOD OF THE UNITED CHURCH OF ENGLAND
AND IRELAND IN CANADA,

HELD IN THE CITY OF MONTREAL FROM SEPTEMBER 10 TO SEPTEMBER 14,
INCLUSIVE, 1861.

RIGHT REVEREND AND REVEREND BRETHREN,
AND BRETHREN OF THE LAITY :

It has been with no ordinary feelings of interest that I, and I am sure I may say that all of us, have looked forward to this meeting of the first Provincial Synod of the Church of England in Canada; and, appointed ~~as~~ I was, certainly most unexpectedly to myself, to the responsible office of Metropolitan of this Province, I have earnestly sought for that gracious help of God's Holy Spirit, which we have now, in our united prayer, just solemnly invoked; and I also ask the kind co-operation and consideration of all the members of this Synod to aid and uphold me, while I endeavour, to the best of my judgment and ability, to discharge the important duties devolving upon me. And when I look around and reflect upon the character and standing of those who form this our great Council of the Church, when I remember of what body they are the representatives, I cannot but feel stirred up to give God thanks that hitherto he has thus helped us, and am animated also with a good hope for the coming time. What a contrast is thus afforded to the recollections of many here present! Indeed there are two of my Right Reverend Brethren, who from their age, and

long and active labours, no less than their office, may in an especial manner be looked upon as Fathers of the Church in Canada, and of many of its important institutions. Our Senior Prelate, the Lord Bishop of Quebec, in an address he made to his own Synod last year, spoke of the commencement, within the recollection of some aged men still living, of the Episcopate of the first Anglican Bishop in this country, with but five Clergymen in the whole Province, with which his Diocese was co-extensive. Though the Clergy had been largely increased, yet still they were but few and widely scattered, when my Right Rev. Brother himself succeeded, as the Bishop of the same undivided Diocese, now upwards of a quarter of a century ago: while my Right Rev. Brother of Toronto has stated that at the time of his ordination by the first Bishop of Quebec in 1803, he made but the fifth Clergyman in the whole of the Upper Province. We are assembled here, as the representatives of five separate Dioceses, (reckoning that of Ontario,) with not less than three hundred and fifty Clergy officiating in them.

In the days of its early struggles, the Church was strictly missionary in its character, and supported almost entirely by external aid. But a great change has been gradually working throughout it; and its whole position has assumed a very different aspect. Having grown into so large a community, occupying so extensive a territory, possessing such various interests and institutions, and with an increasing character of stability and permanent establishment in the country, it was felt that some organized system of regular government and discipline was imperatively called for. Circumstanced as we are in this country, it was necessary that this should originate within the Church herself: and under the sanction of our Synod Acts, which, having been passed by the Provincial Legislature, received the sanction of the Crown, we have been enabled to meet in our several Dioceses, in our corporate character, and make regulations for our internal government and discipline. These organizations are yet in their infancy amongst us; but watching, as I have done, most carefully, their rise and progress, and largely participating in every movement, dating from the Conference of Bishops of British North America, held at Quebec in 1851, I feel fully persuaded that we are acting with true wisdom

in originating them ; that they were become essentially necessary to us in our present state, and that they will, under God's blessing increasingly contribute to the efficiency of the Church ; that they tend to excite a greater interest in the breasts of the laity, and disseminate generally amongst us truer and more enlarged views respecting it.

But if it be well to gather separate parishes together in each Diocese, for the promotion of good government, and as indicating the corporate character of the Church under one chief Pastor, so also it is still further desirable to gather separate Dioceses together, according to the ancient usage of the Church, in Provinces : that the representatives from the several Dioceses, meeting together, may consult respecting such matters as concern the Church in its more collective capacity ; and be themselves, again, links in a still farther bond of the whole body of the Church throughout the world. We know the enormous power which is wielded by the Church of Rome from that unity which arises from the submission of the members of that communion to the single authority of the Pope, as the universal Bishop. We deny any such claim both on Scriptural authority and on the testimony of the universal Church from the beginning. But Dr. Field, formerly Dean of Gloucester, in his learned and elaborate Treatise "Of the Church," while combating the claim of the Bishop of Rome, argues strongly for the true corporate character of the Church ; and its great power and influence, when duly exercised. He argues that "the fulness of ecclesiastical power and jurisdiction is in the companies, assemblies and synods of Bishops and Pastors, and not in any one man alone." And then he goes on to show the gradation of these assemblies : "Things were so ordered in the beginning that as Presbyters could do nothing without the Bishop, so the Bishop in matters of moment might do nothing without his Presbyters. If any difference grew between the Bishop and his Clergy, or if (consenting) any one found himself grieved with their proceedings, there was a Provincial Synod holden twice every year, in which the acts of Episcopal Synods might be examined. These Provincial Synods were subordinate to national and patriarchal Synods, wherein the primate of a nation or kingdom, or one of the patriarchs, sat as president ; and in the national and patriarchal Synods the acts of Provincial Synods might

be re-examined and reviewed. So that it is evident that the power of ecclesiastical jurisdiction resteth not in Bishops alone, but in Presbyters also, being admitted to provincial and national Synods, and having decisive voices in them, as well as Bishops; nor in any one Metropolitan, primate, or patriarch, within their several precincts and divisions, but in these, and their fellow Bishops jointly, and that much less there is any one in whom the fulness of all ecclesiastical power, and the right to command the whole Church, doth rest." And so the Church should rise higher and higher in its order, until, if it were possible, which in these days of division and separation it is not, we should come up to the general or œcumenical Council, such as was held on great occasions from time to time in the first few centuries of the Christian era—and whose authority in certain cases our own communion acknowledges.

But if we cannot arrive at such a consent of Christendom in its entirety, how much is it to be wished, that we could be seeking, and, as far as may be, advancing towards it—and hear our widely spreading branch of the pure and reformed Catholic Church of Christ speak with the full voice of her collective body! And why may not this be prayed for and hoped for? The Church of England for upwards of two hundred years after the era of the Reformation was confined, almost entirely, within the four seas that surround the British Isles. Its wonderful progress within the last half century, or rather more, including the trans-atlantic Branch in the United States, has almost equalled in magnitude the growth of the Church in the Apostolic age. But it has been so sudden, and so widely extended, particularly during the last twenty-five years, that we were not prepared for its grandeur or the consequences of its complicated organization; and one serious matter now under the consideration of the Church at home is, how to secure the harmony of its parts, the general unity of the whole, together with the necessary independent government of the several branches in all matters of local detail and internal discipline; how growing branches are to keep up their individuality and corporate character in their own localities, and yet preserve unbroken their real ecclesiastical standing in relation to the Mother Church. Upon this important subject I received a letter of enquiry some time since from a member of the Upper House of the Convocation

of Canterbury, and I felt that I was as yet in no position to give any satisfactory reply. Parishes are independent of one another, but united under one Bishop in each Diocese. Dioceses are independent of each other, but have a means of united action in each Province, under one Metropolitan. Then all these Provinces must have some coherence, some means of united action, some means of being heard in matters of common interest to all. Are there not occasions when it would be a glorious thing, if the whole reformed Catholic Church could make herself heard with a voice of authority, and speak trumpet-tongued to the world on high matters of faith? Have not all a common interest in the authorized version of the Word of God and the Book of Common Prayer, both of which are now being assailed from various quarters?

It was, then, to take a step in this direction that, after we had organized our Diocesan Synods in this Province, three of the four then existing Dioceses presented memorials to the Queen, asking Her Majesty to appoint a Metropolitan, that we might have the power of carrying onward our ecclesiastical organization. There is no question of the fact that the office of Metropolitans was one of very early date; it is alluded to in the sixth Canon of the General Council of Nice, held as early as the year 325, as the ancient Custom of the Church which was to be adhered to; where it is called *archaica ethe* (antiqua consuetudo); and one reason mentioned is that no consecration of a Bishop was to be allowed in any province without the Metropolitan taking part in it: not, however, that he was to exercise any arbitrary power, but that the consecration was to be determined by the majority of votes in the Provincial Synod—"sustineat sententia plurimorum." But this Canon provided against a private or independent action of suffragan Bishops proceeding to the consecration of new Bishops at their own discretion. The development of its organization in the early Church, no doubt arose out of the necessity of finding ways for the discipline and government of its rapidly extending branches—making all to harmonize and carry out one great principle and course of action. Thus it was ordered by the Council of Antioch: 'Let there be two provincial Synods every year, and let the Presbyters and Deacons be present: and as many as think they have been in any way hurt or wronged, then expect the determination of the Synod.'

The power of the Metropolitan was in calling the rest of the Bishops to the Synod, in appointing the place of meeting, and in sitting as President in the midst of them; and, as Dr. Field observes, "so were things moderated, that neither the rest might proceed to do anything without consulting him, nor he do anything without them, but was tied in all matters of difference to follow the major part. The causes that were wont to be examined and determined in the meeting of the Bishops of the Province, were the ordinations of Bishops, when any churches were void, and the depriving and rejecting of all such as were found unworthy of their honour and place; and, in a word, any complaint of wrong done in any Church was there to be heard. Thus at first all matters were to be determined, heard, and ended by Synods, and they holden twice every year. But in process of time, when the Governors of the Church could not conveniently assemble in Synod twice a year, it was first decreed at the sixth General Council that they should meet once; and afterwards, many things falling out (partly from the poverty of such as should travel to Synods), to hinder their happy meetings, we find they met not so often; until at length it was ordered that Episcopal Synods should be held once every year, and Provincial, at least once in *three years*. And so in time causes growing many, and the difficulties intolerable in coming together, and in staying to hear these causes, thus multiplied and increased, it was thought fitter to refer the hearing of complaints and appeals to Metropolitans, and such like ecclesiastical judges, limited and directed by canons and imperial laws, than to trouble the pastors of whole Provinces, and to wrong the people by the absence of their pastors and guides." Such seems to have been the reasonable, and we may say almost the natural growth of the early ecclesiastical polity of the Catholic Church: to provide for its government, its unity, and its increase; Parishes, Dioceses, Provinces, Patriarchates, and General Councils, one after the other, in due succession. "The spirits of the prophets being bound to be subject to the prophets."

In process of time the assumption by the Bishop of Rome of the character of vicegerent of Christ upon earth, and his claim to be the sole universal bishop, gradually undermined the whole

system; and, as I said before, the reformed Catholic Church in England from its position, at first failed to realize the necessity or the wisdom of its reconstruction; which, however, is now urgently demanded by the complicated, and at present undefined nature of the relation between the widely extended and increasing members of its spiritual family, as the body of Christ. Blackstone, in his celebrated "Commentary on the Laws of England," mentions that "it hath been an ancient observation in the Laws of England, that whenever a standing rule of law, of which the reason perhaps could not be remembered or discovered, hath been wantonly broken in upon by statutes or new resolutions, the wisdom of the rule hath in the end appeared from the inconveniences that have followed the innovations." And that has often proved a truth in ecclesiastical, no less than in civil polity. And if there has been any rule of law or system of organization that once gave power to the Church, which has fallen into abeyance, through disuse or misapprehension of its meaning and application, it will be our wisdom to try and revive it, adapting it, as far as we may be able, to present circumstances and times, and to any canons and laws, either Colonial or Imperial, to which we owe obedience.

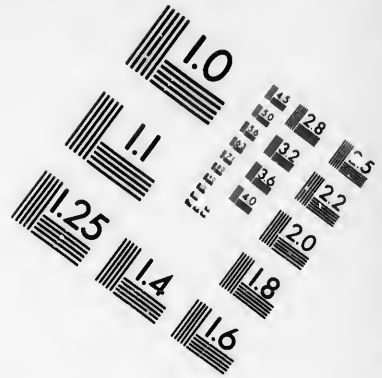
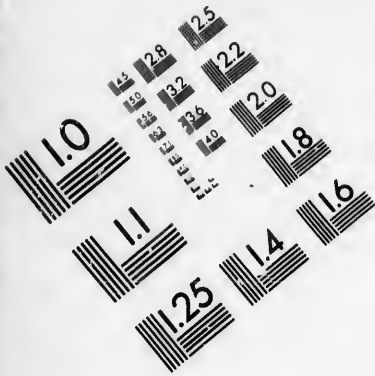
In consequence of the memorials presented to the Queen respecting the appointment of a Metropolitan for the Province of Canada, I received in July, last year, the Patent which has been read to you. Upon looking it over, I found that there were some important omissions in the Preamble; one of which was the leaving out any reference to the present Bishop of Quebec, as having presided over this Diocese before me; and making me the successor of Bishop Stewart; and also in the description of the districts contained in the Diocese of Quebec. In consequence, I did not think it right to have it enregistered or published in full, without first communicating with his Grace the Duke of Newcastle, Her Majesty's Secretary of State for the Colonies, who was then in Canada, in attendance on H. R. H. the Prince of Wales. The Duke desired me to write him an official letter on the subject, and he would forward it to the Queen's Advocate for his opinion. I accordingly wrote such a letter: and on the 21st of January last I received a communication from the Secretary of His Excellency the

Governor General, together with a draft of a new Patent. Mr. Pennefather wrote to me as follows :—"The Duke of Newcastle has been advised by the Queen's Advocate that the errors mentioned in your letter to him of August 24, 1860, do not affect the validity of the instrument; but His Grace has thought it advisable to cause fresh Letters Patent to be prepared, of which a draft copy is enclosed. His Grace has given directions that this draft shall be placed in your hands for the purpose of being submitted as well to your Lordship as to the other Bishops concerned, and also to any person in whose legal knowledge, and experience you may have confidence." I had, however, sometime previous to the receipt of this draft of a new Patent, caused so much of the original one to be printed, as had reference to my actual appointment as Metropolitan, and the powers intended to be conferred upon me—leaving out the preamble, where the errors occurred; and which contained no matter of any great moment that was necessary to the understanding of its nature. I sent several copies of this to the different Bishops; and it was printed in full in the *Toronto Ecclesiastical Gazette*, in one at least of the daily newspapers in this city, and I believe elsewhere. I subsequently visited Toronto, London, and Quebec for the express purpose of conferring with the Bishops of the several Dioceses, and any other persons, Clergy or laity, they might wish to be present with us. I found a strong impression entertained, in some quarters, that the tenor of the Patent was not altogether in harmony with our Synod Acts. Now as it is thought necessary to issue a new Patent sent out here for our consideration, and as the Queen's Advocate, in a marginal note to the draft, asks "whether any and what additional powers are requisite for the proper carrying out the objects of the Church Synod Act, and the intentions of Her Majesty's Government in this matter?"—it seems to me that we have just the opportunity we require for getting matters so adjusted, that hereafter we may hope to work cordially and satisfactorily together. I thought it my duty not to send home the draft, until I had brought the whole subject before this general meeting of the Canadian Church. I wish it to be calmly and wisely and fully investigated. I covet for my office no extraordinary nor unnecessary power or authority; still less do I wish to contend for what may be unsanctioned

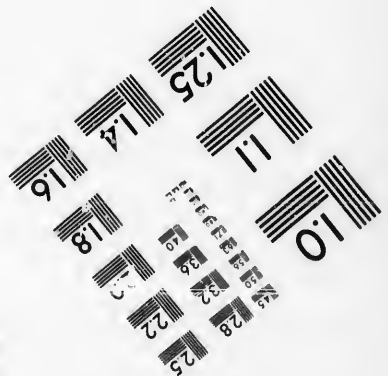
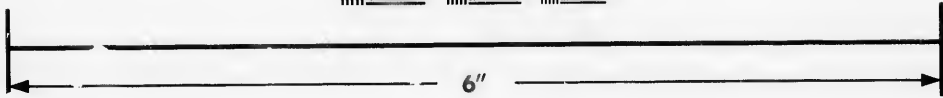
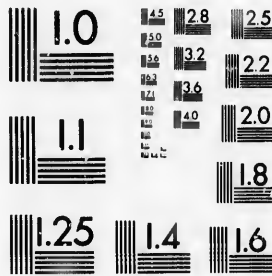
by the law of the Province. I should myself wish the whole matter to be referred to a Committee of the Synod, who should be instructed to enquire into the bearings of the Synod Acts and Patents of the several Bishops; and, if there is any inconsistency, to report how the powers and office of the Metropolitan may be made to harmonize with them. And I should wish them to take a still higher and wider view of the subject, and see how too our relations with the mother Church of England, and all its branches extending through every quarter of the world, are to be preserved in loving and faithful unity. We have present here amongst us able lawyers, learned divines, and those who are zealous for the honour of Christ and the increase of his Church,—persons fully competent to do ample justice to so great a subject. It is a subject which must be taken up sooner or later, and calls for some definite action. From Canada first went forth the word which led to our present Diocesan organization, which is being carried forward through all the Colonies of England. It would be a noble completion of our work, if we were, under the gracious guidance of God the Holy Spirit, not only to settle any internal difficulties and harmonize the action of our own Provincial Synod, but also strike again for our Reformed Church the key note of primitive antiquity, which shall find an echo in the farthest limit of this Continent, and throughout the various portions of the other Hemisphere—proclaiming aloud before heaven and earth, that “we being many are one body in Christ, and every one members one of another.”

I have trespassed somewhat on your patience, while I have entered into these details, but I hope the subject and the occasion will be sufficient excuse. I should have rejoiced if it had fallen to my lot to have listened to another occupying this place instead of me; but, having been called to this office, I have given the subject long and anxious thought and enquiry; and in any discussion that may arise, or in any arrangements that may be proposed for our future proceedings, whatever difference of opinion may be manifested, I trust that we shall endeavour to preserve such a temper, as becomes those who are met together to consult for the welfare of Christ's Church, and to promote the glory of God. I have no intention to dictate to the Synod what shall be their present course of action;





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but in case we are prepared to proceed to our organization, with a view to the future dispatch of business, I have caused some papers to be printed, which can be placed in the hands of all the members, and form the basis of our deliberations. They are framed very nearly after the plan that was adopted, when our Diocesan Synods were first constituted, and consist of a proposed "Declaration of Principles," a "Constitution," and a "Permanent Order of Proceedings." Something of this kind will be necessary before we shall be in a condition to enter upon any Synodical business. The Synod will, of course, adopt, alter, or amend them, as they shall think fit. And may God, in His great mercy, for Christ's sake, give us grace to do that which shall be most conducive to the increase of piety, and the furtherance of true religion and purity of life.

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Yet, by His grace, whose breathing gives
Life to the faintest spark that lives,
I trim thee, precious Lamp, once more,
Our father's armoury to explore,
And sort and number wistfully,
A few bright weapons, bath'd on high.

And may thy guidance ever tend
Where gentle thoughts with courage blend ;
Thy pure and steady gleaming rest
On pages with the Cross imprest ;
Till touch'd with lightning of calm zeal,
Our fathers' very heart we feel.

Lyra Apostolica.

A LECTURE

ON SOME OF

“THE PASSING EVENTS AND CONTROVERSIES OF THE DAY,”

DELIVERED AT THE MEETING OF THE
CHURCHMAN'S ASSOCIATION, MONTREAL.

FRIDAY EVENING, 21ST APRIL, 1865.

The prophet Daniel, 500 years before the birth of Jesus Christ, had foretold the establishment of a kingdom, different in its nature from any of the other great kingdoms, which in succession had held dominion in the world, a kingdom which the God of Heaven was to set up, and which was signified by “the stone cut out of the mountain without hands,” “which shall never be destroyed, nor left to other people, but it shall break in pieces and consume all these (other) kingdoms, and it shall stand fast forever.”* It was, of this kingdom that Christ spake, when he said to the Pharisees: “If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” This kingdom was, in other words, the kingdom of Christ, “the Church of the living God,” the Christian Church, “the household of God,” “built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitted and framed together groweth unto an holy temple in the Lord.” But whatever might be the predicted glories and final destiny of this kingdom, it was to be one of progressive growth and increase, and subjected to the opposition and malice of many adversaries. In itself it was to be “the pillar and ground of the truth;” and the day was coming, when through its agency, “the earth shall be filled with the

* Daniel ii. 44, 45.

knowledge of the glory of the Lord, as the waters cover the sea." But Christ, while He was yet present with His disciples on earth, had foretold the rise of false Christs and false prophets, and that "because iniquity shall abound, the love of many shall wax cold." St. Peter also, in his 2nd Epistle, written about thirty years after the crucifixion, warns all the followers of Jesus, that, as "there were false prophets among the people, (the ancient church of Israel,) so shall there be false teachers among you, who shall privily bring in destructive heresies, even denying the Lord that bought them." And St. Jude, who is supposed to have written a little later than St. Peter, speaks of these false teachers as already in full operation, of whom St. Peter had spoken prophetically; and therefore he says, "Beloved, (addressing all the people of God in Christ,) when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for *the faith*, which was *once* delivered unto the Saints."*

Dr. Wordsworth, in the notes to his Greek Testament, remarks that the Greek word, translated in our English Bibles, "earnestly contend," is rendered in *the Vulgate* by the word "supercertare," and means literally to fight standing upon a thing which is assaulted, and which the adversary desires to take away, and it is to fight so as to defend it; and the true meaning of the word "Faith," as here used, has long since been declared by Irenæus: who writes that, the Church, although diffused throughout the world, has received the Faith from the Apostles, and their disciples; and this Faith she carefully guards, as if she dwelt in one house, though she is dispersed throughout the world; and she uniformly preaches, and delivers the same things, as if she had but one mouth—since there is but one and the same Faith for all. And Hooker, (Book III, 1. 5,) quoting Tertullian, says, "concerning which Faith the rule thereof is one, alone and immovable, and no way possible to be better framed." And further, respecting the expression "*once* delivered," it is the very same as that used in the Epistle to the Hebrews ix. 26, 27, 28, where the Apostle is making a solemn declaration concerning the death of Christ, and also

* Jude 3.

concerning the death of man, "semel et simul," "once for all." Every doctrine which can be shown to be posterior to that Faith is new; and every doctrine that is new is false. And as the Church was to contend for *the Faith*, so also she preserved the Canon of Scripture, the written Word of God, in which that Faith is embodied, and from which it was to be proved at all times.

Many have been the attempts in various ages, since the days of St. Peter and St. Jude, to corrupt or deny "the Faith, which was once delivered to the Saints:" sometimes old heresies have been reproduced, sometimes new forms have been set forth, with more or less success; while the voice of the Church, in her corporate character, as heard in the great general Councils formerly assembled, or as re-echoed by individual confessors and witnesses for the truth, has ever "earnestly contended for the Faith once for all delivered to the Saints." Into the details of these past controversies of ancient days I shall not now enter, but I wish to speak to you respecting some of *the passing events and controversies of the day*, as they come home to ourselves in our own life and conversation, whether as individual members of Christ's Church, or as holding any office and ministry in the same.

One special feature in the controversies of the present time is the attack made upon the Bible itself. It is not, as is so often the case, that particular doctrines are called in question, or the interpretation given to particular passages of Scripture denied; but the Inspiration and Authority of the Bible itself is to be set aside. That this was likely to be made the object of attack, had been long foreseen by some thoughtful minds, who watched the development of the controversies of the day, and the progress of events; though none perhaps could have anticipated, as we have witnessed, that some of the most eager assailants would be persons, who by their office and vocation were bound to have been amongst the defenders of the integrity of the Word of God.

As far back as the year 1797, the author of "the Pursuits of Literature," after reprobating a work then published, in which the writer had begun his attack on the *historical* parts of the Bible, goes on to remark :

"If they are not part of the inspired writings, they are not entitled to the name of Sacred Scriptures. It is difficult to say where these attacks

will end. If the historical parts of the Bible are given up, another man may arise and object to the poetical parts. All poetry, we shall be told, is inspired; Homer, and Æschylus, and Shakespeare,* and why not the Hebrew bards? The moral portion of the Scriptures is evidently full of wisdom, and of the soundest sense; and I suppose we shall soon hear it may be the work of a philosopher, and that morality is not matter of inspiration. A fourth writer may insinuate with great respect, and then prove, that all prophecy is ambiguous: and that the prophecies in the Bible may be conjectural, and, therefore, no reliance can be had in their inspiration. Lastly, we may be loosely and indiscriminately told, that the doctrinal parts are so much above, as well as contrary to, human reason, that they could not come from God.†

I have given this passage at length, because it so literally describes what has come to pass. Again: Dr. Newman in his recent work (*Apologia pro Vita sua*) tells us that in 1824 "Dr. Hawkins taught him to anticipate that before many years were over, there would be an attack made upon the books and canon of Scripture." In 1840 the evil was rapidly advancing to maturity, and accordingly in a work published in that year,‡ in a chapter on *Rationalism*, we find the following passage:

"It has been reserved for modern days to draw into the light, and to exalt for worship that false opinion, which in earlier days skulked into obscurity, and only came to its followers, as it were, by night, that radical principle of all heresy, which teaches that we are to accept, as parts of revelation, or to reject as spurious, any doctrine claiming to be

* As an instance: "We are not justified in supposing any hidden connection in the prophecies where they occur. Neither is there any ground for assuming design of any other kind in Scripture than in Plato or Homer." *Essays and Reviews: On the Interpretation of Scripture.*

† As the subject is so important, and as mere words are so frequently misapplied or misapprehended, it is always of use to remember the words *faith* and *reason* as contradistinguished from each other. Locke, in his *Essay on the Human Understanding*, has defined them with a clearness and a precision which can never be exceeded, and which should never be forgotten, in thought or in conversation: "Reason, as contradistinguished from faith, I take to be the discovery of the certainty, or probability of such propositions or truths, which the mind arrives at by deductions made from such ideas, which it has got by the use of its natural faculties, namely by sensation or reflection. Faith on the other side, is the assent to any proposition, not thus made out by the deduction of reason, but upon the credit of the proposer, as coming from God, in some extraordinary way of communication;—this way of discovering truths to men, we call Revelation."—Note to Pursuits of Literature.

‡ CHURCH PRINCIPLES CONSIDERED IN THEIR RESULTS, by the Right Hon. W. E. Gladstone, M.P.

of Christian faith, according to our own judgment of its reasonableness. It is truly the one essential, universal, determining characteristic of heresy, that it subordinates the faith to human nature, instead of yielding up human nature to faith.*

And in his primary Charge, delivered last year, the Archbishop of Canterbury, when denouncing certain well-known publications of the present day, speaks of a party, which has recently arisen within the pale of our Church, small in number, as he trusts, but "which claims to itself the right of maintaining, that, although our Holy Bible contains the Word of God, that Word is not co-extensive with the Sacred volume; so that it is to be left to the conscience of each individual to decide which is the Divine element, and which the human, and to reject whatever does not approve itself to his *verifying faculty*. Each person is thus constituted a judge of that Word, which our blessed Lord says is to judge him."

What then may we consider has been the effect of these speculations respecting the Word of God? It is well known that, whatever may have been the intentions of the authors of various recent publications of the nature alluded to, they have certainly been widely circulated and made use of by those, who wish to do away with all belief in Revelation; and that the infidel, the atheist, and the pantheist have hailed them, as their welcome allies and coadjutors; and no doubt many hearts have been troubled by them, and the faith of some has been unsettled, if not destroyed. It has also made gainsayers more bold, and what was before latent, or even unconscious unbelief, has been made manifest. But if this be so, it has also called into existence many zealous and able

* The great Lord Bacon, one of the most eminent philosophers that ever lived, knowing the pride that is often the consequence of human knowledge, and the infirmity of human nature, set forth the following prayer for the use of students:

"THE STUDENT'S PRAYER.

"To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications, that He, remembering the calamities of mankind, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open unto us new refreshments out of the fountains of His goodness, for the alleviation of our miseries. This also we most humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater natural light, anything of incredulity, or intellectual night, may arise in our minds towards Divine mysteries. But rather that our mind, being thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the Divine oracles, there may be given unto faith the things that are faith's. Amen."

defenders of the truth, in answer to these attacks; and in this instance the force of that saying of St. Bernard has been exemplified, "Ecclesia, dum arguitur, intelligit." As to the exact limits of the Inspiration, under which the authors of the several Books of the Bible "spoke as they were moved by the Holy Ghost," no express definition has ever been laid down by the Church in any of her canons or articles of Faith. The present Bishop of Gloucester (Dr. Ellicott,) one of the ablest Biblical scholars now living, in his Essay on "Scripture and its Interpretation," in the volume entitled "Aids to Faith," thus expresses himself on this subject:

"If asked to define what we mean by the Inspiration of Scripture, let us be bold, and make answer—that fully convinced, as we are, that Scripture is the revelation, through human media, of the infinite mind of God to the finite mind of man, and recognizing, as we do, both a human and a Divine element in the written Word, we verily believe that the Holy Ghost was so breathed into the mind of the writer, so illumined his spirit and pervaded his thoughts, that, while nothing that individualized him as man, was taken away, every thing that was necessary to enable him to declare Divine Truth in all its fulness was bestowed and superadded. And as consonant with this, we further believe that this influence of the Spirit, whether by illumination, suggestion, superintendence, or all combined, extended itself—first, to enunciation of sentiments and doctrines, that so the will and counsels of God should not be matter of doubt, but of certain knowledge; secondly, to statements, recitals, facts, that so the truth, into which the writer was led, should be known and recognized; thirdly, to the choice of expressions, modes of speech, and perhaps occasionally even of words (the individuality of the writer being conserved) that so the subject-matter of the revelation might be conveyed in the fittest and most appropriate language, and in the garb best calculated to set off its dignity and commend its truth."

Speaking of the exact limits of Inspiration, whether it is to be considered in all cases as extending to words, or whether it is only to be confined to sentiments and doctrines, the Bishop goes on to remark:—

"At first sight we might be inclined to adopt the latter statement, and such, to some extent, would certainly seem to have been the view of a writer of no less antiquity and learning than Justin Martyr; still when we remember, on the one hand, that there are instances in Scripture in which weighty arguments have in some degree to depend upon the very words and expressions made use of (John x. 34; Gal. iii. 16), and on

the other, that many important truths must have lost much of their force and significance, if they had not been expressed exactly with that verbal precision, which the subject-matter might have demanded, we shall be wise either to forbear coming to any decision, or else to adopt that guarded view, which we have already indirectly advocated, viz: that in all passages of importance, wheresoever the natural powers of the writer would not have supplied the befitting word or expression, then it was supplied by the real, though probably unperceived influence of the Spirit of God."

No doubt the construction of the Book, which we acknowledge as the Word of God, and especially as used by us in the form of a translation from the languages in which it was originally delivered, is fairly open to discussion and criticism by scholars, and must depend upon the accuracy of copies and the competency of translators. But this being admitted, it is still to us, what our Church calls it in one of the Articles (XX) "God's Word Written."*

* The Archbishop of Canterbury, in the Charge before referred to, quotes with much approbation an "apt illustration," used by his "venerated predecessor," the late Archbishop Sumner: "Take," said he, "for example, the case of an earthly sovereign desiring to give a proclamation to his subjects, or to send a message to a foreign potentate. He communicates his intentions to one of his confidential servants, and commands him to commit them to writing. But he does not fail to overlook what is written before it is made public. The minister indites the message in words of his own; but the Sovereign makes sure that the words correctly represent his intentions." The Archbishop then goes on to say: "It may, however, be objected,— If this be your view of the authority of Holy Scripture, how will you reconcile some of its statements with the more recent discoveries of science? I confess that, to my own apprehension, far too much alarm has been felt in some quarters from the supposed antagonism between the Bible and Science. We should beware of allowing our faith to be disturbed by such considerations; nor should we suffer it to depend upon an issue on which God never intended that it should rest. The Word of God does not profess to teach us science; the object of revelation is not to instruct us as to the secrets of nature, but to make us wise in matters pertaining to our salvation. It is to teach those who feel themselves to be fallen and lost creatures, that they are not irremediably lost; that God has sent His Son as a Redeemer to atone for their sins, by His Sacrifice on the Cross, and His Holy Spirit as a Sanctifier, to cleanse the thoughts of their hearts, and support them in their seasons of trial and temptation. The

Whatever, however, may be the popular veneration in which the Bible is held, or however it may approve itself to the hearts of thousands who love it and study it, yet there must be a previous question settled, viz: on what authority it was first set forth as "God's Word Written," and as such commended to the acceptance of Christians. And we find that we here again encounter the same spirit of *Rationalism*, which refuses to accept as Revelation from God, anything which does not approve itself to the reason of man. The Bishop of Oxford, in his last Charge, has treated this point so ably that I cannot do better than transcribe his exact words: Having stated that, "proofs, alas, abound that to an extent hitherto unknown there is an inclination to doubt, and even to deny, the presence of any supernatural power acting really amongst us in the Church of Christ, in Providence, in Revelation and in Grace," he afterwards says:—

"We must have clearly before us the master principle of their delusion (the delusion of certain writers, whose opinions he had been condemning), that we may contend against that equally everywhere. Now that master principle is, as we have seen, the denial of the presence with us of the supernatural, and so the withdrawal from us of the presence and of the acting of a personal God: against this, therefore, we must strive equally everywhere; in nature and in grace; and in grace equally in every part of its blessed kingdom. For if we yield one part of the truth here, it will be in vain for us to seek to maintain the rest. Thus, for example, we shall in the long-run be unable really to maintain

Word of God may incidentally touch upon subjects bearing upon physical science; but it never introduces them with the view of affirming scientific truth. The expressions connected with it occur in the historic narrative, or in the poetry of the Bible, and are intended to be such as would be intelligible to those for whose edification it was written. No one now supposes that the Bible contradicts the true system of the heavens, because it is said in the Book of Joshua that the sun stood still, and the moon stayed until the people had avenged themselves of their enemies; nor should any of us be accused of denying its truth, because we habitually speak of the sun rising and setting, instead of expressing ourselves in the strict language of astronomy. Unless, therefore, the Word of God distinctly enunciates a proposition to be received as revealed scientific truth (and I know not where it does so), we need not allow ourselves to be perplexed by any apparent discrepancy between the two."

the Divine authority of Holy Scripture if we give up the Divine authority, in its proper place, of 'the Holy Catholic Church.' The two are absolute correlatives. In our sense of the words we could have no 'Bible' if we had no Church; if, that is to say, the Primitive and as yet, undivided Church had not, under the breath of the Divine Spirit, settled for us its canon; and if the Church Universal had not maintained it. For the Church, as our Article teaches us, is the witness and the keeper of Holy Scripture. It is its witness, because it witnesses to us that this particular Book is God's revealed will; and it is its keeper, because it preserves that Book whole and unaltered, without addition and without mutilation, as *the* inspired record. Without such a witness there could have been no 'Bible,' no Book which we could receive as a whole as the record of God's Revelation. For if its claim rested only on its internal evidence, every individual might strike out from its pages what did not recommend itself to him; we might lose the Epistle of St. James because one objector rejected it; the Epistle of St. Peter to please a second, and those of St. Paul at the dictation of a third.

"Although when the Bible is once given the Church must receive its teaching implicitly as the Word of God, yet in priority of time the Church was of necessity before the Bible. For it is the record of God's dealings with and revelations to the Church, and the thing recorded must in time precede its record. That it did so in fact we know. The Church of the Old Testament was founded on that day when God made a covenant with Abraham; but four hundred and thirty years passed away, patriarch after patriarch lived and died in the faith, before Moses set his hand to those inspired books, the earliest in Scripture, which bear his name. It was not otherwise with the Church of the New Covenant. That was born on the day of Pentecost; but it was many years before the earliest Gospel, that probably of St. Matthew, was given to the Church. Moreover (as we have seen) to have that fixed canon of Holy Scripture which defines what is 'the Bible,' the Church must receive it; and upon this authority of its reception it must propound the Bible to each separate soul as the Word of God. For the external evidence which proves the Bible to be the Word of God must from the nature of the case precede the internal evidence. Once received on external evidence as the revealed will of God, soul after soul will have, in passage after passage, the inward witness that through it God Himself is speaking to its inward ear. The delicate needle of its own spiritual being will tremble under the awful Presence; and to the faithful soul this, the last in point of time, will be for itself the crowning evidence that through it God is indeed revealing Himself to His creature. But the Book, as a Book, must come to him from the witness of the Church before it is capable of receiving from his own spiritual experience these inward con-

firmations. The will of any testator must be propounded and received as his by external proof before any benefit can be claimed under its separate bequests. And how could the Church fulfil this office unless of a truth God were personally with her? Unless her whole system be supernatural, unless a Divine breath inspire her judgment, how could she discern the truth amidst the conflicting claims of many writings to be included in the sacred record, or settle the canon of the inspired books—how could she witness to or keep them? How, indeed, can she without this fulfil any part of her charge for God's glory or man's salvation? Unless God be with her,—not as a causative power acting now only through the self-administering laws of a Divine order, but as a present, interfering Person, how can her intercession be real or her prayers anything but a disguised and deceiving self-magnetism? For if all things that are, exist in an unbroken set of inevitable sequences, what room can there be for prayer or receiving answers to prayer? or under such a scheme how can there be any one to whom to pray; for how can prayer be addressed to a Divine Order? How, again, unless the Divine Spirit, as a real present Person, acts indeed upon separate hearts, regenerating, converting, renewing, purifying, strengthening, and saving them, can any of the means of grace within her be anything else than what these writers so profanely pronounce them to be, lying magical delusions?

"There can, in the strife which is forced upon us, be no intermediate position between the dull naturalism to which so many are tending and a simple faith in God's presence with His Church, and so a hearty belief alike in her Sacraments, her Creeds, her Orders, and her Bible as the separate portions of the great system of instruments through which her God, her Saviour, and her Sanctifier are present with and working in her. And such a faith will breed a wholesome reverence for all which God has given us, which is the safeguard our own spirits need amidst the manifold perturbations around us."

The writers of this school, who are "forcing this strife upon us" in the controversies of the present day, advocating what the Bishop in his charge justly terms, "a scheme of a new Christianity," "humanizing Revelation," "professing to receive the Christian Revelation, and the Christian Church, with its creeds, its scriptures and its hopes, only removing from them everything supernatural," have been, as I remarked just now, whatever their own real convictions and intentions may be, hailed as welcome allies and coadjutors by the avowed infidel. And in truth this philosophy of "Rationalism," however at first diluted or counteracted by other influences, is in its ultimate tendency and general effect, so destruc-

tive of every principle of faith not only in the Revealed Word of God, but, when carried out to its legitimate conclusion, in the presence and superintending Providence of God, that we can well understand, why the great enemy thus tempts unwary souls to turn aside from "the old paths," by presenting to them at first something, that less violently shocks their previous instincts and convictions, than open and deliberate unbelief. On this subject of "Rationalism," I know not where we can find a more able and conclusive argument, than in the chapter of the work of Mr. Gladstone, from which I have already made an extract. Written, as it was, a quarter of a century ago, before the evil had become so manifest as it has in the present day, and forming but a small portion of a large and very elaborate Treatise, I fear it is not likely to be known to many amongst you, or to be studied as it so well deserves. I will, therefore, as briefly as I can, state some of the points of his argument—which is directed both against simple Rationalism, "according to which the natural understanding is the adequate and final judge of all matters purporting to be revealed;" and which he endeavours to show is, on its own principles, irrational; and also against

"a finer form betrayed in the opinion, which teaches that though the understanding requires correction, yet its concurrence is a necessary and uniform condition of the entrance of any vital influence of religion into the human being. This religious, and therefore also metaphysical, error we endeavour on metaphysical grounds to confute."

I must, however, at once confess that, in noticing the very able argument contained in this chapter, I am influenced rather by the hope of directing your attention to it, that you may carefully study it entire for yourselves; than by any expectation that I shall be able, by any brief abstract or analysis, to do justice to such a treatise, which really seems scarcely to admit of compression or abridgment.

Mr. Gladstone begins by laying down the principle, that "Christianity in its first, highest, and most essential character, is a religion of influences, which transcend, though they do not oppose the understanding:" and having shown what is the province of the understanding, he argues that however true it may be, that preceptive teaching, or what is termed orthodox doctrine,

is in capable subjects the proper method of first moving the affections of the man, we cannot fail to perceive that the impression upon those affections is a thing distinct from the doctrine itself, even when produced by it. That this impression is not necessarily attendant on an intellectual appreciation of it, is manifest, or the devils would not believe and tremble. With equal plainness we see that the immediate purpose of religion must be the sanctification of the man, through the instrumentality of any and of all his faculties. It follows that each of those faculties ought to be employed in the work, in proportion to its capability of serving the purpose. Now it will be acknowledged to be known from experience that the affections precede the understanding, in the earlier stages of their respective developments, although the processes be in great part contemporaneous. The human being is, therefore, capable of right or wrong affections at an earlier period of his existence, than that at which he becomes capable of having such right or wrong affections engendered through the medium of an intellectual process. And as the need of the human being is thus larger than the measure of his intellect, he requires some other feeders. And by this reasoning, independently of any other, we arrive at the conclusion that the inculcation of orthodox doctrine, while it is in its own nature a thing distinct from sanctification, is also not sufficient to meet the necessities of our nature, or to apply the antidote immediately the poison has begun to work. We are led, therefore, to look for some other provision. And further, even where the understanding has been developed, it is insufficient for the full accomplishment of the work committed to it. It was appointed by God *to conduct a sound machine, and not to reconstitute a deranged one.* The link is broken in man which should have connected his convictions with his actions. Given right affections, and therefore right primary notions, the understanding will do the rest, and conduct faithfully to a conclusion what it has received; but given (and which is our case) wrong affections, wrong tendencies, and leanings, as regards the law of duty and of life, and then the very fidelity of the understanding perpetuates the error which has vitiated the first propositions it has formed, and reproducing it at each successive step, establishes it in the conclusion. So that to rely upon those ideas

of religion which our nature prompts, because they are sanctioned by our natural understanding, would be as absurd as if Euclid should argue a proposition upon a wrong axiom, observing at the same time in every step an accurate adherence to that axiom, and a man should allege *that* accuracy in the subsequent proceeding as a ground for trusting the conclusion; whereas it forms the very demonstration of its falseness. It cannot be true. The understanding cannot cure a fault which lies in the affections.

Yet let it not be supposed that, if this reasoning be admitted, it will have the effect of implying the impotence of the understanding. In truth, this is not really a question between the understanding and some other faculty, but between the rebellious nature of man and Him who created, and is now reclaiming it. The man who denies the necessity of spiritual influence, in order to the right appreciation of the Christian religion, is not asserting the prerogative of the understanding against the affections. With his views, his understanding will be as much influenced by his affections, as the understanding of those who hold an opposite belief would be influenced by their affections. Under cover of asserting the rights and dignity of the understanding, he who thus rationalises, is in truth asserting his intention to be governed by his own notions and desires; to make his actual nature the measure and law of that scheme of religion, *which avowedly aims at operating a fundamental change in it*. And the understanding is not deprived, in the Christian theory, of the office which belongs to it; but fulfils the same office for the rectified and divinely renewed affections, as it would have performed for the rebellious and carnal affections.

There are again other ways in which the understanding may be an interceptor of affections divinely destined to the purposes of action. For the understanding may be excited simultaneously with the imagination, and when set to work in reasoning upon the relations of any given phenomena, or upon reducing them into a system, it may thus with speculative truth for its end, be so delighted with its own energies, as to lead us into forgetfulness of action. Thus it absorbs in intellectual exercise the strength that ought to have been spent in practical exertion; and while it seems to be doing the work of the affections, it diverts them from their own end, employing all the mental powers in the verification of

terms instead of the execution of acts, and thus applying them to its own work of classifying, comparing, concluding as the case may be. Thus again, when a religious creed is presented, say to a disputatious and subtle mind, in which the action of the critical faculty overbears and absorbs all other energies, that faculty regards the creed proposed polemically, considers it with reference to logical and technical precision, and not in respect to its moral characteristics and tendencies, and wastes, upon this theoretic handling of sacred themes, all the sedulity which ought to be employed in seeking to give effect to the proffered means of spiritual amelioration.

Now the bearing of these facts upon our subject are weighty. If the understanding is neither able to dispense with the aid of the affections, nor in itself sufficient to stimulate them for purposes of action—if it be so far from this, that it may, on the contrary, often become their hinderer—then we cannot fail to see the religious importance of having some avenues to the affections otherwise than through argumentative methods, and with an intervention of intellectual powers as slight as can possibly be, in order that, of several fallible processes, each one may help to supply the defects or retrieve the errors of the others.

Again: the grand ruling influences through which we are capable of being led towards religion, are the fear of punishment, the desire of enjoyment, the love of goodness. But we must consider how each of these influences is made effective through the sole action of the understanding, and how far by the supply of impressions from the affections; and again, how far through those affections, which are human, and how far through those which are themselves derivable only from a divine influence.

Fear of punishment is no genuine religion—it is no more than a still distant stage on the road to it; and as it may be felt without spiritual influence, so it may be entirely overborne and nullified by the force of the temptations, which it attempts to resist.

The *desire of enjoyment* generally may be impressed through the affections and understanding jointly, or the understanding alone. But when we come to enquire after any intimation of the nature of the proposed enjoyment which the Gospel offers, our human faculties fail us, because we infer—as far as we can infer

at all—that it is such as our human faculties cannot receive or appreciate. We, therefore, need, in order to feel the full force of a view of heaven offered to us, to have an affection towards God of veneration, love, and truth, which our corruption has absorbed. This, then, is from a divine source; so that we now need not only the understanding and the affections, but likewise renewed affections to initiate the truly religious principle; and we accordingly see with much more strength and clearness the need of a divine operation other than that which the understanding carries, in order to set the understanding itself in motion towards God.

And as regards *the love of goodness* for its own sake, it is clear that this love, fixed in goodness as an end, and viewing goodness as embodied in, and as measured and tested by, the will of God, is the adoption of an entirely new standard, of which our fallen state supplies none of the elements; and the primary conception of the object, as it is an object of affection, must be in the affections, antecedent to any action of the understanding, which acts only upon what is already conceived. It must, therefore, in its earliest beginnings, under the strictest necessity, come from a divine influence, and not through the understanding.

After giving some illustrations from Scripture of the existence of some other access to men than through the understanding, and showing that without it doctrinal orthodoxy cannot be maintained, of which proof is given in the Sacraments, the whole argument is thus summed up at the close of the chapter:

“As the chapter, which is now at length drawing to a close, is intended to serve as a key to the general tone of argument in which in subsequent parts of this volume the subjects of the visible Church, of the Apostolical Succession, and of the Sacraments, are discussed, it may perhaps be well to present a brief summary of its principles and conclusions, which are mainly these. That rationalism is generally taken to be a reference of Christian doctrine to the human understanding as its measure and criterion. That, in truth, it means a reference of the Gospel to the depraved standard of the actual human nature, and by no means to its understanding, properly so called, which is an instrumental faculty, and reasons and concludes upon the Gospel according to the mode in which our affections are disposed towards it. That the understanding is incompetent to determine the state of the affections, but is, on the contrary, governed by them in respect to the elementary ideas of religion. That, therefore, to rely upon the understanding, misinformed as it is by de-

praved affections, as our adequate instructor in matter of religion, is most highly irrational. That, without any prejudice to these conclusions, the understanding has a great function in religion, and is a medium of access to the affections, and may even correct their particular impulses.

That consequently upon the foregoing principles, the natural entry of grace into the soul of man is through the affections, and anterior to the action of the understanding upon the subject. As, therefore, it is rationalistic to say, Christian doctrine must be true or false, according as it is agreeable or repugnant to our natural perceptions, so also is it rationalistic to trust exclusively to teaching as an instrument of salvation: or to maintain that intellectual apprehension is a necessary or invariable precondition of spiritual agency upon the soul. That as the need and the applicability of Divine influences are so large in extent and embrace so many more persons than possess an active understanding, the rationalism which makes these influences dependent on doctrine only as the medium of their conveyance to men, is exceedingly dangerous to Christianity. That by all these considerations we are prepared to anticipate, in a religion having the wide scope of the Gospel, some distinct provision for the conveyance of grace otherwise than through the understanding or in connexion with its agency; and some rites or institutions which should both convey grace in this separate and transcendent manner, and likewise mark, to the view of men, in the most forcible manner, the distinctness of these channels; and the complex and mystical constitution of all religious ordinances whatever, as consisting of an outward representation or instrumentality, and an inward living power."

Such is a very feeble attempt to give you some idea of the contents of this very able chapter on "Rationalism." In the succeeding chapters, Mr. Gladstone goes on to show, that the Church of England offers us those very "rites and institutions," which have been appointed by God to provide for the necessities of man. Another very remarkable writer in a recent work, to which I made allusion just now—Dr. Newman, in his "Apologia pro vitâ suâ"—arrives, from the contemplation of the general "abnormal state of the world," so far to the same conclusion with Mr. Gladstone, that there must be some supernatural power put in force to counteract the evil, but he differs as to where that power is to be found. And as this "Apologia" is in itself one of the most extraordinary productions of the present day, laying open the secrets of the conscience and the workings of the intellect of a most highly gifted individual, telling all the history of the trials of his heart and soul

through many years of a most eventful life, and giving his reasons for abandoning the Anglican Church, in which he was baptized and had lived and laboured at one time so successfully, and for taking refuge in the Church of Rome, in which communion he now remains,—I will occupy the rest of our time with some brief examination of it.

This "Apology" was written by Dr. Newman, in consequence of an attack which had been made upon him in a recent publication, in which the writer, as Dr. Newman states it,—

"Desires to impress upon the public mind the conviction that I am a crafty, scheming man, simply untrustworthy; that in becoming a Catholic, I have just found my right place; that I do but justify and am properly interpreted by the common English notion of Roman casuists and confessors; that I was secretly a Catholic, when I was openly professing to be a Clergyman of the Established Church; that so far from bringing by means of my conversion, when at length it openly took place, any strength to the Catholic cause, I am really a burden to it,—an additional evidence of the fact, that to be a pure, genuine, genuine Catholic, a man must be either a knave or a fool."*

In answer to these grave charges, Dr. Newman most entirely vindicates his character from the slightest imputation against truthfulness and honesty; respecting which, those who lived with him on any terms of intimacy and friendship, during the sore trials of those eventful years that preceded his conversion, never had a doubt. But what will be of more interest to you will be to examine some of the principal reasons he gives for that conversion, and to consider, quite apart from the vindication of his own character for truthfulness and honesty, whether this publication is calculated to bring "any strength to the (Roman) Catholic cause."

Speaking of his early life, Dr. Newman tells us that he had been brought up "as a child to take great delight in reading the Bible; but he had no formed religious convictions till he was fifteen" (pp. 53, 55). At that age, in 1816, a great change of thought took place in him. He "fell under the influences of a definite Creed, and received into his intellect impressions of dogma, which, through God's mercy, have never been effaced or obscured." He read, whilst still very young, a work of Romaine, and after-

* *Apologia*, New York, 4th Ed., p. 23.

wards studied with much and lasting benefit the writings of the Rev. Thomas Scott, specially his Commentary on the Bible, also "the admirable work of Jones of Nayland," Law's "Serious Call," and other works; and he subscribed a small sum in 1828 towards the first start of the Record (p. 90). The variations and growth of his religious opinions and convictions are described with much detail, as he fell under the teaching of different leading men,* and had his studies directed by the advice of others or the events of the day towards different objects, until at length he became himself a most influential leader, in the great "religious movement of 1833," as he terms it. He had just returned to Oxford from a tour in Italy and Sicily, and on the following Thursday, July 14th, Mr. Keble preached the Assize sermon in the University Pulpit. It was published under the title of "National Apostacy." "I have ever considered (he says) and kept the day as the start of the religious movement of 1833" (p. 83).

Then commenced the famous "Tracts for the Times," to which he was a great contributor; various other works also were published by him from time to time, and he was hailed as the most able and successful champion and defender of the Anglican Church.

"I had a supreme confidence (he says) in our cause; we were upholding that primitive Christianity which was delivered for all time by the early teachers of the Church, and which was registered and attested in the Anglican formularies and by Anglican divines." (p. 91.)

The position which he took up, and propositions about which he was so confident, were three:

"First, was the principle of dogma: my battle was with liberalism; by liberalism I meant the anti-dogmatic principle, and its developments.

* Dr. Hawkins, the present Provost of Oriel College, in which Dr. Newman held a fellowship, exercised at one time considerable influence upon his mind; and he mentions especially a sermon, which Dr. Hawkins preached in the University Pulpit, in which he laid down "a proposition, self-evident, as soon as stated, to those who have at all examined the structure of Scripture, viz., that the sacred text was never intended to teach doctrine, but only to prove it, and that if we would learn doctrine, we must have recourse to the formularies of the Church, for instance, to the Catechism and the Creeds" (p. 60).

Secondly, I was confident in the truth of a certain definite religious teaching, based upon this foundation of dogma, viz., that there was a visible Church, with sacraments and rites, which are the channels of invisible grace. I thought that this was the doctrine of Scripture, of the early Church, and of the Anglican Church. The third point was opposition to the Church of Rome" (p. 95 et seq.).

The two first principles he still holds; but having now "utterly renounced and trampled upon" the third,—his then view of the Church of Rome,—of course the two others lead him to a very different conclusion from that at which he arrived originally. What then are the reasons he gives for this change in his opinions?

On looking back from his present resting place in the Church of Rome, he seems inclined to believe that there was a certain mysterious foreshadowing of things to come, in some of the accidents of his earlier life. For instance, he says, p. 54 :

"When I was at Littlemore, I was looking over old copy-books of my school-days, and I found among them my first Latin verse-book; in the first page of it, there was a device which almost took away my breath with surprise. I have the book before me now, and have just been showing it to others. I have written in the first page, in my school-boy hand, "John H. Newman, February 17th, 1811. Verse-book;" then follow my first verses. Between "Verse" and "Book," I have drawn the figure of a solid cross upright, and next to it is what may indeed be meant for a necklace; but what I cannot make out to be anything else than a set of beads suspended, with a little cross attached. At this time I was not quite ten years old. I suppose I got the idea from some romance, or from some religious picture; but the strange thing is, how among the thousand objects which meet a boy's eyes, these in particular should so have fixed themselves in my mind, that I made them thus practically my own."

Again, later in life, while detained three weeks at Palermo, in 1833, for want of a vessel, he says, p. 83: "I began to visit the Churches, and they calmed my impatience, though I did not attend any services. I knew nothing of the presence of the blessed sacrament there."

But the real fact seems to be, that though of a deeply religious spirit, he was always from first to last restless and enquiring. Thus at p. 159, speaking of "the succession of thoughts, and the conclusions and consequent innovations on my previous belief," he continues :

"And first, I will say, whatever comes of saying it, for I leave inferences to others, that for years I must have had something of an habitual notion, though it was latent, and had never led me to distrust my own convictions, that my mind had not found its ultimate rest, and that in some sense or other, I was on journey."

And again p. 257:

"How many years had I thought myself sure of what I now rejected? How could I ever again have confidence in myself? • • To be certain is to know that one knows; what test had I, that I should not change again, after I had become a Catholic?"

And at p. 231:

"I came to the conclusion that there was no medium, in true philosophy, between Atheism and Catholicity, and that a perfectly consistent mind, under those circumstances in which it finds itself here below, must embrace either the one or the other."

However we may refuse to admit any such alternative, as a necessity, yet if it were the only alternative that presented itself to his mind, we cannot wonder that, with his really sincere and deeply religious temperament, he at last thankfully embraced the latter, and is grateful for those pretensions of infallibility to which he has been able to give in his adhesion, and finds rest. But let us see something of the process by which he arrived at this result.

The Reformation effected in the Anglican Church, rendered necessary by the additions and corruptions of the truth, introduced and maintained by the Church of Rome, was unquestionably intended to be a protest against the claims advanced by that See, and a declaration of the liberty of the Anglican Church, to seek after and maintain primitive doctrines, "the faith once (for all) delivered to the saints," independent of any external jurisdiction; but it was in no sense either a discovery of any thing new or any separation from the Church Catholic,—on the contrary it was a witness for it. No doubt, in consequence of the determination of the Church of Rome to adhere to the usages and opinions protested against, and to persist in her claims to supremacy, in its fullest sense, a separation between the Anglican and the Roman communions took place; but whatever act of schism was committed was *bonâ fide* the act of Rome.*

* "Another objection urged by the Romanists arises from the rejection of the authority of the Bishop of Rome by the Church of England, on which they ground a charge of schism. The shortest answer to this

And from the geographical position of England, and political troubles which continued for many years, the Anglican Church was left, for a time, in a certain state of present isolation. This view of the question presented itself with increasing force to the mind of Dr. Newman, in the course of his controversies on behalf of the Anglican Church and against Rome. He felt fully persuaded that the Anglican Church had on its side all primitive antiquity, but it wanted, what he thought the larger communion of the Church of Rome possessed, the note of present Catholicity. And a saying of St. Augustine's "kept ringing in his ears," *securus judicat orbis terrarum*. For a long time, however, he seems to have gone on fully convinced that it would be impossible, whatever dissatisfaction he might have on account of any thing connected with the present state of the Anglican Church, to join the Church of Rome, as she now is; and he sought anxiously for some way to justify himself and others in holding various points of Romish doctrine, without violating his duty to the Church of England. He drew a distinction between "Rome quiescent and Rome in action."

"I contrasted (he says) her creed on the one hand with her ordinary

objection is furnished by the following regulation of the third general council, (Ephesus, anno 431,) which Council the Romanists profess to receive equally with ourselves, by which it was decreed "that none of the Bishops, beloved of God, take another province, which has not been formerly and from the beginning subject to him. But, if any one has taken another, and by force placed it under his control, he shall restore it; that the Canons of the Fathers be not transgressed, nor the pride of worldly power be introduced under the cloak of the priesthood, nor we by degrees come to lose that liberty wherewith our Lord Jesus Christ, the deliverer of all men, has endowed us by His own blood. It seemed good, therefore, to the holy and general synod, that the proper rights of each province, which have before-time, from the beginning, by ancient custom belonged to it, be preserved to it pure and inviolate." For, seeing that at the beginning, and for many centuries, the British provinces were wholly free from the Bishop of Rome, it is clear from this doctrine that when our Fathers, in the sixteenth century, renounced in open and plain the yoke which the Bishops of Rome had "by degrees" fastened upon the neck of the English Church, they were acting in plain accordance with the express injunctions of the third general Council." Perceval's Apostolical Succession, p. 112.

teaching, her controversial tone, her political and social bearing, and her popular beliefs and practices on the other. . . . I wished to find a popular disclaimer, on the part of Roman controversialists, of that popular system of beliefs and usages in their own Church, which I called 'Popery' " (p. 147).

It was in this state of mind that in 1841 he published at last his famous Tract No. 90, which caused such extreme agitation at the time; and the condemnation of it produced a deep effect upon himself. "I could not stand against such an unanimous expression of opinion from the Bishops, supported as it has been by the concurrence, or at least silence, of all classes in the Church, lay and clerical." But after the publication of Tract 90, he still felt his objection against the Church of Rome as strong as ever; for he wrote to a friend:

"Instead of setting before the soul the Holy Trinity, and heaven and hell, the Church of Rome does seem to me, as a popular system, to preach the Virgin Mary, the Saints, and purgatory " (p. 165).

And in an article written in a Review just about that time, he had said:

"We, Englishmen, like manliness, consistency, truth. Rome will never gain on us, till she learns these virtues, and uses them; . . . till she ceases to be what she practically is, re-union is impossible between her and England " (p. 168).

And continually and even down to 1843, he held the same views.

"We do not look towards Rome as believing that its communion is infallible. . . . Why should we seek our Lord's presence elsewhere, when he vouchsafes it to us where we are? What call have we to change our communion?" (p. 227). "The doctrine of Transubstantiation is a great difficulty with me, as being, as I think, not primitive " (p. 225). "I could not go to Rome, while I thought what I did of the devotions she sanctioned to the Blessed Virgin and the other Saints."

But previous to the publication of Tract 90, when he first began to feel any serious misgivings of his security while arguing on behalf of the Anglican Church, he wrote an Article in "The British Critic," for January, 1840, in which he endeavoured to bring into juxtaposition, and work out the respective claims of the Anglican and Roman Churches; the former having on her side, as he felt confident, the note of antiquity, while the latter he considered possessed that of present Catholicity. And as this

was eventually the turning point that led to his abandonment of the Church of England, it will be well to notice some statements which he then made. Not however as meaning to use any such statements, when in disparagement of the Church of Rome, as any *argumentum ad hominem* now, in the common acceptance of that phrase, because he tells us that he has simply and entirely renounced them all, and repents having ever made them; but still they remain in all their original force and truth, as affects other men, whatever he may feel; and we are fully justified in examining whether he has shown us any sufficient grounds for thus "trampling upon them." The title of the Article is "Catholicity of the English Church," and at p. 47, we find the following passage:

The difficulty in the Roman view is as great as can well be conceived. The state of the case is this:—Scripture declares that there is one faith, that it is once for all delivered to the saints, that it is a deposit, and is to be jealously guarded and transmitted. It gives in various places the particular articles of this faith, corresponding pretty nearly when put together to the articles of the Apostles' Creed. This Creed we find in substance in all the early churches, used at baptism as the substance of the revealed message brought to us in the Gospel, the privilege of every Christian and the foundation of the Church; and declared by Fathers, who speak of it, in various ages and countries, to be sacred and unalterable, level to the most unlearned, sufficient for the most profound, the framework of faith, admitting indeed of development and enucleation, but ever intended to preserve the outline and the proportions with which it was originally given. Moreover, when controversies arose, such as the Arian, this rule was prominently insisted on, not only "keep to what you have been taught," but "keep to what has been ever taught, keep to the old and first paths." Further, this Creed did remain thus inviolate till the time of the Deutero-Nicene Council, A. D. 787, when, for the first time, a general council, or what is called so, made an article of faith, in addition to, not in development of, the Creed; and it did so under the following significant circumstances; first, this said general council was the first of the councils which rested the proof of its decree on grounds short of Scripture; the first, that violated the doctrine of adherence to the practice or received opinion of antiquity; the first which was held in a divided state of the Church, as the events before and after it show; held with protests both from east and west; and enforced not without something like rebellion at first sight on the part of the Pope against the Imperial power. Such is the History of the *change* itself from the primitive theory concerning the Creed; such was the first step. Now

what has it issued in? in an assemblage of doctrines which, as was observed above, whether right or wrong, have scarcely more connection with the doctrines whether of the primitive Creed or the primitive Church than the doctrines of the Gospel have with those of the law. In antiquity, the main aspect in the economy of redemption contains Christ, the Son of God, the author and dispenser of all grace and pardon, the Church His living representative, the sacraments her instruments, bishops her rulers, their collective decisions her voice, and Scripture her standard of truth. In the Roman schools, we find St. Mary and the Saints the prominent objects of regard and dispensers of mercy, purgatory or indulgences the means of obtaining it, the Pope the ruler and teacher of the Church, and miracles the warrant of doctrine. As to the doctrines of Christ's merits and eternal life and death, these are points, not denied (God forbid!) but taken for granted and passed by in order to make way for others of more present, pressing and lively interest. That a certain change then in objective and external religion has come over the Latin, nay, and in a measure the Greek, Church, we consider to be a plain historical fact; a change indeed not so great as common Protestantism, for that involves a radical change of inward temper and principle as well, as indeed its adherents are sometimes not slow to remind us, but a change sufficiently startling to recall to our minds, with very unpleasant sensations, the awful words, "Though we, or an angel from heaven, preach any other Gospel unto you, than that you have received, let him be accursed."

Again at p. 50 he writes :

"When we urge against them (the Roman Catholics) that they have added to the faith, they are not unwilling in a certain sense to grant it; they account for it by referring it to a cause recognized in their system,—to the power which they maintain is possessed by the great Christian body in matters of faith, of *developing* the faith. Their alleged fact that they are the Church Catholic, seems to account for our alleged fact, that they believe more than the ancients. * * * Yet, in spite of all this, they are in a difficulty. * * * Does the Church, according to Romanists, know more now than the Apostles knew? * * * The Roman Catholics, we suppose, would maintain that the Apostles were implicit Tridentines; that the Church held in the first age what she holds now; only that heresy by raising questions, has led to her throwing her faith into dogmatic shape, and has served to precipitate truths, which before were held in solution. Now this is all very well in the abstract, but let us return to the point as to what the Apostles held and did, and what they did not. Does the Romanist mean, for instance, to tell us that St. Paul the Apostle, when he was in perils of robbers, or perils by the sea, offered up his addresses to St. Mary, and vowed some

memorial to her, if she would be pleased '*Deprecari pro illo filium Dei?*' Does he mean that the same Apostle, during that period, when as yet he was not perfect or had 'attained,' was accustomed to pray that the merits of St. John the Baptist should be imputed to him? Did he or did he not hold that St. Peter could give indulgences to shorten the prospective sufferings of the Corinthians in purgatory? * * * There are many things we can imagine them doing and holding which yet, in matter of fact, we believe they did not do, or did not hold. * * * But still there must be limits to these concessions; we cannot imagine an Apostle saying and doing what Romanists say and do: can they imagine it themselves? Do they themselves, for instance, think that St. Paul was in the habit of saying what Bellarmine and others say—'*Taus Deo Virginique Matri?*' Would they not pronounce a professed epistle of St. Paul's, which contained these words, spurious on this one ground?"

How then with these opinions held, after long and careful study of the whole controversy, and while still declaring (p. 256) his "firm belief that grace was to be found in the Anglican Church," in which the providence of God had placed him, how could he, a really religious and conscientious man, feel satisfied that it was his duty to join the Church of Rome? Doubts and misgivings, he tells us, continued to harass him:

"As in 1840 I listened to the rising doubt in favour of Rome, now I listened to the waning doubt in favour of the English Church. To be certain is to know that one knows; what test had I that I should not change again, after I had become a Catholic? I had still apprehension of this, though I thought a time would come when it would depart. However some limit ought to be put to these vague misgivings; I must do my best and then leave it to a higher power to prosper it. So I determined to write an *Essay on Doctrinal Development*; and then, if, at the end of it, my convictions in favour of the Roman Church were not weaker, to make up my mind to seek admission into her fold" (p. 257).

The vague shadow of atheism was haunting him; he yearned for some "infallible" guide to put down these forebodings of evil, and prove a sedative for doubt. He worked at this *Essay* from the beginning of 1845, till the autumn of the same year, when he "resolved to be received;" and on the 8th of October was admitted into the Church of Rome. Having satisfied himself on this necessary point of *Development*, that is, that there was a virtue and power inherent in the Church of Christ, by which she

has authority to require, as matters of faith, those developments of "the faith once given to the saints," against which his reason and conscience had so long stumbled, and that the Church of Rome was the only representative of that Church, and was possessed of that power and authority, then his wavering ceased and his mind found rest.

That his advances towards Rome were influenced by his sympathies more than his reason, he acknowledges (p. 175, 223); but having once fully given himself up to that authority, he assures us that he has since had "no anxiety of heart whatever. I have been in perfect peace and contentment. I have never had one doubt. I was not conscious to myself, on my conversion, of any difference of thought or of temper from what I had before" (p. 264). But we must remember that he had had his religious instruction and training for many years in a very different school, and had been living under the influence of active religious convictions, and therefore the additions to "the faith once delivered to the saints," which had been made by the Church of Rome, told with less effect on him; indeed it does not appear that even now he accepts them. It might be true in his case (p. 228) that "no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no saint, not even the Blessed Virgin herself, is allowed to come between the soul and the Creator. It is face to face, *solus cum solo*, in all matters between man and his God; He alone creates; He alone has redeemed." But how will it be with those who have never known any other teaching than that which is the popular theory of the Church of Rome? We remember how he had described this in his letter to Dr. Jelf, in 1841, in explanation of Tract 90, in words I quoted before at p. 286. And this was said deliberately, after he had ceased to feel and speak, as an Anglican to Anglicans (p. 137), when he had long, deeply, and anxiously studied the question, and wrote with the fullest sympathies towards Rome. In that same letter he repeats the following words of his own, and which he had used the year before: "In the Roman schools we find St. Mary and the Saints the prominent objects of regard and dispensers of mercy, purgatory or indulgences the means of obtaining it, the Pope the ruler and teacher of the Church, and miracles the war-

rant of doctrine."* Still for himself his difficulties do not seem even now in reality removed, however his objections may be silenced, by the one over-ruling dogma of the infallibility of the Church which he had adopted; for he says, speaking as a Romanist, after he had declared his conversion (p. 228):

"Such devotional manifestations in honour of our Lady had been my great crux as regards Catholicism; I say frankly I do not enter into them now; I hope I do not love her the less, because I cannot enter into them; but sentiment and taste do not run with logic, they are suitable for Italy, but they are not suitable for England."

* In the late famous "Encyclical Letter" of the Pope, which seems to mean more or less, according to the construction put upon it, we may see that while the Pope tells those Patriarchs and Prelates whom he is addressing:—"We ought to expect from your excellent pastoral zeal that, taking the sword of the Spirit, that is to say the Word of God, and strengthened by the grace of our Lord Jesus Christ, you will watch with redoubled care that the faithful committed to your charge 'abstain from evil pasturage, which Jesus Christ does not cultivate, because it was not sown by His Father:'—yet that there is scarcely one single quotation from that Word of God, made use of throughout the whole document, to enforce his monitions; but all the references are to the writings of uninspired men. And at the close the Pope gives this solemn and earnest exhortation:—"But in order that God may accede more easily to our prayers and our wishes, and to those of all His faithful servants, let us employ in all confidence as our mediatrix with Him the Virgin Mary, who has destroyed all heresies throughout the world, and who, the well-beloved mother of us all, 'is very gracious. . . . and full of mercy. . . . allows herself to be touched by all, shows herself very clement towards all, and takes under her pitying care all our miseries with unlimited affection,' and who, 'sitting as Queen upon the right hand of her Son, our Lord Jesus Christ, in a golden vestment shining with various adornments, knows nothing which she cannot obtain from the Sovereign Master. Let us implore also the intervention of the blessed Peter, chief of the Apostles, and of his co-Apostle Paul, and of all those saints of Heaven who, having already become the friends of God, have been admitted into the celestial kingdom, where they are crowned and bear palms, and who, henceforth certain of immortality, are entirely devoted to our salvation.'" Would it not have been more in accordance with that "Word of God," to which attention is directed, to have encouraged application to "the one Mediator between God and man, the man Christ Jesus," (1 Tim. xi. 5,) who is quite as likely to be touched with a feeling for our infirmities (Heb. iv. 15), as any of these supplementary Mediators, and would certainly be more certain to hear, and more able to give effect to their prayers?

And in connection with the writings of Alphonso Liguori, he still seems to recoil from the morality there set forth, in regard to straightforward truthfulness, saying (p. 295): "In this department of morality, much as I admire the high points of the Italian character, I like the English character better."

Transubstantiation, too, had been, as we may remember, one of his chief stumbling-blocks. Now he tells us (p. 265):

"People say that the doctrine of transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it, as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation."

But when he attempts to illustrate this point by reference to another great doctrine, confessedly one of the mysteries of godliness, the doctrine of the Trinity in Unity, it must be evident at once that his position is utterly untenable. "What do I know (he says) of the essence of the Divine Being?" and gives it as a parallel case, "What do I know of substance or matter?" Now without controversy, the whole doctrine of the Trinity in Unity is abstract theology, pure matter of Revelation and Faith. But the elements in the Lord's Supper are subjected to the evidence of our senses, as Christ would have the Apostles test his risen body. In all cases of miracles, recorded in the Bible, that were open to the evidence of the senses, those who witnessed them are referred to the proof of their reality according to that test. This is the very argument of Christ himself, when declaring His unity with the Father, which might be *beyond* the reason of man, yet was to be believed for the sake of what was done by Christ that was subject to its cognizance.*

Then again he refers to the dogma of the Immaculate Conception, "which (he says) Protestants consider our greatest difficulty." "It was in consequence of the unanimous petition, presented from all parts to the Holy See, in behalf of a declaration that the doctrine was apostolic, that it was declared so to be" (p. 279).

But here comes up the main question at issue, what authority is there vested anywhere in the Church to create new articles of faith, and what grounds has the Church of Rome for her claim to

* St. John xiv. 11.

such authority, and to an infallibility in her decisions, which is to silence at once all doubts respecting every addition made to "the faith once (for all) delivered to the saints?"

Dr. Newman himself states that "it is to the Pope in *Œcumenical Council* that we (the Roman Catholics) look, as the normal seat of infallibility" (p. 280).*

Even supposing this to be the case, this dogma of the Immaculate Conception never emanated from any such source.† Dr. Newman tells us that it was "petitioned for from all parts of the Holy Roman See;" and in answer to such petitions, it was declared to be Apostolic; and it has been also stated that, since its promulgation, every Bishop of the Roman Church has given in his assent to it. Granted all this, we may yet confidently deny that it can in the least supply the place of a Canon emanating directly from an Œcumenical Council. The great Œcumenical Councils of the Church Catholic were always believed to be held under the special guidance of the Holy Spirit; it is with the *assembled* faithful that Christ has specially promised to be present,—it is in the course of, and through their deliberations, that truth is elicited, "*Ecclesia, dum arguitur, intelligit.*" What might not have been the loss to *the Faith*, if instead of being assembled at Nicæa, the Bishops had merely sent in their separate conclusions? Do we not know that it was mainly *during the session*, and through the influence of one man, that the orthodox faith was then and has, we may say, ever since been maintained? But besides this, these great Œcumenical Councils never ventured to

* There seems however to be great uncertainty about this infallibility after all; for Dr. Newman tells us (p. 281), "Nor does it at all follow, because there is a gift of infallibility in the Catholic Church, that therefore the power in the possession of it is in all its proceedings infallible." So that after all when the Anglican Church, agreeing with antiquity, differs from Rome, we may yet have some hope that we are not so very much in the wrong.

† Whatever may be the force of the saying of St. Augustine, which was such a source of uneasiness to Dr. Newman, it cannot help him here. It may be that it is abstractedly true in relation to the Church, *Securus judicat orbis terrarum*, when such judgment can be obtained; but what parallel is there between the *orbis terrarum* and the judgment of one man, even though he be the Bishop of Rome?

add a single article to "the faith once (for all) delivered to the saints," but simply declared what the Church had received at the first, and still held as the true faith. St. Athanasius himself describes in a few sentences the objects of the great Council of Nicæa :

"As to the Nicene Council, it was not a common meeting, but convened upon a pressing necessity."

He then mentions certain matters of order and discipline, respecting the manner of celebrating the Easter Festival and the Arian heresy.

"This gave occasion for an Ecumenical Council, that the feast might be everywhere celebrated on one day, and the heresy that was springing up might be anathematized. It took place; and the Syrians (who had been out of order in celebrating Easter and kept it with the Jews) submitted, and the Fathers pronounced the Arian heresy to be the forerunner of Anti-Christ, and drew up a suitable formula against it. Concerning Easter, they wrote; 'It seemed good as follows.' For it did seem good that there should be a general compliance. But about the faith they wrote not, *It seemed good*, but *Thus believes the Catholic Church*; and thereupon they confessed how the faith lay, in order to show that their own sentiments were not novel, but apostolical; and what they wrote down was no discovery of theirs, but is the same as was taught by the Apostles."

The Faith they *attested*; on matters of discipline, they determined as *seemed* to them *good* *

And such was the invariable rule of the Church of Christ, until the growing influence of the Church of Rome introduced, one after another, those actual additions and corruptions against which we protest,—the root of all being undoubtedly the claim set up for the supremacy of the See of Rome.

Dr. Newman further remarks that "the point in question is, whether this doctrine (of the Immaculate Conception) is a burden" (p. 279). It seems to me that the question is, whether it is a matter of truth, necessary to be believed as a point of the faith. Many things, that are not true, are unfortunately no burden to thousands. However, he goes on to say, "I believe it to be none. So far from it, I sincerely think that St. Bernard and St. Thomas, who scrupled at it in their day (that is as late as 1223), had they

* "The Councils of the Church," by E. B. Pusey, D.D., p. 107.

lived unto this, would have rejoiced to accept it for its own sake." This is a mere assertion of an opinion, and neither argument nor proof. He makes something of the same kind of assertion respecting Mr. Froude; he speaks of him as one who openly professed his admiration of the Church of Rome, and his hatred of the reformers; but dying prematurely before his religious views had reached their ultimate conclusion; and therefore giving us to understand that, had he been spared a few years longer, he would, like Dr. Newman himself, have taken refuge in the Church of Rome (p. 73). But the tendency of his mind seems rather to have been in a contrary direction; and the more intimately he became acquainted with the teaching and principles of that Church, the less could he feel sympathy with it. It is mentioned in Mr. Froude's "*Remains*," edited by Dr. Newman (Vol. I., p. 434), that on some friend saying that the Romanists were schismatics in England, but Catholics abroad, Mr. Froude replied, "No, they are wretched Tridentines everywhere!" And again in Perceval's *Account of the Tracts for the Times*, we find the following remarks respecting Mr. Froude (p. 16):

But he was open to conviction, and ever ready to embrace that modification or alteration of any view he might previously have entertained, which, after due examination, he was persuaded approached nearer to the truth. This is plain from the letters published in his "*Remains*," which show what great modifications of the view in which at first he had regarded the Church of Rome, he had been led, upon more accurate information, to adopt. And this process was going on until it pleased God to take him in the midst of his labours: for in the very last letter which it was my privilege to receive from him, dated Barbadoes, September 9, 1834, after having set forth, in his earnest, zealous way, his view of certain points of theology, in which he thought I needed correction, he concluded with these words: "And now I have done with my criticisms; if you think them very wild, and have time to tell me so, it will be a great satisfaction to me, for I feel as if thinking by myself had set my wits rambling." In that same letter he expressed his opinion on the relative position of the Church of England, in respect to Rome and other religious communities, which seems to be worthy of record. He writes:

"If I was to assign my reason for belonging to the Church of England, in preference to any other religious community, it would be simply this, that she has retained an apostolical clergy, and enacts no sinful terms of communion; whereas, on the one hand, the Romanists, though retaining an apostolical clergy, do exact sinful terms of communion; and on the other, no other religious community has retained such a clergy."

And so no doubt it was with many other earnest, warm-hearted men, who seemed to be led astray, carried away by the first impulse of the certainly extraordinary "movement of 1833"; but who in reality, whatever they may have felt or said at any period, that seemed in disparagement of any thing in the present state of the Anglican Church, could see no possible justification for accepting the creed of the Roman Church. It was a great disappointment to the Romanists that, on the accession to their ranks of so remarkable a man, and one so long trusted and followed as Dr. Newman had been, so very few were found to follow his example; and especially that Dr. Pusey was not amongst the number. This however was in consequence of the essentially insufficient grounds upon which Dr. Newman acted, as abundantly testified by this very Apologia, and the really sound and well understood principles of the Anglican Church herself. But there is something very touching and pleasing in the affectionate and candid manner in which he mentions so many of his old friends and fellow-labourers. To Dr. Pusey he does ample justice :

"People are apt to say that he was once nearer to the Catholic Church than he is now; I pray God that he may be one day far nearer to the Catholic Church than he was then, for I believe that in his reason and judgment, all the time that I knew him, he never was near it at all. When I became a Catholic, I was often asked, 'What of Dr. Pusey?' When I said I did not see symptoms of his doing as I had done, I was sometimes thought uncharitable" (p. 108).

But after all, what is the ground of these pretensions of the Church of Rome to Supremacy? As to the hereditary claim from St. Peter which is now put forward, it was never whispered in the Church, either at Rome or elsewhere, for centuries after the death of Christ. At the Council of Constantinople, held anno 381, and at that of Chalcedon, anno 451, the whole question of precedence of one See before another, as far as any was admitted, turned simply and entirely upon the fact that Rome and Constantinople were the seats of the Imperial Government for the time being.*

* "The Greek Church reminds us of the time when the tongue, not of Rome, but of Greece, was the sacred language of Christendom. * * * The early Popes were not Italians but Greeks. The name of *Pope* is not Latin but Greek—the common and now despised name of every

Bowden, in his life of Pope Gregory VII. (the famous Hildebrand), a work written at the suggestion of Dr. Newman, and reviewed most approvingly by him in the *British Critic* in 1841, gives us a very clear and interesting account of the gradual rise of the Papal authority; and the facts related by him, no change of Dr. Newman's opinion can now invalidate.*

Dr. Newman, in his own remarks, having said :

When the seat of temporal honour had been removed to Constantinople, or refounded in France or Germany, the Roman See came into a position of independence and sovereignty; which could not be the lot of Churches living under the immediate shadow of the Imperial throne; it became the rival of the Eastern Cæsars and the viceroy of the Western :

He then quotes from Mr. Bowden as follows :

"The pontiffs," he says, "did not so much claim new privileges for themselves as deprive their episcopal brethren of privileges originally common to the hierarchy. Even the title by which these autocratical prelates, in the plenitude of their power, delighted to style themselves, *Summus Sacerdos, Pontifex Maximus, Vicarius Christi, Papa* itself, had, nearer to the primitive times, been the honorable appellations

pastor in the Eastern Church. * * * It is a perpetual witness that she is the mother, and Rome the daughter. * * * The subsequent rise of the Papal city on the ruins of the old Pagan metropolis must not blind us to the fact that there was a period in which the Eastern and not the Western Rome was the true centre of Christendom."—*Dean Stanley's Eastern Church*, p. 101-2.

See the xxviii. Canon of the Council of Chalcedon, anno 451, where it is said that 'the fathers reasonably gave privileges to the throne (meaning the Bishop's seat) of the elder Rome, because that city was the seat of empire.' * * * and 'moved by the same considerations they gave the like privileges to the most holy throne of New Rome' (Constantinople), because that city was 'honoured with empire and a senate'; but not a word about St. Peter or any pre-eminence derived from him.

* Dr. Newman says of Mr. Bowden's work,—“We have now given some of the reasons why we are especially obliged to Mr. Bowden; he has drawn out the facts of a most momentous and wonderful period of history with great distinctness and perspicuity; and we are sure no one will rise from the perusal of his volume, without grateful feelings to the author for the information and instruction he has provided.”

of every bishop; as *Sedes Apostolica* had been the designation of every bishop's throne. The ascription of these titles, therefore, to the Pope only gave to the terms a new force, because that ascription became exclusive; because, that is, the bishops in general were stripped of honours to which their claims were as well founded as those of their Roman brother; who became, by the change, not so strictly universal, as sole, bishop. The degradation of the collective hierarchy, as involved in such a relative exaltation of one of its members, was seen and resisted by one not likely to entertain unreasonable or exaggerated views of the dangers to be expected from Roman aggrandizement, the truly great and good Pope Gregory I. 'I beseech your holiness,' said this pontiff to the patriarch of Alexandria, who had addressed him, contrary to his previously expressed desire, by the title of *Papa Universalis*, 'to do so no more; for that is taken from you which is bestowed, in an unreasonable degree, upon another.... I do not reckon that to be honour, in which I see their due honour taken from my brethren; for my honour is the honour of the Universal Church, the solid strength of my brethren: I then am truly honoured when the proper share of honour is assigned to each and to all. But if your holiness styles me *Universal Pope*, you renounce that dignity for yourself which you ascribe universally to me. But let this be done no more.... My predecessors have endeavoured, by cherishing the honour of all members of the priesthood throughout the world, to preserve their own in the sight of the Almighty.'

"And even at a much more mature stage of the growth of papal pretension, in the eleventh century itself, we find the pontiff Leo IX., in an epistle to the Grecian patriarch Michael Cerularius, repeating the assertion, made by Gregory in the above epistle, that his predecessor and namesake, Leo the Great, to whom the title of œumenical patriarch had been offered by the Council of Chalcedon, had repudiated the proud appellation, by the ascription of which to one prelate an affront would be offered to the equal dignity of all."—Vol. I. p. 64—66.

With respect to the Anglican branch of the Church in particular, the gradual usurpation of the See of Rome is matter of clear historical record; and that it was contrary to the principles acknowledged by the Roman Church herself is evident from the VIIIth Canon of the third general Council held at Ephesus, anno 431.* The Christian Church in the British Isles was planted, if not by St. Paul himself, as some writers have supposed, yet certainly in the early Apostolic days; and was found to be under the superintendence of its own Metropolitan, as the British Bishops told St. Augustine when he was sent over to England by

* This canon is quoted in a note, p. 285.

Gregory 1st, then Bishop of Rome, anno 603. And one proof that they never received their ministry or ritual originally from Rome, was that their observance of Easter was calculated after the Eastern custom, and not that of Rome. But the growing influence of the Roman See, and the connivance, at times, of some of the kings of England, who in political disputes wished to gain the countenance of the Pope, gradually changed the original position of the Anglican Church, and brought it for several generations into subjection to the Papal See; the rejection of which usurped external jurisdiction was the first step in the actual work of the Reformation.

One great object of the Popes was to introduce their authority into England through the presence of their Legates.* But this was not effected without great opposition, continued through many years. Still the Church in England always retained its own distinctive appellation. In Magna Charta, anno 1215, it is styled "*Ecclesia Anglicana*," and in the Coronation oaths

* "Thus much is evident, as Gervasius, in the life of William, at this time (anno 1125) Archbishop of Canterbury, well observes, that the legatine power was looked upon as a breach of the law of England, and an invasion of the ancient liberties of the English Church and nation, as well as the rights of the Sees of Canterbury and York in particular, and that the minds of men were exceedingly scandalized and offended at it." But having succeeded in introducing this representative of his authority into England, we very soon find what use the Popes made of it. At a council held at Westminster, anno 1127, which was presided over by a Legate of the Pope, canons were passed in themselves not much differing from some passed at previous councils; but the style and decreeing part exceedingly differ: for the very first canon runs '*auctoritate beati Petri apostolorum principis, et nostrâ*,—by the authority of St. Peter prince of the Apostles and our own;' the second, '*auctoritate sedis apostolicæ*,—by the authority of the Apostolic See.' So that, if we were to judge of these canons by the decreeing part, we would be apt to conclude that they had their authority only from the legatine and metropolitical powers; whereas the ancient canons and usages of the Catholic Church give a right of suffrage to all, to whom they gave a right to sit in Councils; and the style was, as Rucher well observes, answerable, '*decernimus et synodali auctoritate roboremus*,—we decree, and by synodical authority confirm.'—Inett's "*Origines Anglicanæ*," Vol. II, p. 223.

of the English Sovereigns, it has always been "The Church of England," which they have sworn to uphold. And so we see in the various early general Councils "Ecclesia Constantinopolitana," "Ecclesia Alexandrina," "Ecclesia Antiochena," are spoken of, all being so many several branches of the one "Ecclesia Catholica"; which was never in those days imagined to be simply identical with "Ecclesia Romana," but *that* was in itself a portion of the whole. No doubt there ought to be no schism in the existing Catholic body; nor any innovations upon "the faith once (for all) delivered to the Saints;" but if it be a question, whether we are *eadem sentire cum Apostolis*, or with the Bishop of Rome for the time being, there should be no hesitation to which the preference is to be given.

The figment, however, of Rome, as the only and sole representative of present Catholicity, seems to have overwhelmed Dr. Newman's imagination, and secured his sympathies. It was ever present to his mind; and the only alternative he saw was what he felt to be the present isolation of the Anglican Church. But whatever might have been the position forced upon the Anglican Church, for a time, by the necessity of bearing witness for the truth, as against Rome, yet her isolation never separated her for an instant from the Catholic body of Christ. Her consentient witness with all antiquity has never ceased; and her present actual Catholicity has been daily made more and more manifest. Whereas the divergence of the Church of Rome from antiquity, has been on the increase continually; the position of her present Catholicity remaining not essentially altered. After the first violent struggle for freedom from usurpation, and for truth, the Anglican Church was for a time confined, as it has been said "intra quatuor maria." But nevertheless even as far back as 1840, Dr. Newman himself could say of her:—

"Look across the Atlantic to the daughter Churches of England in the States; shall she that is barren bear a child in her old age? "yet the barren hath borne seven." Schismatic branches put out their leaves at once in an expiring effort; our Church has waited three centuries, and then blossoms, like Aaron's rod, budding and blooming and yielding fruit, while the rest are dry. And lastly, look at the present position of the Church at home; there, too, we shall find a note of the true city of God, the Holy Jerusalem. She is in warfare with the

world, as the Church militant should be; she is rebuking the world, she is hated, she is pillaged by the world.*

But if that could be said in 1840, how much more may we see fresh proofs in all that has happened in the warfare of the Anglican Church, both at home and abroad, during the last quarter of a century! And independent of the evidence of present growing Catholicity in those branches of the Church, with which we are in direct and full communion, there is surely a spirit moving upon the face of the waters, indicating increase of life, in the manifest yearnings after unity between several of those portions of the Christian Church, which have been hitherto estranged from each other. There are no doubt many good and earnest men who, feeling the evils of the divisions among Christians, advocate schemes of comprehension and union upon the principle of agreement as to certain abstract points of faith. This subject has very recently been fully discussed at an exceedingly interesting meeting of "the Christian Unity Society" held at New York, when Dr. Coxe, Bishop of Western New York, in the course of a very able address, spoke as follows:—

"The Papist had been the first divider of Christendom; and all our evils are only the secondary results of old Popery. It was to be hoped that we would not much longer give the Pope the great triumph of seeing us all divided against ourselves. The Bishop then alluded to the armies of Sherman and Lee, and the sort of unity which Lee would best like to promote among Sherman's soldiers. It would be a unity very much like that which Dr. Vermilye had proposed among Protestants. In like manner if the Pope were consulted as to what he would like to have the Protestants do, he would doubtless say, *Go on just as you are, only love one another as well as you can!* for the Pope knows how much the love is likely to amount to while there is no organic unity, and he knows too that a guerilla warfare does not amount to much as against a regular army. St. Paul and the Primitive Church taught us the absolute necessity of *organization*. We must first *unite*, and then advance. Suppose we were all in Sherman's army, and there were no more organization there than there is among Protestants now. Suppose the notion should be started there that inasmuch as each regiment had a great love for the flag, and true devotion to the common cause, and entire respect for every other regiment, *therefore* each regiment

* British Critic for January, 1840, p. 78.

should carry on the war *in its own way*, without having its independence and liberty interfered with by any superior officer: would not that be of all things what Lee would like best? So in our case, the true question was not whether we should love the Lord, or love one another. He trusted we all loved the Lord, and all loved one another. He loved and honored the venerable brother who had preceded him (Dr. Vermilye), and his own brother (Dr. Weston), and doubted not that they cherished an equal regard for him. But what of it? The true question was, *How shall we make head against the enemy?* We must have *organization* in the army of the Lord. We must have leaders, system, plan. We are all equally patriotic in our feelings:—granted. But we cannot carry on this great war only with guerilla squads. Christianity must thus be organized against infidelity and indifferentism, and against the organized aggressions of Popery. To this last we were the most grievously exposed of *all* countries in the world. Every country in Europe had the sense to send back the late Bull of the Pope without allowing it to be publicly read: but here in New York, Archbishop McCluskey openly reads it to his people without interference or hindrance.*

In furtherance of such a union as Bishop Coxe would advocate, both the Church of England in her *Convocation*, and the American Episcopal Church in her *General Convention*, have been, and are still making most important movements. A Report was presented this year to "the House of Convocation" in England on this subject, by "the Russo-Greek Committee," the chief objects in view being stated to be:

"To establish such relations between the two Communions as shall enable the laity and clergy of either to join in the sacraments and offices of the other without forfeiting the Communion of their own Church.

"That any overtures towards such an object should be made, if possible, in co-operation with those Churches with which the Church of England is in Communion.

"That such overtures, whenever made, should be extended to the other Eastern Patriarchates, and not confined to the Russo-Greek Church."

There is also an association in England, engaged in the same great truly Catholic work, viz.: "The Anglo-Continental Society."

The chief object of this society is to make the principles of the English Church known in the different parts of Europe and throughout the world, by the circulation of the Bible, Prayer Book, and other religious works in various languages.

* Extracted from "The New York Churchman."

The Bishop of Ely (Dr. Harold Browne), as President, stated, at a recent meeting of the Society, that—

“The object was not to proselytise a certain number of individuals, to bring persons from Romanism to Protestantism, but to induce whole nations to reform themselves—a work the blessings of which would extend to future ages. But in addition to the Southern States of Europe, the Society extended its labours throughout the whole Continent. If there were Churches in Communion with Rome, there were others which had the blessing of the Gospel, but which had not the perfect constitution of the English Church. The Churches of Sweden, Denmark, and Iceland had to some extent the same blessings that the Church of England possessed. They were reformed Churches, and they had an Episcopacy, so that there were no countries so nearly united in a bond of union with her as these Scandinavian Churches. The publications of the Society had been circulated more or less in Scandinavia, and he believed had excited considerable interest, not only among the people, but also among their Bishops. The Church of England seemed to offer a bond of union to all Churches. By her Scriptural faith she was in direct union with all evangelical Churches, and with her apostolical constitution she had a bond of sympathy with the unreformed Churches.”

While at the same meeting the Bishop of Oxford, on moving the following Resolution,—

That the intercommunion of national Churches reformed on the primitive model offers the best hope of the unity of Christendom;—

Said:—

“That in endeavouring to carry out the object expressed in the resolution, which all must desire to see carried out, they must not disguise the great difficulties in its way. It was not, of course, to be obtained by the sacrifice of any one truth which God had given to any branch of His Church; and it was not to be sought for by seeming to acquiesce in superstition or in errors in order to win people from them. Of course those who were zealous for the truth which had been given to us at home would be naturally suspicious of any overtures between us and those who held errors, or allowed of practices which seemed to be inconsistent with that truth, and we could not blame them for that godly jealousy. . . . The work would be best done by endeavouring not to interfere with other national Churches in their nationality and independence, but to communicate with them in loving offices, and in imparting to them and in receiving from them the truth. The Church of England herself had much to learn, and much to gain, and to suppose that they were altogether right, and others were altogether wrong, was the

most unchristian attitude that any Church could assume. The insular situation of the Anglican Church, which the terrible abuses of the Papacy had forced reluctantly upon her, had been at the root of most of her deficiencies,—and of many of her present greatest dangers. It was impossible for any national Church not to feel, in the maintenance of truth, the exceeding evil which sprang from isolation, and those things would express themselves in their national character, and fix themselves in all the rules and outward forms of the Church."

These Churches, the Eastern, Russo-Greek, and Scandinavian, occupying immense territories, in various parts of the world, and numbering their congregations and members by millions, whatever we may think imperfect in their present position, either in doctrine or ritual, have this positive recommendation, that they have ever been independent of the usurped authority of the See of Rome, and are a perpetual standing witness against it; and are not committed, as she is, to the decrees of the Council of Trent, and the Creed of Pope Pius V.

That such yearnings after more perfect unity amongst the different members of the body of Christ, may be over-ruled for good, must be the prayer and the hope of every lover of the truth. And certainly it affords a far better prospect for the maintenance of "the faith once (for all) delivered to the Saints," than can be expected from the adoption of the developments enforced by the decrees of Rome; while in the influential maintenance of that faith, and the ever-living energy of the Church of Christ, as its "ground and pillar," we must look for that power ordained of God, to grapple with "the intensity of evil, which (as Dr. Newman says, p. 277) has possession of mankind; and the initial act of that divinely commissioned power is of course to deliver her challenge, and defy the enemy."* And if we believe that we are

* Confident as Dr. Newman professes to be that the supernatural power necessary to combat with the abounding iniquity in the world, is the special inheritance of the Roman Catholic Church, he yet feels that it may be objected that nevertheless it appears to have accomplished its purpose even less effectually, than is the case amongst other Christian communities, who doubt her peculiar claims, and seek for truth and grace through other channels. The reason, however, which he gives for this failure is ingenious: "All the miserable scandals of Catholic countries, taken at the worst, are, as I view the matter, no argument

blessed with such a power in the Church of Christ, we must not be faint-hearted or careless in this great work; and we must look for that special note of its presence amongst us, increasing holiness and sanctity of life.

There may be many difficulties arising out of the connection between the State and the Church in England; some of which appear to have pressed heavily on Dr. Newman's mind. But this connection, giving the Church a legal status and establishment there, whatever may be either the benefits or inconveniences arising from it, is not, as you must well know, of the essence of the Church: it is only a special accident in a particular branch. Other branches in full communion with the Church in England, such as the Scotch and American Churches, not to speak of the multiplied and increasing witnesses in the Colonies, are quite independent of any such connection. But what is of the essence, we may all possess in common: *the principle of dogma*, by which we get and maintain the primitive faith, and *a visible Church*, ever witnessing for and proclaiming the Word of God, with Sacraments and Rites, which are channels of invisible grace.

Believing this to be so, and feeling confident, as Dr. Newman tells us that he did, amidst all his doubts on other points, as late as 1844, that "grace was to be found in the Anglican Church," it does seem inexplicable how an intelligent Christian man should ever have thought it a duty to renounce the faith in which he was born and educated, "the faith once (for all) delivered to the Saints," and submit to have imposed upon his conscience the creed, as now maintained by the Church of Rome.*

against the truth itself; and the reason which I gave in the lecture is, that, according to the proverb, *Corruptio optimi est pessima*. The Jews could sin in a way no other contemporary race could sin, for there was a sin against light; and Catholics can sin with a depth and intensity with which Protestants cannot sin. There will be more blasphemy, more hatred of God, more of a diabolical rebellion, more of awful sacrilege, more of vile hypocrisy in a Catholic country than any where else, because there is in it more of sin against light" (p. 347).

* There are others who have left the Anglican Church for that of Rome, without finding all the satisfaction they no doubt expected. As an example of this, I would refer to a remarkable article which appeared last

It is perhaps not easy for us to realize the feelings with which those, who have never known any other teaching than that of the Roman Church, look at the respective claims of the Reformed Catholic Church and their own. But if ever there was a work which, while it exhibits in the most triumphant manner the

year in "The Union Review," under the title of "Experiences of a 'Vert,'" by which term the author would designate himself, meaning one who, whether "a pervert," as some called him, or "a convert," as others called him, certainly owed to the fact of being a "Vert." He was formerly a clergyman of some standing and considerable talents in the Anglican Church, but had *turned, changed,* and become a Roman Catholic. He says, "It seemed at first highly probable that the course pursued by Dr. Newman in 1845 would be universally followed, would deprive the Church of England of all her best and holiest men, and exhaust whatever life there remained in her. It is needless to say, that these expectations have been wholly delusive. There is double the amount of life and vitality exhibited in the Church of England now, compared with what showed itself in 1845; and of those who were then the acknowledged leaders of the High Church party, the greater number by far, without entering into any question of their gifts and graces, are still members—perhaps more strongly rooted than ever—of the Church of England." Then he goes on to speak of the present position of several of those able and zealous men, who, like himself, were once actively and usefully employed as Anglican clergymen, but who are now almost as it were in a state of paralysis, through the force of circumstances in which they are placed: "Our previous training, our previous acquirements, our powers of work in the cause of Christ and of His Church, have been utterly ignored. I know some, once among the most active and self-denying of Anglican clergymen, who are now serving as secretaries to joint-stock companies, as clerks in Government offices,—shall I say, getting a livelihood on the stage? I know others who were, as Anglicans, the most accomplished of theologians, of ritualists, of controversialists, who have been, ever since they left the Church of England, merely vegetating and unlearning all that they ever knew. I know others, excellent, good men, as they were, when they were in the Church of England, whose daily lives and conversations have been a scandal; and I will add, in my own instance, a very just scandal, since they became members of the Roman Catholic Church, to their Anglican friends—their former admirers and followers. Why, there is scarcely any work in the religious world for which these men had not been trained! Why was not work cut out for them by those to

honesty and truthfulness of its author, at the same time affords the most convincing proof of the great mistake of his life, it is this "Apologia pro vitâ suâ," of Dr. Newman. After diligent perusal of it, we cannot but feel more satisfied than ever that we have reason to thank God for having called us to our present

whom the destinies of the Roman Catholic Church in this country have been confided? * * * * I do not say that the Church of Rome has gained nothing,—far from it; the flow of the tide has been considerable, but it remains to be seen whether the ebb which has set in at Oxford and Cambridge long since, will or will not extend itself throughout the country. It mainly depends on our own clergy and laity. Who can go to the Oratory at Brompton and witness the crowds of worshippers, the multitude of services, the unwearied devotion of that band of priests, without feeling himself in presence of a great and glorious fact? But what has been the favour shown to the Oratory by the Roman Catholic hierarchy? Did they assist to make the saintly Faber, or the less known, but not less devoted Hutchinson? Have they, or have they not, been the means of unmaking, as far as in them lay, one of still greater name than either (meaning Dr. Newman himself)? Is it the system that has sapped his excellence? or, if he is the same that he was formerly,—but if the system has any virtue in it, he ought to have surpassed his former self by a good deal ere this,—why is he, the most highly-gifted intellect of the day, combined with rare piety, the most popular party-leader within memory, now in dishonoured retirement,—the victim of circumstances or of intrigues, if report says true? There have been some who have returned to the Church of England. * * * * I repeat, as one of those who have not become priests, that the years which I have spent as a Roman Catholic have been among the most useless and unedifying of my life; and, therefore, it is that I feel it to be my duty to speak out to others lacking the same experience. Let nobody quit the Church of England for the Roman Catholic Church on any other ground short of a distinct call from God to do so,—till he feels that he would endanger the salvation of his soul by not doing so."

It is far from improbable that there are others who have left the Anglican Church for that of Rome, but who cannot altogether forget their true mother's early teaching; and, therefore, still, like Dr. Newman, find the "devotional manifestations in honor of our lady, their great crux as regards Catholicism." Certainly, when Mr. Oakley, in one of "the Essays on Religion and Literature," recently edited by Dr. Manning, quotes what he calls "these noble words of St. Augustin, which (he says) I cannot do better than make my own," we must feel how very different

place; and I will now conclude these somewhat lengthened remarks with the words of Archbishop Bramhall, which Dr. Newman also once quoted so approvingly in his "Lectures on the Prophetic office of the Church," and now alludes to again in his "Apologia":

"No man can justly blame me for honouring my spiritual mother, the Church of England, in whose womb I was conceived, at whose breasts I was nourished, and in whose bosom I hope to die. Bees, by the instinct of nature, do love their hives, and birds their nests. * * * Likewise I submit myself to the Representative Church, that is, a free general Council or so general as can be procured; and until then to the Church of England, wherein I was baptised, or to a national English synod."

the tone and doctrine of the passage, which I give below, are from the extract from the Pope's encyclical letter, which I quoted at page 291.

"*Illud pro nobis rogetis, in quo spem ponimus ut de nostrâ disputatione gaudeatis. Tenete ieta, fratres, obsecramus vos; per nomen ipsius Domini, per auctorem pacis, plantatorem pacis, dilectorem pacis, oramus vos, ut Eum pacifice oretis, pacifice deprecemini; et memineritis esse filii ejus, a quo dictum est, Beati pacifici, quoniam filii Dei vocabuntur.*"

St. Aug: Serm. ccelviii.

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