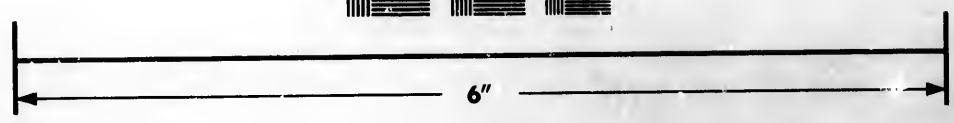
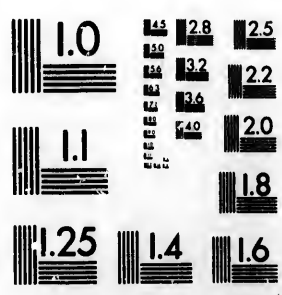


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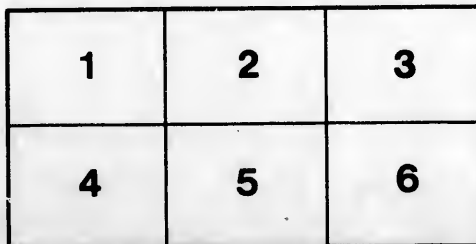
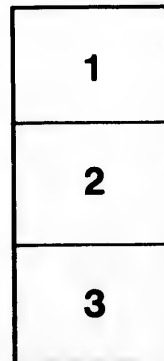
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CHARGE

DELIVERED AT THE VISITATION.

HELD IN

THE CATHEDRAL CHURCH OF ST. PAUL,

AT HALIFAX,

ON THE 11TH DAY OF OCTOBER, 1854.

BY

HIBBERT, LORD BISHOP OF NOVA SCOTIA. .

A CHARGE
DELIVERED TO THE CLERGY
OF THE
DIOCESE OF NOVA SCOTIA,
AT THE
VISITATION

HELD IN
THE CATHEDRAL CHURCH OF ST. PAUL,
AT HALIFAX,
ON THE 11TH DAY OF OCTOBER, 1854,

BY
HIBBERT, LORD BISHOP OF NOVA SCOTIA.

~~~~~  
PUBLISHED AT THE REQUEST OF THE CLERGY.  
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HALIFAX.

PRINTED BY WM. GOSSIP, AT THE CHURCH TIMES OFFICE.
1854.

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A CHARGE,

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MY REVEREND BRETHREN,

It is with much pleasure that I meet you now for the first time assembled together, and yet it is with unfeigned diffidence, and a deep sense of my inability adequately to perform the duty which devolves upon me to day, that I proceed to address you. Indeed as time rolls on I feel more and more painfully conscious of my own insufficiency for the great trust committed unto me. Let me ask the aid of your prayers my Brethren, that strength and wisdom may be vouchsafed to me, that the Church of God may not suffer loss through my weakness, yea that it may ever thus be the rather manifest that the excellency of the power is of God and not of us. At the same time I depend upon your hearty co-operation in the work in which we are together engaged, in the success of which we must be equally interested, and if at any time the course pursued by me does not altogether commend itself to you, I shall be happy to receive and ready to consider your representations, though it must be remembered in every case that a responsibility is laid upon me, of which I cannot divest myself, and that I may sometimes be compelled to act according to my own judgment, when I unhappily differ from those with whom I should always wish to agree, and I can only pray that I may have a right judgment in all things.

The custom of triennial Visitations has never been adopted here, and having already explained to you my reasons for not calling you together sooner, I will now only add that I am doubtful whether the system as conducted in England is altogether suitable for these new countries. There the Bishop summons his Clergy to meet him in some of the larger Towns, in different parts of his Diocese, where a considerable number may be assembled, without bringing any one beyond a short drive from his own Parish. But in a new country this is not possible. In this Province, there is no Town except Halifax where more than half a dozen Clergymen could meet together, and secure ac-

commodation, whilst the distances are so great that in coming to this City very few of you can reckon upon less than a week's absence from your Parishes, and some must be much longer absent, their several Parishes being in the meantime left without any Minister to perform the ordinary duties. Under these circumstances, though it is desirable to meet together occasionally for Conference, I think that probably more good is done by the Visitation of the Diocese, as practised by my Predecessors, wherein the Bishop literally visits every Parish, and becomes personally acquainted with both Clergy and people.

It would have been convenient to hold the Annual Meeting of the Diocesan Church Society at this time, but until our Bye Laws are altered the day appointed by them must be observed. If we decide upon holding *periodical* Church Assemblies, the same season of the year will probably be selected for them and for the meetings. Leaving this however for future consideration, I have now to offer a few observations upon the nature and intent of the Meeting of Clergy and Laity proposed for to-morrow, with respect to which much misapprehension appears to prevail.

Persons who are frightened by a shadow or a name, are alarmed without knowing what is the cause of their fear. They suppose this to be a Synod, and having conceived an idea that a Synod is something very dreadful, they cannot endure any approach to one. And even some of yourselves, appear to entertain this dread, as though we were proposing to introduce some dangerous innovation, whereas we are but conforming to the practice of the whole Church throughout all ages. From the time of the Council at Jerusalem, when the Apostles and Elders came together to consider of an important matter, Synods Diocesan and Provincial, and occasionally General Councils have been assembled. In the present divided state of Christendom the latter cannot be held, but the former can be, and as I believe ought to be, regularly convened, and though in our branch of the Church they have long been little more than a name, in other branches they have been living realities. In fact we find every denomination of Christians agreeing in this, however they may differ in other respects, that their Members, or at least their Ministers, ought from time to time to meet together to regulate their affairs, and I confess that I do not understand how any Branch of the Church can maintain its efficiency, or faithfully discharge the high trust committed to it, where there is no provision for adapting it to the varying wants and circumstances of different ages.

The principles of the Church are immutable, her doctrines admit of no variation, she is founded upon the Rock of ages, and is not to be

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shaken by the storms of popular caprice or clamour, but there are details of internal order and arrangement, which may be modified according to circumstances. It is not necessary that traditions and ceremonies be in all places alike, for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's word. If then the Church relinquishes these Assemblies, which it is her inherent right and duty to hold, she abandons her proper position, and by neglect of a duty incumbent upon her, forfeits also a portion of her powers and privileges. I believe therefore that wherever the Church is restrained by the Civil authority, so as not to be able to assemble without infringing the Law, every effort ought to be made to obtain the removal of this impediment. Accordingly I rejoice to see the movement at present progressing so favorably in England, and the gradual diminution or extinction of prejudices, which have long existed, but which being in a great measure unfounded could not bear investigation. And every true Churchman should be thankful that the reproach, under which we have long rested, will be removed, that it may no longer be said that the Church has sold her birthright for temporal advantages, and has willingly submitted to bondage because the chains were of gold. Whilst the Presbyterians have their General Assembly, the Wesleyans their Conference, and other dissenters their own Councils or Assemblies, by whatever name they may be called, the Church is not justly treated if the same privilege is withheld from her, whilst the chief argument for continuing to withhold it, that it is incompatible with the position of an Establishment, is refuted by the fact that it is enjoyed by the Presbyterian Church *established* in Scotland.

But even supposing that valid objections may be urged against allowing Convocation to become a reality in England, the same will not by any means apply to the Colonies. The Church here is in a peculiar position, and requires the power to adapt herself to it. In England, whatever differences of opinion there may be as to its fitness, there is certainly a Legislative body constantly framing Laws for the Church, and not a Session passes without some new Act more or less directly affecting her. But none of these apply to the Colonies, and therefore we are not only without the means of adapting ourselves to our peculiar circumstances, but we have not even the benefit of the measures adopted for the purpose of imparting greater efficiency to the Mother Church. So long as we were few in number, and as a mere offshoot nursed by the Venerable Society, subject practically to the control of those by whom we were supported, these wants were not so much felt; but in proportion to our growth and

independence, they will become more serious. Suppose for instance a case of misconduct in a Clergyman unconnected with any Society, it would not be easy to decide what ought to be done. Power is indeed given to the Bishop, by the Royal Letters Patent, to summon before him any person in Holy Orders within his Diocese, and after due examination to "punish and correct them, according to their demerits, whether by removal, deprivation, suspension, or other such ecclesiastical censure or correction as they may be liable to according to the Canons and Laws Ecclesiastical," but no Tribunal is provided, nor any process pointed out, by which a trial is to be conducted, so that the Bishop must act to a certain extent in an arbitrary manner, and it is by no means clear how he ought to proceed. But if a code of laws were framed, every Clergyman undertaking a charge in the Diocese would understand the conditions to which he must be subject, and the mode in which any infraction of them is to be investigated and punished. The Bishops assembled in Conference at Quebec in 1851, stated their opinion on this point as follows:—"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. We therefore consider it desirable in the first place 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. 2dly, that the laity in such Synod should meet by representation, and that their representatives be communicants."

Again, without a regular Assembly we have no means of ascertaining and making known the opinion of the Church upon any subject of common interest, or in which it is necessary to apply either to the Imperial or Provincial Legislature. The evil resulting from this defect may be illustrated by the Church Bill, inserted in the Revised Statutes of this Province, which is unsatisfactory both to Clergy and Laity, and this I believe not from any want of good will on the part of the Legislature, which would doubtless, on repealing the old Act, have given us such an Act as we required for the management of our own affairs, if only there had been any Synod or Convention to discuss and prepare a suitable measure for them. I will not however detain you with a detail of the various reasons for holding such Assemblies, which may be more properly considered to-morrow.

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Some persons have suggested that I wish to force Church Assemblies upon the Diocese, to which I can only reply that I desire no such thing. The result of the experiment is uncertain, and I am fully sensible that they may be productive of evil as well as of good, but I *do* wish to have as complete an expression as may be attainable of the opinion of the whole body of Churchmen committed to my care upon the subject. I trust, therefore, that the matter may be fully discussed, and that after such discussion the expression of opinion may be decided on one side or the other. I am sorry that several Parishes have bound their representatives to vote, some for, and some against, the proposed meetings, whilst they were not sufficiently acquainted with the subject to form a right judgment. It would have been better to send them, with general instructions if they pleased, but still, so far unfettered as to be at liberty to vote according to their discretion, after hearing the arguments. I requested the several Parishes to send representatives to a general assembly here, because the requisite information could not be obtained without a public discussion; but this will be to no purpose if the delegates merely act upon a resolution of a Parochial Meeting which might as well have been transmitted in the ordinary way.

Divisions and dissensions have been dreaded as the probable results of such Meetings, but I do not believe that this is at all a necessary consequence. On the contrary, I believe that, where they are properly conducted, men who were opposed to each other will be drawn together, and that their differences will be buried under their combined efforts for the common good.

It may not be possible to find in every Parish men qualified by their education to take part in the proceedings of a Convention, but probably there are not many places in which at all events one competent person cannot be found. Nevertheless I must confess that Education is at a very low ebb, and that the condition of the country in this respect is very lamentable. School Houses have been built at convenient distances throughout the Province, but many of them are empty, and in many others the Masters and Mistresses are so inefficient as to be almost useless. Any one who is unfit for other occupations becomes a teacher, though almost as ignorant as those whom he is to instruct. Then again, whilst in every other trade, business, or profession, adequate remuneration may be obtained, we cannot expect young men and women of superior ability to devote themselves to teaching without any prospect of obtaining more than a miserably insufficient salary. Until lately, those who wished to fit themselves for this occupation could not do so, but the want of Training

Schools is now likely to be fully supplied, that connected with the Colonial Church & School Society being in full operation, and in a most satisfactory state, whilst a Provincial School is proposed, and likely to be soon completed. Still, even supposing the public school system to be in most satisfactory operation, in the best of these schools we have to deplore the want of the most essential element of a sound education, upon which I trust that we shall all agree in the sentiment lately expressed by Lord J. Russell, though I fear that the feeling to the existence of which he testifies in England does not generally prevail. "No scheme of education," said his Lordship, "which should omit religion from its plan, would he was sure be found suitable to the minds and feelings of this country. And for himself he would say, that it appeared to him an utter fallacy to propound that there should be two separate systems of education, the one for secular instruction, the other for religious. It seemed to him that religion was a thing not apart, but intimately connected with the whole secular business of life, and which therefore was precisely one of the very first and leading things which those who had to teach the people should teach them. Instruct the child in reading, in writing, in geography, in arithmetic, in history, yet omit to tell him his duty to God and to man, and you have failed in the office which you undertook when you said that you would instruct him. The separation then of secular from religious instruction, appeared to him as objectionable in itself, as he conceived it to be impracticable of operation."

Since then religious instruction is not provided for in our Common Schools, we must endeavour to supply the defect, by the only instrumentality available, I mean that of the Sunday School. There is reason to believe that the first Schools of this kind were commenced in this Province, and I would fain hope that the importance of attention to them is understood and felt by all of us. Without the preparatory teaching of the Sunday School your preaching will be almost useless. You will speak as it were in an unknown tongue, and even the most simple statements of doctrine will be unintelligible to those who have not been early instructed in the elementary truths of religion.* The nature of your Parishes presents a serious obstacle to

* Speaking of Parochial Schools generally, the present Bishop of London said in 1830,—“It is to these seminaries that we are to look for a succession of youthful branches, which having been grafted into the body of Christ’s Church at baptism, may here imbibe the sap of holy principle, and be prepared by culture under the gracious influences of the Spirit, sought for in prayer, to become trees of righteousness, the planting of the Lord. It is hardly going too far to assert, that a Clergyman’s attention

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the Sunday School, as it is impossible in most cases to exercise that superintendence which is required, and in many Districts it is very difficult to find any qualified person to take charge of the School in your absence. Still you should make a point of establishing a School in connection with each Church in the Parish, and I doubt whether there are many cases in which some person cannot be found competent at least to hear the children read the Scriptures, and repeat the lessons learned under your direction. And although much of your Sunday is often occupied in travelling from one Church to another, it is very desirable so to arrange as to visit at least one of your Schools on each Sunday in rotation, and to catechise and instruct the children yourself for a brief space. This will aid very much in keeping both teachers and children attentive to their work.*

The importance of this branch of the Pastor's duty has lately been set before us by one, whose testimony is totally free from suspicion of partiality or undue bias in favour of our system. I refer to Dr. Ryerson, late Wesleyan Minister and Superintendent of Schools in Canada. He complains that through neglect on the part of the Ministers, "the great majority of Methodist children are lost to the Church if not to Christ and to heaven." Again he says,— "To deny that the baptized children of our people are Members of our Church, and that they should be acknowledged as such, and as such be impressed with their obligations and privileges, and as such be prepared for and brought into the spiritual communion and fellowship of the Church, on coming to the years of accountability, is it appears to me to make the sacrament of baptism a nullity, and to disfranchise thousands of children of divinely chartered rights and privileges." It is happily true, that many of the children of our people, as well as those of other people, are converted and brought into the Church under the faithful ministrations of

to his Parochial Schools is the most hopeful part of his ministerial exertions. He may securely calculate upon being listened to in his public ministrations, with intelligence and profit, by those who have been long habituated to his mode of teaching divine truth, and with attentive respect by those who have been accustomed from their infancy to regard him as their instructor and friend, to fear his kind rebuke and rejoice in his approving smile.—*Charge at primary Visitation.*

* It is generally objectionable to use the Churches for Schools, if it can be avoided, for the reverence due to the Holy place is apt to be diminished, and the children are led to regard the House of God as an ordinary School House, and attendance there becomes irksome. It is always best therefore if possible to procure a room, if there is no School House in the vicinity, for this purpose: but at the same time it is much better to use the Church than to neglect the young lambs of Christ's flock, who have a claim to the Pastor's peculiar care and attention.

the Word, but how many 10,000 more of them would never wander from the Church, would more easily and more certainly be led to experience all the power of inward religion, and the blessings of Christian fellowship, were they acknowledged in their true position and rights, and taught the significance, and obligation, and privilege, of all that the outward ordinances and their visible relations involved were intended to confer."

Now the very provision, of the want of which Dr. R. complains as a defect amongst the Methodists, is a leading feature in the system of our Church. Her teaching in the Catechism is exactly what he desires, and if any of you have been tempted lightly to esteem this summary, I hope that this testimony may lead you to acknowledge her wisdom. All her services proceed upon this supposition that those who join in them having been baptised in infancy, have been instructed in the principles of their faith and trained as Christian children. It is supposed too that they are early habituated to the use of her forms of prayer, and experience teaches us that a liturgy is particularly suited to the young, who feel an interest in these Services, when they would be altogether wearied by long extemporary prayers, and those who have as children learned to use their Prayer Book, acquire an attachment to it, and a familiarity with its language, for which no substitute can be found; whereas those who begin to attend our Services in riper years, feel an awkwardness and constraint, their whole attention is given to "finding their places," and we cannot be surprised that even our most spiritual and beautiful Liturgy appears to them to be dead and formal, and incompatible with earnestness and warmth of devotion. We are to labor to restore the sheep who have wandered from the fold, but far better is it to watch over them and restrain them from seeking forbidden pastures, and you will never succeed in building up the Church unless you give much attention to the instruction and training of the young.

With respect to education of a higher class, I trust that we are now well provided, and that our Collegiate Establishment will bear comparison with any Institution that is, or is likely to be, established in this country. We have passed through a crisis. At one time we were tempted to despond, but He who never forsakes any who trust in Him has evolved good out of evil, and the withdrawal of the public grant, instead of striking a death blow, has been instrumental in imparting new life, and we have good reason to hope that both our College and Academy will be more efficient and prosperous than ever before, whilst the indirect advantages resulting from this call to our people are not to be lightly regarded. An inte-

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rest has been awakened throughout the Diocese, which, if properly fostered and improved by you, will not be confined to the College, but will extend to all other matters connected with the welfare of our Church.

It has been frequently charged against our people, and there has perhaps been too much reason for the charge, that they were unwilling to maintain their own religious system, that they have been so long depending upon extraneous support that they could not walk alone. We may rejoice that this reproach is now for ever taken away, and when I reckon up the amount contributed throughout the Diocese during the last three years, I thank God and take courage, feeling that Churchmen are learning to appreciate their privileges and advantages, and proving this in the most satisfactory manner by a readiness to give what is required in order to preserve what they profess to value. I must however state, in justice to those who have done much, that there are still some places of which it cannot be said, they have done what they could. And I call upon you, who are the appointed teachers in those places where little is done for the Church, where the people contribute grudgingly, and not in proportion to their ability, to consider whether this defect may not be attributable to neglect on your part, whether you are in the habit of setting before your Congregations their duty in this respect.

We are always too ready to find excuses and reasons for not parting with our money, and the Minister of God must enforce the absolute necessity of alms giving and oblations, not merely because a certain amount is required for God's service, but because a readiness to give, which can only be nurtured by the habit of giving, is an essential ingredient in the Christian character, and because otherwise you will omit the inculcation of a duty on which much stress is laid in Holy Scripture, and to the due performance of which special blessings are promised. I know that in some cases you are deterred from asking your people to contribute in consequence of their poverty, but if this matter is rightly regarded, you will see that you thus wrong the poor man, and are injuring him who has little, if you do not afford him the opportunity of gladly giving of that little, knowing that "where there is first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Moreover there can be no doubt, that you will bind your people together, and strengthen their attachment to their Church, by leading them to join in its support, and that each will feel a more decided regard for the Minister, the Church, and the Institutions, to which he feels that he is himself contributing his proportion however small it may be.

In this country the perplexities of the Clergyman are much increased by

the intermingling of persons of different denominations, to such an extent that in almost every family there will be found a variety of creeds, and all distinctive doctrines and principles are necessarily thrown into the shade. The consequence is that views totally opposed are regarded as equally true, and this not on minor points only but on the first principles of our faith. Thence comes the belief that there is no such thing as absolute truth; and this prepares the way for rationalism and infidelity.

In considering what course we are to pursue under these circumstances, we must also consider these two questions. First—Does our Church avow any distinctive principles? Secondly—If so, are we, her Ministers, at liberty to treat them as of no moment? That she has such principles it can scarcely be necessary to prove. In fact, the charge commonly made against her is, that she is too exclusive, and too dogmatic. Her orders at once distinguish her from the great body of Protestants, whilst her Liturgy and formularies furnish a standard by which the doctrines inculcated from her pulpits are to be tested. She professes to hold the doctrine, and to maintain the order and discipline, which has prevailed from the beginning, and guards as a precious deposit the form of sound words handed down from the earliest ages.

It is thought uncharitable to hold up our Church as superior to others, and to condemn even by implication those who differ from us, but we, my Reverend Brethren, ought to entertain no doubt as to our duty in this matter. You and I have sworn before God, under the most solemn circumstances, that we “will be ready with all faithful diligence to banish and drive away all erroneous and strange doctrine, contrary to God’s Word”; and to this I have added that “I will both privately and openly call upon and encourage others to the same.” It may be said, that the various denominations who differ from us appeal to the same Scriptures, and profess to derive their doctrines also from God’s Word. But you are bound by the interpretation hold by the Church of which you are Ministers, and so long as you continue to officiate as such you practically declare that you believe her interpretations to be true. Consequently you must hold what is opposed to her teaching to be erroneous; for otherwise you allow, either that contraries can be both true which is absurd, or that Scripture gives such an uncertain sound that we cannot learn the truth from it, or lastly, that it is of little consequence whether we adhere to the truth in its integrity, so long as we do so in some points which we arbitrarily choose to distinguish as essentials. Doubtless there are some truths which it is much more danger-

ous to deny than others, some which can not be overlooked without imminent peril to the soul, whilst others appear to be less requisite for salvation, but surely it is at least hazardous to act upon any such distinctions. Whatever we are persuaded is taught us in God's Word, or may be proved thereby, should be held in its integrity, and we cannot say how far wilful contempt of even some of what appears to us less important truths, may conduce to consequences most detrimental to the soul's welfare.

It is our duty therefore to endeavor to lead others to follow what we believe to be the more excellent way. This does not imply that we condemn those who differ from us. That we *do* follow a different way is in itself a declaration that we think them in some respect or other erroneous, but whilst we object to their system and doctrines in the abstract, we do not presume to pass any judgment upon individuals, or to imply that the Members of any other denomination are less holy, or less acceptable to God than we are. Indeed the belief that we enjoy greater privileges, and more aids to our spiritual life, should induce humility and fear, because our responsibility must also be greater. It is however our bounden duty to endeavor to lead others to avail themselves of the same advantages, and true charity is not manifested by leaving any in error, whether of a more or less serious nature, but by pointing it out with kindness and affectionate solicitude.

But unhappily in the present day, the prevailing system is to sink all differences, to hide whatever may offend the prejudices of a neighbor. We are accustomed to overlook altogether the evils of schism, of heresies, and divisions, merely because they are so prevalent; men divide and subdivide the seamless garment of Christ without compunction, and apparently without any idea that they are thus sinning against Him. But the union of numbers cannot alter the character of any act; and he who is guided by the Word of God, who simply adopts its teaching, regardless of his own prejudices, must be convinced that separations and divisions are condemned thereby, and whilst seditions (or divisions), and heresies, are enumerated amongst the works of the flesh, he will not presume to pass them over as of no consequence. In dealing with any particular denomination, we may be fairly required to examine in the first place whether we or they are the separatists, whether we or they can most certainly trace our connection with the primitive Church, and this is to be decided by fair investigation, in the same way as any other historical fact, but the Minister of Christ must, if he will not incur the charge of unfaithfulness, maintain that the present state of things is in itself essentially wrong.

At the same time we may be thankful that even thus the truth is to a certain extent made known, where otherwise it might not be published, and that many souls may be saved by the instrumentality of men who, notwithstanding many irregularities and errors, are zealous according to their knowledge, and we may most heartily say with the Apostle,—“What then, notwithstanding every way whether in pretence or in truth Christ is preached, and I therein do rejoice, yea and will rejoice.” Only we must also be like him in refraining from in any respect countenancing the error.

Again as to the rites and ceremonies and practices adopted by our Church, our duty is no less clear. Some are retained because handed down from Apostolic times, and with respect to these we have a principle, admitted even by John Calvin in one instance, which may be extended to all, “even though there exist,” he says, “no positive commandment concerning imposition of hands, yet inasmuch as we see it was always used by the Apostles, we must regard their careful observance of this practice as equivalent to a command.” He did not indeed act up to this principle, but he was compelled to admit it, and we should both admit, and act according to, it wherever it is applicable. In other cases rules are laid down which have been framed simply for convenience, or for the preservation of decency and order, and of these some might perhaps be advantageously modified or abrogated, but no Clergyman is at liberty to follow his own opinion, or to act according to his own judgment herein. Otherwise interminable confusion must ensue, if one adds another may omit, if one omits another may introduce novelties.

In every Society the Members, and especially the office-bearers, are bound to comply with the rules and regulations, and therefore regarding the Church as a mere voluntary association, you are in honor bound to strict conformity. You are moreover bound by your own declaration to conform to the Liturgy, and to use the form prescribed in the Book of Common Prayer, and none other, and this your obligation must apply to all particulars. If you have any doubt, your proper course is prescribed in the introduction to the same Book, which thus enjoins: “the parties that doubt, or diversely take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same.” And yet we frequently find that a Clergyman, who endeavors conscientiously to perform his vow, and to conduct the services in strict conformity with the rubrics, is simply on this account suspected of unsoundness and a tendency to Romanism, as if he attached too much importance to trifles. Now I cannot understand how a Clergyman can be at liberty to violate his solemn engagements more than any

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other person, and I think that even the laity must allow that there is much more reason to withhold their confidence from one who is careless about fulfilling his engagements, than to suspect him who, feeling that he is required scrupulously to attend to the directions which he has promised to obey, endeavors to keep a conscience void of offence.

There are many matters of detail in the performance of your functions, upon which I might touch; but as our time is limited, I think that perhaps it will be most profitably employed if, omitting all other subjects, I endeavor to stir up your minds by way of remembrance, recalling to your recollection the solemn obligations by which at your Ordination you were bound, and suggesting as I may be able a few hints as to the best mode of fulfilling them.

The nature of your charge is thus briefly expressed in the Ordination Service, ye are to be "Messengers, Watchmen, and Stewards, of the Lord, "to teach, and to premonish, to feed and provide for, the Lord's Family, "to seek for Christ's sheep that are dispersed abroad, and for his children "who are in the midst of this naughty world, that they may be saved "through Christ for ever;" or, to sum up all still more briefly, the great end and object of your Ministry must be the salvation of souls. He who aims at less than this aims far below his proper object, he who has not this constantly before him cannot be an efficient Minister of God's Word.

It is much, to induce your people to be regular in attendance in the House of God, to lead them to decency and propriety of behaviour; and when we perceive this effect we are apt to be satisfied with the results of our labors, but though we are to judge of the tree by its fruits, we must remember that all is not sound which appears to be so at the first glance; rottenness is often concealed under a very fair exterior, and we may have a congregation remarkable for regularity and attention to the externals of religion, with very little of its spirit. Our natural tendency is in this direction, and it is much more easy to attain to the practice of strict conformity with certain rules, even though demanding self denial, and involving trouble, than it is to cultivate the heart. The one may be sometimes traced to questionable motives, the other can only be accomplished by Divine grace, and the immediate operation of the Holy Spirit. And since we are prone thus to rest in what is imperfect and insufficient, the Pastor cannot be too careful to warn his flock, and to lead them away from the barren wilderness, in which their souls must be starved for want of proper spiritual sustenance, to those green pastures, beside the waters of comfort, where the soul will find its proper food, and be strengthened and prepared for heaven.

Doubtless much wisdom is required, in order rightly to "divide the word of God," teaching according to the proportion of faith; some will be inclined to dwell principally on one class of texts and doctrines, others upon another class, and it is by no means easy to guard against our tendency to run into extremes; but the faithful Minister will watch over himself, he will not indulge his own predilections, remembering whose servant he is, and whose Commission he bears, he will be anxious to declare the whole counsel of God. And that he may do this effectually, and preserve his people also from one-sided interpretations, and partial views, of Scripture, he will dwell frequently upon those portions and those doctrines, which they are most inclined to overlook, knowing that the teaching which would be the most pleasing to them is probably that which would be least beneficial.

Different places and classes of people may require a different mode of treatment in some respects; nevertheless certain principles may be stated as applicable to all, and I therefore proceed to consider the case with which we have most commonly to deal. A Clergyman has the care of a District or Parish containing a certain number of Members of our Church, of whom the greater part are only so in name, i. e. persons who have been baptized into it, who have been made Members of Christ, and so Members of his body the Church, but who instead of always remembering our profession, as thereby represented unto us, appear to have entirely forgotten their vocation, whose affections are set upon this world, who are not abiding in Christ and therefore have no life in them; and few in number compared with these will be the faithful disciples, or those of whom he can entertain a good hope.

What system ought we then to adopt, in dealing with this case? One man will say, the great majority of my people are practically heathen, and will treat them simply *as such*, dwelling solely upon the naked doctrine of the Atonement, and the need of conversion, without reference to their responsibilities or despised privileges. Another regarding their profession rather than their actual condition, will teach them to rely principally upon their baptism, will talk only of the necessity for reformation, and will be satisfied with those who are persuaded to conform to the Church's system, and to partake of the sacraments administered in her according to Christ's holy institution. These are opposite extremes, both erroneous, but the latter certainly the more dangerous of the two, and the right course appears to be intermediate, partly according to one mode, and partly according to the other.

The doctrine of the Atonement can never be published too clearly and constantly, and yet the preacher may be wrong if he omits other matter of im-

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portance, whilst he who is always speaking of the Sacraments will probably lead his flock to regard them, as ends rather than means, as having a saving power in themselves, instead of being channels of grace. Under all circumstances then, Christ crucified must be the sum of our preaching. He must be the centre to which every lesson points, from which every doctrine radiates, which must never be lost sight of, and every other topic must be treated of in its relation to this. But we must see that we do not hide important truths, that we preach the whole Gospel. Can it be said that we are doing so, when we omit all mention of the means of grace appointed by the Lord himself? Some say they desire only to preach Jesus. Act my Brethren according to this resolve, but see that you really and faithfully do so. If you take Holy Scripture as your guide, you will find that more is involved in this than is commonly understood by those who use the phrase. When Philip explained the meaning of the Evangelical Propbet to the Eunuch in the desert, we are told that he preached unto him Jesus, and we learn incidentally that this included a preaching upon Christ's ordinance, for unless Philip had thus instructed him, he would not have said, "see here is water what doth hinder me to be baptized?"

Again, what is the practice of every Minister? You urge upon those whom you address the necessity of Prayer and the study of God's written word, and you will not allow that this is inconsistent with the faithful preaching of Christ crucified, for you know that such admonitions cannot be dispensed with in the discharge of the Ministerial office. Surely then you have no right to act otherwise, with respect to the Holy Sacraments mercifully instituted for us, or to arbitrarily select two of the means of grace, and to neglect other two as being of less importance. We would have you examine the teaching of the great Apostle of the Gentiles, with reference to this matter, and you will find the doctrine of baptism, and the benefits connected with it, much more plainly and constantly inculcated, than those would lead us to suppose who have moulded their teaching according to a human pattern, instead of following the method of the inspired writers.

But it is objected, that there is great liability to adopt erroneous views, and to attach too much importance to the Sacraments, and to substitute them for Christ. When we neglect every gift or appointment of God, which has been abused, or is liable to be misapplied, we shall be deprived of every blessing, and of every spiritual aid. Take the two instruments before mentioned, the study of God's word and Prayer, do we not often find persons trusting in their use of them with little reference to the Saviour? And yet you do not on that account

cease to enforce their obligation. Do not then neglect to enforce the necessity of attention to the Holy Sacraments, both that in which we are made members of Christ, and that by which our union is maintained and strengthened, setting forth the advantages to be derived from them, and the danger of despising them. At the same time you must be careful to guard against encouraging false views, and unhappily most of your people will probably be in such a state, that you can only address them as differing from the heathen in this, that their guilt is greater, and their condemnation greater also, unless they be converted. You will therefore point out to them the blessings of the covenant, of which baptism is the seal, that you may make them more sensible of the value of what they have forfeited, through non-compliance with its essential conditions. You will have to enlarge on the privileges of the baptised, that you may set before them in more awful array the guilt and danger of trifling with privileges, of neglecting to improve the measure of grace vouchsafed to them, of doing despite to the Holy Spirit. You will have to call on them, to repent and turn unto God with their whole hearts, to be converted.

A prejudice has been raised against the use of the word conversion, because it has been the favourite term of those who practically ignore the Sacraments, depriving them of all their efficacy and virtue. But use what term we will the same thing must be required, there must be no room left for misconception on this head. They who are walking in the ways of this world estranged from God, must be converted to His Service, the hearts set on things below must be turned to heavenly things, they who are in darkness must be enlightened, their eyes must be opened that they may see, they who are asleep must be awakened, to those who are dead life must be imparted. No term that can be used is too strong for the change which must be wrought, even in the baptized who are fallen away from grace given, no less than in the unbaptized. And I believe that the real power of your preaching, and success of your Ministry, will depend upon the clearness with which you enforce the necessity of this change, and explain the mode in which it is to be accomplished. They who are led by the Spirit of God are the Sons of God, and it follows that they who are not led by the Spirit are not the Sons of God; and it is only by His operation that life can be imparted, or maintained in the soul. To be carnally minded is death, but to be spiritually minded is life and peace. Those only are free from condemnation who are in Christ Jesus, who walk not after the flesh but after the Spirit. Where the Holy Spirit dwells, His influence must be felt and seen. Love to God, which is the first fruit of His presence, must manifest itself. They who

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love Him cannot love what He hates ; their happiness depends upon a sense of his favor, and with the aid of the Holy Spirit they will be constantly striving to mortify and eradicate every evil affection, to purify themselves even as he is pure, and to bring every thought into captivity to the obedience of Christ.

To inculcate the need of reformation and the improvement of morals, leaving out of sight the state of the heart, is to begin at the wrong end, your labor will be lost, and worse than useless. To cleanse the outside will only deceive, if the inner parts are still unclean ; the beauty of the whited sepulchres will not at all diminish the loathsomeness of the corruption concealed within. The sinner must therefore be urged to have recourse to the only purifying fountain ; the blood of Christ applied by faith to the soul is the only remedy for its disease. Through faith alone can pardon for the past or grace for the present or the future be obtained. This it is which imparts their virtue to the Sacraments, this is the medium through which we are made partakers of all spiritual blessings. "As thou hast believed so be it done unto thee," is the word of comfort, the language in which the Scriptures ever speak to us.

There is no virtue in any Ordinance in itself, but only as used in reliance upon the divine appointment, and with faith in the promises. So also it is impossible that any human obedience can procure acceptance with God, for he who keeps the whole law, and yet offends in one point, is guilty of all ; neither may we join anything else with the obedience of Christ to obtain reconciliation. To suppose that anything of our own can be accepted, in the way of satisfaction, is to make Christ's atonement imperfect and insufficient. If we insist on paying part of the price, we must pay the whole. Salvation must be sought as the free gift of God, or we shall never obtain it.

And here is the real fundamental difference between us and the Church of Rome. Her various corruptions, especially her doctrines of penance, of indulgences, of purgatory, may be traced to error on this point, and the great feature of the Reformation was the restoration to light of the doctrine, of justification by faith only, so prominently set forth by our Church in all her formularies. This doctrine has been perverted to their own destruction by those who turn the grace of our God into lasciviousness, and that it may be so perverted confirms our belief that this was the very doctrine taught by the Apostle, for this was urged against it as an objection in his day, and he fully meets the Antinomian inferences, and refutes the pernicious conclusions, which have been drawn from it. "What shall we say then ? Shall we continue in sin that grace may abound ? God forbid. How shall we that are dead to sin live

any longer therein?" And again, "What then? Shall we sin because we are not under the law but under grace? God forbid."

Do not then allow yourselves to be influenced in your preaching, to keep back this great doctrine by any fear of possible consequences, but preach it fully and constantly, preserving your congregations from error on either side with reference to it, by clearly distinguishing between our justification and our sanctification, and pointing out that whilst our works must be absolutely excluded from our justification, they are absolutely essential to our sanctification, that the former is complete at once, whilst the latter is progressive and continuous, the one implying reconciliation with God, the other the gift of holiness.

We do not say that the two things are separable, or that God ever pardons without implanting the seeds of holiness, and commencing the work of sanctification in the heart. On the contrary we believe that the one gift invariably accompanies the other, but it is not the less important clearly to distinguish what is the actual ground of our acceptance with Him.

This can only be learned from the revelation of God's will. His word alone can enlighten us, and any teaching which is not in strict accordance with its doctrines must be erroneous. As however different interpretations have been received, and controversies have been maintained as to the true meaning of the Scriptures, it may be useful to direct your attention to some of the authorities, in whom we have most reason to confide as Commentators or Interpreters.

Let us begin with the authoritative teaching of our Church. In the XIth Article she undoubtedly uses the term "justified" in the sense of being accounted, and not of being made, righteous. With this agrees, as is well known, the language of the Homily of the Salvation of mankind, therein referred to, probably written by Archbishop Cranmer, and the writings of the other Reformers, and compilers of our Liturgy.

To the same effect speak others also, whose names are held in no less reverence. Thus nothing can be more decided than the language of Hooker; "In him God findeth us if we be faithful, for by faith we are incorporated into him. Then although by ourselves we be altogether sinful and unrighteous, yet even the man which in himself is impious, full of iniquity, full of sin, him being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto, by pardoning it, and accepteth in Christ Jesus, as perfectly righteous as

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if he had fulfilled all that is commanded him in the Law, shall I say more perfectly righteous than if himself had fulfilled the whole Law : I must take heed what I say, but the Apostle saith, God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. Such we are in the sight of God the Father as is the very Son of God himself."

Again the learned and pious Bishop Beveridge says, " By this merit of Christ it is that we are accounted righteous before God, where we may notice by the way how our being justified is here expressed by our being accounted righteous, and not by our being made righteous. For it is not by the inhesion of grace in us, but by the imputation of righteousness to us, that we are justified, as it is not by the imputation of righteousness to us, but by the inhesion of grace in us, that we are sanctified. How was Christ made sin for us? not by our sins inherent in him, that is horrid blasphemy, but by our sins imputed to him, that is true Divinity. And as he was made sin for us, not by the inhesion of our sins in him, but by the imputation of our sins to him, so are we made the righteousness of God in him, by the imputation of his righteousness to us, not by the inhesion of his righteousness in us."

Thus speak two of our most honored Divines, whose opinion ought to have great weight with us, but since the doctrine taught by them is impugned, and stigmatized as comparatively modern, and newly invented, by many who hold either that faith is a cause of justification as one amongst other good works, upon which it really depends, or that we are in some way justified through righteousness inherent in us, infused by the grace of God, we will add the testimony of two of the Fathers.

St. Clement of Rome, the friend of St. Paul, says : " We being called through his will in Christ Jesus are not justified through ourselves, neither through our own wisdom, or understanding, or piety, or works which we have done in holiness of heart, but through faith, through which the Almighty God justified all from the beginning." And then, to guard against any abuse of this doctrine, he proceeds, " What then shall we do, Brethren, shall we idly depart from good deeds, and forsake charity? The Lord forbid that this should by any means come upon us, but rather let us hasten with intensity and alacrity to accomplish every good work." This passage is peculiarly important, because in it, " works done in holiness of heart" are particularly mentioned, and expressly excluded from the office of justifying, and if such works cannot justify much less can any other works possess this efficacy.

St. Chrysostom writes, " He made, says the Apostle, the righteous man a

sinner, that he might make the sinners righteous, yea rather he said not even so, but what was far greater, for he did not mention the habit but the very quality itself. He said not made him a sinner, but sin, not him that had not sinned only, but that had not even known sin, that we also might be made, he did not say righteous but righteousness, and the righteousness of God. For this is the righteousness of God, when we are justified not by works, (in which case it were necessary that not a stain even should be found,) but by grace where all sin is made to vanish away."

We conclude then that we, whose weakness is such that we can do no good thing without some mixture of sin and infirmity, are nevertheless accepted by God, and regarded as if perfectly righteous, through the imputation to us of Christ's righteousness, and that faith is as it were the hand by which it is taken and appropriated to ourselves, faith not being regarded as a work, as the ground of our acceptance, but simply the condition without which God doth not extend to us his mercy. This is to be noted, for some of those who declaim most loudly against any doctrine of justification by works, do in reality rest in such a doctrine, by making their own faith a work through which they may be justified.

It is affirmed by the Council of Trent, that we are justified by our works, but that we may nevertheless be said to be justified freely, because those works are done through grace, and the power to do them is of God, so that in their own words, "what is called our righteousness, because through it being inherent in us we are justified, that same is the righteousness of God, because it is infused into us by God, through the merit of Christ." But this is a mere quibble, for that righteousness which is infused into us is as much ours as our reason is ours, as any one of our bodily or intellectual faculties is ours, and we should be as much inclined to glory therein, as in any other of those gifts of God which we call our own; but now all boasting is absolutely excluded, because our justification is entirely owing to an extrinsic righteousness even the righteousness of Christ.

We may then briefly sum up the distinction between the successive stages of the Christian's life, from its commencement to its perfection, in the words of one whom we have before quoted. "The righteousness whereby we are here justified is perfect but not inherent;—that whereby we are sanctified inherent but not perfect: that wherewith we shall be clothed in the world to come is both perfect and inherent." That whereby we are justified is perfect, because it is Christ's, regarded as ours only by imputation, that which is wrought in us, whereby we are sanctified, is not and cannot be perfect, though it must

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be constantly becoming more and more nearly so, whereas that to which we aspire in a future life is perfect, because all sin shall then be done away, and it will be truly ours, wrought in us to remain undefiled and unassailable for ever. Towards this perfect state, though we may never attain to it in this life, we must be constantly progressing, and it is yours to lead on your flocks towards it. You are to build up a spiritual house, and that you may do so, you must take care like a wise Master-builder to lay a sure foundation.

In the present state of the Church, whilst the tares grow so thick amongst the wheat, there is need of constant instruction in first principles, of heart searching appeals, of direct personal application, of earnest calls to the unconverted. And if every Clergyman would devote a portion of the year especially to this part of his work, for which the seasons of Advent and Lent are most appropriate, and would distinguish that time by special exertions, and by concentrating all his powers on this one object, I cannot doubt that there would be a marked revival amongst us. We should have all the benefits, without the evils, of the revival meetings, and protracted meetings of other denominations.

If we will use aright the appointment of special times and seasons, we shall find all our wants provided for in the Church's system, those who desire and endeavour to derive to themselves all the benefit intended by it, will find that it is full of life, and by following her guidance, you will be preserved from the danger of neglecting to give due prominence to any of the great truths of our religion, since in her services throughout the year each is brought forward in its turn. At one time you will be led by her to summon the unconverted sinner, at another to comfort her faithful children with the cheering doctrines of the Gospel, at another to inculcate the duties implied by their profession.

The pulpit ministrations will be the smallest part of the work of the zealous and faithful pastor, he will constantly be amongst his flock teaching from house to house. Personal application must be made of those warnings and instructions, which, when delivered from the pulpit, too frequently fall upon the ear as general truths, without any particular reference to the individual. This is especially necessary with the poor, for very little of our teaching from the Pulpit is understood or applied by them. There is, it has been observed, a sort of mental deafness amongst the mass, so that except the word is brought to them in the smallest parcels, and with the most direct application, the sound only is heard, while the meaning is never fixed upon the mind with an intelligent or permanent apprehension.

But this ministry from House to House must not be confined to the poor, still less must it be limited to the sick. The idea is too common that a Clergyman's visit is only to be desired in the time of sickness, whereas your vow is to admonish and exhort both the whole and the sick. And this duty is one to which I must particularly direct your attention, for I fear that there is a fault among us in this respect, and that many have been alienated from us, and led astray, who would have become and continued useful members of our Communion, if their Pastor had sought them out, and evinced a personal interest in them, and a more ardent desire for their spiritual welfare.

I must say, moreover, that though I can point to some exceptions, you do not appear to me to do all that is practicable with respect to services between the Sundays. In England, every hardworking country clergyman has one or more evening lectures during the week, if not in the Church, in cottages or school houses; and this cannot be less requisite where, in consequence of the extent of your Parishes, some Churches can only be visited once in every three or four Sundays. This will involve additional labour, but I cannot think that you wish to labour less than your Brethren in the Mother Country, and those who are willing to spend and be spent in their Master's service will not be reluctant to undertake any toil, if they can have a hope of thereby saving some, and can more effectually perform the work which he has given them to do.

Finally, let me exhort and entreat you to shun all party spirit. I am truly thankful that this Diocese has continued so free from this evil, and that though there are, as there ever must be, differences of opinion amongst you, there has never been any positive division into parties one against another. Party spirit is destructive of genuine piety. Every party will run into extremes, and wherever this spirit prevails true Christian charity will be blighted, will droop and die.

What can be more unseemly than for Brethren in the Ministry to be ever assailing one another, instead of dwelling together in unity, exciting prejudices and suspicions against those who are equally conscientious and zealous with ourselves, merely because they do not happen to view things precisely as we do, because they cannot pronounce our shibboleth? There is a much nearer agreement, in reality than in appearance, between some of those who are thus opposed to each other. Often when closely investigated the difference is found to be only or principally in the use of words, and when the doubtful term is defined, they who have been contending most fiercely discover that they both meant very much the same thing.

Do not then make a man an offender for a word. Earnest, spiritually minded, men may be found on either side, and looking to those points in which they agree, rather than to their differences, they ought to oppose a united front to the numerous and formidable foes, by whom we are surrounded. Disunion, and strife, and imputations of unsoundness, afford an advantage to the adversary, and whilst the soldiers are turning their weapons one against another, the enemy triumphs, and the cause of truth suffers.

A certain degree of latitude is undoubtedly allowed by our Church, and we would not desire to deprive any one of his liberty, but we would impress upon you that this must be allowed on both sides, whereas unhappily we find those who claim the utmost licence for themselves desiring altogether to deprive their brethren of the same. We find men, who are extreme, even transgressing the utmost limits that can fairly be claimed, yet reproaching those who do not go near as far in the opposite direction, and wishing to drive them from the Church, of which they are no less faithful and useful Ministers than themselves. This is surely altogether indefensible; let us take heed, and remember His word who hath said: "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again."

What strange inconsistency we sometimes observe, when they who talk of the duty of charity towards those who differ from us, and make an ostentatious display of fellowship with those who repudiate our orders, impugn our doctrines, and separate themselves from our communion, nevertheless regard with suspicion and treat almost as aliens, their Brethren who minister at the same altar, who profess the same faith, acknowledge the same standards of doctrine, and are partakers with them at the same Holy Table.

Consider, my Reverend Brethren, what effect this must produce upon those who have to look up to you as teachers and guides. Let us indeed endeavour to live peaceably with all men, and treat with kindness and consideration even those who are without; but let us ever feel that there should be a bond of union between those who eat of the same bread, and drink of the same cup, which there ought not to be, which there cannot be, between us and any others.

These divisions and dissensions within our Church, have more perhaps than any thing else driven mistaken men to apostatize from the truth, and to seek shelter in that corrupt Branch, which seduces by a delusive appearance of unity. And those who in any way promote such dissensions, must bear the guilt of their Brother's blood. Unity is not a mere ideal good, or crea-

tion of the imagination having no real existence. It is an object to be sought after, worth any sacrifice if it can be obtained by legitimate means, and this cannot be doubted by any one who studies the Epistles of St. Paul, still less by any one who reverently meditates upon the meaning of that oft-repeated Prayer of our Lord, "that they all may be one."

Those however who are induced by their desire for unity to join the Church of Rome, are deceived by a shadow, for as the student of History well knows, she has only the semblance without the reality. At times within her pale, and with as much bitterness as is ever manifested amongst ourselves, controversies have been carried on, and on important topics opposite views have been espoused and supported by some of her most learned and able writers. Moreover the unity to be desired is the unity of rational beings convinced of the truth, whereas her unity is preserved by proscribing the exercise of the reasoning faculties, and demanding implicit acquiescence in every dogma which she has chosen, through a succession of ages, to declare an article of faith on her own authority, although unsupported by, or even contrary to, the inspired Scriptures.

This distinction is set forth in eloquent language by a living writer, who has done good service to the Church. "Doubtless," says he, "there is a unity, when every thing in nature is wrapped in the gloom of night, and bound with the chains of sleep. Doubtless there is a unity, when the earth is concealed by frost, and mantled in a robe of snow. Doubtless there is a unity when the human voice is still, the hand motionless, the breath suspended, and the whole frame locked in the iron grasp of death. And doubtless there is a unity, when men surrender their reason, and sacrifice their liberty, and stifle their conscience, and seal up Scripture, and deliver themselves miserable captives, bound hand and foot, to the dominion of the Church of Rome. But this is not the unity of light, it is the unity of sleep and gloom. It is not the unity of warmth and life, it is the unity of cold and death. It is not true unity, for it is not unity in the truth."*

Let us then, repudiating all false pretences, exercise true charity, and be united together in the truth. Let us be united in heart and action, and we must prevail, for God is on our side, and it can only be through treachery or faintheartedness that we fail. Let us keep the unity of the spirit, in the bond of peace, and in righteousness of life.

If righteousness of life is requisite for all who will be saved, it must be the primary qualification of those who are to point out to others the way of salva-

* Wordsworth on the Babylon of the Apocalypse.

tion. We are to be "wholesome examples and patterns to the flock of Christ," and "to beware that neither we ourselves offend, nor be occasion that others offend." The Minister should have his mind well stored with varied information, so that as a scribe instructed into the kingdom of heaven, he may be able to bring forth out of his treasure things new and old; but the most learned man will effect little towards the spiritual improvement of his people, unless he is himself deeply impressed with the truths which he teaches.

The work of the Ministry, though commonly classed amongst the learned professions, differs from the others essentially in this respect, that with us success depends upon the personal character, and spiritual condition, of the agent. We may conceive of a Lawyer, eminent in his profession, a skilful expounder of the Law, and yet habitually violating it. A physician may be suffering from incurable disease, and yet be very successful in his treatment of his patients. But the Clergyman can do little for others if his own heart is not right with God. Unless he can speak from his own experience, of the love of God, and of the operation of the Holy Spirit, he must speak of what he does not himself understand. He cannot know the things of the Spirit of God, "because they are spiritually discerned." And no man can be an efficient teacher of what is not perfectly understood by himself.

A mere perfunctory discharge of duties may fully occupy your time, and supply material for a satisfactory return, but your labor will be lost, souls will not be saved, the Church will not be edified. Where the heart is not animated by love and devotion, the coldness of the Minister will affect the people, notwithstanding his diligent attention to a specified routine of duty. In like manner earnestness is infectious, and he who acts under the influence of strong conviction and deep feeling, will probably succeed in lighting up in others the flame which burns in his own breast, and in imparting to them a portion of his own warmth.

Let it ever be our first care therefore to search and examine our own hearts, to make our own calling and election sure. Our very familiarity with holy things subjects us to peculiar dangers and temptations, and without constant watchfulness it is not possible to keep alive the sacred fire. May the Holy Spirit so teach and guide every one of us, that we may escape the awful sentence to be pronounced upon him who, after preaching to others, shall be himself a castaway.

MINUTES OF PROCEEDINGS

AT THE VISITATION OF THE LORD BISHOP OF NOVA SCOTIA, HELD IN THE
CATHEDRAL CHURCH OF ST. PAUL'S, HALIFAX,
ON THE 11TH OCT. 1854.

There was Divine Service in St. Paul's at 11 A. M. on Wednesday, October 11th. Prayers were said by the Revd. E. Maturin, A. M., Curate of St. Paul's, and the Sermon was preached by the Revd. T. H. White, A. B., Rector of Shelburne.

The Holy Communion was administered by the LORD BISHOP and the Venerable the ARCHDEACON, to all the Clergy and several Lay Communicants.

The Clergy again assembled at half-past three, P. M., when Evening Prayer was said by the Revd. Wm. Bullock, Curate of St. Paul's.

The names of the Clergy were called by the Revd. EDWIN GILPIN, Jr. A. M. The following Clergymen were present :

The Rev. R. Willis, D.D.	<i>Rector of St. Paul's, Halifax.</i>
" " W. Bullock,	<i>Curate of do.</i>
" " E. Maturin, A.M.	<i>Curate of do.</i>
" " R. H. Bullock, A.B.	<i>Asst. Curate do.</i>
" " J. Alexander,	<i>St. Mary's, Eastern Shore.</i>
" " J. Ambrose, A.B.	<i>New Dublin.</i>
" " R. Arnold, A.B.	<i>Sydney Mines, C. B.</i>
" " R. Avery,	<i>Aylesford.</i>
" " J. Breeding,	<i>Beaver Harbor.</i>
" " R. F. Brine,	<i>Arichat, C. B.</i>
" " J. M. Campbell, A.M.	<i>Granville.</i>
" " J. Cochran, A.M.	
" " H. DeBlois, A B.	<i>Bridgewater.</i>
" " T. Dunn,	
" " C. Elliott, A.M.	<i>Pictou.</i>
" " P. Filleul, A.B.	<i>Weymouth.</i>
" " J. Forsythe,	<i>Albion Mines.</i>
" " A. Gilpin, A.B.	<i>Windsor.</i>

The Rev. E. Gilpin,	<i>Annapolis.</i>
“ “ E. Gilpin, Jun. A.M.	
“ “ W. Godfrey, A.B.	<i>Clements Port.</i>
“ “ A. Gray, A.M.	<i>Digby.</i>
“ “ S. D. Green,	<i>Musquodoboit.</i>
“ “ G. Hill, A.M.	<i>Theol. Prof. Windsor.</i>
“ “ R. Jamieson,	<i>Ship Harbor, Eastern Shore.</i>
“ “ W. G. Jarvis, A.B.	<i>Guysborough.</i>
“ “ W. B. King, A. M.	<i>Parrsborough.</i>
“ “ T. C. Leaver, A.M.	<i>Truro.</i>
“ “ T. Maynard, A.M.	<i>Sackville.</i>
“ “ G. McCawley, D.D.	<i>Pres't. King's Col, Windsor.</i>
“ “ A.W. Millidge, A.B.	<i>Antigonishe.</i>
“ “ J. T. Moody, A.B.	<i>Yarmouth.</i>
“ “ T. Morris, A. B.	<i>Manchester.</i>
“ “ E. E.B. Nichols, A.M.	<i>Liverpool.</i>
“ “ H. L. Owen, A.B.	<i>St. Margaret's Bay.</i>
“ “ J. Pearson,	<i>Traveling Miss'ry in C. B.</i>
“ “ W. Y. Porter,	<i>Annapolis.</i>
“ “ James Ritchie, A.B.	<i>Wilmot.</i>
“ “ J. Robertson,	<i>Sherbrooke.</i>
“ “ T. D. Ruddle, A.B.	<i>Chester.</i>
“ “ C. Shreve, A.M.	<i>Dartmouth.</i>
“ “ J. Shreve, D.D.	<i>Mahone Bay.</i>
“ “ W. H. Snyder, A.M.	<i>Newport.</i>
“ “ H. Spike, A.B.	<i>Pugwash.</i>
“ “ H. Stamer,	<i>St. Margaret's Bay.</i>
“ “ J. Stannage,	<i>Dartmouth.</i>
“ “ J. Stewart, A.M.	<i>Cherry Valley, P. E. I.</i>
“ “ W. Stewart, A.B.	<i>Cornwallis.</i>
“ “ J. Storrs, A.B.	<i>Rawdon.</i>
“ “ W. Taylor, A.B.	<i>Amherst.</i>
“ “ G. Townshend, A.M.	<i>Garrison Chaplain, Halifax.</i>
“ “ T. Twining, D.D.	<i>St. George's, Halifax.</i>
“ “ R. F. Uniacke, A.M.	<i>Sydney, C. B.</i>
“ “ R. J. Uniacke, A.M.	<i>Shelburne.</i>
“ “ T. H. White, A.B.	<i>Cornwallis.</i>
“ “ H. L. Yewens,	

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The LORD BISHOP then delivered his Charge to the Clergy.

On Thursday morning, the 12th October, the Clergy and Lay delegates, in compliance with the Bishop's Circular, assembled in the National School Room, at ten o'clock.

The LORD BISHOP took the Chair, and opened the Meeting with Prayer.

The CLERGY exhibited their letters of orders, &c. to the BISHOP.

The names of the Clergy were called by the Rev. EDWIN GILPIN, Jun., and the names of the Lay Delegates by HENRY PRYOR, Esq., A.M., Registrar of the Diocese. All the Clergy on the preceding list were present, the Deacons having seats but no votes. The following Delegates from the Parishes were present.

Antigonishe,

*Aylesford,
Beaver Harbor,
Chester,
Cornwallis and Horton,
Dartmouth,*

*Falmouth,
Halifax, St. George's,
Halifax, St. Paul's,*

*Liverpool,
Lunenburg,*

*Mahone Bay,
Musquodoboit,
New Dublin,
Newport,
Pictou,
Sackville,
Shelburne,
St. Margaret's Bay,
St. Mary's,
Sydney, C. B.
Truro,
Windsor,
Yarmouth,*

W. C. Hierlihy and E. M. Randall.

A. Buskirk and W. Morton.
Wm. Geddes and Thomas Legg.
T. Witford and J. Fader.
Martin Warner.

E. H. Lowe and Law. Harts-
horne, Esqrs.

L. W. Hill and S. Mumford.
N. Clarke and T. B. Akins.
The Honble. the Chief Justice
and the Hon. H.H. Cogswell.

R. Roberts and F. W. Collins.
The Honble. W. Rudolf and
H. S. Jost, Esq. M. P. P.

Benj. Legg and Fred'k: Ernst.
Colonel H. A. Gladwin.
Nicholas Wolff.

W. Woodroffe.
D. Hoekin.

Chas. Fenerty & Isaac Wittier.
Charles Bruce, Senr.
Jas. Croucher and Edw. Brine.
Dr. Henry Elliott.

Captain Ouseley and H. Ingles.
Richard Ambrose.

Col. Myers and Chas. Bowman.
J. W. K. Rowloy.

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Thirteen Delegates, whose election had been duly certified, were absent. The BISHOP then requested the Meeting to appoint two Secretaries—one Clergyman and one Layman.

The Clergy appointed the Rev. E. GILPIN, Jun., A.M., Secretary, and the Lay Delegates appointed N. CLARKE, Esq., Secretary.

The BISHOP then stated his reasons for calling the Meeting together, and pointed out the necessity for some kind of Church Assembly in this Diocese.

His Lordship proposed the following Resolution for consideration.—

“ It is expedient to hold periodical Assemblies of the Bishop, Clergy, and representatives of the Laity in this Diocese.”

After much consideration and discussion the following Amendment was moved by the Honble. the CHIEF JUSTICE, Delegate from St. Paul's, Halifax, and seconded by N. CLARKE, Esq. Delegate from St. George's, Halifax.

“ That it is not judicious at present to establish Synods or periodical assemblies of a deliberative body in the Church in this Diocese.”

The Amendment was put to the Meeting and not carried. Ten Clergymen and ten Lay Delegates voting for it.

Thirty-five Clergymen and Twenty-eight Lay Delegates voting against it.

The Bishop's proposition was then put to the Meeting and carried in the affirmative.

Thirty-seven Clergymen and twenty-eight Lay Delegates voting for it.

Nine Clergymen and ten Lay Delegates voting against it.

It was unanimously Resolved—

“ That a Committee consisting of the Bishop, five Clergymen, and five Laymen, be appointed to prepare Rules and Regulations for the Church Assembly.”

The following Gentlemen were then elected Members of said Committee :

The Revd. T. C. LEAVER, the Revd. E. NICHOLS, the Revd. W. BULLOCK, the Revd. E. MATURIN, the Revd. J. COCHRAN.

Colonel GLADWIN, C. BOWMAN, Esq., Capt. OUSELEY, J. W. K. ROWLEY, Esq., D. HOCKIN, Esq.

It was moved by the Revd. T. H. WHITE, of Shelburne, seconded by the Revd. J. STORUS, of Cornwallis, and Resolved—

“ That this Assembly shall meet again about this time next year, on a day to be appointed by the Bishop, to receive the Report of the Committee thus nominated.”

It was moved by Colonel GLADWIN, seconded by C. BOWMAN, Esq., and Resolved—

“ That the thanks of the Laity be offered to the BISHOP for bringing this matter before them:”

It was moved by the Revd. R. J. UNIACKE, seconded and Resolved—

“ That the warmest thanks of the Clergy be given to the BISHOP for calling this assembly together.”

It was unanimously Resolved—

“ That the thanks of the Clergy be offered to the Churchmen in Halifax, for their kindness and hospitality during the present Visitation.”

The BISHOP dismissed the assembly with the Apostolic benediction.

H. NOVA SCOTIA.

EDWIN GILPIN, Jr., *Clerical Secretary.*

NEPEAN CLARKE, *Lay Secretary.*

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