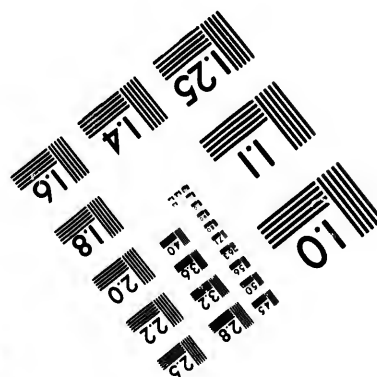
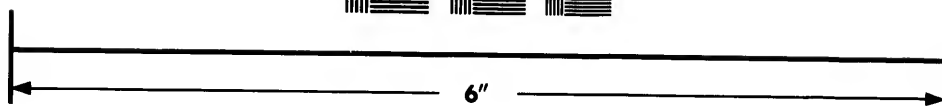
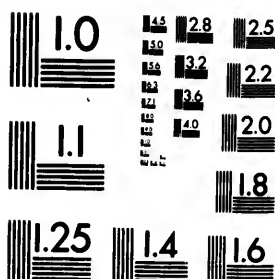


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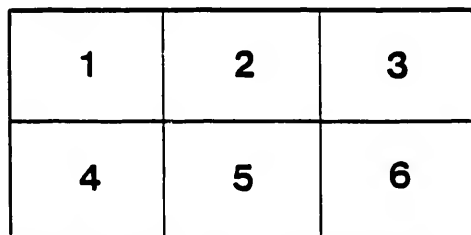
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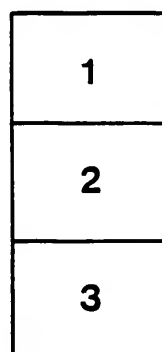
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A CHARGE
DELIVERED TO THE CLERGY
AT THE VISITATION

HELD IN

The Cathedral Church of St. Paul,

AT HALIFAX,

ON THE 29TH DAY OF OCTOBER, 1862.

BY

HIBBERT, LORD BISHOP OF NOVA SCOTIA.

Published at the request of the Diocesan Assembly.

HALIFAX, N. S.
PRINTED BY JAMES BOWES & SONS.
1862.

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A CHARGE,

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MY REVEREND BRETHREN :

You have been called together somewhat late in the year, and I ought, perhaps, to explain that I have not appointed this season with a view to my own convenience, but rather in accordance with an opinion expressed by the last Synod, that the latter part of October would be the most convenient time for meeting. Having been obliged, as you know, to go to England, in obedience to a summons to which I could not refuse to hearken, I was very anxious to return in time for this visitation, and I thank God that I have again been permitted to meet you.

The four years which have elapsed since I last addressed you have been crowded with events affecting the welfare of large portions of the human race, among which the establishment of the Kingdom of Italy, and the disruption of the United States, are especially to be noted, on account of the important consequences which may be anticipated from them. But I must not attempt to recapitulate all the great public events of this period, and I will only briefly recall to your memories a few of those in which we, as members of the Church of England, are more directly interested. And first, let us pay the tribute due to those who have been taken away from this scene of their probation. The whole nation has bewailed the death of the illustrious Prince, whose influence had been for more than twenty years most beneficially exercised. Like many of our best blessings, his worth was very inadequately estimated until he was removed, but now there is a universal recognition of his unwearied devotion to the happiness of our Queen, and to the best interests of his adopted country. Day by day, Her Majesty must be painfully reminded of the loss which she has sustained, and she is still overwhelmed with grief; she has, however, every consolation that can be derived

from the heartfelt sympathies of a loving people : may she be enabled so to look upon "the things which are not seen" that her sorrow may be swallowed up in the sure hope of that happier state, where "there shall be no more death, neither sorrow nor crying," that so when she shall have finished her course she may exchange her earthly diadem for "a crown of glory that fadeth not away."

Three Archbishops have died, and within the space of a few months both branches of the United Church were bereaved of their venerable primates. Much depends upon the occupant of the virtually Patriarchal See of Canterbury, the Ecclesiastical Head of the English Church, with its extensive ramifications ; and we should be thankful that, of all the bishops who were likely to be selected for that exalted and responsible position, the one has been appointed whom, judging from our knowledge of his episcopate of more than a quarter of a century, we shall all probably consider the best qualified to discharge its important duties, for the glory of God and the edification of the Church,

Five other English or Irish, and four Colonial, Bishops* have been taken away ; three of the latter having been removed, in the mysterious providence of God, when they had little more than entered upon the field allotted to them. In like manner the first Missionary Bishop was called away soon after he had reached his mission in Central Africa.

Of our own small band we have to deplore the loss, since the last visitation, of seven ;† of whom two had, in consequence of the infirmities of old age, retired from active duties ; another, although not latterly engaged in parochial work, was for many years well known to you all, as Garrison Chaplain in this city, and the others had also been labouring from twenty to forty years and upwards. Some of these had indeed borne the burthen and heat of the day, and their labors, in the earlier part of their ministry, must have been far more severe than any which you, my younger brethren, have to perform, although your work even now is frequently very trying to flesh and blood. You have still much rough work, but *they* had much more to encounter who went forth as pioneers to prepare the way, who had not even the school

* The Bishops of Bangor, Rochester, Carlisle, Worcester, Killaloe, Antigua, Madras, Sierra Leone, and Nassau.

† Rev. Messrs. Shaw, Porter, Gilpin, Campbell. Millidge,—Doctors Twining and Shreve.

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houses *now* generally available for service where there are no churches, and who had to make their way among rocks or bushes, where you have now good roads. To *their* industry we owe many of our churches and school houses, and still more the congregations who are wont to assemble therein;—and to some of us it may be said “other men laboured and ye are entered into their labors.” There is still, however, no lack of work, for each step gained should lead to fresh efforts. If our facilities are greater, more will be required of us, more abundant fruit is to be expected; and it will be a shame to us, if, when future generations look back, they shall have any reason to think that *we* have done less than our predecessors. In one respect, indeed, we are worse off than they were, inasmuch as we can no longer rely upon the supply of needful funds from external sources. This, however, is far from being an unmixed evil, and, although we shall have to pass through a trying period, while in a transition state, our people will, in the end, be benefitted, and the Church will be strengthened, through the necessity for exertion on her behalf. Still we must not close our eyes to the painful realities of our situation; we must remember, that upon *us* devolves the responsibility of steering the ship in safety through the perils by which it is surrounded, and that if we fail to secure a continuance of a sufficient number of Clergy to occupy at least the places of those who have been taken from us, we shall lose all the fruits expected from their labors.

We have mentioned a few of our losses, let us also notice some of our manifold gains and mercies. The tokens of progress are many. In the Mother Country the Church is lengthening her cords, and regaining much of the ground which had been lost; and no effort is spared to extend her influence over the great masses of the population, who appeared, for a time, to be without her pale. It has been found that she can adapt herself, much more than had been supposed, to the wants and circumstances of the age, and, notwithstanding the assaults of her adversaries, she is more than maintaining her high vantage ground.

Beyond the limits of the United Kingdom, we have taken a step, whereof the importance and significance have not generally been sufficiently appreciated. For the first time since the Reformation, our branch of the Church has ventured, upon her own authority, to send forth a Bishop to preach

among the heathen "the unsearchable riches of Christ." The Bishop of Capetown has the honor of being chiefly instrumental in bringing to a favourable issue this question, notwithstanding the many impediments in the way. He did not however act independently, but with the formal sanction of the houses of Convocation expressed in the following Resolution of the Upper House: "This House having learned, with thankfulness to God, of the prospect of a mission being led by the Ven. Archdeacon Mackenzie, into Southern Central Africa, desire to express their deep interest therein, and their hope that the Bishop of Capetown and his comprovincials may be able to see fit to admit the head of this mission into the Episcopal Order, before he be sent forth to the heathen."

The following quotation from the charge of the Bishop of Capetown* explains the principles upon which he and his suffragans acted: "Hitherto Bishops have been appointed to head our Missions by the concurrent act of the Church and the Crown, because their field of labor has been—theoretically always, practically nearly always—the dominions of the Crown. But the time has arrived, when the zeal and love of the Church has burst through these limits, when she has resolved to put on her spiritual panoply, and go forth, as her Lord has charged her to do, 'into all the world,' and, by the power of his grace, 'preach the Gospel to every creature.' It was manifestly impossible that the state should take any part in such a proceeding. Its rulers could not pretend to give authority to the minister of religion to preach the Gospel in the territories of other earthly powers; they have left this work, therefore, wholly to the Church, freely and cheerfully acknowledging that, in sending forth Bishops to the ends of the earth, she is exercising powers inherent in her, conferred by her Lord—powers which are restrained by the interference of no human law. In the exercise of this her freedom, she, conjointly with her daughter Church in this land, sends forth this mission, which has already gone forth from the midst of us, and is still gathering up, both here and in the Mother Land, its forces for the encounter with the powers of darkness."

The first thus sent forth, who has already entered into rest, was sent to a district which has attracted much interest, through the enterprize of the devoted and philanthropic

* Charge, 1861.—p. 8.

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Livingstone, with whom he worked in perfect harmony, having stated in one of his last letters, "I feel that Livingstone has the success of the *mission* at heart, quite as much as the public service in which he is engaged; indeed I believe that each of us regards the work of the other as tending, with his own, to the great object to which he is himself devoted—the evangelization and civilization of this country."

It has pleased God to allow the bright prospects of this mission to be overclouded, but we have no reason to doubt its ultimate success. The battle is the Lord's, and although He may permit a brief discomfiture, we are assured that He will not allow the failure of this great work, undertaken for his glory, and the benefit, both spiritual and temporal, of the multitudes inhabiting Central Africa. We are informed that a successor has been appointed. He and his noble coadjutors who have gone forth, taking their lives in their hands, literally leaving all that man holds most dear, for Christ's sake, have a right to expect that the members of the Church throughout the world will offer prayers and supplications on their behalf, that they may be preserved and guided, and that their labors may be abundantly blessed.

The example of the South African Synod, was soon followed by that of New Zealand, which sent forth a bishop to the Western Islands, and paved the way for the consecration of a bishop for the Sandwich Islands, by the Archbishop of Canterbury, under a license from the Crown.

Amongst other tokens of renewed life, we have the revival of the Convocation of the Northern Province, which has at length been permitted to follow the example of that of Canterbury, and to transact business, while the latter has obtained the Royal license to deal with one of the canons as in its wisdom it might determine. The Convocation, as you know, has for several years regularly met and transacted important business, and the fallacy of the notion that it was unlawful to do so has been practically demonstrated; but still the authority to alter or frame a canon was wanting, and this has now been obtained, and the twenty-ninth canon has been altered. This action may raise a question upon which we ought to have a decision by competent authority. I have consulted with some of my brethren, and they do not venture to speak more decidedly than I can; but I am of opinion that as we are not in any way represented in the Convocation, its decisions cannot be binding until they are formally accepted

by the Diocesan Synod. Of the expediency of the change in this twenty-ninth canon, there are diverse opinions, but the clergy are in an uncomfortable position while the canons of 1603 are declared binding on us,* and yet we must frequently either accept the parents as sponsors, or refuse to baptize the children brought to us. I think that our duty in such a case, is clear, and that they ought to be accepted, where other suitable sponsors cannot be procured. We should however, endeavour to make our people understand the wisdom of the provision, that in case of the death of the parents there are to be other persons pledged to attend to the christian instruction of the child,—the parents themselves being already under the strongest obligation to do so, without any additional bond.

In the Colonies also there has been a further extension of the Provincial System, and in four out of the five Provinces now constituted, Synods have been held, and thus the organization of the Church has been completed in accordance with ancient usage. *This* Diocese is still isolated, and it remains to be determined whether we shall make application to the proper authorities to be included in the Province of Canada or not. As the oldest Colonial Diocese, of which the first Bishop actually exercised jurisdiction over Canada, this might have preferred a claim to the honor of being constituted a Metropolitan See, but the much greater importance of the Canadian Cities naturally led to the selection of one of them. This grouping of dioceses together is very important if unity is to be maintained;† and since the system has been adopted the position of the detached will not be satisfactory. Its importance too, is recognized by the Sister Church; an influential committee, appointed by the Convention of New York, upon the division of the diocese, having reported that the consideration thereof “should not be entertained, until the general Convention of the Church may have considered the expediency of organizing the dioceses of the Church in this country into Ecclesiastical Provinces.”

While enumerating the causes of joy and sorrow, affecting us as Churchmen, we cannot refrain from expressing our sympathy with our brethren in the States, lately united,

*There can be no doubt that these canons are binding on the clergy, and that the violation of any one of them is an Ecclesiastical offence.—*Dr. Lushington's judgment.*

†See extract from report of the joint committee of the Houses of Convocation last year in appendix.

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but now engaged in a fratricidal war. The Church there *had* made, and *was* making, great progress, but this has been checked, and her forces are now divided—the residents in the Southern States recognizing “the powers that be,” and being thus separated from the North. But it is pleasing to find that, although politically separated, and engaged in upholding the cause which either side believes to be most just, they are still one in spirit, and the General Convention in its triennial Session lately held in New York, has carefully and studiously refrained from taking any steps that might interfere with perfect harmony, whatever may be the issue of the present contest.* If they were altogether strangers to us, we could not behold unmoved the evils which are befalling that unhappy country, and the terrible destruction of human life, whatever opinion we may entertain of the merits of the case. But being connected with them by so many ties, and especially having regard to those who are brethren in the faith, we are the more bound to “weep with them that weep”; and if we can do no more, let us at least appeal on their behalf to Him who ruleth over all, who can still the angry passions of men, and incline them to put an end to strife, by such mutual concessions as they may reasonably be expected to make. Let us more particularly remember *them*, when we beseech Him to “grant to all nations, unity, peace, and concord.”

In connection with the growth of our Church, and its more complete organization beyond the limits of the Mother Country, the value of a settled form of prayer, is plainly demonstrated, for our unity and stability may be attributed in a great measure to our prayer book, in the composition whereof, although we do not affirm that it is perfect, we cannot but recognise an overruling Providence, and we ought not to allow this year to pass without an offering of praise to Him who has permitted us to enjoy this great gift. On the feast of St. Bartholomew 1662, the prayer book, revised by the Houses of Convocation, having been adopted by the Parlia-

*In the report presented by a Committee, and adopted by a large majority of the clergy and laity, we are told that they “have attempted so to refer to the course of our brethren who are not represented here, as to shut no door of reconciliation which is still open, and to afford the best hope that they may still be induced to reconsider and retrace their steps, and to renew their relations, in Christian love and loyalty, to a common Church and a common country.”

Since the delivery of this charge, the pastoral letter of the House of Bishops has been published, breathing a spirit much less conciliatory than that which dictated the resolutions of the clerical and lay delegates.

ment, was ordered to be generally used, and for two centuries this book, thus sanctioned, has been without alteration the guide of our public worship. And this year might well have been marked by a bicentenary celebration of that event.

The Act of Parliament by which it was authorized, commonly called the Act of Uniformity, recites that, "by the great and scandalous neglect of ministers in using" the Prayer Book as previously set forth, "great mischiefs and inconveniences have arisen, and grown, and many people have been led into factions and schisms, to the great decay and scandal of the reformed religion of the Church of England, and to the hazard of many souls;" and enacts that, since "nothing conduced more to the settling of the peace of the nation, nor to the honor of our religion, and the propagation thereof, than an universal agreement in the public worship of Almighty God," therefore the revised book shall be used by all ministers after the feast of St. Bartholomew then next ensuing. This was enforced, together with a declaration of assent, and of the unlawfulness of taking arms against the king upon any pretence whatever, under penalty of deprivation *ipso facto*, and no living could thenceforth be held without Episcopal ordination. Consequently, all ministers who refused to comply were deprived of their livings, and their ejection has given occasion for the bicentenary celebration in England, which has been constantly for several months obtruded upon our notice.

We need not enquire into the motives of those with whom this scheme originated; but we believe that if they had foreseen the actual consequences they would not have been so anxious to attract public notice. They appear to have forgotten that the question would certainly be asked by those who were called upon to admire the ejected: how did they get there? We do not ordinarily sympathize much with a man who is ejected from a dwelling, of which he has wrongfully and forcibly taken possession; and the restoration of the royal authority, and of the Church as a national establishment, implied of necessity the removal from all offices, whether ecclesiastical or civil, of those who, having obtained them during the usurpation, would not conform to the constitution then restored. Some of these men were compelled to resign, in order that the lawful incumbents might resume the places, of which they had long been most unjustly deprived, and others were determined opponents of the established form of government, both in the Church and in the State. This

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parade of the 2000, said to have been ejected in 1662, has also recalled attention to the sufferings of the clergy, who had been ejected during the preceding 20 years, of whom the number is not known, but it has been computed at more than 7000.* These had been dispossessed, and treated in many cases with extreme violence, and left without any support for themselves or their families (the fifth of the income of their former livings assigned by Parliament being generally withheld), so that at the restoration, the majority having succumbed to their hardships, some having literally died of starvation, there were only a few hundreds remaining to claim their livings. No one could deny the obligation of the state to restore to this remnant, the places too long withheld from them by intruders. The mode in which this restitution was carried out, we are not concerned to defend, and there may have been some cases of hardship, but in those days the principles of toleration were not understood by any party, and those in authority, whoever they might be, were disposed to exercise their power too harshly. In short it must be admitted that, if we ought to admire the steadfastness of the 2000, in relinquishing their livings, rather than submit to conditions to which they conscientiously objected, we ought not less to admire, and commemorate the 7000 who had been thrust out by these men, and had suffered persecution on account of their loyal adherence to their Church and their King.

These discussions have also led to an examination of the claim of the dissenters of this day to be the successors of the 2000, whom they commemorate; and thus good has been done, for it is certain that the tenets now repudiated were held by *them*, and that they were in favour of an established Church, forms of prayer, and other things which these dissenters absolutely reject. In truth, this commemoration appears to have been got up chiefly by the *political* dissenters of England, who are constantly agitating, and who valued this as a favorable opportunity for an attack upon the established Church, much more than for its professed object. Consequently, some, even of their own body, have declined to

*As for the honest clergy who refused to join the rebellion, or revolt from the Church, they were sequestered and imprisoned, and almost every way harassed and undone. From the year 1641 to six years forward, there were a hundred and fifteen clergymen turned out of their livings within the bills of mortality; most of these were plundered, and their wives and children set in the streets. By these barbarities in London, the reader may conjecture the greatness of the calamity in the rest of the kingdom.—*Colliers' Ecclesiastical History*. For further details see Walker's "sufferings of the Clergy, during the great rebellion."

take part in it, and some of the members of our Church, who were inclined to regard them too favorably, have been altogether alienated, by the violence of their invectives, and the vindictive spirit manifested by their leaders.*

This renewal of strife is made more remarkable by its contrast with the spirit which lately dictated the suppression of the three state services for the 30th of January, the 29th of May, and the 5th of November, on account of their supposed tendency to perpetuate angry feelings and to promote discord. These services were not part of the prayer book; and the crown which ordered their use has, by a similar exercise of authority, ordered them to be discontinued; but I would remind you that the service for the Queen's accession still remains as before; and as loyal subjects I think that we ought always to observe that anniversary, and to use the appointed prayers on her behalf, amongst which we may observe that we have one of our most beautiful collects, especially suitable for these days—the prayer for unity.

Of the three clergymen who have been taken away this year, two were on the Government list, and with them we lose more than £300 sterling per annum; so that we are deprived of the means of supporting their successors,† and thus we have immediately brought home to us the reality of the change in our circumstances, to which I adverted in my last charge as then impending. I fear that this change has not been sufficiently considered by you, for otherwise you would have been more zealous than, with a few exceptions, you have been, in promoting the scheme by which we are endeavoring to supply the deficiency. In 1858 I directed your attention to the plan then proposed, and immediately afterwards adopted by the Diocesan Church Society, and I called upon you to exert yourselves to the utmost to promote its success. If the subscription lists had been *then* made up, without needless delay, the greater part of the amount subscribed would now

*Thus Mr. Ryle has said, "If they suppose that we can with comfort work in the Bible Society, in the London City Missions, side by side and hand in hand, if they can on other platforms and in other places, charge us with want of honesty, and want of courage, and so forth, because forsooth we will not go out of the Church of England, if they expect we can go on as comfortably as before, they are greatly mistaken as to what we feel. If they want us to believe that they are the successors of Owen, of Baxter, of Hall, and of Manton and others, they presume greatly upon our ignorance, they presume greatly upon our want of reading, they don't understand that we have got eyes, as well as they have, and that we can read as well as they can."—*Extract from Speech of Rev. J. C. Ryle.*

†We are fewer now than we were 4 years ago: we have lost 7 by death and 5 by removal, and only 8 have been added.

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have been actually paid, according to our plan ; but, unhappily, unexpected difficulties arose, and little was done until the meeting in 1860. Since that date, however, the scheme has been nominally adopted, so far that some names from every Parish or Mission appear upon our lists ; but I observe, with much sorrow, that in several places the subscriptions are so much less than we might reasonably have expected them to be, that we cannot regard their aid as much more than nominal.

I am aware that many are dissatisfied with some of the conditions under which this fund is to be raised, and administered, and some persons have considered their objections to be a sufficient reason for withdrawing from it, or for abstaining from any active steps in promoting it, but I am bound to tell them that in my opinion they are not justified in this course. I regret, as much as any of the clergy, that the conditions to which I refer were forced upon us, but there is no violation of any principle, which we are bound to uphold, and therefore, I am persuaded that it would be wrong in any of us to allow our objections to interfere with our action on behalf of the fund. I think it will be allowed, that I am in a position to judge of its importance more accurately than they can, who have not the same means of becoming acquainted with the circumstances of the several Missions in this Province, and I now officially and solemnly declare to you my conviction that, if this fund be not completed, many more of our churches must soon be altogether closed, as some of them, unhappily, are even now.

I know that some of you differ from me, and think that, if we had refused to accept some of our largest subscriptions on the terms specified, the scheme might still have succeeded, or if it were abandoned means would still be found for the maintenance of the ministers in every parish. But I am compelled after careful consideration to conclude, that the attempt would have been futile, and further, that we have not the ability to maintain our ministers, without a capital fund whence assistance may be drawn. It is very easy to talk of what will be done, and of the sacrifices to be made ; but the arrival of the time for action frequently brings to light a wide distinction between words and deeds, and judging from past experience I am convinced that, in several parishes, the people, however willing they may be, actually are unable to provide the whole salary of their minister. The argument that we should "walk

by faith," and "that sufficient unto the day is the evil thereof," is very plausible, and far be it from me to disparage those who say that if we exercise *faith*, we may be confident that God will provide. But we must act in this, as we feel bound to act in the ordinary affairs of life. We do not expect God to provide for the slothful and careless, we have no warrant for supposing that the man, who does not till his fields and sow his seed at the proper season, will find a rich crop at the time of harvest, or that God will miraculously supply what he might have procured for himself, by the exercise of forethought and of the powers with which he has been endowed. In like manner, being forewarned of the difficulties in our way, knowing that we are to be left to our own resources, and that they will be insufficient, we have no reason to suppose that God will supply the deficiency, against which we may provide if we choose now to take trouble and to exercise self-denial.

I cheerfully acknowledge that there have been some very liberal contributors, but there are very few Parishes, besides St. Paul's, in which the amount promised has even approached that which we expected as the average, \$4 per head for each member, old and young, and some of the most able have done very little in proportion to their ability. Some of our Parishes are well endowed, through the care of our forefathers and the increased value of land, and from these we had hoped to obtain large contributions towards the fund for the aid of those who have been less highly favored, but I have been grievously disappointed by the shortcomings of some of those to whom I refer. In other Parishes again, comparatively poor, I have been gladdened by the readiness with which old and young have come forward, and responded to our appeals, so that of some of them we may say that, "their deep poverty abounded unto the riches of their liberality." The former appear to have considered that, provision having been made for their own wants, they need not trouble themselves about the fund, while the others have felt that their own condition would be materially improved thereby. I trust that *you*, my reverend brethren, have not been influenced by such feelings, and that your sympathies are more comprehensive. If we are indeed members of Christ's body, we cannot be unconcerned about the condition of others, or content with a provision for ourselves, while they are destitute. "If one member suffer, all the members suffer with it," and I am sure that you could

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not hear unmoved, of congregations left without the ministrations to which they have been long accustomed, because unable to provide a decent maintenance for a minister. Indeed I have the best evidence of your sentiments in this respect, in the readiness with which many of you have, from time to time, voluntarily undertaken additional services, for the benefit of destitute settlements, when you have been already over-burdened with the weight of duties pressing upon you. And I cannot doubt that you who are so ready to apply a remedy, at the cost of any amount of personal inconvenience, will be equally earnest in endeavoring to *prevent* the evil.

It is very unpleasant, doubtless, to have to be so frequently talking to your people about money, but it must be done, as any other disagreeable work must be done, as a duty which you have to perform for Christ's sake. The duty of giving is insisted upon in the New Testament, as well as the privileges of the giver, and we must not hesitate to enforce it. In many cases too, after obtaining subscription lists and promises to pay, the clergyman is obliged also to see that the promises are fulfilled, and too frequently to act as collector. This ought not to be. The laity ought to relieve the clergy from this burden; but where persons cannot be found to undertake this work, it becomes your duty to do it. I very much fear, that the amount actually realized for the endowment fund will fall far short of what has been promised, unless you determine that what has been well begun shall be successfully carried out, and either yourselves, or by the agency of suitable laymen, collect the subscriptions. Your flocks generally look to you to guide them, they expect you to take the lead in every good work, and upon you must rest, in a great measure, the responsibility of the failure of our scheme, if, unhappily, it should fail, as, on the other hand, you will be entitled to the credit if we are successful. Let us all take care to have a clear conscience in this matter. If there be any of you who have not taken much interest in it, I beg you to consider again *why* you have not done so, and to weigh the reasons carefully and thoroughly, so that you may not satisfy yourselves with any which will not bear the rigid scrutiny of Him who "seeth not as man seeth." I must say that I have not yet heard any objection alleged which, in my judgment, is sufficient to release any one from the obligation to labor in this work, and I am sure that, in a matter of so great importance, nothing less than a conviction that he cannot conscientiously promote it, can be a sufficient excuse for apathy or indifference.

At the last visitation, several of the clergy met together and decided, that there ought to be a Church newspaper, and that they would undertake to give their support to any such periodical, issued with my sanction. Accordingly arrangements were made for beginning the publication of the *Church Record* in the first week of the following year, upon my promise to make good to the printers any deficiency in the quarterly receipts—they agreeing to publish any required number of copies at a stipulated rate. On these terms the paper has been published now for nearly four years, but it cannot be so continued after the end of the current year. I willingly incurred the risk of the experiment, but the fact that, now in its fourth year, it is not self-sustaining, proves that the members of our Church do not consider it very useful to them, and consequently that it is not worth while to keep it up, wherefore it must be abandoned. To some the mention of a newspaper in a charge may seem out of place, but I cannot admit that it is so here, for I believe that our interests will be seriously affected by its abandonment.

It is a reproach to us, that we cannot maintain an organ for the dissemination of our principles, when the other religious bodies do so without any difficulty. There would almost appear to be some foundation for the taunt, that members of the Church of England are less attached to their own system, and less willing to combine in supporting it, than the members of any other body. All others perceive how important it is to circulate, week by week, accounts of their proceedings, and expositions of their opinions. This is an age for light reading. Even among the more educated classes, few persons will take up a heavy argumentative volume; something brief is preferred, and many will read attentively an article in a newspaper, who would not give attention to the same subject treated in any other form. Then there are many inhabitants of remote settlements, who seldom have the opportunity of obtaining a new book, and who do not care to avail themselves of such opportunities as are occasionally afforded; yet, they will gladly welcome, and will carefully peruse, the weekly newspaper. Such persons will suffer from the suppression of the only literature accessible to them. Further, as members of a widely extended association, we ought to take an interest in the welfare of all its parts; and the knowledge of the actions and the condition of our brethren, in other parts of the world, is conducive to our own improvement, while the effects of

isolation are always injurious. If we comprehend the unity of the Church, and feel that we are members of the one body, we must take an interest in the concerns of the other members. To ourselves, other channels are open, but we know that, unless supplied with the information through a Church paper, the greater part of our people will live year after year without any knowledge of events, however important they may be, beyond the field of their own vision. Under such circumstances, the mind must be cramped, and the energies, which would be quickened by the wholesome stimulus of an honorable spirit of emulation, must flag, every little effort for the cause of Christ and of His church will be unduly estimated, while, if they could compare their own sacrifices with those made by others, they would perhaps feel ashamed of their own inferiority.

We have, unhappily, many congregations who do not enjoy the benefit of their pastor's presence more than once or twice in the month, and in such cases it must surely be very beneficial to have a weekly monitor, conveying wholesome instruction in a form in which it is most likely to be read, and confirming them in their attachment to the Church, by reminding them of her claims, and imparting a knowledge of the facts of her history and position, whereby they may be enabled to refute any who would divert them from the old paths.

These offices our paper has performed, and on this account it ought to be supported by the more wealthy members of the Church for the benefit of our poorer brethren, if it had no further claim upon us. That it does not please every body is a matter of course, and probably it loses much support by its steady adherence to the principle on which it was commenced, not to become the mere mouth-piece of a party. As I have exercised no control over it I am not entitled to any portion of the credit, and I may therefore express my opinion, that its editors have faithfully and impartially endeavored, to strengthen the Church, and to avoid giving just cause of offence to any of her true children. That it might have been, and would have been, made still more interesting, I have no doubt, if more time could have been given to preparation for each number; but this could not be unless the editor were enabled to devote himself principally to the work, whereas the two clergymen, who have successively conducted the paper, have only been able to give such attention as their other important duties permitted.

Those who have not had the opportunity of becoming acquainted with the facts, have little idea of the burdensome nature of the duty of an editor who has to provide matter, even though not original, for the four pages of a weekly newspaper. We only see the results, but he has to read and examine much, before he can make his selections; and I desire here, publicly, to express my sense of our obligation to our younger brother, who so well commenced, and for two years conducted, the publication, and to his father who, since his departure, has carried it on, notwithstanding the many demands upon his time, rather than allow it to drop; both of them having thus labored gratuitously for the good of the Church. It was hoped that other clergymen would assist them, by communicating interesting facts, and furnishing useful extracts suitable for publication; but in this we have been disappointed, and the whole burden has been thrown upon one, who was under no obligation to bear it, more than any other clergyman, and who had less reason than many others to care about its continuance for the sake of his own flock. The present arrangements cannot be continued, and unless the members of the Church can guarantee a reasonable remuneration to an editor, who may be able to devote much of his time to it, in addition to the printer's charges, we must submit to the discreditable imputation of inability, or unwillingness, to maintain any publication representing our views, and to the many positive evils resulting from the want of such an organ.

If we may rely upon the census lately taken, our increase in Nova Scotia in 10 years has been larger than was anticipated, and we have gained upon the population, the whole increase having been under 20 per cent., while ours has been over 30 per cent.* There is some uncertainty about this, because it appears that in 1851 the numbers of the several religious denominations were not correctly given, but they are now probably as accurate as they are likely to be here, and we may reckon therefore, that in Nova Scotia and Cape Breton we number 47,744. But this far exceeds the aggregate of the returns sent in by the clergy, and I desire particularly to direct your attention to this discrepancy, because it partly results from neglect of the plan which I recom-

* In P. E. Island I am sorry to find that our increase has been very small, only 71 in 5 years, the whole number returned there as belonging to our communion being only 6785.

mended you to adopt some years ago. There ought to be in every parish, a register of the names of all the inhabitants who can be regarded as, in any sense, members of our communion, and when once compiled there would be little difficulty in keeping it correct, by adding or removing names. Such a register would be invaluable to a clergyman entering upon a new Cure. You who have had the advantage of receiving such a record from your predecessors, should be careful to hand it over to those who come after you, and you who have not, should not allow such a deficiency longer to exist. There may be some trouble in compiling it at first, more especially in the larger parishes; but every clergyman who has been long tending the same flock, ought to possess the information required, even if he has not recorded it. He ought to have sought out, and made himself acquainted with, every individual residing within the limits of his Cure, who may be willing to acknowledge him as a pastor. I am aware that there are many families living beyond the limits of any mission, and that some persons choose to enter themselves as of our communion, who have never attended our services; but all these together will not account for the discrepancy between the census and your reports.

While referring to the census, I cannot pass over the evidence afforded by it, of the lack of elementary instruction. There are in the Province 84,965 persons between the ages of 5 and 15, of whom 36,430 cannot read, and 49,433 cannot write. Of the population above 15, there are 45,039 who cannot read, and 65,444 who cannot write; or, taking the totals, we have 284,092 persons above the age of 5, of whom 81,469, or nearly one-third, cannot read, and 114,877 cannot write. This is a lamentable state of things, and was probably little suspected, and we must do our part in endeavoring to provide a remedy, by awakening the people to a sense of the importance of instruction for their children, and persuading them to make sacrifices in order to secure competent teachers. And let increased attention be given to the maintenance of Sunday Schools in every mission. Upon this subject, I spoke at some length, in my last charge, and I will not detain you with a repetition of what was then said, but I may observe that there must be in the Province from 11,000 to 12,000 children of our communion, between the ages of 5 and 15, and that your returns only give about 3500 as the number of pupils on the books of your Sunday Schools.

This is not at all satisfactory, and we cannot indulge in any bright visions of the future of the Diocese, unless much more attention be paid to the training of the young in the knowledge of our doctrines and tenets.

The judgment delivered in the Court of Arches, in the cases of Dr. Williams and Mr. Wilson, two of the writers in the book called "Essays and Reviews," is of such importance that I cannot altogether pass it by. This book has acquired much notoriety, chiefly in consequence of the standing of the writers, six of the seven being unhappily in Holy Orders, and occupying influential positions. Some of you having little time at your disposal for superfluous reading, have probably not thought yourselves bound to procure or to read it; but you have all doubtless learned, either from your own observation, or from the notices which have appeared in many publications, that there is nothing new in its statements and arguments. The writers have repeated objections which have been over and over again refuted, and if they had been avowed opponents they would not have been deemed worthy of notice. But their position has given them importance, and they have been eagerly welcomed as allies by the enemies of the truth.

If we were called upon to name the distinguishing characteristic of this age, we should probably not be far wrong in saying self-sufficiency,—this being the evil which is developed under the forms of irreverence, opposition to authority, impatience of control, presumptuous speculations on subjects beyond the grasp of human faculties. The question however may not unreasonably be asked: upon what is this estimate of ourselves based? Is it a fact that we are so very much superior to our forefathers as we assume to be? Unquestionably the progress of the arts and sciences is very great, and new discoveries or inventions are continually claiming our admiration. But it does not follow that there is any corresponding *intellectual* advancement, that men can more clearly discern the force of arguments,—or that they have a clearer perception than in former times, of the truth when presented to them.

Our age is, doubtless, distinguished by great mental activity, and education being widely diffused, they who were formerly regarded as the uneducated classes are now so far instructed, that they imagine themselves qualified to sit in judgment upon their teachers, and are much inclined to cavil

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and to question every thing that does not appear quite clear to them. But, unhappily, the depth is not proportionate to the breadth; this is preeminently a superficial age, in which people desire to know a little of a great variety of subjects, and will not take the pains to master any of them. And we have before us daily proofs of the maxim, that 'a little knowledge is a dangerous thing,' for they are puffed up by it, and while they know just enough to enable them to perceive difficulties, and to raise objections to systems of morals and religion, they are not able to see their way again out of those difficulties. It is gratifying to man's pride to be able to urge objections to opinions which have been generally adopted; and he welcomes any suggestions of defects in existing systems, through the knowledge of which he enjoys an imaginary superiority over the multitude who still implicitly receive, with undoubting faith, statements of truths which he has rejected. To this state of mind the *Essays* and *Reviews* were exactly adapted, the insinuation, more or less plainly expressed, but traceable throughout, is that the truths generally received as revealed by God to man are antiquated fables, and that we can judge for ourselves, what is to be accepted as literally true, and what is only to be received as a mode of conveying a truth or imparting an idea.* It was very well, they tell us, in the infancy of the world, that mankind should be treated as infants, but that now we ought to "put away childish things," and that it is our duty to discriminate, and to reject those portions of the commonly received Scriptures, which do not commend themselves to our judgment.

The most mischievous and dangerous of the seven *Essays* is probably that upon the interpretation of Scripture, being the more so on account of the high personal character of its author. *Others* are much more daring in their rejection of received truths, and more painfully affect the feelings of the reader, but the last insidiously undermines the foundations of our

* "Relations which may repose on doubtful grounds as matter of history, and as history be incapable of being ascertained or verified, may yet be equally suggestive of true ideas with facts absolutely certain. The spiritual significance is the same, of the transfiguration, of opening blind eyes, of causing the tongue of the stammerer to speak plainly, of feeding multitudes with bread in the wilderness, of cleansing leprosy, whatever links may be deficient in the traditional record of particular events. . . . In like manner it need not trouble us, if, in consistency, we should have to suppose both an ideal origin, and to apply an ideal meaning to the birth in the city of David, and to other circumstances of the infancy."—*Mr. Wilson's Essay.*

confidence, and would deprive us of our only sure guide in spiritual things. His principle is, "interpret the Scripture like any other book;" and he will not admit the supposition, that "God speaks not as man speaks," that there can be hidden meanings and mysteries and depths in the word of God, which would not be found in any human composition. He denies that there is "any foundation in the Gospels or Epistles, for any of the higher or supernatural views of inspiration," and in short, he would leave us without any sure foundation of our hopes, and without any infallible guide, amidst the mazes of error. Of the writers two were selected for prosecution, because they held preferment, of which they might be deprived if found guilty; and after long delay judgment in each case was virtually, although not technically, delivered in June last. For some parts of this judgment we may be thankful, but it discloses startling facts with respect to our position as a Church. Thus, it is manifest that we have no tribunal by which the maintainers of any heresy, however dreadful, can be checked, unless they directly contradict some one or more of the 39 articles. We must, however, admit that the Judge's exposition of the principles by which he would be guided is unanswerable, but his application of those principles is another matter; and while I assume that he was legally right, I cannot think that he was, throughout, logically correct. Thus, for instance, I cannot reconcile, with the affirmation that all the Canonical Books of the Old and New Testament are to be regarded as "God's word written," the denial of the genuineness* of the second Epistle of Peter, beginning with the words, "Simon Peter, a servant and an apostle of Jesus Christ." For if St. Peter be not the author, it follows that "God's word written" may bear a false declaration upon the face of it.

The judgment more particularly demands attention where it lays down the principles upon which it has been framed, and by which the Judge must always be guided. Members of the Church, jealous of her reputation and purity, may regret that so few of the charges, or articles, as they are called, were admitted by the Judge; but we must observe that no sanction whatever is thus given to the opinions published in opposition to the received teaching of the Church.

* "I must conclude that Dr. Williams has denied the genuineness of the second Epistle." "I am of opinion that this article does not substantiate a breach of the Ecclesiastical law."—*Dr. Lushington's judgment.*

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He explained fully and clearly, that he would not condemn any tenet or statement, however wrong or contrary to the received doctrines upon any point, unless proved to be contrary to one of the 39 articles, or to the definite language of the formularies, quoting from the judgment in the Gorham case, that "the court has no jurisdiction or authority, to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England. Its duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her articles and formularies." The articles do not profess to be a complete system of divinity, and therefore heretical notions may be held which cannot be proved to be in opposition to them, and newly invented errors may escape condemnation, because they were not foreseen by the authors of our formularies. Thus the judge did not hesitate to avow his own persuasion, that some passages in these books were contrary to the teaching of the Church, although they could not be condemned, as contradicting the existing standards of faith, by which the clergy are bound. These are declared to be the articles, the liturgy, the homilies, and the canons.

Among the points determined by this judgment, are the following: that it is contrary to the articles of religion to hold, that the Bible is "an expression of devout reason," or "the written voice of the congregation," or that it "proceeds from the same mental powers as have produced other works," or to deny the canonicity of any of the books enumerated in our catalogue, or substantially to impeach their divine authority.* The orthodox signification of the terms

* I hold that in the phrases, "God's word written," and "containeth all things necessary to salvation," is necessarily implied the doctrine, that in all matters necessary for salvation the Holy Scriptures emanated from the extraordinary and preternatural interposition of the Almighty, the special mode and limit unknown to man. It is true that all good gifts spring from the same source, from the power and will of the Almighty, but the gifts of genius, or of mental power, even in a greater degree than is common, the gifts of any faculty of mind or body in unusual excellence, the existence of those qualities in the highest perfection, overleaps not the ordinary course of human affairs, and is plainly to be distinguished from the special interposition of God, which is necessarily implied in these articles as the cause and origin of the Scriptures. I must hold, therefore, that any clergyman who advisedly maintains, whether in direct or indirect language, that the Holy Scriptures proceed from the same mental powers as have produced other works, or *vice versa*, even with the qualification that these powers, in the one case and the other, differ in degree, impairs the Divine authority of Holy Scriptures, does in fact maintain, that the

propitiation, and justification, is vindicated and confirmed. The distinction is maintained between the covenanted and uncovenanted mercies of God; and the denial of the everlasting punishment of the wicked is condemned.

In concluding this brief summary of a judgment, in which every one who loves the Church, and is anxious for the preservation of a pure faith, must feel an interest, I have again to remind you that only two of the seven Essays were under examination, and that many errors are insinuated in those, which were not expressed with sufficient clearness, to make them the subjects of a judicial enquiry; and the guilt of the writers is not, therefore, to be measured by the extent, to which the charges were admitted by the judge. For instance, we must all reject with abhorrence the statement of Mr. Wilson, as understood by the Judge, although it may not be contrary to the 36th canon, that "a clergyman may subscribe the articles, without any regard to the plain literal meaning thereof, and at the very same time repudiate the essential doctrines contained therein." May the day never come, when there shall be reason to suspect, that any considerable number of the clergy of the Church of England repudiate the doctrines to which they subscribe, and which they profess to teach.

There have been many able answers to this mischievous book; men of learning have fully exposed the sophistry and shallowness of the writers, and there is no reason to fear that its influence will be permanent, but it must be regarded as a sign of the times, and the same or similar objections to the truth of revelation are widely disseminated, so that honest and simple minds are sometimes perplexed, and it becomes our duty to be prepared with answers, to satisfy such enquirers, and to silence the captious gainsayers.

We may hope that these assaults are drawing together the faithful, in defence of the truth against the common enemy, and that all will learn to prize the precious deposit handed down through our forefathers, which has sometimes been too lightly regarded. We have only, in these productions, the natural consequences of opinions which have been very widely adopted. It is but an exaggerated form of the exercise, of the right of private judgment, without reference to any au-

Bible is not "God's word written," but is the work of man, and thereby contravenes the sixth and twentieth articles of religion.—*Dr. Lushington's judgment.*

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thoritative teaching. The writers take up the Bible by itself, and they claim a right to pass judgment upon its contents, and to adopt such interpretations as may appear to them to be best, however much opposed their conclusions may be to the traditionary teaching received from the primitive Church. This principle has many advocates, and is in fact, when acted upon, the source of the numerous divisions and heresies of our day. A clamor is raised against any declaration of the necessity for dogmatic teaching, if we would maintain the truth, and it is very popular to represent such language as detracting from the authority of the Bible. But the question is not—what do we think ought to be God's mode of imparting the revelation of his will to men? but what method has He in his wisdom actually adopted? remembering that it is written, "the foolishness of God is wiser than men, and the weakness of God is stronger than men." He might doubtless have given to us a written revelation, so clear and explicit in all its parts, that there would be no possibility of misapprehension, but we cannot ignore the fact, that doctrines rejected by all of us, as heretical and dangerous and repugnant to the word of God, are deduced from the Scripture, by men who are as honest in their study of it as we are ourselves. Indeed some of the most pernicious errors of our day are taught with an ostentatious dependance upon Scriptural authority, and with reiterated injunctions to refer to its language.

Here then is a fact which can only be explained, by reverting to the manner in which the Scriptures were first promulgated, and thence learning how they were intended to be used. It is no disparagement to any instrument, that it is not effective, when used for a purpose for which it was not designed. Now the Books of the New Testament were unquestionably intended for persons who had received instruction in Christianity, they are addressed to Christians, and we may say generally, that St. Luke's explanation of the object of his Gospel is applicable to them all, "that thou mightest know the certainty of these things, wherein thou hast been instructed." Christ instituted the visible Church, and thus provided for a continuous stream of instruction, throughout all ages "even to the end of the world."* The "form of

* Be mindful that you are to declare no doctrine of your own, but the doctrine of Holy Scripture, as it has been understood and interpreted by the consenting voice of all pious antiquity.... This doctrine no well in-

sound words" which Timothy was desired to hold fast, and to "commit to faithful men," who should "be able to teach others also," and the primitive interpretation of the written word, are the precious heritage of the Church, whereby generation after generation has been enlightened. But this provision would have been insufficient, for, inasmuch as everything committed to the keeping of man is affected by his frailty, the truth could not have been preserved unadulterated, by oral tradition alone. Wherefore God in his mercy vouchsafed a written standard, by which all teaching is to be tested. This is the one only *infallible* guide, and it contains all that is necessary to salvation; but we are not surprised that, those who have rejected the preliminary instruction provided for them, by Him who has given this standard, cannot interpret it aright, and are permitted to derive from it erroneous doctrines. We may be certain that we honor God more truly, by accepting what he has been pleased to grant to us, with the belief that the mode in which he intends it to be used is the best and most beneficial, than by using it for a purpose for which it was never intended, and for which it is therefore manifestly inadequate. It is also evident, that they who refuse to recognize the office of the Church, as "a witness and a keeper of Holy Writ," will be unable to maintain the authority of the Written Word, against the arguments by which both the genuineness and the authenticity of our sacred Books are now impugned.

While insisting upon the value of the traditional dogmatic teaching of the Church, I must warn you to be on your guard against the lax notions of the day, according to which we are considered bigotted, and uncharitable, if we "contend earnestly for the faith once for all delivered to the saints," and refuse to recognize, as equally right with ourselves, those who reject what we believe to be the truth, both in doctrine and discipline.* It is commonly held, that all other things are

structed minister of the Church of England can be at a loss to determine. It is contained in those venerable formularies which our fathers retained or derived from most remote antiquity, and it is supported throughout by most clear and indisputable warrant of Holy Scripture. — *Bishop Jebb's Sermons.*

* Bigotry this will be called, I dispute not; but it is a day too late for me, when once ordained a minister of the Church of England, to flinch from this reproach. Bigot I subscribed myself, in the modern acceptation of the word, when I signed the articles and gave my consent to the liturgy; for they it is which enforce every item on which the charge is founded. Then it was I put my hand to the plough, and I am now too far committed

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of little consequence, provided only men are looking to Christ for salvation. But we are specially warned against this error by St. Paul, who teaches us that it is essential to have the right foundation, but that this is not enough; "other foundation can no man lay than that is laid, which is Jesus Christ;" but they, who building upon this foundation, use inferior materials, will suffer loss, and will only be saved with difficulty so as by fire. The apparent personal piety of the teachers of new doctrines is no proof of their soundness, for we are expressly told that, "since satan himself is transformed into an angel of light, it is no great thing if his ministers also be transformed as the ministers of righteousness;" and errors in religion would gain little ground, if the arch deceiver did not avail himself of the weakness and infirmities of men, whose character and reputation secure attention to their words. We may judge of the present from the past, and when we see how the various sects have, in a short time, degenerated, and how frequently they who have begun by claiming superior spirituality, have ended by denying some of the fundamental doctrines of our holy religion, we should be very suspicious of any deviation from the old paths; and I cannot doubt that we become responsible in some measure for the errors of others, when we have, by any acts or words, led them to suppose that we do not deem such deviations to be of much importance.

But while entertaining a just opinion of the danger of such erroneous doctrines, we must be careful to distinguish between the individual and the system; it is not for us to judge of the degree of responsibility in any case, which will depend upon the effect of early education, natural temperament, and other circumstances beyond our cognizance. There is moreover, a wide difference between the leaders and the followers, between those who introduce strange doctrines and originate divisions, and those who are led astray by them, induced by plausible arguments, or the appearance of superior piety and

to look back. I then condemned the Romanist—witness half the articles; I then condemned the Socinian—witness the Athanasian and Nicene Creeds; I then condemned the Puritan—witness the 6th article, the 19th, the 23rd, the 26th, the 33rd, the 34th, and the preface to the Ordination Services; all of them sincere, no doubt, in their respective sentiments, if that were enough. What pretensions have I then to play the liberal? I cannot unite in my own person, labor after it as much as I will, both the Latitudinarian and the Exclusionist. The things are contrary the one to the other.—*Blunt's duties of the Parish Priest.*

zeal. The most perfect charity toward others, is quite consistent with a steadfast determination, not to "meddle with them that are given to change," and to uphold in all its details the body of truth which we have received. Moreover, much more good will ordinarily be done, and error will be more effectually repressed, by setting forth, and insisting upon, the truth, than by assailing the dissentients. There are times and seasons, when your flock are exposed to any peculiar danger, and attempts are made to mislead them, when you must not hold your peace, when you are bound to raise your voice, to cry aloud and point out the danger; but these are exceptional cases; and if you are careful, in your ordinary teaching, to make your people thoroughly acquainted with the truth, and with the grounds upon which the Church claims their allegiance, you will not have reason to dread foes from without.

If you are content to preach only general truths, which none dispute, you must not be surprised if your flock are prone to wander to other pastures, and it is vain to expect them to be intelligent and attached churchmen, unless you, from time to time, instruct them, so that they may be able "to give an answer to every man that asketh them a reason of the hope that is in them." The differences between ourselves and others are, or are not, important; if they are not, it would be better to throw down the fences at once, and we cannot excuse our separation; but if they *are*, we cannot deliver our own souls, if we do not teach those committed to our care so to regard them. We must be careful rightly to divide the word of truth, and while it is our duty to dwell more frequently and forcibly upon those truths, which are of *primary* importance, we are not justified in altogether omitting *any*. We must endeavor to act in accordance with the principle enunciated by our Lord, "these ought ye to have done, and not to leave the other undone," of which we require frequently to be reminded, for it is a very common fallacy to assume, that a duty which is perceived to be subordinate to another, may be neglected altogether.

It may not be entirely superfluous, while speaking upon this subject, to utter a word of warning, with reference to our natural tendency, to confine ourselves too much to certain portions of the word of God, and to certain subjects, which are most congenial to our own modes of thought. We must not shun "to declare all the counsel of God." And you

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will find a preservative against this danger, in the practice of selecting some subject suggested by the services of the day, having regard to the principal divisions of the ecclesiastical year, and especially adapting yourselves to the great fasts and festivals. Thus you will maintain the proportion of faith. You have pledged yourselves to be "diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same." And in order that, "as a scribe instructed unto the kingdom of heaven, you may bring forth out of your treasure things new and old," you will require much time for study. Every branch of human knowledge may furnish the preacher with suitable illustrations, and time will not be wasted, which is so employed as to improve the tone of your pulpit ministrations, and to make them more interesting and profitable to your people.

But I am aware, my brethren, that many of you are so situated that your time for study is very limited. From the nature and extent of your Parishes, if you give due attention to that essential portion of your work, the visiting from house to house, exhorting those who are in health, as well as the sick and dying, you have little time at your own disposal. Unfortunately too, your parishioners do not generally consider the difficulties in this respect, of a clergyman whose flock are scattered over a wide extent of country, and are much too prone to take offence, if they think they are not visited often enough. I do not know, that these evils can be completely remedied, until the increase of population, and of wealth, shall enable us to divide and subdivide many of the missions, so that by devoting some hours daily to Parochial visiting, the Pastor may be able to visit all his parishioners at stated intervals, and still may have time for the studies required for his efficiency. Your minds too must frequently be distracted by domestic cares and anxieties, and, even while you strive not to be anxious about the morrow, thoughts of your families will intrude, if you have not the means of providing for them. If the people were wise, they would be much more careful than they usually are, to see that their minister is regularly paid what is due to him, for they cannot have the full benefit of his energies, while he is troubled by pecuniary embarrassments, or obliged to do for himself many things which would be much more properly done by hired labor, if he could afford to procure it.

Nevertheless, time *must* be found for study, if you are to

be efficient ministers,—and especially for the study of the word of God. Here is a mine, whence an inexhaustible supply may be extracted, and all other learning will be useless, with reference to the great object of the ministry, unless we are conversant with the Scriptures, which, “given by inspiration of God,” are “profitable for doctrine, for reproof, for instruction in righteousness.” I fear that some of us, who ought to be prepared to instruct those committed to our charge, in the “deep things of God,” are content to continue year after year merely setting forth the same elementary truths, with little variation in form or in substance. And this *must* be so, unless by study we enrich ourselves with fresh treasures, to be imparted to them. To Timothy the exhortation was addressed: “Till I come, give attendance to reading, to exhortation, to doctrine; meditate upon these things, give thyself wholly to them, that thy profiting may appear to all;” and if this was needful for *him*, much more needful must it be for *us*. Some may talk very fluently, whose knowledge is very shallow, but they will not instruct their hearers.* Studies before ordination are generally little more than preparatory, and he who contents himself with what he has previously acquired, will find very soon that his stores are exhausted.

Among the cheering signs of progress in this Diocese, I am thankful that I may again mention, with much satisfaction, the attention paid to the condition of our churches, and the many improvements visible in them;—some of those lately erected being as perfect specimens of Ecclesiastical architecture as we can expect to have, while our material is wood, and our means are limited. I do not say that these are positive proofs of vitality and growth in grace, for much attention may be bestowed upon the material fabric,

* The first requisite to the office of a teacher is a very large knowledge. The very name of his office implies this: he must be “apt or fit to teach.” And this he cannot be, unless he be well learned and instructed himself, and furnished with a plentiful measure of divine knowledge. God himself requires that “the Priest’s lips should keep or preserve knowledge.” Methinks the expression is more emphatical than is ordinarily conceived. It seems to imply that the priest should be a kind of repository or treasury of knowledge, richly furnished with knowledge himself, and able also abundantly to furnish and supply the wants of those that shall at any time have recourse to him for instruction. And therefore it presently follows, “and they shall seek the law at his mouth.” Yea, the words impart that the priest should be a treasury of knowledge not to be exhausted.—*Bishop Bull’s Sermon. VI.*

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where the spiritual edifice is in a deplorable state; but on the other hand, I am sure that no one who loves the house of the Lord his God can witness without pain any signs of neglect. If it is right to set apart buildings, for the worship of God, of which the distinctive features are to remind every one who enters, of the object to which they are dedicated, it is right also to make them to the best of our ability, worthy of that object. It is very painful to hear people object to expenditure for beautifying our churches, who spare no cost upon their own dwellings, and I am thankful that the congregations appear to be ready to listen to their minister's representations of the need of improvements, and to carry into effect his suggestions. I am happy to be able at length to inform you that, with one exception, the last of the many massive structures by which the Communion Table was shut out from the congregation, has been either removed or altered, so as no longer to obstruct the view, and I believe that the change is now generally approved, however much it may have been, in some instances, previously opposed.

You cannot give too much attention to every thing connected with the house of God and the services celebrated therein. Some may affect to despise externals, but we cannot afford to dispense with them. He who knows the requirements of our nature, has provided for them by his own institutions. If He had not been pleased ordinarily to use means, and instruments, we might have supposed that He would not approve of external aid, and that our spirits might safely be left to direct supernatural influences; but He has provided human agency, the ministry that man may act upon man, the written word, the holy Sacraments. We must meet the wants of man as he *is*, not as we fondly imagine that he ought to be, and it is our duty, to the utmost of our power, to take care that the external influences shall assist and not impede devotion. The effect of our services differs much according to the manner in which they are conducted. Where the clergyman merely reads through a form, in which he apparently feels little interest, the congregation will be weary of a mere formal service, but if his own heart be warmed by the sacred fire, if he feels the force of the words he utters, the congregation also will feel that our forms are by no means formal, that they are the true expression of the feelings of the devout worshipper.

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for prayer, and that the worship of believers should be joyful as well as reverential. And while we confess and ask pardon for our sins, even in these supplications we should be cheered as believers by the promise, that "if we confess our sins He is faithful and just to forgive us our sins." Some persons mistake slowness and dullness for solemnity; but a heavy manner, and a drawling tone, will be much more productive of drowsiness than of any peculiarly devotional feeling in the congregation; and the thoughts are much more likely to wander, when in advance of the reader, or preacher, than even when he is too rapid for them. The general effect, however, is still worse when there is any appearance of hurry, or room for suspicion that the minister is anxious to be released, as soon as possible, from a wearisome duty. And withal you will do well to take means to ascertain, from time to time, whether you are distinctly heard by the whole congregation. "I should not have thought it necessary," says the author of *Ecclesiastes Anglicanus*, "to notice so obvious a truth, but for the very common neglect, or forgetfulness, amongst preachers in this most essential point," and I may adopt his words as applicable to ourselves, for I have been surprised and pained, by hearing some of you unconsciously reading and preaching in a tone almost inaudible to persons at all dull of hearing, or seated at the end of the building in which we were assembled. Attention to this matter is especially necessary, when you have to address those who are more accustomed to manual labour, than to listen to a speaker, and who live much in the open air; for then—unless your voice is sufficiently loud and clear—your words will merely fall upon the outward ear, without reaching the understanding.

Some of these things may appear too trivial to be thus noticed, but nothing is to be accounted trivial which affects, in any way, the efficiency of the minister. Comparatively, however, we admit that they are of minor importance, and I desire now, in conclusion, to direct your attention to that which is absolutely essential. Let us before we separate, my brethren, briefly consider together our heavy responsibilities, and what is required of us. Souls are committed to our care, and we are to answer for every one of them, souls for which Christ died, so precious in his sight that, for their salvation, the Lord of glory endured the agony in the garden and the sufferings on the cross. We are "to feed the Church

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of God, which he hath purchased with his own blood." By what means shall we be qualified to say with the Apostle, "I am pure from the blood of all men?" In order that we may "take heed unto the flock," we must first take heed unto ourselves. Our duties will be burdensome, unless our hearts are influenced by love, and we are imbued with that spirit by which our Lord was led "to seek and to save that which was lost."

Our labors may indeed be made very light, and there is no calling of which the labor depends so much upon one's own self. There is a certain routine which cannot be avoided without the imputation of palpable misconduct; but these are a very small portion of the pastor's duties, and he whose heart is in his work will be constantly contriving means for making his ministry more effective. We are to "watch for souls," (literally as you know to be sleepless, to be incessantly on the watch,) so that we may save them from the jaws of the devouring lion. We have not only to feed those who are within the fold, confiding in our care, but also "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." And then what wisdom, what judgment, is required in order to adapt our method to the character and circumstances of each individual! The warnings addressed to the impenitent may cause the broken-hearted to despair, while the words of comfort and consolation suitable for the humble penitent, may be appropriated to his own injury by the hardened or self-righteous. As we reflect upon these things, and think of the admonition addressed to us, at our ordination, "If it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue;" we cannot but exclaim, "who is sufficient for these things?" and we can only be saved from despair by the application to ourselves of those gracious words, "my grace is sufficient for thee, for my strength is made perfect in weakness."

The most essential qualification for the ministry is, the experience of the love of God and the work of the Holy Spirit in our own souls. We shall produce little effect, if we merely communicate theories. We must be able to "speak that we do know, and testify that we have seen." To use the language

of an eloquent prelate,* in his "Addresses to the Candidates for Ordination" which may be profitably studied by every clergyman, "You must know God, if you would reveal Him; and this may teach you what your daily life must be, if you would be His faithful witness. You must live near to God, if you would know Him, so as to be able to declare Him, and you can only thus live near to Him by loving Him; and love which opens the blind eyes so that they see Him, is His gift. It is love which places you in the cleft of the rock, as He passes by. Yes, ever remember it,—love is His gift,—His gift to those who wait on Him. Without it, everything else is vain; and it can from its own treasures supply everything beside which you may need."

And in order that you may thus live near to Him, you must be much in communion with Him. I have said, that time must be found for study; much more must it be found for prayer, and the very impediments to study, to which I have referred, furnish many of you with facilities in this respect. Your long solitary drives, in which so much time must otherwise be lost, may be made your most fruitful and profitable seasons, if you habitually improve them by meditation and communion with your God.

I have spoken of the necessity of study of the Scriptures, in order that we may teach others; but let us not be content with this :—we must constantly study them also for our own benefit, that we ourselves "may grow thereby." There is a mode of studying the word of God, as we would study any other book, whereby we may obtain a very accurate knowledge of its contents, and may be always prepared with references and quotations, while our own spiritual growth is not at all advanced thereby. But if we study it, primarily with a view to our own profit, our congregations also will derive greater benefit from the results, than if we had thought only of their edification. We are "continually to pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost, that by daily reading and weighing of the Scriptures, we may wax riper and stronger in our ministry." And further, we must "let our light so shine before men, that they may see our good works and glorify our Father which is in heaven," endeavoring to "sanctify the lives of ourselves, and our fami-

* The Bishop of Oxford.

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lies, after the rule and doctrine of Christ, that we may be wholesome and Godly examples and patterns for the people to follow." If we do this, our lives will preach more powerfully than our sermons; if we do not, our preaching will be all in vain.* Every one exercises an influence upon those around him, for good or for evil, and this is more particularly the case with the minister. But let us strive to be, what we desire to *appear to be*, and the unconscious influence thus exercised will be much more effective than that which flows from any studied pattern, however correct. The assumption of the appearance of having arrived at a higher degree of holiness than we have actually acquired, will be injurious to ourselves, whatever it may be to others, as it will tend to self-deception. If we are indeed led by the Holy Spirit, his fruits will be manifested in us; but if not, we only act a hypocritical part, however good our intentions may be, when we endeavor, for the sake of our people, to appear as if we were living under his influence.

"We are ambassadors for Christ;" we hold a commission from the King of kings. Oh let us strive to be worthy representatives of Him, in whose stead we are to proclaim the word of reconciliation. And let us take heed to deliver faithfully the message with which we are entrusted, forgetful of self, seeking not the praise of men, but anxious only to please Him who hath called us, and to be working together with Him. We cannot escape our obligations, we cannot divest ourselves of our commission if we would. Woe unto us if we preach not the Gospel. Let us then devote ourselves, body and soul, to the work. Surely we cannot be slothful, we cannot be unfaithful, if we bear continually in mind, on the one hand, the miserable condition of him who, "after preaching to others," shall himself be "a cast-away;" and on the other, the glorious recompense awaiting him, who, when the time of his departure is at hand, can say, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me, a crown of

* The priest that is not "clothed with righteousness," though otherwise richly adorned with all the ornaments of human and divine literature, and those gilded over with the rays of a seraphic prudence and sagacity, is yet but a naked, beggarly, despicable creature, of no authority, no interest, no use or service in the Church of God. The unholy preacher, let him preach never so well, discourseth to little purpose; there will be no life in his doctrine, because his life is so destitute of the Spirit of holiness; he will sooner damn his own soul than save any man's else.—*Bishop Bull.*

righteousness, which the Lord the righteous Judge shall give me at that day." God grant unto each of us such grace, that we may be able thus to speak with humble, and yet steadfast, confidence, relying solely on "the merit of our Lord and Saviour Jesus Christ, and not on our own works or deservings."

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APPENDIX.

THE OFFERTORY.

AT the late Session of the Diocesan Assembly it was *unanimously resolved*, "That the Bishop be, and he is hereby, requested to recommend the general adoption of the Offertory, as a substitute for subscription lists, for the support of the clergy."

In compliance with the above resolution, I *again* recommend the adoption of the weekly offertory, wherever it can be substituted for other modes of collecting the sum required for the maintenance of public worship. Four years ago I recommended this method, and its advantages have been proved by the experience of several Parishes. I am aware that, in some of our Missions, there is little, if any, money in circulation except at one period of the year; and in such places it may be necessary to adhere to the subscription lists, but where the people, although poor, are constantly earning small sums, the offertory system will be far more productive, as well as more satisfactory, than any other. Its success, however, will very much depend upon the manner in which the people regard their contributions. Our Lord has classed together alms-giving, prayer, and fasting, and has promised a reward to the right performance of each of these duties; and His apostle has taught us that "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." If your congregations are taught in accordance with the Scriptures, and present their offerings with the belief that they are giving "to the Lord and not to men," they will give much more cheerfully and liberally than they will otherwise. In some churches the offertory sentences are read, and the collection is taken, *before* the sermon in the morning; but this is wrong, and the offertory should always be immediately followed by the prayer for the Church militant, in which we beseech God "mercifully to accept our alms and oblations."

There is, in England, a growing feeling in favor of this mode of collecting funds for our Church purposes, and some interesting communications respecting it were made to the Church Congress at Oxford, last July. In due time, it will doubtless be adopted by most of our congregations, but this is a matter in which they ought to be consulted; and I would caution you against attempting to introduce it where there is any strong prejudice against it. Take pains to remove their prejudices by instruction and explanation, and they will themselves probably soon desire its introduction. We are persuaded that none who may be induced to try the experiment will wish to return to the old methods of raising money. That you and your flocks may be reminded that I, long ago, expressed these same sentiments, I subjoin an extract from my last charge, instead of adding any fresh observations:

"It is greatly to be desired that as far as possible all collections may be taken in the Church, and formally presented upon the Holy Table. At the last Meeting of Convocation in England, there appeared to be a general feeling that this would be the most effectual, as it is undoubtedly the most becoming, mode of collecting, and a resolution was adopted by *both* Houses, that 'weekly collections should be made, that so even the poorest members of the church may have the opportunity of contributing on the Lord's day according as God hath prospered them.' And this feature of such collections is not to be overlooked, for the poor have a right to enjoy the privilege of offering to God according to their ability as well as their richer brethren. In subscription lists they would be generally passed over, but when a collection is taken in the church, the smallest coin may be given; and remembering the gracious approval of the widows mite, we feel that we are doing a wrong to the poor, if we do not afford them the opportunity of giving to God even out of their penury."

"It is true that under this system some will perhaps give much less than if their names were written down and the amount of their contributions known to their neighbours, but this is in its favor, for what is given will not be given grudgingly or of necessity, there will be less admixture of worldly motives, and we may expect a richer blessing from Him who searcheth the hearts, and the sincere worshippers will be much more anxious to do to the best of their ability than under other circumstances. Some nominal Christians will

always be found, content with offering to God 'of that which doth cost them nothing,' wishing to have the benefit of the ministrations of the Gospel, but still more anxious to have them as cheap as possible. Such must be warned, that they will derive little benefit from their lip service, that in attempting to defraud God they will impoverish their own souls."

NOTE TO PAGE 8.

THE joint Committee of the Houses of Convocation last year reported as follows:

"We recommend that his grace be requested to convey to the most Rev. the Metropolitan Bishops, of the various provinces constituted within Her Majesty's dominions abroad, the expression of the earnest desire of the Archbishop and Bishops of the Province of Canterbury, that they, and the clergy and laity under their charge, would seek by all lawful means to maintain throughout our Church, as through the blessing of God it extends its borders, the most complete unity in doctrine and discipline; and to suggest to them the following general rules as essential to the maintenance of the same:

That saving such matters as are plainly indifferent, and therefore liable to be changed from time to time, according to local expediency, no alterations affecting doctrine or discipline be finally adopted by any Diocesan Synod, until the same shall have been confirmed by the Synod of the local province; nor be finally confirmed by the Synod of the local province, until the judgment of the Church at home shall have been expressed thereon. Provided it be understood that nothing is hereby meant, in prejudice of the right of Diocesan or Provincial Synods to frame their own bye-laws, for the local adaptation and enforcement of the discipline now in operation, under other conditions, in this Country; and for the accommodation of the authorized services of the Church at home, to such special circumstances as may arise in the Church in distant parts."

The next regulation is omitted, as it refers to Missionary Bishops, and does not affect us.

