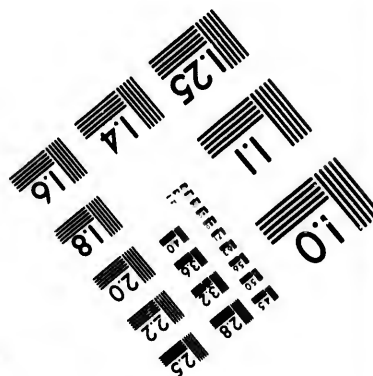
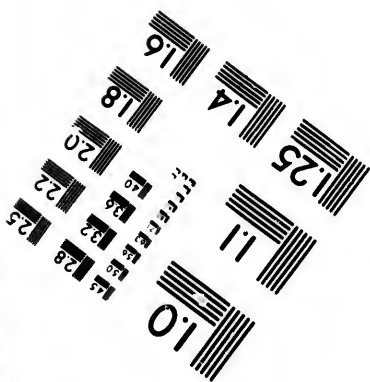
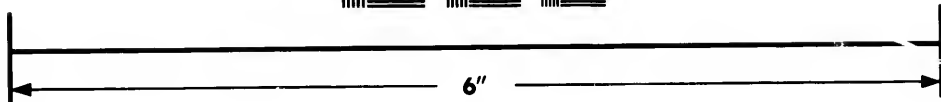
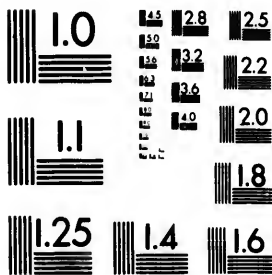


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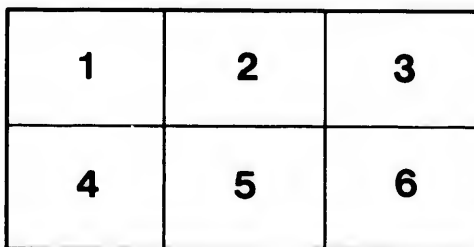
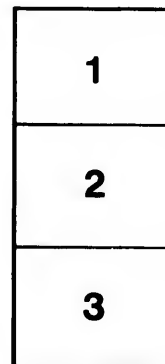
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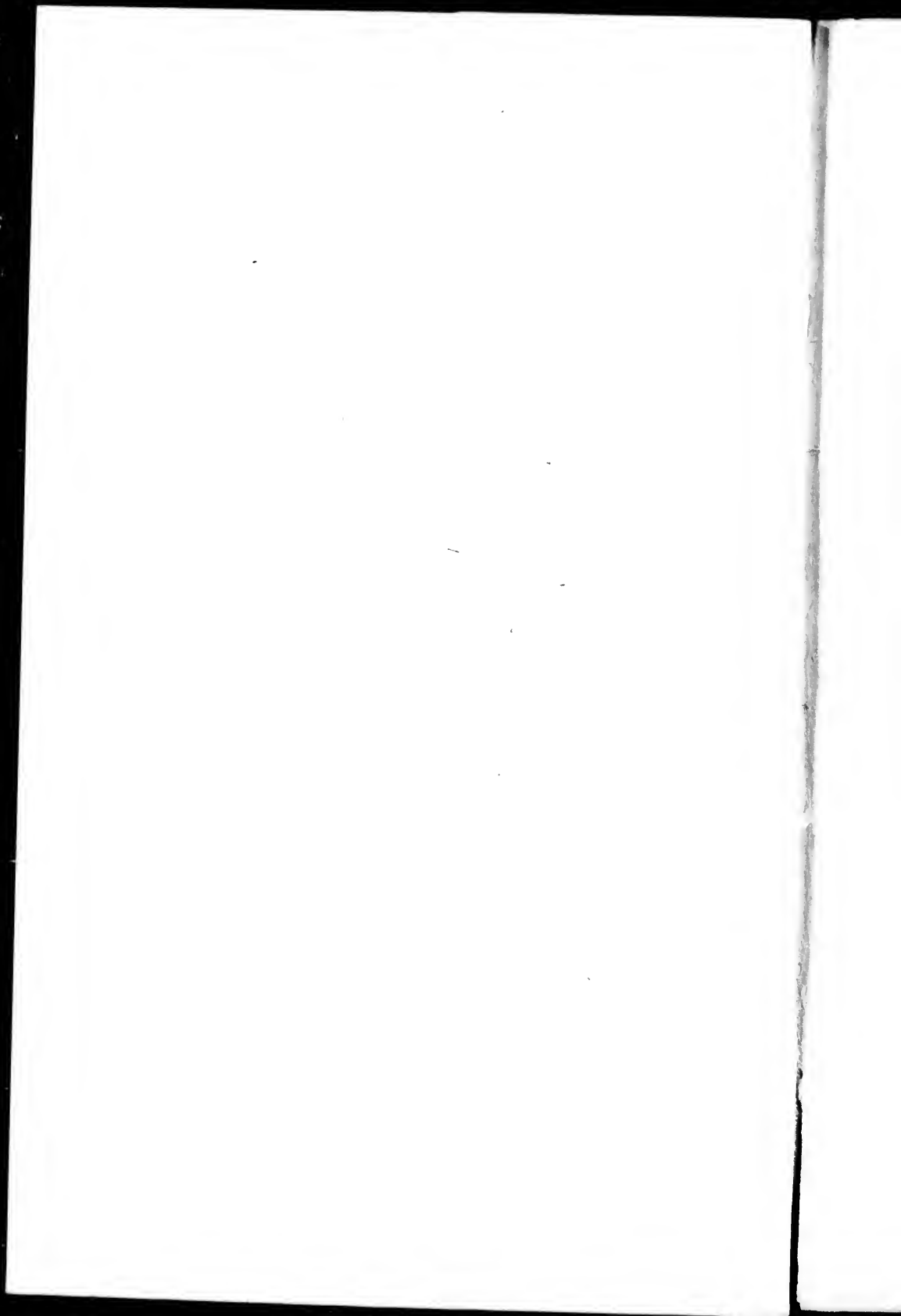
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C H A R G E

DELIVERED TO

THE CLERGY

OF THE

DIOCESE OF TORONTO,

AT THE VISITATION

IN JUNE MDCCCLXVII.

BY

JOHN

LORD BISHOP OF TORONTO.

TORONTO:

PRINTED AT THE DIOCESAN PRESS.

1847.

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CHARGE.

MY REVEREND BRETHERN,

Three years have elapsed since I last addressed you from this place. During this period much has occurred in favour of the Church, for which it becomes us to be thankful, and nothing of a calamitous or unexpected nature, that can seriously impede her future progress.

It is indeed delightful to behold the affections of our people embracing with so much pious cordiality and increasing knowledge her distinctive principles, and with what correctness they are beginning to appreciate the beauty and efficacy of her forms of order and worship, with which we feel that there are none to be compared in point of Scriptural authority, ancient usage, and intrinsic excellence, in promoting the growth of living Christianity.

We readily grant that the forms and ceremonies used in the celebration of Divine worship are not, properly speaking, religion itself; but they are, nevertheless, essential to its healthy existence and to the continuance of the visible Church, and were they removed, it would gradually disappear from the face of the earth.

But although the claims of the Church in our favour and affection are now more generally acknowledged, and the progress she has made in this Diocese, during the last three years, be very encouraging, we have yet to confess that, owing to circumstances over which we had no control, the number of our Clergy has not increased so rapidly as we had reason to anticipate.

Since we last met we have, from deaths, removals, and various casualties, lost about twelve Missionaries, and this has, in many ways, put us to great inconvenience: leaving

parishes long vacant, disappointing reasonable hopes of obtaining a resident Minister, and preventing the appointment of so many Travelling Missionaries, as we had intended and have the means of supporting.

Even the growing prosperity of the Mother Church at home, for which we bless God, daily operates somewhat against our progress, because it creates so great a demand for Clergymen, that few are disposed to take up their lot with us in this distant Colony. Indeed, so long as there is so great an opening in England, it is not very clearly the duty of those brought forward to the Church in that country, to look to distant Colonies to discharge the functions of their Ministry.

In the meantime, our wants and spiritual destitution are increasing as our new settlements extend; and every advance we make in the waste places, only opens new fields of labour, and excites the still more distant settlers to make urgent applications for holy ordinances and a divinely constituted Ministry.

A brief inspection of the map of the Diocese will give us some faint conception of the present extent of this spiritual destitution. We have about three hundred and fifty organized townships, each containing about one hundred square miles, or space sufficient to constitute fifteen or twenty English parishes, and we have only one hundred and eighteen Clergymen, including two now past duty, and three who, having no cure of souls, are employed in the higher departments of education, but are always disposed to give such services as are in their power. We have therefore two hundred and thirty-seven townships, or more than two-thirds of the whole Diocese, with no resident Clergymen. In none of the districts (twenty in number) have we so many as one for every township. In the Wellington District, containing twenty-seven townships, we have only one resident Clergyman, and occasionally the services of a Travelling Missionary. In Victoria District, with twelve townships, and the Ottawa District, with ten townships, we have only two Clergymen in each. In the

Huron District, there are only three Clergymen for twenty-one townships. Now, in each of these three hundred and fifty townships, one Clergyman might find ample employment, and in many of them three or four.

This Diocese is now supposed to contain upwards of six hundred thousand inhabitants: of these it is believed that one-third at least, or two hundred thousand,—scattered indeed over all the townships, belong to, or are favourable to, the Church; and could we embrace them all in our ministrations, we should in no long time have the great majority of the whole population, for when the Church is beheld in her simplicity, fulness and beauty, she obtains the preference in every well-constructed mind; but owing to the fewness of our Clergy, we are in danger of losing many who might, under other circumstances, have become our sincere friends and supporters.

Our need of a great increase of Clergy is so pressing, that we hail with joy the magnificent scheme now brought to bear, in the establishment of a Theological College at Canterbury, for the express purpose of educating young men for the Colonial Church: yet the Colonies are so many, and their territories so extensive, that this noble Institution can furnish but a very few for each, and by no means supersedes local seminaries of the same kind. It will, nevertheless, be in many respects exceedingly useful; it is a new link of grateful attachment to the Church at home, for it shews that she does not forget her distant children, and a sprinkling of young Clergymen coming among us from England, from time to time, will awaken many pleasing associations, and provoke us to new exertions.

Our Diocesan Theological College, I am happy to say, is in a very satisfactory and flourishing condition, both as to the number pursuing their studies, and the promise of usefulness and efficiency, which, as the result of the instruction they are receiving, they happily evince; yet the number of students presenting themselves is by no means so great as could be desired.

For this, indeed, in a Colony like this there are many causes. From continual immigration, the state of society is not so settled among us as in older countries. It takes a long time before our people recover from the struggles and privations incident to their new position, and it is not unnatural that there should be among them a desire to guide the minds of their youth to such employments as tend most rapidly and effectually to advance their physical improvement and social comforts. This will account for the fact, that so few from amongst the settled inhabitants of the Province, of that class from which candidates for the Ministry are in other countries usually derived, are found to offer themselves for that sacred office.

Hence it becomes the more necessary to encourage what, in Colonies, may be termed the middle classes of society; that is, the sons of respectable farmers and tradesmen, who, if they should be furnished in other respects with the requisite qualifications, are more likely to be able to contend successfully with the toils and difficulties incident to Missionary life in this Diocese, and to be content with the very frugal provision allowed them.

There is, however, another class of persons whom, in reference to this great object, it is particularly desirable to encourage. It is well known that amongst the emigrants from the Mother Country there are many families who have occupied respectable stations in society, and who have been induced to leave their native land mainly from the hope of securing to their children, in a new and less populous country, a decent provision and satisfactory settlement in life. Many of these naturally direct their attention to the learned professions, and some to the sacred Ministry. It is likewise a fact not to be overlooked, that a considerable number of those who are looking for a comfortable maintenance in the Colonies are the sons of Clergymen, settled in various parts of the United Kingdom, whose means have not enabled them to do more perhaps for any of their children, than secure them a good

education at a Grammar School. To these different classes we are anxious to give every encouragement in our power to induce them to consign one, at least, of their sons to the Church. But I need not dwell on the excellence and importance of this object, for which I have twice solicited the assistance of the Diocese, in addition to the munificent grant of the Society for Propagating the Gospel in Foreign Parts, because nothing can be more obvious than our need of additional labourers, while experience has fully proved that, without such assistance as we have been in the habit of extending, we shall find it difficult and perhaps impossible to ensure even a small supply of candidates for the sacred Ministry in the present state of this Colony.

In thus calling your attention to our need of a great increase of our Clergy, we must not be unthankful for the measure of success which God has vouchsafed us since the last visitation, as if we had made no addition to our ranks. At that time our number was one hundred and three; now, as already stated, we have over one hundred and eighteen, and have at this moment the means of employing, from our own resources, twelve or fourteen Travelling Missionaries. Our prospects, however, of a speedy increase, to any great extent, are not as yet sanguine. Next year the very able and learned Professor of Divinity in the University of King's College expects to present four or five candidates for Deacon's orders, and perhaps as many may come from Cobourg. Although it may be said, what are these among so many townships, we ought not to think lightly of the day of small things.

Since our last meeting in June, 1844, I have visited every Mission in the Diocese. Not having included Woodstock, Blenheim, Wilmot, Stratford, and Zorra, in my former visitation, I held Confirmations in them respectively soon after we separated, and found them, and more particularly the first, namely, Woodstock, of great promise. In the summer of 1845 I visited the Districts West of Toronto, as far as the Malnetoahneng Island, Lake Huron, and returned by the

way of Owen's Sound. In the summer of 1846 I travelled through the Districts of Niagara, Simcoe, and the Home, and all those East of Toronto. The time occupied, and the continuous and great intensesness of the heat in 1846, were rather beyond my strength, and warned me of the necessity of dividing the Diocese into three parts, instead of two, an arrangement which becomes the more requisite, from the extraordinary increase of Missions and Stations, at which my visits are desired. During my first visitations, in 1840 and 1841, I confirmed at seventy-four stations, scattered over an immense surface; in 1842 and 1843 they had increased to one hundred and two; and in 1845 and 1846, to one hundred and ninety-seven. Hence, you perceive that my stations, during those years, had increased ninety-five. Here it may be proper however to remark, that some of these last were rather stations of exploration, such as my journey to Owen's Sound, and other back settlements, that I might make myself better acquainted with the country and inhabitants, and shew our Travelling Missionaries that I called upon them to undertake no labours which I am not willing to share. Some of the stations, as the country becomes better cleared and opened, and the roads more tolerable, may be joined for Confirmations, so as to economize labour; but this can only be done to a very limited extent, although it may be sufficient to prevent so great an increase under this head during the next three years. The number confirmed, in the course of my recent visitation, was 4358, which only exceeded the former by 679. This may be considered a less increase than might have been expected from the rapid growth of our population from immigration and natural causes. It is, however, necessary to remember, that the number of grown-up and elderly persons, who came forward during my first Confirmation journies, has greatly diminished, and that the candidates now more generally consist of young persons. In respect to immigrants, many are confirmed before they leave home; and where it is otherwise, the mass of them proceed to the newest settlements,

and do not for some time come within my range of travelling, extensive as it is, nor can they be reached with advantage, till some kind of roads or paths are made, even by our Clergy, active and laborious as they are.

It is very pleasing to remark, that a very great change has been for some years gradually manifesting itself in regard to the holy ordinance of Confirmation. Our people now almost universally believe and recognise it to be an Apostolic institution, and, to all who receive it, a most beautiful and impressive consummation of their baptism.

The frequent administration of this interesting ceremony has been especially blessed throughout the Diocese, and has had the most salutary effects upon the minds of many, whose views of the true foundation and principles of our Church were very confined and unfruitful. Following up the holy conceptions and aspirations which the frequent witnessing of Confirmation is calculated to produce, they have formed more correct opinions of the sacred functions of the Church of God, in her divine appointment to regenerate man and to mould him for heaven.

As an Apostolic ordinance, the Scriptural warrant for Confirmation is more generally admitted and appreciated. Our congregations feel it to be a most solemn and profitable renewal of their baptismal vows, and the taking possession of all the gifts and inheritance of the first Sacrament, with a full understanding of their infinite importance. They are farther taught to feel that it is the proper introduction to the holy Communion, and bestows upon them a blessed fellowship with the Church in all ages. Nor is it a small advantage to the pious mind, to have thus enjoyed an opportunity, at which the faith and obedience to Christ, promised for him by the lips of others in early infancy, shall be pronounced by his own; and that before he is admitted to the full privileges of the Church, he should have given this testimony publicly before God and the congregation. Hence Confirmation, being much better understood, has taken a far deeper hold on the hearts

and minds of our people than it used to do. It is more felt in its spiritual application, and more affectionately valued by spiritual minds.

The return of seasons of Confirmation is looked for with much anxiety and satisfaction, and may be considered the great harvest of the Church. At no time do our services appear with greater loveliness and interest, except perhaps at the infant baptism of innocence and beauty, than when a band of young Christians come forward to confess the faith of Christ crucified, and their readiness to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto their life's end.

"I was delighted," said one of the most promising of my younger Clergy, "to hear many of my congregation observing that they were much affected at beholding the ordinance of Confirmation administered for the first time, displaying as it does the Episcopal authority, which is one of the marks of the Catholic Church. In one case, where I had been unable to persuade two young persons in a family to become candidates for Confirmation, they expressed great sorrow, after having witnessed the ceremony, that they had not yielded to my advice, and professed their determination to be confirmed, God willing, at the next opportunity."

The progress of the Church Diocesan Society in promoting the extension and endowment of the Church in this Colony, was brought so fully under your notice yesterday at the annual meeting, that it is not necessary that I should dwell at any length on the subject. Our people are everywhere more sensible of the duty of giving of their substance towards the permanent support of religion. The offertory is becoming more general and effective, and wherever it has been introduced with a christian spirit, it has been attended with a visible blessing. How such a legitimate mode of contributing to the support and extension of the Church in this Diocese, in which we resemble in so many things the Church of the first age, came to be questioned by any one, can only be

accounted for from inattention to the true nature and character of the Christian religion. What, it has been said, shall we, after a pathetic sermon destroy its effect by the jingling of money. Such a profane sarcasm could never have proceeded from a well constituted mind, because the charity called forth is one of the best means of shewing that the preacher has made the proper impression upon his hearers. He has opened their hearts to the temporal and spiritual wants of their fellow creatures, and made them eager to give God his portion. "Now abideth faith, hope and charity, these three, but the greatest of these is charity;" for when faith is swallowed up in conviction, and hope in eternal blessedness, charity, or love, the bright image of God, burns in the bosoms of the redeemed for ever.

In this respect the Church Society has done much; and when the parochial system is judiciously carried out, by the Clergy joining and helping one another, the most happy results are sure to follow.

We are, as the first Christians, struggling to maintain and extend the truth; and for this purpose we are essaying to plant a Church in every neighbourhood. Now this can only be done by contributing of our means, and that not grudgingly, but liberally; and there should be no delay, for if we do not lay a permanent foundation for the Church and her ministrations through the Diocese during the present age, thorns and briars will grow up, and a generation will succeed us who know not God. Great then, my brethren, is our responsibility, and fearful the guilt of those who neglect and discourage this labour of love.

It is scarcely necessary to answer the unsound objections of those who reject the offertory. Is it because their people are unfavourable? or because it will produce but little? We reply, it is a part of the public worship of God, sanctioned and practised by the Apostles, and enjoined by the Church; and we may with the same propriety oppose any other portion of Divine worship as this, and so banish religion altogether

from the land. Have these objectors been at pains to explain this duty to their people—have they called attention to the Scripture sentences of the offertory in the Prayer Book—have they taught that charity is the brightest of the Christian graces, and that its diligent practice is made the ground by our Lord himself of a favourable judgment at the last day? Let us all feel that any serious neglect on this point, and especially in a new country like this, must be very fatal in its consequences, and that the responsibility rests chiefly upon us. Let it be seen that in this we are not seeking our own advancement and interest, but the glory of God.

Charity, be it remembered, though the brightest among the constellation of Christian graces, requires like every other virtue to be cherished and encouraged, and then it expands more and more in force and energy, and though still a duty it becomes a delight. Its meaning is not to be confined to almsgiving; for it is meant to promote and support every institution which may contribute to the health of the body and the soul. It should also in its beneficial effects be illustrated by examples, that its beauty and excellence may be the more deeply impressed upon the hearts of our people. The members of our Church should be taught never to come to Divine worship empty handed; and again and again should they be reminded of this important duty, which so strongly connects our devotion to God with kindness to man, and it should not be forgotten that a small exertion on the part of our people at the present time, would be more effectual than ten times the same exertion a few years hence. Suppose that in this Diocese sixty thousand families belong to the Church. Were each of these families to dedicate to the service of God a few acres of wild land, some giving more, some less, as God has enabled them, but, on the whole, averaging eight or ten acres each, it would form an endowment sufficient to establish, in time, three or four parishes in every township. Now, this is an effort which every one will readily acknowledge to be of no great magnitude, for an acre of land

is of little value at present, and yet how mighty the results it would produce, and of what infinite importance to the country. It would enable the Church, with the other growing means at her disposal, to carry her holy ministrations to her children in every part of the Diocese in all future time, however numerous they might become. Some such effort as this, you will be pleased to learn, is in contemplation, and the detailed information necessary to put it forward, with hope of success, is now collecting; and even if partially successful, it will prove a good beginning, and, when fairly put in motion, it can be gradually carried forward as opportunity serves. For it is not a work to be completed in a day, or in many years. It is our duty to do all we can, and to leave the final issue to a higher power.

Nor, if we look at the ways of Providence, can we consider this issue doubtful. The Bishop of London proposed to build within the metropolis fifty Churches, and it has been proceeded with in a true Christian spirit, and will soon be accomplished. To build the like number of Churches required, a century ago, the whole influence of Government. The Bishop of London's proposal was a great definite object, and the building of the first Church silenced all doubts as to its practicability, and now that it is nearly completed, there will arise an assurance that the three or four hundred Churches still required in that immense city, will in due time be erected. So far the holy work has been blessed, and it would indeed be strange were it now to cease; but it cannot be. The holy impulse has been given,—a glorious emulation excited,—the benefits are already visible and striking, and the task, gigantic as it may appear, will be accomplished. Why then should we despond and tremble for the success of our plan? In all collective undertakings, the first step, or, more properly speaking, the first act of faith, is the germ of all that succeeds it, because the pledge of actual consummation. Therefore, the first testimony, in holy confidence, to our scheme of extending the Church through the Diocese becomes to us an

assurance of final triumph. Let no one start in despair at its magnitude, or think lightly of the day of small things.— Think of the late Mr. Wilberforce, standing almost alone in the British Legislature, in his first attempt to abolish the slave trade, when assailed with the scorn and fierce opposition of almost all around him, and his glorious triumph. Now, our object is as much a Christian duty as the abolition of the slave trade; and the time, it is hoped, is not distant in the history of this Diocese, when all our people shall recognize, as a first principle and their first duty, to provide for the salvation of the souls and bodies of men, and that we have no right to build ourselves “wide houses and large chambers, and ciel them with cedar, and paint them with vermilion,” (Jer. xxii. 14), until we have built up houses of God for every portion of the Christian population of the land. Nor are we without the encouragement of example in this great undertaking.— On my return from visiting the missions west of Toronto, in September, 1845, I found a letter from the Lord Bishop of Ripon, the perusal of which dissipated in a moment the continued fatigue which I had been enduring for several months. His Lordship stated, that “he had the pleasure to inform me that some munificent individual, entirely unknown to him, had deposited in his hands the sum of five thousand pounds sterling, which the donor wished to be appropriated to the building of a Church in the Diocese of Toronto, to be called The Church of the Holy Trinity; the patronage to be left entirely to the Bishop of the Diocese, as well as the situation.” Sacramental plate, surplices, and all things needful, were at the same time promised, and have since been furnished.— The only condition imposed is, “that a yearly Report of the progress and circumstances of the Church is either to be printed in the Annual Report of the Society for Promoting Christian Knowledge, entitled, ‘Holy Trinity Church Report,’ or to be sent to the Rev. H. Swale, M.A., Little Yorkshire, who will shew it to the benefactor. I have not the most remote conjecture,” adds the Bishop, “who the

donor is." On consulting with several of my clergy and other friends of the Church, all of whom were filled with joy and admiration at this noble Christian manifestation of charity, they concurred with one voice that the free Church should be built at Toronto, by far the most populous city in the Diocese, and in a locality most likely to embrace the largest portion of the poor. This Diocese may be justly considered the great reservoir of emigration from the United Kingdom, and therefore its increase of population is extremely rapid, and of this increase Toronto naturally partakes more than any other town. Of the emigrants, many are of the poorer classes, so that a more valuable boon could not be conferred upon them, than that of building and endowing a free Church for their religious instruction. The great importance of the object which the pious and generous donor has in view is very much enhanced, from the fact that our Churches are commonly built by subscription, for which sittings and pews are in general stipulated, and although liberal provision is in most cases made for the more destitute class, often to the extent of one third of the whole Church, yet this, generous as it appears to be, is not always sufficient, hence we have no little difficulty in providing convenient room in our churches for the accommodation of our poorer neighbours. Moreover, it is refreshing to know that we have a sacred edifice, one of the largest and most beautiful in the Diocese, built expressly for the benefit and use of the poor, into which they can enter with sweet independence of mind and grateful feelings of heart to the pious donor that it is their own. It is farther proposed to attach to the Church a Free School, for the advantage of the children of the congregation and all others who may desire to avail themselves of the benefits it will offer.—The basis of instruction to be the Church Catechism, without neglecting those secular branches of education which are taught at schools from which religion is unwisely and wickedly excluded. Measures were immediately taken to find a site for the Church, eligible for the purpose intended, and to pro-

ceed without delay to its erection. In the selection of a proper site we met with some difficulty; several were offered, but they were not in the desired locality, and the price demanded by the proprietors of such as might have been deemed eligible, was so great as would have trenched on the wished for endowment. From anxiety on this subject, however, we were soon relieved by the Honourable John Macaulay, retired Lieutenant Colonel of the Royal Engineers, who bestowed upon us, gratis, the very spot which we had all believed to be the most appropriate, at an expense to himself of more than five hundred pounds. While we offer our warmest thanks for this generous and seasonable gift, we beg to acknowledge our obligations to several other gentlemen, who generously offered us sites, but which were declined, because not convenient for the object in view. But we have not done with our generous benefactor. The whole proceedings are clothed with something so delightfully holy, that to dwell upon them is to elevate and purify our own hearts and affections, and thus to produce similar fruit. In due time the sacramental plate for the Church, and also for private communion with the sick, with table-cloths, napkins, and surplices, &c., all of which are very much admired for their tasteful elegance, reached us in safety. But what created still greater admiration, and still deeper feelings of gratitude, were the magnificent gifts, and their beautiful appropriation, for rejoicing on the day of the Consecration of the Church, with which these things were accompanied.—First,—The donor desires that fifty pounds sterling be presented at the Offertory on the day of the consecration of the Church of the Holy Trinity, should the Holy Communion be then administered; if not, on the first occasion on which there is a Communion. Second,—That the same sum be offered to supply gifts and rejoicings for the poor on the day of consecration. Third,—That the sum of fifty pounds sterling be offered and appropriated for an Altar Cloth for the Church of the Holy Trinity. Fourth,—That the like sum of fifty pounds sterling be offered for the beautifying of the Font;

or should that be completed, for any internal decoration for the more devotional observance of Divine Service. Such a complete act of charity, and so thoughtful and delicate in all its arrangements, and descending with holy foresight to the most minute things which might in any way tend to the devotional objects of the gift, is scarcely to be found in the history of the Christian Church. Wealth is indeed a blessing, when it is thus devoted to so noble a purpose as the extension of Christ's kingdom.

But while we are most grateful to the donor who has thus provided for the spiritual instruction of our poor, it may not be out of place to mention some exertions among our own people, which have a kindred spirit, and may, by the blessing of God, provoke others to the like good works. The congregation of the township of Dunwich is composed of a few families, which are entirely rural in their manners and habits, and manifest the strongest attachment to the Church; of their zeal in her favour they have given many proofs. Though few in number, they have erected a neat Church on a plot of ten acres of land, without any assistance from other quarters. One individual, a farmer, gave eighty pounds towards its erection, another sixty pounds; while the land, and also a set of excellent books for the desk, were the donation of an aged lady of the congregation, now departed, who has left for the benefit of the Church a small legacy yet to come. They have lately built a commodious Parsonage House, and have added to their Church a handsome steeple, furnished with a large bell; and all this has been done quietly and without any bustle or apparent effort, as if they were matters of course. Is it not from this example evident that there needs only the same spirit to do the same in every populous neighbourhood throughout the Diocese?

The Church in the township of Westminster we owe to the vigorous and unwearied labours of Miss Watson, a lady who came to Canada principally with the view of establishing her nephews on land. On arriving in this township, where a pur-

chase had been made on her behalf, she found it unprovided with religious ordinances. Her first step was to appropriate ten acres of her farm for the site of a Church, Churchyard, and Parsonage; she then appealed to her friends in England for assistance in aid of her own and her neighbours efforts, and she has now the satisfaction of beholding her exertions crowned with success in a very commodious Church with a respectable congregation. A few such persons in each District, and their waste places would soon rejoice and blossom. In the township of Malahide we have a signal proof of what may be done by a single person, whose heart is in the work. Mr. Johnson has a large family, and is not a wealthy farmer, nevertheless he resolved upon building a Church on his own farm. The Church is almost completed, as he is determined to finish it without any assistance. This he says he had on his mind when he first came into the woods and settled on his land, and was an invigorating source of encouragement which never left him; and to this he attributes his continual health and gradual progress towards independence. It was, he remarked, a great undertaking for a poor man, but he and his family have done most of the work with their own hands; and he thinks he is in better circumstances than he would have been had he made no such attempt. This shews how much good a man may do, even in situations by no means promising, when sincerely disposed and heartily labouring for the honour and service of God. A very few such men could establish and endow a parish and not feel it a burthen, but a blessing, as Mr. Johnson now does.

It is with much satisfaction that I inform you that the Clergy Reserve Fund yielded, for the first time, a small surplus in 1845, and a like excess in 1846. This will enable the Society for the Propagation of the Gospel in Foreign Parts to relieve the distress of those Clergymen whose small stipends had been held in abeyance, and in whose favour I was compelled to appeal to the Church some years ago. The surplus for the present year has been so much greater than

for the two former, that it has enabled the Society to relieve your Bishop from his duties of the Rector of Toronto and Archdeacon of York, by granting a very moderate endowment for the support of the See. You will also be pleased to learn that the Provincial Government has greatly reduced the expense of collecting the Clergy Reserve dues, and have thus effected a material improvement in the amount received. Further measures, it is said, are in contemplation, so that the expense of collection may not in future exceed six per cent.; a rate as low as can reasonably be expected. For these valuable arrangements the Government of the Province deserves our best acknowledgments. Nevertheless, we have still to complain of the very low valuation put upon the Clergy Reserves, by which they are in a great measure sacrificed. It is true that the Inspectors are more to blame than the Government, but the practical evil is great, and ought immediately to be abated. It is indeed so outrageous that in some instances the Government have been compelled to interfere, but the general injury to the Church still continues. On the whole, while thankful to the present Administration for what in this behalf has been already done, we still feel that, to procure a just and fair valuation of the Reserves by honourable men, would, next to giving the Church the management of the small portion that remains to her, be a great boon, and enable her at no distant period to double the number of her Clergy. After all, our great desire continues to be, to acquire the management of what is left to the Church of the Reserves; and why this reasonable desire is not complied with, remains a matter of deep regret. The present sales of the Clergy Reserves are helping to make the fortunes of speculators, and religion in the next generation will be comparatively destitute of support; for it is plain that no other public provision will ever be made for it, than that which the Government and Legislature are now suffering to be wasted without the smallest public benefit. The late Lord Metcalfe (as indeed every honest churchman must be) was in favour of allowing

us the management and disposition of what remains to us of the Church property, by which we would be enabled to assign small endowments of land for the future support of parishes. In this way the extension of the Church would become permanent, and far greater than can ever be expected under the present defective management. Opposition to such a wise arrangement can only arise from selfish and unholy motives, and affords a melancholy instance of indifference to the progress and stability of religion. As to those who, under all circumstances, are against religious endowments, they know not what spirit they are of. The principle of religious endowments and establishments covering the whole land, and accessible to all the population both rich and poor, is not merely natural, but enjoined by God himself; it would therefore be idle as well as wicked, to argue with such opponents—men who forget that there was a national religious establishment in Israel, and that God, who is the same yesterday, to-day, and forever, can never sanction any institution that is wrong in principle. This religious establishment was ordained of God, received his constant support, and possessed throughout its long continuance the full weight of the Divine authority. Nay, it was recognized by our Saviour, and all its requirements strictly complied with by him while on earth, and by his holy Apostles, till superseded in its final accomplishment by the Christian Church. Did the enemies of permanent endowments and religious establishments revile only what is human, silence might be wisdom; but when we find them treating with the utmost bitterness and contempt a Divinely sanctioned principle, it becomes our duty to protest, and say, “O my soul, come not into their secret; unto their assembly mine honour be not thou united.” In no religious dispute is there perhaps such a perversion of the Scripture, as in that which relates to religious establishments. The fact that the Jewish Church was national, and in every way established by God himself, stands forth in such bold relief, that it implies a judicial blindness as great and still more wicked than that

of Pharaoh, to deny the consequence, that the Christian religion ought to be established by every Christian nation.

We are at the same time ready to admit, that mere endowments and temporal privileges do not of themselves contribute to the real strength and permanency of the Church; they may indeed serve a most useful purpose in scaffolding, upholding and carrying out her beneficent arrangements, but the true strength of the Church depends upon the faithfulness of her Ministry and the piety of her people. When the Church becomes corrupt, her enemies soon prevail; and in such circumstances no system of concession, such as bending to power and the forms of error, will sustain her from sinking beneath the weight of her transgressions. There is, therefore, only one way of upholding the Church of God and increasing her influence, and that is, the firm and simple discharge of duty on the part of all her members. To look for the strength and power of the Church in any thing but in the consciousness that she is doing her duty, and forwarding the lofty purposes for which she was ordained by her risen Lord, is altogether preposterous. Hence she must be ready, if true to her appointment, when duty calls, to sacrifice at once all those temporalities which here contribute to her support; never to lean on the arm of flesh, or to compromise one particle of truth for any temporal consideration, more especially for the vain hope of propitiating the favour of her enemies. Nor ought she ever to consent to measures destructive of her discipline, or which may infringe on her spiritual rights and the legitimate influence of her Divinely constituted Ministry. Above all, she must not yield to the clamours raised against her by the irreligious and faithless, but firmly and boldly resist at all hazards, when vital changes are demanded either in the direction of Latitudinarian error or Romish superstition.

The two Societies, the great handmaids of the Church, continue their nursing care to this Diocese with increasing energy. The Propagation Society, in supporting nearly one

half of our Clergy, besides granting many special donations. The Society for Promoting Christian Knowledge bestowing Bibles, Prayer-books, religious Tracts and Books of the most excellent description in the most abundant manner, and affording munificent aid towards the erection of our Churches. Their exertions seem to keep pace with the multiplying demands upon their benevolence. They feel that they are engaged in a holy cause, and, so feeling, they remit not, but redouble their labours. The field of their operations is already immense, and continually enlarging; and so is their responsibility for the judicious application of the means at their disposal. Their success is indeed wonderful, notwithstanding the many obstacles which stand in their way, from without and from within, to their freedom of action in carrying the Church of our Fathers to every quarter. For one hundred and fifty years have they been employed in this vast field, and during the whole of that period the true Missionary spirit has been gaining strength among them, and its present activity is a pledge of onward progress, and of still greater things to come. These illustrious Societies seek not the praise of men, for they are sustained by what is far better, the conscious integrity of their proceedings, and the great measure of success which has been vouchsafed them. These encouragements, which cannot be taken from them, make them rejoice to spend and be spent in the noble service of their Saviour; and should a moment of despondency arise, it is chased away by the conviction, that thousands, we may say millions, have been brought to the knowledge of saving truth through their instrumentality. Beholding for nearly fifty years the good which has been effected by these great Societies, it is not easy for me to quit the subject; their labours of love are always before me; the Churches they have built—the congregations they have collected—above all, the devoted Missionaries whom they have sent among us. Surely it is allowable to offer our fervent prayers to Almighty God that their power of doing good may be enlarged—that the hearts of our brethren in the

Mother Country may be opened to help them—and that no check may be given to their glorious operations. Perhaps before any other audience I might be accused of dwelling too long on this subject; but to you, my brethren, who know and feel the many blessings bestowed upon the Colonies by these noble institutions, I shall appear to come far short of what they merit. Before leaving this subject, it appears to me necessary, though it is most painful, to remark that, holy as the objects of these Societies are, and infinite as is the good they are accomplishing, they have not escaped the slander and reviling of wicked men. Now when we calmly reflect upon what they have done, and are hourly doing, I can scarcely conceive any greater crime than for any one to endeavour by slanderous mis-statements and malicious insinuations, to lessen the well-earned confidence they possess in the opinion of the Heads of the Church and the great body of the Clergy and laity in England, and thus to produce the contraction of their holy operations. It is indeed a deplorable proof of the corruption of our fallen nature, that men can be found, acting under a pretence for religion, labouring with a zeal worthy of a better cause to arrest the stream of Christian benevolence flowing from these institutions; but the Church of God will ever have enemies—hypocrites, Pharisees and Sadducees will ever exist to do the works of darkness under the influence of Satan, their idol; yet we have no cause to fear; the Lord will overrule their wicked devices for the good of his Church, against which the gates of hell shall not prevail. And of this we may rest assured, that no sincere Christian who reads the history of the proceedings of these two Societies, can fail to lift up his soul in praise and gratitude to God, for raising them up to extend the blessings of our holy Church through the numerous Colonies of the Empire, and to comfort and encourage our Missionaries who are labouring under her banner with a zeal, piety, and devotedness worthy of the best ages.

As was observed on a former occasion, the great and off

cient help which we are receiving from England is not altogether confined to the two great Societies. The Rev. W. J. D. Waddilove, M.A., of Beacon Grange, Yorkshire, continues amidst weak health, deep affliction, and many discouragements, with a zeal that no obstacles can quench, to support the Stewart Missions. Mr. Waddilove is a bright example of what great and extensive good one man can do if truly in earnest. He maintains at this moment three travelling Missionaries, besides granting donations of money to build Churches and Parsonages, and supplying religious books for distribution among our people. To contemplate this aged Clergyman, almost entirely confined to a bed of sickness, multiplying himself, as it were, into three active young men, traversing the wilds of Canada four thousand miles from his home, to spread the precious truths of the Gospel, and gather strayed sheep into the fold of his beloved Saviour, is one of the most interesting and sublime spectacles which the annals of the Church have ever exhibited. It is not easy for me to express my gratitude to this pious and constant servant of God, who turns neither to the right nor to the left, but keeps steadily and quietly in the good old paths, and presents the Church, through his Missionaries, in all the excellence which adorns her in the Father land.

The New England Society, established by Royal Charter in the reign of Charles the Second, continue to support their missions among the Six Nation Indians, with unabated care and liberality. Their two Missionaries are ever at their posts, and are encouraged by a fair measure of success; the number of Indians still Pagan are rapidly diminishing, and the School of Industry is attracting more and more the attention of the different tribes, and appears in a very flourishing condition. On the other Indian Missions I shall not on the present occasion touch, as the principal ones have been brought recently before the public in a prominent manner by their two able Missionaries, the Rev. R. Flood and the Rev. Dr. O'Meara.

Having thus rapidly surveyed the present state of the Diocese, and seen that if much spiritual destitution remains, and

must for a long time of necessity remain, in a new country advancing from a perfect wilderness to populous settlement, yet, through the Divine blessing, sufficient progress has been made in disseminating the Gospel, to encourage us to persevere, I now proceed to such other matters as seem, at this time, more particularly to merit our attention.

In regard to the disputes which at present trouble a few sections of the Church, as to certain diversities in the celebration of Divine worship, I do not, on the present occasion, deem it necessary to enlarge. At the same time, I am quite satisfied that a stringent proceeding, in exacting obedience to such Rubrics as have been long obsolete, is not the way to arrest the agitation, where it unfortunately exists, but rather to aggravate and extend it. And we seem to be supported in this view by his Grace the Archbishop of Canterbury's Pastoral Letter, which was like pouring oil on the troubled waters; and, since its publication, there has been a returning to harmony and peace. His Grace appears to sanction a tender regard to the feelings of our people, where they have been roused and alarmed at what they believed to be unwarranted innovations in the revival of Rubrics to which they had never been accustomed. And it must indeed be allowed, that cases may occur which would render the enforcement of a particular Rubric very hurtful to those whose edification we are striving to promote. At the same time, I am decidedly of opinion that if complete uniformity in the observance of the Rubric could be obtained, through a legitimate authority, it is much to be desired; but, while such authority is wanting, nothing should be tried but kind and affectionate persuasion, and if these fail, the matter should be left in abeyance, till a seasonable opportunity arrives. With honest and discreet persuasion much may be done, when the point is judged of importance; but this persuasion should precede the change, and then the return to the Rubric will produce no inconvenience. This seems to be the course which is generally pursued by the Clergy since the highest authority in the Church hath

spoken, and the consequence has already been a gradual returning to sobriety and moderation in the Church at large, and among the Clergy the adoption of that quiet, patient, and conciliating mode of proceeding which I would desire to recommend. "It would surely be a poor, though a most costly triumph," says the amiable Bishop of Madras, "to revive an obsolete usage at the expense of an immortal soul; and when the soul is driven out from its place of refuge and security in the Church, how often it goes forth seeking rest and finding none, until after passing through the various ordeals of fanaticism, it subsides into infidelity. When the secrets of all hearts shall be disclosed, many such a sad history may be published before men and angels." But while I thus recommend great prudence and conciliation in returning to any Rubric in a congregation where it has become obsolete, yet when the people are convinced of its utility, and have given their consent, it will be found to add much to the beauty and interest of Divine worship. And in gathering new congregations the difficulty of conforming more strictly to the Rubric is seldom felt, and is of great benefit when it can be quietly and honestly effected.

But independent of the slight agitation which has taken place in some portions of the Church, respecting the more strict observance of the Rubrics, it cannot be denied that a great religious movement is now in progress within her pale of far greater consequence, and to which, on an occasion like this, it may be profitable to refer. The causes of this movement may be traced so far back as the Reformation in the 16th century, when the Church of England undertook to cleanse herself from the many errors by which the truths of the Gospel had been in a great measure corrupted and rendered of none effect. Fortunately, this work of renovation to primitive purity and order was undertaken by the heads of the Church; hence her reformation can be considered in no other light than a blessed gift of Divine Providence, scattering light and life over a benighted nation. The deep lethargy which had

for so many ages sunk the human mind, burst forth with sudden intellectual energy in the 15th century from the invention of printing, the discovery of the new world, and the fall of the Greek Empire, which spread the learning of the East over the West of Europe. Soon after, the Reformation of the Church commenced in Germany, and was gradually extended to England, where it was entertained with far greater wisdom and moderation than on the Continent or in Scotland. During the reign of Henry the Eighth the restoration of the Church to purity of doctrine and discipline proceeded slowly, but in the meantime the public mind was gradually awakening and getting better prepared for the more rapid progress which marked the short government of Edward the Sixth. Some interruption took place during the five years of the cruel and bigoted Queen Mary; but on the accession of Elizabeth, the Reformation of the Church was happily completed. With so much gentleness and judgment was her renovation conducted, that during the first years of the reign of Queen Elizabeth, it seemed to produce little or no commotion either among the Clergy or people; the Thirty-nine Articles were drawn up with so great moderation that they were subscribed to by the great majority of the Clergy without remonstrance or complaint; indeed out of nine thousand five hundred beneficed Clergymen at that time in England, only 154 left their livings on account of the changes introduced in religion. Moreover, the Prayer Book for public worship was compiled in such a conciliating spirit of Christian charity and forbearance, and with such unselfish consideration for the tenderness of conscience not yet enlightened, that few made any objections; the people attended their parish churches as before, and acknowledged the same pastors. But this happy state of things was not suffered to remain; for in the year 1569, Pope Pius the Fourth issued a Bull excommunicating Queen Elizabeth and all her adherents, and granting her dominions to the King of Spain. This was the true cause of the disruption between the Churches of England and Rome. and

induced the Popish party, which had hitherto continued in the Reformed Church, to separate from her Communion. The same year witnessed the Puritan separation. This turbulent sect owes its origin to the exiles who had been compelled to leave England in the reign of Queen Mary. Having been received with much kindness by the Reformers abroad, they gradually imbibed their reckless opinions, and sought on their return to change the Church of England to their favourite models; and not being able to succeed, they declared against her, affirming that she had stopt short in the work of reformation, and still retained many Popish errors and superstitions. From this time they became very troublesome, and strayed farther and farther from the truth, denouncing Episcopacy as anti-Christian, and heaping upon the Church the most bitter and malicious reproaches. By degrees they mixed up politics with religion, and discarding all authority, temporal and spiritual, except to themselves, became very formidable to Church and State; and although Archbishop Laud succeeded for a short period in restoring something of order and uniformity in ecclesiastical matters, and in repressing their intemperate innovations, yet by their incessant seditious and persevering hatred to the Church and Government, they gained at length the ascendancy, beheaded the Archbishop, abolished Episcopacy, expelled from their parishes seven thousand of the Clergy without a fault, murdered their King, and then sank under the rule of an able and cunning usurper. On the restoration of Charles the Second to the throne of his ancestors, in 1660, the Puritans were deprived of power; two thousand of their Ministers were ejected from the parishes which they had unlawfully occupied, and the Church was restored in her full integrity. And here it is pleasant to observe, that Christianity was so well defended by the sons of the restored Church, that the very madness of the men who brought ruin on their country in the name of religion, who dismissed the Prayer Book from public worship as a beggarly element, and defended every crime, political, moral and

religious, from the history of the Jews, the Psalms and Prophets, failed in the end to injure that religion which they had so much misunderstood, and thus the great rebellion was overruled for good.

For some time the Romanists and the Puritans under their new name of Nonconformists, being very sensibly diminished in numbers, remained quiet; but after the death of Charles, his brother James the Second, revived the hopes of the Romanists, and by his arbitrary and illegal measures sought to overturn the Protestant Church Establishment, and bring in Popery in its room; but the friends of the Reformation rose in their might, and having compelled him to leave the kingdom, invited William of Holland to occupy the vacant throne. In these events, which constitute what is called the Revolution of 1688, the Puritans took very little part; so that the honor of effecting it belongs almost entirely to the Church. It was a providential interference of God's moral government to rescue the nation from the sin of Popery. From that time till very recently, the constitution of the country has been wholly anti-Romanist, and the succession of the Crown has been limited to Protestant Princes. Severe laws were enacted against Popery, because they were found essential to the national security, to the preservation of the public peace, and the independence of the kingdom. But prosperity is not without its dangers. The Church seemed gradually to forget the great mercies which had been bestowed upon her, and feeling secure from her enemies the Romanists and Non-conformists or Dissenters, fell, during the greater part of the last century, into lethargy and decay. There was an apathy and deadness in her pulpits; speculative enquiries into abstract truth, and dissertations on the beauty of virtue, were in general preached to the people, instead of the sublime and precious doctrines of the scriptures; the consequence was, a general disregard of religious truths, for such preaching could make no salutary impression on their hearts. It is true there were among the Clergy, even in this period

of general deadness, many exceptions, many who discharged their sacred duty in the most conscientious and efficient manner; but they were unable to rouse the Church from her slumbers. Thus a way was prepared for such remarkable men as Wesley and Whitfield, who disturbed by their vehemence the repose of both Dissenters and Churchmen, and revived something of the spirit of Puritanism without its disloyalty. These zealous men and their followers certainly effected a partial reformation, both among the clergy and people; but they were made the severe chastisers of the Church, for her supineness and neglect of her high functions, by extending division, despising authority, vitiating the faith, and throwing back the hope of union among Protestants, which can only be obtained by blending with spirituality of heart due submission to discipline and order. Thus matters continued, with very little improvement, till the commencement of the French Revolution, when a movement appeared in the Church and among the numerous sections of Dissenters into which the Non-Conformists had by this time divided. Unfortunately, the distinctive principles of the Church had been so long held in abeyance, that they were at this period neglected, or altogether unknown to a large portion of the clergy; and many, partaking of the prevailing excitement, thought nothing more necessary, and finding a similar spirit among the Dissenters, they considered it their duty to join them in their efforts to extend the power of religion. There was perhaps the more excuse for this irregularity from the fact, that the Dissenters of that day spoke with reverence of the Church of England, and differed little more from her than in government. Most of them acknowledged her creeds, and were willing to admit the devotional excellence of her Prayer Book and Formularies.— Moreover, they had not yet mingled politics with their religious views, or considered Church establishments subversive of Christianity. Without entering more minutely into the growing differences in religion, which marked the period of the Revolutionary Wars which distracted Europe for twenty-

five years, between the Church and Dissenters, and their still more rapid progress, both within and without the pale of our Church, during the last thirty years, which have intervened since the general peace of 1815, I shall content myself with reverting briefly to the religious revolution which was effected by the repeal of the Test and Corporation Acts, in 1828, and what has been called the Emancipation of the Roman Catholics, in 1829, the fruits of which we have ever since and are now reaping.

Till 1829, Romanism seemed almost dead in Great Britain: its adherents were few in number, and apparently disposed to shun any particular notice. In Ireland they were indeed numerous, and from time to time indicated some life; but not such as to produce any serious apprehensions among the Protestant population. But, from the day of their emancipation, things greatly changed; the removal of the safeguards of the Protestant constitution instantly infused new life and hopes, and since that time the Romanists have become more and more formidable, till they now beard the whole legislature. At first they were humble in their requests and profuse in their promises of gratitude, but lately they demand as rights what they formerly requested as favours; nor is it mere equality which they demand with the Protestants, but superiority: and they have been much favoured by the growing indifference to all religion, which the long peace appears to have fostered. Our great intercourse with the Continent of Europe, and our greater familiarity with the arts, seductions, and superstitions of Romanism, have had a great effect among our legislators and higher members of society, and made many of them believe that it has changed its character. A false liberality has sprung up, and under the pretence of religious freedom, the most important truths, which concern our happiness in time and eternity, are by thousands disregarded or deemed not worth contending for. But the Romish Church never sleeps, and she has availed herself of this spurious libe-

rality to remove all the obstacles which stood in the way of her equality with the Church, and with such success, that she now begins to look forward to ascendancy. Nor is this hope without feasible grounds of success. All the safeguards against her, which our forefathers believed so necessary for the preservation of true religion, the peace of the community, and the stability of the throne, are expunged from the statute book. And among professing Protestants she finds numerous and powerful allies, while the Church of England has had the mortification to find many false brethren within her own bosom. Not merely do the neutral and indifferent, who call themselves her children, seem to feel no interest in her prosperity, but many, who avow themselves strenuous believers in her doctrines, hesitate to support her as a National Establishment. Add to these the whole body of the Dissenters, who delight in opposing her; and although they avow still greater hostility to Romanism, as a religious system, they willingly join its adherents in their attempts to destroy the Church of England. Now all this is sufficiently appalling, and more than justifies Churchmen in their exertions to preserve the laws which were deemed at the time of their enactment absolutely necessary for the protection of our civil and religious liberty. Nevertheless, I have such confidence in our holy Church, as the pillar and ground of the truth, that I see no reason to despair. And, accordingly, recent events have shewn that she is quite able to fight the battles of Popery and Dissent, notwithstanding her false friends and numerous enemies.

The Holy Scriptures are her bulwark; on them her Book of Common Prayer and Articles rest, and set forth their substance and spirit, for they are the very essence of Gospel truth,—the fervent delineations of the faith once delivered to the saints,—and dispensed by the same ministry which has obtained in the Church since the death of the Apostles. But in order to use these invincible weapons with effect, we must employ them with the same zeal and love for Divine truth,

and the same reliance on Almighty aid which animated our progenitors, the Reformers. And already we see manifest proofs that our Saviour is with His Church. Have not her enemies been in close combination for many years past, to bring her to destruction, and have they not signally failed? Was she not weak and timid, accustomed to lean on the arm of flesh, and to look to Government and the laws for protection? Did she not at first shrink from the conflict, when her enemies, in close combination, began fiercely to assail her? seemingly, to the worldly eye, without friends or means of defence, and at last forsaken by the Government in which she had so long trusted, her ruin appeared certain. Measure after measure of discouragement and injury was inflicted.—Ten Bishoprics were suppressed at one blow. Her Prelates were admonished, by the first Minister of the Crown, to set their houses in order; the Prayer Book was to be altered, to suit sectarian and heretic caprices; the wildest schemes, under the pretence of strengthening her, were proposed, and she was advised to purchase, if possible, a little quiet at the price of her holy and distinctive doctrines. Nor was this a summer storm; it had, as we have seen, been long growing, for it was the fruit of Puritanism and Romanism, not separate, as before the great Rebellion, but joined hand in hand in this work of wickedness. But they knew not the strength of our Church, or that God was with her. She had doubtless come short in many things, and deserved this and greater punishment. But the vital spark was still alive, and, looking up and beholding her danger, she turned to her invisible Head in humility and prayer. She threw off all dependence on earthly power, and the zeal which animated the first Christians and the heroes of the Reformation, burst forth anew. She spake, and her children hastened to her aid; and their affection for their mother prepared them to hazard life and fortune in her defence.—Her enemies were astonished and dismayed, and freely confessed that they had no conception of the greatness of her moral power. The triumph of the Church of England at this

critical time, is perhaps the greatest that ecclesiastical history can furnish.

But although the Church, trusting in her Saviour, has risen in her majesty, and for the time discomfited her enemies, the contest may be said to be hardly begun. She has indeed been roused to self-knowledge, and the avowal of her gifts, and privileges, and heavenly calling, and is preparing to fulfil the great ends of her Divine institution; but many obstacles are yet to be overcome, and often will her enemies return to the combat, and strictly will they watch every opportunity to assail her to advantage. Even in the assertion of her distinctive principles, she will give offence to many of her weak or mistaken friends, for some of these principles will appear new, because they have been forgotten, and thus for a season increase the dissensions which she designs to prevent. For when we have remained long in error, truth itself sometimes seems a strange and false thing. How seldom do we think correctly! We are disposed to take principles and practices as we find them, and modes of thought, feeling and teaching, that are familiar, are apt to pass without question. For some time past our Church hath been taught, by dear bought experience, to depend less upon the state and more upon herself, and to perceive, more clearly than she had ever done since the days of the Reformation, the necessity of coming out in all the fulness of her teaching, as a true branch of the Church of God. And if the state of society presents some other obstacles than those already mentioned to the carrying out of this course in all its completeness, it also offers no little encouragement.

Ever since the Reformation there has been, in matters of religion, a want of veneration for sacred things: instead of deferring to the authority of the Church, an absolute independence of her has been too frequently assumed. Hence the low appreciation of the past, and the readiness with which Dissenters cast off all regard for the forms and usages of the Church of the Apostles.

The same wild spirit invades social life. To honour father and mother and to cherish for them the most affectionate love

and respect in their persons and characters, are virtues which appear to be rapidly passing away; and when the domestic affections disappear, the true happiness of society vanishes with them. There can be no love and unity in families where the children defer not to their parents; and as society consists of families, the same spirit will teach disrespect for superiors, and, in time, general insubordination. It is the discipline of home, sanctified by religion, which qualifies us for the duties of civilized life. Filial affection bears much, because it loves much. Now the Church must live in families before she can be truly efficient; and it is the neglect of religion in families, and the consequent deterioration of the domestic virtues, which disturbs the Church and multiplies division. For, as the Church is daily born anew in baptism, so must she ever be renewed in Christian homes; but the total relaxation of domestic discipline leads to excess of private judgment, to extreme arrogance, and contempt for authority. Hence we find Protestant denominations without number. Every one hath a psalm; hath a doctrine; hath an interpretation: and in our fear of forms we forget that there can be neither regularity nor order without forms. This reckless spirit of unbridled independence has created much turbulence and disorder, and these again have been increased and extended by the rapid growth of the population, for the religious instruction of which the Church was unable to provide. Hence the loss and defection of many of her children and the strengthening of her enemies. Not only has the Church had to contend with these increasing evils, but, what is still more deplorable, with new enemies, issuing from her own bowels. Men whom she had treated as her favoured children, but who have turned against her with a simulation almost without parallel in the history of delusion. They continued within her pale, sapping her foundations and undermining her influence; and when concealment was no longer practicable, they deserted to her most powerful enemy against which they had so frequently protested. Yet even

here there is, by the Divine blessing, a redeeming point, which goes far to arrest the defection and diminish its influence. So long as they remained in the Church, and employed themselves secretly in poisoning the minds of those over whom they had any power, they were truly dangerous. But the moment that they were found false to their solemn vows and engagements, and had gone over to Rome, their influence vanished. There is a sturdy rectitude in the British character which detests double dealing in every form, and more especially when it appears under the guise of religion: these unfortunate men can therefore do no more harm to the Church that nourished them, the plague spot is upon them and it can never be effaced. Even the last missile of their leader has fallen harmless to the ground. For what is development but the doctrine of doubt and hesitation, the exchanging of the rock on which the Church is built for the mists of the morning. Is it not the awful admission that Christianity has no fixed principles, and that the Apostles were deceivers? In such a system there can be no faith, no reality, nothing true and holy, either in time or eternity, or any thing certain but a frightful infidelity. The practical evil is the loss of fifty or sixty young Clergyman who have followed their leader as so many silly sheep, and our gain, the purification of the Church and the establishment of the fact that Romish doctrine cannot be reasonably held by members of the Church of England. And when it is considered that the Clergy of the Church number about sixteen thousand, the wonder is that the defection, considering the arts and deceptions that were used, was not far greater.

As a compensation for these great and manifest evils, we might notice the far greater and increasing number, both of Ministers and Laity, which are daily returning to us from Romanism and the different Protestant Denominations; but as of this cheering fact you cannot be ignorant, I would rather call your attention to the commanding position for good which our Church has now acquired, through the kind Pro-

vidence of Almighty God, and which is enabling her to make a forward movement of infinite importance in despite of all human opposition. Her wings extend from the East to the West, and from the North to the South, and it is evident that she has been raised to this eminence for the wisest purposes. In this lofty position she may well bear with the various difficulties and evils which beset her on every side, were they much more numerous than they are. They remind her that she is still militant, and that the gifts and privileges which she enjoys, and which surpass all that ever were conferred upon any other branch of the Catholic Church, must be rightly applied to forward the holy purposes for which they were given. Owing to the wide extended power of Great Britain in all quarters of the world, the Church possesses a power to propagate Christianity in its purest forms, to every nation and language, superior to that of all other Christian nations united. Now, her exertions must be in some degree commensurate to her power of doing good, or she will lose her gifts. She must look forward to increasing conquests over the powers of darkness, and to the substitution of the pure religion of Jesus Christ for heathen ignorance, superstition, and depravity. She must advance into the dominions of Satan on all sides, and secure her vanquished territory as she proceeds, that she may go forward in safety to new conquests, nor must she slacken her labours while there is a soul to be converted and brought to the knowledge of the truth. Nor is the power of the Church, through the Mother Country, where she occupies the chief connecting points throughout the globe, and thus affords her access to every quarter, the only promising ground towards the conversion of mankind. The moral government of God is manifestly bending the various nations at this moment towards this happy consummation. Paganism is every where, in a manner, dead or dying, as we may see from the rapid conversions going on in the East. The natives no longer trust in their idols, or place confidence in their superstitions; and throughout British

India the people seem to entertain the opinion expressed by one of our naive Indians, who still stood out, though his whole village was converted. "We must all at last," said he, "become Christians; it is our fate, for the Great Spirit has forsaken his children." Mahometanism, so long triumphant, and the terror of the world, is now shorn of its ancient enthusiasm, and is sinking into imbecillity. The crescent must soon give way to the cross. The Chinese have been compelled to yield to the skill and civilization of Europe, and to open their ports for the introduction of the Gospel. And Japan, the last of the heathen nations, capable of passive resistance, begins to relax. Henceforth the Pagan nations will offer only a feeble opposition to the Missionary, and this opposition will daily become weaker. Never was Christianity so much in the ascendant; never was there such promise of its becoming the only religion of the world. Great, then, is the responsibility of our holy Church, for the charge of converting mankind seems, by Divine Providence, to be placed in her hands, and her whole heart, and strength, and soul, must be applied to the work, and although much time may be required for its final accomplishment, she must never relax or forget that her Missionary field is the whole world.

Having brought down the history of our Church from the Reformation to the present time, and pointed out some of the difficulties which surround her, and the glorious position which she occupies, her Missionary field being the world, I now turn to you, my brethren, and ask, in what manner we are to cultivate the portion of this vast field which has been assigned to us? As the Ministers of the Church of England, you are to act on her fundamental principle, that Scripture, and Scripture only, is to be your rule; but in the interpretation of Scripture, you are to defer to her Ritual, Liturgy, Articles, and Formularies. You are to promote the glory of God in the highest, peace upon earth, and good-will among men; but to do so, not in the way which you may imagine to be the wisest, but according to the Regulations, Canons,

Rubrics, and Customs of our Church. To these you are bound, by vows the most solemn, to conform. Now, if it be asked by what authority our Church imposes these conditions, the best answer will be to revert to the origin and nature of the Holy Catholic Church, of which she is a branch.

When our blessed Lord descended from heaven to take up his short abode upon earth, he did not take upon himself the nature of Angels, but he took on him the seed of Abraham, that seed which he came to redeem. Had he descended into the hearts of men without taking their form bodily, the Church would have been invisible and internal, something resembling what the Quakers affirm it to be; but the Word was made flesh and dwelt among us. He spake as man to man—he suffered and acted after the manner of men, to bring them to the kingdom of God—and for this purpose he adapted himself to our nature and wants, which required a visible method of instruction and discipline. In the human form our Lord established the manner upon which he proposed to communicate and act upon the world before his departure. Hence, as the preaching of the Gospel required the intervention of a visible medium, he committed it to men; and as in this world so great an object could not be established without union, he ordained a Communion; and his divine word and living will, operating on the minds of his people, led them to love and unity among themselves. They were held together by a living chain, so that men could say, here they are. This is the Church of Christ,—it is his own ordinance, in which he continues to dwell and by his Spirit to move, and in which the word spoken by him continues still to be heard. In this light the visible Church may be truly considered the Son of God himself, who continues to dwell among men in the human form; it is his perpetual incarnation, even as in holy Scripture the faithful are called the body of Christ. This visible Church is to continue under the guidance of his holy Spirit to the end of the world, by means of a perpetual Apostolate ordained by him, and with which his presence is ever to

remain. Accordingly, before our Lord left the world, he addressed the eleven disciples, Judas being gone to his place, in the following words: "All power is given unto me in heaven and in earth—go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Now this commission was addressed to the Apostles alone, and it was something unto which they could admit others; and accordingly the very first thing they did was to choose St. Matthias in the place of Judas, to take part of this Ministry and Apostleship; and this choice was confirmed on the day of Pentecost, for the Holy Ghost descended upon St. Matthias as he did upon the other Apostles. Before their departure from the world, they placed such men as Timothy and Titus in their own places, and gave directions to ordain faithful men, who should ordain others, as they had been ordained themselves, and thus the commission has been transmitted by Bishops ordaining Bishops, unto this very day. Nor was the order of Bishops ever questioned for 1500 years after Christ Jesus had ascended to his glory. This important element is so intimately connected with the heavenly descent of the Church, that it is of the utmost importance to be retained and enforced. To say that Episcopacy is to be considered of inferior moment, because of some seeming indistinctness in its Scriptural announcement, is only to say what has been said of the Sacraments of Baptism and the Lord's Supper. But such apparent indistinctness admits of easy explanation, by an appeal to history. When St. John and the other Apostles wrote their last letters to the Churches, they wrote to persons who were already living under the Episcopal form of Church Government, and therefore could require no explanations respecting it. St. Paul, and St. Peter, and St. James, did not think it necessary to remind the people of what was passing every day before their eyes. The faithful saw the Apostles ordaining

Bishops, who again ordained other Ministers, as their spiritual guides and teachers, and what was thus passing before them was not thought to require to be detailed in writing.

In regard to the succession, it has been guarded with the most scrupulous care, and it may be truly averred, that our Lord Jesus Christ has taken even more pains to continue in purity the succession of Bishops in his Church, than was taken in relation to the Jewish Priesthood. This latter descended by inheritance from father to son, and the validity of their ministrations depended upon the legitimacy of their birth. And how could the sons of Aaron certainly know that they were his posterity, or how could they be able to demonstrate it to others? Certainly upon no principles but what are more dubious than those upon which we believe our Bishops to be the successors of the Apostles in an uninterrupted line. For in this case the succession is transmitted from seniors to juniors, in the most public and solemn manner. Three Bishops concur in the consecration of every new Bishop, hence three streams combine, each in themselves the aggregate of three, increased at every ascending step in triple proportion. Supposing, then, that the consecration of any one Bishop was objected to, what is to make his consecration faulty? Not that he was consecrated by one unlawful Bishop, but that he was consecrated by three unlawful Bishops. And what is to make the consecration of all of them bad? That each of them was consecrated by three others bad! So that, ascending but four or five steps, we must suppose more than a hundred false consecrations to invalidate the succession in one instance, a thing altogether incredible. Our Church has ever taught that Episcopacy was of Divine institution, and not merely an ecclesiastical arrangement, as is evident, among other places, from the second Collect for the Ember Weeks: "Almighty God, the giver of all good gifts, who of thy Divine Providence hast appointed divers orders in thy Church."

The commission is introduced by the sublime words, "all power is given unto Me in heaven and in earth." And

having thus asserted His infinite power and dignity, doubtless to convey the deeper impression of the importance of what He was about to do, our Lord proceeds to invest the Apostles with their office, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Two things were to be accomplished before the Jewish Church was finally to pass away,—the institution of the Gospel Ministry, and the gift of the Holy Ghost, to be the light, strength, and consolation of the Church when deprived of her adorable Head. The infinite value of this commission will be farther understood from the Scriptures, which call it a new creation: "Behold, I create a new heaven and a new earth, wherein dwelleth righteousness;" and the citizens of this new creation are called, "new creatures in Christ Jesus." Hence may be seen the glory of the Gospel which the Son of God, in His Omnipotence, commissioned His Apostles to dispense. The features of the commission are permanent, not transitory, for we are not to confound those gifts which the Apostles had in common with many other disciples with their office, for this has led to much perplexity and error. The Apostles were witnesses of our Lord's resurrection, and it was deemed a necessary qualification; but many others possessed it, even five hundred at one time. It was therefore merely personal, and not part of the commission. Again, they had been set apart to their office by the visible and immediate act of the Saviour; but neither was this part of their commission, for St. Matthias had it not. The Apostles possessed miraculous powers, but so did many others, so that this was not part of the commission. So that being witnesses of the resurrection, or being set apart to the office of Apostle, or exercising miraculous powers, were matters, however important, not parts of the Apostolic commission, and were transitory, and have passed away. But the commission has not ceased, nor can it ever

cease, for Christ has promised to be with its exercise to the end of the world. The commission was complete as soon as it was delivered, and it was as complete to the successors of the Apostles as to themselves; giving them authority to teach or make disciples of all nations, to administer the Sacraments, embraced in the words, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world;" evidently including authority to direct and govern. Now, one of the most essential parts of this rule or government consisted in seeing carefully to the succession; and how anxiously this was superintended, and the moral impossibility of breaking it down, we have already seen. Moreover, the power to ordain successors in the Ministry is most clearly given in the impressive words of our Lord, "As the Father sent Me, so send I you."

Such is a very faint outline of the nature and constitution of the Church of God and her ministry, of which great numbers of nominal Christians speak so lightly, and we have dwelt the longer upon the subject, because we consider the disregard of the Sacramental character of the Church, and the rejection of the Episcopate, to be the most fruitful source of division among Protestants. Nor can we look for any thing like an approach to real union among them, till the Episcopal government is restored. For this, among many other important reasons, the sacred character of the Church,—the body of Christ,—her divine authority and Apostolic succession ought to be prominently brought forward in our addresses to our people, as constituting her claim to their care and obedience. If we never teach the Apostolical commission of the Church, why should we be surprised should our people think her an institution of earth, an instrument or creature of the State?—Under such neglect, the next generation, thus left in ignorance of the true nature and character of the holy Catholic Church, will become more Dissenters than Churchmen, and

their blood will be upon our heads; and when we consider, that to believe in the holy Catholic Apostolic Church, has been part of the creed in all ages—that she is the spouse and the body of Christ—that she is mentioned nearly one hundred times in the New Testament—we may infer the guilt of those who do not again and again impress upon the people that she is their protector, their consolation, their true home, and their mother in Christ, and that it is no less important to know and believe in her than in the other articles of the Christian faith, for she is the appointed witness and dispenser of them all.—Soon after the day of Pentecost the Apostles, by virtue of their Divine commission, went and taught all nations, teaching every where the same thing, and every where leaving the same government by Bishops; and the body of Christians so converted, and living in different parts of the earth, was called the Church, and was every where in perfect peace and unity, branch with branch, all over the world. This was the beautiful model which our Reformers had before them, and upon which they formed the Church of England. We have, therefore, the Church of the Apostles among us in all her purity of doctrine, discipline, and order. You see her before you in her full efficiency at this moment. As she was of old, so is she now, the witness of the truth, not only as commissioned by our Lord to preach the Gospel, but also in her profession of the true faith, as maintained in her Creeds and Articles, and in her Prayer Book and Catechism, as the instructor of the people and trainer of youth in the way they should go.

Now, my brethren, we are the lawful Ministers of this Church, selected and sent out to impart her blessing and privileges to this great country, and to teach our people the whole truth, as it is in Jesus, not however according to any private views which any may unhappily entertain, but in accordance with the system of the Church herself; which, after honest and deliberate inquiry, with prayer, we believe to be the truth, the whole truth, and nothing but the truth. Every Clergyman of the Church ought to consider the doctrines

contained in our Articles, Creeds, and Common Prayer Book, not merely the voice of our Church, but of the Church Catholic, and as fixed doctrines, like the axioms of geometry, from which we have no liberty in the smallest degree to depart.

But here it may be asked, why impose such a complicated system of belief on a youthful Divine? The contents of the Thirty-nine Articles and Book of Common Prayer involve subjects of the deepest importance, requiring the study of many years, and which, even in that time, the greatest intellects are unable to exhaust. Now we answer, we believe in the inspiration of the Holy Scriptures, because we have been taught to believe it by those we love and esteem, and in whose abilities and learning we can safely confide, for thus has it ever been, and ever must be, in the Church of God, and such helps have ever accompanied revelation, as a reference to the Bible will abundantly prove.

In the same manner, we require a belief in the Articles and Prayer Book. Not that we place them and the Scriptures on an equal footing; but by so believing, we are obeying a law wisely given us in our present imperfect condition, without which all things would fall into inextricable confusion. It is a voluntary deference to our instructors and to what we believe to be the higher mental endowments of others. The Prayer Book, being invested with the highest authority, professes to be a true summary of the doctrines and practices of Christianity, and, in deference to this authority, it is thus received by all who feel themselves unable to trace out the necessary proofs. A subscription, therefore, to the truth of the Scriptures, and the Articles, and Prayer Book, is in general made upon the same principles, and in obedience to one of the most useful and imperious laws of our moral constitution. That the unlearned should depend upon the learned, whether minister or others, for religious knowledge, is not an ordinance of man, but of God, and our natural condition. Of the advantage of possessing such formularies, and requiring subscription to them, there can be no doubt, when it is considered that

none can be safely admitted to be a teacher of Christianity in any Christian society, who does not affirm his belief in the Christian Scriptures, although many parts of them are beyond his comprehension. But as opposite interpretations and opinions are frequently founded on the same passages of Scripture, this subscription must be farther defined, for a Socinian subscribes to a belief in the New Testament, hence every Christian society must define Christianity. This much is absolutely imperative, that the younger may know its essential doctrines, and not be left victims to their own unfurnished minds, and imperfect information, and weak judgments, upon points of doctrine, rites, and discipline. Thus, some such documents as our Articles and Prayer Book may be proved to be essential to the existence of Christianity. On this principle of conviction our Church has acted. She professes to take all her religious belief from the Scriptures. When a candidate for the Christian Ministry comes forward, he is asked, what are his opinions of Christianity? He replies, that he believes the Christian Scriptures. He is farther asked, will you subscribe to the Thirty-nine Articles and the Book of Common Prayer? Does he hesitate, he is told that it is reasonable that he should confess to their truth, because they define the creed of the society of which he is desirous to become a member, and that, as a teacher, he must be prepared to teach only what they contain. Now, it may be asked, what is the meaning and value of such subscription? We answer, that though, in all such cases, the attention of the candidate has been doubtless honestly and prayerfully turned to the subject, yet the true value of his subscription at this early age arises from his conviction of the judgment, learning, and piety of others, his parents, sponsors, and the Church, by her Ministry. It is one of the most beautiful exhibitions of faith—the highest act which the reason of the individual is capable of giving. He feels, from the testimony of those whom he reveres, that the Prayer Book is the gathered wisdom of ages, and, like the Scriptures, requires more from our faith than

from our knowledge. In fine, subscription to the truth of the Articles and Prayer Book may, in general, be considered as grounded jointly on knowledge and faith, trusting that when time and study, with thought and experience, have matured the judgment, this faith, to which we have subscribed, will be completely justified and confirmed with more full knowledge. Hence a latitudinarian or qualified subscription, which some desire, can neither be admitted nor defended. Subscription to the truth of certain definite doctrines is required, because no society can be held together, without it. As therefore the Church of England is a distinct society, and, as such, holds distinctive principles, agreed upon by her Reformers, these she must continue to maintain, in order to secure her integrity and efficiency.

It was the duty of the founders of our Church to provide the people with a repository of Scriptural truth; and this they did by the compilation of the Book of Common Prayer, which contains the essence of the Gospel in the form of devotional compositions. But this was not of itself a sufficient protection from erroneous doctrine and heretical perversion; against these provision is made in the Articles, which are to be used as an antidote against special religious maladies such as the corruptions of Romanism, and the errors of Dissent; both of which existed at the period of the Reformation, and are more than ever rife and vehement at the present day; and these safeguards provide that nothing shall be taught our people by their Ministry which shall in the smallest degree vitiate or nullify the Book of Common Prayer; which, when rightly and devoutly used, puts them in possession of the whole council of God in the redemption of man, and together with the Articles, are sufficient to secure all fundamental truth, and exclude every possible error. But as we are surrounded by enemies who seek the destruction of our Church, it is of the utmost importance that every one of our Clergy, who is responsible for the creed of his flock, should be sure of the grounds of his own belief, and not only be able, when

occasion requires, to give a reason of the hope that is in him, but be prepared to remove the scruples which may at any time disturb the members of his congregation. Never was there a time when this was more necessary than at the present; for holding the truth between Romanism and Dissent, it behoves us to be well acquainted with the weapons of defence supplied by the Church to silence and repel them both. Now these weapons are most abundantly furnished in the Articles and Book of Common Prayer.

First, of ROMANISM.

In speaking of the Roman Church we have to remark that, her doctrine is a mixture of truth and error; she retains as well as we the three primitive Creeds, and thus possesses the fundamental doctrines of Christianity; but she has mixed them up with so much pernicious error, as almost entirely to destroy their influence on the heart and understanding. This however she has done with so much skill and ingenuity, that for a long time it was not easy to answer the question, what is Popery? She appeals to her creeds and confessions as handed down from the primitive Church, to prove that she cannot be corrupt or idolatrous, and thus she succeeds with many in softening down the features of errors which justly call forth the abhorrence of God and man. But her success in thus multiplying her manifold corruptions is now much more difficult, and cannot so frequently prevail with the thinking and serious as before the Council of Trent and the publication of the Creed of Pope Pius the Fourth. That Council, in certain of its proceedings, which were afterwards embodied in this Creed, pronounced the vagaries of the schools, and the dreams of enthusiasts which had been long floating in the Church, Articles of Faith. Till this was done, such tenets might or might not be held by the members of the Romish Church; but since that time, they must be believed by all as necessary to salvation. Before the publication of this Creed, much of the influence of Rome lay in

her care not to bring forward, in dealing with persons of understanding, her corrupt principles, without great mystery and preparation, and when she met with resistance, and was anxious to gain the convert, she was ready to modify or explain them away, till the substance appeared to have evaporated and little or nothing of a dangerous nature seemed to remain. There was certainly a temerity in the promulgation of this new Creed, at variance with the habitual caution of the Romish Church, and she has found it attended with great embarrassment in her discussions with the Church of England. The Creed of Pope Pius the Fourth is clear and perspicuous, and being an authoritative condensation of the principal points on which the two Churches differ, it has very much narrowed the controversy and rendered it comparatively easy for our Clergy to guard their people against its fallacies. The Articles of our Faith are contained in the three Creeds, which have been in the Church from its purest times; but we receive them not merely because they have been sanctioned so long by the Church, but because every portion of them can be clearly proved from Scripture. Now take up the Creed of Pope Pius the Fourth, and ask on what authority it stands. It was unknown as a profession of Faith till 1562, so that for more than fifteen hundred years no such articles were considered of importance; they are consequently novelties, and whatever is new in the Christian religion must be false, for it was delivered to the Apostles in all its fulness, and the truths it reveals were neither to be added to nor diminished. It would therefore be more than sufficient, to refute this new Creed, that it was till recently unknown to the Church; but it also contradicts the received Creeds, and has no countenance or sanction from Holy Scripture. I do not feel it necessary to enumerate to you, my brethren, the leading principles of Popery as contained in this Creed and other documents of admitted authority, because to all of you they are well known; it may therefore suffice to say, that we have no proofs, from Scripture or antiquity, to ascribe infalli-

bility to the Pope—to believe in transubstantiation—to offer religious worship to departed Saints—to render external homage to images—to withhold the cup in the Eucharist—to believe in Purgatory, and the power to grant indulgences; and as far as this is a real portraiture of Popery, it has no foundation in truth or in the Holy Scriptures. But however much we may condemn and abhor their principles, they are not to be refuted by violence and abuse; nor should we permit them to hinder us from doing acts of kindness to their adherents, for love is the great law of the Gospel; and we may firmly impugn Roman doctrine and yet exercise christian charity to its professors. And after all I am inclined to believe, that our greater danger and inconvenience in this Diocese is not from Romanism, but from the implacable bitterness of Dissent. The open avowal of the pernicious tenets of Popery at the Council of Trent, and their embodiment in the form of a Creed, the belief of which is declared necessary to salvation, has inflicted a blow upon it from which it can never recover. Moreover Rome appears still to continue this bold policy; and instead of endeavouring as formerly to sap the principles of her opponents, by bewildering them with sophisms and explaining away her more revolting doctrines, she comes publicly forward with her threats and denunciations, and avows her object to be the destruction of the Protestant Faith. A remarkable instance of this occurred very recently, which is well worthy recording, and which, while it proves that Romanism is unchangeable, also proves, that we have less to fear from its present boldness than its former insidious proceedings. In the discussion on the Roman Catholic Relief Bill, in the House of Commons, on Wednesday the 14th April last, the Earl of Surrey, a Roman Catholic, defended the bill on the general ground of religious freedom; and in the course of his observations, he let fall the following expressions: “He perfectly agreed with the right hon. gentleman (Sir Robert Inglis), who had just sat down, that the Church of Rome was antagonistic to Protestantism. It was and it

would be so as long as the world stood, or rather, till Protestantism was extinct. He agreed in the anticipation which had been indulged in by some, of the authority of the Sovereign Pontiff outliving that of the Anglican Protestant Church." "Now this was manly. The noble lord avowed what he considered the true object of the Bill, but abjured in a better spirit the craft and dissimulation which others of his faith employ. He thinks that the end of the struggle now going on will be the extinction of Protestantism. And now that the object of the struggle is honestly announced, we reply, that our belief is the struggle will terminate in the extinction of Popery, and in the ardent hope of such a termination let us engage boldly in the conflict. All," says the able journal from which I am quoting, "that we ask is this fair admission of the object aimed at on both sides; but hitherto it has been attempted to cajole us with bland assurances of Rome's tolerant and amicable disposition."* This pernicious bill was opposed by that invaluable friend to the Church, Sir Robert Inglis. He proved in an able and luminous speech, that the Bill was one of a series of measures tending to un-Protestantize England, and to degrade the Church; and it is delightful to think, that on that occasion his opposition was successful, and that the measure was thrown out. Doubtless Lord Surrey's speech was of some assistance in producing this result; but we are indebted for it chiefly to Sir Robert Inglis, to whom the Church owes so much. There is always something refreshing in his speeches; with a fearless honesty and complete knowledge of the subject, they never fail to command attention. They have also a piety and purity of object which are well calculated to make a salutary impression. Were a very few such men in the House of Commons the Church need be under no apprehensions; and indeed as it is she is daily becoming more alive to the faithful discharge of her high and holy functions. In dealing with Romanism

* *John Bull*, 17th April, 1847.

and Dissent, we make use of much the same weapons ; though there will be some difference in the mode of their application. We hold, from our Church, the true faith: we possess the ancient Creeds, the Articles, and the Book of Common Prayer; which are all founded on Scripture, and in perfect accordance with the belief of the Catholic Church in her purest days. These we justly assume as axioms or first principles, and, standing upon them as an impregnable foundation, we protest against the Church of Rome because she adds to the faith the inventions of men, and hides and confines it by her many corruptions; and we protest against Dissent, because it cuts away some of the most essential verities of the Gospel. Thus protesting against Romish superstition, and Dissenting anarchy, the Church is odious to both; and, though hating each other, they readily unite for her destruction. And so it has ever been; the true Church protests against every corruption of error or perversion of the truth, from whatever quarter it may come; and for this cause the wicked are ever found in combination against her. This protesting principle is therefore not new, it has been the great and dangerous privilege of the Catholic Church in all ages. In the ancient Church it was the peculiar vocation of the Prophets, to bear witness against the idolatry of their countrymen, and to protest against every deviation from the Law of Moses. What indeed was the great occupation of the Apostles, but to journey into all lands protesting against Paganism and disseminating the truth; of this St. Paul's whole life was an eminent example. He was continually witnessing to the truth and protesting against error. Thus will the true Church ever be found protesting against the corruptions and wickedness of the world, a standing pledge of God's never-dying love; a light to the nations buried in darkness. And nobly has our Church discharged this holy function of the Church Catholic since the Reformation to the present day; standing between Romanism and dissent, protesting against both as corrupting and destroying the truth as it was once delivered to the Saints.

Second, DISSENT.

The errors of Dissent may be all traced to the reckless use of private judgment. They will admit of no authority whatever to guide or direct them in the interpretation of Scripture. Now it must be confessed, that to submit our judgment to control is distasteful to the carnal mind; and to cut off all questions by the unlimited exercise of private reason, is very seductive and agreeable. It is comfortable, to our fallen nature, to think that we need no other helps than our own judgment, no guides but our own wishes and tastes. But what is not a little remarkable in those who demand such absolute freedom of judgment in matters of religion is, that they allow it in nothing else. They would feel as keenly as others the absurdity of preferring their own opinion in a complicated question of jurisprudence to that of an eminent lawyer; or in medicine to that of a skilful physician; or in any art or science, to those who had carefully studied them. But in the interpretation of the Scriptures, though perhaps entirely without any literary attainments, totally ignorant of the original language in which they were at first written, the Dissenters admit of no master. In the things of time they are willing to defer to those who are deemed competent judges, but in those of eternity they disdain help or interference. The consequence is, infidelity, or the denial of some of the principal articles of the Christian Faith. Now we do not blame any one for the proper exercise of private judgment; because we are commanded to give a reason of the hope that is in us with meekness and fear; and it is our duty to make use of our faculties in the discovery and elucidation of truth. What we blame is their improper use. The Dissenter admits revelation, and yet he proceeds to modify and correct it according to his own views; and he looks into the Bible, not to learn the truth, but whether God is of his opinion. This was not what the Bereans were praised for by the Apostle, but they were commended for examining the Scriptures with a candid and honest heart; not for the purpose of controversy, but to see

whether the doctrines taught them by St. Paul were indeed so, and if they were so, then to obey them. The Churchman finds the great truths of revelation in the three Creeds, and he may with great propriety inquire, as the Bereans did concerning the doctrines of St. Paul, whether they are agreeable to and supported by the Scriptures. The Dissenter, on the other hand, takes up the Creeds as human compositions, pays no attention to their antiquity or the authority they derive from their long use in the Church of God, and the belief accorded to them by the most learned, wise, and pious men during nearly two thousand years, all of which are strong presumptive proofs, but explains or rejects them as he happens to interpret the Scriptures to which they refer. Even this much is seldom done, for the Creeds are by many denominations thrown aside as useless lumber. This no doubt arises from the fact that they find them a check upon private judgment—that they place a limit upon rash inquiries and endeavour to give them a salutary direction. Most Dissenting denominations, for example, deny the grace of Baptism. One baptism for the remission of sins, is a doctrine which they will not admit, because they do not comprehend the connection between the outward visible sign, and the inward spiritual grace, hence they stigmatise baptismal regeneration as a relique of Popery. And because they cannot see the connexion between the water of baptism and the grace of the Spirit, they pronounce it a carnal ordinance, of no other value than so far as it is a form of admission into the Church. It is nothing to them that Christ himself said, “Except a man be born of water and of the Spirit, he cannot see the kingdom of God.” They demand, like Nicodemus, “how can these things be?” Now, although this Article of our Faith is so distasteful to Dissenters and, what is commonly called, the religious world, yet, when you press the more moderate of them, who are not rationalists, for a distinct opinion concerning its nature, it will be found not so much at variance with the teaching of the Church as might have been anticipated, and

warrants the belief that much, if not the whole, difficulty arises among the honest and well-intentioned, from their using the same word in different senses. This view is corroborated from the fact that no two opinions will be found among them exactly the same, and all will betray a crudeness and hesitation little calculated to satisfy the humble mind.

How much better to submit to the doctrine of the Church, which she has believed and taught through her whole history. "That the Church of England does hold, and does teach, Baptismal Regeneration," says the Rev. Mr. Melvill,* "would never, we must venture to think, have been disputed, had not men been anxious to remain in her communion and yet to make her formularies to square with their own private notions. We really think that no fair, no straightforward dealing, can get rid of the conclusion, that the Church holds what is called Baptismal Regeneration. You may dislike the doctrine, you may wish it expunged from the Prayer Book; but so long as I subscribe to that Prayer Book, and so long as I officiate according to the forms of that Prayer Book, I do not see how I can be commonly honest and yet deny that every baptised person is on that account regenerate." Concurring, as I do, in these observations, it may be useful to remark, that the doctrine of the Church is, that in baptism the penalty attached to the first transgression is removed, and the sin forgiven; but she does not maintain that all baptised persons are by virtue of this sacrament placed in a path which must of necessity lead them to eternal life; or, that the end of our Christian calling is accomplished. The Church does not teach that every branch engrafted on the mystical body of Christ shall bear fruit unto everlasting salvation. Many of those who deny the doctrine of regeneration, so clearly taught by the Church, are carried away with the opinion that she teaches that those who are once regenerate must ever continue so, and advance in holiness; but this is an error. Baptism is the

* Melvill's Sermons, Vol. 2, Sermon 8.

commencement of a new life, hence it is called a new birth; but it is not the whole of that new life, and must be sustained by a living faith, working through love. The gifts and privileges which it confers may be lost; men may resist and do resist God, and hold his grace in unrighteousness; they become withered branches, though still attached to the vine; and this is their condemnation, for the sins of men baptized are far worse than the sins of the heathen.

There is another principle connected with the Sacrament of Baptism, which has been held by the Catholic Church in all ages, and the denial of which by the Dissenters and others in modern times has been productive of infinite evil; it is this: that baptism into the Church of God, is the same with Scriptural election, and that the Catholic Church is the Church of the election; that it is the choosing of individuals out of the corrupt mass of mankind, into the pale of the visible Church, with God's morally acting purpose and intention that such individuals as profit by these privileges of election should finally attain everlasting life. The doctrines of the New Testament are not the offspring of reason, but truths, revealed by God himself, with his special promise that he will be with his Church to the end of the world. It is therefore of unspeakable importance to know what truths the Church has really held in all past ages as revealed; because this general acceptance, combined with the remembrance of God's promise, makes them binding upon us. Whatever in our religion is new, must be pronounced false; and whatever can be proved by Scripture, and has been handed down from the Apostles, must be pronounced true. Now it is universally admitted, that the doctrines respecting predestination and election, as understood by St. Augustine and afterwards fearfully carried out by Calvin, was not the doctrine of the Primitive Church, which esteemed all elected who were admitted into the Church by Holy Baptism, and therefore that the Catholic Church at large is the Church of the election, because it comprehends the whole body or people of the Elect,

gathered individually out of every nation upon the face of the earth.

The Epistles of St. Paul are addressed to whole Churches, all the members of which are treated as elect,—all saints,—all believers,—all a holy priesthood. If there be sinners among them, it is man's work, or Satan's work. But though treated as elect, their election was not unconditional, much less irreversible, but an election to visible and corporate privileges. The parable of the net and the tares, and all the teaching of the Scriptures throughout, declare this truth.—Those that are received into Christ's Church, that is, the baptized, are the elect. God commands the Gospel to be preached to every creature, and gives them grace and power to believe, so that no one will be able to say, at the last day, "I was not elected, and therefore could not believe;" but the conscience of every lost soul will constrain him to declare, "God called me, but I would not hearken; He stretched out His hand to me, but I regarded him not; He would that I should come unto Christ and be saved, but I would not."—This appears, from the Seventeenth Article and other places, to be the doctrine of the Church of England. She teaches the predestination of the faithful, and that they shall be endowed by the Holy Spirit with the grace of obedience, and that all shall be done for them, that is necessary for their salvation, by the free mercy of God, and after a life spent in His service here, they shall enter into His glory hereafter. The Article then proceeds to speak of the doctrine as full of sweet and unspeakable comfort to all the godly. It then warns carnal persons, lacking the spirit of Christ, of the danger of having before their eyes the sentence of predestination, as it respects themselves, and that it must lead to misery or desperation. The Article then concludes with one of those gentle and calm displays of quiet wisdom, which are the glory and blessing of the Church. Knowing how fruitless it is for man to speculate on free-will, election and predestination, as regards individuals, and having given warning against such a vain

attempt, it reminds us that it is our duty and our wisdom to take God's promises for the regulation of our lives, as they are set forth in Scripture, and to leave our eternal interests in the hands of Him, who loves us with a love passing the love of our earthly parent, and desires, above all things, to bring His children home to His bosom. How the freedom of the human will can be reconciled to the doctrine of predestination, we are unable to comprehend; they are of the hidden things of God; but as they are both assumed as true by the Holy Scriptures, we should receive them both in faith, as not incompatible with God's moral government. Nor does the book of revelation fail to help us in cherishing this faith.—When St. Paul was wrecked near the Island of Melita, it was revealed to him that every soul in the ship should be saved. Now, did this revelation hinder the Apostle from using every human exertion to secure the safety of himself and those who were with him? On the contrary, he acted as if he had received no such revelation, and as if every thing depended upon the wisdom and exertions of the people. Finding that the sailors were about to seize the boats, that they might escape and leave the passengers to perish, he tells the centurion to cut them off and set them adrift; that the sailors might feel the necessity of employing their skill in saving the lives of all on board when they found themselves in the same jeopardy. Here we see that God's Sovereignty did not interfere with human agency; and, as it is with the works of nature, so is it in the works of grace. St. Paul calls upon the Philippians "to work out their salvation with fear and trembling;" but he adds, "for it is God which worketh in you both to will and to do of his good pleasure." Here both doctrines are included: we are called upon to obey, for the power has been given us in baptism; and yet we are told that God worketh within us: "See, I have set before thee this day life and death, therefore choose life, that thou mayest live." The parable of the talents implies the power of action and obedience; and our diligence in doing good is made the ground

of our sentence at the last day. God invites men to judge of the equality and righteousness of his ways—placing himself, as it were, at the bar of their consciences, and claiming from them a judgment testifying to his righteousness and impartiality. Jesus Christ is set before us as our pattern, the object of our imitation; we are called upon to walk in his footsteps. Moreover, of this freedom we are all conscious; no person of a sound mind seeks an apology for his crimes on the plea that he had no choice. Again, we read that without Christ we can do nothing—that every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness or shadow of turning. It is therefore evident that the doctrines of man's free agency, and God's predestination, are both taught in holy Scripture; and instead of attempting to reconcile them by launching into metaphysical disquisitions, we should receive them in humble faith; and in doing so, we shall be emancipated from those terrible doctrines which rashly consign the far greater portion of our race, without any possibility of escape, to eternal misery. The presumption of judging of God's attributes is, in such speculations, carried to its greatest height, and leads to the most revolting inferences; but of the attributes of God, in their extent and manner of operation, we can know nothing, and it is therefore impious to pronounce upon their limits, or to insinuate any incompatibility between the course of events on earth and the Omniscience, in which they are all comprehended. "Nothing," says Archbishop Tillotson, "can be admitted to be a revelation from God, which plainly contradicts his essential perfections; and consequently, if any one pretends divine revelation for this doctrine, that God hath from all eternity absolutely decreed the eternal ruin of the greatest part of mankind, without any respect to their sins and demerits, I am as certain that this doctrine cannot be of God, as I am certain that God is good and just; for every man has greater assurance that God is good and just, than he can have of any subtle speculation about predestination

and the decrees of God." The Christian Church therefore holds and has ever held the two doctrines of man's free agency and God's predestination:—"She comes to man, enslaved as he is to the outward influences of the natural man, and not only brings before him more facts, more knowledge, new relations, higher promises, more awful threats, and a more powerful body of advisers to counteract them; but the Church gives more, she puts into the heart a new principle, or rather a new being, by imparting to it the Holy Spirit and uniting it to the body of Christ. It is from the Holy Spirit, and this only, that all the real power and spontaneity of man proceeds; it acts as the individual himself, because it is united to himself. It is given secretly and imperceptibly; so that, in an action he cannot discriminate what comes from heaven and what from himself, except from the consciousness of the fact that he is resisting evil. He does not make this resistance, he suffers pain voluntarily, he feels the whole force of the attraction of evil, and yet remains firm against it, and discovers no power but his own which is thus acting; and yet he knows that it is not his own. 'I can do all things,' saith St. Paul, in the full consciousness of his individual personality, 'and yet,' he says, 'not I, but Christ that is in me.' It is after all, God, and God alone, who works within us to will and to do of his good pleasure."* Hence we find that, in the Sacrament of Baptism God imparts the Spirit, that in its working constitutes man's free agency, and yet it is God and God alone that works. And thus is solved, through the Church, the problem,—how to create an agent possessed of the consciousness of individual independence, and yet to reconcile that independence with the absolute universal Sovereignty of the Supreme Creator. "Looking forward, man feels that he is free; looking back, that he has been entirely moulded by the hands of God." Of infinite value, then, are the graces and gifts of baptism; and yet through presumption the Dis-

* Christian Morals, by the Rev. W. Sewell, M. A. 1841. An excellent book. Page 279 & 280, &c.

sender rejects them, and perils his own salvation. There are several other points of difference between the Church and Dissenters, to which it might be useful to call your attention, but I shall only allude to one or two.

First, it is to be remarked that in their public worship, the Dissenters, as well as the Romanists, depreciate the Holy Scriptures. The latter are afraid lest the people should discover their false doctrines, which would naturally follow the public reading of the word of God, pure and unadulterated, in their daily services. They likewise consider the Scriptures too obscure to be placed in the hands of the people, and by no means necessary, as they believe the Church to be the sole depository and dispenser of the truth, and her explanations of equal authority with Scripture itself. The Dissenters do not withhold the Bible from their people, but it is seldom or ever read to any extent in their public worship; a single text or passage, upon which their minister founds a long discourse, is all that they commonly hear; and were they not to read the Scriptures at home, they would remain, from the little they learn in their Churches of the sacred record, as ignorant as the heathen.

It were easy to dwell upon the many great evils of such a procedure, but we shall only mention one, to which it naturally gives rise, namely, the preference of the Sermon to the neglect of all the other parts of the public worship of God.—Hence, in the opinion of many Dissenters, prayer, praise, the reading of the Scriptures, and the holy Sacraments, are made to occupy a lower position than preaching, and it is to be feared that a great majority of the Dissenters have no other conception of public worship than that of hearing a sermon, preceded by a tedious extempore prayer. Their leading tenet is, that preaching is the great engine for the advancement of Christ's kingdom and the conversion of the souls of men. Yet, if we refer to the Acts of the Apostles, we find that prayer and the blessed sacraments occupied the position which Dissenters give to preaching. The opinion of our

Reformers, in this matter, appears from the fact, that they gave no directions, even on Sundays, for more than one sermon to the same congregation. Their object was to employ, in due proportion, all the means of grace, and to establish a praying, a reading, a sacramental, and a preaching Church. The Dissenters, on the other hand, seem to have little regard for any part of public worship except the sermon: and this they value in proportion to the power employed in the delivery. Eloquence of speech, warmth of manner, are, in their estimation, the chief means of promoting the Gospel, forgetting that Moses was slow of speech, and the rebellious Corinthians considered St. Paul's bodily presence weak, and his speech contemptible. They look to the human instrument,—to man, rather than to God. But in thus contending earnestly for the Faith, as it was delivered to the Saints, we must proceed with all possible meekness and love, remembering that the Christian armour contains only one offensive weapon,—the Sword of the Spirit. And we shall best prove ourselves the faithful soldiers of Christ, and the protectors of his flock, by carrying out all the means of grace, in their relative and due proportions, to our respective congregations, so shall they be secure against every assailant. In what these means of grace consist you are all well conversant, and therefore I shall not speak of them on the present occasion at any length.

Let us then, my brethren, take up the Book of Common Prayer, and ask our own hearts what it proposes for our guidance and direction, in bringing home the various means of grace to the hearts and understandings of our people. The first thing commanded, is the use of the Morning and Evening Prayer daily throughout the year. Now this implies that our Churches should be open twice every day, and accordingly portions of the Old and New Testament are allotted for each service, so that the most part of the Bible is to be read every year once, the New Testament three times, and the Psalms once every month. We have reason to believe that for some time after the Reformation this order was regularly

observed, and in large towns, even within the memory of many still living, some Churches were daily open; and, blessed be God, the practice is again gradually reviving.— In this Diocese I hope to see, in a short time, some of our Churches open daily in our rising towns, whenever the number of the Clergy will admit of the regular performance of the duty; and, in country places, it should remind us of our Missionary character, and that we ought to have appointments on week-days with our people, in different parts of our several Missions, as often as our strength will admit. Our Church is a prayerful Church, and not to follow her direction, as far as in us lies, is to rebel against her lawful authority, and rob our people of their just inheritance, for the faithful exercise of daily prayer will doubtless bring down great blessings upon the land. Again, we find a plain order to celebrate Baptism during the service. This is to begin the work of grace at once, for every child has an immortal soul, and will inevitably become as an angel of heaven, or the sinful and wretched companion of evil spirits to all eternity. In baptism the child is made a “member of Christ, the child of God, and an inheritor of the kingdom of heaven.” And who can tell how soon the seed of vital grace, thus sown, may begin to germinate? Surely the struggles of the Christian child, before he knows that he is struggling for goodness, and gentleness, and obedience, cannot be without grace. He is a member of the Church, bound up in her spiritual interests; a warrior, enrolled in her armies under the banner of the cross; a partaker in her growth, her benefits, and her prayers. In baptism the child comes into immediate relation with the Apostolic ministry, and through that ministry with the Apostles themselves. He is now one of the flock, whom it is the appointed office of successive pastors to guard and feed. But let it be remembered, that the new birth, or baptismal regeneration, bestowed upon the child in baptism, is far from including spiritual perfection, or any thing decisive, as to the ultimate fate of the baptized. It is a spiritual infancy, with which all the other

means of grace are intimately connected. As his faculties expand, and he becomes capable of learning what a solemn vow, promise, and profession he hath made by his sureties, he is brought under the teaching of the Church, through his parents, sponsors, and spiritual pastors. By means of the Catechism he is taught his duty to God and man, and instructed in the great mysteries of the Christian faith. He is made to study and to love God's word, and thus the grace of illumination dawns in his heart. The Church, in her exhortations to parents and sponsors to bring up their children in the nurture and admonition of the Lord, does all she can to habituate the child to pray for grace, the great object of all Christian prayer. Night and morning ought the child to kneel in the presence of its earthly parents before Him who is invisible. As he advances in years, he is permitted to partake in the privilege of domestic worship, and, as the greatest privilege of all, he is taken to the consecrated house of God; and there, amidst holy associations, edifying forms, the memorials of worshippers, once, like himself, "babes in Christ," but now gone to their rest, and surrounded by his spiritual kindred, dead and living, he learns to join in the holy and affecting services which the Church in her Book of Common Prayer provides. And in this manner the spirit of grace and supplication is gradually, by God's aid and blessing, poured into his heart. But the Book of Common Prayer provides still greater privileges for the child of grace. When duly prepared, by catechetical teaching, he is, at the proper age, brought to the Bishop to be confirmed. The vows which were made in his name, he now solemnly, and in the presence of God and of the congregation, takes upon himself. This responsibility, which had hitherto been in proportion to his faculties and his knowledge, is henceforth complete; he is now, for all spiritual purposes, of full age; and the Bishop, after the example of the Apostles, lays his hands upon him, and prays over him, to the intent that God may strengthen him with the Holy Ghost the Comforter, and daily increase

in him His manifold gifts of grace. To crown all, the Prayer Book provides a holy office, inviting "such as are religiously and devoutly disposed to the most comfortable Sacrament of the Body and Blood of Christ;" and there coming in faith and charity, and a thankful remembrance of Christ's death, he verily and indeed receives His Body and Blood. Furthermore, though the Prayer Book gives no special directions for the preaching of the word, it is the best possible text-book to the Minister to supply subjects for addressing his people.—All the facts and doctrines of Christianity are presented in their regular order throughout the ecclesiastical year, so that the Clergyman who carefully follows the Prayer Book must of necessity preach the Gospel in all its fulness, and he who does not follow this order will be found guilty of not preaching the whole counsel of God. There will, in such a case, be narrow views, bigoted exclusiveness, and part only of the message of the Gospel will be delivered. Thus the Church enters, through her services, as set down in the Book of Common Prayer, into every possible relation of human life, pervading and sanctifying all worldly things,—melting and moulding and transforming earth to heaven,—leading our sinful nature to God in infancy,—training our renewed and better state in childhood,—strengthening our youth,—feeding our manhood by her holy mysteries, and preaching her daily warnings of penitence and faith in the words of Holy Scripture,—comforting our old age,—ministering alike to our joys and sorrows, and at length committing our bodies to the grave, in the hope of a blessed resurrection. Such is a slight summary of the ample provision made by the Church in her Book of Common Prayer, for the various services of the sanctuary, and for the dissemination of the Gospel among our people, and which it is our bounden duty to administer.

But we must draw to a close.

And now, my Reverend brethren, after presiding over this extensive Diocese for nearly eight years, I gladly avail myself of this opportunity to express my sincere regret if I have

treated any of you unkindly or with seeming neglect, and also for any instances in which I may have, in any respect, failed in my duty towards you. If I have not consulted, as I should have done, your judgments and feelings in any particular, or have done less justice to the motives of those of whose conduct I have had occasion, in any respect, to disapprove, I desire to acknowledge my error, and to ask your forgiveness, and your prayers, to enable me, in future, more watchfully to discharge the duties of that station to which, in the course of Divine Providence, I have been called. Grant me also your favourable construction of my labours, and your honest confidence, as I freely give mine to you. Without such mutual confidence and charity, the Bishop and his Clergy cannot work together to the glory of God or the edification of his people. In regard to certain diversities of opinion within the Church, so far as they concern the celebration of Divine service, I have already spoken; and with respect to any others of a graver character, I deem it a happy thing for this Diocese that we are entirely free. Some shades of variety in opinion there may and must be in different minds; but, blessed be God, they have never sunk with us into any thing like the bitterness of party-spirit. Let us, my Reverend brethren, preserve this holy pre-eminence. While at peace among ourselves, and sincerely devoted to the Church, we possess a bond of union that will make us invincible in our spiritual warfare with our enemies, whether from without or from within. Holding this bond, we shall proceed in harmony and love as brethren, with the same mind and singleness of heart. It will lead us to the conscientious discharge of our duty to God and his Church, by rightly dividing the word to our people, in obedience to her pure and authorised teaching; and in doing this with one heart and one soul, we shall feel no sympathy with Romanism on the one hand, which suffocates the truth under a mass of falsehood and corruption, or with Dissent on the other, which not only takes from the truth, but which, in active bitterness against us, we have ever found the more implacable enemy of the two.

Standing in the middle between them, we ought neither to be grieved nor surprised at their calumnies and revilings, or that they should, in their extreme ignorance, attribute to us unsound opinions in theology, which all of us abhor; of such accusations your consciences will acquit you, and I know them to be untrue. On me they fall lightly, for my opinions were settled long before the movements which have been for some years disturbing the Church had any existence. They have ever been in accordance with the formularies of the Church, and have become so much part of myself, that I should now find it impossible to speak or even to think differently from what she teaches. But dismissing these miserable elements of earth, let us look to ourselves, and remember that we have a great and important work before us,—the evangelizing of this vast country. Let us not then fall out by the way. We have already too many enemies and opposers to admit of division in our own household. Enemies numerous and powerful, and whom we can only expect to combat with success, by using the weapons furnished by the Church in the true spirit of unity and concord. We are all servants of the same Master; let us stand together in faithfulness of purpose and in steadiness of action. Have we not to contend with infidelity and worldliness on the one hand, and all the Protean forms of Dissent on the other? Is it not, then, our duty to rise above difficulties, and exert ourselves to the utmost in promoting the advancement of the Church of God in this Diocese; that Church which is not human in her constitution, but heavenly, and neither takes her rise from earthly powers, nor depends upon them for her continuance. Empires and kingdoms fail; the earth itself shall pass away; but the Church of the Living God shall continue for ever. Her name—her offices—her services—her laws—her powers—her spiritual endowments—are for eternity. How awful the responsibility which attaches to us, her Ministers! The worship we offer is the commencement of the worship of eternity, and our ministrations the beginning of services which are to continue for evermore.

And now unto God's gracious mercy and protection I commit you all, both Ministers and people. May the Lord bless you, and keep you. May the Lord make His face to shine upon you, and be gracious unto you, and give you peace, both now and evermore. *Amen.*

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A P P E N D I X .

Note I. page 34.

“For some time past our Church hath been taught, by dear bought experience, to depend less upon the State, and more upon herself.”

It is evident, to every one acquainted with the history of our Church, that, till within a very late period, many of the doctrines which she holds in her formularies had been in a measure forgotten, and were seldom brought before our people in Sermons or in Catechetical instruction.— Such as—

The one Holy Catholic and Apostolic Church, in its different aspects, as visible, invisible, militant, expectant, and triumphant.

The one Baptism for the remission of sins, with its true import, and all its blessed consequences, its privileges, its conditions, with which all the means of grace are intimately connected. To the depreciation and neglect of the Sacraments may be attributed the most essential errors in faith and practice, which have disgraced and divided, and which continue to disgrace and divide, the Church of Christ. They are of the most sacred importance in the Christian system, and cannot be estimated too highly, provided, while we hallow the sign, we rightly endeavour, in the use of it, to attain the substance or thing signified.

A Divinely constituted Ministry, as pledging Christ's presence in his Church for ever, and the certainty of receiving in this Church the true Sacraments of salvation, “duly administered by lawful Ministers.” Such Sacraments being “not bare signs” of things absent, but “the means whereby we receive,” in the one, a “death unto sin and a new birth unto righteousness,” and, in the other, “the body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.”

The authority of the Church to decree, to teach, to excommunicate, to decide in controversies of faith, yet limited by the word of God, and the duty of submission to that authority.

The sin of schism or division, &c. &c. &c.

When attempts were first made to revive these and kindred doctrines, many took offence, and thought them dangerous novelties; yet they are all avowed by the Church of England, and inseparable from her existence, as a true branch of the Church of Christ.

Note II. page 44.

"Every Clergyman of the Church ought to consider the doctrines contained in our Articles, Creeds, and Common Prayer Book, not merely as the voice of our Church, but of the Church Catholic."

Be mindful that you are to deliver 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; by those true and faithful members of the Christian Church in all places, and even amidst the growth of adscititious error, to whom the greatest worthies of our national Church invariably refer. This doctrine no well instructed 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. From hence must be drawn the whole scope and tenor of our public teaching.—*Bishop Jebb's Pastoral Instructions, p. 153; London, 1831.*

One source of error, and sometimes of division, arises from the fact, that some Clergymen take the Articles, as comprising the whole system of belief inculcated by the Church; others, again, confine themselves to the Book of Common Prayer. Now both classes are wrong. The Formularies of the Church should be examined, (as set forth in the thirty-sixth Canon), compared, and studied, to discover and become acquainted with her true principles. What lawyer would form his opinion upon one act of many statutes, which bore upon and referred to the same subject upon which his judgment had been asked? Would he not carefully read, digest, and consult them all, that he might ascertain the real intention of the legislature? And shall we do less in a matter in which we are so deeply concerned? We have sworn obedience to the Church, and to teach only as she directs.

Note III. page 47.

"It was the duty of the founders of our Church to provide the people with a repository of Scriptural truth, and this they did by the compilation of the Book of Common Prayer."

The Articles were adopted for the avoiding of diversities of opinions, and the establishment of a godly concord touching true religion. "We take comfort in this," says King James, "that all Clergymen within our realm have always most willingly subscribed to the Articles established; which is an argument to us that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the

Church of England to be for them; which is an argument, again, that none of them intend any desertion of the Articles established." "Our Church," says Bishop Marsh, "carries its authority no farther than is absolutely necessary for its own preservation."

At the time of the Reformation, the sense of Scripture, in regard to various doctrines, was disputed. The Convocation, therefore, which is our highest judicial authority in spiritual concerns, assembled and determined, in the name of the Church, which it represented, what the sense of Scripture, in regard to the disputed points, really was. But it will be said, shall any man be bound to accept an interpretation of Scripture imposed upon him by the will of another, if, on mature deliberation, he himself is convinced that such interpretation is false? Undoubtedly he is not so bound, nor does our Church impose the obligation. If our consciences will not allow us to comply with the terms offered by the Church, we may withdraw from her communion, nor can we honestly continue her members, unless we conscientiously conform to the regulations which she has made the express conditions of that communion.

CREEDS.

Apostles' Creed, is not so called, because actually drawn up by them, but because there is sufficient evidence to deem it a concise but faithful statement of the most important heads of Apostolic doctrine. It is a simple and vigorous outline of the faith which was in circulation among the Churches before the books of the New Testament were collected, perhaps before some of them were written. Some such summary was absolutely necessary at first, to be used for instruction, and with irresistible authority, since it is found in perfect harmony with Scripture. Hence, to submit to its authority, is merely submitting to the authority of the Apostles.

Nicene Creed was agreed to by the Bishops assembled at Nice from all parts of the Christian world in 325, as a simple witness of the fact, that it contained the doctrine of their respective Churches. The Church of England, therefore, in adopting it, is not guilty of adopting the commentaries or deductions of men for the dictates of the Holy Spirit, but simply as recognising and adopting the faith of the Church during the three first centuries.

The Creed of Athanasius was not composed by a synod, nor is it known who its author really was; but it gained its way from the growing confidence of the Church in its power and efficacy, as a bulwark against heresy, by which the fundamental doctrines of the Trinity and the Incarnation were threatened. It has been found, for many ages, of the utmost value in protecting the Church from error, and could not have been omitted at the Reformation, without exposing our Reformers to the accusation of denying the *Holy Trinity*.

Note IV. page 54 to 56.

ON BAPTISM.

I happened a few days ago to meet with the following pertinent illustration of these remarks:—

“At the Annual Clerical Meeting, held at the Rev. D. Wilson’s, Islington, January 5, 1842, Archdeacon Hoare in the Chair, and nearly a hundred Clergymen present, the subject for discussion being the Baptismal Service, and the doctrine of Regeneration as connected with that rite, the following speakers stated their opinions in effect as follows:—

“Mr. Cunningham (of Harrow) said his opinion was, that in baptism some positive, clear, distinct, intelligible blessing and benefit, called by the name of “Regeneration,” was conveyed to the infant. This benefit is reconciliation to God: a change of state, but not necessarily a change of nature. Not an alteration of the moral condition of the child, but simply a change by which the child is brought into the *outward communion of the Church*: and this is the state which in the service is called Regeneration.” This view is very nearly that of Bishop Hopkins, of Derry.

“Mr. Burgess spoke next. He said he could not agree to this view.—His opinion was, that in baptism the infant receives *the remission of original sin, and a principle of divine life imparted by the Holy Ghost*; a seed given to fructify or die, but always given. He considered that a repenting, believing, converted adult, was not pardoned, nor received regeneration, until baptism.

“Mr. C. Bridges differed from each of the preceding speakers. His view of the question was, that in baptism, where the prayers are offered in faith, as contemplated by the framers of our services, those prayers, which we put up for the child’s regeneration, are heard and answered. *And the gift of regeneration is granted to prayer.* But in other cases, i. e., where there is no really faithful prayer, there is no work of the Holy Ghost, who works not without exerting an energetic power, producing visible effects.

“Mr. Venn could not agree with any of these interpretations. He said, he believed that in the Baptismal Service ‘*Regeneration is said to be bestowed conditionally or hypothetically,*’ i. e., on the hypothesis, that the infant really professes faith, and that, when come to years of discretion, it will believe and repent. For it is on this ground only—that is, on the sponsor’s answering for this faith in the infant—that the ordinance is administered.

“Such is the brief sketch of the views advocated at this meeting. I have copied it from the notes taken at the time.

“I will only further observe, that the four Clergymen, who spoke, had each been given some weeks’ notice of the meeting; their declarations, therefore, are well digested statements, which had been prepared for the occasion. Yet the result was, that on the appointed day *they all differed.* No others spoke.”—*The Way that some call Heresy, by Andrew Jukes, formerly of Trinity College, Cambridge, and late Assistant Curate of St. John’s, Hull; London, Whittaker & Co., &c., 1844.*

Note V. pages 54 to 56.

ON REGENERATION.

“A new principle of life is infused into him (in baptism)—he is regenerate, born anew of water and of the Spirit, and placed in a new relation to God, as one of his own peculiar family and household; furnished with all the means of realising to himself the promise of salvation given by Jesus Christ to all penitent sinners, and sealed to him personally in baptism, which, as our own Church teaches, is not only a sign of profession and mark of difference, whereby Christian men are discerned from others, that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the body of the Church; the promise of forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer to God.”
—*The Bishop of London's Three Sermons on the Church.*

“The question which has been most prominently and vexatiously pressed, to the great perplexity, as I believe, of many of the community, is that of Baptismal Regeneration; a question in itself of considerable importance, but of which the Church of England, in her Articles, her Homilies, and her Liturgical Services, has afforded the clearest solution. That the Church does hold the doctrine of Baptismal Regeneration in some sense, none of her Ministers, who have any regard to consistency, can pretend to deny. Every time that you administer the Sacrament of Baptism—every time that you Catechise a child in the words of the Church Catechism—every time that you present to the Bishop a candidate for Confirmation—you recognise and represent the infant or the adult as regenerated in baptism, and as having received, as such, ‘forgiveness of all his sins.’ Before the administration of the Sacrament, you pray for this regeneration; after its completion, you assume the fact of the regeneration of the baptised party, and conclude by thanksgiving and prayer, that the newly admitted member of Christ’s Church ‘may lead the rest of his life according to this beginning.’ But here arises the question, What is this Regeneration, of which the child, in its unconscious but probably imputed faith, or the believing adult, in his penitence, is thus made the recipient? The language of the Church, and I will not travel out of her offices, is unambiguous. It declares Regeneration to be, in plain terms, ‘that thing which by nature we cannot have,—an inward spiritual grace, a death unto sin, and a new birth unto righteousness. A change of condition—a change, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church and made children of grace, instead of children of wrath;’ a change, by which they have entered into covenant with God, are transplanted from a state of original sin and deathfulness, into a state in which the righteousness of Christ may be imputed to them, and they are initiated into His great salvation. This then is, according to the reiterated expres-

sion of the Church, the Regeneration of which Baptism is the sign and the assurance, the fact and the pledge. It is not the progressive improvement, it is not the maturity; but it is the commencement of a Christian life.— It is not only a change of position in the man with respect to God, from whom he was born in a state of alienation, but it is, when the Sacrament be worthily, that is, faithfully, received, the implantation of a divine and quickening principle, which, by its gradual enlargement in the heart, under the renewing influence of the Holy Ghost, shall eventuate in the completion of the new creature.”—*Primary Charge by Aubrey George, Lord Bishop of Jamaica, 12th Dec., 1846, p. 66.*

“The washing of Regeneration and the receiving of the Holy Ghost, the being born of water and the Holy Ghost, are put together as concurrent things; and in Acts ii. 38, baptism is offered to be necessary to our receiving the Holy Ghost; and if by baptism we receive the Holy Ghost, that is a right and title to his grace and influence, then must the Holy Ghost be still supposed vitally united to the Church, whereof we are made members by our baptism, and, like an Omnipresent soul, to be diffused all through it, and to move and actuate every part of it by his heavenly grace and influence.”—*Works of John Scott, D.D., Vol. 1, p. 367; Folio Edition, 1718.*

“Fifthly—That baptism does not only pardon our sins, but puts us into a state of pardon for the time to come. For baptism is the beginning of the new life, and an admission of us into the Evangelical covenant. So that by baptism we are consigned to the mercies of God, and the grace of the Gospel; that is, that our pardon be continued, and our piety be a state of repentance.”—*Bishop Taylor, Vol. 2, p. 245, as quoted by Dr. Moberly, in his excellent Sermons on the Sayings of the Great Forty Days; First Edition, 1844.*

“For if baptism, says the Great St. Basil, speaking of the holy baptismal tradition of the name of the Father, and of the Son, and of the Holy Ghost, is the beginning of my life, and the day of my regeneration to me the first of days, surely the words which were uttered when the grace of Sonship was given to me, are the most precious of all words.”—*Moberly's Sermons on the Sayings of the Great Forty Days, First Edition, p. 85.*

“In particular, the great, the cardinal point of Catholic teaching,—spiritual regeneration in baptism,—that doctrine which was never denied nor questioned in the first fifteen centuries of the Christian æra, which our own Church founds on the plain words of Scripture, and sets forth in every way, in which doctrine can be set forth—by direct and dogmatical teaching, by repeated and incidental reference, by embodying it in its offices, by consecrating it in its prayers—that doctrine, we all know, is by a large and powerful party (among them I sincerely add, by many pious and devoted professing members of our Church) either expressly denied, or holden so faintly, and with such reserve, as is little better than denying it; kept altogether out of sight, or out of teaching: or, if dealt with at all, dealt

with as of no practical operation ; whereas it is a doctrine pre-eminently and essentially practical; for, above all other parts of Gospel truth, it warns us of the high duties which flow from the high privileges of our Christian state ; of the greatness of the spiritual grace vouchsafed to us, and in consequence of the awful responsibility which we thereby incur; in one word, that, as we have received from heaven a new nature, we shall be judged according to the holiness of that nature thus given us by God."—*Bishop of Exeter's Charge, in June, July, and August, 1845, p. 26.*

Note VI. pages 56 to 60.

ON ELECTION.

The Archbishop of Dublin, in his Essay on Election, proposes three questions:—

1. Whether Divine Election is arbitrary, or has respect to man's foreseen conduct ?
2. Who are to be regarded as the Elect ?
3. In what does that Election consist ?

1. To the first question, he answers, that the Election of the Israelites, God's called, elect, or chosen, holy, and peculiar people, was entirely arbitrary.

2. That the Elect, in this case, was the whole nation, without any exception; they were all brought out of Egypt by a mighty hand, and miraculously delivered from their enemies, and received the Divine commandments through Moses, who uniformly addressed them—not some, but all—as God's chosen, holy, and peculiar people.

3. To what were the Israelites thus chosen by their Almighty Ruler ? Were they elected, absolutely, and infallibly, to enter the promised land, and to triumph over their enemies, and to live in security, wealth, and enjoyment ? Manifestly not. They were elected to the privilege of having these blessings placed within their reach, on the condition of their obeying the law, which God had given them ; but those who refused this obedience, were not only excluded from the promised blessings, but were the objects of God's special judgments, far beyond those inflicted on the heathen nations, who had not been so highly favoured.

It is plain, continues the Archbishop, that the Christian Church stands in the place of the Jewish ; that it succeeds it in the Divine favour, and enjoys not the same indeed, but corresponding benefits and privileges. It is reasonable therefore to suppose, that since both dispensations are parts of the one plan—of the one heavenly Author—these benefits and privileges should be bestowed according to a similar system in each. The

Christian religion is not however like the Jewish, confined to one nation, nor the Christian worship to one place, like the temple of Jerusalem.

The Christian Church is open to all to whom the Gospel has been announced, and comprehends all who acknowledge it—the invitations of that Gospel are general; all members of that Church are 'called and elected' by God, and are as truly His people, and under His special government, as the Israelites ever were.—*Essays on the Difficulties in the Writings of St. Paul, Essay Third, pages 111—117; Third Edition, London, 1830.*

The Church is under great obligations to the Rev. G. S. Faber, B.D., for his admirable Treatise on the Primitive Doctrine of Election.

He proves, indisputably, that the doctrines of Election and Predestination, as first suggested by St. Augustine, are not only in opposition to the spirit of the New Testament and the teaching of the primitive Church, but to that of the Church of England, all of whose services breathe the unfailing mercy and universal redemption. Services hallowed and sanctioned by the Church of the Apostles, which considered the Elect to be called out of an ungodly world, and the Predestinated to be those made capable, by the mediation of Christ and His ordinances in the visible Church, of eternal salvation.

Mr. Faber shews that our formularies nowhere assert that those Elect, those Predestinated, cannot lapse from the grace given. In the Baptismal Service, we pray that the child may ever remain in the number of God's faithful and elect children. In the Catechism the catechumen professes to believe in God the Holy Ghost, who sanctifieth him and all the elect people of God, and therefore deems himself one of the elect. In the Burial Service, the Minister prays that God would accomplish the number of His elect and hasten His kingdom.

Knowing God's mercy to be over all His works, the Church rejects the notion of an irreversible decree, which would degrade the Omnipotent to mere fate, and merge in the power of God—His justice, love, goodness, long-suffering, and mercy.

In fine, Mr. Faber proves, most triumphantly, that the doctrine of Election, held by the Church of England, is the choice of certain individuals into the pale of the visible Church, with God's purpose, will, and intention, that, profiting by their privileges, they should be finally saved; holding, at the same time, the moral possibility of those elect persons so falling away from grace, as finally and irrevocably, through their own perverseness, to perish; and that farther, in strict accordance with God's promises, as they are generally set forth in Scripture, she holds the doctrine of universal, as opposed to particular or limited, redemption.

This work, "On the Primitive Doctrine of Election," by the Rev. G. S. Faber, D.B., breathing the pure spirit of Christianity, I recommend to my Clergy, as a safe guard against those who misrepresent or impugn our articles of faith.

Note VII. page 64.

By means of the Catechism, he [the child] is taught his duty to God and man, and instructed in the great mysteries of the Christian faith.

The Rev. Henry More, D.D., observes, "that there are three kinds of preaching—catechising, expounding a chapter, and preaching, usually so called, whereof the first is the best, and the last the least considerable of them all. This worst and last is the very idol of some men, and the others rejected, as things of little worth. I confess this exercise may be of laudable use in such a congregation, where all the people are thoroughly grounded in the fundamentals of Christianity, and are well skilled in the knowledge of the Bible; otherwise, if the other two ways of preaching be silenced, by this more overly and plausible, it is to the unspeakable detriment of the flock of Christ, which will happen, when it is performed in the very best manner."

The neglect of catechising and instructing youth in the fundamentals of their Christian profession, which no system of preaching can ever supply, will more than account for those essential deviations from the purity of the faith which have been recently remarked, and lamented among Dissenters from the Church, and even among many within her pale, who entertain low views concerning the Sacraments.

How highly important the Church of England views catechising appears from the Rubrics at the end of the Catechism in the Book of Common Prayer and the fifty-ninth Canon, from which the Clergy must feel that it is especially incumbent upon them to attend to this part of their duty.—And, for its better discharge, it will be found necessary to divide the Church Catechism into minute portions, for, though of small compass, its depth and extent are so great, that in order to bring it home to the understandings of the young, and thence to their hearts and consciences, the several questions must be broken down, so as gradually to exhibit their whole meaning and import to the tender mind.

For this purpose I know of no recent help to Catechising, more full and appropriate, than that published by the Rev. Dr. Beaven, the learned Professor of Divinity in King's College. The introduction is particularly valuable, and the questions are drawn up with great simplicity, as well as searching ability, and so constructed as frequently to elicit the proper answers. I think so favourably of this manual, that I feel no scruple in confidently recommending it to the use and patronage of my Clergy.

Besides helps to Catechising, sound manuals on the Book of Common Prayer, the Articles, and different services of the Church, in the form of Catechisms, would be exceedingly useful. This manner of teaching history, and many of the arts and sciences, has been most successfully employed of late years, and surely it is of still greater consequence to apply it to the acquisition of religious knowledge, and this the more especially, since religion has, from the beginning, been taught in the way of question

and answer, and has only fallen into disuse in modern times. The only manual that I have yet seen on the Formularies of the Church, is one on the Common Prayer, by the Rev. Alexander Watson, M.A., of Cheltenham, which is so well executed as to induce the earnest wish that he would (as it appears he intends) do the same for the other Services and Articles of the Church. "Persons," Mr. Watson justly observes, "who have imbibed sectarian opinions, and yet worship in our sanctuaries, cannot be alive to the beauties of our Ritual, or they would feel that there is no place for the speech of any modern Ashdod or Ammon in the Courts of our new Jerusalem, (Nehemiah xiii. 23, 24). There is no such effectual guarantee for right thinking and right acting, as a thorough comprehension of the truths to which we are committed, by making the solemn aspirations of the Prayer Book our own."

While on the subject of Catechising, I gladly recommend to my Clergy "Theophilus Anglicanus," by the Rev. Christopher Wordsworth, D.D., Canon of St. Peter's, Westminster. A work of great value. The generous Author sent me twenty-five copies, which I have distributed among my Clergy; and I have desired that the book may be kept for sale at the Church Depository, because I intend to adopt it as a text-book for Candidates for Holy Orders.

There are other two books which I feel a pleasure in recommending to the Clergy of this Diocese:—

1. The Gospel Narrative, according to the Authorised Text of the Evangelists, without Repetition or Omission, with continuous Exposition, Marginal Proofs in Full, and Notes briefly collected from the best Critics and Commentators, 1 volume; by the Rev. John Forster, M.A., Her Majesty's Chaplain of the Savoy. London, J. W. Parker, Strand, 1845.

This book will be found a most excellent and valuable addition to the Clergyman's library, and a far better commentary to the laity, for the clear elucidation and explanation of the Scriptures, than any of the commentaries in common use. The work is drawn up with great talent and moderation, without any disputation, polemical or party bias whatever.

2. An Inquiry into the Means of Grace, their Mutual Connection and Combined Use, with Special Reference to the Church of England; in eight Sermons, preached before the University of Oxford, at the Bampton Lecture, for the year 1844, by Richard William Jelf, Canon of Christ's Church, and Principal of King's College, London. London, F. & J. Rivington, 1844.

Dr. Jelf writes with no less forbearance than ability, and conscientiously stands in the *via media*, the true position of the Church of England, "whose wisdom, ever since the first compiling of her public Liturgy, has been to keep the mean between the two extremes."

Dr. Jelf shews, in the most convincing manner, the great power, richness, and unction of the various means of grace employed in the teaching of the Church of England, and arrives at the irresistible conclusion, that each of these means, taken separately, has its peculiar use, and as no single one, "where it may be had," can be safely neglected, so our true duty and privilege lies *in the employment of them all*, in connexion one with another.

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