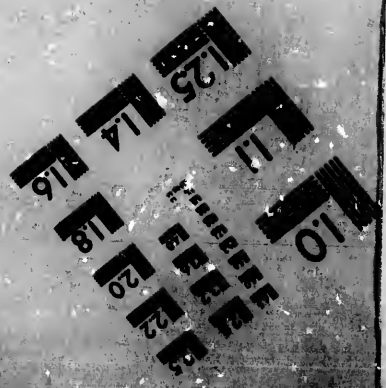
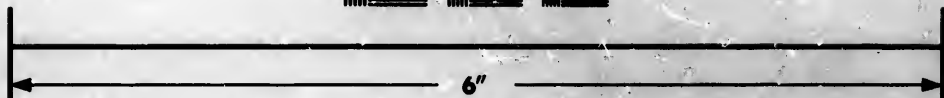
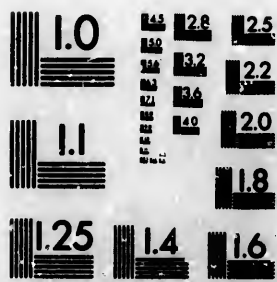


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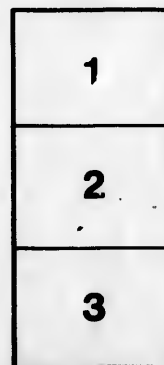
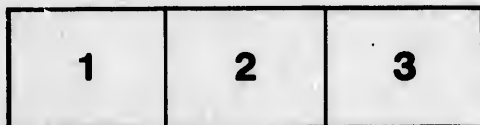
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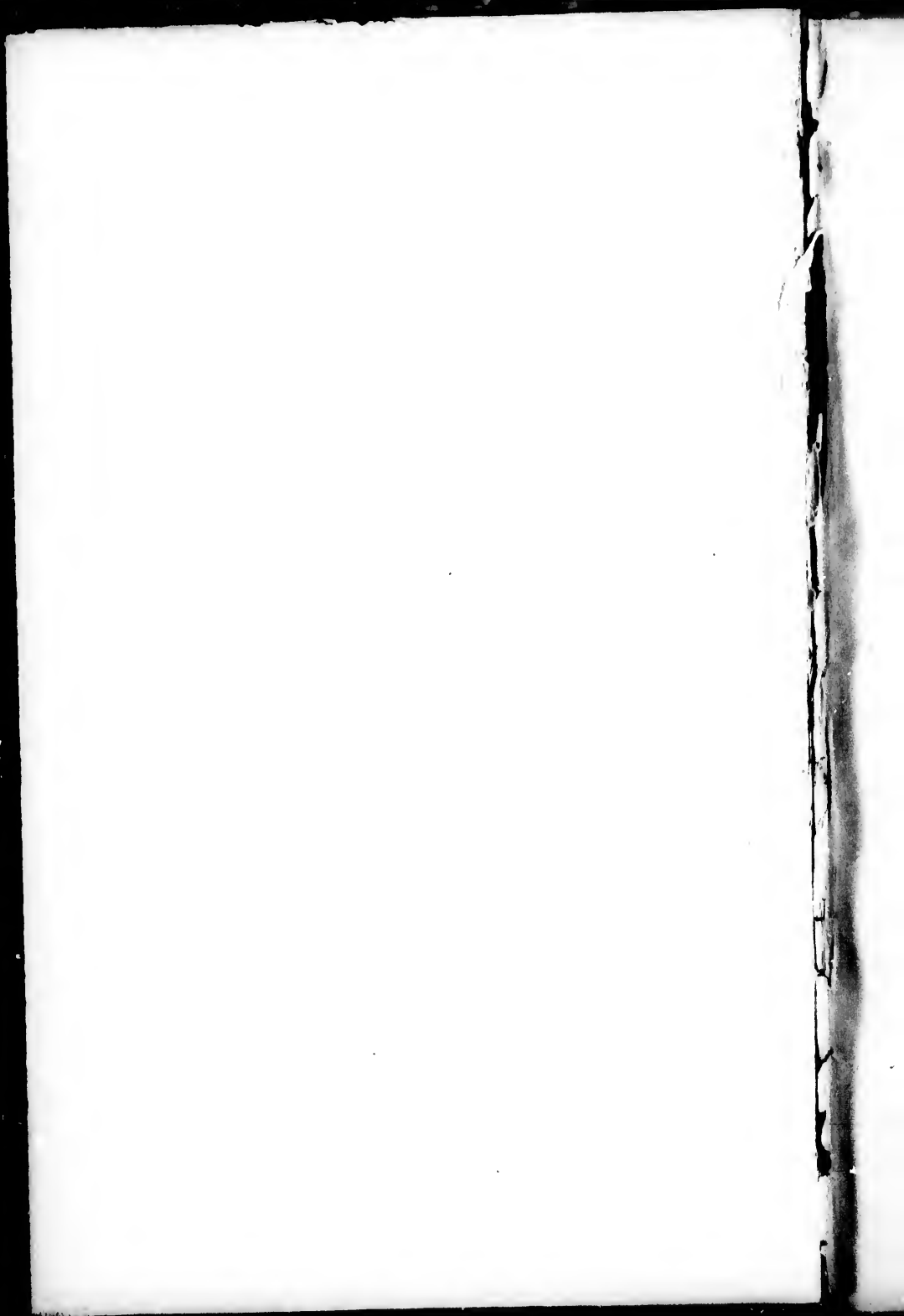
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FOUR CHARGES

BY

JOHN, LORD BISHOP OF FREDERICTON.

FOUR CHARGES
TO THE
CLERGY OF THE DIOCESE,
BY
JOHN,
LORD BISHOP OF FREDERICTON,
AT HIS TRIENNIAL VISITATIONS,
HOLDEN IN
Christ Church Cathedral, Fredericton,
1853, 1856, 1859, 1862.

WITH NOTES UPON NEW BRUNSWICK, AN ACCOUNT
OF THE CATHEDRAL, AND EXTRACTS
FROM A CHARGE OF THE BISHOP OF MAINE.

OXFORD :
H. HAMMANS, 41, HIGH STREET.
RIVINGTONS, LONDON.
1863.

OXFORD :

PRINTED BY T. COMBE, E. PICKARD HALL, AND H. LATHAM,
PRINTERS TO THE UNIVERSITY.

PREFACE.

I HAVE asked and obtained the leave of the Lord Bishop of Fredericton to republish such of his Charges, as had not appeared in England. I thought, as I could not well include the first two of the series^a, there would be a sufficient unity in a plan which combined the addresses delivered after that great event in the history of the diocese, the Consecration of its beautiful Cathedral.

Two reasons particularly influenced me to solicit this permission.

^a The first Charge was delivered Aug. 24, 1847, the second in 1850; the first is a most excellent statement of the "duties of the Christian Pastor," republished in London by Masters, 1848; the subject of the second is, "Unity, Sanctity, and Progress, as the Churchman's Duty;" but under these heads the Bishop discusses very ably the position of the Church in reference to Dissent; the Church's moral influence in reference, amongst other things, to such schemes as Temperance Societies, and the like; her office as a Teacher of Spiritual Truth, distinct and definite, and here he examines the question of 'Sacramental grace', and very fully and with great power the doctrine of Regeneration in Holy Baptism; and finally he has some very instructive remarks on the rationale of Church Architecture and Church Music. No one of his Charges is more valuable than this. I am not quite sure whether it has been republished in England.

First, I believed it would be very instructive to trace, in a single and conspicuous instance, how, in a new community bordering close upon the States of America, the system of the Church was fairly and fully built up, where it was exposed to the roughest contact with institutions almost democratic, amongst a people in the first struggles of political and social life, possessed of many fine qualities, but, by no fault of their own, of necessity deprived of the refining influences of an old Christian country.

But secondly, and much more, I was anxious to bring, if possible, into wider circulation, in the cheapest form, the weighty teaching, at once so primitive, and so peculiarly suited to our own needs, of a Bishop, who even amongst the many admirable men who are guiding and governing the Church in our colonies holds a foremost place.

It would be unbecoming in me to praise these Charges; but it would be I believe most unnecessary also. There is a manly vigour, a firm grasp of the whole body of Truth, a courage and yet a gentleness in stating it, above all a deep, holy earnestness in every word, which is singularly winning, wonderfully refreshing.

I remember well how in troublous times, when the Church at home was suffering the loss of some of her noblest sons, our spirits were cheered once and again by the consecration of true-hearted men to the posts of chiefest danger and difficulty in the Church's warfare; at present we are again in the midst of controversies, and I would fain call the attention of my younger brethren in the Ministry, and of Candidates for Holy Orders, to the brave

and bold, but still more to the loving, fervent words, of one who is indeed a Father in God.

Bishop Medley, of Fredericton, very remarkably combines the gifts of a real Theologian and a devoted Pastor with practical skill in Architecture and Music, in a way which we supposed belonged only to the Prelates of a far distant age of the Church ; but, besides, he is a noble self-sacrificing leader, where difficulties are great, and the fellow-soldiers are few. May young hearts be kindled by such an example, and may we who are older take fresh courage, when we trace the work of such a standard-bearer in our battles.

E. C. WOOLLCOMBE.

BALL'OL COLLEGE,
Lent, 1863.

NOTE.—The Charges are, of course, exactly reprinted, but an Index and Marginal Summaries have been added. The Editor's share of any profits which may accrue will be given to the Lord Bishop of Fredericton for the purposes of his diocese.

NOTES UPON NEW BRUNSWICK,

THE PROVINCE AND THE DIOCESE.^a

NEW BRUNSWICK came into the undisputed possession of Great Britain in 1763; at that time a few families, who had emigrated from New England the year before, and settled at Maugerville, constituted the entire population. In 1785, when the colony was separated from Nova Scotia and formed into a distinct government, the number had increased to 800^b.

The country of New Brunswick has great natural beauty. Noble forests abound on all sides. Many portions of its territory have a very rich soil, and admit of the cultivation of the grain and fruits of Europe. The whole area of the colony equals nearly that of Scotland; the population, almost exclusively British, was estimated in 1854 only at 200,000.

"The climate," says the Bishop of Fredericton after two years experience, "I consider beyond all question finer than that of England. It is undoubtedly hotter and colder; inasmuch as in July and August, our thermometer ranges from 75° to 100°, and in December, January, and February, from a few degrees above freezing to 30° below zero, which however is only known at night. But the cold is

^a These Notes have been compiled from an article in Knight's *Cyclopædia*, Woods's Account of the Visit of the Prince of Wales to Canada, &c., Rev. E. Hawkins's *Annals of the Colonial Church*, (New Brunswick,) and the Reports of the Society for the Propagation of the Gospel.

^b "The natives or Indians," says a writer of 1840, "are very few; some families belonging to the Mic-mac are found in the neighbourhood of the Bay of Chaleurs; a somewhat larger number of another tribe live in the forests and on the banks of the rivers above the Great Falls of the St. John. They never appear to have been numerous."

generally dry, so is the heat ; the chilling starving feeling of cold and wet together is almost unknown here. Our sunshine in winter is at least three to one compared with England. The roads of general communication from town to town are very good."

It may be interesting to add a few observations of a very recent visitor in reference to St. John, the real, and Fredericton, the legislative, capital. 'The former,' he says, 'is one of the most beautiful and thriving towns of British North America on the banks of the noble St. John, a river only inferior in our North American Provinces to the St. Lawrence. The houses are finely built ; an air of active business and prosperity pervades the whole place. There are large and spacious docks, well built stone-faced quays, saw-mills employing several thousands of men, and the banks of the river are covered with building-yards, filled with frames of ships on the stocks.

'The public buildings are handsome, the Churches large and beautiful, and a suspension bridge, built at the cost of the town over the St. John, is as handsome as that at Niagara, and more than one third longer in its span. Only sixty-five years ago the site of the town was covered with a dense untrodden forest : for a colonial city it is now very enterprising, with a large and increasing trade.

'Fredericton, eighty miles distant, is approached from St. John by river, through wild and most romantic scenery. Every one on board seemed much impressed with the luxuriance of the soil ; and every one asked the question, which none could answer, 'Why are not emigrants brought here?' Nova Scotia, New Brunswick, and Prince Edward's Island might support some 10,000,000 ; the united population of all is much short of 500,000 : land may be bought for 4*s.* 6*d.* an acre. Coal, iron, copper, plumbago, are found in abundance ; the fisheries are only second to those of Newfoundland ; and the demand for labour is almost greater than in any other part of the world.

'Fredericton is a charmingly neat and pretty town,' (its climate,' says the Bishop, 'is one of the healthiest in North America,') 'of only 4,500 inhabitants, hemmed in by a forest.

The streets are wide, regular, and well planted at the edges of the footpaths with luxuriant trees; the houses are high and well built; the three Churches are all striking buildings; on a summit of a gentle slope in the centre of the town is a fine Collegiate School.

The first Clergy in New Brunswick were Loyalists, who had been Missionaries of the Society for the Propagation of the Gospel in the United States. Two of them, the founders of the Church in the province, had had cures in Connecticut; another in Rhode Island; another in New Jersey. They found many Scotch Presbyterians settled already in the townships in which they were placed. At Fredericton, already in 1786, the seat of government, there was no Church, the congregation did not exceed one hundred; at St. John, in the same year, there was a larger population to greet their new Missionary; but here too were many Presbyterians from Scotland. The Society sent some of its best and most tried labourers into this new field; and of one of them, Mr. Scovil, an honoured name in New Brunswick, but whose work was reproduced elsewhere by others of these primitive Pastors, Bishop Inglis, of Nova Scotia, wrote in 1846, "Mr. Scovil, of Kingston, planted the Church nobly and deeply in all the surrounding country; and the blessing which rested upon his labours is *manifest* at this day." He had died, Dec. 1808.

The Bishops of Nova Scotia regularly visited New Brunswick, originally part of their diocese; and several excellent Governors, Sir Howard Douglas in particular, showed active interest in its spiritual welfare; but there were only ten Missionaries in the whole province in 1815; and in 1845, when the first Bishop, Dr. John Medley, of Wadham College, Oxford, was consecrated, he found on his arrival, only thirty. He began his work with great vigour, and with a far sighted wisdom. On St. Barnabas day, 1845, he took possession of the then Cathedral, preached, and administered the Holy Communion to 150 persons. On the Monday following, he laid before his

people his plans for a Cathedral. By the year 1846, he had inspected almost every parish in his diocese; and everywhere, from the first, he inculcated on Churchmen the bounden duty of supporting their own Clergy. In 1847, by his zeal and liberality, a beautiful Chapel was built and consecrated at Fredericton, in a quarter principally inhabited by the poor, called "St. Anne's," to keep in memory the original name of the city; here daily service was commenced, and has been maintained; an excellent choir was established; the services were attended by crowds from the first. The Clergy at this date had risen to forty-three.

The Cathedral was consecrated August 31, 1853; (the foundation stone having been laid October 15, 1845);^f it was brought to this happy end mainly by the energy and untiring zeal of the Bishop. We are told in 1856, in the Report of the Society for the Propagation of the Gospel, for that year, that "the Cathedral is open for full service three times on Sunday, for evening prayers on four days of the week, when Divine Service is not celebrated in the parish Church; the congregation on Sunday is about 600. Offertory collections are made twice every Sunday; the Bishop catechises once a month; all the seats are free."

A Church Society had been established for the same general objects as our great English Church Societies, by the then Archdeacon of the province, in 1836. The sum received by it then was 415*l*. In 1850 "its income was 1,365*l*; and about 2,000*l*. besides was given for Ecclesiastical and Charitable purposes, by the people, annually."

But to judge fairly of the progress of the Church in New Brunswick, and the principles upon which it is administered by the Bishop and Clergy, and supported by the people, with the aid, now gradually in process of withdrawal, of the Society for the Propagation of the Gospel in England, we may refer to a comparative statement of the Bishop's as to his own diocese, and those of the three

^f A detailed account of it, and of the Consecration, is given in an Appendix.

adjoining his own in the States of America. All these are older and more cultivated countries; but in each the Church is left to the precarious support of the voluntary system. In New Brunswick itself there is no Endowment yet, but up to the present time external help has come in to stimulate and supplement home efforts.

	Population.	Communicants.	Clergy.
Diocese of Maine	588,000	. 867	. 12
New Hampshire, about	300,000	. 577	. 10
Vermont, about	300,000	. 1,450	. 25
	<hr/>	<hr/>	<hr/>
Total	1,188,000	2,894	47
New Brunswick	200,000	2,000 nry.	52

“ If the Society’s aid were withdrawn, (the Bishop means before any regular Endowment of the Church took place,) my 52 Clergy would sink to 12 or 14⁵.”

But a fuller and clearer view of the progress, amidst great difficulties, of the Church in this province, may be gathered from a very interesting letter of the Bishop, published in the Report of the Society for the Propagation of the Gospel, in 1861. It is hoped that some readers of these Charges may refer to that source of better information; they will see how one true-hearted man has now for eighteen years been labouring to build up in that wild but hopeful soil, the Spiritual Temple of the Church of God; how by his active pastoral work, and his many journeyings, he tries to knit together in living and loving fellowship “ the little bands of Church people, scattered everywhere over the fringes of the forest;” how “ amongst sects of every kind, continually subdividing, rivalling each other, and keeping up their cause by perpetual excitements of every kind,” he holds up, bravely and steadfastly, the one calm, hoily system of the Catholic Church, and can point as part of the fruit of his labours to free open Churches in the chief towns of his diocese, and to the almost entire

⁵ See Report of the Society for the Propagation of the Gospel, 1854, Letter of Bishop of Fredericton. “ I quote these returns from the last *Journal of Convention*.”

support in these towns of the Clergy by the contributions of their own people; and all this in the midst of a political system liberal in the most abused sense of that word, "with an immigration for many years altogether hostile, and with a great majority of the inhabitants of the province either Roman Catholics, Baptists, Presbyterians, or Methodists!"

Who that tries to realize these facts will not praise God for His goodness to His people, and offer up a hearty prayer for such a labourer; that he may be spared yet many a year to show the blessed union of the loving Pastor, and the wise master builder of the Church of God.

E. C. W.

A CHARGE

DELIVERED IN

CHRIST CHURCH CATHEDRAL,

FREDERICTON, 1853.

A CHARGE

DELIVERED AT FREDERICTON IN 1853.

REVEREND AND DEAR BRETHREN,—

THE goodness of God has permitted us to assemble at the The New customary Visitation of the Diocese, in the Cathedral Church Cathedral. which has now been set apart for the worship of Almighty God. Some who were present when the foundation stone was laid, are not here with us to rejoice in the completion of the Sanctuary; but we who remain may bless God that He has graciously helped us so far, and has enabled us to assist at the completion of a work which many pronounced to be impracticable.

It must have been most gratifying to you, to see so vast and orderly an assembly walk in solemn procession to the House of God; and I never have seen so large a congregation more devout and untiring in their attention throughout the services.

The offertory collection is the largest ever yet gathered in New Brunswick, and, it is said, in British North America; amounting, with some small sums collected afterwards, to 330*l.* 1*s.* 2*d.* exclusive of two sums of 25*l.* given since to the same object.

If to some who have taken part in the solemn services of this season, the expense appear disproportioned to their view of the necessity of the case, I may remind them that, on scriptural principles, the best of all we have is too little to offer to the Giver of all: and that one example of a design carried out in its integrity is more suited permanently to impress the largest number of minds with what is due to the dignity of the worship of God, than any number of poor and unworthy offerings, ill matched with the expensive habits of this luxurious age.

For surely the present is the most unfit of all times to com-

plain of expensive churches. Everything about us savours of wordly costliness and profusion in a remarkable degree. Our exhibitions, our ordinary buildings, our furniture, our entertainments, are all showy and expensive; and when this is the case, the boasted simplicity of a church suggests no real desire for Gospel purity; it is little else than an excuse for our own meanness. We are unwilling that our own houses should be poor and comfortless, because we love ourselves too well to wish them other than they are: why then should we be willing that the House of our God should be meanly served, if we love it as God's House should be loved? But whilst I say this, I make a broad distinction between what is matter of positive duty and what may be regarded as the province of taste; nor am I, I trust, guilty of the presumption of making my taste the standard of your own. Nor is it necessary that every church should resemble a cathedral. I would only insist that we should at least apply our acknowledged principles of daily life to the subject of religion; and that we should not imagine, that we do honour to God when we give less to His House than we bestow on anything else. And it will I think commonly be found, that the objectors to expense in Churches are those who have contributed little or nothing to the object; in which case, their words, apart from the reasons they allege, are entitled to very little weight.

I think it right also to observe, that in all the decorations of this temple there is nothing which is not found in our cathedrals at home, and still in use in Saint Paul's, Westminster Abbey, and her Majesty's Chapels Royal. For I am as anxious not to go beyond our ritual, as not to fall short of it, where practicable.

The Pew System.

When the subject of a cathedral was first mooted in this town, I expressly stipulated that the seats should all be free, and not appropriated as the property of the seat-owners. I have now for eight years tried the experiment of free seats by a very severe test, and I am perfectly satisfied with the result. Nor can anything convince me that the sale of pews is agreeable to the will of God, if the Bible be true. Merchandise in the House of God is expressly forbidden by our Lord, in wide and general terms, and on two occasions was punished by Him with a severity which He used in no other case, and which denoted His exceeding dislike of the system. And no reason ever alleged in its behalf goes beyond a supposed convenience

resulting from the sale of seats. The evils of the system are entirely overlooked. The tendency to selfishness in the proceeding, the entire neglect of those who cannot afford to pay, the unchristian definition of a Churchman, as a man who owns a pew, the irreverence fostered in men's habits of worship, and the disregard of our Lord's plain words, these evils, it seems, are all to be overlooked, because a certain sum of money is raised, and families can sit by themselves. With regard to the first of these allegations, must not the same persons pay the money, by whatever methods it may be obtained? Is it essential to a Christian man's offering, that he should always have a present return, a palpable interest for his money? Is not a true offering made in faith and love? Can there be faith, when sight is the governing principle? Can there be love, when the business is at bottom a commercial transaction? For the purchase-money paid for a pew, instead of being a freewill offering of love to the Almighty, partakes of the same feeling which guides the purchase of timber, or the exchange of stock. It is framed on a purely monetary basis, and is the preference of our own convenience to the direct commands of God.

The desire of parents to have their children with them, and to overlook them during public worship, is doubtless most natural and becoming. But those who take care to be in time for service will never find any difficulty here in the performance of this duty. This Church is amply sufficient for the ordinary congregation, and will hold, practically speaking, many more than if it had been divided into large appropriated pews. Then as to the question of money, has not the Church of England anticipated our difficulties in this respect? Has she not provided in the Prayer-Book a simple, convenient, brotherly, and most primitive way, by which each worshipper may weekly make an offering to God, the poor of their poverty, the rich of their abundance, by the frequency of its return ensuring its sufficiency, by the scriptural manner of its performance commending it to the acceptance of Him, who by His inspired Apostle has expressly advised such methods of contribution. How Christian men who profess to love their Bibles, how Churchmen and Clergymen who profess an assent to their Prayer-Books, can prefer to this godly custom a practice expressly condemned by our Lord, and productive of so much habitual evil in the Church, I cannot understand. I am bound however by good faith, as

The Weekly Offering.

well as by my strong convictions, to adhere to an opposite line of conduct. The building of the Cathedral was undertaken on the understanding, publicly and repeatedly announced, that the seats should be free. The largest donations to it (that, in particular, of the Society for Promoting Christian Knowledge, of 2000*l.* sterling,) were given on the same stipulation. And all the liberal contributions of English friends, exceeding 7000*l.* were bestowed with the same view. It is impossible for me to return special acknowledgments to each generous donor; I must content myself with returning generally to them all my humble and most grateful thanks, on your part, I may say, and my own, especially to those, some of whom, with untiring energy of purpose and love for the cause, others with the labour of their own hands, have wrought in the work, and spared no expense to render our offering to our Saviour acceptable to His love.

We have also been enriched by the donation of a large and handsome Library, in addition to our previous acquisitions, for the use of the Clergy and of divinity students. It now contains 2700 volumes, chiefly on theological subjects. And the books, with a few exceptions, will be lent to every Clergyman in the diocese, on application to the Librarian, and donor of the greater part, the Rev. Richard Podmore.

My intention has been that the Cathedral, whilst continually used as a Parish Church, and legally secured as such, should present to the minds of reverent and earnest Churchmen, a type (humble indeed in its pretensions) of the glory and beauty of our common spiritual mother, in our Cathedrals at home. One important exception indeed must be noticed, that no means are placed at my disposal for the daily celebration of that majestic choral service which was arranged by Marbeck under the express direction of Archbishop Cranmer, as one of the firstfruits of our Reformation, and has ever since remained in daily use, with more or less of beauty and carefulness, in our English cathedrals.

Choral Service, its advantages.

There is no doubt a considerable objection to its performance in the minds of many persons; but having carefully considered them, I am satisfied that such prejudices are frequently traceable to a very defective education, or to an entire destitution of musical power, or to a strong, though often unconscious, dislike of the ritual of the Prayer-Book. Nothing is more thoroughly congregational and heart-stirring than a simple choral service.

The unisonous form of it enables all persons, "young men and maidens, old men and children," to join; and the low murmur of reading is exchanged for a more cheerful, jubilant, exulting sound. It is somewhat difficult to see the force of the common objection, that it is "absurd to sing one's prayers," when it is impossible to sing a metrical psalm without praying; and to understand why it should be right to sing, "Have mercy Lord on me, as thou wert ever kind," and wrong to sing, "Lord have mercy upon us, and incline our hearts to keep this law." If it be impossible to sing our prayers in a devotional frame, then we should omit all singing of psalms and hymns, which constitute by far the greater part of these prayers. And the only consistent persons are those who read the whole service; to which there is one sufficient objection, that it is insufferably wearisome, wholly unscriptural, and contrary to the practice of the universal Church. Nor can any psalm or hymn be imagined, which does not contain, in substance, the same words which are usually chanted.

There is however another objection to the choral service which deserves much more serious consideration. People commonly imagine that the service is not worthy of them: I believe the opposite conclusion to be the true one, that in many cases they are not worthy of it. Their ignorance of the ritual and history of the Church, their love of mere preaching, with the irreverent habits of mind which so widely prevail, prevents them from understanding the scope and object of the choral service. Its majestic simplicity, its grandeur and elevation of sentiment, its high and holy exultation, so consonant with every glimpse which the Scripture gives us of the worship of heaven; its congregational power, its entire difference from anything domestic or secular, and its use by the Church, and by the Church alone, are no recommendations in their eyes, for they judge it by secular standards. But in the provinces of North America there are scarcely any persons who have ever heard it properly performed; and those, who have heard it, have many of them been so long resident out of England, that they have forgotten what the music of the Church is. But it is remarkable how every part of Scripture supports a choral service. We have the Psalms, all constructed on a principle adverse to metrical versions, and requiring the alternate choral strain; the music of the Temple, divinely sanctioned if not divinely composed, celebrated with

Every part
of Holy
Scripture
supports it

a vast choir, with vocal and instrumental music, and continued daily by course. We have the schools of the Prophets taught according to the same rule; the Seraphim answered one another in divine songs by turn; our Saviour Himself joined in this very music, and approved it, and sung with His disciples the great Hallel, as it was called, or a portion of the Psalms from the 113th to the 118th. St. Mary; holy Simeon, and Zacharias, were specially inspired to set us a pattern of ecclesiastical songs, framed according to the same pattern, and fit only for chanting. We find St. Paul, in his directions for worship, alluding to the great responsive "Amen" after the giving of thanks. The evangelist who bequeathed our Lord's last words to His Church was permitted to lift the veil, and show us "the Church of the first-born" engaged in continued Hallelujahs, not as the dull sound of a single reader, but "as the sound of many waters, and as the sound of mighty thunderings," saying, and answering again, in words, the musical power of which has inspired the greatest masters of song with their most impassioned strains, "Allelujah! for the Lord God Omnipotent reigneth."

It was
adopted
by the
primitive
church.

The early Church in her primitive hymns, one of which is used in our communion service, adopted the same ritual and measures, and continued it from St. Ambrose down to the degradation of Cromwell, the regicide. Here surely is not a catena patrum, but a catena omnium, saints and angels, David and Samuel, and the Prophets, and even the Seraphim themselves, a galaxy of examples in favour of a ritual, if not exactly the same, yet framed on the same principles, with our choral service. How can men really open their Bibles, and love their Bibles, and yet daily revile, as they do, this blessed instrument of edification, devotion, and heart comfort, unless they in their hearts had no love for the ritual of the Church, and preferred the dances of Babylon to the songs of Zion?

But it is Popish. This brand answers instead of a thousand arguments, and will stick where there is no reason to be found. Now if David be the author thereof, with what decency can it be called by the name of Popery? Yet if it were in use among the Roman catholics, we need not hesitate to adopt it on that account, unless it can be shown to be contrary to the word of God. The Collects of our Church may be found at this day in the Roman Missal. But mark how contrary to truth is this allegation. The Protestant Archbishop Cranmer authorized this

very service, arranged by Marbeck; and the same service has continued in use in all our English Cathedrals, with some slight deviations, from Archbishop Cranmer's time to the present, with the sole exceptions of the reign of Queen Mary, and of Oliver Cromwell the regicide. So that we have immemorial Protestant use in its favour, as well as ancient use. But this is not all. Sir John Hawkins, in his elaborate History of Church Music, records that Pope John the twenty-second, no very illustrious pattern to the world, expressly forbade the use of choral service, and endeavoured wholly to abolish it, *though he did not succeed*.

Here we have Archbishop Cranmer the advocate, and Pope John the twenty-second the adversary, of choral service. We may very safely side with the Protestant advocate.

But though I thus warmly defend the choral service against its opponents, I am far from recommending its adoption in ordinary parish churches in this province. Where there is no musical skill, and no previous training, the attempt would simply offend, without any corresponding advantage; and Divine wisdom has warned us not hastily to adopt what is new, even though it be an improvement on the old, still less to cast our pearls before unbelievers, who will not only set no value on them, but will "turn again and rend us" for our trouble. But I am satisfied, if people could only be brought to consider the matter dispassionately, that they would be convinced, after trial, that the choral service, simply performed, is more fitted for congregational worship than our present mode; more stirring, more fervent, and therefore more edifying. Certainly nothing can be more deplorable than the failure of the Puritan system to promote general habits of worship. Where it is in operation, one sees frequently people enter the House of prayer with an easy air of indifference, sit down at once, as at a place of secular resort, cross their arms, and recline in cushioned ease, in comfortable pews, the service going on, as it is called, without their taking any visible part in it. Where is the worship of the creature to its Creator? Where the lowly prostration of the contrite sinner? Where the humble cry for mercy of the redeemed Christian? Where the communion of saints? Where the elevation of the soul to the fellowship of the Angelic hosts and "the Church of the firstborn, whose names are written in heaven?" The very elements of worship are unknown or forgotten; com-

Failure of
Puritan
system to
promote
general
habits of
worship.

fortable ease, and something to please the ear, are the substitutes for devotion.

Let no one, my brethren, lead you to suppose that what I now speak of is formalism, or mere sentiment, or taste: I speak of that which concerns "the life of God in the soul of man." If your flocks cannot be induced to worship, and to make the Houses of God Houses of prayer, your preaching is utterly vain; it will profit them nothing. They may be pleased with you as men; they may love to hear you address them on sacred subjects; they may be moved "to do many things gladly;" but without worship there is no real inward piety in the soul: and to devout and humble worship, the words of the mouth, the postures of the body, and the compunctions of the heart, are alike required. If He who "came from God and went to God," who is the Maker and Sustainer of the world, when on earth as a man humbly knelt down and prayed, can we suppose we are filled with the spirit of His worship, when instead of imitating His example we sit in listless ease, whilst Angels hide their faces with their wings?

I would therefore urge upon you the especial duty of endeavouring to train your flocks aright in this most important matter.

You must yourselves be men of prayer, or nothing will be done: not men who pray because they are paid to pray, but who pray because they love prayer, knowing it to be the secret of their own spiritual strength; men who seek out opportunities of prayer; who feed their people with prayer according to the directions of the Church. Let not your Churches be shut from one Lord's day to another, wherever it is possible to obtain a few to meet together. Pass not the House of God yourselves, when it is open for prayer. Let not your example deter others from prayer. Must I say? (it is dreadful to be obliged to say it) ridicule not those who pray. Even this warning is not wholly needless. Everywhere daily prayers are the subject of ridicule; but O! what must be the offence of those bound to set an example of "continuing instant in prayer," who set others on to mock at those who pray? When St. Peter and St. John went up to the *daily service*, it was not when in their Jewish blindness they doubted of the resurrection of the Lord, but when they were filled with the Holy Ghost, sent down from

What constitutes true worship.

Daily service most desirable.

heaven to guide them into all truth. If their example be not a guide to us, it is difficult to see how the New Testament can be a guide at all.

It must not be supposed, however, that I undervalue the preached word, whether it be read (i. e. as St. Paul would call it, preached), or delivered, as we are able, from our own mouth, as the ambassadors of Christ.

The Clergy do not know what they lose, when they neglect to prepare themselves aright for the discharge of this very important part of their duties. No knowledge of Latin and Greek, no general orthodoxy, no conscientious visiting from house to house, can entirely compensate for slovenly and ill-delivered discourses in public. In the present excited state of men's minds, and generally diffused intelligence, people will not come to hear what is inaudible or ill prepared. What is the benefit of a clerical education, if it do not enable us to avoid the ordinary faults in reading and delivery which all educated men are taught to shun? Consider, my brethren, what is read: Holy Scripture, a book divinely inspired, yet only a translation, aiming, though faithfully yet imperfectly, to render the force of the original tongue; and you will perceive how easily good reading will serve as a comment on a difficult text, whereas bad reading perplexes and obscures even what is plain. It is extremely unfortunate that at many of the ordinary schools in the province every fault in reading seems to be allowed, if not to be taught; wrong accentuation, incorrect emphasis, slovenly hurrying, mixing up all the little words together in one imperfect sound, nasal pronunciation, and a total want of perception of the meaning of the author. It is difficult to overstate the amount of mischief that is thus done by bad reading. A well educated person, though annoyed and vexed by it, is not the greatest sufferer. The poor feel it the most sensibly, though they say little on the subject. What possible meaning can they attach to many of the Lessons read in the Church, taken from the Prophets and the Epistles of St. Paul, when they hear them indistinctly read and hastily hurried through? I trust therefore that my younger brethren in the ministry will not take amiss my urgent entreaty not to grow remiss in this respect, to read their Greek Testament diligently before reading the Gospels and Epistles, to study the force of the inspired writer, and even commit to memory what they

have to read. How painful it is to hear a Clergyman so read the Scriptures as to convey the impression that he does not himself comprehend what he is reading! Yet this impression is conveyed to the mind of many an educated listener by bad readers. And I must entreat your forgiveness for telling you, that in my journeys about the country I have been sometimes surprised and grieved to find how much better some of the laity read than ourselves. Possibly they may be the exceptions, but they are occasionally to be found.

Advice as
to preach-
ing.

In respect to the right method of preparing sermons, you will now have an invaluable advantage in the Cathedral Library. It contains the writings of many of the greatest divines before and since the Reformation; writings, some of which must be used with caution, and which when wholly sound are not to be slavishly imitated; but from which you may all learn invaluable lessons on the exegesis of Scripture, the right method of handling a text, on the forcible and experimental application of it to the consciences of the hearers. He who knows not what other men have thought, will never learn to think aright himself; and his pretended originality will degenerate into fustian and bombast. My advice to the younger Clergy is, to analyze some of the best and most powerful sermons in such writers; such for example as may be found in Masillon and Bourdaloue, Saurin, Bishop Taylor, Bishop Bull, Waterland, and other divines of our own Church, not to omit the saintly Leighton, and the judicious Hooker. Let the thoughts of these great men be so engrafted in your minds as to become your own property; so that when you express sentiments which you owe unconsciously to greater minds than your own, it may be in your own manner, with something sterling of your own added to them, and obtained by your own observation and experience. This will vindicate you from the charge of being mere borrowers or imitators, "*servum pecus*," as the satirist terms them, of whom close observers may say, when they utter sentences not their own, "*The voice is Jacob's voice, but the hands are the hands of Esau.*"

As the time will not permit my dwelling long upon separate topics, I must sum up as shortly as I can the practical advice which I venture to offer you.

I. Let a sense of the great responsibility that hangs over you in your ministerial work, grow upon you. Young men

who have been educated for the ministry, and appeared to be very serious and devout at the time of ordination, sometimes relax in their exertions when the first stimulus is past, and suffer themselves to be betrayed into imprudence of which their friends are ashamed, or into slovenly and careless habits of life. This must arise from neglect of prayer and watchfulness. Now we must recollect, that either we must live above the world around us, or the world will speedily pull us down. O how sad a sight it is, to behold the once fervent and loving pastor, who consecrated his whole soul to the service of God, who reaped his highest reward from the love of God and the affection of his flock, become a worldly, careless, time-serving Priest, striving to be popular by base arts and sinful compliances with the infidel or latitudinarian notions around him, ridiculing the directions of his Prayer-Book, despising the admonitions of his Bishop, and only desirous for more and more of the things that pertain to this life! To this depth many fall, fall perhaps eternally. I charge you all—but you in particular on whom my hands were laid in a full belief that you were in earnest, and from no motives of lucre or of favour, God is witness—that you do not grieve and vex my already burdened heart; that you do not betray the interests of the souls committed to your charge; that you do not wound the Church in her own bowels; that you do not above all endanger your own salvation by negligence, by any course of conduct which necessarily exposes you to the reproach of the world. But this is not the only danger that besets us. We have to realize our exact position as Priests in this reformed branch of Christ's Holy Catholic Church. We gain nothing in the estimation of those who differ from us, by a surrender of our proper claims as stewards of God's heritage, provided we make them without arrogance, and with no desire for personal aggrandizement.

Call to earnestness and perseverance on the part of the Clergy.

If we despise the injunctions of our Prayer-Book, Protestants who do not belong to our communion do not value us the more, and Romanists laugh us to scorn. In the eyes of the one we are unintelligible, to the other we appear contemptible. Nor is a steadfast uncompromising adherence to our ritual subversive of one particle of the truth preached by the Apostles. On the contrary, it upholds it. Where has that truth been brought into most danger? Where has it been clean forsaken? In those

Where teaching of Church is neglected in practice, belief in the Gospel is at low ebb.

very quarters where loose and latitudinarian notions of Church government and Church ordinances have most extensively prevailed. Where the system of the Church has ceased to be practised, the doctrines of the Church have ceased to be believed. This necessarily follows. For it is impossible to preserve faith in any doctrine, or in any system, for any length of time, which is not carried into action. And it will be found, I make little doubt, that where the teaching of the Church is a dead letter in practice, belief in the verities of the Gospel is at a very low ebb.

It is, I know, the fashion with many to suppose, that we can best contend with the Papal system by surrendering to them all the arguments which our forefathers wielded with so much success, and by borrowing our weapons from continental Germany. When the Protestants of the Continent have any cohesion among themselves; when they agree upon any Creed, or any fixed interpretation of the Scriptures, it will be time for us to use their weapons. But whilst they are a mere rope of sand, a shifting variable body, whose leader pronounces the "communion of saints" in the Apostles' Creed to be "an unscriptural fiction," and boldly rejects almost all that our Church teaches, we had better resort to the teaching of Hooker than to the showy learning of a German diplomatist. When we study our own divines, who were as eminent for their modesty as for their learning, we know where we are; when we listen to continental evangelists, we simply know where we are not.

A very remarkable correspondence on this subject has lately taken place between the Rev. Dr. McNeile of Liverpool and a Roman Catholic Priest, to which I desire to call your especial attention. After this, we shall I hope hear no more that Apostolical succession, and the assertion of Church doctrine, are inconsistent with true evangelical teaching; or if we do hear this asserted, we may safely disregard it*.

I venture now, my brethren, to urge upon you the pressing necessity of endeavouring, as far as in you lies, whatever may be your differences of thought, to unite more and more in practical action. It is a great scandal to the Church and to the diocese, and an insuperable bar to the progress of our Church, when the Clergy differ in practical action, and when they take

* See Appendix.

pains to expose these differences to the world. On many points of practice mankind are disposed to be led, if their natural guides propose what is not unreasonable, and do not fall out among themselves. But if they see the Clergy as a body, or any considerable number of the Clergy, separate themselves from the Bishop and the rest, and take every possible pains to render the actions and motives of their brethren suspected, the result is not what those who may possibly act with good intentions desire, but a general stigma on the whole body of the Clergy; on those who act with the Bishop and on those who do not; and a marked indifference to every sort of religion on the part of those who are glad to have any excuse for their impiety. I have observed this result to follow in various dioceses: I have observed the ordinances of the Church to come into marked contempt: I have seen that this has been fostered by such a line of action, and that those who are hostile to us largely profit by it. And surely the least we may as Christians expect others to do, is not to impute the vilest and most unworthy motives to persons whose life shows that they are not less in earnest than themselves. Some handle is no doubt given to such slanders by those mistaken men who have left us, and have joined the Church of Rome; but this junction is only a part of a general transition, inseparable from an universal agitation of the human mind. But if we were to compare the numbers who have from time to time seceded from our communion to the communion of the Protestant sects, with the number who have joined the Church of Rome, we should find the seceders to Protestant bodies (on the whole) greatly preponderate.

Clergy
should
unite in
practical
action.

On the other hand, for one who joins the Church of Rome, five or ten join us from other Protestant bodies; and the defalcation from the Romish ranks in America and in Ireland is immense. So that the perpetual parade of converts to Rome by us is a most astonishing weakness, to say the least of it: it disheartens the honest hearty labourer in the good cause of the Church of England; it makes people look suspiciously at one another, and serves no purpose whatever but that of the "enemy of all righteousness," whose motto is, "Divide et impera." I repeat what I have said before, that I know not one Clergyman in the province at all tainted with any just suspicion on this head; and the only persons of whom I should be disposed to speak with a little less confidence, are those who make a present to the

opponent of every argument, and rely on no weapons against Popery but strong feelings and hard names.

Surely it is not too much to ask of the Clergy, to seek those methods of practical action which their own Church sets before them, and not to be turning aside to irregular courses which are foreign to the orders of their proper guide and standard. I am grieved to find that some of you have lately disregarded this admonition; and I hope you will reconsider the subject, and act on my advice.

It is now my duty to call your attention to another subject of considerable practical importance; the question of Convocation.

I had intended to enter at large into the whole question, and consider it from its foundation. But on reconsideration, it may be productive of more practical benefit to make some remarks on the question, as it presents itself to us in our very peculiar circumstances.

Convoca-
tion.

It is obvious that, to us, as Colonial Churchmen, the Parliamentary feature of the English Convocation is of no further importance and interest than as an instructive record of the past. But Convocation is no more a creature of the Parliament, than the Church of Christ is a creature of the Parliament. The calling of Church Assemblies is an inalienable right of the body which our Lord founded, and to which we belong. And neither Kings nor Parliaments can deprive us of this right, unless they deprive us of our existence, or our liberty.

As far as we are concerned, therefore, we must dismiss all notions of a Parliamentary representation, and of the peculiar form into which the constitution of England has, by slow degrees, moulded the British Convocation, and consider the question on its own merits, on the footing of Holy Scripture, and the first primitive council, of the four great councils of Nice, Constantinople, Ephesus, and Chalcedon, who bequeathed us those Creeds which are the bulwarks of our faith. We must then take into account the Reformation, and our position as English Churchmen, and distant subjects of a British Queen. All these are elements of the question, and none of them can be wholly severed from it.

The model
in Holy
Scripture.

None of us would, I presume, wish to build on any foundation save that of the Divine Word. The first council at Jerusalem is our great model for Convocation. It was called by

the Apostles, to settle a *vexed question*. "There was much disputing," which is an inseparable part of our present condition; but there was reason, and argument, and Apostolic wisdom and forbearance, and a humble teachable spirit, with a real desire for union amongst the brethren. With such a spirit Church assemblies would, I doubt not, help us materially; but I have no faith in this utility, if an opposite spirit prevail.

But though we must build on Scripture, no wise master builder will ignore the voice of Antiquity. The collective reason of the Church has always been highly esteemed by wise and good men; and what Lord Bacon, Hooker, Johnson, and Edmund Burke have held in reverence, it would be mere folly in us to despise.

We should not meet, thank God, to inquire into the foundations of our faith. We do not want to make a Church. We were born in a branch of the Catholic body, in which we hope to live and die. Our religion, though personal and experimental, is also hereditary and transmissive. We therefore find, that the subjects with which our assemblies would have to deal are necessarily limited. The record of our faith has come down to us: we have only to hand it on undefiled and unimpaired. We should not meet, as has been observed, "merely to exchange the compliments of the season;" but we ought to meet with a well-grounded confidence in the truth and stability of our faith, and with a desire only to bring our manners into accordance with it.

We have next to consider the Reformation as an important incident in our position. And it is to be recollected that the Reformation cannot be considered as complete, until the Convocation holden at London in the year of our Lord God 1562, as the third Article of the thirty-sixth Canon, which you have all signed, expresses it; a signature which, I beg to observe, entirely demolishes the objection, that Convocation had nothing to do with the Reformation.

But as the work of the Reformation was entirely undone a second time by the Puritans, and the goodly fabric of the Church overthrown, it cannot be regarded as finally settled till the year 1662, when both Houses of Convocation revised, approved, and accepted the Prayer-Book as a whole as it stands; and having been presented by them to Parliament, it was by Parliament made into a statute, and finally secured by

The voice of Antiquity.

When the work of the Reformation was finally settled.

the Crown. Thus we owe to Convocation the revision of the Prayer-Book as it stands, and to Parliament and the Crown its legal character; and this was the final settlement of the Reformation.

Whilst therefore we remain British subjects, (and may we and our posterity for ever remain such,) we can no more unsettle the Prayer-Book, or contravene its laws, than we can dethrone her most gracious Majesty, which God forbid. But there is one more element in our view of Convocation. Though we are subjects of the Queen, yet we are not closely connected with the Parliament of Great Britain.

England has granted to us a Colonial Parliament, local representation, and the power of making local laws. It would obviously be very inconvenient and very disadvantageous to the Church, if we were obliged to go to the imperial Parliament for every trifling boon we might require; and if as Churchmen we require protection and justice, we have a right to demand it from the body politic of which we are a part.

But there are some great peculiarities in our condition which it is right to notice. In mootng the question of Church Assemblies, it is natural that we should direct our thoughts to that great sister country, where for many years past these assemblies have been in force, with advantage, it is believed, to the body of the Church. But we must not forget, that there is a considerable difference in our respective positions.

Church Assemblies in America.

Their Church Assemblies were the work of an overwhelming necessity. The monarchical principle was overthrown; the Church lay prostrate, the Episcopal element did not exist, it was a disjointed fragmentary body, existing only in a few scattered presbyters, deacons, and laymen. Church Assemblies were the natural revivers of their corporate existence. These formed the principle of union and cohesion. And when to these was added the link which was wanting to the integrity of the Church, her organization was complete.

But there was another reason for their continuance. When the separation took place between England and her colonies, it was soon felt to be final. As far as human intelligence can see, it must for ever remain so. The Republic is now a great empire; and even were it to be rent asunder, it is not likely to be politically united to its former head. Now, apart from their ecclesiastical organization, American Churchmen have no organization

at all. They must have a corporate existence. But apart from their church-corporate life, the State, as such, takes no notice of them, and does not trouble itself to inquire whether the Protestant Episcopal Church exist or no.

Here then our situation is very peculiar.

In some respects we stand on a better footing than the American Churchmen did at the revolution; in other respects we are more embarrassed. We have no hostile prejudices to encounter on the score of our loyalty; we are not a feeble minority arrayed against a triumphant majority smarting under recent wounds; our interests are identical with those of all our fellow citizens and fellow subjects. But on the other hand the urgent necessity of their case does not exist with us. The State law calls us an Established Church, though it is very difficult to explain the meaning of the expression. For as all our present legislation ignores the ancient statute, and proclaims it a dead letter, I am wholly at a loss to know what advantage we derive from it. Old parchments are very useful when they convey an inheritance, or secure peaceable possession; but where there is nothing but parchment, it is apt to grow a little musty.

The leading statesmen in England* declare that the Colonial Church is not an established Church; or if it be, they all propose to deal with us as if we were not. Under such circumstances, where is the practical wisdom of relying on statutes, which cannot be carried into effect, and on which no party in the State proposes to act?

Supposing however that we were to meet in Convocation in this province, it is obvious that we are very differently situated from Churchmen in our sister Church. We are connected by tradition, duty, and affection, with our Sovereign; we have no desire, even had we the power, to shake off her mild and gracious sway. We are connected by equally endearing ties with the Mother Church; we have been all ordained with the rites and subscriptions peculiar to that body; we cannot prove false to our subscriptions and vows; our wish is to remain in strict union with her. We have a Prayer-Book which has stood the test of three very trying centuries. And though we can possibly see some blemishes and imperfections, we are I hope all agreed that the task of remodelling it would be so hazardous, as to lead us

Position of
the Church
in New
Brunswick.

* Lord John Russell and Mr. Gladstone.

to desire to transmit it to our children as it was given to us. I am persuaded that such sentiments would be re-echoed by the main body of Colonial Churchmen throughout the British Empire, and therefore, whilst we heartily admire the energy of our brethren of the Republic, and wonder how they contrived to retain so much that is good and venerable, we should prefer our own form of civil government, and our own unaltered Prayer-Book.

Now possibly it may be found on trial, that these facts would tend to modify our mode of practical action, and certainly would render a servile copy of American conventions a very useless mode of proceeding.

There are, however, certain great difficulties in our way which it is useless to disguise, but which have not, I think, been sufficiently considered. Among these difficulties stands first and foremost the Colonial system.

England has a great past to guide her for the future. The Colonies may have a great future, but they have no past. They may be vain of their country, but they cannot be proud of it. They have no consciousness of historic recollections, no stimulus of ancient days, no honest shame at the thought of degenerating from their ancestors, and public opinion has little force. This is their misfortune, not their fault; for what is sixty years old can have no history. But they may have a great future before them. By our worthy deeds posterity may award a crown, and may obtain by our exertions what to our present position is denied.

Its difficulties.

The daily pressing necessities of life are also a hinderance. We have no men of leisure, few men of means. Few think of anything but struggling for a livelihood. The mart is filled, the store is occupied, the axe resounds, but a thorough education is not felt to be a need of present life. Food and raiment first, learning afterwards; and such learning as will bring food and raiment. I venture, you will think somewhat strangely, to reckon the venerable Society for the Propagation of the Gospel as one of our great difficulties. It is indeed our great benefactor. We owe to its liberality all we have as a Church, spiritual and material. Yet I am persuaded the whole system is fallacious and self-destroying. In this world of contradictions and perversities, no one seems to value what he does not pay for, and pay dearly for. The more a man pays for anything, the greater his struggles and sacrifices to obtain it, the deeper his realization of its importance

and necessity. But when it comes to him unbought, unpurchased by sacrifice, he holds it cheap, and condescends with affected graciousness to take the boon, half despising it all the while. This is especially the case when a country like Great Britain offers to feed and nurse us. We are not children. We can think, and feel, and reason as men. We have much more of the sternness and severity of the North, than of the devotion and impressibility of the South. We disdain to be nursed and fed. We are not thankful for it whilst we take it; and to use a homely Devonshire phrase, our food does not "goody" us. This is, I feel, the main difficulty with which I have to contend, and I confess I see no way out of it. The Society constantly tell us it will withdraw, but it never does so, and we do not believe it ever will. But suppose it were to do so suddenly, are we prepared for so great an emergency? I fear we are wholly unprepared. Our glebes of wild land are at present worth little, and much larger in extent than there is any occasion for; for if they ever become valuable, we have reason to fear we shall be stripped of them altogether. No systematic or thorough system of payment can be obtained, when the principal part comes from abroad.

But then there is another view of the subject of great importance, and *universally overlooked in England*.

In the United States we see, and we greatly admire, the immense energy of the nation. It puts us Colonists to shame. The river Saint John, in their hands, would be made capable of ten times what it has hitherto been in ours. We admire also the The American Church. application of this energy to the life of the Church. We admire their noble and flourishing colleges, their missionary zeal, their varied learning, their magnificent churches, their useful periodical literature, their reprints of all our great standard English divinity, their increasing love for the past, their aspirations for the future. In all this we are a century behind them. But there is a sad tale on the other side. The States number twenty-five millions. The Churchmen I suppose not more than one. In the city of New York we find learned Clergymen and stately Churches, but where are they to be found in the rural villages? Where are the Clergy in such villages as Richibucto, Shediac, Musquash, Saint George, Saint David, or Grand Falls, in this province? The neighbouring diocese of Maine numbers 548,000 souls. It has thirteen Clergy of the Episcopal Church, and I should suppose not over 3000

Churchmen. We have in this diocese fifty-four Clergy, and 10,000 Churchmen, and our population is less than 200,000.

Mr. Godley, in his review of the voluntary system lately published, supposes that the Clergy in the United States receive on an average 200*l.* a year. The real average of country Clergy is generally known not to exceed 500 dollars, or 125*l.* and this not paid regularly, nor all in cash, but by crumbs, and morsels, and presents; a hard method for the pastor, who must pay in cash or not at all. And how many of the Clergy are continually wandering about, some becoming schoolmasters or booksellers, some struggling with poverty and debt. And what is the influence which the Episcopal Church in America exercises on the will of the nation. I pray God it may be greater than I think it to be: but even in New York itself it is not what we could all desire.

So that, great as are the difficulties connected with our system of payment of the Clergy, strong as my conviction is that we shall never become an earnest, hearty, vigorous, healthful body of Churchmen till it is abolished, yet looking at the question as a whole, I see that our people are so wholly unprepared for its abolition that I only pray I may be taken out of the way before the tempest comes.

The only method by which the evil may be remedied, is a moderate endowment or rent charge, left or given to the Church by its more wealthy children.

Moderate
endowment
of the
Church in-
dispens-
able.

We have had a noble beginning of this in the late Chief Justice, and others ought to follow his example. Let them select their own place, if they think fit, and their own method, but they may depend upon it, if they wish to see the Church of England a respectable Institution, and her Ministry one into which the educated sons of educated men are not afraid and ashamed to enter, they must grant it some decent and moderate endowment, to take effect when the Society fails. It is useless to give wild lands, but a rent charge or money payment of some kind is essentially necessary. We cannot coerce people into payment as the Roman Catholics do. We cannot frighten them into payment by perpetual excitement all the year round. We do not believe that this method tends to vital practical godliness. The genius of our Prayer-Book, the convictions of our reason, and the temper of our flocks, alike forbid it. So that we must secure an endowment, however moderate, or in our scattered rural districts no permanent clergymen could expect a decent maintenance.

And last of all, the education of our people is so imperfect, their notions on church matters confused, and their time so fully engrossed with providing for the necessities of the body, that they have no leisure, had they the inclination, to study the history of the Church.

Now every one must see that these various difficulties, all existing at one time, render the question of Convocation one of great delicacy, and make it very desirable that no rash or hasty steps in Church legislation should be taken. Mr. Gladstone's Bill was no sooner heard of than it was literally hunted down, before it could possibly be known; and its author, a man, not only as he has now proved himself of most distinguished ability, but, as I fully believe, thoroughly attached to our Church, was treated with obloquy as great as if he had been an atheist. I hope there are persons in this country possessed of calmness and reflection enough to see that the Bill which his Grace the Archbishop of Canterbury lately introduced, and which the Archbishop of York and other Bishops supported, is exactly similar in principle to Mr. Gladstone's, and that consequently the cry of Popery is in this respect stark nonsense. The only difference of any moment between the Bills is, that, whilst both are permissive, not compulsory, the Archbishop's enters more into details, is more stringent in its provisions, and leaves somewhat less freedom to the colonists. Yet I am far from saying that these provisions are unwise or unnecessary.

Mr. Gladstone's object was to enact no more than was absolutely needful, and leave all beyond to local Church legislation. The Archbishop's object is precisely the same, but he has thought it wiser to state more clearly the rights and duties of different parties, and the limits of those rights, to avoid confusion and strife.

It is rather singular that, in the course of the debate, one English legislator should have proposed to prevent discussion in Convocation, which is much the same as if a man should propose to put a dam before the river Saint John, at the time when the tide is falling. Whether men meet in Convocation or no, they will not be prevented from discussion; but the question is, whether half a dozen persons are to undertake to represent all the opinions and feelings of a whole country, and publish these to the world as the unanimous voice of the people, whilst those who differ from them are compelled to say nothing; or whether it be

not better that, if there be differences, they should be settled as the wise town-clerk of Ephesus said, "in a lawful assembly."

I observe also, that even the ministers of her Majesty are not perfectly acquainted with our state and condition in New Brunswick, if the reports of the debates be correct. For both Lord John Russell and Mr. Gladstone appear to think that all colonial Missionaries hold their situations at the mere licence of the Bishop, and are unprotected by the civil law, which they speak of as a hardship. This hardship does not however exist here, as institution to a benefice, which has been hitherto studiously performed according to the forms of English law, at once places a man under legal protection. The real hardship and difficulty here is likely to be, in times to come, not the arbitrary power of the Bishop, but the difficulty of enforcing discipline, when, unhappily, a Clergyman renders himself amenable to it. Hitherto I cannot say that there has been much difficulty in this respect; principally for the happiest of all reasons, that during the eight years of my administration of the diocese, there have been so few cases of clerical misconduct. Those which have occurred have been redressed without great difficulty, and I hope will not occur again.

You now have before you the Archbishop's Bill, and you can compare it with the simpler Bill of Mr. Gladstone. Both having been postponed, there is ample time allowed for that respectful consideration which is due to his Grace's known moderation, and desire to promote the best interests of the Church.

Legislation
for the
Church
should be
imperial.

It is very clear to me, that any satisfactory measure must be imperial, not local, for no two colonies would agree on the same; and the only hope of tolerable unity of action rests on the Imperial Parliament laying down distinctly those principles which we are to carry into practice.

I express no opinion on the Archbishop's Bill, because, not having seen any of its provisions till the arrival of the late mail, I have not studied it with sufficient care to warrant me in so doing.

And even were it now the law of the land, I should abstain from any active measures, in consequence of the extreme indisposition manifested by our church-people generally to take up the subject seriously. When the Clergy agree among themselves on any definite line of action with regard to this or any future Bill, and the laity are in any tolerable degree united with them, I shall

not be slow to work with them. But the difficulties of my position, though often embarrassing, are not so great that I cannot very well remain as I am for the present.

I will only allude to one other subject of common interest to us and to our congregations, the use of a Diocesan Hymn-book. The want of this having been long felt, I have turned my attention to the subject, and find that the Society for Promoting Christian Knowledge has lately published a remarkably cheap edition of hymns for the use of congregations. To these I propose to add a short appendix, consisting of some of the best hymns I can find, which are omitted in the Society's book. Perhaps the best way to promote unity of action on this subject would be, that I should bring it before you at our subsequent meeting, and you can then express your opinions on it, and appoint a committee, if you think well of it, to confer with me on the subject. The use of hymns is now becoming almost universal, and the metrical version of the Psalms is obviously inadequate to express the prayers and praises of a Christian congregation.

And now, to bring this address to a conclusion, let me in the first place express, though no words can adequately express, my thanks to the Prelates of our own and of our sister Church, as well as to those other dear brethren in the Lord, who at some inconvenience to themselves, and one from no small distance, with no light burden of cares and anxieties upon him, have come hither to refresh our spirit and share in our blessings this day. How delightful, my brethren, is this endearing fellowship, this bond of fraternal, filial, catholic unity! How sweet and heavenly is it to turn from the jarring interests of this feverish world, maddened by excitement, revelling in sensuality, rocking to and fro with heavings of ambition, stirred with "wars and rumours of wars," to this haven of peace, this common home, this little type of the brotherhood, the peacefulness, the worship of Heaven!

Here we have all met, speaking one language, in the letter and I trust in the spirit; clergy and laity knit together by ties which God has joined, and which man cannot put asunder, one brotherhood of the Church enfolding us, high and low, rich and poor, one with another. We have found a place in Christ's

The blessings of Church communion.

* This was done, and by unanimous consent a committee of five appointed to frame a hymn-book for the diocese. They have agreed to adopt, as a basis, the hymn-book of the Society for Promoting Christian Knowledge.

Church^f open to all; for how shall we exclude whom the Lord hath not excluded? Many there are who longed to see this Cathedral finished, but who were taken to their rest before its completion. Many there are, who have contributed nobly and frequently to its erection, who have toiled to see it rise, yet who will never behold these sacred walls. Many there are in our own loved England, poor as well as others, who are this day thinking of us, praying for us, and to whom our peace and prosperity is their dearest heart's joy. God's blessing be for ever and ever upon them all: and on those more especially whose Christian love first thought of this work, commenced the subscriptions towards it, and now with heartier prayers, and warmer longings than ever, yearn for its entire completion, and successful progress. Pray then yet, my dear and honoured brethren, whether here or in our native land, for a blessing on all the ministrations of this sanctuary; on the word read, the word preached, the warnings given, the sacraments administered, the whole fellowship of the Spirit; that whilst we glorify God in His natural gifts we may be enriched by the spiritual and eternal treasures of His grace. Pray whilst you may; for surely we shall never more all meet together in this life, after we have once separated. Our next meeting will be in the world of spirits, in the presence of our Saviour, and our Judge.

And if, by His inconceivable mercy, these and other our poor efforts may be accepted; if, by His all-sustaining power, we may but pass through the waves of this troublesome world, and find Him in the fourth watch of the night at our side, as the vessel nears the eternal shore; if we can only be faithful to His truth and His patience, and His Church unto death; then farewell this dreary sin-defiled world; farewell calumnies, and revilings, and suspicions; farewell apathy and scorn; farewell jealousies and strife; farewell heart-aches, troubles, fears; farewell the worst foe of all, indwelling sin and hateful rebellion against God; welcome the grave, that still but peaceful chamber, where Christ was laid before us, for, "O grave, where is thy victory? O death, where is thy sting?"

^f The name of the Cathedral.

APPENDIX.

*The following Account of the Consecration of Christ Church Cathedral, and of the Architecture of the Building, appeared in the 'Head Quarters Newspaper,' published at Fredericton.**

ACCOUNT OF CONSECRATION.

Wednesday last (August 31st) being the day appointed for the consecration of Christ Church Cathedral, newly erected in this city, was the occasion of a large assemblage of Bishops, Clergy, and Laity, from the United States, Nova Scotia, and all parts of this diocese, who felt an interest in this great and glorious work.

The morning bore a somewhat threatening aspect, but happily about nine o'clock the sky began to clear, and nothing transpired to cast a gloom over the proceedings of this long desired and ever to be remembered day. We are sure that those of our readers who were privileged to witness and take part in these proceedings will not be unwilling to be reminded of them; and to others, who were hindered from being present, it may be some compensation to receive a slight and necessarily brief sketch of what took place on this occasion.

At ten o'clock the Bishops of Quebec and Toronto, Bishop Southgate, Rector of the Church of the Advent, Boston, and our own revered Diocesan, were met at the Province Hall by sixty of the Clergy, vested in surplices, several members of the Bench and Bar, in their robes, Officers of the Seventy-sixth Regiment, the Worshipful the Mayor, and other distinguished inhabitants of the city and neighbourhood, who formed in procession, and, attended by little boys bearing banners, on which were depicted the arms of the North American Colonial Sees and other appropriate and ecclesiastical devices, advanced towards the new building.

On reaching the Cathedral Green, the Clergy commenced chanting the 121st Psalm; and on approaching the great western door they filed off, allowing the Bishops to pass through and take the foremost place in the procession, which then moved slowly up the nave, chanting the 24th Psalm to the 5th Gregorian tone. At the 7th verse the choir took up the solemn strain, and the full peal of the noble organ burst

* It was prepared by the Rev. the Curate of St. Anne's, Fredericton; its perfect accuracy may be relied upon.

forth as an accompaniment to the Gloria Patri. It was an impressive and overpowering scene; and the heart of many a brother and sister in the Lord was sensibly and deeply affected, when the venerable Prelates, and Doctors, and Presbyters, thus joined with one voice in the triumphant melody of the Church's ancient song.

It may be mentioned here that the doors of the Cathedral were thrown open half an hour before the arrival of the procession, for the admission of the wives and daughters, and the aged and infirm members of the Church. These having been thus cared for, and those who formed the procession provided with seats, the doors were open to all; and while the gentlemen who had kindly undertaken the trying office were engaged in finding accommodation for the congregation, as far as it was possible to do so, a suitable voluntary was performed on the organ. The building was soon filled in every part; and it was remarked by many, to the honour of the vast concourse of people there assembled, that they had never witnessed more quiet, orderly, and devout conduct in the House of God.

The Bishop of the diocese then commenced the consecration service from the throne in the choir; and the sentence of consecration having been pronounced by Rev. F. Coster, Rector of Carleton, Saint John, morning prayer was read by Rev. Richard Podmore, Curate of Saint Anne's Chapel. The first lesson was read by Rev. Dr. Haight, Professor in the Theological Seminary of New York; the second lesson by Rev. W. Q. Ketchum, Curate of the parish. The Exhortation was read by the Venerable George Coster, Archdeacon and Rector of Fredericton; and the Anthem by Dr. G. Elvey, Organist of Saint George's Chapel Royal, Windsor, commencing with the words "Open ye the gates," (Isaiah xxxvi. 2,) was skilfully sung by the Bishop's choir, consisting chiefly of volunteers residing in the city, who were on this occasion assisted by the Carleton choir, and some members of the choirs of Trinity and Saint Paul's Churches, Saint John. The Litany was read by Rev. Dr. Edson of Lowell, Mass., and then followed a hymn sweetly sung by thirty children of both sexes, who came forward from the south transept into the choir for that purpose; and touching and beautiful it was to hear the praises of the adorable Trinity rising for the first time within those now hallowed walls from the lips of the youthful members of Christ's Holy Church.

The Communion service was commenced by the Bishop of the diocese; the Epistle being read by the Bishop of Toronto, and the Gospel by the Bishop of Quebec. The Sermon was preached by Bishop Southgate, from Psalm cxxii. verses 8 and 9. As this and the other admirable discourses delivered during the consecration week are shortly to be published, we will only say of this sermon that it was an able and eloquent address, expressive of the deep joy felt by the members of the American Church in this event, as an earnest of the wider extension of catholic unity.

After the sermon, the alms of the Clergy, collected by a Deacon, and those of the people by the Churchwarden and others, were by the Bishop humbly presented on the altar. They amounted to upwards of 250*l.*, the largest collection made, it is believed, at any one time in British North America. The holy Communion was then administered by the Bishop, assisted by Presbyters, to a large number of communicants, who retired from this first service in their new Cathedral, we may firmly trust, with feelings of devout thankfulness to Almighty God for putting it into the heart of their spiritual father to build this beautiful Church for His glory and their good, and with humble prayer that His blessing and presence in the place where He has now recorded His name, may indeed be among them and remain with them for ever.

At half-past six o'clock the Cathedral was again filled with worshippers, when evening prayer was offered up with the accustomed musical service. The anthem, composed by Dr. Boyce, was taken from Job xxvii. commencing with the words "Where shall wisdom be found?" The Sermon was preached by the Bishop of Quebec, formerly Rector of this parish, from 1 Chronicles xxii. 1, and contained a masterly defence of the principle of devoting the best of God's gifts in nature and art to the decoration of His House, and the solemn celebration of the divine offices. After the sermon, Handel's Hallelujah Chorus was sung by the choir, most effectively accompanied on the new instrument by U. S. Hayter, Esq. Organist of Trinity Church, Boston, and formerly of Hereford and Salisbury cathedrals, to whose kind co-operation and valuable services the members of the Church in this city are much indebted. A collection was then made amounting to 14*l.*; and after the congregation had dispersed, the Bishop addressed the choir in a few affectionate and encouraging words, acknowledging their attention to their duties, and the efficient manner in which they had been discharged.

On Thursday morning prayer was read; and the anthem selected was by Dr. Blow, to the words "I beheld, and lo, a great multitude." (Rev. vii. 9.) Morning prayer being ended, the Bishop, seated in front of the altar, delivered his Triennial Charge, which was listened to with breathless attention by a large concourse of laity as well as clergy. It would be vain and presumptuous in these short limits to attempt anything like an analysis of this most eloquent composition; full as it was of sound and catholic principles, enunciated in that vigorous and lucid style which characterizes all the productions of the Bishop's pen, and uttered with the impressiveness of a wise counsellor, the affection and sympathy of a kind father and friend.

Evening prayer was again said at half-past six; and the anthem on this occasion, taken from Psalm cxlvii. 3, was composed by the Bishop, and now performed for the first time. The Sermon was by Rev. Dr. Haight, on St. John iv. 24; in the exposition of which passage, the preacher set forth in forcible and glowing language the pre-eminent importance of spiritual worship, which, though it be necessarily con-

nected with external acts and observances, yet must not in any wise be superseded by them. After the sermon a further collection was made, amounting to 14*l.*, and the Hallelujah Chorus was again performed.

On Friday morning the Litany only was said, and the Clergy then proceeded to business, which was conducted with the greatest unanimity and brotherly love. In the evening crowds were again assembled within the walls, and the choir was also full of its willing and unwearied occupants; the anthem was by Dr. Croft, to Psalm lxxviii. 32 and following verses; and these interesting and delightful solemnities were brought to a close by a sermon from Rev. Dr. Edson, on Eph. iv. 4, 5, 6, in which he earnestly exhorted the congregation to cultivate the spirit of Christian love and catholic unity. The collection at this service amounted to 9*l.*, making altogether, with a further donation from a lady in Fredericton, the large sum of 300*l.*

We hope to furnish our readers next week with some account of the material structure, and of the various offerings which have been made to render it worthy of the holy uses to which it is now devoted, as well as an ornament to this favoured city. We cannot, however, conclude this imperfect and hurried sketch without noticing the bells, which unfortunately did not arrive in time to admit of the practice necessary to do them justice; but which, nevertheless, were chimed on the occasion, and lent their cheerful notes to this auspicious day; and we may reasonably hope, ere its anniversary comes round, that a body of ringers will be organised, able to make these bells speak in the same sweet and hallowed tones, which gladden the hearts of Englishmen on their native shores, and remind men, cumbered with many cares, that the services of the sanctuary are going on from day to day.

After the evening service on Friday an address was presented to the Bishops and Clergy who had come from a great distance, and with some difficulty, to be present at the feast of consecration. The Lord Bishop of Quebec responded for the colonial Clergy, and also his brethren, that he and those who journeyed with him felt it a high privilege to be permitted to take part in these services. Bishop Southgate spoke on behalf of himself and the Clergy from the United States. He said that though in the course of his eventful life he had been brought into contact with the Catholic Church in many countries, and had been present on many great and memorable occasions, none had left on his mind a deeper impression than this glorious event, fruitful as it was in import and interest, and indicative of the great truth, that the members of the Anglican Church, under whatever civil government Divine Providence may have placed them, are one in the bonds of mutual love and fellowship, and in union with their great Head.

An Address was then read by the Venerable Archdeacon, conveying to the Bishop of Fredericton the warm congratulations of his Clergy on the completion of his Cathedral Church, and an expression of their respectful desire to possess in a more permanent form the excellent

Charge they had heard the day before. The Lord Bishop thanked the Clergy for the kind feelings and sympathy they had evinced towards him, and said he was confident that a report of the proceedings of the last three days would be read with the liveliest satisfaction by his old parishioners and friends in England, who had followed him from the time he left them until this day with their fervent prayers, and who would extend their sympathy and prayers to all the Clergy of the diocese, when they saw them aiding their Bishop in the completion of this work.

Thus terminated the proceedings of these long looked for days, and in spite of any deficiencies which have existed and may still exist, the crowded congregations, the reverent demeanour of the worshippers, and the large amount of the offertory collections, shew that the great body of the people take a very hearty interest, and an honest pride in their new Cathedral Church.

We hear that a public meeting of the parishioners is in contemplation, for the purpose of closing the Cathedral accounts, and presenting the Lord Bishop with an address of congratulation on the happy accomplishment of his anxious labours on their behalf. Both of these objects will meet, we are sure, with the ready concurrence of every right-minded member of the community; but we need hardly say that the presentation of an address of this nature would be premature, while the former object remains unattained. If we would view with unmitigated satisfaction the sacred structure which now stands forth complete in all its parts, and ready to embrace within its walls high and low, rich and poor, one with another, let us now come forward with hearts yet warm with the flame of devotion, kindled by the solemnities in which we have been engaged, and free the noble founder from all further responsibility and anxiety in this matter, and then offer our grateful acknowledgments for his indomitable and ceaseless exertions for our temporal and eternal edification. "Freely ye have received, freely give."

ACCOUNT OF ARCHITECTURE.

Our readers will not be sorry to have before them a short account of the architectural details of the building, as many of them were not present at the consecration, and some, perhaps, have never seen it. The extreme length of the cathedral is 172 feet; and its width, exclusive of the porch, 67 feet. The height of the nave and choir to the ridge of the roof, 60 feet. The tower is 84 feet high to the base of the pinnacles, and the spire about 84, or 178 in all, including the cross.

The first impulse was given to the erection of this structure by two old and zealous friends of the Bishop, who determined to present him with some memorial of their affection and esteem. This feeling was shared by others; and the sum gathered amounted to 1500*l.* sterling, which was presented to his Lordship by his former Diocesan, who bad

him farewell in the presence of a large company, and presented him with a cheque for 1400l. "towards a Cathedral Church, or any other Church purposes." Stimulated by this generous offer, the Bishop sent down Mr. Wills, then a young draughtsman in an architect's office in Exeter, to take the measurements of a fine church in Norfolk, at the village of Snettisham, a small place near the sea coast, which appeared to him to be a suitable model; and in the winter of 1845-6, Mr. Wills brought out his instruments and drawings for this work. In many respects the model has been strictly followed; it has only been departed from where the Cathedral character of the building seemed to require it, or where it was necessary to economize. Two unusual features in this structure mark its Cathedral character; first, the triple western porch, which only appears in Collegiate or Cathedral Churches; and secondly, the uniform height of the choir and nave, which is rarely found in English parish churches of this style. We shall now describe, as best we may, the principal features, external and internal, of the building.

Its general style of Architecture.—It is what is technically termed "Middle-Pointed," or "Decorated;" being in fact a copy of that period of ancient art, when what is called Gothic architecture had attained its highest point, and had not begun to degenerate into mere frippery of detail. The equilateral triangle will be found to be the leading feature of the design. Every arch within, every window without, every gable in nave, transepts, and choir, every principal rafter, obeys this fundamental law, with more or less of exactness; and the same principle was intended to be observed in the relation which the height of the spire bears to the length of the building. The old architects observed this principle in nature, and made it the foundation of some of their best works.

We now proceed to notice the *Windows*. Standing in the road near Mr. Botsford's pleasant residence, we obtain one of the best views of the building, and of its six-light west window, agreeably filling the eye, and rising above the triple western porch. This window is an exact copy of the original; and of this style there is no more beautiful specimen in English art. The designer is unknown. The tracery occupies one half of the window, and is divided into seven pear-shaped forms, the mouldings of which all branch out of the two principal mullions or upright stems, which are as the pillars of the whole structure. Each of these seven divisions is subdivided by another series of mouldings into four or more quatrefoils, the principal mouldings branching upwards like a tree, and terminating in a single quatrefoil in the head. At the other extremity of the building is the east window, which, as the chancel of Snettisham was destroyed, was copied from Selby Abbey. It consists of seven lights, and is 30 feet in height by 18 in width. This window is less remarkable for its tracery than for its happy combination of triplets, and of multiples of three in all its parts,

rendering it peculiarly suggestive to the reflective mind of that high doctrine of Christianity to which all our thoughts tend, and in whose mighty depths our minds are lost. It is peculiarly suitable for an east window by the large "vesica" or oval shape which forms the centre of its tracery, and furnishes the glass-painter with an admirable mode of treatment. The side windows of the west end are taken from the eastern window of Exwick chapel, at Exeter, built by the Bishop in 1841. This window was drawn by Mr. Hayward, architect, Exeter. The side windows of the aisles are most of them copies of Snettisham windows, except two very elegant and original designs by Mr. Wills. They are all of three lights, with varied tracery in the window head. There are also eighteen clerestory windows in the nave, above the aisles, of two lights, and with slightly varied tracery, somewhat differing from the original model. The transepts are necessarily short, from the difficulty of warming so large a building; and the windows are of two lights, with tracery, their great length rendering a transombar across them necessary, which, though it appears in the original model of the tower, is not usually found in this style. The south aisle and vestry terminate eastward with a simple two-light window, which would serve for a good model for a rural Church; and there is another with more complicated tracery in the north-east side of the vestry. How much we moderns owe to ancient art may be seen by any one who will take the trouble first to study these windows, and then to copy them exactly on paper. The original design of such a window as the west window of this Cathedral, is hardly within the compass of any draughtsman of the present day. The tower windows are a modification of the original windows of Snettisham, and are somewhat smaller, as is suitable to the climate. All the ordinary windows are of Caen stone, which, when of good quality, seems to stand perfectly well in this climate. The weatherings and buttresses are of stone from Grindstone Island. The walls of sandstone from the neighbourhood of the Cathedral. The outside roof is covered throughout with galvanised tin and iron. It would probably be better that this material should be laid on over a coating of felt, which would prevent both heat and cold, and the noise which a metal roof produces. This, however, was not thought of in time.

We now pass to the *Doors*. The external doors are all of New Brunswick grey oak. The west door is a reduced copy of that at Exeter Cathedral; and the inner south door, which is of butternut, or white walnut, is taken from an old door in a Church in Suffolk. The others are designed by Mr. Wills.

We now proceed with the interior. The building consists of a nave and two aisles, 80 feet by 56, a central tower standing upon four massive arches and piers of cut stone, short transepts on either side of the tower, the whole transept being 60 feet across by about 15, and a sanctuary eastward 36 feet by 20, and 60 feet in height. The whole design

and arrangement of the structure is presented at once to the eye on entering the west door. Five lofty arches on either side, 36 feet in height, divide the nave from the aisles, and carry the eye onwards to the nave arch, on which is imprinted the emblem of man's salvation by Jesus of Nazareth. Above this, the massive hammer beam roof of eleven bays, reminds the Englishman of the glorious Norfolk or Suffolk Churches, where in almost every village some fine specimen of such roofing is to be found; and though a roof of this kind is a little later in style than the windows, its great steepness and elevation, 60 feet to the ridge, and the boldness of its mouldings, rescues it entirely from the charge of want of harmony with the building. This roof reflects great credit on Mr. Wills, the designer, and is greatly superior to the original model at Snettisham. From the nave we ascend three steps, pass through a low screen of walnut, and find ourselves in the choir, and under the four lofty and very massive arches of the central tower, designed by Mr. Butterfield, of London. Looking upwards, the ceiling of the lantern is divided into nine square panels with heavy mouldings, painted with red, blue, and gray, and a little gold; the colour of the wood itself serving to form the pattern, and supply a subdued and pleasing back-ground. This pattern was taken from Malvern Abbey. North and South, on the same elevation, are the two short transepts, one of which is nearly filled by the mellow and rich-toned organ, built in this city by Mr. Nash, and which is heard distinctly, even in its softest stops, throughout the building. The plan of the organ was given to the Bishop by the Rev. E. Shuttleworth, Vicar of Egloshayle, Cornwall; and it fully justifies his excellent musical taste. It has twenty-five stops; twelve in the great manual, and thirteen, with the couplers, in the swell. Those in the great organ are open diapason, double diapason, treble and bass, stop diapason, principal, dulciana, wald flute, clarabella, fifteenth, twelfth, sesquialtra, trumpet. In the swell are the hautboy, cornepean, fifteenth, principal, flute, open diapason, double diapason, bourdon, stop diapason. The pedals have two octaves and a note from ccc. to d. The largest pipe is sixteen feet, and seventeen inches in diameter. So great is their power, that in the Hallelujah Chorus, when the organist put forth all his strength, every window in the aisles shook with the vibration. There are 999 pipes in the organ. All the large front pipes speak, except one, and several of the smaller pipes. They are diapered with colours harmonising with the patterns over the nave arches, with gold sparingly but effectively introduced. This work was done by Mr. Gregg, of Fredericton, and does him credit. The pipes of the organ are so arranged as not to hide the glass of the transept window, which, seen over them, gives richness and connection to the whole; and angels with harps are represented as accompanying our earthly praises with their purer and holier music. Three more steps, and we reach the rails of the sanctuary, of black walnut, just outside of which is the

Bishop's seat in the choir, a little eastward of the other choir seats, which are admirably arranged by Mr. Butterfield, north and south, and with a bench in front, afford room for more than thirty persons. The Bishop's seat is not very elevated, nor richly carved, as it was not wished to give it undue prominence. Entering the sacrum, seventeen very simple and beautiful stalls lead us on to the sedilia of stone for the officiating Clergy at the time of the Communion, opposite to which is the Bishop's chair, a present from Captain Palairet, and a most perfect specimen of English oak, the finest we have ever seen. The altar is of black walnut, massive and simple, with a slab of fine Devonshire marble, the gift of Mr. Rowe, of Exeter, surmounted by two candlesticks, as in all English Cathedrals. The east wall is partially covered with tiles, the gift of Mr. Minton, of Stoke on Trent, and it is also adorned with two texts of Scripture, richly illuminated. We must not omit that the whole sacrum is carpeted, and that the carpets near the table were the gift of four ladies in England, two of whom worked the upper part in 1845, and two more the lower and larger part in 1852, being a whole autumn and winter's work. How much more useful than working stools and ottomans for drawing-rooms! The whole of this part of the Church is visible from the west end; and though the Church is 140 feet long, the Communion service is heard distinctly. We have omitted the brass eagle, seven feet six inches high, an elegant design by Mr. Butterfield, and the handsomest we have seen. It stands three steps above the nave, and is a prominent object on entering the building. The transept roofs are remarkably pleasing in design. The roof is called a trussed rafter roof, and is copied from one in Norfolk, drawn by Messrs. Brandon, architects, in their beautiful work, called the "Timber Roofs of the Middle Ages." We have omitted the pulpit, a bold and original design by Mr. Butterfield, executed in black walnut. It stands in the nave, projecting a little from the north side of the nave arch, and commands the whole congregation. Near the second pillar from the entrance stands the font, a present from a lady, and executed very beautifully in Caen stone by that late most worthy man, and admirable worker, Mr. Rowe, of St. Sidwells, Exeter, for thirty years the mason of Exeter Cathedral, to whose abilities the carved work of the east and west windows does ample justice. We now pass to the glass of the windows, and regret that our limited space does not allow a fuller account of them. It is, we believe, universally agreed that they admit as much light as is needful, and a very pleasant light to the eye. On entering the building, the eye is at once caught by the subdued and chastened brilliancy of the east window. It is chiefly the gift of members of the Church in the United States, though the artist, Mr. Wailes, of Newcastle on Tyne, liberally gave 40*l.* towards it, besides the copper grating, worth 20*l.* more. As the Cathedral is called Christ Church, the central figure most fitly represents what should always be dear to

every believer, Christ crucified, surrounded by six Apostles, with appropriate emblems, drawn with more feeling and dignity than is usual. The back-ground is grisaille, very subdued and chaste, and greatly enhances the splendour of the figures. The upper part is most skilfully and effectively grouped. It represents our Lord enthroned, a small but most distinct figure, seated, and surrounded by groups of adoring angels, which form the compartments of the great oval, or vesica, in the centre of the window. The arms of the seven North American British Sees occupy the lowest space in the window, and mark the time of its erection. Having seen a great number of Mr. Wailes' works we give the preference to this, and believe it equal to any modern glass which has yet been produced. There are, however, those who prefer the west window, by Mr. Warrington, of London, and certainly it is a matter of some difficulty to assign the palm. The west window is undoubtedly better for a strong light, and could not have been better designed to meet that flood of brilliance which pours in from our bright clear atmosphere. The subject of this window is the parallel between the Old Testament and the New. At either extremity are the two martyrs, Abel and St. Stephen, then Elijah and John the Baptist above, Hannah with little Samuel, and the Blessed Virgin with her Divine Infant, then Moses with the Law, and Jesus as the Good Shepherd, "full of grace and truth." The interstices are filled with angels, and the whole interwoven with a net-work of leaves of white glass. The upper tracery presents a mass of glowing colour, which illuminates the whole roof. The eighteen clerestory windows are of simple diapered pattern, with narrow strips of blue and red alternate, which fling their radiance on the floor. The aisle windows have a totally distinct character. As the object here is to let in light, so much at least as is needed by the congregation, and yet to avoid a painful glare, two patterns have been adopted; one from Merton College, Oxford; the other less known, from Exeter Cathedral Clerestory. Both these, as well as the clerestory and transept windows (the latter of which seem to please generally), are the work of a young artist, Mr. Beer, of Exeter. Several of these are memorial windows,—one to the children of Mr. Hichens, London, a great benefactor to the diocese—one to the memory of a son of the present Attorney General—one a gift of the children of Mr. Fisher—one in memory of two most dear friends of the Bishop—others given in part by the Clergy of the diocese, and other friends. The general feature of these windows is a rich diaper pattern, relieved by slight touches of yellow, and small pieces of coloured glass, in patterns of various kinds, and emblems. Each window cost about 25*l*. The two small western windows were the work of Mr. Warrington. Both are memorial windows—one to Captain Shore, who fell at Chillian-Wallah. The three remaining smaller windows were also gifts,—one by Mr. Small, the builder—one by the late and present Mr. Welch, carpenter—the third by Messrs. Mitchell and Law-

rence, of whose skill the nave roof will continue, we hope, to be an enduring specimen, as well as the seats which are all low, of butternut, plainly but boldly carved, with buttresses facing inwards. We must try to find room for the bells, the comfortable gift of friends, dear friends in England, who will send forth their invitation to the sanctuary, when their own names are forgotten. The bells are eight in number, weighing about five tons, the tenor 28 cwt. in the key of E flat, and were cast by Warner, of Jewin Street, London. They are full and mellow in tone, though their full harmony has not yet been brought out. On each bell is a line of this beautiful legend:—

Ave Pater, Rex, Creator,	Ave Fili, Lux, Salvator,
Ave Spiritus Consolator,	Ave Beata Unitas,
Ave Simplex Ave Trine,	Ave regnans in Sublime,
Ave resonet sine fine,	Ave Sancta Trinitas.

Which may be thus translated:—

Hail, Father, King of all Creation,
 Hail, Son, our Light, and our Salvation,
 Hail Holy Ghost, our consolation,
 Hail, O most blessed Unity,
 Hail, Three in One, and One in Three,
 Hail, Thou that reignest gloriously,
 So let our peal ring endlessly,
 To the most Holy Trinity.

And long may their glad summons be heard! And who on a survey of this building, raised for the worship which this inscription sets forth, will say that one stone is too costly, or cry with the traitor Iscariot, "To what purpose is this waste?" Let us rather echo Milton's glowing words, himself no courtly sycophant, no blind admirer of Church or Prelacy, but whose nature would speak out, and still speaks in all natural and unprejudiced minds:—

"But let my due feet never fail
 To walk the studious cloister's pale,
 And love the high-embowèd roof,
 With antique pillars massy proof,
 And storied windows richly dight,
 Casting a dim religious light.
 There let the pealing organ blow,
 To the full-voiced quire below,
 In service high, and anthems clear,
 As may with sweetness, through mine ear,
 Dissolve me into ecstasies,
 And bring all Heaven before mine eyes."

We had well nigh forgotten to mention that the presents of English friends, including a superb altar-cloth from Mr. Justice Coleridge, and one from a lady, are worth not less than 500*l.* sterling; and that in the

vestry is a Theological Library, for the use of the Clergy and divinity students of this diocese, consisting of 2,700 volumes, the gifts of the University of Oxford, and various friends, the greatest donor being the Librarian.

DR. McNEILE'S LETTER.

" My faith is the faith of the old Catholic Church, represented by three hundred and eighteen Fathers assembled at the Council of Nice, A. D. 325. It is what has ever since been known as the Nicene Creed, and received by the whole Church as resting on most certain warrants of Holy Scripture.

" The same was reiterated at the Council of Ephesus, A. D. 431, with a decree that it should be lawful for no man to ' profess, write, or compose any other form of faith.'

" The same was reiterated at the Council of Chalcedon, A. D. 451, the Bishops exclaiming, ' No person makes any other exposition of faith. We neither attempt nor dare do so.'

" The same was reiterated at the third session of the Council of Trent, A. D. 1546, the assembled Fathers reciting the *Nicene Creed*, and *nothing else*, as the faith of the Church.

" The Nicene Creed is my Creed—the Creed of the branch of Christ's Holy Catholic Church in this realm of England.

" You have unfortunately embraced *a new Creed* put forth by the Bishop of Rome after the middle of the sixteenth century. It was published as a Creed, for the *first time*, on the 9th of December, 1564.

" This *new Creed* contains all the points of controversy between the Church of Christ and the Church of Rome—the Church of Christ as she was from the beginning, and the Church of Rome as she has been for the last 300 years.

" This *new Creed* contains all the differences between you and me,—between what you teach and what I teach. What you hold in common with the Church from the beginning, I hold also. Confine yourself to the faith of the old Church, and you and I will agree.

" But all that is *peculiar* to your faith is *new*. Of course you will deny this. Well! To the proof. I have given you chapter and verse for my faith.

" And I hereby invite you, I will not say challenge, the word sounds harshly, and I neither feel nor mean to express any harshness; but I give you a fair opportunity to shew, if you can, when and where *the Church*—not some heretical individual or individuals, observe, but *the Church*—when and where the Church ever proclaimed as her faith any one of the twelve articles which I, as a Catholic, reject, and which you as a post Tridentine Romanist, a follower of the novelties of the sixteenth century, maintain.

“ Now, with regard to the first thesis which you have assigned to me, viz. ‘ My authority as a Priest of the Catholic Church.’ It is simply this :—

“ I was ordained in due form by a Bishop, who was consecrated in unbroken succession from the inspired Apostles of our Lord and Saviour Jesus Christ. It is true that in the course of the succession some of the Bishops who formed links in the chain were not, in their opinions or practices, orthodox Catholics : they had, in a greater or less degree, fallen into those errors which the Church of Rome, at the dictation of Pope Pius IV., and in defiance of the decrees of œcumenical Councils, arranged into a Creed, and imposed upon her Clergy for subscription in the year 1564.

“ But though in error as individuals, they were in unbroken succession as Bishops.

“ The errors I refer to, both in doctrine and practice, were exposed and reformed in England previous to the imposition of the new Creed of the Church of Rome. In Rome the channels were so obstructed by the traditions of men, that the waters of life could not flow freely through them : in England the waters were purified from human corruptions, without any break or interruption in the channels.

“ From this source, clear in its spring from the Apostolic fountain, muddy in its meanderings through mediæval corruptions, cleansed and purified by reforming fidelity, I have received, by the laying on of hands and by prayer, my authority, as a Priest of the Catholic Church, to preach the glad tidings of free salvation by Jesus Christ, without money and without merit in man, and to administer the only Sacraments which Christ ordained in his Church, viz. Baptism and the Lord’s Supper.

“ If you deny this authority, please to shew where the succession failed—at what link the chain was broken. Perhaps you are aware that some persons, who still assert that there was a break in the chain in England, acknowledge that there was no break in Ireland. I was ordained by an Irish Bishop.

“ With regard to the second thesis which you have prepared for me, viz. ‘ To disprove or defend certain abuses, errors, and corruptions in the Church of England.’ As you do not specify what these are, I cannot enter into particulars ; but this I say : If there be errors, or abuses, or corruptions in the Church of England, I protest against them as sincerely as you can do. I am not at all concerned to defend them. There is no sinking weight of boasted infallibility hanging around *our* necks. Into the human administration of even a Divine thing errors will find their way ; and against any errors, of any kind, which may have thus found a place among us in the Church of England, I protest. I have no desire to defend them. I wish to see them as effectually reformed as the grosser abuses which prevailed three hundred years ago were reformed.

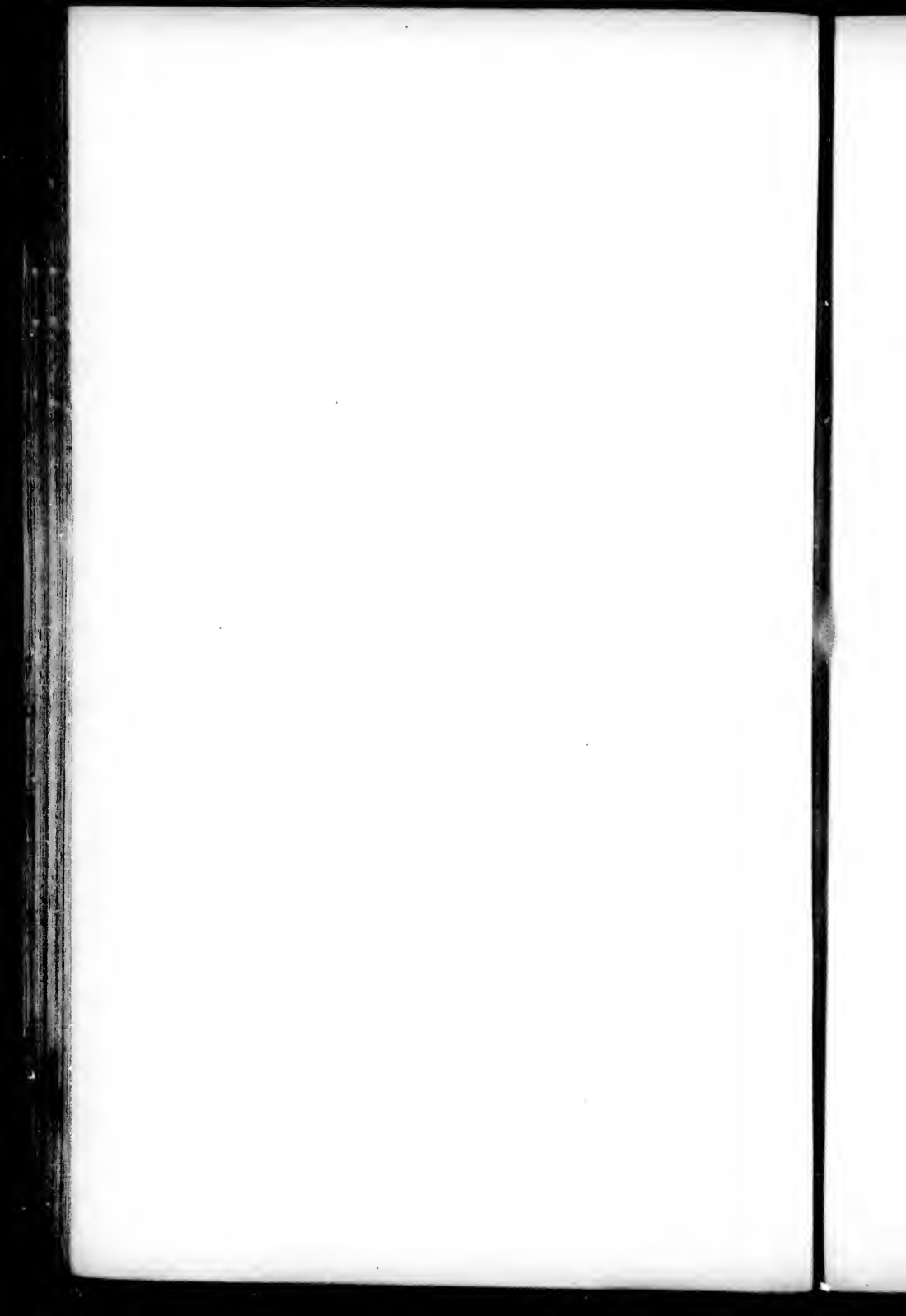
“ And if you ask me how I can belong to a Church in which there are *any* abuses, my answer is,—Because I belong, as yet, to a fallen world, wherein nothing is perfect. Any change of Church which I could make in this world would be a change for the worse. My only escape from abuses altogether is to go to heaven, where I may yet have the happiness to meet you, and Priest Power also, if you and he will truly repent of all your sins, steadfastly purpose to live a new life, have a lively faith in God’s mercy through Christ, with a thankful remembrance of His death, and be in charity with all men.”

A C H A R G E

DELIVERED IN

CHRIST CHURCH CATHEDRAL,

FREDERICTON, 1856.



REV. AND DEAR BRETHREN,

I forward for your perusal a copy of the Charge which you kindly requested me to publish, and I trust it may prove useful to you. May every blessing rest upon your labours, and may the brotherly spirit manifested at our late meeting long continue amongst us!

I am,

Rev. and dear Brethren,

Your faithful friend and brother,

J. FREDERICTON.

A CHARGE

DELIVERED AT FREDERICTON IN 1856.

REVEREND BRETHREN,—

By God's mercy we meet for the second time in this Cathedral Church, unencumbered, I am thankful to say, with pecuniary difficulties, and in which the daily and other services have been continued, since we last met together, without let or hinderance, to the present time. You will all acknowledge with me, that such hours spent in Divine worship are among the happiest of our lives, and that, amidst the feverish excitements of the world, these holy homes are dearer to us than any other places, and the work of the sanctuary more than any other work resembles those "times of refreshing from the presence of the Lord," for which we wait, and hope, and pray. If we ever mix in other scenes, and join in other work, it is, I hope, because in our several stations we have other duties to discharge, and every act, which we have reason to believe to be our duty, should be performed by us fearlessly and openly, as by persons who know that their Master's eye is upon them, and his arm ever ready to protect them from harm. It will be impossible for me in my present Address to you to avoid topics which occasionally cause strife and discussion amongst our fellow-Christians, but I desire to approach all such subjects with calmness and moderation, and in a spirit of forbearance. But the example of our Lord and his Apostles appears to me to shew, that we discharge our duty best, not by retiring from the world, nor by shrinking from stating our views on the subjects of the day, but by calmly and at the same time faithfully giving our testimony, on all questions touching morals and religion, to what we believe to be in accordance with the rule of Scripture, and the interpretation put upon it by the Church. I now pass to some of those questions which are of great import-

ance to us at this time, as affecting the welfare of the community of New Brunswick.

I. Educa-
tion.

The first and by no means the least important subject is that of Education, a subject difficult to handle well at all times, but surrounded at the present moment with difficulties which render it almost impossible to come to any satisfactory practical conclusion. The great guide to all our faith and practice, Holy Scripture, defines education to be "the training up a child in the way he should go." Training cannot imply less than the imparting to the understanding sound and useful knowledge of all kinds, religious knowledge included, and disciplining the mind by the cultivation of moral and religious habits. If my interpretation of the passage just quoted be sound, and I see no flaw in it, how can religion be properly separated from education? Secular knowledge alone might be useful if there were no future life, and no Christianity to direct our way thither; but to educate the *child* in what only fits him for this world, and leave the *man* to feel or grope his way after the knowledge of the next world, is neither scriptural nor reasonable, and is opposed to all human experience.

It must be
accompanied
by religious
instruction.

It has been said however, that the two branches of learning may be imparted by separate instructors, the tutor undertaking to furnish the child with useful secular knowledge, and the parent being, as he ought to be, responsible for the religious education of his child. To which proposition it may, I think, be answered, that the tutor only does half his work when he passes by the great question of sound faith and holy practice; and that, as young men often learn more by incidental than by dogmatic teaching, the weight which they will learn to attach to religion, must depend in some degree on the importance which they see to be attached to it by their instructors. If an entire silence be preserved on a subject so weighty and necessary, the effect produced will be likely to be that of indifference. Various causes combine to make religious instruction and religious habits necessary at every turn of a young man's life. Religion is not a thing to be learned by heart, and committed to memory only; it resembles the salt which preserves from corruption, the life-blood which is in momentary circulation, the air which is perpetually inhaled and given out again; it is the guide and mistress of the whole house. It dictates the daily worship of the Almighty, it sanctifies every ordinary meal, it restrains us from excess, it inspires us with tenderness to our fellow-students, it supplies us with proper motives to diligent exertion. Leave out this ingredient in the

student's daily life, and it seems to me, you return to Paganism again. For if religion be not the nurse of the child, how can she be the guide of the man? Then as to the parent's duty. Parents often send their children to school from their own incapacity to impart sound and useful knowledge fully and adequately to their children, and the habits of our day interfere greatly with imparting such knowledge on the Sunday only. So that it is to be feared that, if the duty be left entirely to the parent, and attempted on Sunday only, it will be discharged very superficially and imperfectly, and in some cases, not discharged at all. Thus, for abundant reasons, education, whether in its lower or higher branches, should be accompanied by religious instruction, and by the endeavour to form moral and religious habits.

Here perhaps it may not be out of place to say something on the question of the higher branches of education, and of their use and importance to the community at large.

We understand by the higher branches of education, the study of languages no longer spoken, but universally selected as full of deep thought and models of taste and expression, pure and mixed mathematics, natural history in its widest range, and modern languages. That some such extensive course of study is necessary for all who aspire to distinction in the professions of Divinity, Law, or Physic, or who desire to have large and comprehensive views in State affairs, is admitted by all but the ignorant. No study of translations, no original powers of mind, make up for the deficiency of accurate scholarship and analytical reasoning obtained in youth; and the study of the works of God around us has become in modern times a most useful and almost necessary pursuit.

It is very unfortunate that in this country so few are well acquainted with these subjects, or value these acquirements. But their ignorance of them, and public depreciation of them, is only a more convincing proof of their necessity. Mere English reading and writing, and a smattering of translations, will not furnish us with the requisite assistance for the common purposes of daily life. A Clergyman cannot interpret a page of his Greek Testament, a Lawyer cannot unravel a knotty dispute on international law, a Physician cannot use the stethoscope, or examine a diseased eye, a Navigator cannot take a ship safely into port, an observation of the longitude or latitude of a place cannot be made, a mining operation cannot be performed, without a vast deal more

Great importance of the higher branches of Education.

research than this common English education so much boasted of. Some persons may indeed attain riches and station who know no more than to read, write, and cast accounts ; but persons thus gifted are very few, and the business of life is very large, complicated, and extensive. In considering the requirements of the whole community, it is necessary to provide not only for the material wants of the many, but for the intellectual riches of the few who are both to guide and to serve the many. For it is one of the beneficent arrangements of Providence that no man can guide others who does not serve them ; but he cannot render them this service unless he be duly qualified by study and research ; and his service consists of two parts. He requires accuracy of thought which gives his own mind just and distinct conceptions, and he requires accuracy and force of expression to enable him to convey those impressions to others.

This at once points out the inadequacy of study in translations. Men who have merely thus sipped the surface of the borrowed stream, have no fountain of their own by means of which they can convey their thoughts with precision and force to others ; they become coarse and vulgar, and appear scarcely to comprehend the effect of their own words. And what a deplorable place would that country become, from which the arts and elegancies of life, the pursuits of science, and the study of language, of the history of the past, of the works of genius and learning, and of the works of God were entirely banished, and the little smattering of English taught by the half-educated schoolmaster were the only learning encouraged or even allowed ! The Esquimaux might be said to be in a better situation than this, for if they possess no learning, are dressed in skins, and live on grease and oil, they have never known anything better. It is particularly unfortunate for New Brunswick, that when so much political power has been placed in the hands of multitudes who are not educated, or only half educated, there is not a sufficient body of men of thorough education to point out to many well-meaning, but most mistaken people, what the necessities and requirements of the country really are, and to shew them, that there never was a country in which it was more imperatively necessary that the higher branches of learning should be taught. If no institution of this kind should be allowed to remain, our children must be sent, generally speaking, to schools in the United States, which would be both a disgrace and an injury to the country, and would probably lead to

the removal from amongst us of all men of science, literature, and commanding talents. For it is too much to require of any man that he should remain for life in a place where he can never hope to meet with any fair encouragement or remuneration for his talents, and where the pursuits which are liberally rewarded in every other part of the civilized world meet with nothing but coarse abuse and incessant depreciation.

It must be admitted, however, that when we come to consider the practical part of the business, and to ask what is to be done, immense difficulties meet us at every turn. We have, for example, in this city, a College founded with the most benevolent intentions, attacked and depreciated ever since its formation with the most persevering industry, reformed, and re-reformed, yet still an object of relentless hostility and faint support. A new commission has been appointed, (and of its members I wish to speak with all possible respect,) a new constitution proposed, and the doors are to be thrown open wider. But will the contemplated number of students enter? It appears to me that both the Commissioners and the public have forgotten that constitutions do not make students. The patient may be bled and purged till nought but his very shadow remains, yet all this depletion and change of medicine and of doctors will not restore him to health. A practical view must be taken of the actual circumstances of the country. It must be considered (for it cannot be denied) that the number of persons who desire, or who have the means, to send their sons into a profession is small. Farmers (who constitute the majority of our population) want the labour of all their sons at home, or send them to seek their fortunes by the same method elsewhere. Merchants have their desks ready for their children as soon as they come from school, at a very early age. Lawyers find their profession overstocked, and deem it advisable to try some other. The class of men who live at ease on their acquired or hereditary means is almost unknown. Thus from the position of our temporal affairs it is idle to expect, it is delusive and mischievous to encourage the expectation of a vast influx of students as an effect of a change in the constitution of the College. But the religious element in this problem must also be considered. The religious statistics of this province shew that the numbers are very considerable, I may say preponderating, of those who are never likely, under any circumstances, to avail themselves of the benefits of such an institution. The Roman

The practical question about the College in Fredericton.

Catholics, probably the most numerous body of Christians, in most instances do not require, and certainly would not seek such an education. The Baptists, also a numerous body, are partially provided with means suited to their wants and wishes; the Wesleyans, at considerable expense, have erected an academy which answers their ends; even the Presbyterians have lately obtained an act of incorporation for a College; there remain only the members of our own Church, with such other persons of various persuasions as are satisfied that their sons will obtain a higher education than can be given by any other institution in the province. I have no doubt that the education is such; but when we take into account the great number who are deterred from seeking this knowledge by their inability to value it, and the many who desire a separate course of religious instruction given by teachers of their own persuasion, it is next to impossible that any very large number of students should be supplied to the College under any change of constitution, or change of professors, unless (which is equally unlikely) the temporal and religious condition of the province should be speedily altered. It is surprising to me, that gentlemen of undoubted ability and learning, anxious as they must be for the welfare of every institution such as the College, should not have looked the difficulty fairly in the face, and instead of setting about constitution-making, that most easy, but most profitless of all occupations, should not have been willing manfully to admit the force of those facts which I have now brought forward, and which I believe to be undeniable. My inferences are also borne out by the history of the College, short as that history is. *Constitution-making has done nothing to promote its increase.* When it was more exclusively in the hands of the Church of England, it was comparatively a flourishing institution. Not that its walls were ever closed to persons of different views. But since its charter has been mended and remended, patched and altered in every conceivable way, the good effect intended, the multiplication of students, has not followed the confident predictions of the authors of these alterations. Supposing then another radical change—the council entirely remodelled, and a mixed body of all religious persuasions introduced,—is it likely in the nature of things, as men and things are, that matters would mend by virtue of that change? I cannot conceive it possible, nor can I understand how any practical man can entertain such a supposition. Roman Catholics and Baptists, Wesleyans and members

of the Church of England, sitting side by side at the same Board, could have no community of interest sufficient to ensure their union. Great diversity of opinion must occur; and to prevent an open rupture, religion must never be noticed. Yet in the entire absence of all religion from the College, even of daily worship for instance, who could bring himself to feel an interest sufficient to induce him to remain a member of the Board? Even as it is, the entire divesting the Institution of what is called "a sectarian character," but which is nothing more or less than a *firm definite faith in something as believed to be true*, has prevented, and will still prevent any party from taking a lively interest in its welfare, and from contending vigorously in its defence. Every religious body (as such) feels that as they have no *locus standi* there, their tenets would not lose much by its fall. Members of our Church would lose no definite religious teaching, and could find other Colleges for their sons; and the rest of the community are even better provided for in that respect than we are. Yet, looking at the probable effects of its destruction, the injury to the province of the removal of the Professors, the sad spectacle of a seat of learning abandoned to decay, or, *absit omen!* converted into an asylum for the insane; the common reproach to New Brunswick in other countries; the certainty that young men of ability destined for professions, however few in number, would seek their education elsewhere, would lose, in obtaining it elsewhere, some portion of the *amor patriæ*, would often be indoctrinated with republican notions, or would leave their own nest never to return; I confess, that though as a Bishop in the Church of England I cannot feel that warm interest in the Institution which I should feel in what I should consider to be a better system of education; yet seeing at present no hope of a better, I would implore those who have any bowels of humanity, and are not resolved to outbid each other in ministering to popular cries and popular fancies which themselves contribute to augment, to spare and not to destroy this praiseworthy attempt to give all the sons of New Brunswick who may be desirous to avail themselves of the benefit, a taste of higher learning and purer knowledge than is to be found in the woods and hills of this as yet infant country.

It may be asked however, and the question is not an unfair one, Do you consider the sum spent on the College warranted by the number of students, and the benefits conferred? Now,

though the question appears to be very simple, the answer must be more complex, because many considerations are involved in it.

In the first place, let it be remembered that the sum bestowed is not a new grant, but an endowment, and partially an endowment by the Crown, when the money was absolutely at its own disposal. Even therefore if by change of circumstances that portion of the endowment were absolutely at our disposal, courtesy and loyalty would lead us to respect the original design, and not hastily to appropriate to other purposes what was given, and nobly given, for a definite object.

Secondly, I do not think that knowledge under any circumstances is fairly appreciated by a money value. Knowledge is not to be bought in the market, but is the result of labour and research judiciously guided; and a little sound knowledge is worth a great deal of money.

I am quite prepared to stand by the assertion, that the worthy students, many of whom have derived great advantages from this Institution, are well worth all the money hitherto bestowed upon it. But if the question be further pressed in another form, Could not the same benefits be expected by a smaller grant, with fewer Professors, especially as you have already admitted that the pupils are not likely under present circumstances to become very numerous? To the question thus put I cannot honestly return an entirely negative answer. I consider that, with a view to just economy and to a sufficient provision for our youth, under present circumstances, two Professors would enable us to give an education ample both in quantity and quality, and to maintain that strict and parental discipline without which no Institution of this nature can be expected to flourish. But it appears to me, after full and careful consideration of the whole matter, that changes in the Constitution and enlargement of the staff of Professors, and of the branches of learning, will only excite expectations which will be disappointed, and will still further expose the College to reproach on account of the smallness of its numbers. In private hands the difficulty might be settled in a very short time; but being supported by a public grant, every one's opinions must be taken, and every scheme tried, whether judicious or otherwise.

The true
idea of a
College.

There can be little doubt, that the most profitable way of teaching, and the most in harmony with the true theory of

collegiate instruction, is that which is founded on a definite religious basis, connected with some one way of religious belief. In this scheme, religion is not so much an element of separate instruction, as the foundation of everything that is done. The Professors and the Pupils form one family, who conduct their daily worship, take their meals, and pursue their studies in common. The Professors, standing in *loco parentis*, superintend not only the studies but the recreations of the students, and endeavour to keep them out of the way of all evil from without. Those who will not conform to such rules are first reprov'd, and if not willing to amend are weeded out of the society. This very discipline, which seems likely to lessen the numbers, only attracts the more reasonable and virtuous of the community; and the Institution flourishes, because it is perceived by the community at large that the pupils are well looked after, and their morals cared for by those who have the responsibility of parents on a larger scale, and who justly consider that the imparting oral instruction is far from being the whole of their duty. Such a system would surely be very possible in any country. It ought also to be remembered, (though the subject seems to be very little understood by our public men,) that no ordinary school, however excellent, can supply the want of a College. School education may be carried (as far as mere knowledge of books extends) to the same point at which collegiate education arrives; but if it were carried so far, which is very seldom possible, the College is destined for the training not of the child, but of the young man, at the time of life when manly habits are first formed, independence of thought is first exercised, and the first impulse is given to the race of life; and if proper care be then taken to watch over young men with a kind and parental attention, they will reap incalculable advantage. The absence of this watchful training must be the ruin of any College.

A very serious question is likely soon to come before the Church of England in this province in a way which must be met, and fairly considered,—the due maintenance of the present number, or of a certain number of Clergy. II. Maintenance of the Clergy.

I have on a previous occasion mentioned, but I think it right to call public attention to it again, that through the judicious liberality of the Society for the Propagation of the Gospel, nearly as large a number of Missionaries and of worshipping congrega-

tions in connection with our Church is found in this province, as in the three neighbouring dioceses of Maine, New Hampshire, and Vermont, taken altogether, though the state of Vermont is older, and I presume richer than our own diocese, and the population of the three dioceses is more than fivefold larger than that of New Brunswick. I need hardly say that this statement is not made on the supposition that either in the Bishop, Clergy, or Laity of our diocese, there is more zeal and Christian energy and liberality than in the Churchmen of those three dioceses : far from it ; but I think it is a sufficient, though a very sad proof, that the voluntary system does not enable them to overcome the many difficulties by which they are surrounded, and to place themselves in an efficient and satisfactory position as regards the whole population. I am not sufficiently acquainted with those dioceses to be able to state accurately how far they resemble our own in some particulars in which a comparison would be useful ; but I am of opinion that in one respect we need a much larger number of Clergy than they do. Our province is full of poor and scattered emigrants from the mother country, who yet retain many of the recollections of their youth ; who have been used in England to be fed and cared for by the Church without any vigorous effort to maintain their own pastors ; and who, besides the unceasing toilsome efforts which the severity of the climate requires to maintain themselves and their children, have not unity nor vigour sufficient to organize any settled plan of contribution for this purpose. A Clergyman is expected to be a man of some intelligence, education, and refinement, or he is scarcely fit for his position. He must, if possible, pay his way and live in decency, however simple and frugal his habits ; and, which is the greatest tax on his resources, he must keep one horse at the least, together with all the expenses incident to travelling by one sort of conveyance in summer and by another in winter, allowing for the purchase of horse and carriage, harness, accidents, and other incidentals. These expenses in one way or another, cannot be estimated at less than between thirty and forty pounds a year, which is one fifth probably of his income from all sources. It is clear that at present the only means by which the Clergyman is enabled to keep a horse, and thereby visit his scattered flock, is the help of the Society for the Propagation of the Gospel. If this were withdrawn from the diocese, unless some large and permanent fund could be established, amounting to very little

short of seventy thousand pounds sterling, our present staff of Clergy could not be maintained. For it costs very nearly the interest of that sum to maintain those who are supported wholly or partially by the Society, independently of the Clergy who receive nothing from its funds. It seems indeed a large sum collectively; but when it is divided among forty recipients, it will be found to assume a very different aspect. If indeed the glebes could be made productive, the evil would be abated; but how is this to be done in a climate such as that of New Brunswick, where, in order to make the best farm remunerative, the owner must give his whole time and labour to the cultivation of it? A Clergyman would cease to be of any utility in his profession when he became a mere farmer.

To add to our difficulties, the Society for Propagating the Gospel finds itself in serious embarrassment. By compliance with incessant calls upon its aid, its capital stock has been almost all exhausted; and in order to meet the demands on it for the current year, it is often compelled to borrow a large sum of money, a very injurious process, because its contributions, which are not paid till the end of the year, have not come in. This regularly lessens its annual income. Added to which the calls on its liberality are tenfold what they were before the Colonial Bishoprics were founded. Acting therefore on the principle, the justice of which we can hardly dispute, however hardly it may bear on ourselves, the Society have determined to reduce, and ultimately discontinue, the grants to Divinity Students; to grant aid to no more new Missions in this province, and to withdraw some portion of their aid from every Mission which is made vacant by the death or removal to another diocese of the Missionary. Indeed, from the diocese of Toronto they withdraw their payments (I believe) altogether three years hence. But there, by the sale of the Reserves, the Church has obtained some aid to meet the difficulty. Here, the Society propose to deal more mercifully and kindly with us. But they desire to place the sum total of their annual gift in the hands of the Bishop and a Council of Clergy and Laity of the province, with a view to its diminution at fixed periods; such Council being recognized by law as the legal guardians of Church property in this province. You are aware that there is at present no such body existing; but I hope you will be prepared to give your opinion whether you think that there should be. I prefer to reserve my own

opinion until I see what course others are disposed to take, and what are their views. I wish however to give this friendly warning to the members of the Church in general, that unless some step be taken prudently and promptly to meet the exigency, as the Society gradually withdraws its aid, and in the case of every vacancy which occurs deducts a considerable sum from the already scant income of the Clergyman, some Missions will remain vacant, and some must be abandoned altogether; and I conceive that the responsibility of devising such a scheme does not rest with the Bishop only, but with the Church at large. The blame may be thrown upon me, should such an emergency arise; but the fault will not justly lie with me, and I desire to take every step which is in my power to avert the evil. The simplest method of proceeding would be, that the Church Society should in each case charge itself with the amount which the Society for Propagating the Gospel withdraws, and thus fill up the void. But in order to enable it to do this, greatly increased contributions must be given to it. Rather than abandon the Missions, I should suppose it would be far better to leave the work of building churches and erecting parsonage-houses to the people themselves, and to devote the whole income of the Society to the payment of Missionaries and the supply of books.

III. Question of a Synod, and of Church Discipline.

The mention which the Society at home have made of a legally established Council of Clergy and Laity, leads me to say a few words on the somewhat vexed question of a Synod or Convention. I am quite prepared to admit the uselessness of any such assembly, unless it were adopted with the general consent of the Church; and I can imagine no Bishop so regardless of his own peace as to wish to force on a reluctant community what they were disposed to resist. But then the community should recollect the grave evils which already exist, and for which no remedy has hitherto been found. Our Church, though amply supplied with standards of doctrine, is ill furnished with discipline; and this is sometimes exercised in an informal manner, not according to canons and laws made by common consent of the Church in which the discipline should be maintained, but by help of a body of men, or rather a committee selected by that body, living three thousand miles away; yet supposing this tie not to exist, and its bonds are every year becoming more feeble, the power left in the Bishop's hands to enforce discipline will be encumbered with many legal difficulties; and if not placed in the

Bishop's hands, in whose hands will it be placed? Would the Laity in each parish undertake this duty of judging and condemning their own Pastors? They might undertake it, but they certainly are not authorized by any law of Scripture or of the Church to do so; and they could hardly be expected to discharge it with fairness and impartiality. Where can we find in the Acts of the Apostles, or in the Epistles, an instance of a purely lay body constituting themselves a tribunal for hearing and deciding on spiritual causes, without reference to any other authority? To admit this were to admit that the whole constitution of the Church of England is unscriptural. For if the laity in each parish may judge and depose their Pastors, the next step would surely be to ordain them, if indeed any such ordination could be required. Both these methods being therefore wholly irregular, it follows that some canonical and legitimate mode of proceeding to the trial of offences of a grave nature, by whomsoever committed, should be established in the Church by the consent of all parties concerned, in person, or by their representatives. Equal justice should be meted out to all. An offending Clerk ought not to defy justice by reason of his position; nor ought an offending Layman to be overlooked, because most men think it meet to impose on the necks of the Clergy a yoke which they are themselves unwilling to bear. Such offences however must be specified and limited. They must not be differences of opinion, tolerated by the general usage of the Church, but crimes known and recognized as such by the laws of God and man; gross neglect of duty, or public scandals and offences against the society to which we belong. They must also be proved, after due notice, patient hearing, and proper opportunity for defence. The establishment of such a code of Church law would be one use of a Synod, legally constituted; but it is obvious that such legislation would require long and grave consideration, and must be surrounded with such safeguards for the liberty of individuals as wisdom and experience can suggest. Objections may be made to any step of the kind; but it is clear that without some regular discipline we fail in one point of resemblance between our own and the Apostolic Church, which ought, I need hardly say, to be our model in all matters whether of faith or practice.

It cannot for example be right that any members of our communion should openly secede from it, and range themselves

under other banners without notice from us ; and if they should unhappily be ministers of the sanctuary, bound by the most solemn vows, and whose bad example may prove an injury to others, there is the more reason that our silence should not be construed into an approval of, or an indifference to their actions. It may perhaps be thought by some that Synods would be the mere reflection of the opinions of the Bishop, who would exercise an undue influence over the members ; yet as it is probable that no measure could be passed affecting the whole body, which did not receive the consent of each order in the Church, it is incredible that the Bishop alone should have much power to effect changes of any magnitude. His power, whatever it might amount to, would be simply conservative, and opposed to alteration and change ; which would give time for consideration. The best answer, however, to these objections is, that in the Church Society, no freedom of discussion, no independence of opinion, has been checked by the presence and veto of the Bishop, and that no measures adverse to the liberties of the Clergy or Laity have ever been carried, as far as I know, by his influence. If therefore the constitution of the Synod should resemble that which is already in operation, what is there to fear ? or why should this unworthy suspicion be entertained ? Synodical assemblies would also be found useful in regulating the temporal affairs of the Church, and in devising such prudent measures as may promote its enlargement and prosperity. For various reasons it would not be prudent nor desirable to discuss doctrinal subjects in ordinary synodical assemblies. Apart from other considerations, this reason for the prohibition appears to be sufficient, that we are an integral, but a very small part of the Church of England, and that no alteration can take place in the formularies of that Church without the solemn consent of all the parties who originally framed those standards ; and at the present time, it is not only not desirable to alter them, but I think not desirable for us to discuss their alteration. We might all agree that our formularies are not absolutely perfect. Some might desire abridgement, some additions, some removal of blemishes, or superfluities ; but it is not probable we should all agree on those points which have furnished fruitful subjects of discussion for three centuries, with occasionally very unhappy results ; and to open the question afresh, in the present state of the public mind, and of the press, would, it seems to

me, be absolutely suicidal. What peace or comfort could any of us expect for the rest of our lives, if all the questions connected with our Prayer-Book, involving every point on which we are at issue, either with the Church of Rome or with the dissenters, were thrown at once into universal discussion? Nay, the loss of our own peace and comfort is the least of all the evils we might expect from such an unhappy conjuncture, and in my opinion it would be next to impossible to prevent an extensive schism in some form or other. The very form of discussion which the controversy would assume, in endless pamphlets, newspaper articles, accusations and recriminations, is frightful to think of; and I cannot imagine any man, not bent on the destruction of the Church of England, lending himself at the present time to promote the reconstruction of her formularies. In connection with them, and under no other system, have been formed some of the greatest minds which have thrown lustre on the annals of our Church; all of them knelt at our altars, all subscribed our Articles, all defended our bulwarks; and within the same walls were also found men of great piety, though not of equal learning, differing on some points, yet I believe honestly attached to our constitution. In uniting persons differing widely on some points, but agreeing in many more, we have done all that charity requires: we have ample room for the exercise of our own special gifts, and for the cultivation of every Gospel grace; we have a Church united in all substantial respects to the most ancient faith, confessing in fullest manner the three ancient Creeds, possessing the most learned and substantial proofs of her agreement with Scripture and with Apostolical Antiquity, having now the double witness of a succession of pastors up to the time of her national reformation, and beyond that, through times more or less pure, to the first founder of the Church at Canterbury, St. Augustine, and through him to earlier and purer days; we have also the witness of our extension in modern times to every colony and almost every country connected with British dominion; and we have the whole structure built on the Holy Scriptures given to our people in one of the best translations ever made, and continually read and preached in all our Churches. What should we gain, or rather, what should we not lose, by taking this goodly framework to pieces, and trying to put it together again? Even in that which appears to be less difficult, the permission to use the prayers of

IV. Prayer-Book to be maintained unaltered.

the Church with somewhat more liberty, and to divide the services which have been incorporated into one, I doubt whether this more moderate question would not be better settled by each separate Diocesan, after full discussion with his Clergy, than by throwing the matter into the hands of journals open to every kind of bad influence, and not acting on any settled principle; and though Convocation might come to a decision founded on sober views of Scripture and Antiquity, yet as Convocation is only one, and not the most powerful of the parties concerned in the issue, we have every reason to fear that Parliament would be swayed by other influences, and, being composed in part of persons directly hostile to the Church, would be more given to unsettle everything than to remove our blemishes and yet rest on the old foundations.

Whatever inconveniences may arise from the length of our Morning Service, they must be insignificant when compared with the possible reconstruction (greatly for the worse) of the whole Prayer-Book. These inconveniences have been, I think, unduly and morbidly exaggerated. Two hours is, (after all,) not an unreasonably long time to spend in the service of our Maker at one time. This service is varied by every useful method of fixing the attention; by united prayer, by psalms chanted or sung, perhaps by both, by musical services and anthems, where used, by reading the Word of God, and by preaching. I find in our Cathedral, that though we chant some portion of the Psalms, use a musical service for the *Te Deum*, have a short anthem, sing a psalm or hymn, and after sermon use the offertory and the prayer for the Church Militant, as prescribed in the Prayer-Book, that on ordinary occasions the whole service occupies just one hour and three quarters, the afternoon service about an hour and a quarter, or even less, and the evening an hour and a half; and where there are three sermons preached in one day, it is not only very possible, but most desirable to abridge the length of the sermon. *Very few persons pay fixed attention to an ordinary discourse which exceeds in length half an hour; all beyond it is waste time and labour.*

V. No revision of the authorised version of the Bible.

But if we may reasonably entertain strong objections to the alteration of the Prayer-Book, how much stronger must exist to a reconstruction of the Bible? It is true that our hostility to such a measure is sought to be disarmed by the apparently mild

and inoffensive words, *a revision of the authorised translation.* But who are the persons who demand this revision? Persons whose sole aim it is to unsettle all the great foundations of discipline and morals, and to introduce views held by German Sceptics and English Unitarians into the Universities, and into the Church of England. To such persons a revision of our translation presents a tempting opportunity for an alteration of doctrine; and what incalculable loss should we suffer if questions respecting the Divinity of Christ, and the Atonement by His death, are to be carried by Parliamentary majorities? Admitting, as every scholar must admit, some few errors and blemishes in our translation, would a new translation be exempt from like errors? In every point of view this age is unfitted for so great a work. The unity which once prevailed among the body of our translators would be unknown. It may be doubted whether so large a number of men equally learned in the Hebrew tongue could be found; but if found, they would be of different persuasions. Diversity of translation would beget serious differences of other kinds. These differences could not be kept secret as in former days, and be calmly considered, but would creep out into the journals, and would then be discussed from day to day with a bitterness and irreverence proportioned to the magnitude of the issue: for as every man is interested in the result, we should have, it is to be feared, almost the whole nation quarrelling over their Bible. But could the matter stop there? Is there not every reason to fear that it would end in a separate translation by every sect, so that what is now a common bond of union, so far as it goes, would then be a watchword of incurable and interminable controversy? Bad as our state is now, I fear the evil would be augmented a hundredfold. And who could undertake to say that even all the members of our own Church would accept a Parliamentary Bible? Thus it might happen, that our Church itself might be rent into factions, between those who preferred the old translation and those who accepted the new. I am satisfied, for my own part, that these are not the men, nor are these the times which warrant a new translation; and that our best plan is to keep what we have in safety, and transmit it if possible to our children unimpaired. And although it is not likely that we should be consulted, if such things were about to take place, yet we should have the right which belongs to every possessor

of a Bible, of protesting against the ill-advised scheme, lately brought before the House of Commons by one who is, I have reason to believe, a Socinian, and who has been happily for the present defeated.

VI. The proposal to unite Wesleyans to the Church of England.

I am sorry that I cannot speak favourably of another proposition, made by very different men, and for quite another purpose. I mean the attempt to unite the Wesleyans to the Church of England. Having lived for several years in a county which is the very heart of that connection in the west of England, and having had abundant opportunities of knowing the sentiments of the Clergy in those parts of every party, and of many of the Wesleyan body, I own that I am greatly surprised that such a proposition should have been made by practical men. Those who are conversant with the writings of Mr. Wesley know, that though not always consistent in his practice, he on all occasions earnestly deprecated secession from the Established Church; and in a sermon preached not long before his death, he used this very strong expression, which, if it were used now, would be equalled by some very hard term. He said, "If you forsake the Church of England, God will forsake you." Without entering farther into the questions connected with that strong statement, it is now evident that his successors have forsaken the Church of England, that they claim to exercise that ordination which Mr. Wesley received from the hands of our Bishops, and that we are no longer united by the common bonds of sacramental fellowship in Baptism and the Lord's Supper; nor do they seek at our hands any rite, save (occasionally) that of burial of the dead. We may add to this fact another still more important, that they have succeeded in organizing a system remarkable for its worldly wisdom, providing for the maintenance of their pastors, retaining much of the power in the hands of a selected number of them, and compelling every member, as long as he retains the badge of his communion, to contribute to the objects of the Society. A very small knowledge of human nature, it seems to me, is requisite to enable us to determine that it is wholly improbable that a body possessed of so many advantages, would seek union with the Church of England, unless (which is equally unlikely at present,) they were generally convinced of their error. If the Wesleyans could be persuaded that the step which they took after Mr. Wesley's death was a false step,

not warranted by the Scripture, and not rendered necessary by the terms of communion imposed by our Church; if they could be brought to see that our Church can only claim to re-ordain their ministers, (*as is invariably done when they seek admission into our fold,*) on the supposition that their orders are defective; if they could be led to believe that the formation of a sect out of the Church is not Christ's way of edifying the Church, however energetic, however popular, however useful that sect may be; then I think the Wesleyans would be disposed to seek for that union which the founder of that body enjoined on them never to sunder. And if they sought it, I am too sensible of the faults committed within our communion, to wish that hard words should be used, or harsh terms should be imposed on those who have, in many instances, exhibited the fruits of a holy zeal and an earnest piety. But it will be difficult for us to seek union with them, without compromising our own position, and admitting that we are wrong in stiffly holding off from them, nay in presuming to re-ordain them. This is a very serious question, affecting the validity of our own orders. If their orders be valid, it must be a presumption on the part of our Bishops to offer to re-ordain them; and if this be a presumption, does it not, by no remote inference, affect the validity of our own ordinations? For if we may not (without presumption) re-ordain, I know not why we may ordain at all, in such words and with such declarations as are found in the whole of our Ordination service. So that the matter touches us close, and is not to be handled lightly, or carried by majorities in a committee. Let no man suppose that I say this with any want of Christian charity towards our separated brethren. But truth is as important as charity. Though the sight of disunion without any immediate prospect of unity, be a very sad one, the breach will never be healed by our sacrifice of truth, nor by our representing the matter to be less serious than it is. There is between us and the Wesleyans a wide difference on many points, which, if not of the very essence of faith, are intimately connected with faith; and it would remain to be proved whether the members of that body, having been so long separated from us, could now accept the three Creeds as the basis of their interpretation of the Word of God. It is certain that Wesley himself proposed to alter sixteen out of the Thirty-nine Articles: it is not certain what his

followers think of the remainder. But we have too great a cause at issue to be bidding for popularity, or coquetting with popular leaders, at the expense of godly simplicity and sincerity. I have a very high respect for those eminent men whose names appear prominent in this movement; but I think that sincerity requires me to state my view of it as a practical man. Speaking thus, it appears to me to be a scheme utterly unlikely to answer, because it is not desired by one of the principal parties who are to be affected by it. No one can be acquainted with the Methodists as a body, without knowing that they have entirely given up those principles of their founder which kept him (whilst he lived) in communion with the Church, and that, as a body, they have no desire at present to be readmitted into it. In fact, they are not content to be, as their founder often declared them to be, *a Society within the Church*, but they claim to be a Church themselves; and as long as this claim is made, there cannot be, if our formularies are suffered to stand, any union between us, however we may admire their zeal. But I take this to be one of those forced methods, which good men in all ages have taken of inducing union between parties of wholly different views, which have always ended unsuccessfully. Whenever the Methodists apply to us for readmission, we shall be ready, on the terms set down by the Church, to receive them; but we are not disposed to alter our Prayer-Book; we have no sinful terms of communion, and consequently nothing to renounce, and nothing to abandon.

VII. Our position as a Church.

We have also our own position to maintain against others of a very different complexion, and we must take care that we lose nothing of that position which we have maintained since the Reformation, in spite of every endeavour to shake it, and of the secession on one side or the other of some of our members. Our position is that of a branch of the Church Catholic founded in England in the earliest times, possessing from the beginning the Holy Scriptures, the pure faith embodied in the Creeds, the Apostolical form of government, and, at one period, entire possession of the whole realm. That this Church so founded, was for a time subject to Papal supremacy, we admit; but we assert that that supremacy, never founded on Scripture, nor on the most ancient constitutions, was rightfully rejected by the consent of the Clergy and Laity of the kingdom, lawfully assembled, themselves at the time in connection with the Church of Rome; and that certain other blemishes were soon after removed by the

same authority, which in process of time had crept in. These blemishes, which form no part of the faith once delivered to the saints, being rejected by the power left in the Church to reform itself, we continue in all substantial respects, in all that Christ ordered, and the primitive teachers declared, to be that selfsame Church which we were before; and being such, we cannot turn aside to one or the other of these self-chosen ways. If we allow the claims of the Roman Church, we betray our trust by ceasing to contend for the truth as we find it in the Scriptures, and in the earliest fountains of ecclesiastical history. If we give way on the other side, we cease to maintain the continuity of the Church, we loosen our hold of the Creeds, we have no solid proof that our Orders are valid, or our Sacraments duly administered. Lamenting the sad necessity of such a protest, willingly admitting our own share in the common fall of Christendom, earnestly desiring to see the whole Church of Christ one and undivided, and being as far as is allowed us, in charity with all men, we also see that we have a great truth to maintain; and we perceive that no good to others, and incalculable injury to ourselves, would be the result of our surrender of it. And we likewise discern that each of the errors alluded to is built up and made stronger by the prevalence of the other, the excess and defect mutually helping each other. We do not, I repeat, consider ourselves as free from error, nor as uninjured by the common fall; but we cannot surrender God's truth even to promote so great an object as the reunion of Christendom.

I have thus set before you, my brethren, I hope in the spirit of charity, my thoughts on several important subjects pressing on our attention. A few things only remain to be said. Allow me to recommend to you an earnest and united attempt to promote the welfare of the Clergy Mutual Assurance Society. In this work I have no personal interest; but for your own good, I desire that all personal prejudices should be laid aside, and that you should all endeavour to make the plan as useful as your united efforts can accomplish. Nothing can be more to be deplored than that so excellent an institution should fail for want of your timely co-operation.

I may also congratulate you on having adopted by unanimous agreement, a Hymnal which has already received commendation in several quarters, and which has been acceptable to great numbers of our lay brethren. It would be absurd to suppose, or even

to require, that every hymn should be equally popular; but as they are generally framed on the model of our Prayer-Book, and many of them fully express its doctrines, whilst others are paraphrases of portions of the Holy Word, I think they ought not to be unacceptable to any of you. I hope that you will as a body make use of them. Union in any point not at variance with the Church itself, is edifying and delightful, and beneficial to pastors and people; and if a second edition be required, any defects in the present collection can be remedied.

VIII. The voluntary system.

One practical point I feel especially bound to press upon you, and through you on the Laity of the Church. It is not wise to expect that our present relations with the Society for the Propagation of the Gospel will last; and we ought, as prudent men, to be prepared with some measure to meet the difficulty. By the confession of some of the most zealous and wisest of the Clergy and Laity in the United States, the voluntary system has utterly failed to secure for the Pastors, as a body, a fair and adequate support. The commonest clerks in merchants' offices, and almost apprentices, are better paid for their labour than the Clergy; and means the most inexpedient, and most offensive to a sensitive and refined mind, are resorted to in order to make up the scanty income. Not only is there a continual change of Pastors, but great numbers of Missions, in some cases nearly half the diocese, are vacant at one time, and are only filled up to be empty again; and the smaller villages, where in dear old England the fair and goodly Church, built and endowed by piety now despised, still rears its ancient head, and defies the ravages of time, are in that country either abandoned altogether, or we read of a service performed by some itinerating Priest, thankfully received once a quarter, or even once a year. I cannot contemplate such an issue in this province without horror and dismay. Of my fifty-two Clergy, more than thirty are in that very position so honourable to the Church, but so difficult to maintain, the position of ministering to the poor and needy, to the flock scattered up and down the mountains, and in the rough and crooked places of the earth. To expect a Clergyman to find himself, keep a horse, and maintain a family, without extraneous support in such places, is to desire him to feed on flints, and grow fat on thorns and thistles. In plain terms, it is what God never ordered, and nature will not permit. But what would become of such congregations? Who can think without a tear of all his work undone, his little flock

scattered to the winds, his Sunday School broken up, his Churches melancholy signposts of decay, and the liberality of the great Societies of England, and of the Church Society of this province, and of our various benefactors, all brought to nought. Surely heaven and earth would witness against us if we did not try to avert such a consummation. I therefore call on you, my dear brethren, and on all the laity of this province, to unite with me in endeavouring to avert it, and to provide for the coming difficulty. In Canada this has been partly done by commutation, here we have no such resource; but an Endowment Fund might be begun, and I have reason to think that the Society for the Propagation of the Gospel would assist any parish in which efforts of this kind were made. If an Endowment Fund were once fairly started, it would grow, and would become hereafter more valuable. But I am prepared to support any measure likely to be practically useful.

And now, to close with what ought to be ever nearest and dearest to our hearts, our growth in grace and our eternal interests, I earnestly exhort you to rise to a higher standard of your duty.

We must all have experienced this sad proof of the corruption of our nature, in the difficulty of keeping up a real heartfelt interest in our great and perilous work. When once the stimulus given to us at our ordination has worn away, when our knowledge of human nature has afflicted us with frequent disappointments, when our physical energies have been diminished, and we feel the severity of the climate tell upon us, it is hard not to indulge in relaxation; it is hard to maintain the same earnest spirit of prayer, the same unvarying conflict with the world and the flesh, the same persevering industry in our calling. The pressure of poverty, and the fear of losing popularity, may also in other ways tend to the decline of spiritual religion and faithful piety. I would fain do what in me lies, not forgetting, I hope, my own personal need of the same grace and of the same warning, to "stir you up to remembrance of the treasure committed to your charge," and to bid you "gird up the loins of your mind," and prepare each one of you for your account to God.

1. Keep before your eyes a deep and awful view of your responsibility. For this purpose, what can you do better than every year on the day, or at the time of your ordination, to read with solemn prayer the Ordination Service, and submit to your

IX. Practical exhortations.

own conscience, as in the presence of the Almighty, the questions then put to you by the Bishop, and demand of yourselves how you have fulfilled them? "If our heart condemn us, God is greater than our heart, and knoweth all things;" and as our service speaks, "if it shall happen the same Church, or any member thereof, to take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that must ensue."

2. Seek to have a fuller and deeper acquaintance with your Bibles. It is, I fear, one reason of the inattention of many of the laity to sermons, that they are not made so interesting and instructive as they might be. Either they are so unreasonably long, that every one but the preacher himself secretly complains, or they are for the most part repetitions of one or two fundamental truths well known to the hearers. Variety and fulness of matter and of interpretation of the Bible are requisite. Animation of style and manner are especially to be desired in those who address the same flock every week. And what book presents greater variety of subjects than the Bible? We find in its sacred pages, history, prophecy, miracles, precepts, promises. A scribe instructed unto the kingdom of heaven ought to be ever learning something new to give interest and animation to his discourses. It will be of no use for us to accuse the people of love of novelty when the fault lies in our own torpor. A really valuable, solid, and earnest Pastor must win the attention of many amongst his flock. In order to an acquaintance with your Bibles, every Clergyman ought to have some knowledge of the original tongues. False interpretations and bad reading both arise from mistaking the meaning of the translation; and it is a shame for any Clergyman not to turn to his Greek Testament, and work out the passage for himself. Objections are now everywhere scattered broadcast, which ought to be met and confuted, and a great many persons think of objections secretly, which they have not always the courage to avow.

3. Endeavour also to bring your own minds into more close and entire harmony with the Catechism, the Services, and Articles of the Church. A Clergyman, who knows that if he had been asked to frame a service, he would have expressed himself in terms altogether different from the Church, has yet much to learn. Christian humility would lead him at least to suspect that the fault lies in himself.

4. Endeavour to be more earnest and more useful in pastoral visiting, so as not only to please the people, which is not the first consideration, but to be of real service to them by knowing their characters, gaining their respect and confidence, and ministering to their spiritual wants. Those wants they are not always conscious of themselves; and there are those who turn a deaf ear to instruction. But we must deliver our own souls, and if we neglect what is within our power, their blood will be required at our hands.

5. Amidst the many controversies and excitements of the day, always have some one book on hand which is devoted solely to practical sober piety, composed in some past age. Thus you will preserve yourself from dwelling too much on present evils or dangers, and your mind will preserve its balance.

6. If the necessities of the times enforce on some of you attention to secular business, remember that this is only a necessity, not a general duty, and that it is a snare and temptation to the soul. A Clergyman might as well be a banker, or an auctioneer, as a farmer, if his whole mind be given to farming. If his necessities require it, he must attend to such things; but as little as possible, not as other men do, as a pursuit, nor with their zest and interest. The Church is our farm, and the souls of men our harvest; as a pursuit, all else is an impertinence and a mistake.

7. Be especially zealous in training the young. In proportion to our difficulties in respect to Parish Schools, of which we are all painfully sensible, our duty becomes more necessary to attend to Sunday Schools, and not only to teach them religion in general, but to put them in mind to be "sober minded, to be subject to principalities and powers, to obey magistrates, to speak evil of no man, to be no brawlers, to count their own masters worthy of all honour, to adorn themselves in modest apparel with shamefacedness and sobriety." Such were St. Paul's injunctions, and they are equally binding now. We should also teach them to use and love their Prayer-Books, and that the question between members of the Church of England and others is no mere matter of taste, whim, or caprice, but involves deep substantial grounds of truth, requiring knowledge and discrimination; and to teach them effectually, you should yourselves set an example of dutifulness and charity towards each other, for otherwise they will neglect your teaching and follow your example.

8. Even little proprieties and decencies due to the House of

God are indications of that reverential tone of mind which becomes the ambassador of the King of kings, and a slovenly ill-kept Church is far from being an indication of spirituality and holiness of heart.

9. But above all, my beloved brethren, be mindful of your end. We have been spared to meet at this Visitation without those immediate tokens of God's chastening hand which on two former occasions deprived us of the services of two of our valued brethren. But the summons may be nigh when we know it not, and it is not only possible, but probable, that we may not all meet together in this house of prayer for another Visitation. If this should be so, whether the stroke fall on him who now addresses you, or on you my charge, may no self-deceit or worldly compliances, no indolence or backsliding, destroy our work, and unfit us for the awful presence of our God! May the realities of another world be ever before our eyes, and may we "judge ourselves that we may not be judged!" May we be more considerate and tender of the reputation of each other, not speaking evil of each other publicly or secretly, but comforting, encouraging, and building each other up in our most holy faith. May our parishes be full of the spirit of love and kindness, and each Pastor be an ensample to the flock "in word, in conversation, in patience, and in purity." May our temperance and "moderation be known unto all men." Thus when the Chief Shepherd shall appear, we shall not be ashamed to meet Him at His coming. "Meditate on these things, give yourselves wholly to them, that your profiting may appear unto all." Amen.

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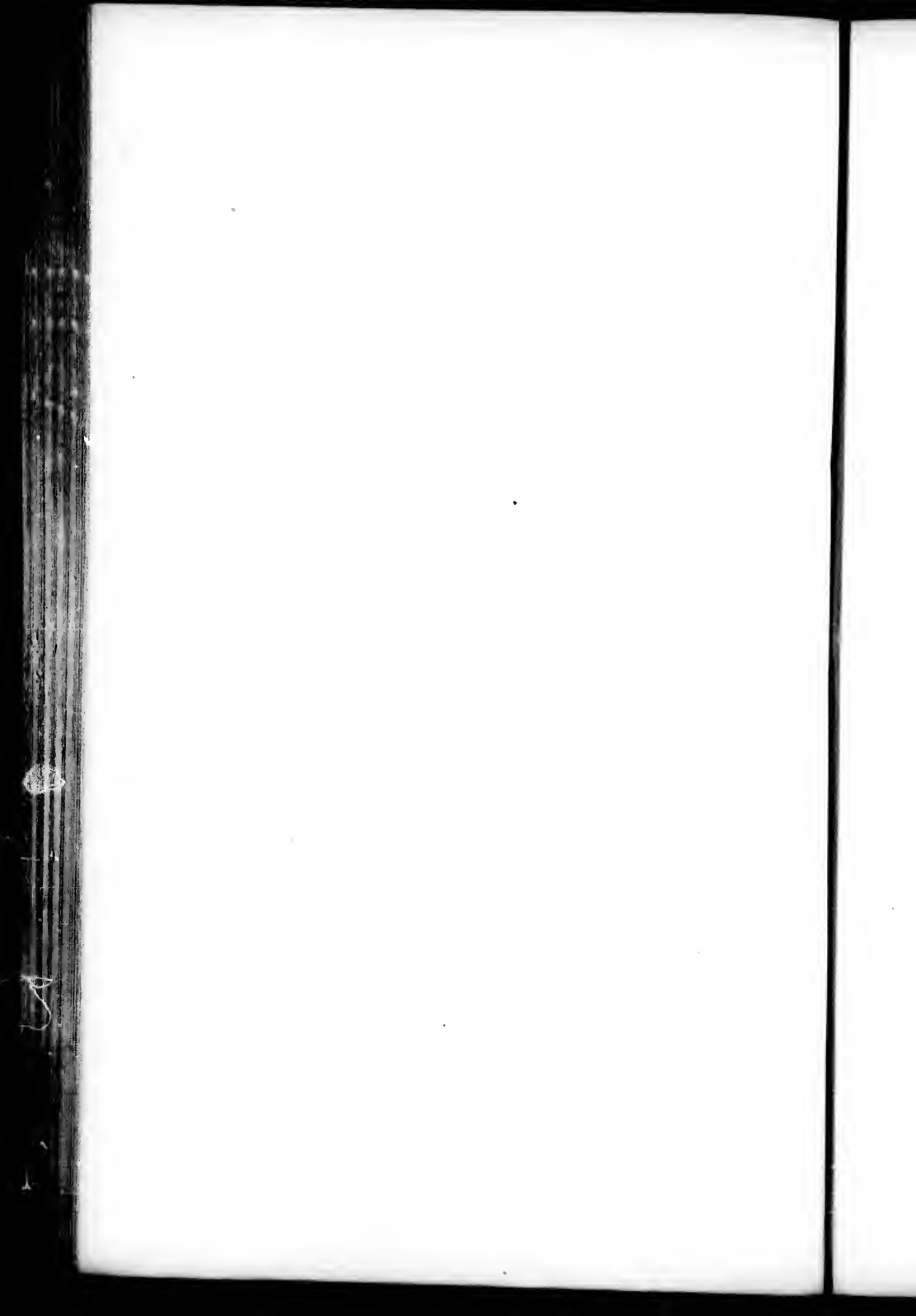
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A CHARGE

DELIVERED IN

CHRIST CHURCH CATHEDRAL,

FREDERICTON, SEPT. 1, 1859.



A CHARGE

DELIVERED AT FREDERICTON IN 1859.

REVEREND AND DEAR BRETHREN,—

THOUGH triennial visitations of the Clergy may be considered by careless and indifferent persons to be only a customary form, speedily discharged, and as speedily forgotten, no Clergyman who knows his duty can so regard them; least of all, I hope, the person on whom the duty devolves of now addressing you. For I trust that none here present forget, that during the three years now past “the Lord of the vineyard” has looked for good fruit at our hands; that these years have taken away a part of the sum of life, of which, in many cases, but little remains; and that we are all nearer to that dread account, which we must give of our ministry at the judgment-seat of Christ. When we bear in mind St. Paul’s description of what a Pastor should be; when we read in Scripture the narrative of what the Apostle was; when our ordination vows meet us here, as it were, face to face, how can we think of our final account without fear and trembling? Nor do we meet to-day without other solemn recollections. The Venerable Archdeacon, whose kindly greeting, brotherly and valuable counsel were always extended to us on these occasions, is no more amongst us, and is himself gone to render that account which awaits all of us who remain. A promising and laborious young Clergyman has found an early grave in a foreign land, and our little band has been still further reduced by other causes on which I need not dwell, but which may well make us “all tremble for the ark of God.”

There are also grounds of peculiar anxiety, to which I must presently allude, which make me feel the burden of my cares especially heavy at this time. Our Church, and our people generally, may be said to be now on their trial; a trial which

is likely to be prolonged for several years, and according to our behaviour under it, God will approve or condemn us, and posterity will either curse our apathy, or will "rise up, and call us blessed." We have a heritage to hand down unimpaired; we have privileges of no ordinary kind to secure to others; we have a "sacred deposit" of truth to keep inviolate. We have to "take heed to this our ministry, that we fulfil it." Let us all, then, laying aside party spirit, party names, and party differences, betake ourselves with one mind and one voice to prayer, humbly beseeching our common Father in Christ, that He would bestow on us all "the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," that we may exhibit to the world that most edifying and convincing proof of the reality of our work, wise and godly counsel, and brotherly love. For however the gifts of one Clergyman may be more attractive than those of another, however one may imagine that his views of the truth of the Gospel may be clearer than those of another, the common good of all can only be promoted by our unity in action; and those who do not belong to our communion, and many of those who are within it, will judge us, and will often judge the Church in which we are ministers, not by our party differences, but by our general conduct towards our flocks, and towards each other. And differences which seem important to us are not held in much esteem by them. The more need then, that while we hold firmly what we have subscribed, and believe to be true, we should remember how many, on all sides, some of whom seem to have been holier Christians than ourselves, have held and taught differently.

Having made these general prefatory remarks, I now proceed to relate some of the facts, interesting to us and to our flocks, which have taken place during the last three years, and to suggest some reflections upon them, for our mutual benefit. And I shall also select a few other topics arising out of the difficulties of our position, or the peculiar circumstances of the times, on which I may venture some advice.

The Bishop's work in the Diocese the last three years.

During the three years past I have confirmed 1,333 persons, and have visited every Mission, and most of the Stations in the diocese. I have also ordained twelve Priests and ten Deacons, have baptized many, both adults and infants, and have consecrated six Churches and four Burial-grounds. The number of persons confirmed is larger, the number of Churches con-

secrated smaller, than on former occasions. But the truth is, we have already more Churches than the Clergy can properly supply, and we require a much more numerous body, to give to every Station a full service once on the Lord's day. Even this is less than is desirable. But how unsatisfactory is it to be obliged to give to any congregation no more than twelve services in the year, and of these often one third, or more, on stormy days, when many are prevented from attendance? At present, however, we have no remedy but an occasional service during the week; and I think it is far better to take no more duty on our hands than our strength will allow, and to perform that duty regularly and efficiently, and not to multiply Churches beyond the number which we can serve with regularity. I advise you, where there are several Churches and Stations, to select one, the most promising and important, to which your chief care should be given, which may serve as a centre of operations, and may prevent your work being frittered away by a number of services, which produce no permanent effect. Where a Clergyman has several services, I strongly recommend a plan, which is found to answer well, and to ensure a more punctual attendance. Let a list be printed, and circulated among the parishioners at the beginning of the year, containing every service, and the place and time of service. This order should be, as far as possible, rigidly adhered to.

It seems not out of place here, to make a few remarks on the important subject of Confirmation. I have before expressed my views on the difficult question, the limit of requirement which we should exact from the candidates for that holy rite. Two errors are to be avoided. The one is, the discharging this duty hastily, superficially, and with more regard to the numbers which can be brought to be Confirmed, than to an intelligent, serious, and holy engagement on the part of the candidates themselves. It is no time to seek out candidates for Confirmation when the Bishop comes into the parish, or into the neighbouring parish. The best way to prepare the candidates is to make out a list of all the young people of suitable age, at least a year beforehand. Time then will be afforded for seeing them leisurely and privately, for ascertaining their general habit of life, for suggesting to them their duty, for pointing out to them Scriptures to be read, books of useful information, and

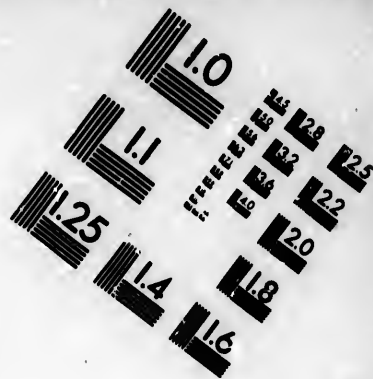
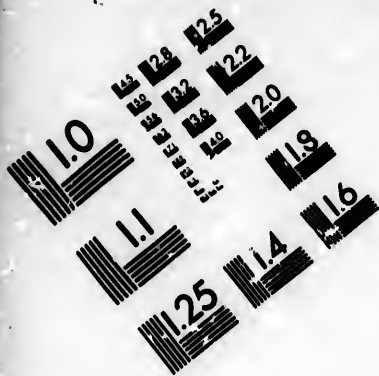
for gradually removing from their minds needless scruples or objections, which others are constantly setting before them. It is distressing to witness, as I always do at times of Confirmation, the exceeding pains which are taken to prevent young persons from being Confirmed. These attacks will be best met by anticipation, which will prevent the young from being surprised by the mention of objections. Another advantage which would arise from a longer and more systematic preparation is, that the candidates would have more time to consider their duty in regard to the Lord's Supper, which many of them constantly neglect; and they would likewise be more effectually taught that their engagement is of a binding nature to the Church of England exclusively, and that they cannot break this engagement, and fall away, as I fear too many do, into the sin of schism*. They would also be led to take the step after earnest prayer to God for His help and guidance, with a thoughtful and humble desire to do right, as in the sight of God. And where we are satisfied that the spirit and intention are good, every allowance must be made for want of education, or defect of expression.

No doubt the kind of preparation which I now recommend will cost you a good deal of labour, but it is labour, not only well bestowed, but in the highest spiritual sense, remunerative. You will be more than repaid, if you can gather the younger members of the flock around you, and give them a permanent interest in the Church of England. One young man, well taught, and thoroughly grounded in his principles of duty, and prepared, by God's grace, to live as a consistent Churchman, will be worth more to you than a thousand hearers, who come to criticise and tolerate you, as long as you do not offend their prejudices, and who will desert you when offence is taken, and who never loved the Church, even when they professed to admire the Pastor.

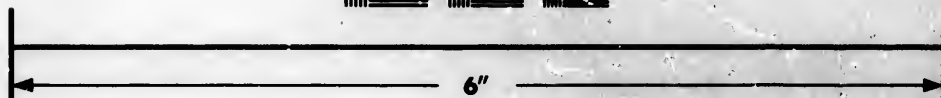
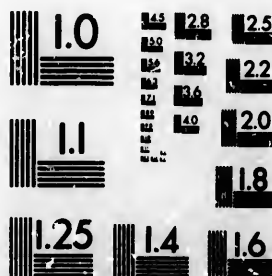
* Every thoughtful person must see, that, if it were generally understood that those who are Confirmed, and who become Communicants in our Church, are at liberty to follow their own fancies in attending other places of worship, wheresoever and whensoever they please, there is an end to all steadfastness of principle; and if such a view be consistently followed, the pulpits of the Church of England ought everywhere to be open to divines of all persuasions, and on no account ought any of them to be re-ordained. In fact, Confirmation, under such circumstances, becomes an unmeaning form—a pretence of faithfulness never intended to be realized. Surely we can give others credit for sincerity and piety, without such vacillation. The Clergy, by encouraging it, simply undo all their own work.

But whilst I urge upon you all the duty of assiduous preparation of the candidates for Confirmation, as well as of inculcating on them the duty of faithfulness to the Church, I also advise you not to exact from them too much. They are, for the most part, young and inexperienced, and cannot be expected to have attained that "ripeness and perfectness of age in Christ," which belongs to the advanced Christian. Professions of religious experience, and of the dealings of God with their own souls, are not to be trusted; and in most cases we cannot expect them to forego those recreations and amusements, in which their elders and betters have always (as they suppose) innocently joined. These are points on which good men will always differ. My own personal feeling has been rather unfavourable to such amusements, but experience has shown me that the rein cannot be drawn too tightly without danger of a reaction; and that if young people are not allowed to amuse themselves innocently in the presence of their elders, they will amuse themselves by stealth, and with less restraint. And the great problem to be solved is, how to use all God's gifts without abusing them. Dancing, for example is in itself no worse than running, playing at chess, or any other game of chance or skill, though, like all other recreations, it is easily capable of abuse. What is really objectionable is the unrestrained indulgence which sometimes accompanies it, as well as the lateness of the hour at which it is now fashionable to meet and separate. But my fear is, that if we exacted from every young person a pledge of abstinence from all such recreations, we should, if we could carry our point, only foster a morbid state of mind, or surround ourselves with persons who would deceive us, or themselves, or both. This question, no doubt, presents itself under a very different aspect to a young person in the town, and in the country. In the town, the pledge to abstain from such recreations is virtually an exclusion from ordinary society; in the country such an effect may not always follow. Whilst, therefore, a large margin may be allowed for discretion, my advice to you is, not to exact any pledges beyond what a fair and liberal construction of the promise made at the time of Confirmation seems to warrant, for the more pledges, the more snares to the conscience. At the same time, the small number of those who fulfil their vow, by partaking of the Lord's Supper, ought to be a very serious





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subject of reflection ; and it is a matter of grave consideration, whether the custom of the Church in the United States, of admitting none to Confirmation who do not intend to communicate, be not better than our own. It has this obvious advantage, that the Pastor knows that those whom the Bishop confirms will strengthen his hands, when the Confirmation is over. On this point I feel that the counsel of my brethren will be of great advantage to me in forming a settled opinion, and in offering further advice.

Baptisms. This may be the proper place to add some remarks on the subject of Baptisms and Marriages. I hope you all discourage, as much as possible, the irregular practice of baptizing and marrying in private houses. I admit there are cases in which it is necessary. But the practice has extended itself to cases in which it is not only unnecessary, but highly improper. No excuse can be alleged in towns for baptisms in houses, when the child is not really ill ; and for marrying (in towns) in private houses at all. The Church is near at hand ; the office requires that it should be performed in the Church ; and you have all promised, before God, that you would minister the "discipline" of the Church (in which its rites must be included), "as this Church and realm hath received the same." *Necessity alone*, which cannot be pleaded when the Church is at hand, can exempt you from this duty. All that you require is, to let it be understood by Church people generally, that such is your duty ; that the Prayer-Book, by which you are bound, and they ought to be guided, directs you how it is to be done, and that I, as required by the same Prayer-Book, have called upon you so to do it. Obedience to our promises, when it is not done haughtily, pettishly, or capriciously, will command the respect of all reasonable people, and "obedience is better than sacrifice, and to hearken than the fat of rams." Every Clergyman should also take care that a suitable book is provided for entering parochial baptisms, marriages, and burials, and on no account should they be entered in a private memorandum book. Parochial registers are as much the property of the parish as parsonage houses ; and the certificate given to the civil Registrar of Marriages does not preclude the desirableness, on many accounts, of having our own registers. The accustomed form may be seen in the Cathedral Library.

Marriage Service.

In performing the Marriage Service, it is not right, nor con-

sistent with our duty, and our promise at Ordination, that we should omit any part of it. We have as much right to leave out half the Litany, as to curtail the Marriage Service. And if there be any expressions in it which offend fastidious ears, or require explanation, the explanation can be given privately, or at a proper time, in public. But we are not responsible for these expressions; and we cannot expect others to follow our directions, if we ourselves set the example of disobedience to the Church. I also particularly recommend, that in every Church, in some convenient place, or in the vestry, a Table of Affinity, according to the Canons of the Church respecting Marriage, may be placed, that loose and irregular marriages may be prevented. It would also be very desirable, that in every Church where the seats are free, the fact should be recorded in some tablet kept in the vestry, or other convenient place, which will prevent disputes on the subject among the parishioners.

I may also observe, that it is not needful to bind yourselves to preach funeral sermons on every occasion of a burial. There are, no doubt, instances in which it may be very useful. But there are many in which no notice could be taken of the departed, consistently with truth, without great pain to the surviving relatives, and in large parishes it becomes an unreasonable tax on your time and labour. At all funerals, every Clergyman should appear in the dress of an officiating Clergyman, that is, as the Church appoints, in a surplice.

It would be, I think, highly desirable that the meetings of Rural Deaneries should be held with more regularity. In some Deaneries much profitable intercourse, which might be had among the several members, has been suspended. An opportunity occurs at such times for Missionary Meetings, which might be most useful in promoting the objects of our Church Society, and in strengthening a spirit of godly zeal and brotherly love among all classes of your parishioners.

I am thankful to be able to report to you, that the Cathedral services have been kept up with unremitting attention, both during my residence and temporary absence in England, for the last three years. The attendance has been steady and good; and though since the death of the late venerable Archdeacon, I have been compelled to discontinue the afternoon service, I find no reason to be discouraged on the whole. The com-
Cathedral services.

municants, during the year now ending, have amounted to 2,231. Offertory collections are made at every Sunday service, and on all festivals, and though we have felt the pressure of the commercial crisis; they reached the sum of 331*l.* 1*ys.* 9½*d.* in the year 1858. More than 106*l.* of this amount, however, was given to the Church Society, the Indian sufferers, the Clergy Mutual Insurance Society, the poor of the parish, and another special object. Of the remainder, the larger part was spent in providing light, fuel, attendance, repairs, sacramental wine, and other contingencies, leaving a small sum, 25*l.*, applied to the use of the officiating Clergyman, and a small sum given to the Cathedral Endowment Fund. I am happy to add, that the largest collections made in any one Church in the province for the Church Society were made in the Cathedral. Thus far, then, God has helped us. And I may fairly ask the Clergy to endeavour to urge their parishioners to increase their contributions in Church, at the half-yearly collections throughout the diocese. When I see, in the Annual Report, that our small population in Fredericton contributed upwards of 50*l.*, which is more than one fourth of all the rest of the diocese, you will agree with me, that there is reason for increase. In several Churches no collection whatever is reported to have been made; in many, only one in the year. And out of fifty Clergy, of whom only six or seven were Curates, the names of only twenty-one appear in page 44 of the Report, as having made collections in Churches for the Society. Making allowance for some possible error in the Report, I would earnestly press upon you, that this duty should be punctually discharged twice a year, either in June and October, as heretofore, or in any month which you deem more suitable than June, now that the time for the Annual Meetings has been altered to July; and that the collections, when made, should be transmitted, as soon as practicable, to the Treasurer. The steady advance of our annual subscriptions proves that the Society commends itself to the judgment and affections of all Churchmen; and to the unanimous support which it meets with from the Clergy, much of its present prosperity is, no doubt, under God, to be ascribed. And it is peculiarly gratifying to find that, when so short a time has elapsed since our last Annual Meeting in January, no less than 1,000*l.* should have been contributed in July; and the more so, as the change itself, the desirableness of which

time only can show, was not likely at first to be productive of advantage to the interests of the Society.

Whilst, however, I call on you to thank God for his blessing thus vouchsafed, and congratulate you on the success of our joint exertions, it is only right that I should call your special attention, and the attention of the laity, to the position of our Church at this time, that we may see what our duty is, and may know how best to discharge it.

It has been very truly said, that our Church is a Missionary Church. No doubt it is exposed to many of the trials, and must encounter many of the roughnesses, inequalities, and hinderances of a missionary life. But this is not the whole aspect of it. Looking at the Statute-book, we see it called an Established Church. And while this expression has conferred on it very little, if any, advantage, it has exposed it to no small share of envy and obloquy. The Statutes of the time of King George the Third, represent a state of government, and of general feeling in the community, which no longer exists. It is now no passport to office, no recommendation to politicians, that a man is a Churchman; no casual revenue is applied to the building of Churches. Yet the feeling, generated by the original system, that, somehow or other, Government takes care of the Church and the Clergy, still exists, and prevents many from seeing their duty to the Church, as it really is. This notion is also strengthened by our connection with our father-land, where an Established Church exists in reality; where tithes are paid for the support of the Clergy, and rates levied for the repairs of the fabric; and where, in a large majority of parishes, the original or subsequent proprietors have given estates for the support of the Church. The parochial system there is a great blessing. Around the Church is a cluster of charities; alms left in perpetuity for poor and needy members; a school, it may be, wholly or partially, endowed, of which Churchmen are trustees; a Church population, more or less devoted to the ancient system, and blessed by traditionary recollections of their parents, grand-parents, perhaps their ancestors having been connected with the parish, and buried in the churchyard. Each successive Parson, as the *persona ecclesiæ*, succeeds to this natural, orderly, and godly inheritance. The making or marring of the parish rests not

Position
of Church
in New
Brunswick.

with any single man. The poor look up to him as their guardian and protector, and with ordinary diligence and zeal he is respected and beloved. The country Clergy of this diocese know how little there is, in this description, answering to their position. And yet emigrants, accustomed to these blessings from their infancy, find it hard to look their position steadily in the face, and act up to their duty. And as the natives of the province have never seen the benefits of the old system, it is difficult to persuade them to provide what it is quite within their power to supply, so as to bring our parochial system somewhat nearer that of England. We have glebes, which yield little; Churches without rates to maintain them; Clergy without regular and systematic provision for their support; large territorial parishes more full of Dissenters than Churchmen; services required in more places than it is possible to visit; parishioners living at vast distances from each other, who ask for the same care as if they were all gathered together comfortably and conveniently in one village; and by intermarriages, and want of instruction, the notions of a large number of our own people are altogether loose and indefinite. Hearing a good minister seems to be their *summum bonum*; "continuing in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers," is, I fear, made a secondary consideration. We have also a rigorous climate, and a long trying winter to contend with. The education, which we have hitherto been able to give to our children, has been, for the most part, of a most defective kind. The common schools, of necessity, furnish no guarantee for a religious education; and the Clergy depend for the instruction they can give to the young on the Sunday School. Yet, too often, they have no time to attend to it themselves; and no Sunday School can flourish without their superintendence; for in every such institution there should be a thorough and systematic training, if possible, both of the teachers and the children. And the books used should be accommodated to the capacities of the scholars, and should be selected and approved by the Clergyman. As, in short, this is, in many instances, your only opportunity of teaching them their religious duties and privileges, it behoves you to make the most of it; and if well done, it would lead to the practice, too fatally neglected, of public catechising.

Further :—we are likewise surrounded by religious bodies, of whom I wish to speak with all possible respect, but of whom it cannot be said, with any show of justice, that they are friendly to our Prayer-Book. "Master, so saying, thou reproachest us also," must apply to each one of them in turn, and we cannot avoid it. With all charity to them, we cannot make a new system, or unsay what we have all solemnly put our hands unto. Yet if the Reformation be a blessing, as we all believe it to be, some of our brethren must see themselves at fault; if our Prayer-Book be one of the best fruits of that Reformation, those who have no Episcopacy must wish to vindicate their own position; and they whose founder with his dying breath, earnestly entreated them not to leave the Church of England, and threatened that "if they held meetings in Church hours, they should see his face no more," must desire to show that they do not consider Church privileges worth the sacrifice. On the other hand, our solemn oath at Ordination, our subscription before Ordination, our constant preparation of candidates for Confirmation, our refusal to open our Churches to ministers of other communions, and our re-ordination of those ministers when they conform; customs which are no sign of particular parties in the Church of England, but are practised by all our Bishops, and by all our Clergy in all parts of the world, show that we regard our position as not only tolerable, but as a *part of God's truth, founded on His Holy Word*; which it is our duty, however painful, steadfastly to maintain, until our protest is no longer required, and the breaches of the Church Catholic shall be (and God grant they may be) entirely healed.

Now, I say, that though our position may be a sound one, it is a position of no ordinary difficulty, and I am not surprised that we do not increase very largely: the wonder is, amidst so many discouraging and adverse circumstances, that we are able to hold our own, which unquestionably we do.

It ought to be remembered, also, that every expense connected with the fabric, or the services of the Church, falls upon the same persons, who are now called upon to support their own Clergy, a fact which our brethren in England, who have so largely benefited by the liberality of their ancestors, would do well to remember, more than some of them seem now disposed to do.

Withdrawal of grants of Society for Propagating the Gospel.

Hitherto, however, we have been assisted by a liberal pecuniary grant from the Society for the Propagation of the Gospel. And though the largest sum allowed by that Society to its older Missionaries is far smaller than any layman, moving in a respectable sphere, would think sufficient to enable him to bring up a family upon, if he had no landed or other property to help him, yet, when counted as a whole, it undoubtedly amounts to a large sum of money. But, large or small, there is a general, and I believe an increasing wish at home for its withdrawal. In the diocese of Toronto no payments are any longer made. In Montreal they are in course of reduction. In Nova Scotia a fixed period is appointed for their withdrawal. And in Quebec and New Brunswick continual deductions are made from the sums formerly granted for the support of the Clergy. From Trinity Church, and St. James, in St. John; from Frederickton, St. Andrew's, Nelson, and Blackville, their assistance has been taken wholly; from Portland, Musquash, Prince William, Douglas, and Bathurst, a portion has been removed; and all other Missions, after any vacancy, by death or otherwise, must expect their turn of total loss or partial deprivation. A resolution of the Society, at one of its last public meetings, at which His Grace the Archbishop of Canterbury presided, re-affirms their determination, as regards the whole of British North America*.

Now, it would be madness not to see that such a determination on the part of those who have assisted us with great kindness for a long time, and who have a right to say how their money shall be employed, provided good faith be kept, involves us (as a Church) in very serious responsibility. Either we must provide for the support of our Churches, and of the ministers who serve them, and provide creditably and speedily, or our Missions must in many cases be abandoned. Let all Churchmen consider what must follow the abandonment of any Mission, if even a poor country Mission.

The Church is closed. The parsonage is shut up. The usual

* I thought it right to protest, when in England last year, against the withdrawal or diminution of the grant made by the Society, in case of exchange of Missions by two Clergymen, which act only subjects them and ourselves to serious inconvenience, but seems to me wholly uncalled for. We all understand, that after death a reduction is to be made.

regular round of services and sacraments is discontinued. The Sunday School no longer assembles under the approving eye and cheerful superintendence of its proper guide. The inspired Word is no longer publicly read. Irregular habits are formed. Prayer is neglected, and the young begin to pass the Lord's day in listless idleness or dissipation; or if more serious, they often join another Communion. Children die without baptism. Sufferers linger on in pining sickness, longing for the well-known footstep and familiar voice of their Pastor, but no one comes to read and pray, and console them. Or if a visit be paid, a new system is to be learned, the Prayer-Book is laid aside as useless, their baptism is disallowed, their whole mind is disquieted, and being assured that their life has been all wrong, and their convictions of truth an entire delusion, trembling on the verge of eternity, they renounce their baptism, swallow with credulity a new faith, wild with fear and excitement, and turn their backs on all that they have held dear in religion. Meanwhile, the Church or Churches, to which we have all contributed, which the Societies at home have liberally aided, to which the parishioners have pointed with pleasure and with pride, as the fruit of their labours, fall into decay; the parsonage is occupied by others, the whole parish is a moral ruin. And who can think without horror of the multiplication of this evil, and of the desolation and waste of God's heritage, which it is given us to preserve, to build up, to enlarge and beautify, not to destroy? These souls are, it is true, at present under the charge of one appointed Pastor, but they are all our joint care, and no single member of the Church of England in this province has a right to say that he does not care for them. Nor is this the only evil connected with the abandonment of Missions. The social loss may, perhaps, come home to some minds, which would not be suitably affected by the spiritual evil. In our remote country Missions, the Pastor is sometimes the best educated man in a considerable district; he has sympathies and feelings not wholly confined to the narrow spot of ground on which he moves; he is desirous, as far as he is able, to refine the taste and soften the asperities of his neighbours, and diffuse a larger measure of intelligence amongst them, by means of religious and useful publications. He lends his aid and countenance to all useful and industrial undertakings, and is a foremost man in the work

Consequences of the closing of a Mission.

of general education. If he be a married man, (and St. Peter, whom our Roman Catholic brethren hold up to us as their head and pattern, was "himself a married man.") the domestic influences of a married priest are of no small use in softening the difficulties of a parish. His wife is, or ought to be, foremost in assisting her husband in ministering to the sick and the poor; and many acts of sympathy may be performed by her which money cannot purchase, and which bind the hearts of the parishioners to herself and her husband. All these influences for good—socially, morally, spiritually—are withdrawn, and every one is left to take care of himself.

Duty of
Churchmen
in New
Brunswick.

But it may be said, What is the remedy? Can it be expected that a poor country should supply incomes for fifty Clergy, and should make up a deficiency, which must amount to many thousand pounds? It cannot be expected, certainly, that poor men should do this. But it is expected, nay, it is the positive duty of the wealthy Churchmen in New Brunswick, whether their money have descended to them by grants of land from the Crown, or has been made by God's blessing on their abilities and industry in the legal profession, in mercantile pursuits, in agriculture, or in any other honourable way of life, to provide liberally for the spiritual wants of their less wealthy brethren in this province. This is a duty which all ages have acknowledged, which the founders of our common Christianity recommended; which cannot be neglected without subverting the foundation of religion itself. One noble example of such liberality, arising, I firmly believe, from a profound conviction of duty, and from no meaner motive whatever, was set by the late Chief Justice, but has been followed only in three or four instances, as far as my knowledge extends. But what we now require is not a few isolated instances of generosity, but a general contribution, arising from a general sense of duty. We do not appeal merely to wealthy merchants and landowners in St. John, but to every Churchman who has a stake in the country, to all who sincerely love their Church and their religion, and fear their God; and we say, On you rests the fearful responsibility of continuing or of destroying the services of the Church of England in this province. The crisis, long expected, is now come. The funds raised by the Church Society, though large and increasing, are not capable of bearing this great burden. You must now do as your ancestors in England did, endow the

Church in perpetuity for the public good, nay for your own good, and the good of your children after you. We do not dictate to you the amount which you should give, nor the manner in which your offering should be applied. But it will be a disgrace to the Church of which you are members, to the country which sustains you, it will be unfortunate for your reputation, if you allow the Church to perish, or to be materially weakened, by refusing to extend a liberal hand in this emergency. And we call on you, on strictly Scriptural principles, to do this. The Clergy of this province do not ask for large incomes, and luxurious fare. They ask only for necessaries. They require that they should have an income which, with prudence and strict economy, will keep them free from debt. And they require assistance in the education of their children, where they are married and have offspring. And unless some plan be adopted, which will either raise the income of the Church Society to the amount necessary to meet these claims, or an Endowment Fund be raised, the Missions in poor districts must, in a very few years, be abandoned altogether.

Already, the scantiness of the incomes of the Clergy has begun to react on the ministry, and for the first time in my Episcopate I am unable at present to fill the vacant Missions for want of men.

In Nova Scotia they have already begun to act on these convictions. Not only has the sum of 10,000*l.* been raised by Churchmen in that colony for the Collegiate Institution at Windsor, but a large sum has been already subscribed for an Endowment Fund, and collections are being made in various parts of the country for this object, and the amounts are very considerable. I do not believe that, in our case, the means are deficient, and I hope the will to perform will not be wanting. Only let the magnitude of the object be duly felt, and we shall find means to compass it. It is not necessary that we should adopt every rule laid down by our brethren in Nova Scotia; but that we should act, and act promptly, is not only desirable, but necessary, I may say, to our existence as a spiritual society. In any plan of operations, I should be desirous of being assisted by your advice, and by that of laymen of judgment and experience; and it might be deemed proper that a committee should be named to advise with me on this important subject, and that measures should be taken to bring this matter distinctly before the minds of the

members of our communion *. But let this be remembered by all concerned, that we require nothing which Holy Scripture does not recommend, and which St. Paul does not enjoin upon all his flocks. If the Apostle for a season abstained from taking contributions from the Corinthians, and wrought with his own hands to support himself, it was to deprive a wealthy and luxurious people of matter of accusation against him, rather than his customary practice, or that of his fellow Apostles; and in these days working with our hands for our support, would be simply so much time and thought taken from the people who require our care.

The offertory.

I also hope that, in all our works of charity we shall bear in mind that whatsoever is given, in order to its acceptance, must be given as an offering of love to God. It is on this ground that the Church of England rests the offertory. Our alms are collected in time of public worship, when we meet together to confess our sins before God, obtain His pardon, strengthen our faith, and show forth its fruits. Having been collected by "deacons, or other fit persons," they are brought to the priest, who offers them to God as the fruit of our faith and love at His Table, beseeching Him to accept, for Christ's sake, both them, and our souls and bodies, as "a willing sacrifice." And the sentences appointed to be read are of such a kind as absolutely forbid the supposition, that the Church ever intended that the money so collected should be applied exclusively to the poor. For several of the sentences relate wholly to the support of the ministry; as for example, the following: "If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?" "Who feedeth a flock, and eateth not of the milk of the flock?" "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." This offering is called by St. Paul "the sacrifice and service of our faith." And though this does not prevent our giving at other times and in other ways, yet it shows us in what manner of spirit we should be when we give to God. My reverend brethren will, I trust, pardon me, if I respectfully, but decidedly, express my hope, that they will reconsider the subject of offerings made for Churches, and other

* If any question should be raised respecting the patronage of benefices endowed by the Laity, I should be perfectly willing that such benefices should be placed in the presentation, or alternate presentation, of the families who endow. But the Laity must remember, that the difficulty in these cases would not lie with me, but with the Crown.

charitable objects, and remembering that the Word of God is our only rule of faith, will examine for themselves how far bazaars, and other such modes of collecting money, can be considered Scriptural methods of gathering the alms of the faithful. Can it be pretended that anything at all resembling such a procedure is recommended or permitted in Holy Scripture? St. Paul's directions for charitable objects are brief, but emphatic and comprehensive; that "on the first day of the week each one should lay by in store as God hath prospered him;" and he adds, that this godly custom of separating a part of our incomings for religious uses, should be observed both in the Churches of Galatia and Corinth. The Apostle, in short, speaking by the Spirit of God, "*ordains*" it*. Have we any right to alter or abolish it, or substitute another method for it? Bazaars are, doubtless, a most convenient mode of raising a large sum of money, easily, and at once. But how much more acceptable in God's sight may we suppose that such an offering would be, if the work were begun, continued, and ended in Him, and humbly presented as the fruit of our deep conviction of His immeasurable love, and of our deep unworthiness? The trade carried on at a bazaar, the amusement, the refreshments for the body, the mirth and raillery, are perfectly innocent in ordinary life, but they are not part of our charity, nor of our worship. Nor are they meet to take the place of charity in any place which is to be immediately dedicated to God's honour and worship. And as they take their standard from the world, they partake of the lowness of the associations of the world. The objects to which all eyes are directed are money and amusement. How perfectly out of place, at such a time, would it appear, if the assembled crowd were summoned to partake of the Lord's Supper, or to listen to the seventeenth chapter of St. John's Gospel! Yet if we meet to offer ourselves

* "*As to season*—'upon the first day of the week.' The Christian Sabbath Day, the day of the Lord's resurrection, and of spiritual invigoration and progress. *As to persons*—'Let every one of you,' old and young, rich and poor, all possessing any personal means. *As to method*—'Lay by him in store.' Place it in a sacred treasury, ready for occasions of use. *As to measure*—'As God hath prospered him,' according to the gains and mercies of the week. *As to the principle of this method*—'That there be no gatherings when I come.' No need for appeal to inferior motives; but that all may be provided beforehand, as of conscientious purpose and bountiful devotion; and may, consequently, exceed in measure and moral worth the combined results of all other methods, being the result of the loftiest principle, and the full aggregate of all that ought in justice to be so employed." Essay, by the Rev. J. Ross, a Nonconformist Minister, in "Gold and the Gospel," p. 275.

and our substance to the Lord, these sweet memorials of His dying love would be entirely in season, and like Manoah's sacrifice, our alms would ascend in the flame of the altar. Imagine, in such a promiscuous crowd, bartering their wares, the venerable Apostles coming in, to receive and present to their Divine Master, the holy and united offering of these Christians' love. The men and the words seem misplaced. And when we see, instead of these high and heavenly motives, the lowest animal instincts of our nature occasionally appealed to, I wonder how people can imagine that they can preserve in their minds a sense of what is due to God, when they make an offering to Him. To a Christian every act of his life ought to be an act of worship. His rising from rest, his private prayers, his daily meals, his family devotions, his attention to business, his very recreations, his alms, and all the actions of his life, are consecrated by prayer and thanksgiving; and no part of his duty is more solemn than his rendering back to God a portion of these gifts, which Christ purchased with His precious blood, and of which, "when the Son of Man shall come in His glory, and all the Holy Angels with Him," He will say, if offered in faith and love and holiness, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me." I beg you to understand, that these words are not meant as censure of what any of you may have been led to do in your extremity, by the advice and offers of others. I take it for granted, that no Clergyman would prefer to collect his money by a bazaar in preference to a more Scriptural method. It is resorted to when charity languishes, and other methods fail. I am fully aware of the difficulties under which you labour, the low tone of society in general, the tempting offers made to you by the laity, the certainty of finishing great and good works, in which you are deeply interested. But pardon me if I observe, that building of Churches is only one of the means to a great end; and the end is the building up of living temples of the Holy Ghost. The end is the inculcation of the highest motives by the means which the Word of God proposes, and by no others; lower motives may build Churches, but will not save souls*. And if you encourage men to give on the lower principle, it will be much more difficult to raise them to the higher. For the world is an apt scholar in lowering of motives. There are

* It was by the sale of indulgences for the purpose of building St. Peter's Church in Rome, that so much evil was done before the Reformation.

people enough already who come to Church for amusement, and regard us, and all our proceedings, as little better than the acts and actors in a play. What I have now said, however, I have said only from the desire of conforming strictly to the Scripture, and of recommending to you what I shall have no need to blush for when I hear it again, as part of my own work, at the great day of account *. I pass to other topics, which I cannot leave untouched.

If I do not say much now on the subject of the manner of performing the rites of the Church, reading Holy Scripture publicly, and preaching, it is not that I am less sensible of their great importance (I hope I am far more sensible of it), but that having dwelt so often on these subjects, I am unwilling to repeat myself. Yet I would particularly beseech the younger Clergy to remember how much just cause of complaint they give to others, if they perform any part of the service in an irreverent manner, and that inattention to small things, as well as to great, mutilation of the services, hurrying the prayers and lessons, carelessness in regard to the Lord's Supper, slovenliness in any holy actions, must convey to others the idea, that we are not thoroughly in earnest.

Strict attention to their Ministerial duties essential in the Clergy.

* After having written my Charge, I lighted upon some remarks in a small work by Mr. H. Taylor, a very elegant and philosophical writer, which are so apposite, that I make no apology for extracting them. "There are some other ways of the world, in this matter of charity, which proceed, I think, upon false principles and feelings,—charity dinners, charity balls, charity bazaars, and so forth; devices (not even *once* blessed) for getting rid of distress without calling out any compassionate feeling in those who give, or any grateful feeling in those who receive. God sends misery and misfortune into the world for a purpose; they are to be a discipline for His creatures who endure, and also for His creatures who behold them. In *those* they are to give occasion for patience, resignation, the spiritual hopes and aspirations which spring from pain when there comes no earthly relief, or the love and gratitude which earthly ministrations of relief are powerful to promote. In *these* they are to give occasion for pity, self sacrifice, and devout and dutiful thought, subduing, for the moment at least, the light, vain, and pleasure-loving motions of our nature. If distress be sent into the world for these ends, it is not well that it should be shuffled off of the world without any of these ends being accomplished; and still less that it should be made the occasion of furthering ends in some measure opposite to these; that it should be danced away at a ball, or feasted away at a dinner, or dissipated at a bazaar. Better were it, in my mind, that misery should run its course with nothing but the mercy of God to stay it, than we should thus corrupt our charities. Let me not be misunderstood. Feasting and dancing, in themselves and by themselves, I by no means disparage; there is a time and a place for them; but things which are excellent at one time and occasion, are a mere desecration at another. It is much more easy to desecrate our duties than to consecrate our amusements; and better, therefore, not to mix them up with each other."—TAYLOR'S *Notes from Life*, p. 15. Murray, 1854.

Can any one of us conceive the injury which an inattentive, irreverent, apathetic, negligent Clergyman does to mankind ?

In this view, how really fearful are the words of the Ordination service! "If it shall happen that the same Church, or any member thereof, shall take any hurt or hinderance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue." These are words which may make the holiest tremble, and should wring with anguish the heart of a careless or negligent Clergyman. For if he do not tremble and "repent and do the first works"—then God help him, he is wholly lost.

Sermons.

With regard to Sermons, I have in former addresses offered advice on the best mode of composition, on their length, on the variety of topics which they should embrace. On such matters I hope to be always learning something useful to the end of my life. And the subject is so important, that I may be excused for adding some brief remarks on the present occasion.

1. We must recollect, that a higher standard of preaching is required of us than of our predecessors, in consequence of a more generally diffused education. Our hearers are always more disposed, and are in some cases more competent to criticise, than they were in former days. And many of them have volumes of good original sermons in their possession, by which our efforts in the same direction may be tested. Sermons on mere general subjects—such as the happiness of the righteous, and the misery of the impenitent—will not now be interesting or useful. There must be a fulness in the treatment of doctrine, an aptness at explanation of places of Holy Scripture, an unction in speaking of holy things, and an earnestness and reality of speech, or our efforts will be little valued.

2. The time given by our hearers to serious thought is after all very short. If you consider the necessary business of your people, their temptations, and their hinderances to devotion, the many Sundays when they stay at home, or are sick, and that one half hour is all they allow us to give to an earnest address on the subject of religion, how unspeakably important it is that we should make the best of that short time, and send them away with something to reflect upon! some warning driven home, some "nail fixed in a sure place," some promise cheerily made clear, some doctrine powerfully and practically enforced on their attention. In every sermon the preacher should aim at a definite object.

The whole Gospel is so vast and complicated a scheme, that the attempt to bring in every part of it at once must be a failure, and must end in meaningless phrases, which are not practically useful. And whatever be our subject, if it be Scriptural, and the foundation on which we build be sound, the Gospel is preached, as indeed it was preached by our Lord in the sermon on the mount, though neither the atonement, nor justification by faith were directly named therein. Yet it would be impossible to mention a grace there recommended, in which both these doctrines are not implied.

3. In the preparation of your Sermons, as well as in reading the second Lessons, I particularly advise you always to make use of the original Greek. However faithful be our translation, (and of its general accuracy there can be no reasonable doubt,) a sound exposition of Scripture is impossible without reference to the original, for without it we often misunderstand the translation, and we constantly misread it. And in the Gospels and Epistles (especially in the Epistles of St. Paul) there are niceties of expression, and shades of meaning, which no foreign tongue can express, and which, therefore, no translation can convey to the mind of the reader. What translation can reach the force of the words in the 12th chapter of the Epistle to the Romans, rendered "kindly affectioned one to another with brotherly love," or "not slothful in business," lazy in your speed; or of the testamentary covenant in the 9th chapter of that to the Hebrews, or of the being "offered on the sacrifice and service of your faith," in the Epistle to the Philippians^a, his pouring out his life's blood as a drink offering upon the sacrifice and liturgical prayers of his faithful converts, his martyrdom, being well rewarded by their conversion? And what but the Greek can be our guide in the double emphasis of "Lord, dost *thou* wash *my* feet?"—the word "my" being transposed from its usual place in the sentence for the purpose of emphasis^b? It is true that salvation may be had without the understanding of these, and similar forms of speech; but in us, as teachers of the word, a far more accurate knowledge is required than in laymen. And unless we possess that knowledge, how can we meet and answer with solidity and force the heresies which prevail, the ever-varying forms of error on all sides, the wrestings of Holy Scripture, the building piecemeal upon single

Study of
the Greek
Testament
indispens-
able.

^a Ch. ii. 17. ^b St. John xiii. 6. *Κύριε, σὺ μου νίπτεις τοὺς πόδας;*

texts, men "worshipping their own imaginations," and neglecting the great body of revealed truth? The popular taste is satisfied with a very shallow theology. The repetition of a few leading doctrines, the announcement of a few stereotyped phrases, a pleasing utterance, friendly manner, earnest way of preaching, and diligent visiting, are in its judgment sufficient to make the Divine. But far more than this is required of those who would bring forth out of their "treasures things new and old." I strongly recommend to you to secure, as a help to your studies, Dr. Wordsworth's Commentary on the New Testament. It possesses qualifications not found in equal fulness in any Commentary with which I am acquainted. You will find in it:—1. The deepest reverence for the inspiration of Scripture, of which many have lax and defective views. 2. A great insight into the spiritual meaning of Scripture, with a careful adherence to its literal facts. 3. An ample store of patristic learning, and of the admirable comments of our Reformers and other chief Anglican Divines, as well as copious references to larger works. 4. A full discussion on critical points, especially on questions of chronology, and the authorship and object of the several portions of the inspired writings. 5. A fuller illustration of the meaning of many difficult texts than is to be found in most other commentators, as far as my knowledge extends; and 6, which I deem especially desirable, the reader is not perplexed often (as is the case in other Commentaries) with a vast multitude of interpretations. 7. The whole is conceived in a charitable, moderate spirit, with a decided loyalty towards the Church of England. The addition of maps would make this invaluable to every Clergyman; and it is greatly to be desired that it may be found practicable to reduce its price.

Wordsworth's
Commentary on
N.T. recom-
mended.

Trench's
Philological
Works
recom-
mended.

4. One word more, and I detain you no longer on this subject. It is of the highest importance to the whole community that you should keep watch over the style in which your sentences are composed. Living as we do so near the border land, where corruptions of every kind are found, and are imported among us, we must beware lest we fall unawares into commonplace vulgarity. Already, the occasional language even of public speakers defies all grammar, and belongs to no known tongue; and it will require all our care and diligence to preserve that wholesome Saxon, of which our Bible translation supplies so rare and noble an example. For this purpose, I recommend to you all the philological works of the Dean of Westminster, most of

which are published in a cheap form in the United States; such as Trench on the "Study of Words," "English, Past and Present," "the Synonymes of the New Testament," his work on "Proverbs," and his "Glossary of English Words." The study of these little works will give you information which cannot readily be obtained from any other source, and will help to purify and invigorate your style, and make it intelligible, manly, and chaste.

I come now to a far less pleasing topic, which I would gladly have passed by, had I deemed it consistent with my duty so to do. Since we last met, several cases have occurred among the Clergy, which have given me unusual anxiety and pain. But I must do the great body of those whom I address the justice to say of them, that not only in their own lives are they exempt from reproach, but that they earnestly desire that the discipline of the Church should be firmly and temperately maintained. My own course in reference to such matters has been founded on the following principles, which I submit to you are reasonable and sound, though I will not undertake to say that I have been faultless in the application.

1. It is clearly not my duty to seek for matter of accusation against any of the Clergy, nor to procure evidence against them. Matters of discipline. Complaints, if made, should proceed from one of their own body, or of the Laity of their parishes, who are officially charged with the duty of watching over the interests of the Church.
2. I am bound not to receive any accusation except in writing, signed by responsible parties, and capable of being supported by sufficient evidence, of which the accused should have full notice.
3. If no charge be brought before me officially, but the facts are admitted by the offender, I must be allowed to deal with the matter as I deem best for the interests of the Church, after taking the best advice I can obtain.
4. I hold that no Clergyman should be deprived of his office for any single offence, which does not amount to a high degree of criminality. Every one is entitled to the benefit of repentance and amendment of life; and I differ wholly from such as have censured me for not proceeding at once to harsh and rigorous measures against some who have offended. And I am prepared, privately or publicly, before God and man, to justify my own course of proceeding herein. But one thing is undeniable, that

no offence or scandal has ever remained long unredressed by me, since I came to the diocese; and that in almost every instance in which I have been charged by some with negligence or too great indulgence, in the selfsame cases others have considered my conduct harsh and hasty. Both charges cannot at the same time be true: and my conscience bears me witness, that I have endeavoured to avoid both errors; but I dare not affirm that I have done so with uniform success. But let my accusers remember that they themselves are men; and above all, let them not visit my supposed offence on the Church to which we all belong, and by these means, even if I be wrong, publicly condemn themselves. For how can it be the duty of any to mark their sense of a Bishop's error, by committing another fault in their own persons? Two faults surely do not make one virtue.

The faults of others ought to be regarded by us all as so far our own, as we are members of one body; and "if one member suffer, all the members must suffer with it." Let us all learn from such misfortunes, humility, watchfulness, and tenderness of soul; let our prayers be daily offered up, not only for ourselves, but for each other, that we may all walk worthy of our high vocation, serving the Lord "with all humility and singleness of heart," that we "may stand perfect and complete in all the work of God."

Irvingite
sect.

In common with yourselves, I lament that two Clergymen, lately beneficed in this diocese, have been so ill advised, as, after leaving it, openly to connect themselves with the Irvingite sect. Neither of them had publicly avowed his opinions before he left us; and though I was aware of the tendency in one of the cases alluded to, I hoped that my leniency and forbearance would have led to a different result. Nothing however occurred before their departure which would have warranted me in proceeding publicly against either of them. Their position is now totally altered. Residing in the diocese of Toronto, they have no license from the Bishop, and are both schismatically ministering to certain followers of their party, in direct violation of their Ordination vows. Having lately paid a visit to this province, they proceeded to circulate a pamphlet among the Clergy, the statements of which are quite sufficient to condemn them; and they endeavoured to unsettle the minds of some of the Laity by introducing the subject of their peculiar doctrines. I was compelled therefore to refuse to admit them to the Holy Communion, and I now enjoin

the same course upon yourselves; and I trust that after this public declaration, no Laymen will allow them to make use of their hospitality as a means of disseminating their dangerous errors. The sect to which they belong was first formed under the ministry of the Rev. Edward Irving, a Presbyterian, who imagined that it had pleased God to revive the miracle of Pentecost, by inspiring some of his followers to speak with new tongues. On examination by the learned, it was discovered that the new language resembled no other in existence, and consequently could be of no possible use in the conversion of the heathen; and that, on this account, instead of being "a sign to unbelievers," which was the object of the Pentecostal gift, it was a sign, if real, only to those who possessed it. It was at length confessed by a convert* to be nothing more than a putting together of a jumble of English letters, so as to wear the appearance of an unknown tongue; a most certain indication of delusion, either purely mental, or Satanic; and it seems now to have worn itself out, as we hear little said about it. These enthusiasts were not however satisfied with a claim so easily detected by the learned. They further gave out, that they were called by God to revive the Apostolate. Such of them as pretended to be prophets, called on others to take on themselves the office of Apostles; and at length twelve men were set apart for this office, who reside, I believe, most of them in England, and are some of them, undoubtedly, engaged in secular callings.

No one can fail to see how entirely opposed this is to the calling of the Apostles in the New Testament. All the first twelve were called immediately by our Lord, when He was on earth. After the death of Judas, St. Matthias was chosen by Divine interposition, ("show whether of these two $\tau\eta\upsilon$ hast chosen,") and St. Paul was called by a Divine manifestation from heaven. No other persons pretended to the same peculiar call. The Apostles confined themselves strictly to the work of the ministry, and appointed Deacons, that they might not "serve tables." But in what passage of the New Testament is there any indication that another body of twelve would again be Divinely chosen? The Apostles were called by Christ. These persons were nominated by their friends, and ascribed it to the Holy Ghost. The

* Mr. Baxter.

Apostles all spake with tongues, foreign, indeed, to the Jews of Jerusalem, but perfectly intelligible to those whom they addressed. These pretenders to the Apostolate do not all speak even in the one unintelligible tongue, which proves to be a jumble of broken English. The Apostles went everywhere, "the Lord working with them, and confirming the word by signs following," in presence of multitudes of the heathen. One of the leading pretended Apostles confines his labours chiefly to the British Senate, where we hear of him filling men's mouths with laughter at his witty speeches. Such is their Apostolate; founded on a gross delusion in its origin, and tending to the subversion of all order and authority in the Church of God, under the guise of reverence for the Church*. Mixed with this, we find prophecies of the speedy coming of Christ at a definite time, contrary to the express declaration of our Saviour, that "of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." I need say no more to induce you to beware of the attempts of such men. And I believe we are not passing the limits of charity if we say, that we fear they are like those whom St. Paul describes as "false Apostles, deceitful workers, transforming themselves into the Apostles of Christ." But I trust that "their folly shall be manifest unto all men," as that of other deceivers was. And it is remarkable, that this modern delusion, like all others, has its counterpart in ancient days. Tertullian's account of Priscilla and Montanus, and their followers, closely resembles the pretensions of the deluded followers of Edward Irving, who, indeed, died repenting of his illusions and mistakes.

A case of
perversion
to the
Church of
Rome.

I cannot wholly pass by another instance of error, which unhappily excites more attention. And though this diocese is happily free, and I earnestly trust will continue to be free, from similar instances of perversion, yet as our late friend and associate seems disposed to "busy himself in other men's matters," and intrude into places where he has no call, I may be excused from adding a few words on his case. To my mind, who have always been nursed in the bosom of our beloved and honoured Church, and distinctly cherish the remembrance of an earnest

* Though great respect is paid outwardly to the Episcopal office by such persons, yet it soon ceases, when any difference arises between us and themselves; and it is then manifest that the "Apostles" claim to inherit all the prerogatives of Vicars of Christ as truly as the Pope of Rome.

wish, at the age of five years from my birth, never afterwards intermitted, to enter her holy ministry, his account of his Ordination, life, and conversion to Rome, appears perfectly suicidal. I do not pretend to understand the feelings of any man, who could allow himself to be ordained, standing in doubt, where the Church required him to promise, and where he did promise, that he stood in no doubt whatever. I do not comprehend how any man, still doubting, could allow himself to be summoned by the Laity of the Church in Halifax, to be their special champion against the Church of Rome, and also could deliberately print his convictions of the errors of that Church. Now do I see how any man, sincerely attached to the communion which he still professed to love, could resort for secret help to its professed enemies, and never to its many learned defenders, any of whom would have been ready to help him. But I still less understand how any man of judgment and sense, can expect men of sense to listen to him, when he informs us in his second pamphlet, p. 13, that his conversion was owing to his witnessing the funeral of the late Archbishop of Halifax, and describes the "slow and solemn procession, the long train of Ecclesiastics, the chanting of the Psalms, *the fragrance of the incense*, the lighted tapers, and elevated cross," as incidents tending to the sudden change in his mind. When a man is so weak as to allow *even his sense of perfumes* to be pressed into the service as a motive for his conversion, I really hope there is sufficient common sense left among us to reject his proposals.

His arguments in general must have something better in them than this, or no one would read them; but I observe of them all, that there is not one which has not been often urged, and as often refuted. In Bishop Gibson's most valuable work, "Preservative against Popery,"—being a collection of Tracts written by the most learned of our Divines in the time of James the Second—you will find every of Mr. Maturin's arguments solidly and admirably answered by anticipation. And there is nothing in his pamphlet which is not set forth with all the elegance of graceful verse by Dryden, in his "Panther and Milk-white Hind." Indeed, if the controversy have changed at all since 1688, it has changed, as I conceive, in our favour; partly because the Church of England has exhibited so many and striking evidences of internal life and holiness, of external development and progress, and of all the signs of the Divine blessing which accompany and

follow such a manifestation*; and partly, because the Church of Rome has added another astounding proof, that she is not ashamed to require as an article of faith what the Scriptures nowhere teach, what the Creeds of the Catholic Church nowhere contain, what the ancient Doctors and Martyrs expressly disavow, what the most eminent Romish writers of later date steadfastly deny, and therefore, to use Mr. Maturin's words, she is, out of her own mouth, convicted "of having contradicted herself in an article of the faith which she has now positively defined," and has placed herself in open opposition to Scripture, reason, and testimony.

It is not my intention to enter fully into the controversy, for several reasons. 1. This offending Clergyman was not in my jurisdiction, but in that of my revered brother, who has already dealt with the case as he saw fit: and 2. Mr. Maturin's first pamphlet has already met with a full and convincing answer, written by one of our own body, to whom I desire to return my own thanks, publicly, for his well-timed and very able defence of our Church against an ingenious, and in spite of all his apparent charity, a very unsparing adversary. Mr. Maturin's pamphlet will do good service in one respect, whatever evil it may do in others. It must be evident to all thinking men among us, that we can have no peace with Rome, because her motto is "Delenda est Carthago." Her openly avowed policy is to rise on the ruins of us all. She allows neither the validity of our Baptism, nor of our Orders, nor even of our Faith; we are treated simply as heathens. "There is no real alternative," says Mr. Maturin, p. 85, "between the principle of *infallibility* and the principle of *infidelity*." Either then we must believe all that the Roman Church now

Real and
avowed Policy of the
Church of
Rome.

* "It is only forty-five years since the first Missionary landed among the cannibals of New Zealand. It is only twenty years since the Colony was formed. Yet, on the 5th of March, 1859, the first meeting of a General Synod of our Church was held, at which four Bishops, the representatives of sixty Clergymen, and Lay deputies representing several thousand Laity, were present. During the Synod another Bishop was consecrated, making the fifth; and a sixth was shortly expected to be appointed to take charge of the work in the Melanesian Islands"—*Church Journal*.

"In the year 1818, only forty-one years since, only three Colonial Bishops had been consecrated—one for Nova Scotia, one for Quebec, and one for Calcutta. Six were consecrated for the United States, and thirty-two for England and Scotland. In 1858 these numbers are swelled to 114 Bishops, presiding over the same territories, so that our numbers are (within nine) trebled; and in forty years more, if no check be experienced, they will, at the same rate of increase, amount to 342, a larger number than met in Synod at Nicæa." And the multiplication of the Clergy and Laity will, I doubt not, keep pace with their increase.—*Christian Remembrancer*, for January, 1859.

teaches as matter of faith, (and we can prove by incontestable evidence, that our adversaries themselves did not believe it all six years ago, for the immaculate conception of the Virgin Mary was not then defined to be an article of faith,) or (as we are told) we believe nothing. Such is the frightful alternative offered to our acceptance, by one who, for eighteen years, ministered at our altars, and repeated, in common with ourselves, that ancient Creed to which an Œcumenical Council forbade anything to be added. Such is the language held out to those who firmly believe all that is contained in Holy Scripture, or can be concluded and proved by the Scripture, and who have not forsaken, or denied, directly or by implication, an article of the faith which was taught by the Apostles of our Lord! I shall venture a few further general remarks on some part of the controversy, and so take leave of the subject.

1. I think we may observe, as an evil arising from forsaking the reasonable and godly ways of our Church, that converts to Rome commonly indulge in an amazing recklessness of statement. For example, in p. 61 of his first pamphlet, Mr. M. dilates on his favourite topic of the uncertainty in which Protestants must be left without an infallible guide, and permits himself to ask, "Why do Protestants reject the practice of *extreme unction*, as enjoined by St. James?" when it is notorious, that the unction to which St. James refers was connected with the miraculous healing of the sick, and that he does not recommend it in the last hours of Christians. "The prayer of faith shall save the sick, and he shall recover." And again, "Why do Protestants reject the prohibition of the use of water by St. Paul?" A child could inform him that we do not require an infallible head to teach us that St. Paul did not forbid the general use of water. But where are his infallible directions on the same subject? The Church of Rome has not told him whether he is to drink water only, or to "take a little wine," or to abstain from both. Such puerilities can serve no man's turn. But in his lecture on the origin of Christianity in England, his errors are of a graver kind. In perfect reliance on the ignorance of his readers, he quotes "the splendid testimony" of St. Irenæus to the Primacy of the See of Rome, in which he declares, "that with this Church, on account of her more powerful principality, it is necessary that every Church, that is the faithful on all sides, should agree, in which the Apostolical Tradition has been preserved by those who

Reckless-
ness of
statement
in Converts
to Church
of Rome.

are on all sides." The translation is not very clear ; but taking it as it stands, in order to establish Mr. Maturin's case, St. Irenæus should have said that it was necessary to agree with the Roman Church on account of her *infallibility*, not on account of "*her more powerful principality*." But let us examine the original text, as far as we can, by quoting the ancient Latin translation of it, the Greek of St. Irenæus, in this place, having been lost: "Ad hanc enim Ecclesiam, propter potentiorem principalem, necesse est omnem convenire Ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his qui sunt undique, conservata est ea quæ est ab Apostolis traditio." You will see at once that Mr. Maturin has fallen into the grievous error of translating "convenire ad Ecclesiam," as if it had been "consentire cum Ecclesia," which is the more unpardonable, because it is simply transferring into the text of St. Irenæus the vain efforts of his commentator, Feuardentius, to make "*convenire*" signify the same with "*consentire*." It amounts in fact to an alteration of the text to prove his point. Again, the "undique fideles," is not the faithful on all sides, "ubique," but those who flock to Rome from every quarter, by whom even in Rome itself, St. Irenæus says, "the Apostolic Tradition was preserved;" which is a very different thing from representing Rome as mistress and infallible teacher of all other Churches. But what is the substance of St. Irenæus's argument? He is showing the extreme difficulty of dealing with the Valentinians and other Gnostic heretics of his day. So slippery are they, says he, that if you appeal to Scripture, they meet you by exhibiting spurious Gospels, and quote them. If you appeal to Tradition, they quote the genuine Scriptures, to prove that God has specially illuminated them, and that they are above tradition. Still we must use both methods, and after an abundant use of the Scriptural argument which St. Irenæus is far from disclaiming, (as Mr. Maturin would have us believe,) St. Irenæus explains what he means by Tradition—not the oral testimony of individuals in opposition to their writings, "but a succession of Bishops from the times of the Apostles, who taught no such doctrine as the heretics pretend." Considering that St. Irenæus was the disciple of Polycarp, and Polycarp of St. John, and that he probably wrote this treatise about sixty or seventy years after St. John's death, his appeal to Tradition is much as if we should appeal to what the Bishops of our Church generally said and taught in the middle, or towards the close, of the reign of George the Third,

St. Irenæus
on the
Church of
Rome.

which would be no very difficult matter to ascertain. Now, says this holy father, "as it would be a tedious task to enumerate all the successive Bishops of every See in the world, we may apply ourselves to that famous Church founded by the blessed Apostles St. Peter and St. Paul, which holds the tradition from the Apostles, and the faith announced to mankind by the succession of Bishops," in order to confound the Valentinian heresy. "For to this Church, by reason of its pre-eminence and power, the faithful must flock from every quarter," as the mother Church of all who reside in that part of the world where the principle records are kept, by which the question may be decided. Here is indeed a "splendid" testimony to the primacy of the Church of Rome, such as we find it was! with which the argument of St. Irenæus had as much to do as Goodwin Sands with Tenterden steeple; for the sole question which St. Irenæus had in view was by what records the Valentinian heretics, who denied the true nature of Jesus Christ, might be shown to contradict the generally received doctrine of the Church. This has no reference to Roman supremacy, still less to the supremacy of the Roman Bishop, who is not even mentioned. On such mangled and supposititious evidence does our convert rest the strength of his cause. It should also be specially noticed that the Roman Bishop, when St. Irenæus wrote, could not possibly have had any "potentior principalitas," anything that could be called a dominion, under the reigns of the Emperors M. A. Antoninus, Commodus, and Severus. For the first three centuries, as is universally admitted, Christianity was scarcely tolerated in Rome.

2. I observe again the extreme confusion that seems to pervade Mr. Maturin's mind on the subject of inspiration and infallibility. In his "Defence of the Claims of the Catholic Church," (p. 68,) this strange note occurs, "Mr. Hunter asserts that St. Peter himself was not infallible. If so, it follows that his writings were not infallible; and if he was not infallible, it cannot surely be supposed that any other of the Apostles was infallible, and consequently their writings could not be infallible. Such a principle, then, tends directly to subvert the infallibility or inspiration of the Scriptures of the New Testament." Now, Mr. Hunter may very safely assert that St. Peter was not always infallible, when St. Paul himself says so, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed*." And when our

Infallibility
and Inspi-
ration.

* Galatians ii. 11.

Saviour says to him, after his famous confession of faith, "Get thee behind me, Satan*." Mr. Maturin here confounds two very distinct things—the conduct of the Apostles considered as men and Christians, and their teaching considered as instruments of the Divine Spirit in making known a revelation. The Holy Ghost "spake in times past by the prophets," who were all fallible men, but as teachers of revelation to mankind, infallibly inspired. Moses was fallible, for he once "spake unadvisedly with his lips;" David was fallible, for he fell into the sins of adultery and murder; Jonah was fallible, for he ran away from his duty; Balaam was not only fallible, but "perished in his iniquity;" and yet each and all of them spake, on certain occasions, by the unerring inspiration of the Holy Ghost. By admitting these undeniable facts, instead of undermining the authority of Scripture, we confirm the credit of the Book which records them. Inspiration does not confer infallibility, except as regards the particular revelation which God saw fit to communicate by these several instruments to mankind. Apart from that inspiration, the human instrument becomes simply human, as liable to err, and as dependent on God's grace and help as any other human being. But is it not strange, that an infallible guide should not have been able to supply Mr. Maturin with less confused ideas than those, on a subject so important as inspiration?

3. Mr. Maturin, following in the track of Bossuet, insists largely on the variations of Protestants, and on the impossibility of arriving at any certainty of faith, without the guidance of an infallible, living, earthly head of the Church. The first of these charges may be brought (as we well know) with equal force against Roman Catholics themselves. If these several infallible heads have notoriously differed from each other, in everything in which one man can differ from his fellow man—if they have denied each other's right to the Popedom—accused each other of the most frightful crimes—separated from each other at various times, carrying large portions of Christendom with them—if some of them have denounced as heresy what others of them have pre-claimed as Christianity—if the whole history of the Jesuits be a history of the opposition to the Popes, who alternately defended or accused, feared or boasted of, this powerful body, and one of whom, now denounced as a Simonist, suppressed it—with what confidence can we regard their decisions as infallible, or suppose

Variations of Romanism.

* St. Matthew xvi. 23.

that they can guarantee to us that certainty of faith, which as a body, they evidently did not possess themselves? For had they possessed it, they could not have differed so widely and so implacably.

But we take wider ground than this. Is it part of the providential system of Divine government, that a living, infallible, earthly head should preside over the destinies of the human race, and be the perpetual interpreter of His will to mankind? If the necessity for such an interpreter be supposed to arise from the weakness and ignorance of mankind, or from the obscurity of the Scriptures, is the Bible the only book open to this difficulty? All histories of past times, all accounts of foreign nations, oppose the same obstacles to human ignorance. Nay, our own mother tongue, as spoken or written several centuries ago, would be as unintelligible as a foreign language. But whither does this difficulty lead us? Do we suppose that a plain man cannot master the ordinary facts of English history, because every part of that history was originally written in Norman French, or Monkish Latin, or Anglo Saxon? If this argument be used to imply the necessity of an infallible interpreter of Scripture, the same method of interpretation must be used for all history. For the Scripture presents no difficulties of interpretation, which do not apply (as far as the language is concerned) to every ancient document.

But perhaps it may be said that the "oracles of God" require more than ordinary care, because our salvation is at stake, and a sound faith, as well as a holy practice, is required of us all. Here, then, we turn to the example of the Jewish Church. To it were "entrusted the oracles of God." But in what sense entrusted? Only as a keeper and a witness, not as an infallible interpreter. We find from the book of Nehemiah, that when the Jews had in part forgotten some of their ancient language, by reason of their long captivity in Babylon, that Ezra explained and interpreted it to them. "He read in the book, and gave them the sense, and caused them to understand the reading."* But we fail in discovering any tokens in the Hebrew records that the High Priests or Priests, as a successive body of men, were inspired by God, infallibly to interpret his law. God indeed raised up a succession of prophets to interpret his sacred oracles, and supply a new and enlarged revelation of his will. But these appeared at vast intervals of time. After the days of Joshua, we

Is an infallible earthly Head of the Church part of the system of Divine Government?

* Nehemiah viii. 8.

read of no such instances for nearly four centuries. And after the days of Malachi, another pause occurs of four centuries. No trace appears of any one man or body of men being commissioned by God perpetually and infallibly to interpret His word, except the few persons who were inspired to write a revelation. And yet, if there were ever a time when we might have expected to find a body of such interpreters, it would be before the canon of Scripture was complete, in times of general ignorance and corruption.

But, if such were the tenor of the New Testament covenant, should we not expect to find it referred to in the Epistles in plain and unambiguous terms? The Apostles often refer to their own inspiration, "Let him acknowledge," says St. Paul, "that the things which I write unto you are the commandments of the Lord."* "That ye may be mindful," says St. Peter, "of the words spoken before by the Holy Prophets, and the commandments of us the Apostles of the Lord and Saviour †." The only thing referred to is "the teaching of the Prophets, and the commandments of the Apostles." But although a whole chapter is devoted by St. Peter to the denunciation of false teachers, not a hint is given of any infallible earthly guide to be continued after his decease, nor of any one Church being the depository of this remarkable power. Is it possible to believe, that if this power had been lodged with St. Peter, as the head of the Roman Church, that he should have been ignorant of it, and that neither himself nor any of his brother Apostles should ever have alluded to it?

For, however the charge given by our Saviour to St. Peter may be distorted into the claim of a prerogative, never claimed by the Apostle, our opponent adds to this claim which the text does not give, the continuance of that power in the hands of the Bishops of Rome. Yet, against this we may fairly set the fact, that as far as we can see, St. Peter never advanced such a claim, never once exercised it, was never considered separately as an infallible head by the other Apostles, was publicly rebuked by one of them, was silent under the rebuke, and that in all the disputes which arose in the Apostolic age, no reference is made to the infallible authority of St. Peter *alone*, as sufficient to decide the question. But if St. Peter, and St. Peter only, above all the other Apostles, were not the depository of this infallible power of interpretation, with what face can the Bishop of Rome pretend

* Corinthians xiv. 37.

† 2 Peter iii. 2.

to possess it? The whole supposition is grounded on two fallacies; first, the confounding inspiration (which is a special and particular grace vouchsafed not to Apostles alone, but to certain persons chosen by God to communicate his will to mankind) with a general infallibility given to a certain Church; and secondly, the confounding St. Peter's possession of this gift, *at certain periods of his life, when it pleased God to communicate to him a revelation of divine truth*, with the claim of the Bishops of Rome to be the successive infallible interpreters of the original Revelation made known by all the Apostles, of which there is not the faintest trace in Scripture. But we may safely retort the argument of our opponent. You say that the Scriptures are obscure; that they are conveyed to mankind in languages of which the mass are ignorant; that the variations of interpretation are many; that the Holy Word can only be guarded from corruption, and safely interpreted by the head of an infallible Church. How can you prove to us that we shall not misunderstand or misinterpret the decrees of the authority which you recommend? Where is it situated? In Italy. The power itself must speak to us through the medium of a foreign language. We must depend on translations. Even if the power be itself infallible, unless it can make us so too, it cannot guard us from errors incident to all mankind. And if mistakes can be still made, what advantage do we gain? The disadvantage is obvious, that we have two infallible authorities instead of one, both capable of being misunderstood: one in the written Volume, the other in the living Pope; and they may not, and indeed do not always coincide.

St. Paul assures his son Timothy, that "all (or every) Scripture is divinely inspired and profitable," not only profitable, but "able to make us wise unto salvation through faith which is in Christ Jesus*." Admitting that St. Paul's primary reference may have been to the Old Testament Scriptures, yet both St. Matthew, St. Mark, and St. Luke, "whose praise is in the Gospel," had written their Gospels before St. Paul wrote to Timothy. But we learn from the second Epistle of St. Peter, that St. Paul's own Epistles (fourteen in number) were among those very Scriptures, which "by the wisdom given unto him" by God, had been written for the common benefit of mankind. Consequently the expressions of St. Paul, by St. Peter's testimony, relate to his own Epistles as well as to the Old Testament, and if to St. Paul's Epistles, by

* 2 Timothy iii. 16.

parity of reasoning, to the other parts of the New Testament, which are therefore "able to make us wise unto salvation, through faith," as it is in Christ Jesus. So that without asserting that every doctrine contained in Revelation is to be found in every book of Holy Scripture, it is evident from the testimony of these two Apostles, that all that was known as Holy Scripture, contained sufficiently all things necessary to salvation, and that we are referred to no other source. We admit that the teaching of St. Paul by word of mouth, was also able to make Timothy "wise unto salvation," but such oral instructions no longer exist; the record of them in the Scriptures is all that are now remaining, and as that record contains no reference to the preservation of his oral teaching by any other method, we are not justified in expecting it to come from any other person.

We fully admit that our faith is built on the sense, not on the syllables, of Scripture. But God's Revelation is committed to the keeping of fallible beings, and is communicated (even by the admission of our adversaries) through a fallible medium, that of language; and unless both the teacher and the disciple be rendered infallible, it would be as easy to mistake or pervert the sense of an infallible living guide, as to pervert the sense of an infallible written volume. Thus, even if we had what it is pretended we must have, in order to a certain faith and an assured hope of salvation, we should be no better with it than without it, for we should have no more than we have at present—*infallible directions incapable of misconstruction and perversion.*

But what if the possessors of this supposed infallibility of interpretation do not themselves agree? What if Popes contradict and even excommunicate each other? What if three persons at once lay claim to this power, each contending that the others are not entitled to it? What if that which one Pope solemnly and repeatedly declares to be a mark of Antichrist, another as unhesitatingly declares to be "necessary to everlasting salvation?" We may meet with difficulties in Scripture; we may meet with variations amongst ourselves; but not with such discrepancies as these: because we admit our fallibility, which the Popes do not. To say nothing of the fact, that the precise seat of the infallible power is not agreed upon by Romanists themselves.

We do not (in the Church of England at least) admit that each individual is left to discover his faith for himself. Whilst we refer for the great foundation and proof of all we believe to

the Word of God alone, we thankfully embrace that which has large, credible, and convincing guarantees of its being agreeable to the Word of God, from the general belief and consent of the Christian world; and we point with satisfaction to the fact, that all that we believe is to be found in the writings of the primitive Church, and was deduced by them from the Scripture, and that even by the confession of our adversaries, several articles of their faith were not defined as articles of faith, till a very late period, one, indeed, not six years ago. Let them name one ancient Creed of the first three centuries, which contains the doctrines now set forth by them as necessary to salvation, and they will have made a stronger point than any which they have yet established in this controversy.

4. On one point, Mr. Maturin prudently says but little: the excessive and unscriptural expressions of trust, confidence, and adoration applied to the Virgin Mary. Numerous testimonies to this effect are cited in Dr. Gray's pamphlet; but as Roman Catholics continually deny that such expressions are commonly used, I can myself bear testimony to having examined one of their ordinary books of devotion, for the Holy Communion, circulated in this province, professedly taken from the writings of Liguori. In that work, all the expressions which a pious Christian usually applies to our Saviour, such as "our trust, our hope, our salvation," and many others, were applied without scruple to the blessed Virgin; nor was it easy to discover in what respect but that of sex, the mother of our Saviour differed from the Supreme God. Not an intimation was given of the feeling of the writer, that the mother of our Lord owed her salvation to the merits of her Divine Son; but the attention of the communicant was directed, for whole pages, to the merit, greatness, majesty, and influence, of the Virgin herself, sometimes without one qualifying expression, at most, with the qualification of benefits being gained by her intercession, even this but seldom. And as Liguori is a canonized Saint, this work is, of course, a work of authority.

This one feature of modern Romanism is sufficient, with me, to regard it as thoroughly uncatholic and unscriptural. For it is perfectly incredible, that if such a system had been agreeable to the mind and will of God, no reference should have been made to it in one of the Epistles of St. Paul, St. Peter, St. James, or St. John, nor one single hope expressed by them for the inter-

Unscriptural language about the Blessed Virgin Mary.

cession of the Virgin Mary. How could they have wholly passed by so essential and fundamental a doctrine, if true, whilst not a document is ever put forth by the modern Pope without some reference to it? But I must not detain you longer on this subject, on which I should not have said so much, but for the confident tone and daring assertions of the Clergyman who is unhappily involved in all these gross and frightful errors, and has bound himself to believe them all. May God bring him, as He has brought many others, to see his mistake, and to acknowledge publicly that he did not find the unity and truth which he expected. As regards these secessions, I am assured that there is scarce one among the Clergy, which has not arisen from a morbid and exclusive dwelling on the faults of members of our own Church, without considering what is to be said on the other side, and from reading Roman Catholic works of devotion. And if they can count their converts by hundreds, we can claim ours by thousands. But this kind of boasting is not very creditable to either party. Let Church of England parents see to it, that they carefully train their children in strict Church of England principles, and set them a sound and wholesome example of conformity to the rules of our Church, and of steadfast support of her Clergy and institutions, and I have no fear that they will be seduced into Romanism. The best safeguard against all these errors, is not ill-grounded and frantic abuse of Roman Catholics as a body, but the possession of distinct and clear notions on the fulness of truth, which it has pleased God to vouchsafe to ourselves. Continued and measured abuse of any party will be apt to incline ingenuous minds to look on it with favour; whereas the calm consciousness of possessing true Church privileges, of enjoying rational freedom, with a wholesome restraint of individual license, and every guarantee for the fixedness and stability of our faith, will help us to continue steadfast, and will attract those to us who are capable of being won by such persuasions.

the safe-
guard
against the
Church of
Rome.

says to
increase
the Mis-
sionary
spirit of our
Church.

I gladly turn, in conclusion, to a more congenial subject, and would offer some advice on the best method of increasing and extending the Missionary spirit of our Church among ourselves.

First—It is absolutely indispensable that we should all accustom ourselves to look on all Church members in every part of the province as one body. One mode of action will be preferred to another by various minds, labouring for the same end; but we should at least give each other credit for the same inten-

tion, whatever be the mode of action. No real Church unity can be understood, unless we so far abandon party names and distinctions, as not to speak unkindly of our brethren, lay or clerical, and not to hold them up to public odium, because they differ from us. There has been an evil habit of stigmatizing good men in our Church, by assigning to them names which they disavow. It is an evil habit, and it is a cowardly habit; for it is generally done by persons to whom it is impossible to reply. If we really mean to do anything good for the Church of England, it is high time that this custom should cease.

Secondly—It is very desirable that a general registry should be established of all our Church members, that we may know more accurately both our strength and our weakness. In every parish a book should be kept of persons in general attendance, and in full communion with the Church, which should be the property of the parish, and should be left by each Clergyman to the care of his successor. Each parishioner should be invited to register his name, and that of his family, when they are Church people, in this book.

Thirdly—Every member of the Church should be now convinced, that on him lies the duty of maintaining and extending it to the utmost of his means, by his prayers, his influence, and his contributions, and that he should lay aside a stated part of his income for religious and charitable purposes, amongst which must be named, the support of the parochial clergy. This duty ought not henceforth to be devolved on charitable societies in England, nor on the rich in New Brunswick, but on *the members of the Church*, considered as a whole. It must be recollected, that the relation of the labourer to his employer, is very different here from that which subsists in the mother country, and that those who obtain four times as much wages for their work as in England, can no longer claim to be exempt from the duty of contributing to the Clergy, because in fact they are richer than the Clergy. They have, in many instances, larger incomes, with far fewer claims. And, again, in these instances in which capital, skill, and industry have accumulated large properties, it must be borne in mind that these properties cannot (according to the express Word of God) be lawfully or safely used and enjoyed, unless a liberal share be given to the Church of God. And a liberal share is not a few superfluous pounds flung under the table, like the crumbs that were given at the feast of Dives, but

a really large pecuniary offering, made in the fear of God, and in the solemn remembrance of that dreadful account which those "who trust in riches" will soon have to give before Almighty God. The offering must be large, liberal, and annual, if the means of giving be continued; and the proportion is sufficiently indicated in Scripture, which strongly recommends that a tenth of our income should be devoted to religious and charitable uses. And our exemption from the temporal law of tithes is no reason why we should not comply with a Scriptural injunction, with the law of God, which would stand, and be in force, if there were no State laws in existence in any part of the world.

Fourthly—We require not only larger contributions, but a larger Missionary spirit. To this end, the Church in New Brunswick should consider itself as part of a great Missionary Association, divinely organized and set in motion by the Church at home. To assist in promoting this good spirit, which lies at the very root of all Christianity, (for what is "Thy kingdom come," but a prayer for Missions and Missionaries?) I propose:*

1. That every father of a family, and every individual not placed in that relation, should add to his own daily private prayers, some one special prayer in behalf of Missions, including those in other countries, and those in this diocese. This may be either the Collect for Good Friday, which is one of the best we can use, or any other suitable prayer; but the simpler the better.

2. That the Clergy should agree once a year, either on or near to the Festival of the Epiphany, the conversion of St. Paul, or Whitsunday, or one of the Advent Sundays, or any more suitable time hereafter to be agreed upon, (but it would be desirable to agree on some one time,) to urge on their parishioners the duty of Missionary efforts, and should bring the subject strongly before them, holding a Missionary meeting in the week following, if convenient. The attention of the whole Church would then be drawn to the same important subject. Cheap and useful publications, such as the "Gospel Messenger," the "Mission Field," and others, might easily be obtained.

3. About the same time, the Lord's Supper might be celebrated in every principal Church, and it might be enjoined on every communicant to make the work of Missions the subject of thankful prayer, in connection with the memorial of the death of

* I gladly adopt the substance of these propositions, first made in a contemporary Review.

our Lord, and of the benefits we receive by the Lord's Supper, with a special petition for the enlargement of the Redeemer's kingdom in this province.

4. Collections might also be made to promote Missionary work. Thus, listlessness, apathy, and inactivity would be dispelled; charity and good feeling would be everywhere promoted. Intercessory prayer for the conversion of the heathen, for our own special Church, for more unity on Scriptural principles, and for all needful blessings, would be increased. And we should, "with one mind and one mouth, glorify God, even the Father of our Lord Jesus Christ." By this godly method, no interference is intended with any shades of opinion, or difference of practice, but we are invited to join in general Christian duties, in which we must all agree, if we take the Word of God for our guide, whatever be our differences on particular questions. And till we learn to dwell more on the points of agreement than on points of difference, we shall know little of the true purity, truth, and love of the Gospel of Christ.

And let me urge upon you once more, reverend and dear brethren, the duty of combining in humble and hearty prayer to the Father of our Lord Jesus Christ, that He would be pleased to grant a larger measure of His Holy Spirit, to guide us in these and in all our undertakings. We read much everywhere of the outpouring of the Holy Spirit in answer to prayer. But for us, who enjoy the benefit of continual supplications, in the Liturgy, it is not necessary to resort to any extraordinary measures and violent excitements for this end. Guiding ourselves by the standard of the New Testament, we read there, that the measures of the primitive Church were as calm and collected as they were energetic, and that wisdom and prudence are as much the gifts of the Spirit of God, as repentance and faith. We have in our own Church all the gifts and appliances that are needed, or can be devised. We have an ancient and primitive faith, a common, godly, Scriptural, elevated form of worship, a translation of the Scriptures, distinguished for its general fidelity and purity, and unrivalled for its melody and sweetness. We have an Apostolic form of government, and a sacred literature, unsurpassed in masculine strength, and variety of information, by that of any nation on earth. We have examples in abundance, of men most learned, most godly, most charitable and devout, gifted with rare genius and admirable eloquence, rejoicing in our communion,

The Gifts
and Privileges of the
Church of
England.

and spending their lives in its defence. We have poetry, architecture, music, largely enrolled on our side. Our only implacable foe is IGNORANCE. The more widely sound knowledge of all kinds is extended, the more deeply and learnedly the Scriptures and Church history are examined, the more thorough and entire is the education of the people at large, the more numerous will be (I believe) the converts to the Church of England. And the more the great question between us and Rome is sifted, the wider will spread the conviction among educated men, that the Church of England, or some body of like principles and aims, can alone be their defender from the depths of prevailing unbelief—unbelief which is nowhere more prevalent than in the chief seats of the Roman dominion.

All that we require, is to use such high gifts aright; humbly, faithfully, unitedly, continually. Let us all make this use of them at the several services of this Visitation. Let us endeavour to carry home with us the savour of them into our parochial cures. Let it be our chief desire, by the wisdom, humility, steadfastness, and simplicity of our own course, to win others to the truth, and to make those who nominally belong to us, more firm, stable, and consistent members of the Church of England, resting their adherence to it, their support of it, their belief in its doctrines and discipline, on its being agreeable to the Word of God, and to Catholic truth, as taught by the primitive Church, and freed from the extremes of irreverence and superstition. Let us not aim at making men admirers of ourselves, but servants and worshippers of the Lord; that we may grow in holiness, live in unity, meet in peace, differ (if need be) in charity, suffer in patience, labour in constancy, die in hope of rising in glory. And when all our work is ended, may we all be "for ever with the Lord." Let us "comfort one another" with such words.

NOTE.—Having been accused of libelling the Rev. J. Wesley, for quoting as his words, "I fear when the Methodists leave the Church, God will leave them," I now mention, that this quotation is found in a tract published at Leeds, and by Rivingtons, London, and the words alluded to, have appended to them, "*Minutes of Conference, 1770.*" Whether Mr. Wesley was the first who used these expressions, I am not at present able to say. There is, however, no reason to doubt that they were used by a Clergyman who was a member of his Society; that they were mentioned by Mr. Wesley without disapproval, and that he added to them "other like words."

The following extracts from Mr. Wesley's works have been verified by a friend in England:—

“Are we not, unawares, by little and little, sliding into a separation from the Church? O, remove every tendency thereto with all diligence. Let all our preachers go to Church. Let all the people go constantly. Warn them against despising the prayers of the Church. *Against calling our Society a Church, the Church.* Against calling our Preachers Ministers, our houses meeting houses; call them simply preaching houses. They that leave the Church, leave the Methodists.” Works, vol. 6. It is almost needless to add, that Mr. Wesley meant by “the Church,” the Church of England, as this was the usual way of speaking in his time.

Again, “I never had any design of separating from the Church. I have no such design now. I do, and will do, all in my power to prevent such an event. Nevertheless, in spite of all I can do, many of them will separate from it. *In flat opposition to these, I declare once more, that I live and die a member of the Church of England; and that none who regard my judgment or advice, will ever separate from it.*” Dec. 1789. This shows in what sense he used the words “the Church,” cited before.

Again, 1787. Extract from his last journal. “I went over to Deptford, but it seemed I had gone into a den of lions. Most of the leading men of the Society were mad for separating from the Church. I endeavoured to reason with them, but they had neither sense nor good manners left. At length, after meeting the whole Society, I told them, If you are resolved, you may have your service in Church hours; but remember, from that time you will see my face no more. This struck deep, and from that time I have heard no more of separating from the Church.”

The above extracts are sufficient for my purpose, which is not to attack any party not in communion with the Church of England, but to defend myself against the charge of misrepresenting Mr. Wesley's real sentiments.

A CHARGE

DELIVERED IN

CHRIST CHURCH CATHEDRAL,

FREDERICTON, SEPT. 3, 1862.

A CHARGE

DELIVERED AT FREDERICTON IN 1862.

THE DUTY OF ALL CLASSES OF CHURCHMEN TO CONTRIBUTE
TO AN ENDOWMENT FUND FOR THE DIOCESE.

REV. AND DEAR BRETHREN,—

It has been my usual course, when I have addressed you on occasions similar to the present, to dwell chiefly, if not exclusively, on our ministerial duties. We meet together very seldom as a body; we rarely or never meet without having lost some of our members by death, or by removal from the diocese, and my thoughts are naturally turned to the great questions which so deeply concern us all, as ministers and “stewards of the mysteries of God.” For I could wish that no one of our little band of brethren ever left this Cathedral Church at a Visitation, without having his better feelings strengthened by some good counsel from his Bishop. This has ever been my intention, however imperfectly I may have discharged the duty. If then, at the present moment, I depart from my usual course, neither you, nor our lay brethren will, I suppose, think it is from any less weighty sense of our ministerial engagements, but because, when any important matter is on hand which concerns the whole Church in the province, it seems necessary, if any impression is to be made on others, to confine oneself to observations on that one topic, as, in our discourses from the pulpit, it is better to have one subject well in hand and thoroughly treated.

The subject which I propose now to consider, and to ask you to bring before all the laity in your respective missions and parishes, is the endowment of the Church in this province by

grants, donations, legacies, or subscriptions, with a view to our eventual release of the Society for the Propagation of the Gospel from its charitable and eleemosynary assistance, so that we may stand before the world as every high-minded honest person must wish us to stand, as a Church sustained by the willing efforts of the people who receive the benefit of spiritual help.

Till we do this, we must all feel ourselves in a constrained, doubtful, and unsatisfactory position. The Society for the Propagation of the Gospel. The Society for the Propagation of the Gospel, though legally incorporated, is a purely voluntary institution. No power on earth, legal or otherwise, can compel the people of England to contribute to its funds; nor could English Churchmen be forced to contribute to funds expended on the North American colonies, if they were united in a determination to withhold their contributions. So that though the Society wisely, as well as justly, desires and intends to keep faith with each Missionary, as far as its engagements were pledged to him individually, it has made no permanent engagement with the Church as a body in this province. Nor is it for the most part an endowed corporation, administering funds which the piety of other ages bequeathed to it. The bulk of its property, (if you so term it,) is only an annual income, arising out of collections made by the Clergy in their several parishes, or by subscriptions voluntarily tendered, and liable to be at any moment withdrawn; and its payments to the Missionaries are always made largely in advance of what it expects to receive, and which never comes in in cash, until nearly the close of the current year, during which the Missionaries have been all punctually paid.

Again, if our lay brethren had been present with me at meetings held in behalf of the Society during this year, and had seen the very poor people who contributed to its support, and had witnessed, as I did, the evident signs of want and suffering, which showed themselves on their faces, and had recollected the far higher amount of wages which our labourers and mechanics receive, and the abundance of the fruits of the earth which rewards, and the independence which crowns their labours, I am sure they would have felt, as I did, an exceeding sense of shame at being indebted to any such poor people for the smallest assistance; and they would have felt this shame, as I did, greatly heightened by the exceeding joy with which these poor people listened to my plain and unvarnished tale of what God has

wrought among us, and by their great willingness "out of their deep poverty" to pour in the riches of their liberality.

I do not disguise from myself, and I will not disguise from you, the difficulties which surround the question of endowment. We all know the tenacity with which men cling to any gift which they have long received. We know, or can guess, the suffering of the Clergy, especially of those with large families, if suddenly deprived of what is to them the best security they have that they shall be able to provide for themselves the necessaries of life. We freely admit that, in many of our missions, the people are far from being wealthy, are labouring hard for their own sustenance, and though they have the increase of the field, it does not come to them in the shape of money. We know and feel in every part of the community, the disastrous effects of the fratricidal, unnatural, and most unhappy war, now carrying on in the United States; and we can see no end to our suffering, so long as it continues.

Difficulties
of the En-
dowment
Question.

Still, after all these admissions and allowances, the question comes home to us with a direct force which we must not attempt to evade,—shall we, or shall we not, endeavour to attain to that standing, which Roman Catholics, which Presbyterians, which the members of the Free Kirk of Scotland, and others, have attained to, of being independent of external aid for the maintenance of our Clergy? Are we not one of the wealthiest bodies in the province in proportion to our numbers? Are not 42,000 Church-people (supposing the Census to be correct) able to do something considerable for themselves? Will not our undoubtedly wealthy laymen, even granting them to be not numerous, blush to find, that they are indebted to the English poor for their own spiritual good? And is there no practical way by which the Clergy, casting aside (as an intolerable nuisance) all questions of party or precedence, shall so throw themselves into this work, as to convince the Laity, that it is their duty to begin the work, that the maintenance of the Church, even in its present state, is impossible without it, and that if we suffer the Church to drop away from us by our wilful neglect, we shall become, by the just judgment of God, one of the most degraded and pitiful communities of Christians, with a few timid, everchanging, starveling Clergy to minister to us, but without the life and power of an honest, independent, and vigorous progress?

Its neces-
sity.

But . . . must enter more carefully into the details of the subject.

What kind of Endowment is desired.

1. When we speak of endowments, we are not subject to the imputation of enriching ourselves. We have not even in distant view the generous gifts of our ancestors, which make many of the Clergy in England to have "bread enough and to spare" for others. We only plead for a bare subsistence without superfluous wealth, we only ask that there should be Clergy, that they should not be driven, by sheer necessity, and amidst great suffering and privation, from the province, and we ask that they should be allowed to live in decency; and we ask this not for the sake of the Clergy only, but for the sake of the great mass of the Laity, who otherwise will be left destitute of the means of grace, and whose children must otherwise leave the Church of England, or grow up in practical heathenism and infidelity.

And is this asking a great thing?

2. When we ask for endowments, we do not ask for worldly rank or pre-eminence; we are not lording it over others, or establishing any precedent hurtful to the Laity: we ask for what Almighty God, in His wisdom, and by His Holy Word, imperatively enjoined on His ancient people, and, by implication, enjoins upon us.

Holy Scripture distinguishes between Voluntary offerings and Endowments.

The Scripture makes a wise and necessary distinction between voluntary offerings and endowments, or assessments. He who "knew what was in man," because He made man, framed the wise precepts of the Mosaic law on the principle, that men are easily moved to contribute liberally to any novel or exciting proposal, such as the erection of a new place of worship, but they are slow to contribute annually to objects of permanent interest after the excitement is past. The building and adorning of the Tabernacle, Moses, who acted in all things according to the "pattern showed him in the mount," left to voluntary contributions; and they were abundant for the purpose. But the salaries of the priests he made an annual rent-charge on property, and the sums necessary for the repair of the Temple, were, in like manner, in after ages, collected by assessment on the heads of families. Now, why should we imagine ourselves wiser than Almighty God in respect to the mode in which our service for the Sanctuary may be best secured for the benefit of all classes amongst us?

The primitive Church abounded in voluntary gifts. But they were made inalienable, and secured frequently by law. On this principle the whole parochial system of England is founded,

which has brought the blessings of religion to every poor man's door in every remote country village, and is only prevented from being a blessing to the whole land by the niggardly parsimony of those who inherit the temporal and spiritual blessings of their ancestors, but do not always inherit their liberality. The principle was this, that every man whom God hath enriched by inheritance, or by traffic, is bound to dedicate a portion of his riches to the temporal and spiritual wants of his more needy brethren, and to lay up for their benefit in perpetuity, what cannot, by the laws of the Gospel, be all properly expended on himself and on his own family. It was this high sense of duty which led the old Calais merchant to leave behind him bags of gold marked "Calais Sand," for the benefit of the parish in which he lived, to show his sense of the benefit God had bestowed upon him. A mere dole of a few pounds occasionally to some poor person, is no effectual discharge of this great duty. The gift should bear some proportion to the sum received, and for the right use of which a strict account will be demanded hereafter. And I now proceed to show how this is applicable to various classes of Churchmen in this province.

First, some of our members are CAPITALISTS, that is to say they have sums more or less in amount over and above their annual income from business, which capital sums are either inherited or arise from grants from the Crown of land which has become valuable, or are the result of their own skill, industry, and perseverance. These capital sums are invested and bear interest. Now I am far from saying that such should bear the whole burden of endowment. But that a considerable share belongs to them is clear on the first principles of Christianity.

The claim
of the
Church on
Capitalists.

Can any man who believes in the New Testament forget the parable of the talents? Does not that parable show the necessity of putting out to a spiritual use whatever we receive from God, and the certainty that mere holding it for ourselves without imparting to others, will be dealt with as an abuse, and so dealt with as to involve a punishment far more severe than the loss of our earthly goods? And has not the Society for the Propagation of the Gospel served as a real, though temporary, endowment to us? Can we lawfully continue to receive that endowment, when we are fully able, out of the annual income even of our capital, over and above the profits of our business, to provide for the maintenance of the Ministry in our respective parishes, and yet

leave our children sufficiently provided for? Does any of us forget those terrible sentences of Holy Writ pronounced on those who "hasten to be rich" by all possible means, who trust in uncertain riches, that they "pierce themselves through with many sorrows," and that "it is easier for a camel to go through the eye of a needle, than for a rich man," trusting in riches, "to enter into the Kingdom of God?" Dare we forget that the skill and industry which earned these riches, the fortunate circumstances which brought them into our possession, are all God's gifts to us, which, in our turn, we are bid to dispense with an unsparing hand? Or if our property has become larger by the increased value of our inheritance, or of Crown Grants, such inheritors would seem peculiarly called on to be liberal to an Endowment Fund. Otherwise, may they not justly be entitled "cumberers of the ground?" Surely the Crown did not bestow its grants, that the land might be all locked up for the benefit of a few, but that it might redound to the good of the many. Such is the duty devolving on all who hold grants from the Crown. Suppose again, some may reply, "my capital is entirely invested in my business, and such is now the precarious tenure of business transactions, that I cannot tell whether I shall not lose some, it may be a large portion, of that capital this very year, or the next year, especially looking to the possible continuance of a disastrous and desolating war in the neighbouring States." It is true that these circumstances are all to be fairly and fully taken into consideration, in estimating the amount which you should give. But they do not release you entirely from the duty. In ordinary years of business, if your transactions have been prudently conducted, your receipts have far exceeded the sum which would be obtained by investment in public securities. No doubt, as your business has increased and become profitable, you have surrounded yourself with most of the comforts, and many of the superfluities, of life. Your houses are well furnished, your farms well stocked, you live in comparative abundance, and you depend, even in the transactions of business, on the blessing of God. Why should you risk the withdrawal of that blessing, so necessary to you at all times, and especially in these dangerous days, by withholding what a just and prudent liberality would make you to give, without injury to any party? The very insecurity of the tenure of your property is a warning to you, that as "riches make to themselves wings and fly away," you should lay up some of them

“where no thief approacheth, where no moth corrupteth,” and not hoard simply for your own benefit, or think all you have invested absolutely your own, without regard to the Great Giver of all, whether capital, or increase.

Nor can Professional Men, or persons holding official situations, whose incomes depend on their own talents and industry, and who are not capitalists, be held exempt from a fair contribution to an Endowment Fund. Their incomes, it is true, are precarious; so would be their subscription, paid only on condition that their professional income exceeded what is necessary for the support of themselves and their families in the station to which it has pleased God to call them, and that it did not entrench on the ordinary claims of charity. It must be remembered, that in New Brunswick, there are very few institutions of an eleemosynary kind. There are no hospitals, no dispensaries, no institutions for the relief of the deaf, the blind, the lame, the consumptive, no schools to clothe the poor, no blanket, soup, and coal charities for their relief. The Lunatic Asylum is supported at the public expense, and so is the Leprosy House at Tracadie. All these and many other like benevolent institutions are a continual drain on the purses of professional men in England. Here the high rate of wages, and the independence of the labouring classes render some of them less necessary. Our Church Society supplies wants which are distributed into many different channels in England, with corresponding claims on the purse. Surely those professional men, or men in official positions, will not seriously maintain their entire exemption from contributing to a fund, the object of which is to assist themselves and their families, and the families of their poorer brethren with spiritual help, though they may not be able to contribute so largely as the capitalist. The same remarks apply to the agriculturist, who suffers less from the effects of the war than his brethren, and has just been blessed with a most plentiful harvest.

And the Mechanic, it must be remembered, by the very high rate of wages in the province, being, in fact, in more independent circumstances than the ordinary Clergyman, ought not to refuse his aid to a fund which will help to make provision for the spiritual wants of his children. I feel assured that if the mechanics resident in this country could have attended some of the missionary meetings at which I have been present in London, if they could have seen the face of the London poor, wasted by

On Mem-
bers of Pro-
fessions, &c.

On Me-
chanics in
New Bruns-
wick.

hard labour, and pinched by suffering and want, eagerly listening to the account of missionary work, and ready with a prompt liberality to contribute to the utmost of their power, they would have blushed, as I did, that the hard-won earnings of these poor artisans should be sent out to support the sons and daughters of New Brunswick. And no small proportion of the amounts given to the Society for the Propagation of the Gospel is made up of such little sums. But I now proceed to set before you the reasons which should prevail with the laity to make a great effort to make our Church a self-sustaining Church.

Grants of the Society for the Propagation of the Gospel to the Diocese. It is right that we should know how long the Society for the Propagation of the Gospel has supported us, and what sums it has laid out upon the province, in order that Churchmen may see the enormous extent to which they have profited by its liberality. The first Missionary, the Rev. Samuel Andrews, was sent in the year 1785. The Society has therefore assisted us, more or less, for seventy-seven years. The following list has been handed to me by the Secretary, of the Society's payments up to 1861—at intervals chiefly of ten years :

1795,	grant to the Province,	£ 500 stg.
1805,	" "	590 "
1815,	" "	2,140 "
1825,	" "	3,885 "
1835,	" "	3,757 "
1845,	" "	4,302 "
1855,	" "	4,831 "
1859,	" "	4,531 "
1861,	" "	4,172 "

On a survey of this list of payments you will see how enormous is the increase in its gifts. Even supposing (which is probably far from being correct) that the augmentation every ten years only began at the tenth year, and was not continually augmenting from the first year of the new decennial period, the whole sum granted would not fall far short of 200,000*l.* And if we suppose (as seems likely) that the increase was made gradually during the intervals of the decennial period, the sum granted in aid would exceed 200,000*l.* Now, consider how, during the whole time that the Society has been increasing its gifts to meet the calls for more missions, the province has steadily advanced in wealth and prosperity. In 1827 its revenue had reached 40,825*l.*; in 1835, 70,508*l.*; in 1845, 136,623*l.*; in 1854, 195,600*l.*;

in 1861, 174,712*l.* And though in consequence of the war in the United States it has fallen off, the failure we may hope is only temporary, and if peace were restored, commerce would return to its usual channel; and we have every reason to hope, that if a right settlement were made of the great questions involved, that our prosperity would be even greater than before. It is perfectly true that the means of Churchmen are not to be measured by the whole wealth of the province, inasmuch as the Census shows that we are far outnumbered by other religious bodies, and many of our scattered settlers are poor. Still it must be admitted that the Church of England has had her full share in the growing prosperity of the province, and with that growth we are bound to see that our thank-offerings to God increase in like manner. And if I am rightly informed, and I speak on reliable authority, one half of the capital of the province, if we except the wages of labour, is in the hands of members of the Church of England. But there are two points to which I wish especially to direct your attention. Can we deny that the members of the Church of England in this province, though not the most numerous, are among the most wealthy, and yet are we not receiving a larger share of help from England than any other body? I do not pretend to possess accurate information on the help, permanent or occasional, which others may obtain from abroad, but I have every reason to believe that the Roman Catholics receive little or none, the Baptists very little, and the Presbyterians no considerable sum. We still receive full 4,000*l.* a year, taking into account the pensions to missionaries and widows of missionaries, and the grants to Divinity Students. And yet it cannot be said that our missionaries are overpaid. I believe that many of them receive less than ministers of other persuasions. What sufficient reason then can be assigned for our backwardness to do a duty, which our Christian brethren on all sides of us, Roman Catholic and Protestant, have willingly discharged? Am I overstating the matter when I say that the scandal and reproach to us is very great, and that it should be by common consent removed? Further, I must remind you that the Society for the Propagation of the Gospel finds new fields of labour in all parts of the world opened, fields ready for the sower, in some instances "white unto the harvest," and that in consequence of the large sums granted to this province, scanty aid can be afforded to missions among

Prosperity
of the pro-
vince.

The Church is valued in proportion as it is liberally supported.

the heathen. Now if we were soliciting its bounty for the first time, the "household of faith" would no doubt present the most urgent claim on its liberality; but having already enjoyed that aid in full measure for so many years, it becomes us to yield to the necessities of our less favoured brethren, and to make a sacrifice that they may receive help in their turn. And I take it to be an unquestionable truth, that we shall value the Church more in proportion as we support it more liberally. For where and by whom is the Church most valued? Is it in places where no contributions are made, where the Laity having everything done for them, are called on for no active support? Just the reverse. There every one seems buried in apathy. Not only does the material fabric often lie waste, but the spiritual interests of the flock are neglected. Every call seems a heavy burden, every exertion impossible; and those who contribute nothing to supply the spiritual wants of others, suppose themselves incapable of attending to their own. But those who contribute the most liberally to every Church institution, feel the most pleasure in upholding what their beneficence has created; they enlist others in the work, and they do it with a heartiness and enthusiasm which attracts general sympathy. The very exertions and sacrifices we make ensure the help of others in any case of need.

Objections to an Endowment Fund.

But I am obliged, I regret to say, to notice and endeavour to answer some of the objections which are made to an Endowment Fund.

First, it may be said, we contribute according to our ability, to maintain the Church in its present condition. And why should we spare posterity the duty of contribution? Their turn will come as well as our own; and if we endow the Church now, we leave nothing for our successors to do, who may be better able than we are to do it.

We shall spare posterity.

Admitting for an instant that this argument is plausible, I boldly assert that it is a glorious thing to work for posterity without consideration for the future. Whom does posterity honour? Whose name has descended with credit from generation to generation, but the name of the men, who regardless of their own profit, and seeking only the glory of God, and the good of their fellow Christians, have endowed the Church of England in the small scattered villages in that highly favoured country, with lands which perpetually ensure the residence of a Pastor, which assist in providing schools and schoolmasters, and

help for the poor, and a thousand other blessings to the parish? Yet this was working for posterity, and yet there is abundance of work to be done by the present generation in every parish, notwithstanding the endowment. The Rector of a country parish in Somersetshire lately informed me, that within three years, the sum of 50,000*l* had been expended in his rural Deanery in the repairs and rebuilding of the material fabrics alone; and this is independent of schools, schoolmasters, asylums for the deaf, the blind, the lunatic, the consumptive, hospitals for the sick, almshouses for the poor, Christmas and other gifts, and poor-rates. So that no age finds more claims upon it than our own.

But plausible as this argument appears to some to be, when sifted, it may be seen to be a string of fallacies. First, instead of our contributing according to our ability, we have contributed not one half, not one fifth part of what we ought to have done, and far less than the other religious bodies have done. I have heard that some Churchmen have even boasted of its being a fine thing to belong to the Church of England, because they were not called on to do half as much as Dissenters. Again, so far from maintaining the Church in its present state of efficiency, which would be very creditable to us if we had done it, we have without scruple assisted ourselves by taking the alms of poor domestics and labourers in England to spare our own pockets, whilst our merchants in past years have made enormous profits by their ventures in ships and lumbering operations, and trade of all descriptions: and when thousands have come into their purses, they have been lauded, because they gave 10*l*, or 20*l*, or 50*l*, or 100*l*. to the Church, when 1000*l*. would have been the Scriptural proportion. Further, from leaving posterity nothing to do, we leave posterity a considerable burden, even after the very moderate sum is raised for Endowment which is proposed. If the Society now give 4000*l*. sterling, a year, and that sum, after allowing for pensions and scholarships, only just enables the Clergy to live, and barely to live, and the capital necessary to produce that sum would be nearly 70,000*l*. sterling, what great boon are we conferring on posterity by raising the sum of 20,000*l*. or even 40,000*l*. currency? If we raise nothing, and the Society gives us up, as it may justly do, we shall simply leave no Church for posterity to endow, and having received all the benefit, we may well fear lest we be subject to the awful reproof of the angel towards those who were remiss in doing their duty. "Curse ye

Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord." Their strength was to sit still, and let others work.

What is the literature of England, what is the translation of the Scriptures, what is the constitution of our Church as we find it, but an inestimable boon, conferred upon us by the labour and learning and patience and suffering of others, in which we have borne no share? And are we to cry out against working for posterity? Shame upon the indolence and covetousness which clings to such a fallacy.

We shall
make the
Clergy in-
dependent.

But I notice another objection. "If we give to this Endowment Fund, says one, we shall render the Clergy independent of us. They will be our masters; they will be arbitrary, violent, and capricious, and perhaps they will bring in Popery at last."

It is perfectly astonishing how many turns that word Popery is made to serve. For of all convenient excuses for not giving, this seems the strongest—that it is Popish. But the most Protestant among us may be well disabused of the notion, that it is in the power of any man, or any set of men, to bring in Romanism into the Church of England, so long as the Laity will allow our Liturgy, our Creeds, and our Articles, to remain just as they are. Let the Church of England alone, and she will continue to be, what she has for three centuries been, a sturdy and manly protester against both Rome and Geneva: but alter the formularies, and I do not pretend to say what she will be. But of this I am sure, that by endowing the Clergy with a decent competence, by raising them above bare, starveling want, by preventing them from being abject hirelings, "crouching for a piece of silver and a morsel of bread," you are not likely to make them converts to Popery, you are furnishing them with the means of self-respect as gentlemen, you are enabling them to educate their children decently, you are helping to retain within the Church men of education and refinement, you are morally enriching yourselves and your families, and you are preventing a very sore evil which will certainly fall upon you sooner or later, if you do not endow, the evil of an inferior race of Clergy, unfit to mix in social and domestic circles, where anything of refinement is expected. And the effect of seeing such a race of teachers will be to lower the whole social standard of Church of England people in the province, and I believe to lower the level of the whole province. What we suffer from in this province is ignorance, and want of

refinement. Starve the Clergy out of it, and lessen the number of educated teachers in it, and you only increase and perpetuate the evil. In so saying, it must be recollected, that I am not reflecting on the ministers of other persuasions, or supposing that none are well educated but ourselves: I am addressing myself to our own condition, and the effect of want of Endowment upon us. But the evil consequences, which would be most disastrous to our own body, would be also felt by the province generally. Injury to any important and influential section of the community will be felt by the whole.

Besides, how preposterous it is to talk of rendering the Clergy independent by any Endowment Fund which we are likely to raise! Even with the Society's generous aid, they are not independent; they can hardly live and keep out of debt, with the strictest economy. They cannot educate their children without assistance. A mere pittance is all they have in most cases. Take away the Society's help, and what will our 20,000*l*, or even our 40,000*l*, do for them? *It will not place them in the same condition in which they are at present.* They are dependent now; they will be more dependent then. But what will follow, if there be no Endowment? Simply, that there will be in most parishes, no Clergy to be dependent, or independent. No set of men can live without incomes; and if the people will not furnish the income, the supply will go elsewhere—whole Missions will cease to be connected in any way with the Church of England. And this will be not our misfortune, but our fault, our grievous fault.

I must notice another objection. It may be said, the Clergy do not deserve our aid. Some of them have done no credit to their holy calling. They have been rather a disgrace to it. These faults throw grave suspicion on the whole body, and we are not inclined to give, when such faults occur. Now if the Laity were called on to uphold Clergymen in their sins, or if their faults were tolerated, there might be a show of reason in this argument. But I defy the accuser to produce a single instance, in which official accusation has been made, that an inquiry has not been speedily instituted, and a single instance in which legal proof of guilt has been established, that speedy justice has not been done. Nay more, when any turpitude has been morally certain, speedy justice, as far as it lay in my reach, has been done in every case, though opportunity has been given for repentance, and for change of conduct in certain cases; and

Some of the Clergy have done discredit to the Church.

where is the Clergyman or Layman that should be denied the opportunity of recovering himself out of the snare of the devil, and amending his ways? Are we so merciless, that we would have condemned St. Peter to everlasting ruin, because he denied his Master three times, and that with oaths and imprecations? Or are we so foolish as to imagine, or to pretend to believe, that it is in the Church of England only, that cases of moral guilt among Ministers sometimes occur? All I assure you is, that I have endeavoured, in the fear of God, and without favour to any man, to do the Diocese justice; and I have sheltered no offender, when I thought his crime demanded instant punishment, and his case did not allow of tender and prudent commiseration. But never, I hope, shall it be said of me that I became public prosecutor, witness, juryman, and judge at the same time; and that the Clergy could never rely on me as their protector and their friend. But if I may speak plainly without offence, if the same measure which some would mete out to us, were meted out with equal zeal and severity to all Laymen without distinction, (and the New Testament lays down the same standard of holiness for all Christians, be they teachers or not,) I much question whether there are not some Lay brethren among us who would go out "convicted by their own consciences," and would find themselves unable to cast the first stone at us. We lay claim to no exemption from the faults of a common sinful nature. We are, like others, poor sinners, whose hope lies in the mercy of God through the sacrifice of Christ our Lord. But we do not think it just, wise, or charitable, that the faults of individuals, for which, in most cases, they have been severely punished, should be visited on the whole body, or that it is a reasonable argument against an Endowment Fund, that some Clergymen have abused the good gifts of the Church, and have brought scandal on their sacred calling. We might just as well denounce the whole college of the Apostles, because one of their small number was a traitor.

The Society will not withdraw its aid.

I proceed to notice another objection. "It is needless to contribute to an Endowment Fund, because the Society will never withdraw its aid." But the Society has withdrawn already some of its aid. Its offers of assistance are not now made for life, but for three years, or even less. It is only bound by express compact for life in the case of a very few Clergymen, whose numbers are diminishing every year, and who in the course of nature

cannot expect to live many years. It is, as I have already said, a purely voluntary institution, dependent on the annual contributions of Churchmen in England; and should these contributions cease, its power to help us would be gone.

What may be called the Endowments of the Society are legacies left for specific objects, which cannot, under any circumstances, be transferred to us. How unwise, to say the least, is it for us to rely wholly on this source, and not endeavour to lay up in store for a day when all our energies will be taxed, and heavily taxed, to help ourselves!

One other objection I shall notice. "We are too poor. The times are very hard. It will be time to do this at another season, when we find the Society can help us no longer." If however, as has been just shown, the Society has already withdrawn aid to the extent of nearly 1,000*l*, and no grant lately made can be depended on for more than two years and a half or three years, the time for action has already come. Trade is indeed not in a flourishing state. But a beginning may be made even in unprosperous times. The instances which the Scripture gives of liberality were those of persons whose circumstances were often of the poorest kind,—far poorer than our own. And in this province several of the most costly buildings erected for Divine worship have been the work not of the wealthy, but of the comparatively poor.

Where are the houses which are not well, and in some instances, handsomely furnished? Where is the farmer who has not his team of horses, his oxen, his cows, and his sheep, his un-failing crops of grass and of grain and of roots? Where are the parties of pleasure that are given up, the balls that are not attended, the smart dresses that are not ordered, the dinners that not given? I find these expenses going on, as if some people were not poor. And I distrust the excuse when I see it only applies to charitable gifts. Nor is it any excuse for withholding our offerings that many come from distant quarters and appeal to us for help. It is neither just nor generous to contribute to distant claims, when we neglect a duty that lies at our own door.

It is indeed most painful to consider the consequences of the withdrawal of the Society's aid in the present state of apathy which prevails among Churchmen in the province. Imperceptibly, but most certainly, our work would melt away before our eyes, and ere we were aware of it, we should find our Missions

deserted, our Churches shut up and decaying, our Sunday Schools broken up, our Church Society ill supported, our work and labour of love coming to nought, and this diocese, instead of counting its fifty Clergy, would not assemble above twenty. There are, you will recollect, thirty-four Missions, which are not, and for a long period will not, be entirely self-supporting; and these will require constant aid, which the Church Society cannot, with anything like its present income, efficiently maintain. I entertain no doubt that a sum similar to that subscribed in Nova Scotia, could be raised in this province, if Churchmen were convinced of the necessity of the case, and chose to put forth all their strength. The money is in their possession if they would only part with it; and a better investment for the good of their children, and their children's children, could not be devised. And though the times are hard, and business is dull, do people live as if they were poor?

The endowment question simply involves the existence of the Church in tolerable efficiency.

I must admit my grievous disappointment at the manner in which this important subject has been met by the wealthier members of our communion. Difficulties have been raised, doubts suggested, the question of patronage has been thrown in to give an air of perplexity to the business*; of talk there has been plenty, but there never has been in any of the meetings which I have attended, from first to last, a thorough, hearty, unflinching determination to face the difficulty and to overcome it. And while those who had little to give offered counsel in abundance, those who had enough and to spare, with few exceptions, stayed at home and took no part in our proceedings. This cannot be called in any sense a party question. It is connected with no particular view of doctrine or practice; it is simply a question of the existence of the Church of England Missions in this province in a state of tolerable efficiency. If the Society continue to with-

* I once more remind our Lay brethren, that the question of patronage does not rest with me, but with the Crown. The Crown claims it, I presume, because whatever Endowment exists in the shape of Glebes, comes from that source. In no single instance has so much as an allegation been made, that the representative of the Crown has abused his patronage, nor in any instance, save one, have any of the Laity offered to endow a living; and in this solitary instance (that of the late S. Scovil, Esq.), the Endowment is prospective, not immediately available. As far as I am concerned, no opposition was offered to the bill proposed to be brought in on this subject two years ago, though no one seemed to think it worth his while to attend to it. But I should hope, for the credit of New Brunswick, that some measure less crude, and less devoid of the simplest elements of sound Ecclesiastical legislation, might be prepared, when so many members of our Church are connected with the profession of the law.

draw their aid at the same rate for the next five years, as for the last five, many Missions must remain vacant, that is, will be destroyed. And if the withdrawal should be more rapid, ruin stares us in the face, and nothing that I can see can avert it. As matters stand at present, the Clergy have a hard struggle to keep up a decent appearance and live out of debt: but if the source on which they chiefly depend be taken away, and no effort be made to supply its place, no body of men can be expected to face starvation. Such of them as can migrate will leave us for more generous climes, where the Church is believed in, where the Ministry is really valued, and the labourer is deemed worthy of his reward. And as the country Missions become vacant by death or removal, they will not be filled up, because no one will consent to incur expenses which he cannot meet. No accusation of covetousness can be sustained against the Clergy for such a course. They are expected to perform certain duties. To perform them they must live, and they cannot live without a maintenance. And as they have no time to labour for their daily bread, their time being occupied in serving others, those whom they serve must provide them with the means of living decently. This is a very plain tale, which wants no eloquence to enforce it, and speaks powerfully to every one who believes the Scripture to be the Word of God, and who deems the Ministry of the Church of England to be that which is profitable to his own soul. He who thinks and acts otherwise, either does not believe the Bible when it says that they "who preach the Gospel must live of the Gospel," or he does not value the Church while he enjoys all its advantages, and therefore he has no business in it. We should do better without him. For he takes all and gives nothing. I have now said to you all that occurs to me as necessary on this topic. If I have been silent on many subjects of high spiritual interest, you will not suppose me indifferent to them, or think that I undervalue what is most vital, essential, and profitable. But time does not permit me to dwell upon them in this address, and I have not lost sight of them in my admonitions to you from the pulpit this morning. I trust that you will all concur with me in using your utmost endeavours to bring the whole subject before your parishioners throughout the province, and to convince them of their duty; and I shall be prepared to second your efforts in the addresses which I shall deliver, if it please God to spare my life and strength, in the course of the next summer.

For the present I content myself with humbly and heartily imploring God's grace and benediction upon you all, Laity as well as Clergy, in this as well as in all other works of piety and charity.

NOTE.—The day after the Charge was delivered, the Clergy met in the Cathedral Library, and the sum of 5594 dollars has been subscribed by thirty-four of their number towards the Endowment Fund in the diocese. An account is now open with the Bank of New Brunswick, in St. John, to receive subscriptions towards this object. I have received two sums, one of twenty dollars, and one of forty dollars, from lay members for the same, and have been given to understand that another sum of 1,000 dollars will be forthcoming.

I gladly and thankfully direct your attention to the following sound and weighty words of my valued friend and brother, the Right Rev. G. Burgess, D.D., Bishop of Maine, in his last Charge, delivered July 9th, 1862, and trust he will pardon my so freely using it.

EXTRACTS FROM THE FIFTH CHARGE OF THE
RIGHT REV. THE BISHOP OF MAINE.

The Christian Ministry.

THE Christian Ministry, that which Christ began, and which the Holy Ghost continually replenishes, was a gift, of which He never intended to deprive the Church or the world. It is wherever the Gospel is: it is here with us. No land ever became Christian except through the agency of that Ministry; and without it no Christian land exists. The only body under the Christian name which ever attempted to live without an order of Ministers, dispensed also with the Sacraments, and soon withered away. In the ordinary course of things, it is with the Church as with an army; its success is as are its officers. With the character, the vigour, and the labours of its Ministry, it prospers or decays. If they lack knowledge, the Church walks in darkness. If they are deceived, the blind are led but by the blind, and know not whither they go. If the Ministry be a corrupt, selfish, ambitious, or degraded class of worldly men, the forms of religion must necessarily become the means of wickedness. On the other hand, improvement and reformation have often begun outside of their order, but never could advance far without enlisting them on its side. For workmen every cause must have; and these are the workmen, designated, authorized, bound and trained, to the cause and body of Christ, I might almost say its tongue and its feet, ready to speak, and swift to bear good tidings; if not its discerning eye and executing hand. Could they cease; only a miracle could make good their place.

Consider the natural order in which the agency of the Minister of

Christ yields to those who receive him, the fruits which nothing on this side of heaven can measure or rival. He comes to those who sat in the shadow of death, and brings them tidings of salvation. He is the channel through which they obtain that knowledge which prophets and kings desired to see and hear, but neither saw nor heard, which "sages would have died to learn;" for he is the messenger of the Gospel. When they have believed the Word, he baptizes them as he has been commanded, and they are through his agency admitted into the fellowship of the Church of Christ, with all its privileges and its joys. Then the Church of Christ is there; and there is the Word of God: and there, the Communion of the Saints, the practice of godliness, and the hope of heaven; all through the coming of that one man under his commission from his Lord. Soon rises some house of prayer, beautiful, more or less, in holiness; and Christian worship, Christian instruction, Christian marriage, Christian burial, have their appropriate place and scenery. Who shall tell the value of that personal peace and righteousness, of that social harmony and kindness, of that intellectual culture and development, and far above all, of that eternal joy and glory, which are to have their sources there, as generation follows generation? You may pursue these results as they descend from the barbarian fathers first converted to the Gospel, and so all along through ages of growing civilization and improvement, into the unknown future. You may trace them as they spread from a single spot till their influence has been felt throughout all lands and continents. You may imagine them, as they attend and form the destiny of the man, from the first lessons and impulses of his childhood, nay, from the time when he was brought an infant, like the infant Jesus, into the temple, to receive the Sacrament of which the Spiritual grace is a new birth to righteousness, till he sits down with all the glorified Saints in the kingdom of God: and thenceforth onward to all which may be prepared for the ransomed and sanctified soul in the life eternal. All began with the seed which a humble Minister of Christ was sent to sow; and as far as to the gate of Paradise, he is there to be the guide of all this progress. Remove him; and what must be the end?

Yes, let the Christian Ministry disappear from any region; and how long or how widely would the blessings of the Christian religion remain? The voice of the preacher is silent; and there is no substitute: for all experience tells that where the Ordained herald is not heard, or is heard with scorn, the Lay teacher of Evangelical truth has no audience, or no will to speak. In some scattered spots, the echoes of public prayer and social song may linger a little while, but they too expire. Where is the hamlet or neighbourhood, altogether unvisited by a Minister, that long retains even the custom of assembling on the Lord's day? Soon the house of prayer is desolate, and falls into decay, a melancholy memorial. There is no ecclesiastical organization or fellowship; but a few scattered persons are left, who once met at a Sacrament long since disused. The rising generation are all unbaptized,

uncatechised, untrained: the Sunday School was closed for want of teachers, almost as soon as the Pastor departed. People sicken and expire with no mention of Christ; and men become accustomed to bury their dead, silent and prayerless, without a word of the resurrection. Bibles unexpounded, and soon unread, grow old on shelves and in closets; and are but beheld as relics of the past. The Sunday rest survives long after the sanctity of the Sabbath; but at length this also yields. Education, literature, commerce, domestic industry, philanthropy, the administration of justice, the institutions of civil liberty glide into the shadow of heathenism, which appropriates what it may of the influence of Christianity, and goes on in its own development, as from the beginning, becoming even more and more brutal, gross, and godless. The startling truth has been more than once demonstrated in the history of the world, that society can exist, and individuals can live and die, without religious belief, worship, or customs. In what moral condition, the same history relates with a shudder. But it is not too much to say, that all this change would be wrought in any Christian country or community as a simple consequence of the total extinction of the labours of Christian Ministers.

But rather than it should be wrought, who would not be tempted to wish that an earthquake might engulf his city, that the ocean might submerge his native land, or that his posterity might become extinct in the person of his firstborn infant? Unless the Lord should have purposes of mercy beyond, who could desire that the end of all things should not be close at hand? How little would remain to those from whom all had departed, which is bound up with the continuance of the Gospel amongst men! The Gospel came with the Ministry; is proclaimed, upheld, and propagated through the Ministry; and with the Ministry would go away and be heard no more. This is no exaggerating picture of the imagination, but a most sober and clear deduction from all experience. Ends without means are not the order of Providence; and the Ministry, under Divine appointment and by an almost universal recognition, is the express means for bringing Divine truth to the hearts of mankind, and dispensing the blessings of Christian worship and fellowship. The more vast are those blessings, the more precious is this agency; and it is in the full light of its necessity, and its power for good, that we are to estimate our duty and that of our brethren of the Laity, in maintaining its efficiency, its purity, and its honour.

In striving that the Ministry may be effectual to the growth of the kingdom of Christ on earth and to the salvation of souls, and to this end, that it may be held in just honour, we embrace within our view the duty both of those who bear it and of those amongst whom it is exercised. Everything can be exalted, everything can be degraded, by customs, modes of speech, and ways of thinking. All Christians must wish that the work of the Ministry, and therefore that those to whom

it is committed, should be held in honour. Our Lord has said that their reception is His own. He has given them a title to hospitable entertainment and honourable maintenance for His name's sake, and for the blessings which from Him they bring. His first messengers were accredited through signs which no man could behold without reverence. They healed the sick; they spoke with new tongues; they took up serpents, unharmed; they cast out devils. When miraculous tokens ceased, others were granted. In the ages of persecution, men who had confessed Christ or might be called to confess Him, in the face of death, had the same renown which ever attends the valiant soldier of earth or heaven. Foremost in danger, they were also most eminent in the esteem of all believers. Still later in the history of the Church, they preserved their elevation by the almost exclusive possession of letters and high knowledge. Not merely also from corrupt ambition in the priesthood, but from the devout and wise purpose of rulers, to provide for the perpetuity of religious institutions in their lands, a purpose aided by the actual accumulation of ages, it resulted that large Endowments were sometimes in the hands of the Clergy, and that their order was thus surrounded with some worldly influence and attraction. So, through means of the most various character, it has pleased the Providence of God to protect the Ministry of His Church from contempt, even in the eyes of those whose thoughts might not rise beyond that which is external and earthly. The wisest are not insensible to the power of such associations as seem appropriate to worth, dignity, or sanctity; and cannot desire to see those whose office is revered, personally occupying the last and lowest place in the social scale; and minds less mature receive often their strongest impressions from the clothing in which religion is presented to their view, whether it be coarse or refined, austere or graceful. None of us who wished to recommend a cause to general acceptance would consent to give it the aspect of poverty, neglect, and scorn. This would not be less contrary to all practical judgment than to the feelings of the heart. Covetousness or indifference will thwart any end, and justly; for, why should we expect that others will much regard that which we value so little as willingly to keep it famished and all but helpless?

A church or temple, poorly built, cheaply furnished, and negligently sustained, tells either the indigence or the irreligion of the worshippers. A Clergy or a Clergyman, faithful in the discharge of the sacred office, and left to anything like want, is a living proof of a people without substance, or without heart, or without Christianity. As a matter of feeling, who that loves the Lord could consent that His messengers should not receive ample hospitality? As a matter of faith, who could expect a blessing while he should withhold this respect towards Him whose commission they bear? As a matter of interest, who could estimate the work of a labourer, ill trained, ill supported, disheartened,

and distressed, at the same value with that of one who has all the education, the resources, the means, and the comfort, which give skill, efficiency, and alacrity ?

Let us linger a little at this consideration. A father who has a son in the Ministry, a son who has a father there, will have no difficulty in deciding on the kind and measure of provision which should be made, if it be possible, for those who labour in the Word and doctrine. But there prevails, in the minds of some persons, an impression that the purity of an order, with which they have no personal connection, and to which they give no children of theirs, is best guarded by holding that order on the verge of penury. We might possibly concur with them, were there no choice except between this and the pomps and temptations of luxurious wealth. But as between a kindly and moderate, or even generous, provision and that which is stinted, pinching, and precarious, the choice of no reasonable and right-hearted Christian can waver. Where God, in His Providence, imposes the burden of want, it may be welcomed, like any other affliction, because it comes from Him ; and through His grace it may become a blessing. But it is not for any Christian deliberately to wish it and plan it for any of his fellow men ; and not surely for those whom it must deprive of many aids for the performance of the most important and the holiest work on earth. God has ordained that "they who preach the Gospel should live of the Gospel." It is no longer a question whether the office could be adequately exercised by men earning their bread in the several callings of secular life. That question is decided by Divine appointment. There may be many exceptions ; but the rule is fixed, that the labourer is worthy of his hire, and should receive it from those for whom he labours, so soon as they, in sufficient numbers, acknowledge the obligations of Christianity. Till then, he has the same claim on those who send him forth as their missionary. He is worthy of his hire ; and that hire should not be the meanest, if you wish him to be a strong and diligent labourer.

At the head of every parish, all Christian people desire a wise, a well instructed and pious teacher ; a good preacher ; a respected and respectable man, exercising some beneficial influence throughout the community, and attracting to the ways of peace through the example of a well-ordered and amiable Christian household. Education, books, channels of information, and leisure for study, are indispensable to the formation of such a man, and such an influence and attraction are wonderfully aided by that culture which is hardly to be attained amidst the struggles of severe penury. All this is abundantly evident ; and no one questions it, unless through fears of the pressure which may be laid upon the people for the honourable and comfortable support of their Ministers. It was never heard that such an addition to the income of a Clergyman as made him not affluent but at ease was lamented by his parishioners as long as it imposed no burden on themselves.

Wealth is neither more nor less perilous to a Clergyman than to others ; for if it bring to him any peculiar temptation to sloth, it may also be believed, from the motives which he has obeyed and the vows which he has assumed, that he may the more feel himself constrained to be a good steward, and a cheerful giver, ready to distribute, glad to communicate. But that degree of competence which leaves him free to labour with an undivided mind, and provides him with all necessary aid, is simply what every one who loves his neighbour as himself would gladly make the general lot of Christian Ministers.

Under this conviction, in the old time, whole nations separated for the local Clergy a certain proportion of all the fruits of the land, and gave them suitable dwellings. Elsewhere, individuals, having large possessions, or else communities uniting their efforts, appropriated lasting endowments, that the public worship of God might be sustained from generation to generation. Glebes, parsonages, parochial funds, have been made even in our own land, the portion of those who, as to worldly sources of gain, may be said, like the Levites, to have no inheritance in Israel. But the dependence of the Ministry is now, and amongst ourselves, almost entirely on the free contributions of their people, or of those who by missionary aid, supply the deficiency left through the inability of rising or decayed or permanently small congregations. In favoured portions of the land, amongst the wealthy, and in compact communities, populous but not too populous, the provision is adequate. It is painfully inadequate in all the less peopled and less opulent regions. It weighs most unequally on those from whose contributions it proceeds. It brings manifold ills in its train ; the uncertainty of support, the capricious subscription, the straitened household, the danger to pastoral independence and fidelity, the frequent removal, the inequality of places in the House of God, the tendency to exclude the poor, the indirect means of collecting funds, through appeals to the love of amusement or to mere humanity or good nature rather than to duty. All these do not meet in a single instance ; they are separate evils of different arrangements ; and it is far easier to lament them than to suggest a faultless method. But the best antidote to all such evils must be in a generous, Christian conception of duty to the Ministry, as to the great institution of the Lord for preserving, propagating and making effectual the word, and the means, of human salvation.

If it were certain that the continuance of the Ministry, and with it of the Sacraments, the Church, and all the blessings and the hopes of the Gospel, on any spot where a man and his family would dwell for generations, did absolutely depend on the amount which that man should give from his income, his labour, or his estate, for its maintenance, what proportion would that man be willing to offer ? Is there any limit ? Would any one who believes in a life to come give up his religion, for himself and his children, rather than give up any portion or

the whole of his possessions? Would not any man of wealth consent at once to cut off so much of his accumulations as might be demanded? Would he not prefer to die so much the less affluent, and die with the hope of the Gospel, rather than so much the more affluent, and without that hope? Would not the poorest man consent to sacrifice a day's labour in every week, rather than all which he and his household owe to the existence of the Christian religion all around them and for them; the Ministry, the Church, the Lord's day, Sunday Schools, education, baptism, holy matrimony, devout burial, missions, almshouses, fellowship, faith, hope, love, contentment, peace, and the knowledge of God and of Jesus Christ whom He has sent? Unless life eternal is a dream, rich and poor alike ought to sell all they have, to forsake all they have, rather than lose the pearl of great price; and if that they may be saved, they must call on the name of the Lord, we must still ask, "How shall they call on Him whom they have not believed? and how shall they believe on Him of whom they have not heard? and how shall they hear without a preacher?"

And, in closing, let us yet add with the Apostle, "how shall they preach except they be sent?" Authority, commission, training, order, precede and accompany a truly and permanently efficient discharge of the great office of an ambassador of Christ. Without these, assemblies may be gathered to listen to an unordained speaker, and perhaps to bow to his eloquence, and go away impressed, awakened, or reprov'd. But unless Churches be organized, maintained, instructed, and held in union, the summer shower is hardly more uncertain or fleeting than such a religion. The Saviour made provision that His might last and work for ever. From generation to generation, men, sober, grave, temperate, sound in speech and in faith, vigilant, blameless, proved, and then set apart by an holy ordinance, were to be the teachers of His Church, the preachers of His Gospel, the pastors of His flock, the spiritual guides of His people. While such a class, with such a character, remains, and is counted worthy of honour and support of every kind, His work must prosper, because He gave it to such hands to be by them fulfilled. In proportion as such a Ministry shall fail to exist, or shall lose the regard of all Christians, and so shall forfeit its own efficiency, the faith will be exchanged for vague, distracted opinions and unmeaning forms of expression, and the whole Church, without harmony or zeal, will be nearly what any single congregation is when it is long without a wise and faithful Minister.

At page 20, line 1, the Churchmen of New Brunswick are reckoned in 1853 at 10,000; in page 119 at 42,000 in 1862: the latter is believed to be the correct number.—*Note by Editor.*

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